The Smith of the Gods

21 - « Around the nineteen-thirties, the notion of Noos as envisaged by Historical Materialism reveals to us the mechanisms through which our consciousness delivers to us a mental representation of freedom which turns out to be nothing but a decoy. »

210- In contrast with the vitalism of the trio of the new spiritual alliance of the Viennese school, a trio come from the Black Sea and the Urals, blowing the wind of a new planetary consciousness, was beginning to make itself felt. The great geochemist " Vladimir Vernadsky ", the intriguing philologist " Gustave Speth " and the obstinate geo-biologist of the all-powerful immanence of life, " Alexander Ivanovich Oparin ", were bringing us the fresh current of an enlightened historical materialism. They give us the matter and the substance of a renewed alliance. No longer an alliance of the sciences of physics and the sciences of the Spirit, but of Nature and Culture, of Culture and Nature. In their mind, Nature is seen as an inorganic reality producing the living, and Culture is understood as a system of signs correlative of any biological process. Historical Materialism is thus constituted of two determinisms: a thermodynamic determinism in confrontation with a historical determinism. But what does determinism say? " Visualize the simplest algorithm there is: « plus one ». The result of this algorithm is predictable and will remain predictable whatever happens "; this is a determinist principle. For the rest, it seems to us that we owe the laws of the physical universe to what is called a relative determinism, which means that the fundamental determinism, which is that of existence, translating into a first principle of persistence, is revealed through the duration perceived by consciousness by way of the intensity of the sensations materialized by the movement of particles, itself due to a thermodynamic determinism brought to light by the Boltzmann constant.

211- Consciousness itself is moved by a determinist principle which takes the form of a historical determinism, explained by the fact that, possessing necessarily as its point of origin its sole " Ipseity ", constituted of a trope of self-determination individualizing itself through a process of endosmosis of the worldly influx expressed in the form of a linguistic " Mimism ", every biological consciousness thus recounts to us the lived world in its dynamics from the place it occupies. In this situation, this consciousness notes that all that remains for it, in order to communicate with the other consciousnesses, is the " Mimetic " option, constitutive of the self, transcribing its reality through a system of signs universally understood. This conditions a process of morphogenesis of the living including the range of probabilities, always available in its genetic mechanism of evolution (Darwinian and Lamarckian theory). Biological consciousness itself evolves within a system of signs constituted of a linguistic consciousness common to the whole planet, representing a semiotic determinism (produced by signs), a semantological determinism (produced by meaning), which we call the semantic field, a constituent and consistent part of the white field of universal consciousness,

expressing itself through facts of culture revealed to us and to all the living, in the form of habitus (Pierre Bourdieu), realizing the social-historical of social determinism (every living community constitutes societies evolving in the course of its own morphogenesis). All these forms of determinisms in relation feed the great planetary equilibria by regulating the relations of the lithosphere to the biosphere, of the biosphere to the noosphere, this same noosphere constituted of the mnemic traces of the cultural activity of all the living, of the consequences of a technosphere constitutive of our states of consciousness, a product of the reification of the mechanisms of our own psyche, modifying this semantic field in return through the states of this very field of consciousness which will constitute the “ hic et nunc ” activity of the world, “ a kind of particle of present instant ” in short. The field of consciousness being, in the end, nothing but a sweep of particles generating endlessly renewed configurations, globally forming the “ Noological ” reality and the Noosphere.

212- This Noesis adds to all this a geo-physiological determinism, a conditioning of our biological consciousness to our needs of environmental struggle constituting our biotope and to the geo-chemical equilibria of the elements of the biosphere, brought to light by the work of Lovelock and Westbroek, describing a principle of “ self-determination, autopoietic, metastable and homeostatic, of the planet ”, in other words of self-equilibrium (autopoietic means that which has the power to self-generate, homeostasis means that which has the power to preserve itself, and metastable that which is always in the course of rebalancing), produced by the planet Earth and through which we finally note our human sensitivity as being one of the constituent elements of its own influences. This geo-physical influence represents the movements of the fundamental elements of life taken from “ Mendeleyev's ” table (all the constituent elements of the terrestrial chemical world) circulating around the planet through the oceanic and coastal currents, exchanging by the thousands of tons the bio-chemical masses necessary for its equilibrium (since the emergence of life on Earth, 10^19 calories of free energy made up of carbon, hydrogen and oxygen have fed life on Earth with the constancy of a metronome since the “ Azoic ” period. The weight of the biosphere being 10^29 grams).

213- The planetary entity evaluating us individually as a potential reservoir of carbon, chlorine, potassium, nitrogen, nitrates, sulphur, phosphorus, iron, copper, holding us in its homeostatic movements and displacements while likewise reflecting in our consciousness the equivalent of a “ superego ” of planetary influence orienting our determination. The height of human misery: our biological consciousness, conditioned by our sole needs as a species, deceives us for our own good, easing our understanding of the world, showing us only the necessary, but providing us with the tools of thought adapted to our biotope and opening itself to new perspectives only at the speed of biological and social morphogenesis, delivering to us the representation of a Freedom which turns out to be nothing but a decoy.