# The Smith of the Gods

## 3 - «Then the edification of Epistemology and the sciences of morphogenesis opened the door to us to the hope of a future evolution.»

30- But what would the World be without Immanuel Kant? The most misunderstood, the most disregarded of the philosophers of his lifetime, and the most commented upon ever since. Grand inspector of reason: “What can I know?”, “What must I do?”, “What may I hope?”, to conclude: “Man is not a centre, but a problematic meditation”. A contemporary of the French Revolution, in the same way as Charles Fourier, he liked to point out: “It is reform that matters; revolution comes when reforms have not been carried out”. Kant's thought is Man considered as an end in himself for Man, and which must be guaranteed by the State. As a good epistemologist, whose science he initiates, the “subject” in Kant's sense is the subject of knowledge and of its methods, faced with the object, that is to say the reality of the World. The post-revolutionary period is dominated by the philosophy of the Enlightenment: Hobbes and Hume in England, Rousseau and Voltaire in France, Goethe and Schelling in Germany. The counter-revolutionary tendency of the Jena philosophical school is explained by the pragmatic nature of Romantic thought across the Rhine. Through an assiduous reading of Spinoza's writings, which the philosopher Moses Mendelssohn considered a compulsory passage for all seekers of the spirit, Goethe turns, irreversibly, following Spinoza, towards a form of immanentist thought. This means that nature possesses within itself the resources of its own change, without external intervention.

31- In his scientific essays such as “Theory of Colours”, “Essay on the Metamorphosis of Plants”, “The Metamorphosis of Animals”, Goethe opens the door to morphogenetic theories and theories of form. Thus Goethe speaks to us of a “God conceived as a perpetual activity which, from metamorphosis to metamorphosis, produces within itself the infinity of existing forms, in a continuous movement, without ruptures”, which gives rise to the idea that the envelopment of the soul for every thing constitutes a theory of forms which turns out to be capable of being a theory of souls. Following Immanuel Kant, Goethe carries out a new decentering of the epistemological subject. Contrary to a reductionist conception of the world, Goetheanism comes close to a synthetic (or global) thought and, in this, opposes the analytical reason of a Newton, illustrated by the orison of the poet Heinrich Heine taking up the fundamentals of philosophy: “Henceforth, Spinoza's doctrine has come out of its mathematical chrysalis and flutters around us in the form of a song by Goethe”. How we would like, in our turn, to sing during our lifetime a song by Goethe, orchestrated in a variation by Bach; but for that, each one must greatly develop his attention to the world and to others. The relationship that binds the reader to his author is a filial relationship, and for me, the author I feel closest to me, like a sincere friend, is indeed Charles Fourier, for his mind at once sophisticated and tormented, and for having attempted to touch the unspeakable of human nature.

32- Each being has its own singularity, which it still has to reach, according to Charles. Thus,

with him, in 1808, we gently move towards the conception of a new world made of relations of a phenomenological nature, of individual elements faced with the social structure producing functionalities in flows of meaningful information. To clarify, taking up André Breton's reflection on him: “The social, by falsifying the free play of the passions given by nature as the basis of the common good, a harmful moralism has installed permanent constraints, compressed the passions, created artificial duties. The result has been, for the individual, an unbearable life; for society, a hideous disorder; and for the entire universe, which suffers from the deplorable social organisation, a general disruption: men in the present ‘fragmented’ civilisation are incapable of organising the planet, of developing it. If they united by giving a calculated impetus to their passions, they could accomplish the gigantic works that the planet awaits, such as the reforestation of the mountains and the irrigation of the deserts, which would bring about a modification of the climates; the whole world, in the periods that will follow the present one, called ‘civilisation’, will know appeasement in harmony with nature. For in the Universe, everything corresponds. The universe makes the model of the human soul, and the analogy of each part of the universe with the whole is such that the same idea is constantly reflected from the whole into each part and from each part into the whole”. Following François Rabelais and Thomas More, Charles Fourier, with his ideas of the “Theory of the Four Movements”, of “Garden Democracy”, of “Astrosophy” and of “Gastrosophy”, is the Master of Utopia. This makes him, in the year 1808, the first socialist, the first feminist and the first ecologist in History.