The Smith of the Gods

30 - «The Laws of the Semantic Field Extend from the Social Laws of Matter to the Social Laws of the Living and Organize the Conditions of its Elevation to the Omega Point of Consciousness Experimented by the Neuropsychologist Timothy Leary»

300- The systemics of the semantic field is the systemics of a negentropic consciousness which would divert and reorganize at the global level the movement of particles for a greater organization starting from an entropic process which, by nature, disorganizes the primal ordering of matter. Cybernetics (or systemics) is the science of the interactions between systems. In it, nothing is isolated: everything is in connection, everything is interdependent. When a parameter changes in a given system, all the other systems to which it is connected vary accordingly, which amounts to saying that the whole universe varies, because everything, in the universe, is connected to everything. The universe is therefore an immense cybernetic system in perpetual evolution. This is what the well-known metaphor of the butterfly explains, which, by the beating of its wings in Mexico, provokes a cyclone in Kentucky. Cybernetics is the science which explains how, starting from a beating of wings, a cyclone can appear by following a chain of causality both local, terrestrial, and non-local, that is to say supraterrestrial. It also explains, as retroaction or feed-back, the fact that the butterfly is affected in its turn by the cyclone. The progress of the social form of the movement of matter begins to occur when the first animals appear on earth through the development of the first neural networks.

According to Laurent Huguelit: the circuit of origin is named the «Root Circuit», emulating the vital consciousness. The Root Circuit is linked to the physical survival of the being. At the phylogenetic level, it is the one which furnishes the energy necessary for life and for the development of the soul which has chosen to take form in matter (mystery of the Monadology). It develops principally in utero, as well as during the first months of the infant’s life. It is linked to the unicellular and marine past of all the living species populating the planet Earth. It is passive, dependent, and seeks before all to be loved in safety. Everything concerning the survival of the body falls within the province of this circuit. It is through its intermediary that the being is in direct link with nature and the resources which the latter furnishes it. Drinking, eating, breathing, sleeping, etc., form part of its imperatives of survival. When it is well balanced, this circuit anchors the being in his body and on the planet Earth. It offers him well-being, confidence, security and nourishment. But when it does not function in an optimal manner, the being is confronted with fear, which is the fundamental negative emotion generated when his survival is threatened. This circuit is the seat of the vital consciousness, which is directly linked to the instinct of survival. It allows the development of a hygiene of life assuring the physical and material well-being of the being. The Anglo-Saxon literature names it «Awareness», translation, level of vigilance and attention which represents the level of sensitivity common to all that lives and onto which the

second-order reflex signals will come to graft themselves (Pavlov).

301- With the works of Timothy Leary, one establishes a first stage of the «Biological Receptivity» of the organism. At the origin, the unicellular animal, just like the new-born mammal, float passively, perceiving only «viscerotonic» stimuli. It is the first stage of contelligence (multiple emotional intelligences) centred on pure absorption. Attitude of the «ventral-dorsal» type. Oriented toward the endomorphic approach-avoidance. Pleasure and pain are procured by the vegetative contelligence. Security and danger concern only the cells. The stage of «Biological Receptivity» is the fundamental germ striving to live. The very first movement toward the light of the stars. No neuro-umbilical cord has yet fixed itself onto the environment. Each member of the human species recapitulates during his life the first 12 stages of organic evolution, from the single cell to centralized sociality. However, each human being is led, by virtue of his own genetic program, to devote himself more particularly to one of the twelve neurogenetic tasks necessary for the cohesion and the survival of the tribal group. One finds them again in the twelve great categories of ethos of the human species represented in tradition by the twelve zodiacal signs. A whole range of posthuman forms may appear in the future. With implacable constancy, evolution ceaselessly programs mutations, in the perspective that each living organism has its role to play. There is a way of answering the fundamental interrogation in terms of genetic teleology and of stating it thus: «In which direction is my mutation taking place?» Three facts indicate it to us;

Firstly, the human species is an incomplete form, called to know, in a near future, formidable metamorphoses.

Secondly, the speed of evolution accelerates and finally the products of evolution differentiate themselves more and more. The genetic patrimony of the current human will evolve in numerous directions. The humanity of today will perpetuate itself in the form of hundreds, of thousands of new social species. Each of us assures the transmission of a coded project of future organisms, very different from the current human type, and in general, this project itself differs enormously from individual to individual. The following evolution being «Biological Intelligence». A marine organism endowed with bones, muscles and a nervous system comprising numerous cells (neurons), capable of memorizing, integrating and evaluating stimuli. It no longer approaches only in order to integrate, but also to attack. Like the amoeba, the organism of stage 1 is still symmetrical. But the passage from stage 1 to stage 2 produces an asymmetrical bipolar structure, consequence of the evolution toward the dissymmetry of the molecule of methane to form complex amino acids: one has in general the appearance of a head (hypostome and tentacles) and of a foot (pedicule and surface for adhering to the ground). The nervous system is a still very simple network, but already denser on the side of the head. This polarity is not yet oriented as a function of the vertical dimension corresponding to gravity; it knows only the front-back dimension.

302- As we have just seen, the cells have already begun to differentiate themselves into several types. The human embryo is the neurological equivalent of a marine organism. The child imprints in his vegetative circuit the basic reality, the first links which attach the organism to the medium. The following evolution of stage 3 is «Biological Fusion». In the

evolution of species, stage 3 is represented by the amphibians. From the point of view of the human individual, it is attained when the child binds himself neurologically to his mother. This stage is thus marked by the first social rapport, from organism to organism. The synergetic profit which results from this viscerotonic fusion is incalculable. Instead of devouring or fighting each other, two organisms, for the first time, unite neurologically with a view to their survival. The type of communication which corresponds to this stage is cellular viscerotonic. At the second circuit, the biological consciousness accedes to the «Politico-territorial» circuit and to the «Emotional Consciousness». The second circuit is linked to movement, to the discovery of new territories, to personal power. It is in it that the questions of positioning and integrity are posed, and that is why it is called the «Politico-territorial» circuit. It opens itself when the child learns to move about and sets off to discover the world. It is a muscular, reactive, expansive circuit, and when it functions in an optimal manner, it offers the being qualities such as courage, intrepidity, mobility, etc. But when it is unbalanced, this circuit plunges the being into stories of power. It then becomes a warrior, intrusive, aggressive and competitive circuit which seeks to dominate the world which surrounds it while losing any notion of respect. Thus, when it is not tamed, the second circuit is a circuit with a strongly egocentric tendency. It led humanity by the tip of the nose for centuries, and the human being of today has much balancing work to do on it. When it is fully developed, the emotional consciousness of the second circuit becomes a formidable tool of exploration. Thanks to it, the being sharpens his senses, which allows him to situate himself in relation to the world which surrounds him by learning to recognize his emotions as being the raw data of his integrated guidance system. From this circuit comes the «Emotional Receptivity» of stage 4. The second circuit appears when the living beings come out of the water. Their skeleton undergoes a radical transformation (appearance of the spinal column), they learn to dominate gravity, make themselves a territory and establish a system of hierarchical ranks. The activation of the second circuit, in the individual human being, occurs when he begins to walk (first on all fours, then upright). Stage 4 is the exploratory, auto-centric period during which the child tries himself out at mastering terrestrial attraction and at coordinating his voluntary muscular activities, but he does not yet make any distinction between the emotions-locomotions which serve his survival and the others. A new Self defines itself as musculo-tonic, capable of moving on the ground with agility. From the phylogenetic point of view, this stage is that of the animals which live as «emotional solitaries». They do not need the cooperation of their fellows and, therefore, do not form groups. Comes then «Emotional Intelligence» at stage 5. The second musculo-tonic circuit is that of movement and, in particular, of movement from bottom to top. The objectives which one finds inscribed in its program are: the avoidance of desperate situations, the mastery of a territory and the conquest of autonomy. Gravity and territory are two essential factors of the evolution of life. This new neural circuit is activated to facilitate the passage from marine life to terrestrial life. To survive on dry land (to eat and to reproduce), one must be master of a terrain. The conquest and the defence of the territory are done either by force, or by cunning.

303- The various species of mammals have elaborated to this end complex strategies, counting on muscular force, speeds, techniques of camouflage and flight, for one must emerge and climb, ever higher. When the human child knows how to walk, he begins to

perceive the complex web of the emotional hierarchies which constitutes the “Second Reality” of the “mammalian politics”. The selection of the appropriate «emotional-political» responses is determined by the second imprint. There are times for approaching and others for avoiding, and likewise for attacking, dominating, submitting, giving or taking. The survival of the mammal, like that of the young child, requires that he learn the complex nuances of order, hierarchies and territorial statuses. The motor muscular responses are no longer reflex reactions of approach-avoidance. The input signals are filtered, evaluated, interpreted by the second brain, nervous and activist, which chooses the appropriate emotional response. At stage 6, there is «Emotional Fusion». The later stage of the “neuromuscular” adaptation is that of group communication and cooperation: anthill, beehive, band of primates, colony of beavers, herd, human group. There is the appearance of complicated, entangled social rapports. The survival of the individual depends on his capacity to perceive the social differences and to integrate himself into the fabric of relations. The organism, of itself, abandons a little of its autonomy in order to adapt to the group. As regards human evolution, the division of emotional roles and the social fusions appear when the prehominians associate for the hunt and form already hierarchized societies. The imprint of the second circuit definitively determines the emotional style and the interpersonal self of the individual.

The third circuit is the «Intellectual Circuit» accompanied by the «Conceptual Consciousness». The intellectual circuit is sometimes simply called the circuit of the head. It seeks to understand the world which surrounds it through the intermediary of symbols, models and schemas which serve it to order its knowledge. It develops when the child learns to write, to calculate and to think. On a historical plane, it is when the first hominids began to use tools and to communicate verbally that it opened itself to the world. The sciences and technology are its creations. This circuit is the seat of the «Conceptual Consciousness» whose principal function is to simplify and reduce the immensity of the world so that the being may manage to understand its functioning. When this simplification and this reduction are taken for an absolute truth, this simplification and this reduction can lead to blind credulity, dogmatism and extreme reductionism, which are the classic defects of the third circuit (the funnel of fools). But when the «Conceptual Consciousness», a fabulous tool of knowledge, is mastered while remaining supple and fluid, the being develops qualities of intelligence, concentration, reflexiveness and open-mindedness.

304- Stage 7 of the «Intellectual Circuit» we know well, it is the receptivity to the laryngeal-manual symbols (language). From the point of view of phylogenesis, the third circuit appears when the specialized functions of the left hemisphere of the cortex develop: dexterity, manipulation of artefacts and structuring of the movements of the nine laryngeal muscles which produce symbolic speech. The first stage of symbolic intelligence is receptive, imitative, mimetic and centred on the self. It is the Palaeolithic man “discovering” bones and stones. The child accepting and aping the symbols of the adults. The adult irrationally rehashing his symbols, like magic tokens. This first symbolic stage is incapable of inventing, of thinking by concepts, of rationalizing its manipulations. Thought and action are essentially repetitive. Satisfaction is procured by the act of “grasping” the given symbol. They are

capable only of mechanical performances. The primitive human groups do not go beyond this stage of symbolic passivity. But certain individuals, thanks to their particular imprints or genetic mould, succeed in going further. Thus, stage 7, with its repetition of symbols, is marvellously illustrated by those intellectuals and those philosophers who learn to reproduce certain words, then apply their ingenuity to finding skilful ways of repeating them, a simple muscular exploit, but which makes the greatest impression on themselves and on the others. They have not attained stage 8 of the "laryngo-manual Symbolic Intelligence" of the Poet. The third circuit having emerged, the child quickly learns to give himself the perception of the world which the manipulations of the laryngeal cartilages and of the muscles of the hand produce. The reality of the infant is defined by the first vegetative circuit. The reality of the child who does not yet speak is defined by the second circuit, the large muscles which assure locomotion and ascent. The third circuit is situated in the left cerebral hemisphere, brain of the nine muscles of the larynx and of the fine musculature which founds dexterity. The receptive stage of this circuit 7 is that of the passive repetition of laryngeal and manual sequences. Verbal magic, superstitious symbolism, incantations, are its modes of expression. At stage 8, on the contrary, the third brain integrates, evaluates and coordinates the signal-symbols. The psychologists have never understood the whole importance of the "cerebrotonic-laryngeal-manual" reality. The individual of the technological era lives in a world where everything, or nearly, is artefact. Abandoned, naked, in a wild region, he can subsist only if he immediately sets about fabricating a new reality of artefacts. It is evident that the mental health and the survival of the human individual depend on his aptitude at manipulating his vocal cords skilfully. To think is always to be conscious and almost always to stir without noise the muscles of the larynx.

305- Whether one considers the species or the individual, the eighth stage of evolution relates to the mastery of the system of fine muscles, the larynx and the hand, giving at stage 9 the power of symbolic manipulation. The development of "Manipulatory-symbolic Intelligence" passes through the communication of symbols: there result from it ruptures in the habitual symbolic chains and a creation of new symbols and new symbolic associations. The hominid of the bronze age and of the iron age, carving, chopping, digging the earth, smelting metals to give them a useful form, is the prototype of this stage. Creative utilization of fire. The technical inventions. At certain epochs of history, various social groups and individuals have had the special function of provoking the fission of the static, frozen sequences of symbols and of creating new fusions. Each individual, during the period which precedes puberty, gives himself a style of communication which is proper to him and thus knows a stage of symbolic reconstruction. But only a twelfth of human beings is genetically predisposed to the exercise of this function necessary for the life of the larval community, which does not automatically presage the exclusivity of any neuro-genetic function of a particular group of individuals.

The fourth circuit is the «Socio-sexual» circuit allowing the «Cultural Consciousness». It is the resultant of the first three circuits. It is through its intermediary that human societies developed over millennia in a prodigious diversity of structures ranging from the simple archaic tribe to the modern nation-states. In it, the individual joins a social group and

integrates its rules, values and morals, which he participates in making evolve thanks to his creativity. This circuit is called the «Socio-sexual» circuit, because it is in it that the explicit or implicit rules leading to procreation are generated. These rules are at the basis of the structure of human societies. Once procreation has succeeded, the loop of the terrestrial circuits is closed and a new individual is born and begins the cycle again starting from the first circuit. The «Cultural Consciousness» allows the individual to participate actively in the collective work of art which the culture in which he lives constitutes. It is also sometimes called moral consciousness, and when it is left to itself, it may tend to transform itself into a form of reactionary conformism, even of robotic moralism. But when it is made supple, the cultural consciousness leads to sociality, responsibility and ethics, qualities necessary for the good functioning of this circuit.

At stage 10, it is the «Socio-sexual Receptivity». The fourth circuit of the nervous system is put into activity at puberty when, as a result of anatomical transformations, the body becomes apt to procreate. The installation of this new neural network, the generotonic network, allows a more complex level of contelligence and creates a new reality, dominated by the spermato-ovular attraction and the sublimations of domesticated sexuality.

306- In the evolution of the species, stage 10 appears when the techniques accumulated during the iron age render possible the displacement of armed bands (in particular on vessels which only metal tools allow one to build). These hordes found the predatorial proto-imperial State, “phallocentric” freebooters, bellicose and lawless. It is during adolescence that the human being recapitulates this Homeric stage of phylogenesis. The women, at this stage, are only objects upon which sexuality is exercised. During this first stage, the neurosexuality is exploratory and receptive; it is centred on the individual and defined by him; it wants orgasm, is narcissistic and still untamed. It is at this epoch that the fourth imprint is formed, that the fourth reality defines itself and that the individual chooses the sexual role which he will impersonate during his existence. The sexual roles are experienced with passion. Rituals of seduction and sexual exploration obsess the intelligence in most cases. However, if the genetic mould is sexually neutral and/or the fourth imprint inhibits the “normal” expression of sexuality, the new energy is diverted and invests itself in non-genital social roles, ideals of youth, a manic anti-sexuality or novelistic sublimations, development of a non-genetic sexual universe. At this stage, the social pressure begins to blur the cards of genetic predestination and of impregnation. As Charles Fourier asserted in “The New Amorous World”, the individual, under the influence of conditioning, often comes to confine himself to roles which do not correspond to his neural equipment: stilted copulatory activism on the part of the genetically neutral, high-tension asceticism in the young people whose society has inhibited sexuality. The fourth circuit defines the sexual roles. These are as different from one another as the castes of a colony of insects. Thus, a good part of humans is not destined for procreation and the education of children, but for the interpretation of other domesticated roles. The fourth circuit emerges in Homo sapiens when the social group of the late iron age, in which there was not yet any differentiation of roles between males and females (apart from the politico-military hierarchy), decomposes and develops into the complex social structures of urban civilization.

Stage 11 is the stage of “domesticated Socio-sexual Intelligence”. The fourth circuit pivots social reality on kinship and family life. The socio-sexual imprint which deposits itself on the fourth circuit determines, without the consciousness of the individual intervening, the external stimulus which both triggers the domesticated sexual impulse and becomes the narcissistic partial object. A complex genetic program defines the nature and the number of the socio-sexual types necessary for the conservation of the extended family, just as the “DNA brain” of the colony of insects determines the adequate number of workers, males, soldiers, etc. Some are sexually neutral, others, on the contrary, made for procreation and the education of the young; and these predispositions manifest themselves clearly from puberty on. And yet, the larval humans ignore which socio-sexual role the “genetic brain” of the species has reserved for them.

307- The great variety of the neuro-genetic types of humans engenders a considerable confusion and entails inter-individual conflicts. The unity of laws, of ethical codes and of methods of education is only an appearance. In fact, human society is a Darwinian jungle, where an infinity of sub-species confront one another. These genetic differences are channelled and concealed by the fourth imprint which grafts the nervous system onto standardized social models. The impregnation which domesticates the human being leads him to respond according to the conventional family roles, not only of father or mother, but also of uncle and aunt, grandfather/grandmother, etc. The profound biochemical and neurological transformations which occur during this impregnation bring about the behaviour of nidification and protection of the children. Even those who do not procreate are programmed in such a way as to give a positive moral value to the well-being of children and to form personal opinions in this matter. The following evolution is stage 12 of “Collective Sociality”. Collectivism is evidently the most effective of the survival systems. In bicerebrated mammals, the “family” has a short life: when the young have attained maturity, nothing differentiates them any more from their parents, and all become rivals of one another. The band of tricerebrated primates is characterized by a rudimentary social organization and a weak differentiation of the sexual roles. The insects and Homo sapiens, on the contrary, have elaborated an unbeatable system of adaptation: the centralized society where the fate of the individual is subordinated to the well-being of the collectivity. After having known stage 10 of pre-familial, narcissistic and untamed sexuality, typical of the predator, then stage 11, where this sexuality, domesticated, takes the form of parental authority within the framework of a society pivoted on the family, the human individual, just like the species, attains stage 12, which liberates the sexual energies enclosed within the narrow framework of the family only to invest them in the perpetuation of the beehive. Centralized socialism. Stage 12 of contelligence allows the “detachment” of numerous instinctual neural reflexes which, until then, assured the larval development of human beings. The socialist imprint is the obligation made for the individual and the family to abdicate in favour of the State the powers and liberties which, in the past, allowed the survival of human beings. The animal imprint of the second circuit (the link to the land, to the territory, to the habitat) is suspended. No more private property. All the land belongs to the State, rupture of the links to the soil, devaluation of the notion of property. Thus was likewise obtained, but by more progressive means, the practice of expropriation and the growing geographical mobility of the “workforce” at all the

levels of the social hierarchy. On the other hand, the manipulatory-laryngeal symbols of the third circuit have been standardized. In the socialist universe, the child who is no longer confronted with a multiplicity of laryngeal-manual systems ceases to be the artisan of his intellectual formation; originality and intellectual creativity disappear. The styles of life, the sexual roles, the forms of sublimation formerly presented infinite variations; thus the larval individual believed himself unique; henceforth, all these behaviours are “homogenized” by the soviet or by television in the capitalist universe. The exploration of new worlds will substitute itself for the aims of the mass culture of stage 12; and it will be the rush, no longer toward gold, but toward the jewels to come of the “sensual contelligence”.