The Smith of the Gods

32 - «The Advent of “Calorism” Opens the Way to a New “Illuminism”»

320- In the fifties, a new stage of human consciousness will be crossed. Existence is necessarily a three-term process: the solipsistic self, the other inferred as continuity in the world, and language. Language is an other through which this other expresses its feeling with regard to an exterior reality which contains it as it is contained by it. Language is a consubstantial extension of ourselves, a laryngo-manual prosthesis structured in a techno-logical Logos of a connotative character, “a Tehnology”, a piece of ourselves in the form of a detached reality with its root of subjective nature and its articulation, extension of objective nature, constituting a third agent, a great Other between the other and me, delivering to me the message of the other but in an inverted order. Language speaks of itself. Just as we speak of ourselves through language. Language is the third term of our proper Ontology with the “Other” provider of language and speaking of itself in saying “I, you, he” in the same way as language understands the words and “understands” the word “word”. Instead of making use of language as a tool to express our thoughts and our experiences, perhaps from the moment when I notice that language constitutes me and controls me, I then begin to control language (Heinz von Foerster), for we are integrally constituted of languages. Is language not the matter which seeks to understand how the mind functions? We are beginning to know the constants which regulate the physical mechanisms of the universe, the physical constants which regulate the mechanisms of the living. We can henceforth establish, through new constants, its natural evolution, that is to say society. The intellectuals have the duty to show collective intelligence in leaning over society, like a physician over his patient, in order to re-establish, through the mastery of these constants, its physical, psychic and spiritual integrity, the more delicate one. We cross the world with our tortured souls and leave the ashes of our loves and of our hopes as sediment on the way of destiny and history. For fire smoulders in a soul more surely than under the ash. The incendiarist is the most concealed of criminals. But fire also proves its humanity. It does not confine itself to cooking, it crackles. It browns, it materializes the festival of men. The gastronomic value prevails over the alimentary value and it is in joy and not in sorrow that man found his mind. The conquest of the superfluous gives a greater spiritual excitement than the conquest of the necessary. Man is a creation of desire, not a creation of need. Love, death and fire are united in one same instant. By its sacrifice in the heart of the flame, the ephemeral gives us a lesson of eternity. Total and traceless death is the guarantee that we depart entirely into the beyond. To lose everything in order to gain everything. The lesson of fire is clear: “After having obtained everything by skill, by love or by violence, you must yield everything, you must annihilate yourself.”

321- But the Phoenix is reborn from its ashes, like a desire appeased for an instant. One sees clearly enough that this allegory is marked by the double primitiveness of fire and love. If one catches fire when one loves, it is the proof that, being loved, one was catching fire. The theory of this fire immanent to matter determines a special materialism for which one must create a word, for it represents an important philosophical nuance, intermediate between

materialism and animism: “Calorism”, corresponding to the materialization of a soul or to the animation of matter. It is a form of passage between matter and life. It is the muffled consciousness of the material assimilation of digestion, of the animalization of the inanimate. The calorism of the poet Novalis, whose literature has sufficiently indicated the depth to us, sublimates itself into an illuminated vision. That was a kind of material necessity: one sees no other idealization possible for the love of Novalis than this illuminism. It would perhaps be interesting to consider a more coordinated illuminism like that of Swedenborg and to ask oneself whether, behind this life, in a primitive light, one could not detect a more modestly terrestrial life. Does Swedenborg’s fire leave ashes? To resolve this question would be to develop the reciprocal of all the theses which we can present. It suffices for us to prove that such questions have a meaning through the psychological study of reverie through the objective study of the images which enchant us.

322- In the Greek cosmogenesis, prior to the emergence of Hephaestus, the first three smiths which have reached our historical consciousness via the deep memory are the Cyclopes of Hesiod’s account. Sons of Gaia (the Earth) and of Uranus (the Sky). All three, Brontes, Steropes and Arges, master fire, lightning and the forge. They are the driving pivots which build the world and subsequently became the hammerers of the smith Hephaestus. But the Cyclopes as well as Hephaestus are turbulent, ugly and deformed. It is the price to pay for the transformation of the matrix, the mastery of materiality. The shaping of iron leaves physical traces in the body of the smith. It is at this price that our universe is constructed, blow by blow, by fire in the hands of the architects, the artists and the artisans. But the Cyclopes speak to us and warn us of the mortal dangers of a badly mastered lightning. Thus, all these questions are posed to us in mythology, which we must reread, understand and interpret. By this fact, the answers are again for us to create. My appetence for theosophy, for Goetheanism and for negative theology pushes me to think that the foundations of existence are found in the action of the “Creative” and of its ritual practice through the “Contemplation of all that is”. Thus, the “Creative” exists only in the presence of the concerted manifestation of the three fairies of the sublime: “the determinate”, “the probabilist” and “the relative”, and is also called “Freedom”. Freedom is being able to extract oneself from the system in order to be better able to come back to it, like Rousseau, and to disturb it through questionings about oneself, like Socrates. Thus, only the shared contemplation of what “lasts” in the collective intuition, of a “possible” which can make a link between the form of the events which move us at a given moment and the meaning of things which arouses the respect of life and of the movements which constitute them, must guide our intuition. Utopia reunites all these factors.

323- Utopia would be the accord on a diagrammatics of aspirations organized according to the theosophical principles of Charles Fourier. It is made of desires and of spontaneous accords, of the capacity to extract oneself or of the force to convince. The society of Charles Fourier is a society turbulent in itself and sometimes deformed, an islet of sincere optimism from which emerges the candid innocence of our own limits in the jubilation of itself. It is a society which reinvents itself without ceasing through the collective contemplation of all these phenomena which it produces and of the processes of the world which encompasses it. We engrave our discretized desires in the continuum of the real. Thus, our vision of the world

is only a choice, but a reasoned choice which remains a choice, provided that it be joyful. The world could be otherwise, but it is what it is because we made this choice collectively, without forgetting that the eventuality that the world be otherwise remains. It is the fact that at the moment when men deposed the gods, these gods bequeathed to them the entirety of the world and all power by way of challenge. When the continuum of the real decomposes through the effect of our desires and meets the laws of thermodynamics, it decomposes into systems, and the first of the systems is the “Historic” system, emerging from the dimension of “Planck”. It is the system which contains all the systems, of which one in particular, named “Organology”. It is the system of the living whose first term is “Ecology”, and in which an element of this Ecology is named “Mechanology”. “Mechanology” belongs to the domain of “Organology” and its first term is “Architecture”. Thus, we come back to the architect Daedalus, hypostasis of the god of fire, of lightning, of thermodynamics and of its symbolism. It leads him to combinatorial logic and to the science of systems. Thus, Organology is an emanation of general systemics, its first vehicle being History. It is Oparine who recapitulated it for us in his work “The Origins of Life”. Following the cosmical events which led to the constitution of the Earth and of the vital broth constituted by the primordial Ocean, two and a half billion years from us, there was:

1- the multiple combinatorial games starting from the compounds of carbon.

2- the acquisition of dissymmetry.

3- the acquisition of complexity through polymerization.

4- the utilization of the coacervate form through the opportunity of the weak force (the coacervate is a micro-bubble constituted by the agitation of a broth of clayey matters and of abiogenetic matters).

5- the appearance of the rules of the natural selection of coacervate systems at the expense of an environment constituted of an amniotic broth formed by the excretions of the coacervates.

6- the appearance, through the principles of natural selection, of an objectivity in the intramolecular structures.

7- the appearance of endosmosis processes of the coacervate systems and elaboration of the metabolisms (first principle of an open system).

8- the circumstantial utilization of the molecular structures with high catalytic power.

9- the constitution of an “Albuminoid” structure from proteins, nucleic acids, lipoids, complex carbohydrates realizing the protoplasm.

10- the realization of the three primitive metabolisms: oxidation-reduction, conjugated multiphosphorylation and polymerization present conjointly in the environment.

11- the passage to the state of “eobiont”, coacervate multiplexed to its environment, in a state of growing through the primary metabolism of the catalytic mechanisms to the power X3.

12- the appearance of a collective consciousness and of a collective organization starting

from the laws of the environmental condition of shared existence.

13- in abandoning the ferric elements, the eobionts perfect the catalytic mechanisms regulating the clockwork of the vital processes through the production of enzymes.

14- in ceaselessly complexifying themselves, these vital processes lead to the polynucleotides. The polynucleotides are distinguished from the other polymers by a remarkable particularity. Two polynucleotide chains can form a double spiral by complementing each other.

15- then natural selection of some twenty specific types of soluble low molecular weight ribonucleic acids (RNA).

16- the perfectioning of the vital processes through the constitution of the DNA plus ribosomes model.

17- the appearance of “mitochondria” synthesizing adenosine triphosphoric acid (ATP), the principal transporter of free energy in the organisms.

18- the spatial organization of the metabolic processes and specialization in the regulation mechanisms of the catalytic chains.

19- the emergence of the capacity of self-reproduction through its spatial efficiency and its statistical distribution of its organization, plus its capacity of growth until rupture by partitioning (Turing structures).

20- the photosynthetic apparatus, however perfected it may be, could only be formed during the evolution of the organisms on the basis of the pre-existing systems and ensembles, thus:

21- after the massive establishment of oxygen in the atmosphere and the appearance of ATP and of Co-enzyme A, transporter of hydrogen, appearance of aerobicity: respiration.

22- perfectioning of the mitochondria through the appearance of lipoprotein membranes possessing the capacity of management of the spatial organization of the organism.

23- the gathering of the polynucleotides into a DNA system.

24- the development of sexual processes with a view to the exchange of the DNA chains.

25- the appearance of an intracellular medium and then the formation of specialized conducting pathways allowing the transport of substances to be effected much more rapidly than by their trans-cellular transmission.

26- the following evolutionary leap was the establishment of the homeostatic mechanism of warm-blooded animals.

27- the widening of the capacities of adaptation to the environment through anabiosis (state of hibernation).

28- the second circumstance which, at a certain stage of evolution, seriously widened the vital possibilities of the primary organisms consisted in their capacity to copulate. Thus,

everything is system.