The Smith of the Gods

48 - « The Event of Man »

480- In this turbulent period, a phenomenon with no apparent significance at first sight emerged, as such were regularly produced, but which did not create any stir such as arose this time. The « Man », as one may name this phenomenon of nature which generates language and meaning, or at least tries itself at it, was evolving toward a singular destiny.

This event, therefore, which we shall call, as the philosophers name it, « the event of Man », relates the way in which the nature of the species tells itself by generating what Jacques Lacan calls « Lalangue ».

The little man in the making, in a state of weightlessness in his mommy's amniotic fluid, had no use for the ordinary vicissitudes of existence. What mattered to him was to maintain his well-being and to build a system of signification linked to the innumerable metabolisms which coursed through him in the nourishing uterus.

The fetus, from a certain development onward, could master the elements which constituted it: the structure of the biomolecules circulating in its organism, its metabolisms, its kinesthetic phylum, its coenaesthetic, hedonistic channel, its pulsional flux, the interaction with its genitrix and the uterine environment, plus the absorption-assimilation of the sounds it perceived. In the end, it studies!

It already possessed the capacity to make the gesture of sucking its thumb, of turning over, of pedaling, of adopting attitudes so as to form constellations of meaning. It contracted « Lalangue », that intriguing phenomenon which gives scientists and linguists the illusion that the fetus develops its own language, which is the original language of the World. This little man, stretched between the eukaryote state of the psychozoic era in its primary broth and that of the trans-galactic cosmonaut trapped in a still milky phase of the universe, already possessed language. An intra-molecular mimicry made of codes of symbols for pyrophosphate, hexokinase, pyridine-nucleotides, coenzyme A, aminoacyl-adenylate, methyl-transferases, etc., authorizing it not only to take in hand its own enzymatic metabolism, but even more that of « Mom ».

The mastery of enzymes such as the methyltransferases applying themselves to the methylation of DNA is a factor controlling the expression of the genes by inhibiting the function of the regulatory elements such as the promoters, the amplifiers, the insulators and the silencers. The methylation profiles vary according to the cell type or the state of differentiation; they are responsible for the differential expression of the genes necessary for the acquisition of the phenotype. The methylation profiles are transmitted from a mother cell to a daughter cell during mitosis, and also to the gametes during meiosis, then from the gametes to the embryo. This information is thus hereditary in the same way as the nucleotide sequence of DNA. Methylation possesses a repressive effect on the expression of the genes. An important degree of methylation coincides with the transcriptionally inactive regions of the chromatin called heterochromatin; conversely, a low degree of methylation is synonymous with transcriptionally active regions called euchromatin. There exists a clear

correlation between the expression of the genes governing morphogenesis during the development of the vertebrates and the absence of methylation of the associated DNA sequences.

To master the abiogenetic elements which constitute us is to master language. With language comes the dream, a dream made of sensations in place of meanings, of sequences in place of discourse, of desires in place of representations, renewed at will sketching the great repetition of the cycle of life. It is « Lalangue » which scratches consciousness, Lacan would say. A proto-cosmic language connected to the hydrostatic expanse of the Universe, realm of the Nereid Goddesses and of the nymphs who, introducing into the rebus of the dream a sensation of color, indicating something of the knowledge which has an erogenous value. To master the methylation of DNA and its language is to master one's environment, the genesis of the metabolisms, space and the cosmos. Thus endowed with this knowledge, this little man, fish-cosmonaut astrophysicist-hydrocasphe, constituted that famous « Event of Man » at the beginning of this cycle 129 of Meton, in the post-capitalist era.

It was by operating for the first time in the history of humanity at something like a strange loop, that a child in the making proceeded by the taking of control of his vagus nerve, but strangely and by extension that of « Mom », then by the control of the close environment, thus authorizing him the mastery of the moods of « Mom », of the states linked to the metabolisms, to the desires, to the disgusts, to the determinations of « Mom », to the attention of the entourage, to the rhythmotopological extension of the family, of the tribe, of the neighborhood and of all the consecutive reality. That is to say of all that can have a link, near or far, with what his own existence implies. The good circulation of the energies all along this vagus nerve possesses functions of a quasi-magical essence, as the trunk of a sympathetic tree would possess it, through which would circulate the enjoyment of the souls of a whole building, then of a whole village and even more.

481- Having succeeded in delaying the gestation, this little man, anonymous still, but already well present, had the idea of not precipitating the ineluctable stage of childbirth by diverting the flux and the production of euchromatin and of oxytocin, thus prolonging this state of integral beatitude by substituting for it a flux of cortisol, wallowing in something like an original ocean with his head in the stars, reflecting his well-being and extending even onto the face of his « Sweet Mommy ».

The technique consisted of a re-looping of the induced fluxes of the vagus nerve by the sucking of the thumb, the acceleration of the heterochromatic metabolism by the sudden tension of the kinetic apparatus, the repression of oxytocin by the cinching of the umbilical canal, the continuous iteration of the trial-error processes elaborating a grammar of the mRNA messages inducing a difference (an information) with a view to producing a putting into « differance » of the fateful moment of childbirth. For his great happiness, the metabolisms of this superorganism which he named to himself something like « Ma-moi-mame » accessed, by the mastery of the nascent lalangue, a phase of circadian stability, of humoral slowing down and of deep shared beatitude, while the immediate entourage, ironically, was bustling about more and more intensely. Notably the obstetric practice of the Happiness clinic where « Ma-moi-mame » consulted.

The appointments at the gynecologist multiplied and, after eleven and a half months of gestation, the worry of the head of the obstetric service began to dawn. The whole of humanity was going to be hypnotized by the action of what science would later call the stuck gene. This question of the stuck gene noted TrxG1/2-PeG poses the question of our being in the world, our way of inserting ourselves into the weft of events. Thus, the « open work » of Umberto Eco illustrates this reflection well; he delivers to us a semiotic analysis of Joyce's novel « Ulysses ». The writer of Ulysses develops a saga novel taking up the breadth and the structure of the Homeric novel. Thus, with his capacities as a journalist of the scientific universe and his scholastic education, he transfers us from the order of the Jesuits to an operation consisting of a cutting of the continuum of the real in breadth of a domain without limit, as one cuts an apple crosswise to discover different patterns in it. Thus, here appears, within this very chaos, a kind of order which no longer has anything of a formal grid, but which proves to be « the order of our being in the world » and which corresponds to our insertion into the weft of events, to our way of being in nature, of « being-the-nature ».

In an unpleasant but necessary passage which Roland Barthes quotes to us, during which one of his characters, Bloom, satisfies his most natural needs in the undergrowth, all the while reading a piece of newspaper found there. It is not, in this case, a simple « realist » notation to which the body of Bloom is subjected; he is described here contraction after contraction, with all the buttock movements and all the gastric processes, the slow and unavoidable condition of the world. But the muscular rhythm is not alone in question, the flow of thoughts which his reading inspires in Bloom develops in parallel, and the two orders of events interfere constantly. The thoughts being determined by the muscular rhythms which, in their turn, are stimulated or slowed down by the flow of consciousness. In fact, the flow of consciousness becomes inseparable from the muscular rhythm; the « primacy of the spiritual », just like the determinism of the physical processes, are abolished. The rhythm of Bloom, prosaically seated in a defecating position, is truly a natural rhythm. Thus, you can imagine anyone whatsoever, the pope, Adolf, or your daddy in this position, integrated, unitary, without discussion, who escapes the univocal relations of cause to effect, and therefore to the supposed Order, as a hierarchy of beings or of events. Any hierarchy is a formal simplification, whereas here it is about, concretely, a field of events reacting upon one another. It is perhaps a sordid moment, but real.

482- What is real ceases to be sordid within a universe rid of any primacy established once and for all, where one finds again an exact, if reduced, image of this vision of the world, this mantra repeated at will in the rhetoric of the LTI, the language of the Empire. By this let us understand the epic of the non-signifying, of the stupidity, of the non-chosen, for the world is precisely that: the horizon of the insignificant events, linked in continuous constellations, each being origin and end of a vital relation, at once center and periphery, first cause and ultimate effect of a chain of meetings and of oppositions, of affinities and of discords, good or bad, for one will in any case have to conserve the energy and by the fact that everything produces its contrary, such is the world against which men come up, in abstract science as in living and concrete experience. Such is the world with which one must become familiar and in which one must learn to recognize little by little our playground and our homeland of origin, the language of « Thermodynamics », of « Phlogistique » and of « Calorism ».

The first interrogation in this story lies in the fact that the mental state of « Mom » in no way reflected her real situation, which was no better than that of any patient in the same situation. The lumbar pains, the nausea, the sudden moods, nothing of all that dented her feeling of fulfillment. But still no sign of dilation of the neck of the uterus. Her constants maintained themselves in thoroughly respectable norms, but always reflected singular situations and significations. This situation opened the door to all the hypotheses and, as always, to the most far-fetched. The religions were not to be outdone in emitting the most convoluted explanations taken from their sacred books, but the sects becoming invasive in the public space in this period of Darwinian reversion were not going to miss the opportunity to sweeten their delirious fantasies. One must say also that we had come to the era of the great eruptions of social psychopathologies across the whole continent; they had become contaminating and viral, amplified by the network. The most common were in the first place the Christic neuroses which certain geeks developed on the World Wide Web in their social isolation. Thus, crowds of influencers of the socio-sphere, the « gatekeepers » of reference, the usual filters of the institutions, the authorities of the Net and of the big media were not expecting such an alignment of propagation of collective hysterias.

The consecutive effect of this « event of Man » produced fantasies materialized into « memes » coming from everywhere, of every form and of every variant, due to the effect of moral panic and of anomie of the French and world population in the current state of shock. The media were pointed at for their responsibility in this development. The Agenda effect first of all, which is only the reflection of the sheep-like character of the big editorial staffs, and the « Priming » effect in all the press organs, consequence of their tropism for the systematic framing on the spectacular and the misfortune. The other factor of propagation of the hysteria came from the conspiracy theory which, for more than a century, had been producing its characteristic « memes » which the « Memetrackers » could no longer even circumscribe despite the support of the moderating quantum AIs and the cybernetic brigades of network inspection. This infectious broth produced a role of common trunk of reference to the branches of paranoid psychopathies with high viral potential to which one could evaluate the R0 at rates higher than two, bringing quantities of variants to the deliriums of resurrection and of miraculous redemption in the opinion.

In this situation of submersion, the debunking of fake news and of fantasmatized annunciations carried out by the usual actors of the ordo-linguistic no longer produced any result; it was no longer the time to act on the plane of reason.

483- Its exceptional rate of reproduction comes from the fact that one must consider the particular definition of the Christic hysteria. It is the imitation by a perverse subject of the personality and the role of Christ, starting from the archetype of the supreme and perfect savior of humanity, all the while mystifying its own voids and its impulses under a veneer of anthropological truth, leading to an aberration of the erotic life similar to fetishism; it is a perversion of the goal. This fetishistic drift has the singularity of being a morbid entity inspired by the religions. Consequently, fetishism characterizes an archaic primordial, elementary form of religiosity, founded on the belief in the beneficent or evil powers of the fetishes, magical objects used in primitive cults to bless, to curse, to heal, to inflict plagues, to

protect, starting from the belief in the omnipotence of the divinized material figures. This perverse religiosity is a compromise formation between two antagonistic unconscious impulses, both deeply rooted in the depths of the unconscious: an intense, vehement, almost insurmountable sexuality on the one hand, and a strict, rigorous, obsessive piety on the other. The fetishistic pervert lives a conflict with all forms of authority, but especially with the power and the law of God whom he honors secretly and whom he believes he serves according to a singular and irregular way, by different forms of personal abstinence which he is in predisposition to impose on the others by ideology, through the propagation of « fetish memes » of the imitation of Christ, leading by feedback to deviant practices. The adept of Christ hoped that the special nature of his pain would allow him to gain something in the hereafter. Gratification of suffering in the service of a future happiness. This opened the door to the proliferation of redemptive or salvific sects in every direction in the hexagon and in all continental Europe. The other phenomenon which was also developing, inversely to the Christic hysteria and which has been largely documented by the psychiatrists since the works of Sigmund Freud, interesting from the psychoanalytic point of view but worrying from the point of view of the psychosocial consequences, was the tendency to Panism, to Satanism, which was developing in parallel with the lycanthropic movement in the metrosexual and patrician population. The electronic swamp, which one calls the « hanging out » of the permanent discussions on the conspiracist retweets and the re-retweets on the conspiracist discussions, meant that the subjects of the moment, also called « trending topics », became obsessed with the « satanic memes ». This ended up translating into a feeling of generalized possession of the population. This « diabolical » feeling essentially occurs through an alteration of consciousness by the proper impulse. It is thus inscribed as the projection in act of the idea of an internal pulsional « Evil ». The demonization translates a subjectivation of the process which pushes the subject to play more and more tight with its impulse. This taking of control of the being by violent and unexpected movements, as much as imperious, is designated as the « effect of possession ». It is the pulsional submitted to a singular psychic treatment proper to the panic influences.

Like his cousin Dionysus, Pan is the god who makes all those lose their head who deny his existence, which makes of him a formidable god. Pan manifests himself behind every image springing up abruptly, without warning, where it was not the instant before; it has the value of terror, like that figure springing up behind a screen of which the studies on hysteria speak. One knows the sensual character of this hyperactive divinity, animalized, hominized, resolutely erotic; it feeds on panics, but it is also the god of the nap, which the nymphs try to disturb by forcing him to dance, just revenge when one knows his art of harassing them when he is in the erective waking state! Pan is the pure object of the gaze, the devastating apparition, but he is also the god of the bewitching flute. The sirens are the pure voices that one cannot hear without throwing oneself into the arms of death, but in both cases, one touches upon the superego and its deafening enjoyment.

These panic sects represented in 2050 a vast network of itinerant prostitution, criss-crossing the deserted and forgotten regions of the national territory. These « adepts » of the panic tribes, as the anthropologists of the social deviances call them, were children of their own tribal group giving themselves over to all kinds of perversions and provoking the fright of the

populations. Their network activism was raising the « rising tides », the rising waves, and the subjects of collective attention on the demonic « memes » and the sexual deviances which the « super-spreaders » of the conspiracist topics had cranked up to the fullest in the vanity metrics, the vain indicators of the new « Threads applications » like Hive Social or Bul-mod. The adepts initiated into the hacking of quantum AIs had converted certain of them to the methods of manipulation of opinion, and the return of performances of the encrypted social networks made it possible to cross the fateful « tipping point », this glass ceiling, this threshold of triggering of a continuous contagion of a delirious hysteria of possessions. Famous haters like « Olala laloose » corrupted the heads into making of them odious beings obsessed with the contamination of the minds still holy. This glass ceiling had until now never been reached and all the actors of the network were disoriented by it.

The fact is that the mystery of « the event of Man », after having invaded the neighborhood of the 20th arrondissement of Paris, was there to feed the imagination and the fantasies of all the sects of the continent and soon of the planet. The news of the famous intriguing gestation and of the stuck gene was going to spread like a trail of gunpowder.

Despite these turpitudes, the little man who hid behind « the event of Man » was soon going to have a first name. The fact is that « Sweet Mommy », worried but lucid about the situation, understood that the maximum of anonymity became de rigueur given the consequences of the situation and that her baby was in no way a Messi for whomever. At the risk of frustrating him, she decided in her great wisdom that he would be called « Benoit », which means « blessed of the gods », a whole philosophy…

The birth of little Benoit in reality announced the premises of a last great possible evolution of humanity. A stuck gene for a liberation. This phenomenon which brought about prematurely the bascule from the latent consciousness to the full consciousness of a child in the making, represented a new evolution for the consciousness of humanity, passing from a latent state of rigor for a fetus to an effective state of consciousness normally triggered by birth alone. This brought this little being in the making into a state of supra-consciousness. This event set up the psychic mechanisms which one will explain later as aneurotic capacities, and which prove necessary for a « natural collective intelligence » to occur in man.