

Some words about Metahistory

Could Descartes have been mistaken?

Descartes' dualism contains the idea of preparing the outside world, getting the giblets out of the world – we did it! No atom escapes us, and it must be destroyed!

After Descartes, Faust appeared. The Faustian spirit is the spirit of tragic conflict, it is the eternal destruction of everything created, and the desire to know the absolute truth, and the realization of the unattainability of this knowledge. Out of this endless ascent grows an infinite loss, emptiness. And eternal Manichaeism!



*Detail of a Turfan Manichaen Illuminated Scroll;
Turfan Antiquarian Bureau (Turfan, China), © Encyclopædia Iranica*

Now we are facing the biggest threat in history, the threat of destruction of the biosphere. The destruction of the biosphere is evidence and the main sign of the destructiveness of modern human society.

In the conflict between man and the biosphere, no matter what his efforts in the production of air conditioners or bomb shelters, man is doomed. We are facing forces of nature that are orders of magnitude superior to us, and in this conflict, humanity will disappear.

Doubling resource consumption every 10 years due to increasing population and capital investment leads to an accelerated decline in natural resources and associated population decline. We see mutually exclusive parameters and a vicious circle!

Capitalism's hope for alternative energy sources, while maintaining the same destructive effects on the biosphere, is futile. Windmills and solar panels will drag us down into the abyss in the same way.

For the last 50 years we have been fantasizing about controlled nuclear fusion, about creating a *perpetuum mobile*. Kim Budil, director of Livermore National Laboratory (LLNL), recently reported successful nuclear fusion experiments¹.

“The pursuit of fusion ignition in the laboratory is one of the most significant scientific challenges ever tackled by humanity, and achieving it is a triumph of science, engineering, and most of all, people,” LLNL Director Kim Budil said.

Do you believe her? Me not!

Disaster can be avoided by returning to the primitive relationship, where there was only a stone ax and a skin, and no division into subject and object. A significant part of the world today is moving this way, destroying and rejecting all the conquests of the past.

Or develop antinomic, dialectical methods that will interrupt both the eternal Manichaeism and, more importantly, the conflict between man and the biosphere.

There are no ready-made truths, neither positive, in the spirit of dogmatists, nor negative, in the spirit of skeptics. The ontology of man and the world is dual, dialectical.

In The German Ideology Marx states that some final form of social order will be established in the future. Marx calls it rational humanism. It will be a social structure in which the liberty of an individual will secure the liberty of all.

The Marxist understanding of humanism, as well as the superlife of Teilhard de Chardin, is associated with the idea of the internal conflict-free society of the end of history, for only in this case the liberty of individual will secure the liberty of all, if possible. In this direction, Teilhard de Chardin goes even further than Marx, as he also speaks of the fusion of humanity and Nature and the complete elimination of their internal contradictions.

¹ [Lawrence Livermore National Laboratory achieves fusion ignition | Lawrence Livermore National Laboratory \(llnl.gov\)](https://www.llnl.gov/newsroom/newsroom-releases/2012/12/12-12-2012)

Now, in times of global epidemics, wars and climate catastrophe, the old world is dying. The power of capital, based on the exploitation of the Earth's resources, has exhausted itself.

The impulse of history again becomes an external factor; those who will be adaptive in the conditions of a reconstructing biosphere will enter the new world.

If we overcome the conflict between man and the biosphere, we will be able to reach this level. In some sense, there should be a fusion of subject and object, which will undoubtedly complete history in its modern sense.