



**The Radical Singularity**  
**Essay on Singular Phenomena**  
**Mane Tatylyan**

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# The Radical Singularity

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## Essay on Singular Phenomena

Mane Tatulyan

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THE RADICAL SINGULARITY  
Essay on singular phenomena

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This book is dedicated to Descartes, to Rousseau, to Kant, to Hegel, to all those who believed in the revolutionary power of Reason and especially to the world: my work will be complete knowing that, in some corner of the world, there is someone for whom this book was a spark of optimism.

# The Weight of Emptiness or the Autopsy of Modernity

Time was when man had a heaven, decked and fitted out with endless wealth of thoughts and pictures. The significance of all that is, lay in the thread of light by which it was attached to heaven; instead of dwelling in the present as it is here and now, the eye glanced away over the present to the Divine, away, so to say, to a present that lies beyond. The mind's gaze had to be directed under the compulsion to what is earthly, and kept fixed there; and it has needed a long time to introduce that clearness, which only celestial realities had, and to make attention to the immediate present as such, which was called Experience, of interest and of value. Now we have apparently the need for the opposite of all this; man's mind and interest are so deeply rooted in the early that we require a like power to have them raised above that level. His spirit shows such poverty of nature that it seems to long for the mere pitiful feeling of the divine in the abstract, and to get refreshment from that, like a wanderer in the desert craving for the merest mouthful of water. By the little which can thus satisfy the needs of the human spirit we can measure the extent of its loss.

G. W. F. Hegel, *The Phenomenology of Spirit*

The noise of the media is the symphony of the époque. The baroque of information, our proliferate and viral art. The global agenda, our civic and ideological architecture. After the burial of the humane, capitalist production and digital folklore created a new civilisation. These new humans seem to have reached infinity, shot from Earth beyond Mars, into the sidereal cyberspace of information. At least total equality (or homogenisation) was achieved since there is no longer any distinction between the real and the virtual, the natural and the artificial, or the human and the machine.

This is life in the information biosphere of the Global Village. In addition, we are all eco and above all friendly, and in return, the liturgy of the organic liberates the conscience (fat-free, sugar-free, GMO-free, gluten-free, CO2-free) and the digital network, the body: every time more light and more docile, like life or emptiness.

Long time ago, we invented the sky. The earth was not enough to calm earthly uncertainties nor to confirm immortality. The space was too vast to be empty, to have been created out of nothing. We flood it with myths, stories, desires. To fill the vastness of the cosmos, we created an idea vaster than the Universe itself. We called it God. It was only a matter of time before what was once empty became an axiom, a kingdom, a *weight*. There is no simultaneous place for God and Men. God is already dead (like History or the Enlightenment). He is not even frozen (like Walt Disney) to be potentially resurrected in the future. And death (or oblivion) is not fatal because it is the end of things but because it is the beginning of emptiness.

The human being dies so that God is born. Then God has to die so that the subject is born. Then the subject dies, and we are left with only an objective and realised world.

It is said that we live in a period called Postmodernity (which we are not even able to define). Postmodern delusion is loss hysteria. God is dead. Marx is dead. The human being is dead. Economics is dead. And only the chaos of appearances remains (Sokal and Bricmont). Neither Modernity nor its «solids» could survive this fatality, this delusional reproduction towards infinity accomplished by forgetting the meaning (or the narrative). Even more than a



post-Modernity, we should call this period *anti-Modernity* since it is the historical antithesis of the modern Idea. Modernity, freed from its Idea, turned progress into progressivism, equality into egalitarianism, liberty into liberation, Reason into artificial intelligence, the human being into information, humanism into transhumanism, and so on to infinity. The paradox is that things are destroyed both by their disappearance and by their excess. Any previous antithesis are forms of the surplus, of the cancerous, of what abandons its roots (already dead) and grows above its original reason. With Gehlen's formula, «the premises of the Enlightenment are dead, only its consequences continue on». In *The Philosophical Discourse of Modernity*, Habermas tells us that, «as soon as the internal links between the concept of Modernity and the self-understanding of Modernity gained from the horizon of Western reason have been dissolved, we can relativise, as it were, the automatically continuing processes of modernisation from the distanced standpoint of a postmodernist observer. From this perspective, a self-sufficiently advancing modernisation of society has separated itself from the impulses of a cultural modernity that has seemingly become obsolete in the meantime; it only carries out the functional laws of economy and state, technology and science, which are supposed to have amalgamated into a system that cannot be influenced» (1). «From his point of view – Habermas continues – the modernisation of society, cannot survive the end of the cultural from which it arose. It cannot hold its own against the primordial anarchism under whose sign Postmodernity marches» (2). At the end of the French Revolution and the Enlightenment, Hegel already sensed that our age is a

«golden sunrise», traversing «the last stage of history». The end of history has been discussed about ad nauseam. However, it is worth asking, can we reach the end of what has already been lost?

Everything «post» is today crossed by the «trans». Postmodernity seems to be a transition, a dead time between Modernity (already concluded) and Posthumanism (or disappearance); it is a time of disintegration of one form towards a new stage. Postmodernity is «trans» in the sense that it rejects its origin and exceeds its nature; it is radical transmutation and the transfiguration of Modernity, not to mention transparency and transience. It is the era of transeconomics, transpolitics, transaesthetics, transsexuality and transhumanism; all of them are categories of the liberated par excellence, new forms in which all signs are released, intermingled, confused, undifferentiated, and ultimately, they are indifferent (since there are no longer rules of meaning or combination).

The world alone does not have a meaning. It is the ideas in the minds of men that, through Reason, are found in the ideas of the world. Without its ideas, the world (and everything) disorders. Modernity was a process of historical rationalisation (Weber), a new way of understanding, structuring and signifying the world (and the place of the human being in that world). For the first time, there was no longer a human being in the image and likeness of God but rather a world in the image and likeness of the human being. Doubt went from being the cause of heresy to the root of existence and specifically to being the origin of knowledge. The shock of the «methodical doubt» (which would shake several domes and altars) was not sceptical-destructive but epistemic-constructive because its purpose