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la meteorología considerada hoy como una ciencia a parte entera no fue hasta hace un par de siglos más que un conglomerado de saberes nada racionales basados en tradiciones y creencias como mínimo arbitrarios sin duda las civilizaciones más antiguas

se preocupaban del devenir del tiempo atmosférico por la cuenta que les traía para sus viajes y batallas la obtención de alimento el acomodo más o menos confortable de su vida cotidiana pero los progresos de la mente humana en este campo no fueron muy lejos al menos hasta el renacimiento que trajo los primeros instrumentos de medida con ellos poco a poco comenzamos a disponer de datos reales con los que descubrir las leyes naturales de la atmósfera la ciencia del tiempo que estudia el estado permanentemente cambiante de los meteoros y su prima hermana la ciencia del clima que analiza los promedios a largo plazo de esos sucesivos cambios atmosféricos son hoy objeto de controversia muchos científicos acusan a la industria humana de los cambios de clima causados por la mano del hombre afirmando que serán inevitablemente dañinos otros relativizan el asunto pero suelen ser tenidos por herejes científicos herejías en la actividad científica suena a más de lo mismo en la antigüedad las tormentas se debían a los dioses hoy hemos remplazado a júpiter o thor por sucesivamente las bombas atómicas la contaminación o los gases de efecto invernadero la polémica en la que los medios de comunicación parecen haber adoptado una postura militante y poco objetiva está servida

qué queríamos saber así podría enunciarse la pregunta que dos siglos después de la crítica de la razón pura de kant ha reemplazado a su pregunta fundamental qué podemos saber o bien qué parecía ofrecer el saber cuando hacía sus promesas cómo debería presentarse el mundo para que el encuentro con la incertidumbre dejara de generar malestar preguntas de este tipo nos sitúan ante un abismo tan profundo que resulta prácticamente imposible acceder al otro lado sin embargo existe un procedimiento capaz de descubrir las huellas de tales deseos y aspiraciones la metaforicidad es decir el convencimiento de que todo lo que podemos saber acerca de nosotros mismos encuentra su mejor expresión en determinadas metáforas a partir de ahí las huellas nos llevan hasta donde los deseos se han formado y siguen anidando en busca de una determinada legibilidad del mundo es cierto que bajo ese epígrafe sólo pueden abordarse episodios nunca totalidades pero siempre serán un hilo conductor indicadores de una cierta continuidad de una estrategia renunciar al dominio de la naturaleza para ganar su confianza conocer el verdadero nombre de las cosas en lugar de las fórmulas exactas para su producción vivir su expresividad y no su química conocer su sentido global más que sus partes

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