

HERALDING SIGNS

Initium Millenni

Muñoz Soler, Ramón Pascual _ 1919 – 1999 *Heralding Signs* / Ramón Pascual Muñoz Soler Author's Edition – 1998

Original Title: *Señales A-nunciadoras*

1. Mystique of the Future Man
2. Cosmic Resonance Social Functions
3. Signs of the Future in Human Evolution

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Author's Edition - 1st edition

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By way of foreword

Heralding Signs is not just another book in the author's historico-literary life: it is a sign of anticipation amid a choreography of signs of function. The signs are not enough: we need to discover the "connection" between the signs, the "bridge" between the end of history and the song of the unborn.

The particular sciences disconnected from the Self, the universities fragmented into a multitude of faculties, degrees, institutes, an education system that maintains the division between the path of knowledge and the path of life, a political society that has lost contact with the sacred Order of the universe... none of these institutional and social forms can today lead the process of human development in resonance with the cosmic consciousness.

With the first lights of the new millennium, a great dilemma rises before us:

We have more information, but less vision.

We possess more knowledge,

but we have ceased to understand the world.

A prophetic invisible Wave manifests itself in a choreography of visible signs.

This all leads me to think that we are touching the threshold of a new Mystery... The gods have fled, the teachers have retreated... the footprints are rubbed from the road, the lights of understanding go out. The Night has fallen. It is no longer a question of "the dark night of the soul," sung one way or another in mystical poetry; it is a question of the "dark night of the matter," experienced by all of us in the void and the solitude of everyday life.

Dark night of the matter:

where the dark becomes darker than the dark.

This dark Night swallows all the messages, good and bad. It is no longer a question here of transforming the world, changing history, deciphering humans, because humans themselves have been chosen as prot-agonists of history and symbolic connection between the worlds.

We no longer live in the same world...
other stars light us up from the sky.
Nor is the earth the same, nor history...
nor ourselves.

We speak of scientific revolution, technological development, social revolution, journeys to the stars... but suddenly dark forces are unchained on the earth. Suddenly the enlightenment of intelligence retreats and leaves us in the dark. The Revelation did not come in the form that we had imagined. We live in an Illumination/that Hides itself:

RevelationRe-vealed.

The Pro-phetic Wave is ahead of historic time and presses the invisible keyboard of the molecules of life:

Resonantia Verbum.

A different rhythm, a different law, a different force: “energy of connection.”

The human path comes into contact with the Sacred Order of the world.

Break in the symmetry of matter: from the sociotechnical human community we pass to the

Social transfiguration of the Word.

A change in the time signature, in the order of knowledge, in the geometry of life.

We have entered the rhythm of a new law: divine and human at once.

Gen-*ethical* transposition of the current of life:
from the dialectics of opposites we pass to the

Reversibility of Values.

Buenos Aires, Christmas 1998.

Why Heralding?

Because they arrive *before*
the messenger.¹
Because they Say
not what is going to come
but what has already arrived.

And what *is* it that has arrived?

Initium Millennii

Then the questions come:

- about the *Sign* of the Time,
- about the Gen-*ethical Code*,
- about the Sacred *Order* of the World.

¹ Muñoz Soler uses the term “A-nunciador” for “Heralding”, a pun on “announce” and “nuncio/messenger.” (Translator’s Note.)

SIGN OF THE TIME

I knock at the first door,
and I am met by
a word-symbol:

Initium Millennii

Murmurs of the Night before the Dawn

To a profound conscience (*De Profundis*) the world reveals itself today as a Mystery. In the light of day we see the rapid movement of passing things, the changing phases of time, the enigmatic signals of life and death. But in the middle of the Night, when the stars fall from the sky and the voices of the earth die down, we can hear the first shining of an unborn world:

Heralding sign

It heralds the *end* of a world, a history, a lineage... and the *start* of something new that has not come.

The house we inhabited has been left without support.

The cosmic clock marks a different time.

We ask about the sign of the time and the place of the human in the world.

We find ourselves at a critical point of *precession* of the signs of history; the key to meaning does not lie in a step ahead, on the road of one century or another, of one millennium or another... but in a step “back,” in the direction of the *beginning*: “from where everything emerges and to where everything is heading.”

Initium Millennii

We are beginning to draw the bridge

between the signs of heaven and the forces of history.

Not everything can be explained, but we can sense something.

Very few today come to discover the Two sides of the technological world

Not even Einstein: “God does not play dice.”

Some come to imagine it: “Imagine a good that shines in all the force of Evil... imagine a logic of the social that has absorbed all the inverse energies of the antisocial... imagine systems that dissuade themselves... imagine events without consequences, that do not refract anything, that do not forebode anything.”²

Modern technology has changed the face of the earth, but that technology is “a power that humans do not control” (in Heidegger’s words.) What is there behind the mathematical formulas of power, behind the two sides of the physical world, behind the asymmetry of matter/antimatter? Not everything can be explained: we stumble on the limits of the instruments. That does not mean that we must renounce the “intelligibility” of the world: the theory of science has opened completely new paths of investigation.

But the most important aspect of what we call “new”
are not the “results” of technology,
but the *universe of symbols* revealed by the power
of technology

What is the truly significant aspect in today’s technological world? The fission of the atom and the release of atomic energy (as a technological result) or the breaking of the symmetry of the matter as symbol of expansion of the consciousness?

What is more relevant for human spiritual evolution? The space race (as technological adventure) or crossing the cosmic barrier (the new “Red Sea”) as a symbol of liberation from terrestrial slavery? What has more gen-*ethical* weight for the development of knowledge, the computerization of planetary society (as last word of the technological mind) or the cerebral automation of the old rational mind as a physiological prelude of spiritual illumination: first word of the cosmic mind?

The power of technology opens the way for us
to the symbolic geometry of the coming world

² Jean Baudrillard, *Las estrategias fatales*, Barcelona, Anagrama, 1984.

and the nascent functions of the humans to come.

The challenge imposed on us today by the *beginning* of the technological age (and I say “imposed on us” because due to the geometry of time we have not chosen technology but rather we have been chosen for a technological world) is not a word (whether scientific, philosophical or theological) that might come to inscribe itself in the order of ideas, but a pro-phetic wave (before the word) that is transcribed (in symbolic language) on the invisible keyboard of the molecules of life. Without realizing it “we have been chosen” (through technology) to be prot-agonists of an organic transformation that transcends the material results of technology; we are creating within functions and organs that do not yet exist: the astronaut’s spacesuit is only a prelude of the physiology of the cosmic human.

The technical formulation
of this *initial* illumination

has hidden the spiritual side of the message of Technology.

Relativist equations, the beginning of uncertainty and other paradoxes of modern science (disconnected from the data of the observation of the symbolic nucleus of meaning that saw them come to life) have been reduced to “half of the formula.” And with that “half” the ideological model of globalized technological society was constructed. The same happened in the so-called “spiritual” domain: new religions, esoterism, new age, filled the world with “new revelations” and a new “opium of the masses.” They put the new wine in old wineskins. They could not (they did not want to?) coordinate the pro-phetic nascent word with the social message that the most advanced peoples of the earth had been developing: they were also left with “half of the formula.”

What went wrong,
the excess of message or the lack of human?

Today, like yesterday, the shadow of the old Aeon has hidden the first shining. In other words, the very configuration of our instruments to see the world did not allow us to clearly hear the *resonantia Verbum* within ourselves. It is easier for us to perceive a “clouded time” (Octavio Paz), an “apocalyptic time” (*Apocalypse Now*), a “waiting time” (*Revolution of Hope*, Erich Fromm), a “messianic time” (*The Second Coming*). It is easier

for us to access all these concepts, images and symbols of the objective consciousness
than resolve to “Be” ourselves *resonantia Verbum* (Egoence of the Self.)

No more intermediaries: we need a direct
contact with the light!

The bridge we are looking for
between the signals of the sky and the laws of history
will not be built by the unity of science
but will be revealed by the Unity of humanity.

A second door is opened,

I hear a choir of voices

intoning the Same song:

Initium Millennii

Inclina aurem cordis tui

Yes, no more intermediaries: direct contact with the light! But this exclamation is no more than an expression of desire of the “optical man,” a metaphysical impulse that, from the Greek *logos*, connects thinking with “seeing.” *Direct* contact with the light is a more essential experience, an illumination more originary than “seeing,” one that precedes ontologically seeing and leads pro-phetically to seeing. That “fore-seeing” is revealed in an inner turn of the eye to the ear, in an intrinsic movement of the current of life from “seeing” to “hearing.” Of course this “hearing” is not the habitual hearing in the world of information, but “lending an ear” to the creative Word of the world, “inclining” the ear of the heart (“inclina aurem cordis”) to the mystery of the Self:

A Turn of the Force
that leads us to higher level of Knowledge.

This “turn” is not ideological, but *gen-ethical*. It cannot be reduced to a new paradigm, a new scientific theory, a new philosophical system, a new vision of the world. It is not a poetic turn, mystical, metaphysical: it is an organic, “physiological” turn.

We are beginning to sense the beat
of a new *body*: “Seeds of the Future in Humanity.”

When I say *Initium Millennii* I do not refer simply to the chronological passing from one century to another, from one millennium to another; with that word symbol I want to signify an *Initial* occurrence: the “gestation” of a new world.

Millions of human beings sense today
that a whole cycle of civilization has reached its “end,”
and that “something new” has been born in humans
and in the world,
without managing to discover *what* that something may be,
or knowing *where* it comes from or *where* it is going.

We have entered a mysterious cosmogonic phase of evolution that breaks the symmetry of history.

Human work participates in the “works and days” of the gods

Why do I say that we have entered a “cosmogonic phase” and not simply a new historical stage, a new era, a new time of humanity in its long march on the earth?

Because today, on the earth, it is not only humans who are fighting. The gods and the demons are fighting too. This new *arkhetypical* war is not visible from the logic of technological instruments, but it is audible from the mysterious resonance of the heart.

Without realizing it
we have entered a phase of

interpretation of worlds:

where the theory of science, the philosophy of history, speculative theology fail as instruments for deciphering the world. The world has become strange to humans and humans strange to humans. We no longer understand ourselves, not does the body completely recognize itself: in autoimmune diseases, life turns against life. There is an external war, but there is also an internal “epic.” We have not yet become aware of the place that humans occupy in the world today: what is the function on the great cosmogonic stage that has just opened up?

The gods fall silent.

Two thousand years of history and no new god!
Nietzsche exclaims as if interpreting the depletion
of the soul of his century.

But what is the Heralding sign that emerges from the penumbra of the *Aeon* that is reaching its end?

A new “meaning”
of the labour function in the economy of life.

A sign of the *start* of a liturgy of cosmic resonance, right in the critical moment of history when humanity has lost the symbolic code of spiritual transfiguration of humans through labour. How can we somehow qualify this “labour function” that comes

before legal and economic figures of labour and whose founding power we sense before knowing it?

A new rhythm of human matter
in the dance of cosmic life.

Labour, as “sacred human office” in the context of the “works and the days of the gods,” has been degraded to the condition of utilitarian servomechanism of the economic-financial power that dominates the world today. In the current technological civilization the labour force has become disconnected from the meaning of the Work. How can we recover this missing link? No longer along the same path that has expelled labour from life, but through the reversal of the human time that comes in search of life.

The discovery of the “human time”
is the energetic code
of the Social Gen-*ethics* of the coming world.

We begin to hear the song of the pilgrims before they are born

This is the precursor word, the *Verbum*-word that arises from the secret chamber of the heart: *Eructavit cor meum verbum bonum*. It is the operative word that creates the human world and organizes the time of history. It is the sacred energy of the universe made *Verbum* in the word of humans.

pro-phetic word that, in humans,
is ahead of the determinations of genetic DNA.

This is a “word lost” for millennia and which the humans of the new Aeon take in their hands as a double-edged sword of the analogous will to power.

Analogous will:
Heralding sign of the
Social transfiguration of the Word.

There is a pro-phetic vanguard that opens the paths to come. It is something more than a political, scientific, mystical vanguard. It is the great current of Life that descends from the high peaks to the valley in search of a dwelling where to Illuminate its dream; it is the promise of Sinai that comes in search of the people’s soul; it is the Muses’ song that seeks to become a chorus in the human temple... but the passing of this vanguard is fleeting: “poetry does not embody history” (Octavio Paz).

Initium Millennii

Once more the pact is renewed:
what seemed impossible in the time of history
becomes possible in the core of life.

And the flesh became Word: *reversibility of values* of the Cross.

This transfigurative-transposition from terrestrial matter to the spirit of the cosmic consciousness occurs today through a collective sacrifice on a planetary scale: right now, in this very instant, somewhere in the world, the human word made *Verbum* is creating another world.

I approach the third door,
I knock,
nobody answers, nothing is heard,
there is no we here:

I understand that *Initium Millennii*
is my own key-note
among the high peaks of the spirit
and the deep abysses of the matter.

The vibratory wave that smashes the glass of oblivion

Something has been born; something also has broken.

It is a question of unveiling the symbolic geometry of *initium Millennii*, of hearing the founding “note” of the new creation of the world.

Neither linear time nor cyclical time—as forms of representation of time—help us to discover the originary movement that sets the wheel of life turning. The new message of liberation is not ideological, but *vibratory*: “before” knocking at the door it has already knocked down the house; it is an in-audible “note”; “before” the messenger arrives with the news of the wedding the Message has already broken the glass of the banquet. What is the form, the figure, the geometry of this vibratory Wave that leaves its mark of fire on the atomic spaces of the Matter?

The more we seek to get closer to
the *signature* of the Message,
the more the *essence* of the Message escapes us.

“Something essential is bearing down on us,” exclaims Heidegger when he attempts to somehow characterize the cycle that is beginning. But metaphysical language is insufficient to decipher what the “murmuring in the forest” means. That “something essential that is bearing down on us” does not speak to us today with the word of fire of the old prophets or with the metaphysical principles of modern philosophers, but it “operates-establishing itself” (without being noticed) in the invisible keyboard of our molecular biology:

Resonantia Verbum.

An analogous rhythm that “disintegrates/illuminating” the old matter; we might almost say “in-corporating” the human values in a new structure of human-divine resonance.

There is no way of demonstrating this illumination of what is certain on the uncertain path: only the testimony of the pilgrims who crossed the circle of fire, leaving only a fugitive silhouette on the screen of the mourning city.

**barely a whisper, a “delicate touch,”
the footprints of steps that have fled...**

Initium Millennii lived within, as a resonance of the pro-prophetic Wave in the deep waters of life, is the initial “mark” that pre-figures the exit from captivity (“In the middle of the night I will pass through the land of Egypt...” (Exodus 11:4). We want to give the word to the ineffable experience of the prot-agonists of the ages of transition, the originary “touch” of the divine in the soul before all science and all theology. And I say specifically “mark” (not only idea, feeling, image), because that “essential something that bears down on us” is something that we sense without seeing and suffer without understanding but which leaves an indelible “mark” on the matter of our own lives.

Of course one can then ask “what *is* that which draws the wave of *Initium Millennii* when it touches the waters of life?”:

It marks our proper name.

It is the revelation of the “secret name,” a potential, virtual revelation that will only become real and effective after the victory in combat with the angel (Genesis, 32: 24-32). The in-audible sound of this “proper name,” as *resonantia Verbum*, is the initial point of expansion of the force from the human heart: the old alchemists spoke of “fixing” the philosophical mercury. More than a point, that “fixing point” is a “dwelling” (the first “philosophical dwelling” if we want to use the hermetic language of a Fulcanelli); or a “tabernacle” if we prefer biblical language: “Have them make a sanctuary for me, and I will dwell among them” (Exodus, 25:8). We are no longer speaking here of “fixing” in terms of the mechanics of the will to power, but of “gestation” as a symbol of Alliance between the spirit and the matter.

**It is a question of recovering the essential tie,
the power of alliance of the “lost word”**

It is not a question of historicism, millenarianism, progressivism: it is simply a question of “preparing ourselves” for the precursor Wave that creates and destroys the worlds to come and “inhabit” in us, no longer solely in the soul, but also in the body. In other words, it is a question of transferring the theme of the “Alliance” of the mythical-theological plane of the ancient cosmogonies and of the technical “connection” of the modern theories of science to the “physiological” stage where today the sacred drama of the *gen-ethics* of life is performed. This dimensional leap does not occur in our time along the road of scientific theories, philosophical systems, theologies of liberation, political discourse, historical hermeneutics... but through the break in symmetry of the subject itself that makes history. And this leads us to inquire into the essential nature of what we call, one way or another, the “crisis” of contemporary humans.

What is the “nature” of this crisis?

To theoretically access the new stage of the drama of history we have to be able to pass from the conceptual model of the “subject” of history to the intuitive-symbolic vision of “prot-agonist” of history. I will try to clarify this.

In the (intellectual) search for that “something essential that is bearing down on us” and that constantly escapes from our hands, we can turn (by analogy) to the biblical “Genesis,” of the “sentence of Anaximander” (which Heidegger takes as a starting point for a meditation on the beginning (“always been”) of western thought), or Hesiod’s *Theogony*, which through the Song of the Muses allows a glimpse of the creative movement of the gods, or even the “liturgical song” zealously preserved by the traditional Church (all this as regards “principle.”)

As regards the “time of the end” we can also (always by analogy) turn to the “Apocalypse” or the “catastrophe theory”³ to find points to support the apocalyptic projections of our era of crisis: whether a matter of presumed involutive catastrophes (philosophies of “end of history and the last man”) or ecological catastrophes (the end of the planet, and the land as cemetery of the race.) All this we can “understand” and “use”

³ René Thom, *Teoría de catástrofes*, Barcelona, Gedisa, 1977.

as conceptual tool to “explain” the global phenomenon of change, but such images and theories are insufficient to reveal the nature of substantial, ultrachemical change that operates today in function of codes of meaning installed surreptitiously in the atomic spaces of our living matter. And here, without realizing it, we pass (within) from the category of “subjects” of history (historical category) to a higher *gen-ethical* level: cosmogonic category of “prot-agonists” of a new history.

What does it mean to *be* a “prot-agonist”?

It means “to be herald-and-experiment” of the coming age: a messenger that *begins* a new history and a *scapegoat* of history. Not only the illuminated mystic, the heralding poet, the prophet of new roads of science, but also the innocent victim immolated at the sacrificial altar of history and whose name is not recorded in the annals of history.

Prophetic-eschatological time of the coming Aeon

Time of the “end” of history and of the “last” human?

Or *initial* time of a new human that does not yet have a place in the world?

In our technological age human time has undergone a radical “turn.” The forces that we have released travel the universe and return to us with the message of the transcendence travelled, a message that most of the time we suffer *before* understanding. It is the “end” of linear time. Things, institutions, finish *before* we take them to be disappeared. Jean Baudrillard, considered by some as a “prophet of postmodernity,” refers to the “end of social time” in the following terms: “So all things happen before having happened. Reasons come after. Sometimes things even disappear before happening, before having occurred.”⁴

Although on the enlightened peaks of the spirit we can exclaim jubilantly

“something essential is bearing down on us,”

in the dark abysses of the soul we cannot help but recognize that

Something essential has been lost.

As early as the 1920s the great José Ortega y Gasset announced prophetically that the age of revolutions had passed and we were entering an era of the disillusioned soul. From 1989, with the fall of the Berlin Wall and the collapse of the Soviet giant, world events have travelled at such speed that they devour their own initial meanings: we are entering the theatre of cruelty, the sacrifice of innocents, the meaningless drama of history.

And now what?

“It is easier to shout ‘ahead’ than ‘where to’ says Edward Matchett (creator of a new method of logotechnological design.)

A great cycle is closing, not only a century, a millennium... the great Age (Greek *Aion*) of Pisces is closing, Carl G. Jung devoted a whole treatise to the investigation of

⁴ Jean Baudrillard, *Las estrategias fatales*, Barcelona, Anagrama, 1984.

symbolic transformations in the “Christian Era,” in which not only the duality of the fish in opposite directions marks the general characteristic of the sign, but also the figure of the *Anthropos* (The “Song of Man”) illuminates the meaning of history.⁵ But how does the transition from Pisces to Aquarius operate in our time? Jung limits himself to saying that the sign of the Water Carrier will be characterized by “the constellation of the pairs of opposites.” Adolfo de Obieta, in a projected work in five volumes: *Tiempo de profecías*⁶ (“Time of Prophecies”) makes a very well-documented study from the Apocalypse of John to the present day, of the exegesis of the different prophetic eschatological visions (not only theological but also philosophical, scientific, historical) which with different languages attempt to characterize (typify) the era in which we live as the “end” of history, on the one hand, and prophetic foretaste of the “beginning” of a new age, on the other. What is the trait that typifies this phase transition? There are many quotations about the “signs of the end”: “This is a time ‘without place’” (Thomas Merton), recalling the Gospel’s “there was no room for them at the inn.” But what is the star, the Heralding sign of the new child who has just been born? Of the abundant documentation I pause on the interpretation by Jorge Nolcken, quoted in volume II of De Obieta’s work, pp. 150-151. Nolcken says, “the Old Testament is par excellence the manifestation of the Lord Father to an undeveloped people. The New Testament, the manifestation of the Divine Word to a much more developed humanity. The coming Aeon, whose cycle will merit the name of cosmic age, will represent the Third Testament for a humanity that has now attained a sufficient intellectual development to understand truths that could not be revealed before.”

Illuminated, prophetic, Nolcken’s intuitive vision of a “Third Testament” (or third sacred code of the Law) that should give transcendent meaning to the development of the historical cycle to come. What is the organic structure of the new Law? Let us not get ahead of ourselves.

The question about human time
and the meaning of history
no longer demands a philosophical answer
but rather a Gen-*ethical* one.

⁵ Carl Gustav Jung, *Aion*, Buenos Aires, Paidós, 1986.

⁶ Adolfo de Obieta, *Tiempo de profecías*, Buenos Aires, Corregidor, 1992.

What is at stake is not an “idea,” it is also a “molecule.”

GEN-ETHICAL CODE

We are beginning to glimpse a new *geometry* of life

I am not speaking about philosophy of values but Gen-*ethics* of spirit: a profound individual and social movement. What happened?

From the 1960s the prophetic Wave that destabilizes the structures of the old value system from within and from below (underground)... that invisible Wave became visible as a social tornado: it exploded as a youth revolt on a planetary scale.

A new symbol was born: May 68

Charles Reich, a law professor at Yale University, was one of the first to develop conceptually the change of values and forms of life that had occurred in the new generation. "Beginning with a few individuals in the mid-1960s," says Reich, "with a great number coming together increasingly faster, the Consciousness III [the name Reich gives to the awakening of the new human phenomenon] had expanded, surprisingly and miraculously, from the hard and inflexible soil of the corporate State ("American Corporate State," or "Consciousness II" which typifies the consciousness and values of the great business corporations, education, science and politics.)"⁷

In reality, it was a matter of a phase transition in the evolutionary development of the consciousness, lived by a few as a mystical shaking, by others (also few) as a revolutionary social impulse, and by many as an emptying of the world and existential crisis. Most did not succeed in discovering the hidden root of the phenomenon and only saw there a violent reaction of youth against the established social order. Reich stresses the "secret code" character of this fleeting (and misunderstood) release of human energy into the planet's noosphere:

So spontaneous was its appearance that nobody, not the smartest or the most radical, glimpsed what was coming or recognized it when it arrived. It is no surprise that many thought it a conspiracy, as it spread in America and in other parts of the world along invisible paths. Not even some of the older generation, not even the FBI or sociologists, know much about the new phenomenon, given

⁷ Charles Reich, *The Greening of America*, New York, Random House, 1970.

that their language and their thinking are so different from the Consciousness II to the point of making it a virtually indecipherable secret code. The Consciousness II, and this writing [referring to *The Greening of America*] is the biggest secret in America, even though its members have cried it out as loud as they could.

And the cry was not heard!

The student rebellion failed. The libertarian social revolutions failed. And there was a “ritual sacrifice” of the youth. But the “ferment” of the new consciousness had penetrated the deep layers of the social magma, activating dreams never imagined before.

After the first shining light, from 1968 the world darkened again. Other forces would mark the course of history: “star wars,” an economics of abandonment, the hidden power of drugs, autoimmune diseases (when life turns against life), State terrorism, seduction by entertainment. What happened?

With the symbolic core of meaning annihilated
the Human Galaxy began to Implode.

What seemed clear in the first decades of the century (new scientific theories) suddenly grew dark. Very soon “we would have to realize that we continued to look for signs in a world without signs.” The game of time with things, with values, with institutions, with life... was different. The initial code of the message had been transferred (transcribed) from the luminous space of intelligence to the enigmatic time of life. And there, in that intrinsic space-time of life, the investigators of the new age went to seek it out and decipher it.

In 1953, James Watson and Francis Crick revealed the geometry of the code molecule of life (DNA). In the 1970s, with the works of Maturana, Varela, Prigogine, von Weizsäcker, biologists and physicist-chemists recognized a new principle of order (“order by fluctuations”) in the processes of organization of living matter: on the frontier of critical fluctuation the systems fork, and at every bifurcation the conditions can appear for the birth of “the new.” As a synthesis of the new vision of nature, researchers in the field of evolutionary genetics launched a major challenge to the theorists of historical continuity:

“Without a break in symmetry there is no evolution.”

A break in symmetry! We entered here a scarcely-explored terrain. In 1972 René Thom presented his *Catastrophe Theory* and in 1973 Prigogine opened the path to knowledge of new configurations of life: “dissipative structures” that emerge as the symmetry breaks of the biophysiochemical systems at critical thresholds of instability. And what happened in the human world? Also a “catastrophe”:

We have been hit by an invisible lightning bolt,
that has broken the form:
the house that we inhabited has been left without support.
Something completely *new* has been born:
we glimpse a new geometry of life.

From political philosophy to social gen-ethics

It is not only a question of giving conceptual “shape” to the first shining light of the Idea and sensorial “tone” to the resonance-Word, but of constructing a “bridge” between the end of the history and the song of the unborn. A turn of language: from the reading of the “facts” we go on to listen to the “soul of the facts.” The signs are not enough, we need to discover the “connection” between the centuries, and recognize the orientation (the vector) that marks the course of the signs of the Human Galaxy in this phase of Im-plosion of its cosmic becoming. Where are we going?

We come here to a critical point of thinking where neither “reflection” nor “reflection on the reflection” are any use to us anymore as a guide to discover certain signs on the uncertain path. We realize that there is no “logical path” to access the most general laws of the universe and the meaning of life. (Einstein saw this clearly: revolution of the method.) And so?

So the adventure of knowledge consists of abandoning there, at that critical point, the *logos* of thought and letting oneself be guided by the current of deep feeling, a reversion of thinking, “turning” the gaze onto oneself, a peak experience of self-emptying, the radicalization of human time that opens the door to the shining light of the Word. What comes into play in this phase transition is no longer a new idea but a new *function*:

From dialectics of opposites we pass to the

Reversibility of Values.

We are no longer here in the terrain of philosophy of values but in the organic field of a cosmic physiology.

Not only a different idea,
but a different *molecule*.

Reversibility of values, Herald of a new dimension of life.

Let us try to clarify the paths of the forest (*Erklärung*), although to “clarify” what appears dark to us we have to penetrate in “the darkest of the dark.” We need an “organic” key to sustain life: ethics is not enough. We have made of Ethics a philosophical, political,

economic discourse: ethics of the State, of multinational companies, of political parties... This “ethical” discourse may be enough to sustain a certain rationality of the institutions, but it is not enough to sustain life. To *live* we need a “moral biology,” an ethics incorporated into life: gen-*ethical* biology (individual organic foundation of the Social Gen-*ethics* of the world to come.)

The drama of history is represented today
on a new stage of life.

Human functions of cosmic resonance

We have ceased to understand the world. We have been cast into another dimension of life, but we continue to interpret the world with the parameters of the old temple. It is not a question of creating another metaphysics: we are protagonists of a new “feat.” The drama is not only historical but cosmogonical.

We begin to hear the beat
of nascent functions.

We begin to discover resonances
between the values of the soul and the chemistry of life.

We begin to explore the inner space of a new Body: *Anthropology of Synthesis*,
rhythms and functions of the planetary human.

Anthropology of anticipation:
the first shakings of life
that come before the logic of time.

Leap in Anthropogenesis.

Building the bridge of reason (passing from the myth to the *logos*) was a great task of genetic engineering of the races that preceded us. And it took us, rational humans of the Age of Pisces, 2500 years to trace the map of fundamental ideas that make up the rationalist and technical civilization of the world that we live in today and which forms the image of the self that we are today. What is left now ahead? What is the enigma that summons us to decipher the sphynx that blocks our way in our march through the wilderness?

Behind the symbolic veil of *Initium Millennii*
we glimpse the gen-*ethical* code
that makes it possible to cross the bridge of reason

It is a bridge-molecule: “analogous molecule.”

To cross the cosmic barriers DNA is not enough; nor is the haemoglobin molecule (Hb), which at most lays the bridge between complementary phases of the physical world.

We need to cross the “Red Sea,” the powerful magnetic barrier of blood. The task is no longer just human but also cosmogonical. Not only other ideas, another ethics, another metaphysics, other religions, but other *molecules*: “messenger molecules.”

Molecules of Gen-*ethical* transcription
in search of a real and effective “link”
between cosmic consciousness
and the mother-functions of life in humans.

Today, on a planetary scale, we are living under a strong “evolutionary pressure”: a frenetic movement of de-structuring that reverts the trajectory of meaning of all the models (intellectual, social, neurochemical) that we had made with the ancient calculus and the ancient geometry. Suddenly, the things that we held in our hands (a knowledge, a theory, a value, a good) disappear and become something else; small events generate catastrophic effects; what yesterday sustained the flame of life suddenly collapses, leaving a gap of darkness and meaninglessness. It is as if the slow transformations of nature (the caterpillar turning into a butterfly) had suddenly moved faster, culminating in an explosion of transfiguration of the world.

Transfiguration:
not only of things in the world
but of our own world.

It is not easy to gain awareness of what is really happening to us... especially when our own bodies, our own organic physiology, our immune system, our chemical brain, our electric heart, participate in this gigantic phase of transfiguration of the world.

Yesterday, in the world of mechanical laws, on the straight-lined paths of Euclidian geometry, in the placid continuity of historical time, one could “stay” where one was and life followed its course without major surprises. One could die in one’s own time. Today, in the electronic circuits of the technological world, the molecules of life dragged by a powerful current of cosmic energy that breaks the logic of history, many people are dying *before* their time. In other words, the message of the new Age is supraluminal: it does not give time (before knocking on the door it has already knocked down the house.)

The symbolic geometry of the message is different:
such a message
is no longer written in systems of logical thinking
but inscribed in codes of energy of resonance.

Having passed the determinist barrier of the old genetic code, we begin to “hear”
the rhythm of analogous resonance of the new gen-*ethical* code.

New states of matter in humans

We sense that it is a question of a *feat*, perhaps of the raw material of the Work. We do not yet have a science to decipher the *Ark*hitecture of a new Gen-*ethical* code.

In particle physics, in high-energy collisions, researchers have discovered new states of matter, states with a very short life that they have given strange names such as “resonance channels,” “resonance values,” “resonance energy.” Fritjof Capra in his *Tao de la física* says: “When energy, or frequency, reaches a certain value, the channel begins to resonate.” And I ask: is there anything like this at human level, in human relationships, in the order of love, in the path of knowledge, in the journey to the stars. I dare say there is. Today, when human life reaches critical levels of “resonance” with the heavenly archetypes, there merges from the secret chamber of the heart a qualitatively different *rhythm* which, with the matter of the ancient body, configures a

chemical resonance.

An invisible (but audible) bridge between the values of the spirit and the matter of life: something like the way neurotransmitters work in the chemistry of the brain. At levels of high energy “hearing” comes before seeing (the “murmur of the forest gets ahead of the pink aurora.”) For those who “have ears and do not hear” the world continues to be what it was, life continues to be a dream and history repeats the same events in the fateful circles of time. But some begin to “hear” and manage to “see” that the world has changed, that the forces that move life are different and that the body is also different.

There are things that cannot be saved, that have no return (because they have gone too far: increase in entropy). There are no neutral options, everything has its cost. Perhaps the most significant contribution of the twentieth century to the coming millennium, whether from metaphysics (Heidegger) or physico-chemistry of imbalance (Prigogine), and even of critical sociology (Baudrillard) is having discovered that “critical point,” a zero instant, “forgetting of the initial conditions,” a critical point of no-return, which once passed things cease to be real and life crystallizes on the edge of the path of history. It is no longer a matter of life, but of “residues” of life.

For the coming world, the Gen-*ethical* key installed in the human heart heralds itself as prophetic rhythm of

Reversibility of Values.

But this “first *note*” cannot be reduced to a new ethics, a new metaphysics, a new philosophy of history. It is a question of “lighting” the human matter, a new geometry of values, a guide of resonance of the bodies of fire to come, a prelude to the chant of the pilgrims before they are born.

Initium Millennii:

Significant “Sound” of the Age that is beginning.

Another “state” of the matter.

Another “molecule”: “molecule of resonance,” symbolic operator between heaven and earth.

Another “Gen-*ethical* code”: “connects” the values of the soul with the chemistry of life.

Another “ontophanic rhythm of the word” which, based on *Reversibility of Values*, makes possible that the “spiritual ideals” that have been passed on to us by the great religious traditions can be transfigured into “social goods.”

SACRED ORDER OF THE WORLD

**The earth is desolate and empty... and the people camping in the wilderness
cannot find water to slake their thirst**

Heralding Sign of a radical crisis of humanity on earth; existential crisis of a cosmogonic dimension: will to power on the one hand, consciousness of cosmic isolation on the other.

From 1945, with the first atomic explosion, the stability of matter broke. The house we inhabited was left without support. The fourth kingdom (the kingdom of the chemistry of carbon, of the four cardinal points, of the four elements of the physical world, of the “ancient pact with nature,” Jacques Monod) were behind us and we entered the Wilderness lit up by the dark starless Night: the “human of power” confronted their own “shadow.”

Teilhard de Chardin was ahead of the coming era: “The age of nations has passed, it is time to construct the Earth.” And a question arises: is it possible today “to construct the Earth” when there are evident signs of “mass reactions from the earth” (Thomas Berry) that ecological scientists only confirm in successive “Earth Summits”? Everything that is happening (ecological imbalance) leads us to think that the very powers released by humans are beyond the capacity of humans to intelligently govern the planet: precisely at the end of a millennium when the power of science is reaching its maximum splendour.

The socioplanetary drama
has become confusing, enigmatic, unpredictable...

For at least seven centuries the universities gave an answer to the need to organize knowledge, but today—*Initium Millennii*—the professionalist and technical university can no longer respond to the “evolutionary pressure” that aims at the global development of the human consciousness. George Picht concludes his critical reflection on the development of knowledge with the following words: “The power of science is the greatest power available today in the world... but science itself cannot control its

results.”⁸ And the churches? And the multinational corporations? And the new global proletariat of unemployment and despair?

Some heralded an apocalyptic catastrophe:

Apocalypse Now.

Others, a revolution of hope:

Revolution of Hope.

Apocalyptic, eschatological messages of “end of history”? Messages of hope, of salvation by technology, of redemption by faith?

Where will the beneficent water spring from
that slakes the thirst of the people camping in the wilderness?

It would not be the first time: “Strike the rock, and water will come out of it for the people to drink” (Exodus, 17:6).

Here there is a liturgy, a priestly mediation that operates as a symbol of the creative word and re-establishes the sacred Order of the world. This “liturgical function,” cosmogonic function, preserved in the liturgical chorus of the Church and in the ritual celebrations of different peoples, that sacrificial “connection” (“strike the rock”) that makes the free circulation of the water of life possible has been lost in the desacralized space of the technological world.

We are facing a radical energy crisis:
that not only affects the physical energies of the planet
but the very source whence the river rises.

⁸ Georg Picht, *Réflexions au bord du gouffre*, Paris, Robert Lafond, 1970.

“Let my people go, so that they may worship me in the wilderness”

(Exodus 7:16)

One way or another, with different languages, it is the silent prayer of millions of human beings (also of the other kingdoms) that today suffer terrestrial captivity and cosmic exposure. The power of the system is great, as is the cunning of the pharaoh's magi. But the order to depart has been given, and the prophetic wave of a new Alliance leads the pilgrims from the wilderness to seal a new pact with Life.

The space race, satellite aerals, radio telescopes placed in a network to listen to the voice of the stars, all these instruments deployed by humans to explore the enigmas of the universe are only the technological face of a more essential “listening” that aims to decodify the sacred message of life. The whole of humanity today is “listening out” for a fundamental message that it senses before knowing it:

“Key note” to order the world.

This means: it is not knowledge by itself, information, the theory of science, political doctrine, religious belief (each one of these levels of the word in its time and place), but it is a matter of a new human instrument of cosmic resonance: self-awareness. This “self-awareness” (the term is still too metaphysical) is an “ontophanic”⁹ retreat of the consciousness in search of the fundamental Chord of life. When I say “Ontophanic retreat” I mean that all the voices and words that we have heard in the world “retreat” in search of the Word that gives life. And that “turn on oneself,” taken to the extreme, is a veritable “catastrophe”: the whole value system collapses, the image of the world and the image of humanity breaks; on hearing the Chord, humans who have lost the possessions of the world come to take possession of themselves, but in a profound dimension of life that is beyond the gaze of psychological consciousness. From here, from the profound life, we no longer speak with words but with something like a vibratory “state” of the matter: a pro-phetic wave that anticipates the clarity of the *logos* by being transfigured into a *clear-feeling*.

“Clear-feeling”: Mother-note of the Self.

⁹ JAA Torrano speaks of the “ontophanic power” of the word to refer to the song of the Muses from where the life of the gods, humans and the world emerges (*Teoganía*, São Paulo, Roswitha Kempf Editores, 1985.)

It is the “note” that breaks the glass, the “truth” that is said immolating oneself, the “word-*Verbum*” that strikes the rock of Horeb and makes water spring to quench the thirst of the people camping in the wilderness.

Original “Song”:

creator of the sacred Order of the world.

Not only “will to exit”—“Let my people go”—but intentionality of “pact”—“so that they may worship me in the wilderness.” This “worship” is the second circle of power, the liturgical “chorus” that operates as “intermediate” vibratory field between human will and cosmic consciousness. It is the task that we have before us as we touch the pro-phetic wave of *Initium Millennii*.

...so that they may worship me in the wilderness”:

signature of a new *sacred pact*.

Transcription of the organic Body of humanity to higher ground

It is the ascension of humanity in Body. It is not only a question of conceiving a new ideal on the earth (social, political, religious worldviews) but of giving spiritual Body to the cosmic Fire that enters:

Social transfiguration of the Word.

This idea of “Body,” which spiritual conceptions, political philosophies and social revolutions have sought to embody in the course of history under different theoretical models and varied poetic-symbolic vestments, is an ideal force of the soul that appears today as a *vital* necessity of the men and women who have left Egypt and come to make a “pact” of Alliance with the Word. It is a Work of *cosmo-gonic* dimension, because it is not reduced to the creation of a social-political body but to the (organic) “gestation” of the spiritual-social *Germ* of the coming humanity.

Is there a catalytic agent that operates as “inter-mediary” in this social-cosmogonic transfiguration of Life?

In molecular genetics we speak about “messenger molecules” (messenger RNA, transfer RNA) which transcribe and translate codified information in the mother molecule (NDA) in organic functions and structures. In Social Gen-*ethics* we begin to recognize “human messengers” that operate as (ultra-chemical) *bridge-molecules* constitutive of the Sacred Order of the world.

Sacred Order:

something as subtle as the divine butterfly flapping its wings
above the waters of life.

We have lost something for the sake of the technological construction of the earth.

The spiritual tradition has preserved, in the symbolic form of language, the idea of “mystical body.” Political philosophy speaks to us of “social body.” Is it two bodies or only a fracture created by the mind to favour a determined image of the world?

The age that is beginning (*Initium Millennii*)
brings us, as a Heralding sign,

the word-connection between the sacred and the historic.

Above (supradimension) the nations and the institutions of the earth we begin to glimpse a more fundamental Body, more originary (before and after the fall), which by rhythm of similarity sustains the “Alliance” between the nascent mysticism of a humanity that has already crossed the cosmic barrier and the social currents of the most advanced peoples of the earth.

That Body, that Alliance, that Rhythm,
that Con-figuration of material and spiritual values,
shines (and is hidden) as part of a
cosmic liturgy.

It is the secret code of the Mother Tongue, the invisible Matrix of functions, offices and visible tools (in the social order), the in-audible Sound that sustains the organic architecture of life (in humans, nature and the universe.)

That *cosmic liturgy*, that Word in action, is the originary Event of the age that is beginning: *Initium Millennii*. Sung within it is the mysticism of the nascent humanity. Seen from the outside it is the key-note of science, technology, the social organization of the coming world. We start to recognize some of these *initium-formae* as protoforms of the new, poetic-symbolic vestments that appear to us as attempts at “embodiment of poetry in history” (Octavio Paz); many of these nascent functions are destined to fail, but they carry the spiritual germ of what tomorrow will be organs. Where are the social experiences of a Tolstoy, a Gandhi, a Che Guevara, an Eva Perón, a Schumacher, a Rodolfo Kusch? They are not there. They have been transfigured into ferment; they are the *gen-ethical* code of lost revolutions.

Why, in aiming for the re-establishment of the symbolic core of the coming of the new culture (*Initium Millennii*), do I emphasize a *cosmic liturgy* and not simply a new “social pact” or the community feeling of “universal fraternity”? Because the *inter fratres* agreement has now given all it has to give. “Cain, what have you done with your brother?” The key to humanization does not lie in the “union of brothers,” but—as the psalm says—in “the union of the brothers in One.” We are witnessing today the failure of humanisms, communisms, spiritualisms, socialisms... And curiously, when as we ascend the mount

the voices of the violent city fall silent, we begin to hear the choir of voices of an unknown universe.

Cosmic liturgy...

all the voices, from the heaven, the earth, the underground worlds
intone the same Song.

A song that founds a new spiritual territory, a sacred space where humans are no longer simply spectators of a *sacrificium laudis* but protagonists of the sacrificial act of Transfiguration of the Word.

Today, as yesterday, as always, the new Age (*Initium Millennii*) is heralded in the collective consciousness as “sacrifice of the innocent” (“And then Herod was furious, and he gave orders to kill all the boys in Bethlehem...” Matthew 2:16.) This sacrificial action (including the sacrifice of one’s own land) is the counterfigure of the mystical enlightenment that puts an “end” to the empire of the old sign. Today the “liturgical song,” transferred from the celebration of the religious cult to the everyday drama of social life, re-establishes again the symbolic tie (lost during centuries of intellectual rationalism) between the divine mystery (*Mysterium*) and the new history of humanity.

Until the First World War we still believed
that we could order the world with rational means;

until 68 we believed we could
transform the world with love poetry.

And then came science, technology,
social revolution, the spiritual message...

And none of all that was enough for
“poetry to embody history.”

And we heard the Song of the newborn...
And Herod came...

And then came the Holocaust, unemployment, State

terrorism... and children thrown into the rubbish.

Intelligent men can no longer rule the earth; the poets can no longer re-establish the “original word deviated by priests and philosophers” (Octavio Paz); the students can no longer recover the Alma-Mater of the universities, where knowledge has been separated from life; the churches can no longer make the gods return who have fled from the temples.

The birds of Hiroshima lost their nests;
we have been left homeless.

But in the middle of the wilderness,
the liturgical chorus repeats the same message:

“Make me a sanctuary
that I will dwell among them.”

**Epiphany of the Spirit in the heart of the matter:
divine enlightenment in humanity**

We have been “touched” by a celestial star.

Initium Millennii encloses a mystery that exceeds the frame of the interpretation of the world.

And that “mystery” is the *enlightenment* of “the divine-in-humanity.”

The immediate experience of the “divine in humanity”
is, at the Same time, glorious and terrifying.

We do not have a theoretical framework to explain this epiphany of the Spirit in the heart of the matter. This is why I speak of “mystery” and not of vision of the world, a new paradigm, a fundamental ontology, theory of science, theology of faith.

Until 1945, before the atomic explosion, we were still “protected” from the numinous radiation of the universe by the dogmas of faith, the liturgical ceremony of the Church and humanity’s trust in their will to power to govern the world. But as we became more secure about the infinite expansion of the universe and the endless continuity of history, suddenly

the Human Galaxy starts to implode.

Catastrophe of meaning: the immunological barrier falls, the image of the world collapses, we are “exposed” to the invisible radiation of unknown powers (of good and evil). The life (within) is no longer the same: a cosmic fire burns in the heart of humans. And this is not a literary metaphor but the *beginning* of an ultrachemical transformation: “energy of connection” that begins to move the *gen-ethical* machinery of the coming world. Yes: “first glint of the self,” some would say. No, say I: too much metaphysics! “Spiritual enlightenment,” others would say. No, say I, if by “enlightenment” we understand illuminism. Yes, if by “enlightenment” we mean the *birth* of the divine in humans: a new structure made flesh of divine and human values.

A new *divinehuman* rhythm
con-figures the functions of resonance

of the coming man.

From here the physiology is different, the metabolism is different, the signature (identity of the self) is different.

The vanguard is different!

The pro-phetic enlightenment anticipates historical time and begins a new time: not only another idea, but also another body (body of fire?)

The pro-phetic vanguard advances/retreating

Aside from the space race and social revolution (and closer to home than the “second coming”) we are beginning to recognize the operational code of a gen-*ethical* vanguard: enzymatic, catalytic. And I say that it advances/retreating because it operates by *Reversibility of Values*.

The planetary conspiracy of modern Herods to annihilate the new ferment that came to transform the masses has proved vain: many were tortured and disappeared, but the Primo-gen, the newborn son of the fire, makes his voice heard beyond the frontiers of death. That “sacrifice” is not a historical event that occurred once and which, from then on, with said subversive ferment annihilated, we can finally put ourselves to the task of constructing a new world order (New World Order Model) that might respond to the development needs of the old terrestrial human. No, that “sacrifice” is constitutive of that Sacred Order of the world that is to be the dwelling of the cosmic human to come: a sacrifice that must not be seen solely as an isolated historical fact, accidental, but as an archetypal, foundational event that is renewed as silent liturgy in the very bowels of life:

everyday sacrifice of innocents!

It is not the wise and the knowing who will go to give a response to the global problems of hunger, plague, war, despair. The new message comes as a proclamation of the “life that has become contrary to life,” and it comes in search of more life. That “proclamation,” revolutionary in essence, is not a political programme, a religious doctrine, a social model: it is a spiritual Voice that calls on the human community to participate in the great work of social transfiguration of the Word.

The silent vanguard that advances/retreating
is that which proposes to the community of the living
and the dead

the seed-issues that are to give the human basis
to the Sacred Order of the world.

A profound gaze, a right word, a delicate touch were enough for the shining of life to suddenly emerge... and for us to realize that we were in danger:

danger of being transformed into stone statues
(prisoners of the “form”),
captive to historical institutions
that have lost their soul,
danger of being chosen as scapegoats
to sustain a value system
that has become contrary to life.

...and we realized that to re-establish the Sacred Order of the world it was no longer enough to “go back upstream” (Marechal) in search of the lost city, but to access a previously unknown experience negated by the *logos* of the ancient mind: “it is finished” (John, 19:30). It is the experience of the “end time.”

END TIME

A historical cycle closes whose value system has turned against life

Just as we were expecting *Initium Millennii* in terms of “entrance of the light” suddenly we stumble on the “power of the shadow.” The world was not as we had imagined it; the law had changed. It is not that the “shadow” had not always existed, nor that the “unfaithful cities” had not existed before, but that “force” appears to us today with a different face:

Evil has turned visible,
it has taken shape,
substance has been made.

We are beginning to see Evil as the breaking of the symbolic order of the world, as degradation of energy, as inverse configuration of life. In short, as “perverse state of the matter” (chemistry of Evil?) And this that we are beginning to see and glimpse is not something that is going to arrive (in the style of an apocalyptic announcement of the “end of times”) but something that has already come: an “end time” that we live today without understanding. All that has been prophesized, announced under the veil of the metaphor and the symbol as wave of destruction that will come to purify the planet *before* the coming of the Lord, the “sound” of those heralding trumpets strikes our ears today with the force of a fulfilment in the material order of life. And when I say “material” I do not refer only to the deterioration of the human city but to the collapse of the moral order of the world and the collapse of the organic (molecular) architecture of life. But what is the meaning of this “wave of destruction” that today breaks the continuity of our dreams? It is no longer possible to speak here of “sense of self,” when the “self” is foundering in a mysterious abyss: it is the “end” of metaphysics, the “end” of theology, the “end” of meaning.

When all the questions about the “end” and the “meaning”
are left unanswered
an enigmatic figure of power cuts us off:
it is the shadow of *Destiny*.

At the end of the old cycle that is closing, charged with shadows, the only possible dialogue is not with the shadows but with Destiny. But there is no such dialogue with Destiny: only sacrificial confrontation remains. There remains the confrontation of Jacob with the Angel. There remains the “archetypal war.” There remains the sacrificial confrontation of Humans with the Shadow of the Unknown God.

It is the war that we are living without understanding. The spiritual tradition of the East gives us signs of this war in the epic poem *Mahabharata*, the Old Testament speaks to us of Jacob’s fight with the Angel (Genesis 32:24,32); the book of Apocalypse speaks of Armageddon (Apocalypse 19:11,21). In biblical terms we could say that it is a war for the Kingdom, when humans stake their fate as soul, and if they win they change their name: “You will no longer be called Jacob; your name will be Israel, for you have fought with God and with men, and you have won.” Here is a difficult subject to tackle, and even harder to clarify: whether it is possible to speak of “clarifying” what by nature is *dark* (fighting men is fine, but... fighting God?)

For which fundamental value, for which Kingdom do we fight today? We do not know. What we do know is that in this long and dark confrontation of life and death many are left along the way. The cost of liberation (if we can speak in terms of “liberation and dependence”) is too high. One does not go from Egypt to the Promised Land in a single leap: the (sacrificed) “firstborn sons of the Egyptians” are left in the land of Egypt. One does not pass from the myth of the ancient world to the *logos* of the “Christian Age” in a single leap: there remain the “innocents” sacrificed by Herod. And in the current passing from the “Age of Pisces” to the “Age of Aquarius”? Those “disappeared and sacrificed” by modern Herods remain. What is the meaning of these archetypal sacrificial rites? We cannot understand a thing, but we can sense something.

We sense
that a break in the symmetry of the system
has occurred
and a forking of the great current
of life.

Some stay in Egypt. Others cross the Red Sea.

Some stay under the waters of the flood. Others enter the “arc.” But what is the mission of the vanguard?

Humans who have changed their names
take in their hands the sacred office of

Reconstruction of the Temple.

RECONSTRUCTION OF THE TEMPLE

Initium Millennii: original breath.

A completely new space opens up:

Heaven,

Humanity,

Earth

communicate with each other again: interpenetration of states.

Re-establishment of the

Mother Tongue,

Universal grammar that we had lost

for the sake of constructing the earth.

Reconstruction of the Temple:

by intermediary of a “messenger molecule,”

“energy of connection” between spirit and matter.

**The expansive wave of the high sanctuaries echoes
in the atomic nuclei of the matter**

It is the Voice of the sacred mountain that illuminates the soul of the people walking in the shadows (“Populus qui ambulabat in tenebris, vidit lucem magnam,” Isaiah 9:2): the mystical enlightenment of humanity in the night of history.

Nascent mysticism of a new people

It is hard to give a theoretical shape to this “initial” illumination which coincides with the “end” of history, because as soon as we want to get closer to an intuitive formulation of this *lucem magnam* that opens the way to the new world, the symbols of the ancient mind cut us off. The so-called “new revelations” have not been able to overcome this first barrier of language: they have bottled the new wine in old wineskins. But what *is* the sacred Mountain?

A Mystical Chorus.

The new mysticism is not some new religious doctrine, a new catechism, a new political philosophy... nor is it a “different” mysticism: it is the same Word transfigured into other vestments.

We need to rediscover
the numinous power of the new symbols of power.

So that “poetry can embody history” (Octavio Paz) and so that we ourselves (the new people) can be “human messengers” of the social transfiguration of the Word. How do these “new symbols” appear to us, these modern equivalents of confessional forms and the ritual figures of traditional liturgy? They do not even appear to us: we ourselves are constellated as “symbols” in the current of power released by science and technology. The language of life is different: we are prot-agonists of a cosmic drama on a human scale.

The “zone of passage” between existential anxiety and mysticism of the heart is a *blind spot* on the human path, a “state of cosmic void” that cannot be filled by any philosophy of existence: all the interpretations of history fall down here.

Sustain oneself in the void without falling!

This appears to be the symbolic key of the new mysticism.

We touch here the mystery of spiritual initiation of humanity in the age of globalization. A *Mysterium* that appears to us with a dark side and another, light, side. The collapse of the ancient temples (due to voiding of meaning) which until yesterday sustained the social-technical scaffolding of the human world left the human house without support. And the new religions that came to cover the cosmic exposure were not up to the challenge imposed by the new sign of the time: to a greater or lesser degree they made a pact with the *Imperium*, and the *aggiornamento* cost them their lives. But Life has “providential” resources that are put in movement at key-points of the path of history. And there was (there is) a new “pact of the wilderness.”

Many of the social, political, economic (and even telluric) catastrophes that occur in different countries have their gen-*ethical* root in the weakening of spiritual centres that in their time had the mission of safeguarding the people’s moral and material health: with the sacred spaces fissured, the deleterious forces of the cosmos contaminated the waters of the ancient land. Today, the reconstruction of the Temple can no longer be done with the same forces that have led it to destruction: it is no longer possible due to some new social contract, political pact or ecumenical council. And so?

At the critical point of territorial “exposure”
the principle of cosmic “solidarity”
comes into action.

Spiritual economics of “refuge”: resonance of similarity between the human beings who have retreated to the wilderness to worship the living God and chorus-sustenance of liberated souls who have already crossed the shadowy valley of death to bring water for the people.

On touching this central point, as heart of the “nascent mysticism of a new people,” I am left without words to embody the idea: because what I call Temple is not, in essence, an idea, a space, a form, but a *tangible* feeling of Union. It is not a material point, but a *contact* of Spirit with matter. Perhaps it would be better to say that the Temple is a *see*. And by “mystical” I am not referring to mysticism as doctrine, but to mysticism

as *function*. Mother-function of life that brings together in the human heart the forces of heaven and earth.

The Temple is drawn today as *see*
of a mystery of Transfiguration.

In the symbolic *Ark*hitecture of the sacred Mountain, the Temple is the centre, the first circle, the dome, the cupola that rests on the four mother-functions of the social-technical organization of the human world:

Law
Knowledge
Labour
Organization.

From this articulation of the circle and the cross, from this integrity of spiritual and social functions, from this dynamic geometry of “rotation of signs” (Octavio Paz), the Heralding signs of the coming civilization emerge.

.....

Analogous rhythm of the Law

From the law written on stone tablets we pass to the law inscribed in the molecules of life. From formal ethics to biological morality. From universal law to human law. But what is human law? God’s Law? The law of the Cosmos? Social and historical law? Or a specific law of human beings that we do not yet know? And as for that nature of that law, is it a cosmic law that belongs to the mathematical order of the universe? Or is it a social law, built by humans, within the order of society, culture and history? In my book *Anthropology of Synthesis* I tried to answer such questions, at least in part. But the issue remains.

We have come out into a crisis of the philosophy of Law as formulation of the legal and ethical principles that rule the development of human life.

Neither political philosophy, nor social democracy, and less still the cybernetics of computer systems have been able to bridge this gap of the Law to respond to the fundamental needs of humans. Where have the “rights of man” gone, the freedom of the peoples, the dignity of life? Moses had to break the “first tablets” of the Law written by God’s finger: the people were not ready to receive them. And the “second tablets” were often ignored, distorted or negated. Has the moment than come for a new Manu to present a Third Testament to the humanity of our time? Perhaps these “third tablets” are already being inscribed as *gen-ethical* code of resonance in our own molecules of life. Is there any sign that, in the technological world we are moving in today and have in our being, makes us think (or sense) that that *gen-ethical* resonance is marking (from within) a new route in the human path? Yes, the sign proceeds from the critical point of reversibility of the Law.

This “return” of the Law over itself, in a similar measure but in the opposite direction, is not easy to “see” for the enlightened rational intelligence, but it is possible to “feel” it as a sudden “catastrophe” of the most sophisticated legal systems created by humanity: from legal norms, economic laws, computer systems, to the immune system itself (they can all fall in a fatal instant, whether due to an abrupt swing in the markets, a terrorist act, a computer virus or the explosion of a supernova). Jean Baudrillard is one of the few critical sociologists who have seen something of this “reversibility of laws.”

Baudrillard typifies this “catastrophe” of the phenomena in the end universe of our time as a “perfect crime,” where no one discovers the sudden disappearance of the real world, where the “astuteness of the original is eclipsed by multiple copies.” And when he tries to uncover the law that governs this fatal play of appearances and disappearances he concludes with the following reflection: “In such a case, not only a principle of uncertainty can be deduced from that, manageable through equations, but a much more radical and offensive principle of reversibility. (Is it not the case that viruses have discovered us, just as much as we have discovered them?) Uncertainty has filtered into all areas of life. It is a radical uncertainty because it is linked to the extreme character of phenomena and not just to their complexity. Beyond the limit (*ex terminis*), the laws of physics themselves become reversible and we are no longer in command of the rules, if there are any. At any event, the rules are no longer those of subjects and truth.”¹⁰ Thus

¹⁰ Jean Baudrillard, *El crimen perfecto*, Barcelona, Anagrama, 1996, p. 82.

is the vision of a sociologist ahead of his time. But from now on, the vision itself folds back on itself in search of a more original basis, to a more universal Law (something like the background radiation in the cosmological order, which gives us news—an Announcement—of a proto-event that is beyond the measuring instruments of space and time.)

The new sign of the time is heralded today as primordial “Sound,” key-note, analogous rhythm, symbolic geometry of the Law that governs the movement of worlds and marks the destiny of humanity. Hindu tradition speaks to us of the *Dharma*, the universal principle of order, a hierarchically ordered constitution of beings and things, an organic justice that sustains the fundamental balance of the world, a cosmic function (“we can accept the word ‘law’ to translate *dharma*,” says René Guénon) which takes a different social form in every historical cycle, and which not only leaves its stamp on human collectivities but on the very molecules of life. The sensitivity of modern humans senses the analogous (inaudible) rhythm of this Law which is installed surreptitiously in their flesh and blood, gradually replacing (by organic transfiguration) the mechanical rhythm of the ancient law.

The task that the legislators of the new cycle face is to formulate, in the order of the Law, the “unified field equations” to pass from spiritual Mysticism to social *Genethics*, that is, provide the new generations with the suitable (legal) tool to begin the alchemical process of liberation based on agreement and correspondence between human laws and the symbolic-spiritual code of the Law. That “agreement,” that “correspondence”, that “connection” that has been lost in the complicated network of laws, norms, rules, ordinances that make up the web of legal computerization of modern society. We have become trapped in a normative network that far from being an instrument of liberation turns, at least in many cases, against life; and humans turn against the law, a law that came in the name of the Law. Within the framework of the philosophy of law there is no way out for this internal contradiction of the so-called spirit of the laws, not by breaking the framework, by political will or by social revolution.

Teaching of Knowledge

If the first word is *Mysticism*, which leads us to listening to the *resonantia Verbum* in the hermetic space of the inner Temple, the second word is Knowledge, which leads us to the Teaching of Knowledge.

In terms of education, sooner or later, somewhere on the planet, we will have to begin all over again. When the mass of information is transferred to the memory of the planetary electronic network, the “office” of the new generation of teachers will suddenly recover a sacred function lost in the technical age:

transmission of the humanized energy of the Word
to put in progress the gen-*ethical* machine of the
second birth.

That fundamental energy, that *light* (indispensable so that the fire of life does not go out), jealously guarded by the spiritual teaching of humanity even in the darkest ages of history; that *word-seed* is transferred (by resonance of similarity) from the Temple to the School, the vibratory matrix of the

second birth of the child in the Alma-Mater of the school.

It is not a question here of a new philosophy of education, study plans, teaching content, educational computing. It is a question of *initial* contact of the intelligence with the great work of transfiguration of life.

And a question arises: today, in the middle of the technological age, at the end of the second millennium of rational civilization, with what “matter” do children come to the school in search of a “second initiation” in life? They come bearing the universe of symbols of the ancient *Aeon*, with the articles of faith of the ancient law, with the organic material of the ancient body.

The current educational system,
which has made a secret pact of alliance
with the political and economic power that sustains the image of the world,
is incapable of *initiating* the inner process of transfiguration of life.

More information? The cerebral networks themselves are saturated!

Initium Millennii is, at the same time, the Heralding sign
of the end of the era of fragmentation of knowledge.

Teaching of Synthesis

The whole education system as we know it is a “galaxy of particularities.” The *connection* of the parts with the whole has been lost. We have more information but less vision.

On the horizon of the coming planetary culture,
the brilliance of a new
Teaching of Synthesis is now dawning.

The sap that nourishes that Teaching no longer circulates solely along the branches of the tree of knowledge but also flows from the roots of the Tree of Life. The theory of science is not enough to recover the lost unity, nor is metaphysical hermeneutics. It is a question of transmitting *essential human features* so that humans are not just machines (nor “flesh alone.”)

We still do not fully know the “function” of this Teaching of Synthesis, because the word *synthesis* itself has lost, in the current language, its original ontological root. We have reduced it to concept; as a concept it is a moment of dialectics and presupposes the composition of a whole by the sum of the parts, but as a symbol all synthesis is an operation that is done in a single blow. It accesses the whole immediately, without passing through the sum or composition of the parts. The teaching of “synthesis” would then be the transmission of that primordial element that in the origin (*in principio*) is the “tie” between knowledge and life and that in function of the development of thought it ends up being lost or forgotten: a forgotten word.

The messenger-teachers of the Word return to this original word, they give it (its own) life and transform the word-*Verbum* into *teaching-energy*, the power of embodiment.

Power of embodiment?

Before attempting to answer this question, let us take a few steps back in search of that “missing link” that makes the unity of Knowledge and which time and again slips from our grasp. What is the fundamental question that knocks at the door of the School in this *Initium Millennii*? Perhaps the intrinsic geometry of the School, as architecture of knowledge, will reveal the symbolic form of the root-question.

In Raphael’s fresco *The School of Athens*, Plato points upwards (to the universe of eternal ideas), while Aristotle points down, to the transitory world of matter. For over two thousand years, philosophy has not been able to find the key connecting piece between these two domains of reality. It has not been able to create a general metaphysics, access an originary foundation from which it was possible to dismember the natural sciences and culture. By analogy with that “School of Athens” (perhaps in the early twentieth century the same prototypes with different faces), Einstein directs his contemplative gaze at the more general laws of the universe, and Max Planck, researching radiant matter, discovers the quantification of energy. Today, at the end of the century, the theoretical physicists, based on new mathematical models (“string theories”) attempt—unsuccessfully—to breach the distance between the theory of relativity and quantic theory. In short:

Today, just as 2500 years ago,
the human intellect has not been able to cross
the invisible bridge
between spirit and matter.

The Argentine-Uruguayan poet Alberto Zum Felde, in his *Alción*, says it with more beautiful words:

Oh, dark fatality of mine...! oh, ill-fated mocking of fate... Why must we
contemplate with mortal eyes what our hands of clay cannot reach...?

Could technology do what metaphysics, science and poetry cannot? “Modern technology is a power whose essence humans do not have control over,” says Heidegger. However, that technology, as legacy of the cycle that is coming to a close, carries a message whose meaning we cannot yet understand. For some the power of technology has become demonic, overwhelming, dominating; for others, it is seductive. “Modern

man has received the message of technology as a ‘message of salvation’” (criticism of Thomas Berry.)

We have not yet discovered
the “operational function” of technology
as a symbol of the interiorization of power.

In other words, we have taken the power of technology as an absolute weapon of domination of the world instead of using the symbols of technology as tools of transfiguration of humanity. The teaching of this “interiorizing reversal” of the force is the fundamental educational task of the School on the threshold of *Initium Millenniumi*: to raise the technological medium to the rank of *theurgical* function.

We are witnessing the close of a historical cycle marked by the depletion of the natural resources of evolution energy: consumer society ends up feeding off the rubbish. At the *Beginning* of the new millennium, with the atomic energy released, the educational task we have ahead of us is to release the human energy imprisoned in the heart of stone. The mysticism of the wilderness took the first steps to tear the creed of possession from the human heart, and the social revolution of the most advanced peoples of the earth made significant advances in the direction of the community of social goods, but the “creed of possession” of the ancient race has a power of genetic rooting that exceeds the theoretical proposals of spiritual idealism and historical materialism. The coming revolution is not ideological, but *genetic*: it is a power of contradiction that is installed surreptitiously in the very molecules of life (the *immunodeficiency syndrome* is only one of the heralding signs: “War from within” that snatches away the life we believed we possessed.) The new educational medium with the help of symbols of technology: break of symmetry, critical points of bifurcation far from the thermodynamic balance, new dissipative structures... that technical-theurgical medium brings us “back,” from the social revolution of the people to the spiritual revolution of the Gospel: “for whoever wishes to save his life will lose it...” And a last question to close these reflections about the new Educational Teaching: what is the practical tool to reach with “our hands of clay that which is given to us to contemplate with our mortal eyes?” And the answer doesn’t take long to blossom: *Labour!*

We pass to the “third circle.”

Labour: Mother-function of the Work

In the time to come the workers' unions (if there will be unions) will no longer fight for salaries but for the Work. But what *is* the Work?

On the cosmogonic scenario of

Social transfiguration of the Word,

Human labour is revealed as a constitutive fund
of the *Ark*hitecture of the Work.

I am not talking here about any work activity, salary, employment or unemployment, intellectual work or manual work, of the unskilled worker or the trained worker and highly skilled who the big businesses require in the new knowledge era; I am not even making an essential distinction between the labour of humans and the labour of nature, because “humans are nature” (Eliseo Reclús): and something more than nature. I am talking simply about Labour (with a capital L), which in this era of loss of labour, of structural unemployment, of the mutilation of human functions, we no longer know what it *is*.

Labour: *function-tie*
of integrity of the Work.

By *integrity* of the Work I mean that the Work is not something separate from humans, but that humans themselves *are* the Work: a work of art. Labour is not one more activity in the practical order of life, it is the Mother-function of life. We not only “know” (and interpret) labour as ontological constitutive of the human being (carrier of meaning) but we “live” it as physiological, organic constitutive, and originary function (of the matrix) of the other funds of life. The current social systems on the basis of technopolitical concentration of economic power, which build the opulent city and the wealth of nations on the poverty, disease and social marginality of millions of human beings, are “perverse” (if not “demonic”) systems. They have taken to the extreme the will of domination of humans against the essence of humans. One cannot substitute Labour, a Mother-function of life, with unemployment benefit.

Economic theory is not the call to formulate labour organization laws, but it is Labour itself, as founding law of human organization, that pronounces the human economy of life. Any number of social attempts have constructed a human economy based on the biblical mandate, from the first Christian communities, Proudhon and the workers' cooperatives in France, Gandhi and his manual labour in India... All of these attempts have given their fruits, but they have not been able to impose themselves as models for the world. Today, at the end of the Christian *Aeon* there only remains one economic model on the planet: the economy of the global market, with abundance for few and abandonment for many. And this raises the question: is it possible to return to the biblical jubilee, to evangelical poverty, to utopian socialism, to the agrarian rites of preindustrial society? No, it is not. And so? Is it possible to continue with the neoliberal model of the market based on technological power, the concentration of economic power and the will for consumption of a globalized society "that forms a mass" (Baudrillard)? Yes, it is possible, but at a very high social cost, because to keep alive the boiler room of the system we will have to throw more and more victims onto the fire.

On the transcendental horizon of *Initium Millennii*,
the first Herald sign in the economic order
speaks to us of Providential Economics.

Providential Economics is not a new economic model: it is a "sacred function" of life. But do such "sacred functions" exist? We had forgotten! Providential Economics is something more than a science, it is above all a mysticism: feeling that there are goods that do not belong to me totally; understanding that there are social and cultural goods that I use daily but which I have not created, which are the fruit of the labour, the sacrifice, the renunciation of millions of human beings who I have not known and never will. A living-agreement with the creative forces of the universe, history, life.

Living-agreement is harmony, rhythm, correspondence...
between human effort and help from heaven.

It is not a question of formulating a social theory or spiritual doctrine that can be used as epistemological basis of this economy of "gravity and grace," as Simone Weil might say: the noble souls, the social vanguard of the era that is beginning, live this providential economics even before they understand it. The old heaven closes with an

overburden of unreal goods, superfluous needs, increasing social entropy that paralyzes the renewed flow of the sap of life.

Initium Millennii breaks the straight line
of possessive accumulation of material and spiritual goods.

And opens the way
to the economics of liberation of human wealth.

It is time for a brief summary:

First circle: Mysticism

Second circle: Knowledge

Third circle: Labour

To pass to the fourth circle:

Organization: Social transfiguration of the Word

On reaching this point, the very word “organization,” reduced in the language of the technical world to organic functionalism oriented at the practical purposes of the system, undergoes a semantic twist: its originary meaning, a structure apt for the organic development of life, returns. In this latter (and first) meaning, “not everything that functions is real”: not everything that appears to be good for technologically organized society is good for humanity.

The qualitative leap that we can glimpse on the *genetic* horizon of social organization is of such an organic hierarchy that all the proceeding “models” of political philosophy and the historical tradition are left in the opposite direction of time. Some signs come to us from the sacred texts, but we are left without a language when we attempt to translate into symbolic geometry what we intuit as

Social transfiguration of the Word.

However, despite this prefigurative lack, we sense that we are coming to a crucial point in the design of the social organization of the coming world: the transition from the technological office to the *sacred office*.

The social Transfiguration of the Word is ahead of the social revolutions to come.

The great historical cycle that is closing returns to us its social experience with one dominant word: “great mass organizations.” Its basic premises of organization: technical efficiency and materialist and utilitarian conception of life. It is not only a form of rational organization of the world, but of a secret computer code to manipulate humans. the great corporations fix the rules of play of scientific research, labour laws, production and consumption, laws, the politics of nations. Today, in this level of organization (which more than an organization is a “state” of social matter) such a wage-earner, employee or unemployed person is a worker just like a doctor, a teacher, a judge, a soldier or a politician is. In short, the old cycle is closing with the weakening of social democracy and the predominance of technical organizations, with the exclusion of great human masses from the circle of life. This value system has reached its “end”: it has died inside, although (on a “macro” level) political doctrine and economic theory continue to speak of sustainable development. Many so-called human functions have ceased to be “human.” We no longer know very well what labour *is*: we only speak of salary, employment, unemployment. We no longer know what life *is*: we only speak of the right to abortion, the right to information, the right to feed from the rubbish. We do not even know now what death *is*: science only speaks to us of technical death (many people no longer die: they are given up for dead.) What is the result, no longer in statistics but in life, of this materialist and utilitarian form of social organization?

Human energy,
on not finding an exit upwards,
flows downwards,
activating the potential centres of disease,
madness,
death.

The globalization of the markets on the outside corresponds to a globalization of social pathology on the inside. We have entered a phase of “adaptation disease” where life turns against life and people are no longer entirely healthy nor entirely ill. However, in some critical areas of the humanographic charter we can make out the first sparks of

Social transfiguration of the Word.

Something new is being born. We sense a “feat”: social magma in gestation. In general we only see the dark face of this illumination, the phase of disintegration of the old bodies. However, in privileged instants of inner silence we begin to hear the rhythm, the pulse, the heartbeat of

social functions of cosmic resonance.

It is a question of re-establishing the Sacred Order of life in the bowels of human matter in the planetization phase.

THE EARTH WAS AHEAD OF HUMAN THEORETICAL MODELS TO CONSTRUCT THE EARTH

**and it was ahead in changing the face of
the terrestrial dwelling of life**

Biologists also got ahead: “The ancient pact with nature has been broken” (Monod).

Teilhard de Chardin was still optimistic: “The age of nations has passed, it is time to construct the earth” (proclamation of faith in human rationality). But the great Jesuit had not calculated that the damage to the environment was too great, and that when the time came to “construct” there would be no earth to construct. Today sufficient signs can be seen of ecological catastrophe for scientists, at so-called “Earth Summits,” to show their great concern about the planet’s future conditions of habitability. What government can govern the climate? What group of experts can impede the advance of the waters or the deviation of the magnetic axis of the earth? It would not be the first or the last time that our Mother Earth changed its face and its vestments.

As I have said, we sense that despite the possible “catastrophes” an originary state can arise where heaven, humanity and earth communicate with each other again like the first time. But where? It is not enough to postulate a metaphysical “there” as a basis of meaning. We need a physical point on the earth where the “arc of the Alliance” can *rest*.

Let us not speak yet of the “space city” that is already being built by an ensemble of technological modules, nor the (supradimensional) “etheric city” that is also being built by transfiguration of social modules. Let us speak of *Terra Incognita*: “I saw a new heaven and a new earth” (Apocalypse 21:1.)

Today, as before, as always,
The Idea-Seed of the new humanity
needs a sacred-land
where to realize its dream.

**but in the phase transition to the new world,
the shadow of the old earth conceals the light of the new Sun**

Before we can inhabit the new “sacred-land” we will have to break the power of the old demons; it is the war of the “end” of the cosmogonic cycle that we have to live; it is the fate of the ancient races that, before dying, synthesize the forces of the collective unconscious in sinister characters (the *I Ching* speaks of “Darkening of the Light” (Ming I): “Here the sun has sunk below the earth... the post of authority of the wise man appears occupied by the shadowy man”) What is the function of the vanguard in “times of shadows,” when the “fate is hostile,” when the social and cosmic medium turns adverse to the life of the spirit?

In times of Herod, the angel of the Lord appeared in a dream to Joseph and said: “Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him” (Matthew 2:13). But who is Herod? He is the shadow of the old Aeon!

Returning to the question about the function of the vanguard in times of shadows, we would say that in such a critical time of darkening of the light

the vanguard advances/retreating.

Not only to safeguard spiritual values that are in danger of extinction, but above all to constitute a “seed” of renewed life that is to be transplanted to the new Earth chosen by the gods. The essential part that has to be saved are not values, principles, doctrines: we have to save the “child” (which is the *light*, the ferment that elevates the mass) and their “mother” (which is the *Mother-matrix*, the fertile-Earth that, blessed by the dew of Heaven, can light the new generation of children to be born).

What is the organic constitution of this vanguard which in our pro-phetic time “advances/retreating”? I am not speaking here about political, scientific, philosophical, artistic, religious vanguard... because those vanguards have been weakened, are dormant, have become incapable of facing up to the oppressor. They have lost the *founding* force. I do not even speak of the “opposing,” “alternative,” “fundamentalist” movements that today emerge from the heart of social, political and spiritual organizations, because such

“vanguards” do not possess the founding force that can break the system, but rather they “belong to the system”:

the vanguard that the coming age prepares
is *never-before-seen*, of another nature:
a Gen-*ethical* vanguard.

Who constitute it, how do they constitute it? It is not easy to characterize it in its frames, its geometry, its organization. And I say that it is of “another nature” because it appears to me as a symbolic operator in an archetypal war between two cosmogonic cycles, like a tie of resonance between two kingdoms. That Gen-*ethical* vanguard does not belong to any political, economic, academic, military power, to any church in particular, to any lord of the land. It belongs to the *Gene* of transfiguration of humans, to the functions of offering, sacrifice, renunciation, to the mystery of incarnation of the Word in history. But what about the people?

There is a secret alliance
between the “vanguard” and the “people.”

The Gen-*Ethical* vanguard makes the beneficent water flow from itself, from its own matter, to slake the people’s thirst:

Go out in front of the people...
take in your hand the staff...
Strike the rock, and water will come out of it
for the people to drink. (Exodus, 17: 5,6)

