

RAMÓN PASCUAL MUÑOZ SOLER

Imploding Human Galaxy

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Something UNSAID...

something essential that is hidden in what is said,
comes upon us like a proto-sign of an

Exploding Human Galaxy.

We sense the “inverse movement”
of a *light* that strikes us with the power of the *shadow*.

Suddenly many things that seemed clear
have turned dark,
and even the dark has turned darker than dark.

I observe suns, planets, and galaxies
that reflect their light
on the screens of our instruments;

a curious thing: the fringes of the spectrum shift
towards the blue: an anti-Doppler slip

The universe contracts:
we travel towards the centre!

The image of the world that we had constructed with our old instruments has collapsed. There is nothing to interpret, the reality is “different”: a strong tornado tears us from the soil where we were born.

Very few realized

the change in direction of the Force.

Let us try to hear the secret conversations of the researchers involved in building the first atomic bomb:

Oppenheimer asked them to speak freely, the physicists first, then the chemists, and lastly the weapons experts. And it was a very young weapons expert who set in movement what would be the most creative innovation of the Manhattan

Project. He told the group that they should not work with an explosion in mind, as everyone was saying. An “explosion” meant a blast outwards. What they needed was an “implosion,” which meant a violent clash. This term impressed Dr. Seth H. Neddermeyer, a tall, thin scientist and former student of Oppenheimer’s. When Neddermeyer heard the word “implosion” he raised his hand and spoke, searching for the right words, about what he imagined as the design of an “implosion bomb.” None of those gathered there believed him. Nothing like it had been attempted or even thought of until then... (The word “implosion” remained classified for six years after the war.”¹

Why did the word “implosion” remain secret even though nobody understood a thing when the word was uttered? Quite simply, it remained constellated in the collective unconscious as a symbol of power. It exceeded all the known powers, real or imaginary. There was no doubt that something new was floating in the noosphere of the planet.

The question that began to stand out in the minds of the young physicists—“Why *explosion* and not *implosion*?”—was not entirely alien to philosophers and cosmologists, but the rational *logos* could not unveil the “inverse” face of the light. A cosmovision in crisis? Yes. It was time to rethink things, humanity, the world.

Guided by the drive of will to power, modern scientists discovered “fusion energy” and built the hydrogen bomb, but they only held in their hands the technical key of the implosion movement, only “half” of the formula. They had *not* realized that behind the veil of scientific-technical experimentation a universal law revealed itself/concealing itself, which the scholars of the earth frequently sensed, but which constantly evaded mathematical formulation: the “total” movement of energy/meaning of the Word.

Once again, in “another” privileged instant of the curve of Time, humans are beginning to recognize themselves as “prot-agonists” of a Word that they want to embody in History. We are no longer in the same world:

the Human Galaxy
has started to implode.

¹ Peter Wyden, *Día Uno. Así empezó la Era Atómica*, Barcelona, Martínez Roca, 1986, p. 94.

It is an im-plosion through the reversal of the force on itself: an inverse movement of the light that drags humans, the planet and history to its deepest “centre” of meaning/anti-meaning.

When everything seemed finished
in the stars that collapse on themselves,

Hawking-Penrose discovered
“black hole radiation.”

As prot-agonists of a human drama in a time of Im-plosion, we are beginning to glimpse the first glimmers of expansion of consciousness by im-plosion of mass and to hear the first chords of meaning in the inverse wave of anti-meaning. Jean Baudrillard was ahead of the sociologists of his time when he discovered in present mass society the “social outbreaks by mass implosion.” What has happened in the Human Galaxy?

The symbolic pact
that sustained the image of the world
has been broken.

The fire in the heart no longer sustains
the old life forms.

Our own human physiology
is collapsing from within.

“Autoimmune diseases” are a paradigmatic symbol of the current of inverse energy which today, in our Imploding Human Galaxy, with a sign contrary to the creative movement of life, “turns” life against life.

Just when it seemed as if “it was done,” here we are again, gathered around the same “round table,” wondering in silence who could occupy the “siege perilous.” We are no longer called here by Julius Robert Oppenheimer. We are called here by the very Word that had retreated: as if it had been waiting for us on the edge of the Source until we had finished travelling the earth. Who are we? What is the nature of this re-Union? It is not a

reunion of scholars, a congress of religions, an assembly of the people, a society of nations. We are a “constellation of signs,” a “configuration of words that seek the *Verbum*,” a circuit of “unborn protofunctions that want to make a path towards life.” We are the caravan returning from exile. We glimpse the “other shore,” but we do not have the certain word, or the entirely uncertain word. Who would occupy the “siege perilous”? We do not know, we have only heralding signs: primordial intuitions that are suddenly transformed into a “boat” on which to cross the river.

Something UNTHOUGHT OF had occurred in the world

The central Fire of the Galaxy
no longer sustained the shine of the stars.

Something essential has disappeared. Has the image of the world disappeared? *No*. An image remains that tells us nothing. Change of sign, reversion of the movement of things; stones, humanity, life, everything, without our realizing it, marches in the opposite direction to what we had imagined. We are moving from the Promised Land to Egypt.

Modern astrophysics discovers “suns that go out,” stars that collapse by implosion, whole galaxies that change their movement pattern and transform into spiral galaxies: matter that bursts into radiation of supernovas on the one hand, matter that condenses into superdense nuclei on the other. All this information comes from experimental scientific knowledge and one way or another speaks to us of the “cosmic dance” in which the great mystery of creation and destruction of the worlds is resolved. Hindu mythology has preserved the symbolic unity of this “cosmic dance” in the different representations of Shiva as the god who creates and destroys the universe. The contribution of modern science to this metaphysical-artistic assumption of the primordial fire lies in showing that in each “dance step” of the god a different geometry of life and a different state of the matter is revealed. Naturally such a “revelation” (if we can speak in such terms) does not arise immediately from the simple reading of experimental data, but is revealed as a “fundamental symmetry” when thought withdraws from the objectivity of the facts to make way to the intuitive sense that comes from the soul of the facts:

So many things that are dead in the soul live on still!

Language here undergoes a “twist” of meaning: the voices that utter the *logos* of the facts fall silent and we begin to hear the inaudible “sound” of the *logos* that speaks to us from the soul of the facts.

I pause on the path:
I try to hear
in which direction the wind is blowing.

It is no longer the word-concept that guides me along the paths of the earth but a silence-word that teaches me to walk on the waters: not only ideas already coined in time, but virtual states of matter whose inner time indicates the historic precession of events.

In this march of “historic precession”

determined by the sign of the time
of the Imploding Human Galaxy

the vanguard advances/retreating.

A paradox of the “time of precession”: before setting foot on what is certain, we have already been snatched away to the Un-certain.

We begin to live something UNLIVED

On the *path of return to Egypt* the stars in the sky are “different,” the companions who turn their gaze to the sorrowful city are “different,” the signals of the suffering heart are “different.” It is not a matter of a different philosophy of life: it is the *same* life, which in *returning* on itself in search of the light of life encounters the shadow of death.

The Imploding Human Galaxy, the living organism in which we move, live and exist, that gigantic pulse of cosmic life, returns to us a strange life feeling, a dark, visceral sensation of not being entirely alive or entirely dead. I say “visceral” because it is something more than a way of being, an existential category or state of the soul: it is a “state of human matter” that seeks the right word to be in the world of the collapsing stars.

So many live today with the illusion of being alive!

And the strangest thing is that that “illusion” has today become necessary so that life is not devoured by death. It is necessary to sustain the self-organization of all systems, the self-organizing world. It is as if life needed the illusion of life to feel alive: a strange coupling of reality and fiction. The same break-and-coupling has occurred between the real economy and the virtual economy, between health and sickness, between love and sex. In the so-called “autoimmune diseases,” in which the body no longer recognizes its own tissue and attacks it as if it were foreign, in these “adaption diseases” life lives alongside death. One is neither entirely healthy nor entirely sick. One continues to live thanks to the illusion of not being sick. Without realizing it we have entered an intermediate state (inter-medium): we are no longer entirely on the earth, nor are we entirely in the body. So where are we? We don’t know. What we do know is that we are not at home.

It is not the same to live on a star that is born, with its thermonuclear fire intact, as to live on a star that has lost its sheen and has started its gravitational collapse. It is not the same to ascend to the promised land as to descend to Egypt. It is not the same to live-living in the company of the God that lives among us than to live-dying in inns without a hearth and nights without stars. In the Imploding Human Galaxy not only do the landscape of the world, the arrow of time and the philosophy of value change, but the state of the

matter is “different” and the chemistry of life is “different”; the cosmic *medium* is “different” and the theory of *meaning* “different.”

Where are we heading?

We are returning to Egypt!

Moses contemplates the Promised Land, but he does not enter it. The crossing of the Jordan was reserved for Joshua, son of Nun, assistant to Moses: “Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them” (Joshua I, 1.6.) The theophanic cycle closes, historical time begins.

Today, in our time of nascent suns and stars that are extinguished, historical time “curves” over itself in search of meaning, and in that “turn” (as Heidegger would say) that in reality is a “re-turn” after having reached the limit of the speed of light (in terms of human intelligence) “we return to Egypt” in search of a second initiation.

Return to Egypt?

Second liberating initiation?

The first initiation was given to us: “About midnight I will go throughout Egypt. Every firstborn son in Egypt will die” (Exodus, 11:4.) We must conquer the second initiation in reverse, removing one by one the veils with which we have veiled the root of slavery. To ascend again, we need to release the energy that was imprisoned in Egypt. But what are the orienting signs so as not to get lost in crossing “back” over the wilderness? It is not easy to recognize those signs, many are lost on the uncertain path, nor is there such a certain guide, but the stars that have retreated illuminate the starless night. I dare say that on the pathless path of this “second initiation” we find again (by analogy and inverse energy) the same mysteries that staked out the route of the “first initiation.” Here language undergoes a “twist” of meaning, and when everything seems to be finished we begin to hear the In-audible voice of the *logos* that guides us. Let us try to translate what the heralding sign tells us into symbolic keys of meaning.

Humanity at the mercy of the Elements.

A-tomic fire in the heart.

Principle of Im-plosion.

Im-plosion:

rethinks
the unthought in

Implosion.

HUMANITY AT THE MERCY OF THE ELEMENTS

We have been left out in the open,
in a strange and empty land.
And amid this inclemency
we ask:

About the *sign* of the Time.
About the *place* of Humanity in the World.
About the *meaning* of the Work.

I. QUESTION ABOUT THE *SIGN* OF THE TIME

We move in a time in which it is difficult to give a name to things. How can we name the time of today? Or rather, how do we draw the “sign” of our time on the horizon of the future?

Along one path or another and with different languages, the greatest thinkers of our time attempt to answer one fundamental question: what is the “form” in which Time appears to us?

Apocalyptic Time or messianic Time? (Francis Fukuyama argues for the “end of history”; Thomas Berry directs his gaze at “a new history of the origins.”) “The twilight of revolutions and the time of the disillusioned soul” (Ortega y Gasset) or the “time of hope” (*Revolution of Hope*, Erich Fromm)? “Cyclical time”? “Rectilinear time”? “Time’s arrow”?

In my view, none of these “representations” of time really reveal the *symbolic Geometry of Time* that we sense today *before* understanding. Beyond metaphysical ontology, the philosophy of history, the theory of science, we manage to sense (*before* seeing) a “point/no point” where “things turn around,” where the direction of history “is reversed,” where time “retreats” on this side of time. That “critical point” (which is not a point) no longer belongs to the physics of time (not even to the direction of time) but is revealed as con-stitutive of the geometry of truth.

Geometry of truth?

Albert Einstein geometrizes physics through theory. Arthur Stanley Eddington confirms it through experimentation: the gravitational masses “curve” the trajectory of the light. This was a first step in uncovering the “two sides of the physical world.” But the geometry of truth appears to come along the path of the “catastrophe theory” (René Thom), “symmetry breaks” (Erich Jantsch), “birth of dissipative structures in critical points of fluctuation of physicochemical and biological systems” (Prigogine.) It was a second step in the discovery of the intrinsic time of matter. All the same, both the “curve of space and shortening of time” (to relativist speeds) and the “symmetry break” in critical “catastrophe” points (at evolutionary speeds, if we can call it that) only anticipate (in the

vision of the technical world) a more fundamental event in the human world: the experience of the “catastrophe instant.”

A gap in time:

where the Message comes *before* the messengers.

We no longer have any more time here to think about time, because Time itself has retreated, leaving a “gap in time.” But the “logic of time,” coined millennia ago to interpret the time of nature, the cosmos, history, matter, the machine... that marvellous instrument that has built philosophies of time and theologies of eternity is today insufficient to “hear” the *non*-time of the functions of life.

There is no *ear* for these Heralding signs:

for this *Herald* that, before knocking on the door,
has knocked down the house.

We have been left at the mercy of the elements!

Beyond the time of the clock, the time of the stars, the time of lost civilizations, the time of the “dead who bury their dead,” we are starting to live (and suffer) in the “gap of *non*-time of humans.” A sudden change of polarity at the frontier that separates the worlds. We have no more time to choose. We cannot remove ourselves to the “in-version of meanings” of the new *sign* of the Time, to a current which, along different paths, brings us “closer than what is close.”

It is not easy to sustain oneself in this whirlwind

that drags us towards the “gap of Time”:

where what is has ceased to be

where we arrive before we have left,

where what was (in death) becomes again (in life).

Time of Shadowing!

The old gods have fled, the new empires collapsed on the earth, the castles that we had built on the sand have been swept away by the strong tides of the sea. We have been left without a home: it is a time of “diaspora.” Suddenly what was light has turned

dark. But when the dark becomes “darker than dark,” a new brightness heralds the arrival of the unborn.

On reaching this “gap of Time” I come across a paradox that shades my understanding. And I say “shades” because when I want to name the first shining that illuminates the starless Night I am left without words to give a name to the Shadow that speaks to me without words.

Suddenly the scenery falls down,
the actors disappear,
the theatre is left empty.

.....

There is nothing left to name
and no one to ask.

.....

Only Silence.

We have come up against the limits of language!

It is the end of the argument.
Time has retreated.
Turn of thinking!

.....

The brain rests:
the time of the self falls,
the space of revelation opens up.

Something completely *new* breaks the symmetry of the world and illuminates the soul of humans. We begin to sense the “pulse” of a different heart. We do not yet have a word to name this Gust that leaves our house without support.

How do we sketch the dynamic Geometry of this *logos* that breaks the barriers of the old *logos*?

Let us not get ahead of ourselves: we have only glimpsed the more general features of the

Sign of the Time.

We are yet to discover the *Place of Humanity in the World*

And decipher the *Meaning of the Work.*

II. A QUESTION ABOUT THE HUMAN *PLACE* IN THE WORLD

We are marching at full speed without knowing where we are going.

“It’s easier to shout ‘ahead’ than ‘where to’”, says Edward Matchett.

In our technological age, the question about the “Human *place* in the World” cannot be reduced to the narrow frame of a speculative cosmology (Max Scheler, *The Human Place in the Cosmos*), to the phenomenological reflection of a “fundamental ontology” (Heidegger, “Being-in-the-world”), or to an “evolutionary anthropology” whose historical meaning is founded on a dialectic humanism (Hegel, Marx), but that the “question about the *place*,” in our inclement time, is suddenly “without ontological foundation.” That is, without the point of intellectual support that we had until now to sustain the image of the world. The “question about the place” is no longer philosophical but *gen-ethical*. In other words, in our inclement time, our time of existential exile, of loss of the image of the world, of a house without support, the same “urgency” to find a place in the world drags us to a privileged, central space, where the wave of thinking that has abandoned the branches of the tree of knowledge “turns” on itself in search of a current of energy that ascends along the invisible channels of the Tree of Life.

I no longer ask about “the place.” I ask about *my* place.

Time of exposure to the elements is “time of eviction”: we are systematically “evicted” from the place that we believed had been assigned to us in the world. The sense of belonging is transformed overnight into a void of non-belonging: because of technological change, unemployment, the breaking of family ties, migrations, exile, the feeling of God’s absence... And even the strange perception of feeling evicted from our own body: many people today have the sensation of “not entirely fitting with their bodies” (Carlos Castaneda says: “The assemblage point has moved.”) This “eviction” from the place we occupied (in the factory, the office, the family, the church), this “movement” from the existential gravitational point (which does not take us out of focus of the world and does not entirely make us feel at home), that sinking of the stone on which we rested our feet is one of the tragic signals of the new *sign* of the Time. And I say “tragic” because in the answer or non-answer to the question about “*my* place” (no longer about the place I have lost, about the house from which I have been evicted, but about the unknown place

that has still not been), in the deciphering of the “code” of meaning hidden in the question, what is at stake is not my truth but my life, my fate.

Beyond the temples of stone, the electronic circuits of intelligent cities, the underground shelters, the space capsules, millions of human beings “evicted” from their old dwellings seek today (blindly) a “place of their own” that is no longer determined by economic, technical or ideological parameters that we can evaluate and measure, but is revealed to the traveller as “hollow of meaning”: a potential field of sacred life functions that “calls” to be occupied by humans. I will attempt to explain myself.

Molecular genetics has taught us that the “place” of amino acids in protein molecules predetermines the chemistry and function of those molecules in the organic metabolism: a marvellous conjunction of space/time/meaning. A “wrong place” leads to diversion, illness and death. But what happens when we ourselves, on the edge of life and death, go at great speed over the earth with “wrong time”? The answer to this question comes quickly: we are “out of place.” We have lost the place! We see our personal work on the virtual screen of the world, but we have lost the sense of the Work. As we reach this point of existential exile, there is no constellation of stars that will guide our steps through the wilderness. And the question arises: what do I mean by “go with *wrong time*”? I do not refer to the time of physics: I am speaking about “Human Time.” The theory of relativity is insufficient to reveal this “other” configuration of signs of human life that habitually remains concealed from the gaze of the objective consciousness. Has the moment not come to review again (it may be better to say “explore again” with our own means) what Jean Charon called the “theory of complex relativity” (1977)?

I will return to the question of wrong time/loss of place/loss of meaning. But this is too metaphysical a form, which attempts to interpret but does not fully take in the spiritual drama of the humans of our time. Human labour (with its correlation of loss of meaning) can no longer be included only in the Gospel paradox of “gain the world and lose the soul,” without which at the end of the “wrong time” we no longer find ourselves with a paradox but with a sacrifice. We have sacrificed something essential: not only have we lost our souls, but we have also lost our lives.

What is coming against us today is not only an existential void (due to loss of meaning.) What leaves us “out of place” is the collision with the bitter (and often cursed)

fruits of life. We face a social pathology that has become autonomous: transgenic power that turns against life. And we cannot make up for the sadness of the soul with the wealth of nations.

So far I have been interpreting the meaning of history based on eschatological prophetism, political philosophy, science theory, and on these cornerstones of knowledge we have built the human city, a construction that can no longer house the fire of the nascent functions of life. It is time to participate in the Re-construction of the Temple: no longer from the stones worn down by the marks of time, but from the “stone” (the “place”) from where the water of life flows.

I cannot go further (or rather, higher). My reflection of “the *sign* of the Time” and the “Human *place* in the World” is not enough to respond to the deep voices of the soul: we need to discover the *meaning* of the Work, perhaps via a different path.

III. A QUESTION ABOUT THE *MEANING* OF THE WORK

Where are we going?

Many wonder today about the future of humanity.

- Teilhard de Chardin speaks of a spiritual future, human evolutionary progress towards an Omega point: human-divine convergence, emerging from the “Ultra Human.”
- Henri Lefèbvre, in his *Vers le cyber nanthrope*,² considers war inevitable between the anthrope and the cyberanthrope, and prophesizes that “The cyberanthropes will not win.”
- Mervin Minsky, author of *The Society of the Mind*,³ in a work published in *Research and Science* in December 1984, asks: “Will the robots inherit the Earth?” And he does not hesitate to answer: “Yes, as nanotechnology will make it possible to create spare bodies and brains: so we will live more, we will possess more.”

And I ask again:

Where are we going?

Who will possess the Earth, the anthrope or the cyberanthrope? At the rate robotization is advancing, not only in the industrial park but also in the human soul and in life functions, maybe Mervin Minsky is right and very soon those who occupy the Earth will be transgenic hybrids and children without parents. But what Earth are we talking about?

I no longer ask here about the Time or the Place: I ask about the Work.

Not the transcendental philosophy of a Kant or a Husserl, not the hermeneutic metaphysics of a Heidegger, not the relativist physics of an Einstein or the evolutionary biology of a Prigogine, none of these attempts at knowledge in search of the fundamental roots of the self, history, life, can answer the question we ask today about the *meaning* of

² Barcelona, Gedisa, 1980.

³ Madrid, Galápagos, 1984.

the Work, in times of penury, when we have no place in the world and when water no longer flows from the rock to quench the thirst of the people camping in the wilderness.

To ask “today” about the *meaning* of the Work is to rethink the *function* of Labour. When I say “re-think” I refer to a change of sign in the habitual direction of thought: going back up the current of the river from Marx and Engel’s *Manifesto* to Hesiod’s *Works and Days*. In other words, the challenge of the Sphynx in the era that is beginning no longer moves us to “interpret” the world, or even to “transform it,” but moves us from the very roots of Life. Suddenly we are “uprooted” from time and “evicted” from the place, and we are left exposed to the elements with a “feeling of cosmic void” that slips from our hands. It is a “catastrophe,” but also a promise.

A cosmogonic leap!

Without realizing it we have suddenly passed to a “different” dimension: a phase transition in the hierarchy of the Tree of Life’s functions. We begin to realize that in the technological age we live in today (without understanding a great deal), the *anthropos* has come loose from its cybernetic body and “retreats” from the old Earth (without being noticed) to inhabit an “inner” space where no one has yet trod. But mind you, when I say “inner space” I do not refer to another dream, I am talking about another *function*.

The “feeling of cosmic void” that keeps us awake today does not come only from the collapse of the metaphysical basis to interpret the world but from the sinking of “functions” that until recently were cornerstones of life. The house we inhabited has been left without support and the night has turned darker. Ariadne’s thread that accompanied our footsteps through the labyrinth of time and history is no longer any use as a guide to unveil the meaning of life in the newly-opened space. The message is no longer metaphysical but gen-*ethical*.

The coming revolution will no longer be over wages but over the Work.

The wave of “unemployment,” which like a new universal flood sweeps away the job posts and casts millions of humans out into the elements (second proletariat of the earth) not only shows us the devouring jaws of modern *technology* but reveals the collapse of functions that have remained outside of the *logic* of Time and against the *meaning* of the Work.

In losing “their place of work” humans have been expelled from paradise for the second time, and wander in the elements once again. But the “place of work” is something more than the job, the wage, the economic policy, labour laws: it is a *sacred place*. And this sacred place has been lost: the earth has become inhospitable and humans are strangers in their own home. As I said, the electronic robots have occupied that “place.” It won’t be easy to get it back!

And I say it again: the coming revolution will be over the Work, not wages.

The “wave of unemployment” spreading today like a cry of abandonment of the new proletariat of the earth reveals, more than a technological leap and the crisis of economic theories, the collapse of meaning of essential human functions. What is the response to this challenge? Another economic theory? Or the leap to a more elevated function of life? And I pause here, because there is no “logical” answer to this fundamental question.

The response to the “crisis of functions” that we are going through today without understanding no longer comes along the path of genetic epistemology or the social revolution but bursts in like a transgenic impulse from the deep roots of life. From the philosophy of values we pass to the revelation of meaning. In other words, it is no longer “I” who looks for work in the job market, but it is the Work itself that asks after “me” and points me to another destiny.

In the instant of revelation the old questions are left unanswered.

We no longer speak here of the earth,
but of the Salt of the earth.

ATOMIC FIRE IN THE HEART

A powerful current of sacred fire today sweeps away the meanings of history, the ontological foundation of words, the precarious supports of life. Suddenly we have been left exposed to the elements in a world without signs. I read in the newspaper *Página 12* (Buenos Aires, 5 July 1995), a statement by Ernst Jünger on turning one hundred: “This has been a dreadful century... and I see the twenty-first century as the era when the titans return.” Jünger might be right, but I wonder: what is the secret message of the titans?

Something essentially threatening is coming towards us. Planet Earth has turned dangerous. We are no longer so safe, the house we inhabited has been left without supports. Cosmic radiation above our heads, nuclear waste under our feet. Many herald the “end of history,” but from the bottom of the soul we sense that something *new*, something that does not yet have a history, has been born in our hearts.

The history that is *beginning* is not a history that we have been told: it is a history-testimony (that can be not believed and untold). It is an illumination that we experience without understanding. I have said it before: habitual language is insufficient to decode the first words of this *newborn* that does not yet have a name.

It is not a question, to be more precise, of turning to the philosophy of language, but rather of lending an ear to the rhythm, the beat, the impulse of protofunctions that radiate like enigmatic flashes of the heart. But the brain wants to know what happens in the Queen’s secret chamber. It wants to see what is hidden from its gaze, and asks: how is this tenuous vibration of deep life manifested in our understanding that at times threatens to turn into a swollen river?

It is manifested:

As the Lighting of the Matter.

As a “Siege Perilous.”

As *Reversibility of Values*.

I. THE LIGHTING OF THE MATTER

The astronauts returned! They brought a lot of information. But the stars are still far away.

In 1952 Eva Perón died. Shortly before, she had said: “I will return and I will be millions.” The message was dangerous. For a long time her tomb was not left in peace.

In late 1992, in Moscow, Silvia Pisani, a special envoy for the newspaper *La Nación* (Buenos Aires, 29 November 1992) asked Mikhail Gorbachev:

“How do you imagine the future? Socialist or liberal?

And the man who surprised us with his political audacity replied:

“We need a new civilization.”

Words of hope, no doubt. But the creator of Perestroika (Renewal) and Glasnost (Openness) could not get poetry to embody history (as Octavio Paz might have said). History did not give Gorbachev time, because “there was no time left.”

We have come up against a wind that comes from the wilderness: the time of “return.”

We are beginning to discover qualitative dimensions of time that had slipped through our fingers. Not only discovering the facts but listening to the soul of the facts. What was Chernobyl, the beginning or the end of something? And does the compact disc represent the new dimension of intelligence that is ahead of its time, or is it the archive (“the end”) of knowledge accumulated in time? And does the release of atomic energy indicate the “end” of terrestrial matter or mark the beginning of the cosmic consciousness? And does the power of technology—industrial robots, genetic engineering—lead the will to power to the extreme of time or does it stumble against the reversal of its effects (Baudrillard’s “fatal strategies”) that bring us closer on this side of time?

On this side of time?

What time? The time of the stars? The time of history? The time of humans? Teilhard de Chardin got too far ahead of himself: “The era of nations has passed, it is time

to construct the Earth.” But I wonder: “before the end” or “after the end”? Ilya Prigogine, from the laboratory, would have no difficulty in answering: “There is only a possibility of phase transition (birth of new structures) in critical points far from the thermodynamic balance.” I would say: far from the crystallization of life in a form, long *before* the “end of history.”

There are signs of a “new time,” but it is hard to recognize them, because we ask with the wrong time. We ask with questions of philosophy, science, politics, religion, all of them formed in the time of an expanding cosmic galaxy. But we do not ask from the deep philosophy of life in an “Imploding Human Galaxy.” We do not ask about “functions closer to this side of time.”

We are beginning to discover the “inverse energy” of events, the emptying of meaning, the counter-essence of the truth, the paradoxes of intelligence. Suddenly the best solution to a problem becomes another problem. In this Time of “return,” travelling at the same speed of light but in the opposite direction (here the fringes of the spectrum run towards violet: anti-Doppler), in that current of anti-meaning I have no time left to ask about time, because the very flow of time has become the power that takes me out of time. Without realizing it, I have crossed the “frontier” of time and I am exposed in a dangerous place: “the place was *sacred* and I did not know it.”

It isn’t easy to speak of this “Return Time”: there is a risk of it being misinterpreted, because the current language does not offer a point of support to translate the deep experience of life into concepts. Heidegger glimpsed the possibility of this “return,” of this “turning” (*Die Kehre*) at the frontier of maximum danger in the technological age, the danger of “forgetfulness of being.” The turn, *Die Kehre*, is something like the movement of return to the home: the Being going into its own selfness, a return to the origin, to the essence of the truth. Heidegger showed profound intuition in his attempt to characterize metaphysically this “return to one-self” in a time such as ours (“of gods who have fled” and who had their times.) But I don’t want to wonder again, through philosophers, about the meaning of the self, the essence of the truth, the form of time, because I’ve realized that the answer to these questions no longer comes through the luminous clarity of understanding but through the radiant darkness of matter.

A surprising revelation in this “fast fall to the centre of the galaxy.” In this “time of return,” in this “being closer than close,” I come to realize that not only the laws of society and history “are overturned” but also the physiology of my own body “is overturned.” The rhythm of my heart is “different.” How do I realise this qualitative change of functions? I can only say: I know *not* because I know it, but because I feel it.

I know that in this “time exposed to the elements” there is a critical point of resistance of the soul, and that if one can cross that frontier without one’s own life collapsing it is transfigured by the lighting of the matter. When all is lost, in that “dangerous place,” the work of transfiguration of functions is not done by the enlightened intellect, the artistic sensibility, the will to power, but by the sacred fire of the heart.

But let us not get ahead of ourselves, the matter is delicate: it is not easy to explore this physiology of anticipation. Let us see if we can clarify a little more the structure of *power* of this “dangerous place.”

II. SIEGE PERILOUS

I will use a poetic-mythical figure of the chivalric tradition of the Round Table. Each knight's name was written on the chair he occupied, except for one chair that remained empty and nameless, awaiting the innocent knight who could occupy the seat without dying. This was the siege perilous. If an evil man occupied that place, he would die. Legend has it that when the young Galahad sat there, "Sir Galahad" was written in gold. In short, this is the mystery of the "revelation of the proper name." But let's not get ahead of ourselves. Octavio Paz, using more metaphysical language, says it differently: "But there never is a one, nor has there ever been a one: each one is an everyone. But there is no everyone: there is always one missing."⁴

The question about the *name* is joined to the opening of the *place* and the revelation of the *function*. It is like asking about the place of the chemical elements in Mendeleev's table or the place of the amino acids in protein molecules. But why do I say that that specific place is "perilous"?

Above all we can only say that the chair is perilous *after* we have sat in it. I say that the place *is* dangerous because I had been *exposed*, because the house I inhabited had been left *without support*: I had been left exposed to the elements, with no shelter or defence whatsoever, exposed to the gale blowing from the wilderness: there the "peril" that we run is not only that of being discovered but of Being/un-covered. "Siege perilous" is the minimal point of maximum power in the trajectory of human life. A point-without point of lighting of the matter, of reversibility of all values, of truth of the self.

We are living a catastrophe of essential illumination: the Same cosmic fire that burned for the first time in the New Mexico desert *in-flames* like mystical fire the human heart. It is not easy to uncover the two sides of the light that enters. The sign of the Time has changed, but we continue to think behind the veil of the ancient forms, under the shadows of the ancient gods and the seduction of modern myths. Despite it all, we have learned something in the accelerated movement of the "way that returns": we experienced in our own flesh the effects of an economy of abandonment, the breaking of the bond of social solidarity, the impact of the retroviruses that attack our immune system. We know that we die a little every day: due to excess information, existential anguish, change of

⁴ Octavio Paz, *El mono gramático*, Barcelona, Seix Barral, 1995.

direction, accumulation of rubbish. Perhaps we have become aware that we are part of the great caravan of the “dead who have death in the soul and still live.” Death by implosion! All this we know, one way or another; we know that the “wave of return” brings us to the closeness of ourselves but, as Erich Fromm would say, “We are afraid of freedom” and we stop before the *Mysterium* of the “Siege perilous.”

In the Global Village, in the school, the company, the family, the church... all the chairs are occupied, except one. All the places have a name, except one. I hesitate to occupy the one that is empty. I am afraid of occupying the chair that may reveal my real name: fear of Being/discovered, fear that instead of finding the freedom of the soul and the truth of the self I might find myself with Nothing.

One way or another and to an unequal degree, at the end of the road of the “true” we are all brought “back” to the threshold of the “Un-certain.” And this “retreat en masse” to a critical frontier of existential uncertainty today takes on a dramatic character due to the acceleration of the current of “inverse” energy. It is an enigmatic play by Fate in the imploding human galaxy. A powerful Force that “from the further than far” drags Humanity to the “closer than close,” to a point of essential interiority where the Word can reveal itself no longer as a metaphysical truth of the self but as “sacred fire” that lights the dark matter. This inner point of “lighting of human matter” marks the frontier between the well-trodden paths of the terrestrial *logos* and the first flashes of the cosmic consciousness.

Why do I speak of the “A-tomic fire in the heart”?

Because the unitive feeling that is revealed in the human heart today as *clearfeeling* does not come from intuition in the heart but through the transmutation of elements. “A-tomic Heart” is the “Siege Perilous” where the material and spiritual elements sustain the “sacred fire” of the unique Life. We no longer speak here of mystical poetry, but of “mystical fire”; no longer of philosophy or theology of liberation, but of “fusion energy”; no longer of dialectics of history, but of *reversibility of values*; no longer of the scribes who remained in Egypt, but of the vanguard who crossed the Red Sea.

Today, that Same vanguard
leads the people’s mass retreat
along the “path of return”

to the low lands of Egypt.

On the “way out” Moses went up Mount Sinai alone: “Put limits for the people around the mountain” (Exodus, 19:12) and the sacred fire burned on the summit of the mount. On the “way back,” in the Imploding Human Galaxy, in the “mass retreat,” the same A-tomic fire lights the matter in the hearts of the people.

It was said unto us: “Be careful that you do not approach the mountain or touch the foot of it.”

Modern humans have touched the foot.

From here on, on crossing that frontier, the reversal of all the signs occurs.

III. REVERSIBILITY OF VALUES

The Earth has become inhospitable and many wonder if it is still the dwelling for humans. The coming revolution will no longer be over a piece of bread or a plot of land, but over a sacred fire for more life.

There are worrying symptoms that the evolutionary potential of the race is weakening. This is nothing new. The current crisis is not fundamentally political or economic, but *energ-ethical*. Evolutionary genetics informs us that in early periods of development primitive life forms faced an energy crisis and that to continue they had to turn to new energy sources: the leap from the fermentation of organic matter to photosynthesis. Who were the *messengers* of this (and other) co-evolutive transitions? A vanguard: the intelligent molecules of life!

And now, on a human scale, what are we to do when the earth itself is exhausted and the water from the spring is no longer enough to quench the thirst?

What are we to do when mothers sell their children for a plate of food, and when the young take to the streets to sate the lack of meaning in life with alcohol, drugs and violence?

Economists, politicians, pastors of souls do not have an answer to these questions.

Go to other planets, other suns, other galaxies?

No, it is the galaxies, suns and planets that come to us... and ask after us!

We went too far, asking about humans, the universe, life. The release of atomic energy, the planetary computer network, genetic engineering, travel to the stars? Just a "one-way" journey: half of the formula. The "other half," the question about meaning, is no longer a question. It is a "force," a wave of "return" that returns us to ourselves, pointing out another task, another mission, another fate. There is no logical path or experimental method that leads us to the revelation of the veiled face of the *logos* that looks at us. It is a sensitive/intuition that "comes" to us unexpectedly. A primordial cosmic feeling that leaves its intelligible "mark" on the molecules of life. Today we begin to perceive within, still in confusion and unable to translate it into scientific theory, this

“cosmic feeling of life unity” that perhaps is the vibratory note that opens the path to the sentient/intelligence of the coming men and women.

From the dialectics of opposites to the *Reversibility of Values*.

We made it to the moon and the astronauts returned to earth. But we didn't find anyone. Feat of a technical vanguard, no doubt. But we failed to break humanity's cosmic isolation. Soon we will realize that the key to liberation that we were looking for was not in the intelligent power of space laboratories but in the A-tomic fire of the heart: the deep feeling that moves the waters of life tells us that “to have life” it is necessary to release a fundamental energy that makes it possible to sustain atomic buildings of matter at higher levels of consciousness, “because we are dying of lack of life.” But have we not already released atomic energy? Yes, but it is not enough. It is only “will to power” (half the formula). For “more life” it is necessary to release the intelligent power of the heart: a force unknown until now that *unifies* in one sacred Geometry the “will to power” and the “consciousness of meaning.” It is as if that “totalizing movement” of Life, that unity of meaning between being and non-being, that invisible bridge between spirit and matter, that “divine/humane equation” that cannot be formulated by science's unified field theories, by the dialectics of history, by the metaphysics of metaphysics, were revealed by the activity of the A-tomic Fire in the imploding human heart. It is no longer a different idea, a different feeling, a different vision: suddenly a different physiology has emerged, a different vanguard.

A different vanguard?

Yes, it is a vanguard that *advances/retreating*: a different rhythm, a different beat, a different energy, a different atomic configuration of matter. No longer a scientific, technical, political vanguard but a gen-*ethical* vanguard that, from the secret chamber of the heart, gives meaning to science, technology, politics: the social transfiguration of the Word. A different vanguard?

The same vanguard that crossed the Red Sea and took to the wilderness “in search of the truth” “returns” today as a messenger stock (messenger RNA?) to open “another” of the seals of the hermetic book of Life and guide the newborn cosmic humans along the Un-certain path of “another” starless Night.

From 1945, with the breaking of the atomic seals of matter, the message of liberation that we had coined in our long pilgrimage on earth underwent an “ontological twist” (if I may use the phrase), a twist that is reflected not only as a new configuration of signs in the world of ideas but as a change in the qualitative geometry of the molecules of life. We had not realized: we had been expelled from our old earthly dwelling by a violent “tornado” of transformation of the world. We only saw the explosion of cosmic fire that burned on the earth, but our heart had been “touched” by a wave of ultraphysical im-plosion and also burned, with another fuel, with the distilled ultra-matter of life.

The A-tomic Fire had transformed the old heart of flesh into an atomic Heart: a “fusion” reactor that in in-corporating into a Single flame the material and spiritual values *im-presses* on the matter a *genetic Code of reversibility of Values*.

The Gospel of Saint John heralds the start of the Christian Age with a cosmogonic Overture: “And the Word was made flesh” (John, 1:14). The information era closes its codified languages with a logotechnical message: “The Word was made information.” The coming time draws in the sky a new constellation of signs: “Social Transformation of the Word.”

PRINCIPLE OF IMPLOSION

We are struck by light coming in

An “energy” has been released in the human world that humans do not control: “implosion energy.” The H-bomb came first, as “analogous model by implosion.” We witnessed (astonished) a crisis of instruments to decipher the code of meaning of the Imploding Human Galaxy. By “crisis of instruments” I do not refer solely to the insufficiency of theories and doctrines to interpret the world we live and suffer in but the blindness of our own eyes as they are struck by the strong light that astonishes. The collapse of the old physiology.

The world has become dangerous: the “wise men” have more questions than answers. Not opening our eyes in time—different eyes?—could prove fatal. We run the risk of projecting our dreams in social and spiritual utopias without human support to resist the strong winds of the wilderness and the devastating hurricanes of history.

Principle of Im-plosion? Something like a cosmogonic parameter that operates as a “regulator of meaning” in the play space of time. Un-certain path: we only manage to recognize a few of the signs.

Human physiology in code of Im-plosion

The great challenge to the intelligence of the coming humans will be to discover the *laws* of the violent whirlwind of forces that drags us to the “eye” of the storm. Not only are great buildings demolished today by implosion bombs, but also humans (their own organic physiology) are brought down by the emptying of meaning and the implosion of mass. We do not yet know the laws of these (individual and social) “catastrophes” in which life turns against life. And a question is left floating: will it be possible to reverse this potential inverse energy into expansion of consciousness? In other words, will it be possible to release controlled “imploding human energy”?

The interaction that has been established between our own individual physiology and the intrinsic dynamic of the Imploding Human Galaxy leads us to the unveiling of new con-figurations of life. We are beginning to discover secret relations between “matter,” “power” and “meaning”: strange resonances between a “technosocial medium”

that vibrates now on a cosmic scale and our molecular genetics that seek the “key-note” to respond (in *gen-ethical* code) to the new functions that are about to be born.

Cosmophysiological resonance.

Where before we saw people, now we hear forces: many events that once occurred slowly in the space of the time of history are *suddenly* transfigured today into catastrophic rites of power. Social and political actors are devoured by the drama before they go on stage. The immunological system collapses before it can fight... And yet, all this reversal of effects without cause is just the “catastrophic” side of the movement of im-plosion. At the critical point of lighting of the matter

the im-plosion of mass of *meaninglessness*
reverts into the lighting of *meaning*.

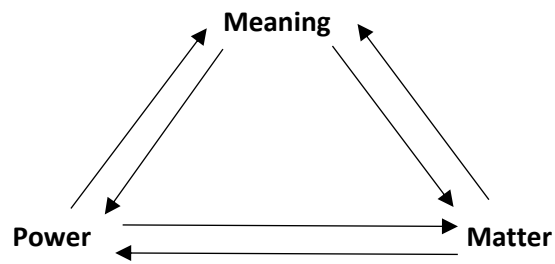
The world has turned strange. It speaks in “hermetic” code. The messenger that carries the message is no longer the *logos* of Greek philosophy or the *logos* of Christian hermeneutics. It is once again “Hermes” (messenger of ancient *mysteries*.) In technical language:

it is a “different” tool
to interpret the world.

Not a different logic, a different dialect, a different metaphysics, but a different “physiology”:

human physiology
in code of cosmic resonance.

To approach a *theory* that allows us, somehow, to understand (if it is still possible to speak here of “understanding”) in this search for what is certain on the un-certain path, in order to have, albeit precariously, some “code of interpretation” that will allow us to approach the reading of a living reality whose *gen-ethical* code is hidden behind the veil of “principle of im-plosion,” it occurs to me to draw a flow diagram of forces between “matter,” “power” and “meaning,” knowing from the outset that it is not a question of establishing logical-mathematical relations in the phenomenic world but intuiting symbolic structures of cosmogonic principles.



How to translate this model of general principles into the organic physiology of the individual human, so that humans participate with their own lives in the great cosmic symphony?

Messenger-molecules of the spirit
draw the bridge
between heaven and earth.

A work of art!

I. BREAK OF SYMMETRY OF HUMAN MATTER

We no longer live in the same body. Although we have said it several times that does not mean that it is completely clear. We can no longer speak of materialism or spiritualism, because the very code of living matter, its molecular structure, fluctuates between the spirit and the matter: there is “human matter” that vibrates above and below the floating life that only fifty years ago we considered a “statistical mean” of the evolution of the matter of terrestrial humans. Today not only the “meaning of the body” (if we call the new vital feeling that) is “different,” but also the vibratory field of the body determines the measure of communication. I will try to explain myself.

We have entered a phase of the world marked by the “communication paradox.” Similar people, with the same cosmovision, who understood each other before, do not understand each other today. They have the same ideology, the same feelings, they belong to the same political party, to the same social organization, the same scientific community, the same religious creed, but deep down, in the intimate part, in the essential part, they do not communicate with each other. They have the same ideas but the “state of the matter” is different. This is a paradox of the technical world: in the age of communications, there is a crisis of belonging due to a lack of communication.

In other words, in the Imploding Human Galaxy virtual communication (information) replaces a gigantic transfer of energy from the human physiology to the technological medium, with the corresponding impoverishment of the immunological system with the implosion of viral mass (HIV), and also the impoverishment of human intelligence with the appearance of artificial intelligence, and the replacement of a communicating love with a paralyzing simulation of love. In short, the expansion of the technological world is paid for with im-plinging human energy, an increasing human debt. But this does not mean that all is lost for humans, or that we have gained the world and lost our souls: other voices raise up from the clamour of the “sorrowful city.”

Amid the powerful cosmic energy current that drags us to the enigmatic frontier of the known world, and as the reverse side of expanding *technical* civilization, we begin to hear the counterpoint of a *mystical* symphony of ultra-centralization of forces that bring us back Home: humanity’s silent pilgrimage to the world’s spiritual centre. Amid the noise of different languages scattering we begin to hear the silence of a sacred place of

re-Union where the people in diaspora sing the same Language. Why do I say “ultra-centralization”? Because that “Centre” is not a place that we can predetermine based on coordinates of thought, but rather sense as a secret (indeterminate) dwelling of the heart. A mysticism of anticipation? Perhaps we can say so, with the proviso that the word “mystical” itself, often reduced to religious meaning, is not enough to express the *Unity* of meaning of “all” the forces that today seek the real path to find themselves in the Same temple. And “all” the forces are not only the forces of humans, time, history, but also the forces of Heaven, the Earth, the *Mundus Subterraneus*.

The Lord God formed a man
from the dust of the ground

And breathed into his nostrils
the breath of life. (Genesis 2:7)

What is happening to us today inside? With what “dust” is the Word modelling the face of the new human? Perhaps without realizing it we are anticipating the creation of “matter” of the coming human:

Prot-agonists of a new history?
Creation of a new “human matter”?

It is a question of creating “superconducting matter,” which offers very little resistance to the passing of the light, which facilitates *communication* not only in the sphere of human thought but among the kingdoms that vibrate above and below humans and which, we sense, want to communicate with them. How is this alchemical transmutation of matter done in the great laboratory of human experience?

It all makes me think that at subatomic levels of life, dark “matter” and “radiant matter” collide by im-plosion of meaning, generating “energy of controlled fusion.” In other words, we begin to observe a convergence of signs between the great social and spiritual currents of the world, where the distilled matter of the monk and the worker, the wise and the ignorant, the children who go to school and the animals that are taken to slaughter, all this “matter” of life transformed by knowledge, labour, renunciation, sacrifice, burns today, to a greater or lesser degree, in the fire of transfiguration of one same Word.

In the last two thousand years, “social matter” has undergone profound structural transformations: because of wars, revolutions, cultural exchanges, migrations of peoples, atomic radiation, solar wind, the assault of flesh-eating bacteria and killer viruses, the everyday sacrifice of the innocent... Today we come out into a “crisis of the modern world” that is no longer just a crisis of ideas, a collapse of values, the emptying of meaning, but the collapse (or withdrawal) of the sacred code of sustenance of social *life*: *mutilation* of organic functions, *corruption* of matter, *expulsion* of millions of human beings not only from the labour market but also from the circle of life. The “social matter,” in virtue of its own process of alchemical transmutation, has been transformed into a new primordial “Chaos” by implosion of mass: “dark matter,” raw-matter (clay-mother), germinative plasma, a “Matrix” that can give shelter to new conceptions of love, knowledge, life. This *Mater-matter*, which emerges from the deep waters as a promised Land of Life, sheds light on the “first born” (Primo-gen) of a new *Sun*. And the light of this new Sun reveals the shadows of the ancient Earth; the parting of waters, the forking of paths: “radiant matter”/”waste matter.”

And the questions come. Where does this alchemical fire come from that assaults human matter by implosion? Who *is* this Sun that lights up Mother-Earth? How is the *opus transmutationis* of social material done? With what instruments could we differentiate the “noble” matter (that “shines like the sun”) from the “corrupt” matter (that leads us to “nigredo”)? There are no easy answers to these questions. Nor do cosmologists find it easy to differentiate between a galaxy of matter and a galaxy of antimatter. I have come to realize that, when I ask questions like this, the same logic of asking closes my path to the answer. And then? We have to answer before asking! Before wandering the branches of the tree of knowledge I respond to the im-pulse that speaks to me from the root of the Tree of Life.

We no longer live in the same body as before 1945, nor on the same land with the same sky: the cosmic medium is “different.” The “critical mass” of fission and the “critical temperature” of fusion are no longer solely quantitative parameters of given states of physical matter, but rather we are beginning to discover the “qualitative” counterparts of those symbolic codes; human matter becomes “fissionable” when it reaches the limit of existential atomic weight: excess of wealth, of knowledge, of

expenditure, and the social matter enters an implosion of mass on reaching “critical temperatures” of anti-meaning.

We cannot continue advancing along a theoretical path in this delicate theme of “transmutation-transfiguration” of human matter. We run the risk of not being understood and, furthermore, the danger of being misinterpreted. But from the very observation of everyday life some reflections emerge that may lead us to a more elaborate theory. We see in today’s world a “dark matter” that is increasingly darker, that “descends” to the depths of life through the increase of entropy, loss of free energy, emptying of meaning: children of the shadow who murder their own parents in the violent city. But also we are illuminated by “luminous matter” that “ascends” by negentropy, through inner freedom, through radiation of meaning: children of the light who give life to their parents with the energy of their own sacrifice. And we return to the question: creation of a new human “matter”?

Have we not realized
that mass Humanity (by im-plosion of mass)
is generating a “new state of matter”?

As in other great cosmogonic catastrophes a *distilled matter* of life (not only human life, but also the life of other kingdoms) is a precious “element” that invisible hands take as a wedding offering to the mystical fire of the spirit: another *beginning*.

II. THE CRITICAL POINT OF REVERSAL OF THE FORCE IN THE PLAY OF FORCES OF THE WILL TO POWER

In the Im-ploding Human Galaxy the rules of play change from what we have hitherto understood by “will to power” in philosophical terms: modern technology has introduced in its “world equations” a power code unknown to philosophers of the will to power. That “power code” appears to us today as an enigmatic power “key” whose intelligent code slips through our hands: we do not know “who” possesses the codified key to the power that governs our lives or “how” its cyber-*ethical* brain operates in the play of forces of the will to power.

We do *not* know the rules of the game
of the will to power,
but what we *do* know
is that our lives are wholly taken up by that game today.

We no longer ask about the nature of the power but about the direction of the force; we don’t even ask about the “sorrowful city,” but where the current is leading us. It is not easy to answer this question about the “direction of the force” today. Perhaps when a certain “logic” of the living still prevailed in our thinking (a paradigm of rationality of the world: the “logical” thing was that our antibodies defended us from strange assailants of our organism), perhaps in such a phase of *ecological* balance of life we could think that the will to power was in our hands, or at least in the hands of our powerful immune system. But what happens today when our own antibodies attack us, when they are the predators and we the “strangers” (autoimmune diseases)? When life turns on life, both in individual physiology and in the social body, we have to recognize that an “inversion of the arrow of power” has occurred. Faced with this “double movement of the Force” (allegorically represented in ancient cosmogonies and which today we are starting to recognize in the human world), phase transitions between creation and destruction, health and sickness, expansion of the light and im-plosion of the damned, faced with this sudden “turn” of the Force we have no choice but to recognize that

we have lost the “philosophical code”
to decipher the enigmatic movement
of the “will to power.”

The *Meaning* of power is out of our hands. We no longer have an ethical philosophy of the will that is effective to govern our lives. Power has become “autonomous,” separate, disconnected from the symbolic nucleus of meaning: launched in a straight line it can no longer drink meaning again from the spring of life.

The will to power launched in a straight line can only lead us to the technical control of the earth. Nietzsche’s prophesy has come true: “The time in which the control of the earth will be disputed is drawing close; and the dispute will take place in the name of fundamental philosophical doctrines.” During the twentieth century these “fundamental philosophical doctrines” have changed their appearance several times, but the will to power has continued its march in a straight line to a fate that seems inexorable: the material control of earth and the spiritual emptying of humans.

As I write these lines (April 1997) Ray Bradbury is visiting Argentina. Paradoxically, the author of *The Illustrated Man* speaks to us of “obscurantism” and “organized ignorance.” “We place too much attention on technical things, but not on creative things... there is a fascination with the internet, which is a toy: it’s very good for researching, but it doesn’t teach us to create. What we need are books and better teachers.” This pioneer’s thinking is magnificent regarding the conquest of space, but it happens that the sudden movement of the Implosion of the Human Galaxy (which has brought us to a critical point of closeness to ourselves, “closer than close”) has left us with no time for books and no interest in teachers. In other words, the “catastrophe by mass implosion of information” has allowed us to make contact with the Other side of the will to power. What *is* that “other side” of the Force? I would say that it is not precisely “another” side but that it is Power that reveals itself to humans hidden as will to power.

Perhaps the most relevant and at the same time the darkest sign of this age that is beginning is the confrontation of the will to power with power itself. In this confrontation of forces there is a critical point of reversal of the Force that habitually goes unnoticed by the calculation of forces of history. The unveiling of the “code of meaning” of that Power that reveals itself/concealing itself behind the veil of the different manifestations of the will to power no longer comes through the theory of the “illustrated man” but through the “sacrifice of the innocents.”

And the questions emerge. What is the direction of time in the long human march? A march in a straight line to the “end of history”? Or a return to the “house of the self” (as Heidegger might say) for a new “beginning”? This is not only a metaphysical dilemma but a cosmogonic one. Who holds the keys to the kingdom? The will of humans who fight humans to possess the land (marching in a straight line) or the nucleus of meaning of the “Imploding Galaxy” that makes the human heart turn in the in-verse direction to release the energy imprisoned by the will to power? I read in a newspaper (4 April 1998): “The watchman, security and surveillance agent of a company, came across two young delinquents who had broken into the premises for the purpose of robbery, and shot them dead; some fifty people who had gathered outside the building, indignant at the wave of robberies in the area, applauded and cheered the watchman as he was taken away by police.” A simple piece of crime news, or a paradigmatic question that arises from the confrontation of forces in the violent city? Who did the watchman face up to? Two young men who were going to rob, or the damned Power of a whole society that by “implosion of social mass” is personified in the young delinquents? Is it simply a confrontation of good and evil, or justice against injustice? Is the “watchman” a “social hero,” applauded, who defends the social property on behalf of the law and justice, or is he the “sacrificial victim” of Power along with the two dead delinquents, silent witnesses to the same “social injustice”? In the confrontation with Power the watchman has kept his life, but who saves him from the courts, the trial, the uncertainty of his own life?

In dark periods of history, in the time when empires of the earth decay, when the priests lose the sacred word and the warriors place the liberating sword at the feet of the merchants, when men and women deconsecrate the essential functions of life and children eat from the rubbish... when the spiritual energy that transfigures the world is no longer released by the liturgy of the symbolic sacrifice, Life (with a capital L) chooses a “different” path.

The cruel gods returned and were even crueller. To ensure the “sustainable development” of economic society and the political control of the new lords of the land, the new gods demanded the reestablishment of the cult of “human sacrifices”: millions of human beings are cast every day into unemployment, social marginality, despair, the immolation of the torture chambers... and all this in the name of doctrines of national security, market economies, technological development. Who are the priests of this veiled

sacrificial rite? Who are the chosen victims? What is the secret code of these powers that feed on death in the name of life?

We cannot answer these questions from the theoretical framework that we once had to interpret the world, because the same world has undergone a qualitative change that is beyond all interpretation. It all makes me think that when the path closes that leads to truth and life, the same Life (*in-extremis*) releases energy of spiritual connection by implosion of social mass. The law of sacrifice is then different, and the nature of the victim immolated at the alter is different. Any of us can be the bread and the wine of the offering if, when left to the elements, transformed into symbols, we are chosen as scapegoats. Many abhorrent crimes are no longer crimes but “rites” of compensation of moral forces between different worlds. Many social imbalances: mass unemployment, drugs, organ trafficking, child prostitution, political corruption, student violence are no longer “social”: they are the damned faces of an antisystem that reveals the seductive masks of the system. Many of the so-called “autoimmune diseases” are not even diseases: they are implosions of anti-meaning, when life turns again life. Who is the “culprit” of all this ecological-spiritual imbalance that today destabilizes the human world? And the answer soon arrives: *we are all* “prot-agonists” of a sacrificial drama of the end of history that *begins* a new history.

The discovery of the critical point
of “reversal of the Force”

is human physiology itself

it is the great challenge that we face today
to liberate the life forces
that have been imprisoned
in the magnetic field of will to power.

III. GEN-*ETHICAL* LIGHTING BY PRINCIPLE OF IM-PLOSION

To say “lighting” is like giving a name to the germinative spark that is *born* from the lighting of imploding human matter: we need a word to name the newborn that “lights” the night of the world.

It is not a question of illumination:
it is a question of *lighting*.

We awaken with the light of day because of a mysterious im-pulse that resonates in the dark night: what is the “proper name” of this new being that has just been born?

In critical moments of world collapse and life catastrophes the phoenix is reborn from its own ashes. Spiritual tradition tells us of “the finding of Moses,” “Illumination”, “second birth.” Evolution theorists use other figures of language: “About 1.5 o 2 billion years ago, when there was still little oxygen on Earth, a primitive bacteria that scraped by on the anaerobic fermentation of organic molecules absorbed a minor cell that had acquired the capacity to breathe. The event was a crucial point in organic evolution. Breathing releases much more energy than fermentation.”⁵ Today we find ourselves at one of these critical frontiers of human life on earth, where there is also “little oxygen” and where millions of human beings “scrape by” feeding off rubbish.

Man does not live from information alone, nor from stones transformed into bread (message of salvation of technology). Not even the (mitochondrial) “second genetic system” along with nuclear DNA, the “energy revolution,” is enough to overcome the degradation of energy that sets a limit on humans’ evolutionary development. The revolution of science, social revolution, technological revolution: none of these revolutions driven by a will to power disconnected from the symbolic nucleus of the meaning of life can break the barrier of anti-meaning that today cuts off the path to a real and effective contact of human matter with the creative fire of the cosmic consciousness. It is a “different” key to get out of the prison of the old earth.

⁵ Leslie A. Grivell, “AND mitochondrial. Genética molecular,” *Investigación y Ciencia*, Barcelona, 1987, p. 12.

I would almost go so far as to say
that the revolutions of the soul have reached
their end.

And that the cosmogonic cycle that is beginning
is marked by the gen-*ethical* transfiguration
of matter.

Transfigurative-advent:

The Same Voice that one day said to us: “Then have them make a sanctuary for me, and I will dwell among them” (Exodus, 25:8), the Same Word that “came to that which was his own, but his own did not receive him” (John, 1:11), the Same Breath that “divided the waters of the Red Sea and opened the way to liberation” (Exodus, 14:21), that igneous word that creates and destroys worlds “returns” today to live *in* us, inscribing another code of meaning in the molecules of life.

We can no longer interpret the world with the code of the ancient law. On the outside everything seems the same, but “tainted with illusion.” The simulation replaces what is real: the existential drama devours its own actors. Suddenly a priest, a scientist, a governor, a teacher... realize that they have nothing to say. Suddenly a molecule, a virus, a gene changes code, and a catastrophe occurs: death substitutes life. Suddenly in a church, a political party, a company, a family, those who *are there* do not exist and those who *do exist* are not there. On the scale of current mass society, this “emptying of meaning” that accompanies the inverse energy current in the Imploding Human Galaxy (low tide of the functions of life) gradually reveals the stones lying on the river bed: fossil remains of lost civilizations, mineralized waste of ancient bodies. And a question is left floating: Are they only the remains of a collective shipwreck? Or the biological function of a “reflux of meaning” on a cosmogonic scale that operates like a detonator of alchemic fusion in the heart of the matter?

We begin to discover the *meaning*
of the Im-plosion of *anti-meaning*.

In other words, the “emptying of meaning by im-plosion of anti-meaning” not only characterizes modern humans’ existential anguish but breaks into the Human Galaxy

as a catalyst ingredient of an expansion of the consciousness: “Father, why have you forsaken me?”

The emptying of meaning lived without resistance until reaching the consummation of anti-meaning in the bottom of the soul, the cosmic abandonment experienced as feeling of in-corporated void in the matter (tangible feeling of cosmic void), this *state* of a “house without sustenance” opens the way for us to unimagined regions of the universe and life. A break of symmetry by Im-plosion. A critical point of reversal of power.

Suddenly an explosion in the heart,

the last beam that sustained the roof of the house
gave way,
a flash of cosmic consciousness
lights a body that does not exist.

We have entered a generative space: here the laws are “different.”

One way or another and to an unequal degree, in the light and the darkness, the wealth and the poverty, the health and the sickness... that phase transition that the mystics of all ages experimented in the soul (illuminative consciousness) we are all of us living today in the body (consciousness of radiant transfiguration of matter.)

The new Aeon begins with a flash of cosmic consciousness that lights up the great waters of life. “A glimmering light appeared within me!” exclaims Einstein on suddenly uncovering the mysterious geometry of the universe. Einstein himself would declare years later that the key for the development of the coming humanity would consist of keeping alive this “feeling of cosmic religiosity.” It was not an isolated incident, nor only a glorious intellectual vision in the course of scientific revolutions. It was a “sign”: the visible trace of an invisible star that would lay a bridge between heaven and earth. Einstein was not the only messenger to receive the message from the Star: other messengers came (and many were the technicians who manufactured the fission bomb and the fusion bomb) but the feeling of cosmic religiosity that moved the soul of the first

vanguard of the wilderness remained veiled by the will for control of the lords of the old race.

Undoubtedly the first sparks of cosmic consciousness, the lighting of the collective soul, the soft breeze of a feeling of cosmic religiosity that spoke in another language to the human heart, all these heralding signs of the breaking in of a new breath of the spirit in the exhausted paths of history were not enough to embody the spirit in the matter and transform life. The very idea of “incarnation of the Word,” the root principle of the Christian Aeon, was reduced to devotional reverence or transferred to the collective unconscious as a numinous archetype. But the divine ray does not stop in its trajectory, and humanity, touched by the fire of the spirit, began to experience in its own flesh a tear of lighting previously unknown:

A-gony of embodiment of the Word.

We are beginning to discover in ourselves the “matrix-point” of gestation where the human will enters into resonance with the word of power of the *Verbum*: critical point of “fusion” of material and spiritual elements, a “central force” that codifies the mother-functions of life, “Pro-gen” of the unborn children.

IN THE IMPLoding HUMAN GALAXY

THE VANGUARD ADVANCES/RETREATING

I. THE GESTATION OF THE MYSTICAL VANGUARD ANTICIPATES THE ACTION OF THE POLITICAL VANGUARD

It is a *proto-function*, just as (thinking by analogy) in molecular genetics messenger RNA pre-determines the function of the proteins. An “anterior word,” if we prefer to use the language of the poetic vanguard.

We enter here an un-certain terrain: symbolic geometry of the creative word, longing for the poetry to embody in history, dream of the cosmic soul that wants to become organic reality in humans. I refer to the *pro-phetic* message of the messengers: *anterior* word. There always was, even in the darkest times, a vanguard with a mission of *safekeeping*: virgins of the Sun (who safeguarded the sacred fire in the Inca’s temples), warrior-monks (who safeguarded the roads of pilgrimage to the Holy Land). And today? Does a chain of “precursor messengers” exist in the nascent cosmic age who ensure (safeguarding) the free circulation of the igneous blood of the Word so that humans attain the plenitude of human life and do not fall behind as a “radioactive waste” in a desolate, lifeless planet? And I respond with a categorical *yes*:

There is a Vanguard!

The scientists-mystics, the prophets of art, the social legislators of anticipation, the sacrificial-vanguard that is ahead of the doctors of law, all these messengers-message carriers leave their *gen-ethical* mark stamped on the transfigured material of the world. They transcribe and translate the scientific, artistic, technical, social, physiological language, the *pro-phetic* signal that the new Code of Meaning emits. We are speaking here about a “Vanguard of the vanguard,” where the words “transcription” and “translation” must only be understood by analogy with the steps of the messenger molecules in the terrain of molecular genetics. In the *Gen-ethical* vanguard is *embodiment*. That is, it not a question only of intuition but of *gestation*: and in this sense the mystical vanguard is *before* the political vanguard; not only an ontological, hermeneutical “before”—in the order of knowledge—but a *gen-ethical* “before,” where

the embodiment of the Word (*gestation*: in the order of life) is *before* philosophy, science, art, war.

II. STRATEGIC RETREAT OF THE VANGUARD TO FIELDS OF ULTRA-MEANING

The intellectual discourse oriented at the search for meaning is coming to an end, due to the depletion of meaning of the metaphysical-psychological thinking that inquires about meaning. The revolutionary vanguard itself is today depleted in a war of attrition as the ideological force that came to it from the materialist concept of the philosophy of history is exhausted. In short, we are starting to notice the “end” of a whole process of straight-line thinking associated with the theoretical model of a Human Galaxy launched into indefinite expansion. But notice that suddenly we are re-turned to ourselves by the inverse movement of an Im-ploding Human Galaxy.

The turn of the Force,
with the consequent exhaustion of meaning,

leads the Vanguard,
via a strategic retreat, to fields of ultra-meaning.

The struggle has become un-equal. The Adversary has become too powerful and we have lost the meaning through the im-plosion of anti-meaning. We have been left with no theory of revolution.

The turn of the Force

imposes a radical change

on the War strategy.

Marshall McLuhan would say it differently: “The medium is the message.” We are facing a powerful Adversary whose power we can no longer measure on a sociological scale but on a cosmological scale. The tools of liberation are not the same. The old form of struggle based on the dialectic confrontation of pairs of opposites today produces results contrary to the expected, because the Adversary is no longer a “pair,” is no longer an “opposite” on the pavement across the street, it is no longer the struggle of brother against brother, of labour against capital, of good against evil... not even of the body fighting the old microbes. Today the Adversary is a Power that, ontologically, exceeds humans and which yet comes to measure itself with humans.

We have not yet discovered
the secret code
of the current War of worlds.

We are still fighting head-on, like Medieval knights jousting. We fight against HIV, drug abuse, multinational companies, the IMF, terrorism... with the same theoretical and practical tools with which the Inquisition fought the “infidels.” At the beginning of the twentieth century, workers’ unions fought against an “employer” that still had a forename and a surname and with whom they could cross swords. Because the power at stake was still human, the political message was formed in terms of human confrontation: “Workers of the world, unite.” Today this is impossible: a Power more than human has taken possession of the Earth, and the workers of the world have lost the war. But what has not been lost is the need to find meaning in the lost revolutions.

The coming revolution
will no longer be in defence of wages
but for the right to participate in the Work.

And it is precisely in the vanguard of this wave of consciousness that is coming to recover the meaning of the Work that we discover a

Vanguard that, in *search* of meaning,
advances/retreating
to fields of ultra-meaning.

Ultra-meaning?

Faced with the “limit of meaning” the wave of consciousness of anticipation reverses over itself in a movement of “negation of Negation,” refusing to be anything. The very word “negation” falls here with all the semantic weight accumulated in centuries of dialectics of history. Instead of “negation” we should say “abnegation” (*ab-negatio*). Does all this have anything to do with the Gospel’s command, “Sell all that you have,

take your cross and follow me?” Yes, as a principle of negation of meaning in search of *ultra-meaning*: negation of the messenger, who in being negated as self-sufficient messenger is transformed into *message carrier*. We no longer speak here of political vanguard but *gen-ethical* vanguard; not of intellectual vanguard that produces meaning but of

Gen-*ethical* vanguard

carrying a “code of ultra-meaning.”

From biological Genetics we pass to Social Gen-*ethics*.

In the secret weft of the Imploding Human Galaxy the Pro-Gene is already beating that codifies the “ultra-chemical” rhythm of a new Body.

III. SACRIFICIAL RETREAT OF THE VANGUARD NEW PACT OF THE WILDERNESS IN THE PRESENCE OF THE UNKNOWN GOD

A new Im-pulse of Life

speaks from the Human heart.

Amid an eagerness for meaning that at times reaches critical limits of anti-meaning a delicate “wave of Ultra-meaning” points out a new path to the traveller.

Somewhere in the world, on the high mountain or in the heart of Mother Earth, or perhaps in that forgotten symbolic core of meaning where the soul once dwelled, the human vanguard has sealed a new “Pact” with the God that hides behind a thick veil. It is not the first time. The spiritual tradition of humanity has represented these “sacred Signatures” in the form of poetic allegories and hermetic symbols. Today, that language is insufficient to name (and much less to represent) the foundational Event of the cosmic age that is beginning. And if we continue to speak of a “pact” it is because that term returns us, by inverse analogy, to that symbolic core of meaning that, although forgotten, we intuit as a “primordial Pact.” In other words, the tragedy of the lost pacts (pact with nature and social pact) and the consciousness of having lost them brings us today, “returning,” distant echoes of the original Pact. And a clear sensation (clear feeling) that there are things that can no longer be fixed, that there is a limit to the “orthopaedic” repair of life functions that we have mutilated, and that human physiology itself can no longer resist the onslaught of the cosmic Consciousness.

We are entering a Solar age of “transfiguration of the body.” We are beginning to feel the *weight* of an inadequate body: human matter has become too resistant to the circulation of light. Even DNA, which appears to us today as a symbol of hereditary patrimony with evident genetic damage (the human genome is in researchers’ sights) is a privileged molecule as it can no longer codify the “ultra-elements” essential to cosmic human functions. In other words:

The crisis of meaning of the human world

can no longer be resolved by new pacts of meaning,

but by a “Pact of ultra-meaning.”

Who might the interlocutors of a new Pact of the wilderness be?

That “Pact of ultra-meaning” defies human words again and again. It is as if we said, using biblical terms, that humans “are no longer reliable” to sign a new Pact with the Lord God that speaks from the peak of the burning mount. In other words, we could say that on reaching the extreme of anti-meaning of modern humans we are in an intellectual position to formulate (philosophical, sociological) criticism of their “will to break pacts” but not spiritually disposed to sign a new Pact. What is missing is “word of power.” A unified technical language (metalinguistics) that allows us to elevate all languages as a unique instrument of information on a planetary scale is insufficient as a human word in the presence of God. We do not see in the Global Village any representative who in the name of humanity will go up the mountain like a new Moses to “sign with” Almighty God the Tablets of a new code of the Law.

The people who camp at the foot of the sacred Mountain have no news of what is happening at the summit, but they cannot elude the impact of the seismic wave triggered by the Im-plosion of Alliance: the people have not consciously chosen to sign the Pact, but they “have been chosen” for the Pact.

This condition of “being chosen”

introduces in the human physiology

a completely new variable of meaning.

Soon we will realize that not only have we “been chosen” for illumination but also for sacrifice, chosen for liberation or dependence, health or sickness. The “wave of Ultra-meaning” not only touches the soul (like mystic rose petals falling from the sky) but impresses its stamp on the atomic structure of the molecules of life: analogous resonance.

The collision of human matter

with a cosmic wave of “Ultra-meaning”

marks the fatal *destiny* that characterizes

the break of symmetry of the logic of meaning.

Why “fatal”?

Because humanity cannot escape
the catastrophic effects
of a Pact that it has not signed
but for which it has been chosen.

In other words, the “wave of Ultra-meaning” that calls on the will of humans to sign the Pact, *before* humans respond with their signature to that “wave of Ultra-meaning,” has already left its signature imprinted on the molecules of life: *impreso formae*.

The humans of the technological age,
who have placed their intelligent eye
on distant stars,

are *marked*

in their own close matter
for an inexorable evolutionary step.

What does “marked” mean?

The Bible speaks to us of the “sign in the house of the chosen ones” (Exodus, 12:13), but today, on the eve of the “Second exit” (no longer the crossing of the “Red Sea” but the leap to the cosmic consciousness), that “mark” is in on the homes of *everyone*, because we have all been chosen to “be something more than flesh.” Can we say something more about this pro-phetic sign that “marks” our lives and “indicates” our destiny? Yes, we can say that the sign that we have until now called “pact,” “mark,” “signature,” “wave of Ultra-meaning,” and which we could also call “symmetry” (in cosmological terms) or “stamp” (in a mystical symbolic sense), that “message” whose coming we sense before knowing is more than a message-idea: it is a “message molecule.”

The key to development of the coming human

is not a new idea, but a new molecule:

Mother-molecule.

The key of Ultra-meaning is not ideological but *gen-ethical*: *Gen-Ethical* Code.

In the current war of worlds the Vanguard is anticipated as a *Gen-ethical* code of ultrachemical transfiguration of matter: a symbolic code that codifies the nascent functions of cosmic humans. How does this vanguard-ferment operate in the “mass” of the Imploding Human Galaxy? We said that advancing/retreating, but what is the nature of this retreat?

It is not only the “metaphysical retreat,”
a return to the source of the meaning of being,

but a “*gen-ethical* retreat,”
a renunciation of the possession of the world
to become co-ferment of the Word.

The *gen-ethical* retreat is “sacrificial” renouncing the possession of the land to become “salt” of the earth.

HUMANI CORPORIS FABRICA

We advance/retreating towards a body that does not exist

We are beginning to perceive “alarm signs” coming from our own body, a body that devours its own organs (individual and social pathology of immunodeficiency). We have entered a *critical* phase in humans’ long march for the organization of the body.

The old physical body of the terrestrial human
collapses by Im-plosion,
falls in on itself.

Jan Hendrick van den Berg, a professor of the University of Leiden, in his meticulous historical-metaphysical research into the development of the knowledge of the body, *The Human Body*,⁶ highlights the great push that Vesalio (1543) gave anatomic studies in attacking Galeno: “It is not always valid to observe the animal and just transpose it to the human organism.” We could paraphrase this today as: “It is not always valid to transpose the mechanical functions of terrestrial humans to the analogous rhythm of the nascent cosmic physiology.”

We are beginning to sense
the rhythm, the beats, the message

of a *New Body*,

along the invisible canals of which
the sacred fire of *Life* circulates.

It is an archetypal organization of an un-born body. Today, as before, the *Body* is a cypher, symbolic geometry, organic structure of a primitive Pact (*primo-gen*): “...for that he also is flesh” (Genesis, 6:3). What is the nature, the figure, the face of this *Body* that we sense before knowing. Is this body individual, social, spiritual? Is it “body politic”: a society of nations? Or “body mystic”: “For as the body is one, and has many members” (1 Corinthians 12:12)? We still do not have a word to give *being* and figure to the creative word that pronounces the Word. All I can say (because I feel it) is that beyond

⁶ *El cuerpo humano*, Buenos Aires, Carlos Lohlé, 1964.

the common planetary market, the computerized social community, we advance/retreating towards the heart of an organic space where the great currents of knowledge and love come together in the same trace of life. We do not yet know how to live in that “Body” that transcends our body, that has no figure in our consciousness but which beats in our bowels as a proto-model of life in expansion.

We conceive a mystical body
before we know it.

We sense a cosmic body
before we inhabit it.

As Einstein said, “there is no logical path to access the most general laws of the universe.” But there are “other” paths. Cosmologists are also beginning to intuit the geometry of a Body that does not exist. Until quite recently we recognized a right and a left in the cosmos, but today the astrophysicists John Ralston and Borge Nodlan state that the universe also has an up and a down. But do “cosmogonic beings” exist that trace the organic geometry of the universe? Something like angels that go up and down the ladder in Jacob’s vision? (Genesis, 28:12)? And if they do exist, how does human will connect with cosmic consciousness?

Power of embodiment of the word-messengers

The “old pact” (signed by rational *logos*) has reached its end. The old, fragmented body has given all that it can give. Of course it can give more (and better) of the same, multiplied exponentially by technological power: more information, more packaged food, more unemployment, more social violence, more ecological imbalance on the planet, more existential void for humans. Along this path of fragmentation of life functions the “cost” of development, measured in “residual matter,” is too high: humans are being devoured by the same energy that they have released and we run a serious risk of the earth, emptied of meaning, being populated only by electronic brains and transplanted hearts.

But what is the essential root of the “new pact”? What is the nature of the word that seals the Pact on the high peaks of the spirit? I am not talking here about intermediaries, interpreters, scribes or doctors of the law; I am talking about the “holy

office” of humans as messengers who transcribe in themselves the message and “*it is the message-and-the-force of the message.*” The force of embodiment of the Message in the world of humans is not transmitted by inter-mediation of some doctrine, whether scientific, philosophical, social, spiritual, but by the In-corporation (Gen-*ethical* transcription) of the silent word of the Word in human matter: the resonance of transfiguration (analogous molecule).

Analogous molecule:
“Winged Mercury” that builds a
Gen-*ethical* bridge
between Heaven and Earth.

How to somehow characterize this *molecule* that traces the invisible paths of the cosmic human? Who hold in their hands the *light* to light the fire? What is the transmission *code*? I am not even talking here about the transmission of that feeling of “cosmic religiosity” that Einstein, in his cosmovision of the world, assigned as main function of art and science “to awaken and keep alive that feeling in all those who are willing to receive it.” I would say: only preparatory, pre-gen*ethical* function, before the coming of the Lord. A caress that the soul receives before the incarnation of the Word. And I add: so that this feeling of “cosmic religiosity” (lighting of ultra-meaning) is not reduced to scientific theory or religious sensibility, it is necessary for humans themselves to be prepared to be In-vested (offer human vestiture) into the wave of ultra-meaning of the Word. In other words, in some way we are called to not only be “messengers” but “messenger-molecules” (mRNA—transmission messenger—).

mRNA: analogous molecule,
messenger molecule,
force of embodiment.

This Messenger that has *embodied* the gen-*ethical* code of the Word, that has transcribed the “feeling of cosmic religiosity” in molecular language, that has translated the spiritual values of the soul into chemistry of life; that Messenger, be they school teacher, scientist, philosopher, politician, worker... has no need to preach the message because they themselves *are* the Message.

Word-Messenger

real power of In-vestiture,
mysticism of Office,
energy of Transfiguration.

Transition of phase of humanity: genesis of a new “Mother-molecule,” a co-evolutionary leap (with the other kingdoms) to another kingdom, the breaking of the symmetry of the matter: forking between “radiant material” and “residual material”. Who can guide us along the recently-opened path?

The ancient voices fall silent,
scattering of the ancient messengers.

The Mother Tongue has taken the word:
breathing the breath of life
into the face of the newborn.

Alternate rhythm of trans-figuration of the body

We no longer live in the same body. Many of the mechanical functions of the old physical body have been transferred to the electronic network of a biotechnical body; some spiritual functions that could only be sustained in the high vibration of a mystical body can today be covered with “social matter” and translate into sacred offices of a social body. And human functions that until only yesterday we considered “human” fall apart (due to the loss of the symbolic core of meaning) and flow back as “residual matter” of bodies that have lost the soul. This great “cosmogonic catastrophe,” that puts an end to a whole cycle of human evolutionary development, opens at the same time a completely new historical scenario and calls into action a *gen-ethical* vanguard that had been waiting on the edge of the Source. What is the biological function of this spiritual vanguard that establishes itself, without being noticed, in a social “magma” prepared for millennia to become a generative matrix of a new impulse of renewed life? No one knows the codes of these secret marriages between heaven and earth. Where do the “messenger molecules” come from that in an instant (without time) change the direction, the rhythm, the meaning of currents that circulate through the Tree of Life? We do not know anything about all

this. What we do know is that the “rhythm” of our heart has changed; from the old mechanical heart we pass to the alternate pulse of an ultrachemical clock, a clock that marks the direction of the hours, the weeks and the days of the humans to come. We are beginning to discover the Mother-rhythm of a generative Heart: a bio-spiritual pacemaker that perhaps will come to replace the pituitary gland as “orchestra conductor” of a human physiology of cosmic resonance.

Human physiology of cosmic resonance?

It does not exist. I mean: it does not exist in the form, organs and functions that the old anatomists described in terms of *Humani Corporis Fabrica* (mechanics of the old body); nor does it exist in terms of psychophysical, neurochemical, ecosystemic cybernetic circuits (technical language limited to the objective consciousness—too terrestrial—in which human life moves).

Human physiology of cosmic resonance?

It does not exist.

It reveals itself by Im-plosion of the forms of the ancient kingdom.

Physiology of resonance: a new dance of life in cycles of reversible notes. An inaudible signal that unfolds in a choreophony of audible voices. We hear again the “music of the spheres” (now from the intrabody): resonance of the Word in the molecules of our own life.

Gigantic phase transition:

of the functions of fragmented humans
into the sacred order of the world.

SACRED ORDER OF THE WORLD

A new mysticism: invisible trace between knowledge and life

It is hard to say the nature of this bridge that joins in a single movement the two sides of the river separated until now: the word “mysticism” itself no longer transmits to us the same sense of transcendence that resonated for millennia in the spiritual tradition of humanity. Nonetheless, I do not refer to mysticism as doctrine but as function: Mother-function of functions.

Today, in a technological world that has lost all ties with its symbolic core of meaning, we are beginning to rediscover the integrality of many human functions after having lost them: not only mysticism, but also work, sexuality, immunological defences. However, this “catastrophe of the functions” has its own function in the dynamic of the Im-ploding Human Galaxy: due to a loss of meaning and reflux of energy, humans “return” to the core of their purest essence. In the age that is beginning, that “return” is no longer a “return to the source” (as the poets sang to the rhythm of enchanted nature) nor a “return to the meaning of the self” (as philosophers formulated in the terms of a “metaphysical return.”) It is no longer possible to “return” to nature or to the self, because “self” and “nature” have been lost. Today the “return” is by *im-plosion*, by lighting the human matter itself. In other words, the break of symmetry of the ancient world (“end” of the old terrestrial matter) coincides with the “first” shining of cosmic fire in the human heart.

It is not easy to give a name to that something that
“is beginning.”

to that unknown vibration that
installs itself surreptitiously in our
consciousness,

to that soundless Voice that gives us
the gift of belonging to the Sacred Order
of Life.

What is the nature of that “something” that is coming? Is it spirit? Is it energy? Is it matter? I do not know. I call it “cosmic fire” because it lights/disintegrating: a word of fire that speaks in *gen-ethical* codes.

Gen-ethical codes of liberation

*Take your staff and throw it down before Pharaoh, and it
will become a snake.*

Exodus 7:9

It is a technical code, reversion of the force: a key to escape from captivity.

In the Im-ploding Human Galaxy the vanguard advances/retreating: it returns to Egypt, to decipher the root-code of human slavery. A sacrificial retreat to the heart of the dark matter, to rescue the golden key of the “second exit.” The “pharaoh” as symbol of real power keeps humanity prisoner in the magnetic field of the collective unconscious of the race. For what? To sustain the life of the old body, to grow and multiply within the narrow limits of the old prison (with the promise of a future liberation that never comes.)

The wars of liberation waged until now have given all they can give, whether a question of racial, political, psychological or even spiritual liberation (in the so-called “liberating experiences.”) It is no longer stone walls that block our way, but invisible magnetic lines that set off the system’s alarm at the first attempt to cross the dangerous frontier. But there are some that cross; it is the vanguard of the messengers of the Spirit. Moses crosses the Red Sea, Jesus walks on water. What is the key? Not just one Idea, but also another Body: *Gen-ethical* code.

Those “Gen-ethical Codes of Liberation” were always (and are) guarded in the Sacred Sanctuaries of the world, veiled behind dark symbols and enigmatic equations, but accessible (to a certain point and a certain extent) to all those with a pure heart who get close enough to drink from the Source. Perhaps the most important task that awaits us today before the pharaonic power of world domination is no longer that of following the footprint (objective) of the vanguard but that of entering ourselves (by “resonance of similarity”) into the *Gen-ethical* Wave of liberation that led the vanguard to *be* the Vanguard. In other words, to hear the word of the *Verbum* that calls us to *be Verbum*-

messengers. Where can we discover today the sacred spaces where the *Verbum* that was, *is* and will be resonates?

In Carlos Castaneda's story, Don Juan points out to his disciple, from on top of a boulder, one of these circles of power:

"This is the place where warriors were buried a long time ago [...] "Look at that circle of boulders."

"Are the warriors' bones still buried here?"

Don Juan made a comical gesture of puzzlement and then smiled broadly.

"This is not a cemetery," he said. "Nobody is buried here. I meant they used to come here to bury themselves for a night, or for two days [...]"

"What do they bury themselves for, don Juan?"

"For 'enlightenment' and for 'power.'"⁷

Today, at the beginning of a new Aeon, we too are going to retreat to those potential circles of the *Anima Mundi*: to "fix the spirit," to "incorporate the root-principle" that anticipates the forms of knowledge, to once again "take in hand," like the ancient warrior priests, the "sacred fire of life..."

To be *Verbum*-messengers

We have knocked at the door of the Temple of Knowledge

THE "STONE CIRCLE" IS TRANSFIGURED INTO UNIVERSITY-TEMPLE

The function of future University Teaching, as a prophetic antenna of knowledge, is to salvage the "root-principle" of Language: "In principio erat Verbum" (lost function in the fragmented university of the technical era.)

When I speak of "salvaging the principle" I am not referring to some type of "principle" that may be accessible to us through metaphysics or science theory, but rather leading an ear to the coming of something more originary and which belongs to the very essence of the Saying: a potential, generative, seminal principle of the coming era that

⁷ Carlos Castaneda, *Journey to Ixtland*, New York, Simon and Schuster, 1972, p. 135.

anticipates the principles that have given foundation and form to the world we live in. This originary knowledge, which more than a word of knowledge is Mother-germ of knowledge and which comes to tell us something essential in a time of penury of knowledge; this word-Silence is the rhythm of the

Mother Tongue.

In the universities of the future, in the new schools of initiation on the path of life, in the homes of children who come to renew the earth, in those Mother-spaces the students-apprentices, *before* learning the languages of the particular sciences and the computer codes of the virtual world, will have to be able to in-corporate the gen-*ethical* code of the Mother Tongue. Otherwise they will be left prisoners in the labyrinths of the old *logos*: unable to cross the cosmic barrier, they will have no choice but to repeat the history of the ancient earth.

Mother Tongue:

Gen-*ethical* matrix of all tongues:

A tongue lost a long time ago.

When all the ontologies of language have fallen, along with the compared philologies of languages, the critical philosophies of history and the scientific theories of evolutionary development of the word, when we can no longer decipher the symbols of the sacred language etched in stone, when the teachers who passed down the oral teachings have retired, when the veil of the temple has been torn from top to bottom and there is nothing left to say, then, at the turn in the road, when thought falls silent and the heart keeps watch, the conditions of silence of matter will be present to be able to hear what the Mother Tongue wants to tell us.

Coming of the Life-word:

the “pro-phetic wave” that anticipates the information,

confers information on matter:

covering with information to con-figure (with it)

new significant patterns of life-knowledge

We advance/retreating to new dimensions of knowledge. Marshall McLuhan speaks of “media hybridization.” I am speaking here about the “resonance” between the light of the revelation and the matter of information. Something of all this is occurring today in the intrabody of the Im-ploding Human Galaxy: as a mass transfer occurs of the knowledge “matter” that circulates along the tree of knowledge to the “memory” of the planetary electronic brain, in the human heart a critical field of “void” has been generated that makes it possible to in-corporate there (in the heart) the current of sap/wisdom that ascends from the roots of the Tree of Life. In other words, the transposition of the mechanical logic to the electronic memory has produced—without our noticing—a gigantic leap (by im-plosion) to “ultrachemical” circuits in our own physical body. The gap between knowledge and life that the old bridge of reason could not close with the dialectics of history comes today to be transcended in function of a physiology of cosmic resonance.

Christian mysticism, in order to enter into history, had to dress up in the clothes of Greek *logos*. Today, the Word that comes to speak with humans speaks to us behind the veil of life chemistry. We could almost say that the old philosophical code has been transferred to a gen-*ethical* code. Language now speaks a “different” language, the path to Knowledge is “different,” but science has been left prisoner of the “method” that has led to the development of science. The *logos* that today anticipates our dreams speaks in a “prophetic/technical” language, but the prevalence of “technical” thought that not only informs scientific, social, political and economic theories but also models humans themselves in its image and likeness has become inaudible to the “Pro-phetic” *sound* of the Word to leave only at the altar of the temple of human intelligence the radiant and almighty figure of the goddess Technology. Modern science itself was born in a breath of revelation, and the founding fathers spoke in scientific-mystical parables, but then came the scientists-technicians and they spoke in technical language. We fell again into the same ontological darkness that the Gospel of John denounces: “He was in the world... and the world did not know him” (John, 1:10). But “ontological deafness” has its price. Heidegger warns that the development of modern thought is marked by the “oblivion of the self” and that that “oblivion” closes the horizon of human meaning. But here I am not talking about the “oblivion of the self” (from not being able to say the right word for the self of the things: for having forgotten the “metaphysical code”) but I am talking about the “oblivion of the Word;” and the danger is much greater: not being able to give Life to

the newborn human functions (because of having lost the *gen-ethical* code” of the Mother Tongue).

Like Moses, like Pythagoras, going in search of wisdom
in the ancient temples,

like Jesus’s retreat to Egypt in the presence of Herod,

like the warriors’ retreat to sacred spaces in search of the
spirit that defeats death,

like all these pre-cursors of the true word,
the Vanguard of the vanguard retreats today to the wilderness in search
of the “*gen-ethical* code” that is to give new impulse to Life.

Today as yesterday, both in social *Gen-ethics* and in molecular genetics the message of the Mother Tongue is transmitted by a chain of Word-messengers. Who are these “messengers” and how is the path of the Message drawn?

It is transmitted by oral Teaching from master to disciple.

It is transmitted by the Love-and-milk of the mother who feeds her child.

It is transmitted by the light of the stars, the silence of the mountains, the Murmur of the streams, the Song of the swallows returning to their nests.

It is transmitted by the innocent gaze, the word of honour, honest labour, the work of art, social solidarity, the song of the people.

And we continue to wonder: where are the masters today, the mothers with their children, the silenced voices of nature, the reverent majesty of the sky, the innocent children who play in the street, the song of the people? They are not here, the strong current of the river has swept them all away!

But when all have retreated
the Mother Tongue itself speaks to us
from the Retreat.

In terms of education, universities and schools, teaching and learning, masters and apprentices,

sooner or later,

somewhere on the earth

or outside of the earth

we will have to begin everything

again.

Despite all this penury of fragmented-knowledge that we have criticized so much, perhaps excessively, precisely because it is fragmented, I cannot help but recognize the valuable experiences that abnegated teachers have given and give in the field of a teaching of anticipation. Paulo Freire was ahead of his time with his *Pedagogía del oprimido* (“Teaching of the Oppressed”), but he had to suffer exile. The political-economic system did not allow him to take his teaching experience of liberation to a social scale. All human beings long for a transformative, liberating teaching, but at the same time they reject it when it disturbs their dreams. Paulo Freire died: a triumph of “deposit teaching,” learning facts without reflection. Today we are “all” “oppressed”: the ignorant and the intelligent, rich and poor, those who live from their wage and those who die from unemployment.

The Mother Tongue continues to speak, despite the fragmentation of knowledge and the resistance of the system.

Who does it speak to?

It speaks to priests and prophets
and it *is* the Word.

It speaks to the wise, scientists and technicians
and it *is* Knowledge.

It speaks to the social vanguard of the people
and it *is* transfigured Life.

And what happens when it speaks?

The mountain shines and the valley darkens.

The clean water flows again in the rivers.

The lost traveller in the forest finds

the path home.

Through the intermediary of a “messenger-molecule” the sacred Order of the Word is transfigured into living social Body. The heart of the people beats again: law reigns, justice governs, the workforce is put into movement.

HUMANOGRAPHIC CHART OF THE COMING WORLD

ROOT-PRINCIPLE OF A GESTATING GEOSOCIAL SCIENCE

I say that in the Imploding Human Galaxy the vanguard advances/retreating towards a critical point of *Reversibility of Values* and I sense that the break of symmetry of the system reveals the first resonance of a new body, but when I want to translate this “intuiting and sensing” into life science I have to recognize that I am treading on unsteady ground. Not everything is clear, of course; we do not know the *laws* of this Body that beats in us and *is* in us before we meet it. But even at the risk of using concepts and figures of language coined in a time that has passed, and of still not having a precise map of this organic physiology of anticipation, we can glimpse a prefigurative field of mother-functions before we can give that body a suitable name. We sense a matter that is *before* the form: matter that comes to be “matrix” of the form to come. When I try to think of this “matrix-matter” the figure of “root-principle” comes to me: *logos* itself undergoes a twist here, in such a way that it is no longer possible to found the knowledge-life of the newborn Body with the same metaphysical principles that serve to support the epistemology of science.

From metaphysical principle as
essence of truth

we pass to “root-principle” as
essence/substance of life.

The same word *essence* we hear now speaking from another place, from another region of the world, not only from the metaphysical sky but also from the bowels of the earth. But here’s a curious thing: the revelation of this *essence* as “root-principle” (that is, as “in-rooting” of science in the “root-principle” of life); that *in-rooting* does not come from lighting a new sky but from tearing the old earth.

With his prophetic vision, Thomas Berry was ahead of the scientific premises of the Ecological Age.⁸ Berry had warned that the “confrontation with the demonic” was

⁸ Thomas Berry, *The Ecological Age*, Washington, University of America Press, 1978.

one of the crucial steps for humanity in its current transition phase to cosmic consciousness, and that the deterioration of the ecosystem balance of the planet caused in part by humans' technological mentality could trigger a "massive reaction from the Earth."⁹ This "massive reaction from the Earth" is now compromising our lives with the fury of the cosmic elements and the virulence of underground forces. We no longer live in the same body: the Body of the new Earth in gestation is also the "body of fire" of an expanding humanity.

When I say that the Retreat of the vanguard is a sacrificial retreat,

I mean that we have entered a phase of alchemical transmutation of elements in the heart of the Mother-Earth in search of the generative fire ("root-principle") that is to give birth to the Geosocial Body of the coming Human.

Is all this the dream of a poem in the soul of the human to be born? Not only a dream, a poem in gestation. It is also the sacrificial drama of matter, the everyday sacrifice of innocents, the agony of the social incarnation of the Word. And a new Science that bases itself in the "root-principle" of sacred gestation of life unfolds in a choreography of notes, signs and pulses in the "Humanographic Chart" of the coming world.

That "Humanographic Chart" is something more than the "Social Contract" that emerged from the Enlightenment, more than the United Nations' Declaration of Human Rights, more than the hereditary property of humanity written in chemical language in the "genetic Code", and more than the Ten Commandments etched on stone tablets. And that "something more" is the "Code note" that sets in motion the functions of resonance of the new Geosocial Body. In other words:

The "Social Contract" no longer responds to the development needs of human physiology.

And the human physical body itself no longer resists the pressures of the cosmic soul.

⁹ See Valerio Ortolani, *Personalidad ecológica*, 2nd ed., Mexico City, Universidad Iberoamericana, 1986.

The “Humanographic Charter” shall be like the embodiment in the social magma of the (pre-figurative) Gen-*ethical* Code that the children-grandchildren to be born want to inhabit and be.

The lights go out of the intuitive-vision
and one question remains:

what is our mission as pilgrims of the aurora?

To be “witness-and-experiment”:
to prepare the way of the Lord.

Prepare the path of the Science to come.

Leave a sign in the stones of the Path.

Intone a song of thanks before Parting.

COSMOGONIC PRINCIPLES OF SOCIAL ORGANIZATION

*And a river went out of Eden to water the garden;
and from thence it was parted, and became into four heads.*

Genesis, 2:10

GENERATIVE MATRIX OF THE SOCIAL BODY

If in 1543 Vesalius could say, attacking Galen, “What one observes in the animal is not always valid to transpose it just like that to the human body,” today we can say that nor is it valid to transpose social models that emerged in the “Enlightenment” just like that to the organic Body of human society as image of the world. Beyond (or perhaps, nearer to) the social design that emerges from political philosophy, economic theory, mathematical-technological models... beyond the image of the world that we have created in the image of humans, we are beginning to sense the rhythm, the pulse, the path of the Great River of the Universe that circumscribes the World, reunites kingdoms, organizes and grants meaning to the human dwelling. In other words, beyond the sociotechnical perception of the human world we pass to the intellectual intuition of the generative “Matrix” from where the current of sacred fire is born that nourishes the functions of the cosmic order of life: “the river that waters the garden and divides into four heads.”

By “Generative Matrix” I try to give a name (unsuccessfully) to the “great laboratory” where the powers of heaven and earth converge, root-principles of spirit and matter, work forces, justice, knowledge, sacrifice... forces of humans, the gods, the elements that are transfigured into social vestiture of the Word through “fusion energy” (in the Im-ploding Human Galaxy).

We are beginning to make contact with the currents of meaning of the deep physiology of the Social Body. We are beginning to hear (within) resonances of human functions dreamed of but not yet born. What are the gen-*ethical* principles of these social protofunctions?

Law

Justice

Labour

I place these virtual words deliberately on a vertical axis because I am not referring here to abstract principles in the order of knowledge but to (protofunctional) “gen-*ethical* codes” that mark so many other rites of passage within the great current of igneous energy that circulates along the Tree of Life. In uttering this first tentative diagram of a cosmogonical genesis we are recognizing from the start (even before uttering the first word) that we do not have a road map that precisely shows us the trajectory of this River that “waters the garden and splits into four heads”: we do not intend to draw up a model of social organization based on social theories, political philosophies, religious doctrines. We only have some “keys” to open some “doors.” More than considering the thinking-logic of which value system we would like, or rather, starting to listen to a beating-body, we should enter into resonance with what the Mother Tongue that speaks to us from the symbolic code of life wants to tell us/not telling.

The very movement of the Im-ploding Human Galaxy,

in attracting us to a critical point closer than close:

generative attractor,

allows us to pass from the geopolitics of nations

to the sociogen-*ethics* of life.

We are today experiencing a profound crisis of the social order: the sociotechnical organization of the world cannot sustain the high vibration of the soul. The institutions that emerged from the old terrestrial pact can no longer sustain the rhythm of the cosmic life that has burst into the human world: such institutions have lost the Breath (“root-principle”) that sustained the organic sense of human life. And we have become aware that that “igneous-bridge” cannot be substituted by philosophical principles, political pacts or computer codes. As José Ortega y Gasset said, political philosophy substituted the Prince with the “principle,” but it turns out that today we have gone a step further down in the path of descent towards the materialization of the world and we have

substituted the “principle” (which at least gave a certain metaphysical legitimacy to institutions) with the “official,” converted into an anonymous link of anonymous institutions. I would say that in our technological world the chain of transmission of intermediaries has been exhausted. “Prince,” “principle,” “official.” We have been left without “foundation”: this is the catastrophe of the Imploding Human Galaxy.

It is difficult to sustain oneself
in a house without sustenance.

As law, justice, labour are gradually left at the side of the road as devalued references of technical civilization, through the very internal movement of the life that refuses to die of thermal death we look ahead to taking direct contact with the “root-Principle” that sustains the living fire of *law, justice, labour*. In other words, we settle down to listen to what that mystical code of meaning wants to Say to us (from the Silence) which is *before* the logic of thought and *before* the mechanics of the hearts and which from that *before* prefigures the geometry of life.

When we are prepared to respond
with life
the originary breath that comes
from Life,

the first word that resonates in the
bottom of the soul

is a categorical *no*
that makes the glass shatter that retains
the dregs of life.

A KEY NOTE that, resonating in the matter of the world, traces the primitive footprint of the coming human: the Word of the coming revolution. It will be (*it is*) a very different revolution from the social, political and religious revolutions we have known. Gandhi failed in his revolution of non-violence and non-possession (India achieved its political independence), but poetry does not embody history, the apparent defeat is transferred to a triumph in a parallel world, and plants there the seed of the spiritual

revolution of the cosmic age: “On our Ashram we make it a rule that we must say ‘no’ when we mean ‘no,’ without considering the consequences.”¹⁰

We are very far from understanding
the revolutionary power
of a *no* of the heart.

It is the end of dialectics, hypocrisy, negotiation, half-truths, due obedience; it is the end of our ignorance, our fear, our enslavement. The *no* of the heart is a sacred word, uttered only once. It is not the “no” of rational thought or the “no” of the passionate soul, it is not even a purely human “no”: it is the word of the human in-vested with the power of the Word. And it is the revolutionary word, because when it is uttered the waters are divided, the worlds are split, the peoples are reunited. The *no* of the heart is the mystical code of closure-and-opening; a wall suddenly falls, a sealed door opens and another force bursts in, another sound resonates, another geometry is drawn.

The string has tightened at the end...

the human heart has entered into resonance with the Word:
...the sign of the time is “different.”

And the house remains without support. When I speak of “cosmogonic principles of social organization,” of the river that waters the garden and splits into four heads, law, justice, labour, wanting to find points in those terms to approach a profound physiology that we feel before understanding, we come to realize that, at the end of the road, we have been left without language. Or rather, the allegories, the concepts, the rules of play that we had taken as points of support to sustain a coherent image of the world, all that technical organization of the language comes crashing down. As the wall that sustained the world’s internal coherence falls (breaking of the form), the waters of life, that hitherto had been contained, break their banks and we are left adrift in a sea of information. Some of all this (collapse of language) has already occurred in the domain of theoretical physics. Researchers into particle physics, when they reach a critical point of logical-mathematical analysis, must abandon descriptive language to transfer to the intuitive vision of abstract symmetries: more than another theory it is a leap to another instrument. And returning to

¹⁰ Mahatma Gandhi, *Principios básicos del gandhismo*, Buenos Aires, Chandra L. Sing, 1933, p. 40.

the theme of “cosmogonic principles of social organization,” when I say that we have entered a “different” sign of the time, I am not referring to another reality but to the Same reality read with a different instrument.

Law

Justice

Labour

No longer as data, codes, regulations, interpretations of the “enlightened human” in the long march of history, but as a *sketch* of the nascent Language of the heart that brings together the fragments of the “Gutenberg Galaxy” (McLuhan) into the Same geometry of life. What is the code of this Mother Tongue?

The codes fall of the human
who asks after life...

The Life speaks...
that asks after the human.

FUNCTION OF THE “SACRED WARRIOR” IN THE CURRENT WAR OF WORLDS

**It is a question of unveiling
the symbolic geometry
of the Force**

WE HAVE ENTERED INTO COMBAT WITH UNKNOWN FORCES

We do not know the rules of play. We do not know who we are fighting or why we are fighting. But with a strange premonition that in this strange war we are losing something more than life.

The collapse (by Im-plosion) of the image of the world has cast us (without having chosen it) into a symbolic universe in which our own image has disappeared. That reversal of the Force is the paradigmatic event of the new sign of the time, not only a new geometry of matter but a new war strategy. A different scenario. Something more than the discovery of America or the conquest of space; someone more than an Alexander or a Gagarin. The ancient cosmogonies have spoken to us of these great phase transitions in the history of the universe: wars in heaven and battles on earth; combat between gods, heroes and titans; feats of cosmogonic beings... But all these symbolic dramas and archetypal wars are no longer any use for us to reveal the meaning (and the strategy) of a confrontation of forces in which we ourselves have been converted into symbols of war: We no longer see angels and demons fighting in heaven, but we begin to hear the roar of confrontation of forces in the underworld. War without hypothesis of conflict.

In the “political philosophy” of the Imploding Human Galaxy all the theories of war fall apart, because the same “form” of what we call war has been transfigured into a symbol of transfiguration of life. The same hand of the warrior that grasps the lion’s jaws makes the wheel of the heart turn: in the symbolic physiology of the body this “gymnasium” of the war implies a transfer of energy from the solar plexus to the “chakra” of the heart. That “turn of the force” is not only a “turn” in the thinking at the essential root of the self (Heidegger) but a reversal of the power to the source of Love. Not metaphysics, ethics, philosophy of science, moral theology, none of these ways of thinking of the “illustrated human” can show this “turn” (*Kehre*) that Heidegger glimpsed

as a paradigmatic signal of the technical era and announced in metaphysical language but whose symbolic geometry (as Heidegger himself would recognize) is beyond any metaphysical canon.

Who is the “sacred warrior” in this war of worlds without hypothesis of conflict? Who is the carrier of the flamboyant sword that with a single slash cuts the “Gordian knot” of history? Initiator Warrior? Or Angel of Death?

We have no figure
to represent
the cosmic torment
that has been unleashed on the earth.

Because we ourselves have lost the figure before entering the war: the “tornado” of war is the “voice crying out in the wilderness.” It is the wilderness itself that has taken the word and has left us without words.

We are beginning to discover the *gen-ethical* code of the cosmogonic war: “On the third day there was thunder and lightning, with a thick cloud over the mountain...” (Exodus 19:16). The same Power that manifests itself to the enlightening vision on the Summit of the mount moves the material bases of life in the Abyss of extreme experience. And we are heading towards that “extreme experience” *before* knowing the path.

TURN OF FORCE: THE “SACRED WARRIOR” OPERATES AS MESSENGER OF TRANS-MISSION OF THE WORD

The same hand that grasps the sword smashes the glass: reversibility of the will to power. The same Force that leads us to the summit that enlightens brings us to the abyss that frightens. The same pro-phetic Wave that provokes (by Im-plosion) the breaking of the symmetry of the human world speaks to the human from another place in the world.

We are heading for the central Eye of the storm;

a critical point of “extreme experience”;

where humans,
in losing the gaze, are gazed on by the universe.

We are beginning to discover the Power of the “turn of the will to power,” no longer from the luminous summits of the soul but from the dark abyss of existence. At the heart of the “extreme experience” the humans of the technical age are beginning to discover the gen-*ethical* key of reversibility of the Force. After centuries of metaphysics of the Idea and dialectics of history we are beginning to discover the symbolic geometry of the Force: the generative trace, the relationship (*Verhältnis*) between the luminous force and the dark force.

We have known the revelation
at the burning summit of the Sinai,

and the living transfiguration of the Word
on the high mountain...

But what is the power of gestation
of the Word in the matrix of Mother Earth?

All the metaphysics, the cosmogonies, the philosophies of history, the theories of science fall apart here... There remains only the experience of the “extreme experience”: the revelation of the Abyss.

But what *is the* Abyss?

A power that frightens!

Modern philosophy has attempted to penetrate the mystery of this “abyss-macidity of human existence,” but the same clarity of understanding that seeks to know the darkness of the abyss rebounds against the Abyss and is brought “back” to the clarity of thought. Perhaps in another time, in another age of the world, in another historical era, humans could have been able to “be illuminated” by the mysterious abyss of nature through romantic poetry, religious mysticism, scientific thought, but that “lighting”, before 1945, was a lighting by “reflex”: “transparency” of a veiled face. But from 1945, with the fission of the atomic nucleus of matter, with the “opening” of the secret chamber of the heart to the great current of cosmic consciousness, terrestrial humans found themselves facing an “extreme experience” that they had never before known: an abyss that frightens.

Why do I say that it is an “experience that frightens”?

Because through that “open fissure”
not only do newborn cosmic humans
travel to the stars,
but also terrestrial humans are left facing
the cosmic powers that have crossed the frontier
of the ancient land.

Humans today are “strangers” in the land of their parents and also “strangers” in the world of nature that their grandparents sang. Today, the “opening” to the extreme experience that frightens touches the roots of our own nature and lights the matter of our own heart.

It is no longer humans who question the metaphysical abyss. It is the *power* of the Abyss that awakens humans, or rather, not only humans, but also stones, as Rodolfo Kusch said:

I saw an Indian face that confronted a gendarme of the State security forces; he was a “picket” for indigent, unemployed people, who in the social uprising over extreme poverty had cut off a supply route to populous cities. “This is a crime punishable by law,” the gendarme spat at him. And the stony face of the Indian lit up in a wrath of justice: “It is also a crime of the government to allow the people to starve to death.” For centuries the Indians of the high Andean plateau lived in peace, trusting in the providence of Mother Earth. Che Guevara wanted to take social revolution to the Bolivian mountains, but there was no people... “These Indians are stones,” he said. While it was “human” powers that left them in poverty and ignorance, the Indians of the mountains resisted like stones. But now the powers were “different,” faceless powers that took them to an abyss beneath human dignity. And the stones awoke from their slumber. I saw that face of stone and I heard the message of the Abyss... and I was afraid.”

Where was the theory of revolution?

It was not there.

Where was the theology of liberation?

It was not there.

Where was the truth?

It was not there.

Neither the gendarme nor the Indian know what the truth *is*. But this was no time for philosophy:
The face of stone had chosen the sacrifice!

The laws of the fourth kingdom have ended.

Herod remains hidden, watching over the Market Laws, although to do so he must resort to the slaughter of innocents. Pilate continues to ask: “What is truth?” Nobody answers.

It was not time. Despite the sacrificial drama of the Cross, during the whole Christian Aeon Truth was reduced to Idea (Octavio Paz has said “Poetry could not embody history.”) Triumph of the rational *logos*, the will to power, the kingdom of this world. With the first atomic explosion the immeasurable potentiality of the Cross reached the critical point of reversibility of the Force: active pole (*ad Inferus*) of lighting of terrestrial matter and expansion of the cosmic consciousness. For the first time we heard the resonance of the Word in the bowels of the Mater-matter: something completely new (Primo-gen) had been born in the world. From now on we would no longer speak of Principle, but of root-Principle; not only of Idea, but of Mother-Idea.

Rotation of the four-armed cross:

resonance of spirit-matter.

Phase transition of a “Fifth kingdom.”

Nonetheless, we will continue to speak of Force, Law, Justice, Labour, but no longer in logical-metaphysical code but in cosmogen~~ethical~~ code: transfiguration of the Word into sacred functions of life. We rediscover the River that waters the garden and splits into four heads, but we will no longer speak in hermetic-figurative language, but in terms of social chemistry. We find again the same elementary signs of the ancient world:

Force

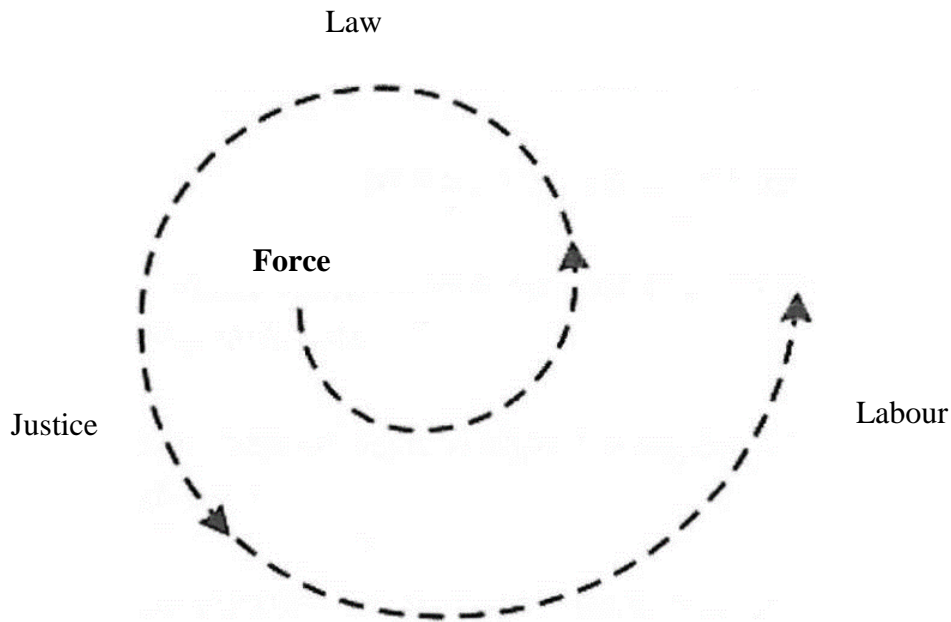
Law

Justice

Labour

But the Im-ploding Human Galaxy has placed them in rotation: the direction of the Mother-force is “different”; the direction of the great life forces is “different.”

SOCIAL CONFIGURATIONS OF POWER



SYMBOLIC-KEY OF THE CODE THAT GENERATES THE COMING CIVILIZATION

Not only the law that “founds” (that gives the theoretical framework, the logical-ethical foundation of the social organization) but the law that “generates,” that gives life-meaning to the human world. I am speaking about the *gen-ethical* code of the Law, the generative principle that breaks the night of history and signals again the “march of God over the world” (Rodolfo Kusch’s happy expression in his *América profunda*.) We want to get closer to the symbolic geometry that the new sign of the time draws in the sands of time.

It is not a new law, but it is forgotten. It was (*is*) the Law etched on the “first tablets,” the tablets written on “both sides”: “Moses turned and went down the mountain with the two tablets of the covenant law in his hands. They were inscribed on both sides, front and back. The tablets were the work of God; the writing was the writing of God, engraved on the tablets.” (Exodus 32: 15,16). Where are those first tablets and that *prima-writing*? Moses smashed the first testimony at the sight of the people worshipping a golden calf. He went up the mountain again and came back with the “second tablets” of the law. Today, the “tablets” we see on the frontispiece of the Argentine Palace of Justice

alongside a symbolic figure of justice are tablets written on just one side. The whole structure of scientific-mathematical knowledge that we possess today is the page written on a single side in the great book of life: the theory of relativity is written on a single side; the philosophy of history is written on a single side of the great book of history: In other words, the law's movement in a straight line, the theoretical framework that determines the frontier of logical-technical thought mean that the human hand cannot write the tablets of the law more than on one side; even the structure of scientific revolutions (Thomas Kuhn), socio-ecological ethics, the doctrines of the new religions, all these "codes" that appear as new are "tablets of the law" written on just one side. However, despite resistance to change, and perhaps due to their own structural rigidity, that logical-mathematical mould of interpretation of the word has been broken: a break of symmetry in the form of the law by vibratory impact of the *gen-ethical* code of the Law.

Initial chord of the new age:

the resonance of the Word in the alma-Mater
of the world
anticipates the *energethical* code of the social law
of humans.

I don't want to talk too much about the structure, code, geometry, rhythm of this law, because I would run the risk of inventing a new law, when in fact the Law is inventing me: the power of embodiment of the Law.

But I have to say something about this Law that I live and suffer without understanding: I do not have the right word, I have to ask it of the Law itself; and the Law speaks to me from the "other side" of things, from the pro-phetic side of the Law (I mean from the side of the word that is *before* the word).

We are experiencing a change of law, which is not precisely a "different law," but a transition from the law to a higher dimension.

From dialectics of opposites
to the *Reversibility of Values*.

What is *reversibility of values*? It is the Non-representable geometry of the Law. Many figures, allegories and symbols have been essayed in the attempt to represent a movement of the Mother Tongue that *is not* representable. The biblical Genesis tells us something about this (without saying it all): Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.” (Genesis 2:1,3). Any attempt to represent, transcribe or translate this “*Return* of the action to the primordial source whence the action emerges,” whether in metaphysical, geometric, linguistic, mathematical terms, can only lead to failure. Is it only an attribute of the gods the ability to “retire” from the work once the work is consummated and to “bless” the day of retirement? As strange as it may seem to us in naming it as such, this is the sign of the coming of the new (and always living) law for humans.

The law of *reversibility of values*
is not discovered by relation (*Relation*)
with one law or another,

but is *revealed* in relation (*Verhältnis*)
to itself (*return to itself*)¹¹

Today it is revealed as pro-phetic meaning of the Law, although the word “meaning” itself (with a strong intellectual semantic load) is not entirely appropriate to house the spiritual ultra-meaning of that law that breathes life into the formal codes of the law and retreats when the meaning of the law is consummated.

Who transmits in the computerized, codified, satellite-driven world of our days this pro-phetic meaning of the Law that comes to give an impulse of ascension to the functions of human life and other kingdoms? Today, like yesterday, that trans-mission is the task, the function, the “sacred office” of the

Legislator.

¹¹ Heidegger notes the distinct nature between “relation” and “relation of all the relations.”

I do not refer here to the legislator of the Legislature , nor the scribe or mayor who dictates the law: I am speaking about the “first messenger of the King,” of the Manu who receives first-hand the spirit of the Law and pronounces the social law that is ahead of the legal order of historical time. This proto-law is the unwritten Word, a (vibratory) oral Teaching that the messenger-Guide transmits to the people crossing the wilderness.

Do we have an indication, sign or trace today that allows us to recognize the coming of a primordial Legislator on the horizon of time of the age that is beginning?

We recognize the Legislator

by the expansive wave of their retreat:

by the signature that that expansive

wave

draws on the noosphere of the planet.

How to pass from the vibratory field of the unwritten (inaudible) Law to the (visible and audible) written law? It is the function, the “office” of a chain of second-messengers: messengers of transcription of the Law. From the Word-Law we pass (by *gen-ethical* transcription) to the Teaching of Justice.

TECHNOLOGICAL CODE OF THE LAW:TEACHING OF JUSTICE

The legal , social , political and economic order of the modern world , as an organization of human society constituted by a framework of laws, rules, regulations and interpretations of the Law, has become foreign to the growing need for a justice-substance that, as ultra-element, will come to the assistance of life. We need contact not only with the spirit of the law (the “truth” of the law) but also with the “life” of the law. *Justice* understood solely as punitive sanction, exemplifier of the law (the demand “let justice be done !”) is a very poor (and very costly) remedy to “cure” social ills, organized crime, the corruption of public morals... We need a “biological justice” that we can incorporate into life to generate better quality of life.

Teaching of Justice is the art

of trans-mission

of the justice-substance of the Law

to the molecules of life.

Justice: mother-function of social Gen-*ethics*.

Teaching of Justice: art, office, mastery of putting into action the “health” potential of the Law. Not only knowledge of the law, the force of the law, but the enzymatic-catalytic power of the “life” of the law.

We need “teachers” who educate the people on the intelligent handling of the Law through the laws. Resonantia-Lex: not only normative laws, that solve problems that generate other problems, but “generative,” antientropic laws that produce more justice than the injustice that they seek to repair with justice.

Production of justice:

from formal justice

to substantial justice.

The educational function of the Law goes beyond the legislative work of Parliament and the legal doctrine of the Magna Carta, and is closer to the office of the magistrates: a function of a *Teaching* of the Law that is absent from the “Palace” of justice (only the mandate of interpretation and sentencing prevails there.) Such a Teaching of Justice, as living-wisdom (sap) that flows from the “Temple” of the Law, is a lost link in the hierarchical order of social functions and offices. That absence is longstanding. Nor were we taught in the “Garden of Eden” to manage the force of the Law when we were put up against the “tree of science of good and evil”: they only told us there what we must *not* eat, but not *how* we had to eat what we could eat without destroying the essence of what we mustn’t eat. Then came the science and technology of the “Enlightened Man.” We were told that we could eat “everything.” The teaching of the will to power taught us to “do” (at any price) “what has to be done,” but did not teach us to “do what has to be done” without losing the *self*. Nor did ethics, the dialectics of history or the philosophy of religion give us a different model: for millennia we only saw “one” of the sides of the tablets of the Law.

What has been the result of this unilateral vision of justice, of the handling of this word of Justice that, with the will of justice, cannot balance the plates of the scales of justice? The result of this legal dialectics of contradictions is that:

we were expelled from Paradise

and we have been prisoners of a formal legal order
that remains foreign to life.

While this “fracture” between the forces of good and evil, light and shadow, the just and the condemned, could be sustained under the *imperium* of the Social Contract, human society believed that it had reached a satisfactory (rational) balance between the laws of heaven and hell. But it was here that in one of the mysterious curves of time the Human Galaxy entered the Im-plosion phase and the wall that we had put up between civilization and barbarism fell.

The wall fell,

the “barbarians” burst in:

we did not know what to do with them.

And a reflection immediately emerges. There are too many people in the prisons, in the hospitals, in the asylums, in the shanty towns, in the public spectacles, in the streets of populous cities... too many dead, too many mutilated, too many disappeared. And all this, at least to a great extent, in function of what is dictated by domestic customs, legal codes, market laws. All the world wants “social justice,” but on their own terms: no one really know what it *is*. There are too many people in the courts, too many case files, too many judges, too many lawyers. The handling of injustice by “justice” places a veil over the power of the “reparative justice” of the law.

We want to get ahead

to the development of a “biological morality.”

A law of “organic justice.” I do not refer to teachers who teach ethics, morality, principles of justice in schools, nor to the “learned” who deal with files in the courts. I am talking about “function,” not of officials, not only of justice, but of “organic justice,”

messenger molecules of justice. Organic justice is “gen-*ethical* morality,” a moral code incorporated into life, ultra-elements of justice produced by the “internal secretion” of the biological organism and which have been poured into the individual-social circulatory current so that humans can attain true dignity of human life. I am no longer talking here about philosophy of values or moral theology but rather about the production and transmission of intrinsic goods: Spiritual alchemy, transfiguration of the “principle” of justice (Spirit of the Law) an (ultrachemical) “element” of justice. Justice-substance: an essential-substantial element indispensable to the “human” metabolism. One cannot live without oxygen, nor without justice. To live healthily we not only need a healthy administration of justice (which means “without too much injustice accumulating”) but also the human organism (to *be* human) requires the right production and circulation of “justice-substance.” But who ensures that we do not lack this ultrachemical ferment indispensable for human life not degrading to the level of the beasts of the underground world? Until only recently we trusted (for the health of the people) in the just King, the wise Priest, the liberating Warrior, invested all of them with the scales and sword of Justice, but today, with the flight of these archetypal gods (through the spiritual emptying of the world), we have been left without “moral defences” to resist the impact by Implosion of the Human Galaxy. The fall of the immunological system is only one aspect of the cosmic exposure that we are living today.

We have entered a very strange time in relation to Justice. We have lost the perception of “inner time” of that blindfolded goddess that our rational culture has raised as symbolic figure of Justice. By “inner time” I do not refer to the chronology of the law (a time of serving of sentences or limitations of cases) but the intrinsic movement of the generative force of the “justice” of the Law. To characterize this time that I call “strange” in relation to the “justice” value, Jean Baudrillard speaks of the “*fractal* state” (and even *viral* state) of values: “It is the current model of our culture.”¹²

What does Baudrillard call a “fractal state”? The reproduction to infinity of things, without any reference to the symbolic order of the world: “When things, signs, actions are exempt from their ideas, from their concept, from their essence, from their value, from their reference, from their origin and from their end, then we can embark on the path of infinite self-reproduction. Things continue to function when the idea disappeared a long

¹² Jean Baudrillard, *La Transparence du Mal*, Paris, Galilée, 1990, p. 14.

time ago... And the paradox is that they function even better.” But then we wonder: what is left of “justice” in this time of cosmic penury; what is left of the philosophy of values, of human rights, or the dialectic of good and evil? “The game has changed,” Baudrillard tells us, “there is no strategy of Good against Evil.”¹³ A solemn judgment from one of the most lucid sociologists of postmodernity, a requiem for the western Christian civilization of our technological age. Perhaps this is thus on a sociological scale, but not in the cosmogonic order, where the laws are different and the symbolic operator of justice is different. We enter a terrain here where language abandons us (or, rather, where we must abandon known language to know by interpretation of states.) We still have a word to name the Priest, Legislator, Warrior, and even symbolic figures to represent those archetypal powers, but what is the name (and the figure) of the sacred operator who can re-construct the symbolic order of Justice?

The Dead Sea Scrolls speak to us of the

Teacher of Justice.

The Bible speaks to us of the
just man.

This is a non-representable Power, non-quantifiable in weight and measure. Although in the mythology of Ancient Egypt Anubis (he with the jackal’s head) weighs on the scales of justice the merits and demerits of the heart of the dead, and Thot (with an ibis’s head) notes on a tablet the right weight of that heart, we know nothing of divine justice. And human justice slips from our hands. However, our heart (not the heart of the dead on the scales of Anubis) announces to us the coming of a new Teacher of Justice, which modern science itself begins to reveal. “Old” justice appears too far from us, too rational, too abstract or too concrete, too human or too divine. We are beginning to sense a *justice* that speaks to us closely, not only from justice, but also from injustice; not only from the soul, but also from the body; not only from religion, but also from science. In short, we are beginning to sense a *justice-inherent* to life. Somehow, without yet having an entirely clear idea of it, I sense that social injustice is *my* own injustice, the poverty of my people *my* own waste, the pathology of the human genome on a global scale the shadow of *my* own gen-*ethical* code. Without realizing it I have entered into resonance

¹³ Idem, p. 75.

with a vibratory energy pattern that exceeds me, a gen-*ethical* field of life that molecular biology is beginning to research. Here the theory (*theoria*) gets ahead of what must be investigated, as Einstein warned.

It is a matter of drawing a bridge

between

moral Theology and biological Morality

Theoretically, along different paths, we have realized that in times of cosmic penury the justice of law retreats to hermetic spaces of Life. Why do I say “hermetic”? Because at this level of *interiority* Justice is no longer recognized as justice but it can be redressed (invested) with vestments of injustice, the reversion of the gen-*ethical* code (we are beginning to decipher the mathematical code of killer bacteria and viruses, but what is their gen-*ethical* code?)

The theoretical bridge is only an ideal: we need to cross the bridge. Biological morality is not only a theory of science, but also an evolutionary tool of life. Justice is not only a spiritual value, but also the material ferment (justice-substance). Teaching of justice is not only the institutional body of magistrates and professors of the law: it is me myself when I take in my own hands the sacred function of production and trans-mission of “substance of justice.” But let us not get too far ahead of ourselves. To better understand this “ultraphysiology” of production and circulation of intrinsic goods we need to begin the march on the rough path of labour.

GEN-ETHICAL KEY OF TRANSFIGURATION OF THE FORCE: TEACHING OF LABOUR

Labour: a human-divine tool in the great work of social transfiguration of the Word. The energy released in the Great Im-plosion puts in movement the Human Economy of circulation of intrinsic goods, a wealth that has yet to be fully explored.

What *is* the Circulation of Wealth?

We won’t ask Adam Smith but William Harvey. We do not ask economic science here, but *physiology* of the body. With the publication of his discovery of the “circulation

of blood” (1628), William Harvey opened the way to the physiology of the *human* body. Only the father of “human physiology”? Or the precursor of “human economics”? There is a fact that tends to go unnoticed in the Work of this pioneer of modern science: Harvey not only discovered “circulation of blood” but also became aware of the “two currents of opposition direction and different nature” that constitute this current. And today, when the wealth of nations leads to the poverty of the peoples, we ask ourselves a question that isn’t at all easy to answer:

What *is* Human Economics?

Perhaps before attempting an answer it would be best to ask another question: does blood really circulate?

In today’s technological world, when economic theories of creation of wealth cannot give an answer to human needs and when the “technological message of salvation” has as its counterpart the “end of labour,” the current of energy that sustains the *being* of Human Economics revolves around itself: it abandons the paths in a straight line that lead to the “end of history” and takes a leap inwards in search of the Source where the four rivers of Paradise rise. Economic power has entered into im-plosion. It is no longer economic theory that has to save life, but Life itself that has to give *human meaning* to economic theory. And we ask again:

What *is* Human Economics?

It is easier to say what it *is not*.

An economy of “accumulation” of wealth, of “appropriation” of human blood on a planetary scale (of “open veins,” as Eduardo Galeano might say), an economy of nations rich in goods and human bodies poor in life *is not* human economics.

An economy of growing “consumption,” that bases its “sustainable development” on consumption and more consumption: more consumer goods in our hands in the supermarket aisles, more frivolous spectacles, more information in our hands on the internet, more desires to buy superfluous things; such an “economy of waste” that leads to the ecological imbalance of the planet and to the depletion of the human immunological system *is not* human economics.

An economy of “possession” rooted in the human heart, not only possession of material goods but possession of social and spiritual goods: possession of life that wants to save life (“Whoever wishes to save his life will lose it,”) such an economy of “gaining the world and losing one’s soul” *is not* human economics.

And so? Let us ask the question again:

What *is* Human Economics?

It cannot be determined by an “is,” because such “being” would only lead us to “another” economic theory. Nor can we access it through that which “is-not,” because that “non-being” would lead us to die of thirst in the wilderness.

We can only speak of Human Economics
in terms of *testimony*.

Human Economics is not preached, it is lived or it is not known. At least one aspect of this Economics is lived today by the social vanguard in the age of the “wealth of nations.”

Gandhi said to his disciples:

There is a universal conflict between capital and labour, and the poor envy the rich. If everyone earned their bread with the sweat of their brow, class distinctions would disappear; the rich would continue to be rich, but they would consider themselves only depositories of their own properties and they would use their wealth mainly in the interest of the people.¹⁴

Che Guevara, even in a high-ranking government post in revolutionary Cuba, kept in his life the same principle of economy of participation:

In our case, our children must have, or lack, those things that the children of the ordinary citizen have or lack; our families should understand this and struggle for it to be that way. (Letter from Guevara to Carlos Quijano, *Marcha* magazine, Montevideo.)

¹⁴ M. K. Gandhi, *Principios básicos del gandhismo*, Buenos Aires, Chandra L. Sing, 1933.

These and other pioneering “messengers” in the great current of transformation of life have taken giant steps towards a social economy of participation; they have contemplated the promised land, but they have not been able to “enter” into it. It was necessary to take a step “inwards” to find in their own profound physiology the

gen-*ethical* link

between the social-economy and the Providential-economy.

We are beginning to discover the “bridge,” the “molecule-messenger” between the economy of the Heaven, Humanity and the Earth.

Human Economy

is Circulation

of the goods of life in the Body.

I say simply *Body*, because in the archetypal energy field there is no separation between individual body, social body, mystical body. The “gifts” of heaven and the “sap” of the Earth are transmuted in the human heart in “igneous blood” that circulates along the invisible channels of the great cosmic Organism.

What is the originary *Force* that puts the wheels of Life in movement?

Labour.

What is the fundamental condition for the “labour force” to generate (gen-*ethics* of labour) a Human Economy of circulation of wealth?

That the “igneous blood” of human effort *circulates*:

that it is not diverted, that it is not retained.

But what *is* igneous blood? Simply *labour*: word of honour, honesty of effort, offering, voluntary sacrifice, renunciation of the superfluous, social solidarity. This current of “blood that circulates” activates the essential functions of the social body and “returns” (transfigured) as providential counter-current to the Heart of the people: health, knowledge, joy of living. That “double current” of material and spiritual goods (of

“gravity” and of “grace,” as Simone Weil might say) no longer constitutes only a “biological” body,” but a human physiology of cosmic “resonance”: material support, social justice, providential economics, spiritual wisdom. We are speaking about “real wealth”: health of the body, expansion of the consciousness, permanent intrinsic goods.

Who is the “messenger-producer” of this Human Economics of Circulation of Wealth?

The Worker.

Not the salaried worker. Not the employed worker. Not the poor worker who works in rich nations. Not the rich worker who has got rich at the cost of the poverty of the poor worker. When I say “the Worker” I am not referring to the “salary” of the worker, but to the dignity of the “Office”; and “dignity of the office” is not only the trade, but the “sense and place of the worker in the Work.”

Who *is* the Worker?

The worker *is* the Work: sacred office.

A lost sacred office! The workers’ trade unions, noble vanguard that in the early twentieth century rose up in an unequal struggle for the defence of work, pay, workers’ dignity; that union vanguard, at the end of this century, has ended up losing the workers’ laws, the wages, the work and the worker. Where are the flagbearers of the human labour economy in this age of technological revolution and global market that does away with the worker’s labour and the worker’s life?

Today there is economic theory,
but no vanguard of labour.

There is employment and unemployment,
but no Work.

There are “workers” who continue to be called workers,
but they *are not* workers (they are wage earners.)

The new vanguard of labour, the vanguard that is to reconstruct the Earth, is a nascent force: it is born from the death of economic theories, from the collapse of workers' unions, from the sacrifice of the employed and the unemployed, from the reaction of the Earth to humans' will to dominate the earth. What is the gen-*ethical* code of this nascent Human Economy? The same symbolic code that activates the spirit of the Law and the intelligent heart of Justice:

Reversibility of the Force.

We have to recognize that the essence of the Force escapes from our hands. And perhaps it is because of this movement of "escaping from our hands" that the same Force that escapes from our hands brings us "back," time and again, to that potential centre of proximity from where it calls to us to take our own force with our hands. It is from this "Reversibility of the Force" that the "hand" of the worker, discredited as "cheap labour" by the technological economy, recovers again their symbolic rank in the "sacred office" of Labour.

We do not have a theory of the Force that responds to the tremendous challenge of the Imploding Human Galaxy. What is the root-principle, the code of the primitive impulse that on the social stage of the new century of time moves the writer's quill, the sculptor's chisel, the scientist's laser, the priest's blessing... gestures of a hand that squeezes and half-closes (*la main a demi-fermé*) the primordial force of the Life that until now (in the world of the "fourth kingdom" escaped from our hands? The science of this primordial "hierographic" of the Force has been lost completely: in today's technological world the dance of Shiva has been replaced by the "bit" rhythm of mathematical logic. We do not yet have a figure, an office (*métier*) or prototype for the new species of "messengers" who come to *in-corporate* the forces of heaven and earth, of life and death, of spirit and matter in the human physiology that is anticipated as organic support to the high vibration of cosmic consciousness that is beginning to resonate in the molecules of life.

We have no theory, we do not yet have a prototypical figure of these "sacred offices" that come before dawn. But the Heart of the People know what the professors of the law do not understand.

What does the heart of the people say?

The people cry out for Law, Justice, Work. They have known the magnificence of princes, the promises of warriors, the seduction of merchants. Today the people no longer want to be spectators of the wealth of nations nor of the splendour of the temples (although those temples call themselves temples of science, art, entertainment, market). They want to participate actively in the Work, taking in their own hands the “raw material” of the Work: Labour. But what *is* the Work?

Perhaps the people do not know what the Work is, but the Heart of the people *knows* that when they take in their own hands the elementary forces of life, the beneficial sap of the economy of work, health, justice, education flows from the “dark matter,” sacred energy that makes the soul flower and fertilizes the earth. And when the intelligence asks about the guiding principles of the Work, the heart responds that it does not know of “principles”: it only resonates in the key of transfiguration of the Word.

IN-EXISTENT FOOTPRINTS ON THE HUMAN PATH
ELEGY TO THE FOUR AGES OF THE WORLD

Testimonial song

Where are the “heralding poets”
and the “inspirational women”?

They are not here!

Where are the liberating warriors?

They are not here!
They have retreated.

Who is present?

The Goddess Technology:

with her theory of science,
her technological power
her will for dominance.

The “Global Village” has come:

planetary network,
global market,
global unemployment.

“Star Wars” has come:

and war became anonymous:
remote-controlled;

and underground forces
began to move.

The “Everyday Sacrifice of the Innocent” came:

the “messengers” that came
left too soon
murdered by Herod.

The young precursors won
the war: they won by losing.

And then? Millions of human beings
ended up immolating their
lives at the altar of collective sacrifice
and in the abyss of meaninglessness.

We saw the danger up close...

We heard the roar of war up close...

But we were left without a hypothesis of conflict to ward off the
danger and win the war:

The danger was Another.

The war was (and continues to be) Another.

Beyond the confrontation of “good” and “evil,” and of “evil against evil”
(Baudrillard), a struggle that to a certain point we understood (because the war
still had a human face—or appeared to), aside (or perhaps closer to) the conflict
and the hypothesis of conflict...

we began to become aware
of an even deeper danger:
whose root touches the very fate of humans.

A cosmic sadness weighs on our hearts:

We sense

that an invisible barrier

stops our path of the stars.

The Soul of terrestrial humanity

has been left prisoner

of its old Body:

with its old history,

its old genes,

its old functions.

But were there not

solutions?

social revolution?

sexual liberation?

the conquest of space?

Only transitory solutions.

The old races, the old civilizations, the old “bodies” refuse to die: they cannot forget. The old memory, with its weight of wars won and revolutions lost, turns against our own life as a current of degraded energy: an unstoppable desire to live even at the cost of feeding off rubbish.

The Night has fallen!

Where is the guiding Star?

Right here,

in the mystery of the same Night.

Not everything is in the hands of humanity.

We have made

a “myth” of liberation,

a heroic adventure of the “solution,”

another of our dreams

of the “cosmic consciousness”

Had we really left Egypt?

Or did we believe we had left and we got lost in the wilderness?

Centuries of philosophy,
of hieroglyphs of history,
of interpreters,
of intermediaries...

The World cannot be explained only by humans, by social organization,
the genetic code, the circulation of wealth, the "United Nations Charter,"
nor by the kingdoms that are above and below humans; nor by the
communion of saints or the sacrifice of the innocent.

There was always a Temple:

a sacred space, a tabernacle, a see, from where the Almighty God calls to
the Four Ages of the World, cuts into four heads the river of Eden and
comes to speak to man.

Where is the Temple?

It is not there!

We have walked the earth: we have only found the will to power. Everyone
wants something. No one wants to lose...

We went up the mountain in search of the first Tablets of the Law:
they are not there!

The road had been long and hard...

When the Night became darker than dark I could see more clearly:

before my eyes there paraded
the glory and the downfall of the empires of the earth,

the beauty of civilizations
the horror of the furnaces,

the song of virgin nature

and the cry of the devastated planet...

.....

And I realized that the light of the heaven
 the history of humans,
 the song of nature,
 the cry of the earth...

where so many sounds of the same Song.

URBI ET ORBI

GENESIS BY IMPLOSION OF WORLDS

Divine illumination in the Night of the dark matter: a new “element” has been born. It is ultrachemical; there was no place for it in the periodic table.

We saw the atomic implosion of matter in the form of the H-bomb. We see the social implosion (Baudrillard) when society makes a “mass.” But here I want to say something about what is happening (at this very moment) in the Imploding Human Galaxy. How to characterize somehow this phase of Im-plosion? It is the end of history, the reversal of all the signs, the collapse of all the worlds in a critical point of lighting of the matter of the World. There is no intellectual, scientific, technical, philosophical or theological framework that might allow us to unveil the mystery of this cosmogonic catastrophe.

Im-plosion of worlds?

Yes:

It is not a question of “war of the worlds.”

It is a question of worlds that collapse

(along with our own world)

and that want to Tell us something

in the instant before they die.

And I say “instant” because the Im-plosion of worlds does not give us time to listen to what it wants to tell *us*.

Im-plosion of worlds!

A Saying that says it all

without saying anything.

Perhaps we are already (in the mysterious temporality of the Human Galaxy) on the threshold of revelation of a new Word. But is there “something” that can be revealed beyond the end of history? Is there “something” beyond Hiroshima, beyond the global

catastrophe of human society by implosion of “social mass,” beyond the Im-plosion of all the worlds in the secret chamber of my own heart?

From the Im-plosion of worlds

another “world” does not emerge;

a new “element” is born.

In saying “new element” I find myself once again without the right word to name the primordial “seed” that comes as mother-molecule from the coming Human. With the word “element” I do not want to signify some other as-yet unclassified chemical element, or some fifth element of nature that might come and join the four known ones (earth, water, air, fire); I say “element” in the sense of primogenesis: without being able to say where this Primo-gen (firstborn) comes from or how it is born, this firstborn that is ahead of as-yet unborn functions in the cosmogonic order of Life.

Inaugural event:

Genesis by Im-plosion of Worlds.

In-existent Footprint on the Human Path.

We have not yet become aware of the “catastrophic-genetic” nature of this inaugural Event, of this break of symmetry of the Im-ploding Human Galaxy of worlds that makes it impossible for humans to make a new pact with the world (because the “world” and the “pact” have disappeared, and humans have been left exposed to the elements.)

The house we inhabit

has been left without support:

loss of the “foundation”

and of the “foundation of the foundation.”

All the frontiers have been erased, all the barriers have fallen, all energies have been released. And a question arises: have we not entered (finally) a single world —

“Global Village”—so that for the first time we can make a genuine pact with the World (this time with a capital W)? and I answer, “*No*, there is no such World.”

The principle of
Genesis by Im-plosion of Worlds

does not lead us to the reconstruction of the world,
but to the spiritual gestation of humans.

That newborn: “Mother-molecule messenger” is the *Gen-ethical* code that by resonance of similarity calls the social matter to a new dance of life.

GEN-ETHICAL TRANSPOSITION OF HUMANITY TO A NEW COSMOGONIC DWELLING

Without realizing it we have left the old earth: and we are taking the first steps in a newly-opened environment. It is not only a matter of conquest of space but of re-discovery of the Home.

Abram leaves *Ur*.

“Go from your country
and your kindred
and your father’s house...

.....
to set foot in a land not yet inhabited
by the fire of the spirit.”

Ur is the “place” from where the proto-news proceeds, the “region” from where the Heralding signal emerges, the “land” from where the messenger comes carrying the message. Nonetheless, this name is only a way of saying, a veil of the language that it preserves, without saying that most essential part that can always be said another way.

But who *is* Abram?

Abram is Vanguard-on course to destiny.

When this Vanguard, this Pro-geny enters history and becomes “gen-*ethical* vanguard,” Abram changes his name and he is Abraham (Genesis 17:5). Saul is also Vanguard-on course to destiny: he falls to the ground on the “road to Damascus,” a powerful light blinds him, he also gives up the home of his father (his old genetic code) and is “invested” as the “chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel” (Acts 9:1,15).

Today the gen-*ethical* leap is repeated on a cosmogonic scale. With another vanguard-on course to another destiny, to another dwelling.

Urbi et Orbi

This is the path of the
“messengers of the Word”:

a gen-*ethical* trace
that anticipates the dwelling of the cosmic human.

Today, like yesterday, at the “close” of the gigantic cosmogonic cycle, at the “end” of the history of the technological dominance of the earth, when the gods have retreated from the human world and there only remains a “dead poets society,” from the heart of the Imploding Human Galaxy (from *Ur*) a vanguard is *born*—on course to higher, more universal orbits (*Orbi*) in the great current of cosmic energy that ascends along the invisible channels of the Tree of Life.

We are no longer entirely on the earth,

our soul vibrates in a
magnetic-spiritual field that looks at the stars.

And then, what is our hardship?

Having to live (a little longer)
with the memory of our old body.

THE POLITICAL VANGUARD DOES NOT UNDERSTAND THE GEN-*ETHICAL* VANGUARD

Confusion! We had entered the labyrinth of history holding Ariadne's thread, safe in the knowledge that we could get back along the same path. We did not consider that during the journey the time code had changed.

We no longer have a certain guide or a safe navigation chart, only stars that go out, signals of a world that does not exist, symbolic figures of language that begin to tell us something and end up saying nothing. More than conceptual forms of thought that show us the right way, we hear from the dark depths of the soul the beating of an uncertain heart.

There is no logical path that leads us to the revelation of the law of entering-and-leaving the labyrinth when Ariadne's thread no longer transmits the meaning of history. The world has become too complex (due to the fall of the image of the world) and we can no longer find an answer when we ask of the truth, the path, the life. But this "there is no" and this "we cannot find" does not mean that nothing has happened on the uncertain path.

The political vanguard does not understand the gen-*ethical* vanguard because the "pro-phetic seed" that the messengers of the wilderness have incorporated into their molecular biology is something unthought of by the theory of science, political ideology, the philosophy of history.

We do not know what is really happening today in the soul of computerized society, nor do we know very well what is happening in our own human physiology. In our genes, in our messenger molecules, in our cerebral brain, in our Atomic heart. What we do know is that penguins die covered in oil, children die before they are born and we ourselves are dying from an excess of words and a lack of life.

While the political vanguard advances at pace towards the transformation of the world following the force lines of the Human Galaxy in virtual expansion, the Gen-*ethical* vanguard advances/retreating to the potential centre of energy accompanying the inverse movement of the Im-ploding Human Galaxy. Double movement, equal-and-opposite, of the Same cosmogonic movement of creation and destruction of worlds.

There is a reality that affects us *all* today, one way or another, a phase transition that we live without understanding.

Growth, development, *expansion*:
there are no limits to the power of science,
to the will of control,
to the possession of life.

.....

Suddenly, overnight,
the life we possessed falls apart,
disintegrates,
irradiates by *implosion*.

RESONANTIA VERBUM

WE HAVE TOUCHED A CRITICAL FRONTIER OF RE-SONANCE:

A chord

that brings together

the abyss of the soul,
mystical poetry,
intellectual intuition.

Channel of Resonance: *Resonantia Verbum*.

As in all resonance (acoustic resonance, poetic resonance, resonances in particle physics), we discover in it a critical value of resonance, when the energy reaches that value “we hear” the “resonance.” But what happens (today) on the Human Path?

We have touched a frontier
of *Resonantia Verbum*.

Something completely *new* is born in the heart of humans when life reaches critical temperatures of resonance between the high peaks of the spirit and the deep abysses of matter. There is no human thought that can explain (much less contain) the initial power of the Word: because as soon as the thought touches the threshold of the firstborn Word the thought itself disintegrates. We are no longer here (in the Secret Chamber of the heart) in the terrain of *logos* but in the space of the *Mysterium*.

This horizon of *Resonantia Verbum* that we sense today as Herald of the Self and which escapes any reductionist framework of thought (whether philosophical, historical or metaphysical) cannot even be apprehended in the sphere of traditional mysticism, whether Western or Eastern. Who summons at this frontier of the Unknown where humans have turned strange to humans?

The historical drama of the “fourth kingdom”
ends with the diaspora of the people:

all the characters disperse
to the four winds (José Hernández, *Martín Fierro*.)

On another level, on another stage,
in a time-without time,
a cosmic liturgy calls them.

COSMIC LITURGY OF ADVENT

Another stage in the theatre of the World. We are in another place. The Force has turned: the human and the divine, the sacred and the demonic, the spirit and the matter burn in the fire of the same Word.

Something essential has entered into the game of Life.

Solemn hour!

The *Anima Mundi* has awoken
from a long sleep.

Not only Humans have returned to the scene.
All the Powers have been called:
also the seas, the mountains, the rivers...
heaven and hell.

Burning ceremonial.
Sacrificial liturgy.
Alchemical consecration of the elements.

The Suns and the Stars
contemplate in silence
the cosmogonic Drama on the Earth.

Our chemical clocks mark
a different time:
a new “element” has been born.
What to call it?

.....

Firstborn: First-gene.

First-note: that is heard on the inaudible soundtrack
of those ahead of their time.

Inexistent Footprint:

Prophetic wave (before any word);

vibratory pattern that marks the horizon
of meanings...

Fugitive messenger

that invites us to follow it,

but which escapes us when we want to reach it.

Prototype of transfiguration: the way of knowing it is another. The path of
hearing its enigmatic message is another:

only by resonance of similarity:

Resonantia Verbum