

RAMÓN PASCUAL MUÑOZ SOLER

Social Transfiguration of the Word

Muñoz Soler, Ramón Pascual _ 1919 - 1999

Social Tranfiguration of the Word/ Ramón Pascual Muñoz Soler Author's Edition –

Original Title: *Transfiguración Social del Verbo*

1. Mystique
2. Neogenesis of human evolution
3. Social ethics
4. Biological transcription of spiritual evolution
5. Sacred functions of life

Website: www.egoencia.uno

English Translation: Daniel Tunnard

Cover: VL team

Author's Edition - 1st edition

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*The same sacred-fire
that once illuminated the mountain top
is lit again in the heart of the people.*

It is still too soon.

The first light of the Dawn
makes the last shadows of the Night
even darker.

The cosmic clock marks a different time.

The mould has been broken.
The house we inhabited has been left unsupported.

The key of the coming world is not another idea:

it is another molecule.

Strong is the temptation of the desert:
to shelter again in a dwelling that no longer exists!

My heart was one step ahead of the word

*Before I could utter a word,
my tongue took the pen
and drew an enigmatic sign.*

The geometry of the word was *before* the word.

The fire of my heart was one step ahead of the logos of thought; it spoke an unknown tongue. It was a heralding sign; the symmetry of the ancient world order had broken. A new sign of the time cast its light; after centuries of predominance of the “logic of the word” the time was coming of the advent of the Word that precedes all words.

We began to hear heralding signals: keys of symbolic resonance that help us cross the barrier of meanings. Why *heralding*? Because they come before the messengers. And *what* do they foresee? They foresee not what is going to come but what has already come. Perhaps the most important task of the *pro*-phetic vanguard of the age that is beginning is to transcribe the Gen-*ethical* Code of the Mother-Tongue to the *proto*-forms of sentient-thought and translate it into the social-matter of the Word.

Above all I ask about the Mother-Idea of the coming civilization.

Mother-Idea is not an idea, a concept, a feeling, a value system: it is Proto-news. It is the *initial* Message that senses the soul of a people, a culture, a race, an earth, even *before* it has understood it. It is the Word-without words that suddenly says (just once) *everything* it has to say. Mother-Idea is binding-Power: connection between beginning and end, co-incidence between the star of the newborn and the collapse of the empires of the earth.

One question arises: do we today have the chance to hear any of these signals that herald the beginning and the end of an era? Perhaps we do. Heidegger is one of the leading thinkers who has traced in the paths of history these mysterious “traces” of beginning and concealment. Suddenly—says Heidegger—the young Greek soul is dazzled by the enlightenment of the “self,” and the initial radiance of this “self” marks the path of Western “thought.” It was the beginning of a cosmo-vision and, at the same time, the concealment of what that cosmovision “could not see.” We can say the same of the Heraldry of nascent Christianity, which was trans-lucent for the simple souls of the new

sign of the time and dark for the enlightened minds of the ancient empire. And what is happening today on the edge between the two worlds?

Today, between the dazzling of a technological world that marks out for us the path to the stars and the darkness of the soul plunging us into underground abysses, in that cosmic gap that we cannot bridge because of the uncertainty principle, the Nietzschean cry of “the end of history” echoes even louder in our ears:

Almost two thousand years and not a single new God!

But the heart senses what is hidden from the eye of the seer.

We sense the light of a Word that does not cast light, because it has retreated: paradox of RevelationRe-veiled.

Not the *principle-god* of metaphysics, nor the *certainty-god* of science, nor the *truth-god* of world religions... none of these “gods” has been able to fulfil the human heart. In other words, the philosophers of the *idea-god* who speculated on the world could not transform the world; and the revolutionary politicians who came to transform the world to the cry of the *death of God* came up against the *death of humanity* before they could transform the world.

Thus far we have reached a dangerous frontier: a “critical fluctuation of the forces of life and death.”

The traces of the ancient gods have been wiped away
and we stumble on our own shadow.

The social body has turned against life.
We have no place in the world.

Where is the fire in the hearth?

Another phase on the path of *understanding* the world

I had come to realize that I was moving in another phase of understanding truth and life: social consciousness no longer came to me solely through the dialectics of history but also through contact with the demonic.

I had gone too fast in search of the
light that illuminates

and I was struck by the
darkness that astonishes

I realize that the hidden power of the demonic circulates through the roots of the social body and the sap of life; in that social melting pot the raw material of the work is transformed into social-material. The hour of descent rings out. We enter the labyrinths of the deep city, the secret folds of the collective soul, the nocturnal will of the underground world: a dark place, like the crypt (also underground) of the gothic cathedral. Here, in this dark place, where the sun's rays do not shine, many things that go unnoticed in the light of day are understood.

The time of the "end of history"
and of the "last man"

co-incides

with the awakening of a human prot-agonist

who begins a new path of history.

We live in a "time of Astonishment"; the light that enters reveals the power of the Shadow¹; co-incidence of the two natures in the central portico of Notre-Dame.

We hadn't realized!

¹ Muñoz Soler makes a play on words in the Spanish between "asombro" (astonishment) and "sombra" (shadow) which the English does not replicate. (TN)

We were blinded by the resplendent light of the first atomic explosion: “Brighter than a thousand suns,” Oppenheimer exclaimed in astonishment. It would not be long before we were terrified by the holocaust of Hiroshima.

We hadn’t understood a thing!

Nor have we come to understand today the power of revelation/re-veiled of the wave of “terror” shaking the foundations of the modern world.

We ask ourselves: why, in most cases, are the “criminals” not caught in the innumerable crimes that fill the pages of outrage journalism, and if they are caught we are always left with the suspicion of a cursed network that is left in the shadow?

The time is “another.” The forces that move the world are “other.” Crime is also “another.” As Jean Baudrillard might say, we have entered a phase of “perfect crime”: it is futile to look for the “perpetrator” of the crime, because we are *all* “prot-agonists” of the same sacrificial play.

We have understood nothing of all this. It is not a question of changing the law, changing the judges, imposing the death penalty, increasing the number of prisons. The *nature* of the crime is “another”: beyond human violence, we find ourselves before the “sacred horror.” The death penalty is futile, because human *death* is also of “another nature.”

Today we experience death before we have died: death in torture chambers, death in exile, “brain death,” death from lack of meaning, lack of work, lack of solidarity, death from excess of information, excess of consumption, excess of goods. We no longer die a natural death, we die a “technical death.” Millions of human beings are “presumed dead.” They are not dead, they are “disappeared,” “unemployed,” “suspected organ donors.” Furthermore, not all “accidental deaths” are people who have truly died “by” accident. Many of the so-called “accidents” are veritable sacrificial rites by “implosion of social mass.” In short, in this age of “gods who have fled” (Hölderlin) we have made contact with one of the darkest mysteries of the soul in the dark night of the social-matter: an encounter with horror, with what does not have a name. We no longer speak here of the “death of God” but of the “death of man.”

We have not yet become aware of the “sacred power” that human sacrificial rites entail in the globalized world of our time. We are still thinking in terms of “political solutions” to the problems of hunger, unemployment, drug trafficking, administrative corruption, international terrorism; “technological solutions”: genetic engineering, financial engineering; “metaphysical solutions”: a return to the sources of the self. Baudrillard, with great sociological lucidity, speaks to us of the *Transparence du Mal*. This “Evil” that Baudrillard speaks of is not the “evil” as opposed to “good” of rational philosophy but “Evil” as intrinsic virulence of the social system itself, the “maleficent” potential of all systems, which in “extreme” social experience is manifested as an “implosion of social mass” and a chain reaction of “Evil against Evil.”

In positioning this “mass implosion” at the critical limit of liberation of all energies (“Après l’Orgie”), Baudrillard himself is caught in the framework of “fatal strategies” of his conception of the world. I think that through the same dynamics of coincidence of light and darkness in the invisible veins of the social body, human and extra-human conditions are appearing that allow us to cross the barrier of this unbearable “transparency of Evil.”

Something that we have learned while travelling by night along the dark paths of the forests and mountains is that the night itself has given us signs of other forces and other paths. Clairvoyance of the dark night? What we believed to be the extraordinary grace of the great mystics in the “dark night of the soul” (Saint John of the Cross) we also come to find in the dark night of the social-material. What is it that we find? The cosmologist physicists call it “black hole radiation.” We are beginning to recognize that “something” that is hidden in the light of day and is revealed in the social night as “radiation of cosmic magnetism.”

Don Juan teaches his anthropological disciple to walk by night on desolate, inhospitable mountains, without stumbling on a single obstacle. The disciple manages to avoid the physical objects, but stumbles on “something” strange that inspires terror.

“You have run a serious risk of death: they are ‘entities of the night’ that attack people if they do not have enough power to control them,” Don Juan tells him. “I call them entities of the night because one can perceive them in the darkness with greater ease. They are here, around us at all times. In daylight, however, it is more difficult to perceive them, simply because the world is familiar to us, and that which is familiar takes

precedence. In the darkness, on the other hand, everything is equally strange and very few things take precedence, so we are more susceptible to those entities at night.”²

This account by Castaneda can be taken as objective reality of the subtle nature or as a form of language which, by analogous transposition, leads us to take contact with the originary essence of the self. And it is precisely in this break between the clarity and the objectivity of the technical world and the darkness and obscure nature of the underground world that we move and exist today, with the danger of losing the self.

The world in which we move and exist has ceased to be safe; as in particle physics, we cannot determine exactly our speed and position: the uncertainty principle. The symmetry of the image of the world has been broken, and in the newly-opened gap, fracture or fault we can as much explode in an epiphany of cosmic consciousness as fall into a bottomless social chasm.

But to go back to Castaneda and the experience that he recounts through Don Juan. An encounter with “entities of the night,” which “are here, around us, all the time,” raises the question: with what (or with whom) do we really find ourselves when the night is unconcealed?

We find ourselves

with *none* of what we imagined we would find;

with *none* of what intelligence might have been able to recognize;

with *none* of what sensibility might have wanted to feel.

I find myself

with many who tell me *nothing*.

Who sustains me in the void?

.....

The divine butterfly beats its wings

above the waters of life.

² Carlos Castaneda, *Journey to Ixtlan*, New York, Simon Schuster, 1972, p. 213.

The *form* had exploded...

*There were no ideas or thought.
Only a tangible feeling of cosmic
expansion.*

Another beginning? Another message? Another messenger?

Only a Heralding sign.

I had made *contact* with something essentially alive.

How to explain this *unprecedented* reality that did not come from thought? And yet, that same expression of consciousness led me to think it somehow: but there was no thought!

It was as if the power of the word that had been left without form (because the form had exploded) returned in search of form. I came to realize that thought had not disappeared, it had been submerged: if I wanted to think I had to go down a step and go in search of that thought (just as one goes to the workshop in the basement to look for a tool). And the word—without thought—used the words of thought like the writer’s pen draws on the paper the figure of the Idea.

Suddenly I became aware that in this trans-position from the Verbum to the word, “something” had changed in the geometry of life: I could not say “what,” but *my body* captured an unknown vibration. It is not easy for me to translate into habitual thought a profound experience that arises from the very roots of life. I can only say that in that instant of understanding I had taken contact with something essentially alive.

What power is hidden behind the veil that covers the dream of life? Along what mysterious paths does the sacred fire *touch* the human matter?

The Gospel of Saint John says: “The Word was made flesh.” Saint John of the Cross in his mystical poetry speaks to us of the “delicate touch” of divine love in the human soul. Modern physics has taught us that through the collision of subatomic particles matter becomes energy. Perhaps in all these forms of language we are talking about the same principle-contact that makes the essence of the power of creation of the

world. But the “figures” that this Word-principle draws in the sands of historical time are different. I am no longer speaking here about the “incarnation of the Word,” the “mystical touch in the soul,” a “collision of particles and transmutation of matter/energy,” but rather I get ahead of myself to say what my heart tells me: the “Social Transfiguration of the Word.”

The explosion of the form heralds a new choreography of life. The vibratory field of this transfiguration of the Word *touches* us very closely today, but its radiance first escapes from our hands: our eyes, accustomed for such a long time to the play of shadows in the social cavern, only see the dense material forms of the world that was.

It is not that the “touch” of Transfiguration has never been known on a social scale, but it has been forgotten. We can remember Heraclitus, who made direct *contact* with the sacred fire of the stars, or Goethe, who deciphered the secret language of Mother-nature; we cannot call them truly “philosophers” but men of a passionate vision who register in their own matter the prophetic wave of Life. Then the philosophers of enlightened thought came. They kept the ideas, but they lost “contact” with the mystery of life. They wanted to explain it all, but at the end of the straight road they found nothing. At the start of the century the founding fathers of modern science came. We cannot properly call them “scientists” but mystic-scholars: they formulated the great laws of the universe into a mathematical language. But soon the scientists came: they forgot the symbolic language revealed by mother-science and were left with the power of technology.

Today we face a fundamental dilemma. We wanted to imprison life in one form, but the form has exploded! What is the dilemma?

To take flight again
beside the butterfly that beats its wings above the waters of life,

or stay in the home of the lost city.

We are beginning to hear the fundamental “tone,” the Mother-“note” of the cosmic symphony of the age that is beginning: a gen-*ethical* key of the coming world. I do not know what words to use to translate into formal language the vibratory rhythm of this primo-Gene of Life that con-figures new functions of life.

What I do know is that many of the words that we have used until now to decipher the symbolic code that presides over the great transformations of social life have ceased to have meaning to humanity. We no longer know very well what we mean by words like “evolution,” “social revolution,” “people participation,” “Theology of liberation.” The social reality is another, dark matter has entered into the phase of alchemical transmutation.

And the darkness has grown darker than dark, the breakdown of the form that sustained the world.

The bursting of the form has left us exposed to the elements in the dark night. Events occurred catastrophically; suddenly we were “exposed.” Exposed to what? The answers are many. Exposed to social violence: robbery, abduction, rape, murder? Exposed to seduction by sex, drugs, money, power? Exposed to information: the continuous flow of data, the circulation of electronic money, telemarketing, the implosion of the social mass through interaction of media? There is something deeper behind (or under) these “catastrophic” effects of the break of the social form: “background social radiation.” Suddenly our biological rhythms—cerebral, neurochemical, hormonal, mental, emotional—are connected to the magnetic field of a cosmic-social body broader than we sensed before we knew it. Physicochemistry and molecular biology have investigated in the laboratory the conditions in which these phase transitions occur from one structure to another: morphogenetic developments by interaction of media (linked rhythms). The important thing is that we realize that these linked rhythms—“binding energy”—not only trigger qualitative changes in the social organization and in the cultural order but also that they introduce new dynamic possibilities in our organic physiology.

The “breakdown of the form” (of all the forms), political, social, economic, forms of language, form of physicochemical organization of our own bodies, objective form of organization of the world, all these forms that we took to be constant, at least in their ontological meaning, all these configurations of the self have come crashing down, unable to withstand the renewed drive of life.

Faced with this collapse of the social Temple and in light of the imminent threat of “social abandonment” on a planetary scale, the centres of political and economic power

project onto the screen of the collective mind the seductive image of what they call “New World Order Model. “A new form of social organization of the world?

Man shall not live from organization alone.

What today is at stake primordially through the break of the form is not a new “form” of social organization but a new “world.” And for this world we lack a theory of organization.

We have been exposed.

Exposed to what?

Exposed to the power of the Word.

FRACTURE OF HISTORICAL TIME

I go in search of the truth.
Long and painful has the journey been.

I knock on the door of the Sanctuary:
no one answers.
I knock a second time...

.....

A strong Wind
that blows from the mountain
tears the leaves from the trees.

The drama of the cross concealed the epiphany of the transfiguration

Also today, when the technological world that we bear on our backs bends our sad figure, the shadow of the caravan that leaves its mark on the paths of the earth conceals the radiance of heaven.

Only a few look up.

Not all the people went up Sinai to hear up close the Word that “descended amid the fire,” not even the priests; only Moses (Exodus, 19:18-21). Nor did all of Jesus’s disciples witness the “transfiguration on the high mountain”; only three (Peter, James, John), and they gave testimony: “His face shone like the sun, and his clothes became as white as the light” (Matthew 17:1,2).

The Christian tradition of the “incarnation of the Word” has somehow been caught in the Passionist drama of the cross. Although Paul the Apostle was the messenger of the “resurrection,” the Christian pilgrims continued to walk the paths of the world under the weight of the cross. Why, despite mysticism and scholasticism, was the meaning of “Transfiguration” concealed from understanding? I would say: it was not time.

The mystery of “Transfiguration,” pertaining to the theurgy of the Solar Fire, although known in the hermetic circle of the spiritual tradition of humanity, has not been accessible until now to human intelligence and sensibility. And even today, despite the discovery of radioactivity of matter, atomic fission, the transmutation of the elements, cosmic background radiation, that “Transfiguration of the Word” is time and again beyond the intelligent screen of the modern human. Why does “Transfiguration” escape our gaze?

Because it is an event of closeness.

It is power that strikes us close: a movement of profound life that is happening right here, at this very instant. The “Transfiguration of the Word” comes before historical time as a sudden flash that is hidden behind a thick veil, a Sun that illuminates by concealing itself. A mystery of cosmogonic illumination that belongs to our time and calls us to unveil its divine and human meaning at the same time.

Initial advent.

A few saw up close the “cosmic fire,” but their eyes were blinded by the shining first. It was not on the summit of Sinai or on the “high mountain” of the Gospel but in the New Mexico desert: 16 July 1945; 5.29.45 in the morning.

Brighter than a thousand suns in the sky!

Oppenheimer exclaimed, recalling the passage from the *Bhagavad Gita* in which Arjuna is dazzled at the sight of the Lord. And he adds: “Now I am become Death, the destroyer of worlds!”

Shortly after, another visionary, Teilhard de Chardin, declared from Beijing:

For the first time a cosmic fire burned on Earth.

But “very few” saw the dazzling face of the Lord behind the veil of the atomic fire. The “many” did not see anything, or rather, they only saw that the will to power of humanity had opened one of the seals of the books of nature that had been closed until then.

The first atomic explosion, intelligently carried out by the wise of the Earth, was in reality a significant co-incidence of power between what is of humanity and what is beyond humanity. Beyond the technological experiment that would lead to the manufacture of the bomb and beyond the veil that hides the face of the “lords of death, destroyers of the world,” the first atomic explosion was the

“opening of a sealed door”

that had imprisoned us until then in a stone castle. This

“opening”

meant a radical change in humanity’s relationship with the universe, an “exit door.”

When I say “exit door” I do not refer solely to the possibility of the space race and the scientific exploration of the cosmos but to the “parting,” no longer of the waters but of matter, to leave Egypt and penetrate the mystery of the cosmic soul. In this great cosmogonic scenario of trans-figuration of Life forces, the exit to the cosmic space is only

“half the formula”: perhaps only the technological premise of “Social Transfiguration of the Word.”

Undoubtedly, the “thousands suns shining in the sky” in Oppenheimer’s objective gaze was not the face of the Lord, but merely a veil that concealed the gaze of heaven. But the Lord had been transfigured before humanity’s astonished gaze.

Through the newly-opened gap,

God and man

put out their hands

and make eye contact.

The Lord's gaze touched the heart of the virgin-matter

The “mould had been broken.” There was no longer “solid ground.” The house we inhabited had been left “unsupported.” A turn of force: in the new “anti-gravitational field” all the laws changed sign.

A “body of fire” had been born.

This “break of symmetry” of the human world is what the doctors of the law and the scribes of the empire did *not* understand: they did *not* understand that “something” completely new had been born. Or perhaps they *did* sense it: the roots of life had been touched and life did not want to die. And they sensed it so much that a dark-power rose up from the very bowels of the earth, with a thousand faces and a single instruction: to annihilate the newborn “seed.”

What is the sign (fate) that marked the birth of the new child of the Sun?

For deep feeling: the single star.

For pro-phetic intuition: the anti-gravitational field of the work.

What *is* the “anti-gravitational field of the work”?

The Lord's gaze
in the unsupported house.

The frenetic activity of the technological world has made us lose the sense of the Work. But the anti-gravitational power of the Lord's Gaze takes us time and again from our house to lead us back home. In the fire of the hearth, the “Lord's Gaze” and “human matter” join together and are transfigured in the same Work of art:

Another con-figuration of life.

The perception of this new structure of resonance that shines like a new star on the horizon of the future, a heralding sign of the new path of humanity, is still very weak.

This all makes me think that the coming generations will no longer fight for wages (because they will have lost them). They will fight for the Work. And it will no longer be

the work of one or a few, it will be the Work of *everyone*. It is still too soon; the clarity of the Dawn has not yet dispelled the shadows of the dark night. But I hear the steps of the pilgrims, who from the four cardinal points of the ancient earth come to gather in the Social Temple of the Fifth kingdom.

We have not yet awoken. The land shakes, the curtain of the temple has been torn from top to bottom, our house has been left unsupported, and philosophers, politicians, and epistemologists continue to search for the “foundation” of a reality “without foundation.” The social body is fragmented, the characters of the human drama have “scattered to the four winds” (*Martín Fierro*), but political and economic power continues to preach the new liberal gospel. The planet is warming, the seas and rivers are becoming contaminated, deforestation, the hole in the ozone layer, soil erosion, underground atomic explosions. But world leaders, at successive “Earth summits,” fail to form a united front in defence of life. Humanity has failed, once again, in the mission that was entrusted to it: “Cultivate and guard Eden.” Mother Nature has been degraded, the technological medium manipulates the means of life: humanity has been expelled from its own home. At the critical point of maximum gravitational descent of human matter, the life forces change sign, and the ascent to another star begins.

The key of the future of humanity is not another idea,
it is another medium.

The new *medium* is “anti-gravitational.” And it has not been created by humanity, it has been imposed on humanity by the law of transcendence of life. This anti-gravitational field constitutes our “inner medium”: in it we move, we exist and we have our self. The spiritual tradition of humanity has preserved under hermetic signs the two sides of the great cosmic current of Life, but in our time humanity makes contact again with the Word along the new paths of science.

When we hear talk of the “anti-gravitational field” we immediately think of space capsules and astronauts floating without gravity in space, but what escapes us is that force of “anti-gravity” that turns in the reverse direction to the laws of the physical world and calls us to “go up the slope of the water,” as Leopoldo Marechal would say. This qualitative turn of the Force in the heart of humanity sets in march a new “physiology” of reversibility of values.

Paradox of the message of the new sign of the time:

Before humanity put
a capsule into the earth's orbit

it had already been "removed from the earth."

Before the owner of the house became aware of the presence of an intruder, the signs of the anti-gravitational field resonating in the matter had changed the geometry of the molecules of life.

The anti-gravitational magnetic resonance
is the first sign
that the Message transmits to the messenger.

Gen-ethics of transfiguration

*There he was transfigured before
them.*

Matthew 17: 1-2.

It is the transfiguration of the Word, a closed book that humanity wants to hold in its hands.

The Gospel had got too far ahead. The Church had not yet come, nor the Industrial Revolution, nor Marxism, nor the atomic bomb. Humans lived, for better or for worse, installed in their house of stone. The Word was there, shining *before* humanity, but *not* in humanity. Profound transformations of the matter were needed, historic transformism, so that humans could incorporate into their own lives the vibratory rhythm of the universe; gen-ethics of transfiguration.

Something more than a new enlightenment.

The breaking of the cosmic barrier produced a dazzling enlightenment. Many believed that they could suddenly pass from the long evolution of territorial humanity to the expansion of the consciousness of the Sun-human. The scientific-technical revolution believed that the time of the peoples had come, a classless society, social justice. And the new spiritual movements that emerged to the rhythm of the scientific revolution and the social revolution proclaimed to the four winds the coming of the kingdom. All these human currents glimpsed for an instant the promised land, but as happened to Moses, they did not penetrate it.

It was too early.

The explosion of the Idea blinded the eyes of those who looked at the Sun head on. The “socialisms” failed when the Idea materialized: political materialism. The “spiritualisms” failed when the Idea was idealized: philosophical idealism.

It was not time for ascent but for descent.

The long metaphysical tradition of East and West that had placed the accent of human development on the “enlightenment” of the soul, be it intellectual, social or

spiritual enlightenment, this “vision” of humanity and the world “did not see” the sudden concealment of the light in the instant of the break of symmetry of the matter.

A new sign of the time: the matter had been touched in its deepest centre.

The “organic” key of the coming world is not ideo-logical but *gen-ethical*: not another idea but another molecule. On reaching this point I stumble on the barrier of current language. Not everything can be represented, explained, elucidated; we are not here at the top of the mountain, in the light of day, but in the bottomless abyss of human existence, in the dark night of the matter. When I say that the “organic key” is *gen-ethical* I mean that the tongue that speaks does not speak with the clarity of the *logos* but rather it speaks with the darkness of the body.

Gen-ethical key: the transfiguration of the values of the soul into chemistry of life.

This trans-figuration, which in the context of the new sign of the time leads us from biological Genetics to social *Gen-ethics*, occurs today on a planetary scale in the secret laboratory of the underground land, through the offering of the human values at the altar of the sacred fire of life. Sacrificial transfiguration of humanity, which would be something like the in-verse and complementary pole of the radiant transfiguration of the Word on the high mountain.

It is not easy to hear the resonant pulse of the universe in the heart of humanity. The flow of information from the ancient genetic code has a lot of force, it makes a lot of noise, it does not let you hear. Only in some privileged instants do we come to hear the divine butterfly beating its wings, rippling the waters of life.

I approach this “*gen-ethical* key of transfiguration of the Word in the heart of humanity” with difficulty. I speak of “sacrificial transfiguration” and of “the divine butterfly beating its wings” above the waters of life, but these poetic-mystical forms of language only say something of what is concealed in that saying something. What *is* it that is concealed? I would say that it is a “sacred operator” who, like a catalytic molecule, presides over the operations of the Work.

Molecule of transfiguration!

The *gen-ethical* key of life is not an Idea (although we write the word with a capital I) but a “symbolic operator” of Language, a molecule-bridge, a “key” of transfiguration. Molecules like DNA or haemoglobin (Hb) are something more than molecules in terms of organic chemistry; their structural configuration is something like the symbolic architecture of a gothic cathedral, an analogous resonance between the spirit and the matter.

Amid the great material and spiritual transformations of the world today, when modern humans have been exposed to the elements by the break of the cosmic barrier and living water no longer springs forth to slake the thirst, the star that guides the walker to the fountain of life is a new “Mother-molecule.”

A messenger-molecule?

So far we have known the line of genetic transmission from parents to children (messenger DNA and RNA) and the current of cultural and spiritual tradition of civilizations, peoples and races of the earth. We know the hereditary patrimony of the human of the fourth kingdom (from carbon chemistry), their genetic, linguistic, cultural code. But here at the end of a great cosmogonic-historical cycle, we find ourselves with a hereditary patrimony that is seriously damaged. Due to the deterioration of life on earth, there is a spiritual emptying of the institutions, degradation of sacred functions of humanity. Although it is true that we hold in our hands the gospel of science and the power of technology, we cannot rebuild the Temple with these forces alone.

The fourth age of the world is reaching its end. The social plasma taken to an extreme temperature disintegrates the compounds of life. The night of time appears endless, but before the dawn, the entering light puts its seal on the dark matter.

Heralding signs.

The alchemist masters,
as a sign of perfection of the Work,
saw the Star of the wise, *compos-stella*,
appear over the compound.

We, the children of science and technology,
as a sign of transfiguration of the Word,

see the butterfly of symmetry appear
beating its wings over the de-stabilized matter of the world.

I will stop here: thought has stopped me. I realize that what I am trying to say does not find “forms” of saying. However, one way or another, I make reference to “traces” of the sacred in the molecules of life. How do I know? I don’t know: I sense it. The profound sense says what thought cannot say. Another instrument, another human physiology, explores the newly-opened path.

At the frontier of time

a new molecule is born: social matter

We sense a new beginning, like when “the earth was formless and empty, darkness was over the surface of the deep.” It is not really social time but cosmogonic time. Once again “in the beginning was chaos.” When historical time seems suspended, when the ancient pact with nature has been broken, when the stability of social order is replaced with the dynamic of uncertainty, when the chemical clocks of life themselves show a different time, in that “fracture of time” we begin to hear the soft beating of the wings of the divine butterfly over the waters of life. Once again, as in ancient myths, Order emerging from Chaos.

It is not that we are lacking something. We have it all, but everything is out of place and out of measure. We no longer have the illusion of transforming the world; we only want to hear the prelude of creation of the world. And when we manage to penetrate the way of meaning that precedes the dawn we realize that the *rhythm* of the Word prefigures the chemistry of life; it puts all the things back in their place.

The key for deciphering the social organization of the coming world is not a new social doctrine or a new theology of the Word. The key is the “resonance” of the Word in the de-stabilized matter of humanity.

What *is* this “resonance”? Is it a new state of the matter, a new form of energy, a new force? I call it “social-matter.” It is a very scarce resource. Like oil, uranium, gold, precious stones and other “noble” materials, “social-matter” is being made, with great effort and sacrifice, in the melting pot of the deep earth. It is the “social vestment” of the Word, a dress that is made in its honour (as the Psalmist might say) by the men and women who make up the spiritual vanguard of the world.

What *is* the word, the function, the work of this spiritual vanguard that today is ahead of the political vanguard? What is its “place” in the world?

The mystical vanguard has been transferred, by gen-*ethical* transposition, from the monastic cell to the alchemist’s forge, to make with its own human matter the social-matter of the Word. The higher dimension in the hierarchy of functions of the Tree of

Life. “Vanguard of the vanguard,” as Che Guevara used to call those in the school of the Bolivian jungle who could graduate not only as revolutionaries but also as “men.”

It is a question of responding with the whole body, with all the functions of human life to the convening power of the Word. Such a response goes beyond all political philosophy and all revolutionary doctrine.

Many, who have a lot of theory about revolution, do not make the revolution.

A few, who do not have any theory about the revolution, make the revolution.

Today we are beyond (or perhaps closer to) the historical horizon of the social revolutions. Social time, inasmuch as it is essentially social, has reached its end; we have lost the “social war.” The protagonists who measure their forces in the cosmogonic forces of the modern world are “others.”

The strong are inside
the weak outside.

I Ching, 28

A precise description from the book of mutations of the time of cyclical catastrophe that we are living in. What is the essential root of this catastrophe? Is it the power of imperialism that has become increasingly stronger through its own will of dominance, or is it the people of the earth themselves who have become increasingly weaker on losing their cosmic soul? When the essential is lost, the inner clock of life stops, and social time ends.

The ultimate is for an idea to disappear as idea to become a thing among things.³

Nonetheless, in today’s time, a time of cosmogonic catastrophe, not only have we lost the cosmic soul, not only do ideas disappear to become things among things, but we have also lost the “social-matter,” the tie of material-social resonance (not only institutional-symbolic) of humans with humans. Where is your brother? No one answers.

³ Jean Baudrillard, *El crimen perfecto*, Barcelona, Anagrama, 1996.

We know the “social contract,” the political organization of nations, the technical organization of the social fabric, the religious codes that govern public morality.... but we do not know the nature of that flow of human inter-action that we call “social” and from the very functioning of which (“social justice”) the life and death of the “Social Body” depends.

From the ancient social order founded on a “rational mechanics” of legal regulations, economic models, social norms, we pass to an organic Body of “lighting” of social-matter, in the force field of which the “social bond” changes nature.

What is “social-matter”?

Social-matter is something more than what we call social relationships, social, rights, social solidarity, social justice, social economics: it is another *state* of human matter, another *chemistry* of life, another *meaning* of history. Social-matter is “alchemical gold”: transfiguration of the “heavy metals” in the secret laboratory of human physiology. But here there is a key of transmutation of the elements that is beyond the vulgar manufacturers of metallic gold and which only the artisans of the Work know. The alchemists said, “To obtain gold you have to have gold. “The Gospel says, “Whoever has will be given more; whoever does not have, even what they have will be taken from them.” These are rules of art.

Today, in a social time where “the strong are inside and the weak outside,” the *gen-ethical* vanguard is ahead of the political vanguard.

The cycle of the elements of the fourth kingdom has been broken (the logic of the organic chemistry of carbon —C: of four valencies—) and we anticipate the creation of a “fifth element” that catalyses the social transformations of the coming world. This “fifth element” comes by the hand of a *gen-ethical* vanguard.

Gen-ethical vanguard: vanguard of the Vanguard?

There is an urgency of the hour, and such “urgency” explains many things that would not have happened in more peaceful times, of less social turbulence. I refer to the sacrificial mission of the vanguard. The social-political vanguard of the 1960s was sacrificed: the “strong” won the war and imposed their model of world domination. But in the hour of greatest danger, when life on earth is threatened and humanity has been

touched by death, because of irreparable damage to the genetic patrimony, Life, to save life, calls in the genetic “reserve” of life itself (that “genetic spirit of the people,” as Herder would say) that is a kind of scapegoat at the altar of collective sacrifice. In other words, because this is how I feel it, it is as if the withdrawal of the vanguard from the first sacrifice *hastened* the action of the reserve vanguard: but no longer by choice but by destiny. I say that in the planetary context where the “strong” prevail, the social-magnetic field itself “hastens” (by “mass implosion,” as Baudrillard might say) the expansive-action of the second sacrificial vanguard. Who are the protagonists of this libertarian in-action unleashed at subatomic levels of matter and which seldom come to be registered in the light of the consciousness?

We are *all* today prot-agonists, the “strong” and the “weak,” of a human and cosmic drama while we play “without libretto” on the great stage of the modern world. The sacred violence of the radiation of the Word on the human matter is such that *before* “Choosing” the path of liberation “we are chosen” (called) for sacrifice. When the time has come for “another destiny,” the enigmatic logic of destiny does not ask about human time; it does not ask if it is prepared to renew its genetic vestment. At that time of break of symmetry of the system millions of human beings (“strong” and “weak”) are “hastened” to the wheel of extreme experience without the slightest advance warning that they are going to meet with the bull.

However, it is not all like that. Not all of today’s vanguard is a vanguard of sacrificial destiny. There is a “vanguard of the vanguard” that in hard times, “when the strong are inside and the weak outside,” withdraws to the “artisan’s workshop” (“social ribosome,” by analogy to the ribosome of the biological cell) to assemble there the social values in the great chain of transmission of goods of life and prepare the new bridge-molecule that is to serve as *gen-ethical* support to the social chemistry of the fifth kingdom.

**FROM POLITICAL PHILOSOPHY TO SOCIAL
CHEMISTRY**

Turn of force in the heart of the people

The main beam of the roof of the house bears too much weight and bends in the middle. The strong who are inside accumulated more and more power, but they are not the power; they cannot sustain by their own means the power they have accumulated.

Dangerous time. There is too much power accumulated in the world today: atomic power, financial power, power of knowledge, power of seduction, power of despair... The main beam is strong in the centre but weak at the ends: at the beginning because of the lack of fundamental principles rooted in life, at the end because of the lack of signs of destiny for humanity. But what has been lost in the framework of power of the modern world for our own house to have been left unsupported?

What has been lost
is the psalm that sustained the main beam.

The politicians, the economists, the philosophers, the technicians do not know this, but the heralding poets do. León Felipe, a Spanish Republican poet exiled to Mexico after the Spanish Civil War, in his *Antología rota*, sings this social catastrophe in his mystical poem “The fugitive psalm.”

The old main beam that suddenly fell down,
was held up by a psalm...

How can something as subtle as a “psalm” hold up the main beam of the house of humanity? It is not the poem, it is the vibration of the Word, which like the invisible butterfly’s beating wings leaves its mark-sustenance on the waters of life. If such a volatile thing ceases to beat its wings, what appears strong comes crashing down.

...and if the psalm breaks, the law breaks.

The “key” that sustains the functional unity of the organic Body of human society is not political ideology, religious creed, computer code, but rather the vibratory “note” of resonance of the Word in the molecules of life. Such a living resonance, that messenger-butterfly, that psalm-sustenance, has been lost. The “fugitive psalm” has been replaced with omnipresent “information.”

The psalm sustained the dome...
and when the psalm fell down
war came.

It is the “end” of our recognition as children of the same Mother. We have lost the sense of belonging in the same Body. We are missing the “key” of trans-mission that joins all the languages in the truth of the same Language. We no longer understand each other. The divine butterfly has flown to heaven.

Until very recently, before the dome fell, we could still recognize our companion, friend, comrade, father, mother, brother, by their image, history, DNA, ideology, the name of the club, church or town. Today, this sense of group belonging has been lost; the masks have fallen, the institutions have lost their soul, the temples have been left empty. The new vibratory code of the Imploding Human Galaxy has broken the symmetry of the old identity. This way of anti-meaning separates those that are joined and joins those who are separated. Furthermore, we are entering an intermediate state of “being without belonging.”

It is precisely in this “inter-mediate” state, in the “elements” of an unsupported house, “amid” this fissure that tears the curtain of the temple and splits the matter of the atom, it is precisely in this new place of humanity in the world that we can hear again the divine butterfly beating its wings on the waters of life. The song of the “fugitive psalm” returns.

But the psalm is still standing.
It left the temples, as we left the tribe,
when the roof and the dome fell in
and the sword and rancour were raised.

“The psalm is still standing”: the fire has been lit again in the house of man. But how does this psalm, this fire, “return”?

Hear it... Look at it...
It comes howling in the black gust of all the winds
along all the paths of the Earth.

We have been exposed to this “black gust of all the winds.”

Lord! Lord! Which way is out?

We no longer live in a stone house that withstands the storm. Our body is different. Our molecular architecture collapses within, and without realizing it we are outside. We move, we live and we hide our being in a social Body whose face we cannot quite recognize; we only perceive its rhythm, not its form. Furthermore, all the “forms” of language with which we attempt to represent the qualitative change in the organization of the world—whether we speak of globalization of the markets, the planetary computer network, hegemony of political power—all these “forms” of representation of the social-global conceal the face of the new body. We cannot look at ourselves in the mirror, because there is no such mirror. In other words, the theoretical framework that until very recently allowed us to “represent” the image of a world enclosed in the hermetic circle of matter can no longer house in its semantic core the “key” that explains the profound organic transformation that we are experiencing today, because the very rhythm of the Social Transfiguration of the Word has made the framework explode.

Which way is out?

The fact is that we are already out! We are not in the same body, in the same world, in the same framework. The sacred fire of the heart of the matter is now burning: it is a “different matter” (“social-matter.”) What is the challenge?

To sustain the flame!

So that we can return Home.

So that the temple, the school, the square, the market, the hospital... come together again in the same fire of the Hearth.

So that all of us, re-United in the heart of the people, can sing the same Psalm.

Sustain the flame!

So that the life does not go out.

It is a great challenge. Because it is no longer a question of political philosophy or mystical poetry but social chemistry. It is not a question of proclaiming a new faith, a new ideal, a new thinking. It is a question of creating a new matter: social-matter.

The gen-*ethical* vanguard is one step ahead of social forms

We are beginning to consecrate life after having lost it.

The vanguard of the vanguard emerges today as a “prot-agonist” in the heroic feat of creation of the “social-matter” of the coming world.

The turn of force places life itself above the historical valuations of life. As early as 1920 Ortega y Gasset had sensed the coming of a new vital sensibility. “We have lived for religion, for science, for morality, for the economy; we have even lived to serve the phantasm of art and of pleasure; the only thing we have not attempted to live deliberately for is life.”⁴ And if we asked life why life lives, we would have to reply like Meister Eckhart, “I live to live, without a why.”

I see in the younger generations an irresistible impulse to put their lives at stake, to risk them, lose them: “without a why.” The young have put something as essential as life at stake in a world that has been closed to the goods of life. Without knowing it, they are aiming for a “new dimension of life” (Omar Lazarte). It is not a question of a new philosophy of life but of a “physiology” of anticipation to which an agonal transformation of life itself is essential. In that “agonal trans-figuration” the vanguard of vanguard heralds the new life experienced with own life. It is herald-and-sacrificial/experiment at the same time: a prot-agonist of the coming world. The great Ortega y Gasset glimpsed something of that cosmic physiology of anticipation in the 1920s. “Bliss [...] has distinct biological features, and on the day, not perhaps so far distant as the reader thinks, when a general science of biology is constructed, in which current biology will be only a section, the fauna and physiology of heaven will be defined and studied biologically, as comprising one of so many “possible” forms of life.”⁵

I would like to say something about this “laboratory” of gestation of vital values, this “workshop” of the vanguard of the vanguard, albeit only by way of an approach to the sacred science of life.

⁴ José Ortega y Gasset, *El tema de nuestro tiempo*, Madrid, Revista de Occidente, 1923.

⁵ Idem.

The “missing social link” (“fugitive psalm”) can no longer be recovered by the play of the same social and political forces that have led to the fragmentation of the Body, but through a totally new “binding force,” a convening fire that gathers scattered human values together in the new *state* of the matter that we identify symbolically as social-matter. This “social-matter” is something like the social-vestments (“body of fire”) of the Word. I have the impression that the “noblest” part of human matter that we have used for centuries to construct our social institutions and spiritual organizations is being transferred to a level of ultra-energy that is beyond our everyday gaze, leaving empty organisms on the earth, butterflies that have flown. A *gen-ethical* gap, a vibratory fracture between worlds. We no longer speak the same language, we no longer have the same body, nor do we vibrate with the same matter.

With a profound gaze we can make out, on the horizon of the dark night of history, the first light of an ultrasocial Word emerging through the sacrificial transfiguration of humanity. And the question arises: how is the matter of the Work lit?

Until now we had not asked this question. It was not for us, it was not humanity’s job. We only saw the power of transfiguration in the beauty of the rose (Gloria Dei) and in the luminous face of the Lord.

In the eyes of the Lord, Arjuna exclaims:

“Splendour of a thousand suns
shining in the sky at the same time!”

And in the Gospel we read:

“His face shone like the sun,
and his clothes became as white as the light.”

(Matthew 17:2).

These beautiful poetic-mystical forms of language stand guard, behind a thick symbolic veil, over the power of transfiguration of the sacred fire of Life, but we no longer know what they want to tell us.

We no longer see the Lord’s face of fire:

only the Fire remains
as power of transfiguration of the world.

What is the chemistry of this proto-matter that burns in the heart of humanity?

Man shall not live from proteins alone.

The challenge for the coming generations is immense. We have lost the original blueprints of the architecture of the Temple. Scientists, philosophers, educators and governors do not know how to handle the tremendous power that has been released in the world. The theoretical framework that they had to handle the force has exploded in their hands. Furthermore, the vanguard of the social revolution stumbles on the revolutionary fire of the masses that it cannot handle either, because it is the explosion of a revolution without theory of revolution.

The vanguard is different.

But where is the *gen-ethical* vanguard that enters as a human element into the great work of Social Transfiguration of the Word? It is not there: it has retreated.

It is the vanguard of the vanguard:
which in giving itself retreats.

It plants the distilled seed of life in fertile land:

the matter of the wise,
the spiritual power of the sacrifice.

Primo-gene: a dark force greets the newborn

I look to the sky: the cosmic clock shows a different time.

The Magi of Orient had recognized the sign: the Star heralded a new birth in the ages of the world. But Herod called on the forces of the underworld to annihilate the newborn child. Today, at the end of another cosmogonic cycle, the same “primordial Gene” is lodged in the matrix of the Mother-earth. And the same archetypal war is unleashed.

In our time of strong contrasts of light and shadow, many sense what few glimpse. I read in the Spanish newspaper *Las Provincias* (2 November 1993) an article that catches my attention: “Something is being born.” A. Gil Terrón writes: “I refer to this old world that is dying. Something is going to happen. You can breathe it in the air.”

Something “has already been born.” We are already living, moving and being in a new Body of fire, a furnace of atomic “fusion” of elements of heaven and hell. Something has broken in our old physical body; it is the drama of a new birth. Why “drama”? Because we are travelling to the stars without leaving home.

We are beginning to discover the rhythm, the pulse, the currents of this cosmic physiology that anticipates evolutionary genetics and the philosophy of history. There is no science of the scholars of the earth that can pull back the veil that hides the primordial gesture of the giving of life, an action of the Word that in giving the “Primo-gene” retreats.

There is no human understanding that can access this (more than human) “mystery” of trans-figuration of the matter of the world. We lack the “theory” to interpret the movement of the deep waters of life and we lack a “prophetic eye” to glimpse the destiny of humanity. Not metaphysics, religion, science, technology... none of the human powers that dominate the world give us the key to penetrate the mysteries of the future. They are stone tablets written on just one side. But the tablets that Moses received were written “on both sides” (Exodus 32:15), and the book that guards the secrets of life in a “book written within and on the backside, sealed with seven seals” (Revelation 5:1). It is not easy to access those “tablets” nor to read that “book.” Nonetheless, the heart senses what is beyond understanding.

This (more than human) “Primo-gene”
now vibrates in the bowels
of human-matter.

A new Gen-*ethical* key orders the social-matter of the world, a new geometry of life. An “illumination” and a “war.”

Today, like yesterday, as always, Light confronts Darkness. It is not simply a question of ideological war, a dialectic struggle between metaphysical principles, combat between archetypal gods, but a clash/resonance of light/matter in the inter-body (in the form of collision of particle-wave in the great accelerators): vibratory fracture, matter/antimatter, creation and destruction of worlds, the power of the Word that disintegrates-and-illuminates. In other words, the gen-*ethical* key of transfiguration of the Word in the human heart transcends (incorporating into a greater body) the ancient line of transmission of DNA that founds the material inheritance of the children of the earth.

Biotechnology has succeeded in creating “transgenic animals,” which through the implantation of human genes produce “human” protein molecules which are used to cure human diseases. And the question arises: is it possible, through the implantation of a “divine gene” in the human genome, to create a new breed of “transgenic humans” who can ensure the trans-mission of a divine/human inheritance for “more life”? Who can celebrate this theurgical “bond” between the spirit and the matter? How is the Work done of this invisible ray that “touches” matter and transfigures it into a seed of life? And what *is* that matter?

The Lord says in the *Bhagavad Gita*:

This Universe the womb is where I plant
Seed of all lives!

But let us not get ahead of ourselves. Herod knew well that the newborn Christian-ferment (Primo-gene) was going to ferment the social mass of the kingdom and dethrone his reign, and he ordered the killing of *all* the newborns. But the firstborn had retreated to the Desert. Today, in another turn of time, in another round of the stars, in the Same foundational hour of return of the light, the new Herods of the earth, to preserve the

kingdom of the ancient gods of money and power, have once again ordered the “sacrifice of the innocent” (using the powerful underground forces hidden in the human heart).

The Primo-gene was (*is*) dangerous: subversive, in modern terms. But neither the old Herod nor the modern Herods could annihilate the root-principle of the Word that moves the genetic machinery of life. Where is the vanguard of the vanguard today? It is not here: it has retreated to the desert.

In terms of philosophy of history I ask myself: could we imagine a Christianity without Herod?

It is a question that the logic of linear time cannot answer. Herod, as the personification of the cosmogonic force of disintegration of forms had (has) to do “what he has to do” (“What you are about to do, do it quickly”; John 13:27), that power has its own function in the drama that gods and demons play out on the great social stage of *gen-ethical* transfiguration of life. It is the hidden side of the law, the dark face of the *logos*. Our rationalist vision of the world, our theology of a creative god, our *logos*-intellect that can only read the visible face of the tablets of the Law, such intellectual reductionism has hidden from us the “double movement” of the Force that creates and destroys the worlds.

In the ancient sign of the time, in the territorial kingdom of four dimensions, in the human physiology centred on carbon chemistry, the very structure of the rational mind only made possible the reading of “one” of the sides of the book of the Law (the side illuminated by Apollo), with the “other” remaining hidden in the mystery of the unknown (Heidegger’s merit is to have revealed this “oblivion of the self” in the historical development of western metaphysical thought). Today, in the cosmic age that is beginning, one of great planetary transformations and critical fluctuations of matter under the impact of “hurricane Herod,” on the crest of this wave of creation/destruction, territorial humans are experiencing in their interbody a qualitative leap in the hierarchical order of life functions, a leap from the dialectics of the rational mind to the reversibility of values of thinking/feeling by analogy. The human of the fifth kingdom (who has come too soon) begins to *hear* (even before understanding) the counterpoint rhythm of the law and to *sense* (before seeing) the unconcealable “transparency of evil” (Baudrillard) behind the seductive veil of the radiant forms of life.

With the opening of the “first seal” (intuitive revelation of modern science and atomic explosion) the theoretical framework that sustained (and to a certain extent legitimized) the rational image of the world broke. Today the powers that govern the world are “different,” all the earth is occupied and humans have been exiled in their own homes.

Time to reflect in time of exile.

I remember: we didn’t want an anonymous, faceless society; we wanted a human society, with a human face that shone like the sun and a human heart that beat like the morning star. We chose as a flag the ideal of human spiritual transcendence and we set in march the social revolution that would transform the world. We wanted to revert the dark forces of history and transfigure the dark social fabric into vestments of light. But soon we had to realize that the castles of sand that we had built on the beach in boom times collapsed on the impact of the strong wind that blew from the desert; there was an excess of ideal, of metaphysics of metaphysics, of development within the revolution. There lacked ground. And we realized that instead of going higher, we had to descend “lower,” in search of a firm rock that would serve as a basis, an unshakeable foundation to build the temple. On our journey of descent in search of a foundation, instead of firm ground we found a bottomless abyss.

There was no way out.

not through the ideals of the soul
nor through the abyss of existence.

At this critical point where the life that has been touched by death calls to life, another force intervenes that belongs to neither life nor death.

Theurgy of transfiguration

We are entering unexplored terrain: we ask about the law of reversion of the Force.

By “theurgy” I refer, one way or another and with different forms of language, to the power of transfiguration of the Word.

His face shone like the sun
and his clothes became as white as the light”
(Matthew 17:1,2).

The question is: how does he do it?

I will stand there before you by the rock at
Horeb.
Strike the rock, and water will come out of it
for the people to drink.
(Exodus, 17:5,6)

Yes, but how does he do it?

Spiritual tradition presents these events to us as forms of power of divine Will, as a principle of action of the creative Word. In Egypt Moses “raises his staff, strikes the waters of the river... and all the water turns to blood...” “But the magicians of the Pharaoh did the same things by their secret arts” (Exodus 7:19,22). Is it the same magic, the same power?

Through the power of technology, modern magicians can also produce transgenic animals and cloned humans. Is it Moses’s priestly power, or the secret arts of the Pharaoh’s magicians?

Can the humans of our time take in their hands that “theurgical power” that appears reserved to gods and magicians? In an age of the depletion of energy reserves we come to realize that there is a “missing link” in the chain of *gen-ethical* trans-mission between heaven and earth: the “symbolic operator” is missing who transfers the genic potential of the Word to *energ-ethical* molecules of human life. In other words, the theurgical power of Transfiguration remains hidden from the human gaze behind the thick veil imposed by the will to power of technology.

This symbolic operator is the “half-closed hand” of the humans who anticipated the end of the current historical cycle. It is not the human who carries the rod (straight line) but the staff (curved at the end). Once again the “staff,” as in the hand of Moses, like the “curve” of space-time in Einstein’s universe. A new geometry of life. We are no longer in the ideal sphere of a metaphysics of the self but in the material terrain of a physics of doing. We are in the place of the movement of the human hand; a half-closed hand that contains the force in the critical point between action and in-action, between the idea that is ahead of the form and the form that refuses to be enclosed in the form.

Until 1953, when James D. Watson and Francis Crick published the model of the DNA double helix, we did not have points of support in the life sciences to articulate in a scientific-experimental framework the intuitive signs that were coming along the path of mystical experience. But here suddenly there unfolded before our eyes a completely new field of cosmogonic theurgy.

We saw how the DNA molecule, which holds the genetic material of life codified in mathematical language, was transfigured into silky hair and a beating heart.

And we wondered: how does it do it?

When I was able to make a symbolic reading of the transitional steps in the path of transcription and translation of the genetic code I came to realize that there was a universal pattern of “genesis,” with general laws of message and messenger which, by analogous transposition, could be read in the biological, cosmological and sociological order: the act of creation is the same, the matter is different. The “Let there be light” of the biblical Genesis resonates in our inner ear as a primordial sound of the Word that organizes the social-matter of the world. “God formed the man of dust from the ground and breathed into his nostrils the breath of life” (Genesis 2:7). The same originary principle of action moves the genetic machinery but the “matter” is different. It is no longer the “clay” “(primordial Mother) or the “coats of skin” with which God dressed man and woman when they left paradise, but proteins and nucleic acids.

Today, as we cross the time barrier, when the temple of stone has collapsed and the house of humanity has been left unsupported, the guiding sign is not a new vision of the world but a *gen-ethical* con-figuration of matter: social-matter. This “molecule” that

carries social energy is the bond of resonance that sustains the social chemistry of the unified body of the coming humanity, just as the oxygen-carrying haemoglobin (Hb) molecule sustains our physical body's breathing and life.

Social-matter is the messenger DNA of the social body. I say that it is a "molecule." But is it only a molecule? No, it is also a person.

The vanguard that had retreated returns transfigured. "I will return like a shower of roses," St. Thérèse of Lisieux promises from her pain. "I will return and I will be millions," proclaims Eva Perón from the revolutionary stand. They no longer come as people, they come as "tongues of fire," as "messenger molecules," as "social catalysts." What do they come for?

The vanguard of the vanguard comes to be "re-Joined" with the social-matter created by the people to "participate-with" the people in the great work of Social Transfiguration of the Word, and to re-build-with the Word the social Temple of the people. This participatory-action of the human-with the Word is *theurgy of participation*.

Theurgy of participation: we move ahead to a new dimension of human action (action/inaction), a new sense of effort, a new direction of the current of life.

Social Transfiguration of the Word is not a utopia; it is a creation. It is not only "social reform," "social contract," "social revolution"; it is genesis of the world (creation/destruction, as in the cosmos). It is not only the Word of the Verbum, not only human effort; it is integrity of the Work, truth of the Verb made social-matter in human hands. Let us not get ahead of ourselves in wanting to think what is unthinkable. Let us let the power of the Word, in the moment when we decide to take it in our hands, tell us what it wants to say. And when we are ready to listen to what it wants to tell us, we realize that it does not tell us a thing. The very force of the hand tells us everything. In other words, we access the meaning of the self not through the philosophy of ideas but through the mysticism of participation.

On our long march in search of meaning the *logos* of life no longer speaks to us through the philosophies of the Being or Not-Being; it speaks to us through the symbolic geometry of the Mother Tongue. The task that lies ahead, both in cosmology and in

molecular genetics and social chemistry, is to decipher the sacred (Divine/human) code of that Tongue.

We are beginning to glimpse the symbolic *Ark*hitecture of a social Temple that is ahead of the organic forms of the peoples of the earth. It is no longer a temple of stone, nor a political society. It is the total body of unified humanity, with its own functions and organs, its own social chemistry of trans-mission of meaning, its own circulation of goods of life.

**MOTHER-FUNCTIONS IN
THE COSMIC PHYSIOLOGY OF LIFE**

Body of Social Transfiguration

We are no longer here in the platonic world of archetypal ideas, nor in the realm of a nature transfigured by romantic poetry, nor in the social body of historical materialism. We do not have a theoretical model to represent the dynamic geometry of a new social body that operates as an inter-mediary of transfiguration between the elemental forces that ascend from the dark bowels of the earth and the wisdom of heaven that descends on the human and the world like fresh morning dew.

What is the nature of this social body that operates as an inter-mediary between Heaven and Earth and which *is*, at the same time, my own individual physical body, my own spinal column as magnetic channel between the lowest centres of human nature and the highest peaks of intelligence and love? What is the chemical structure of this body? It is a flame that burns upwards; its *gen-ethical* axis has turned from the horizontal axis of historical time to the vertical axis of life functions. “From the movement of the water, which tends to occupy the lowest places, to the force of the fire that pushes upwards,” to quote the *I Ching*. What is humanity’s position amid this fluctuation of cosmic forces?

It is a question of making contact (through spiritual resonance) with the vibration of the Mother-functions of a unified body: the integration of the individual body and the social body in the same organic physiology of the Work. In this body of “ascent” (or ascension of humanity in body) material and spiritual values, the fire of the soul and the forces of the earth, individual identity and social good, all these values which are found separate in a fragmented body at a low temperature, at the solar temperature of transfiguration of the Word, are re-united in the same flame of an ascending unified body.

Today we are living a crisis of “body,” no longer just a crisis of a “disillusioned soul,” as Ortega y Gasset thought in the 1920s. We live in a time when it is no longer possible to realize the life ideal of the “founding fathers.” And the young know it, not because they have learned it along the path of philosophy of history, but because the “body” knows it. And when the body knows that it is not possible to live the life ideal, the body turns against the body with social autoimmune diseases. Only the ever-living sacred fire (“with measures of it kindling, and measures of it going out,” Heraclitus’s fragment 30), only this fire of transfiguration of life can give Life to life.

We are beginning to hear in our hearts the rhythm, the beat of nascent functions that want to become “organs” of a new body of transfiguration. When I ask about the “form” of this mother-idea that seeks to be in-vested with the vestments of social life I do not get an answer. The *logos* of the question goes back on itself to the listening of the Tongue in which the Mother-functions speak.

Mother Functions: words of a forgotten tongue

And oblivion is not only a metaphysical oblivion (“oblivion of the Self”): it is *gen-ethical* oblivion (oblivion of the primordial Gene that pro-nounces Life). It is the price of the “fall” (in theological terms), the price of “experience” (in terms of evolutionary genetics). The molecules of life have lost the memory of the sacred. In short, the *matter* of the physical body has become opaque to the passing of light, the cosmic *medium* in which we move, live and exist imposes its *measure* on our vision of the world. “The medium is the message,” as Marshall McLuhan says.

But “oblivion” has a limit, the “night” of the soul has a limit, the “weight” of the world has a limit. What is this limit? The break of symmetry of the matter and the return of the light: a new pattern of cosmic resonance that con-figures completely new human functions.

The “key” of the new sign of the time is not deciphered by the “prophetic word that is to come” but by the *gen-ethical* break that has already come. Millions of social, political and religious forms collapse from within; millions of physical bodies are no longer a dwelling for humans. From a superficial perspective nothing seems to have changed, in fact, everything seems better: the development of science and technology, global markets, social democracy, a cultural spiritual exchange that reaches every corner of the world. But from a deeper perspective the scenario is different. Yes, everything works, but it is “infected with illusion” (E. M. Forster). Yes, the river of life follows its course along the paths of time, but the land is desolate and the human soul disillusioned. We see the architecture of modern temples, but we do not see the Temple. We see the palace of justice and multitudes clamouring for justice, but we do not know the “just word,” the “just weight,” the “just measure.” We see the parade of information on computer screens in schools and university research laboratories, but we cannot hear the teaching of the Mother Tongue. We see the results of economic power and the circulation of the wealth of the nations, but human labour escapes from our hands. We have conquered the Earth, we have dominated the elementary forces of nature, we have laid a bridge to the stars. We have lost the vision of God (*clara visa Deo*).

What is the task that awaits us? Will we have to return to the “essences,” to the rational judgment of “truth,” “justice,” “good”? Will we have to bend the ear to mystical

poetry, or return the gaze to the paradoxes of science? Or will we have to abandon at the same time the intellectual rationality of the West and the spiritual tradition of the East to lend an ear to the wisdom of a de-stabilized body that speaks to us in a “well-tempered key” of newborn molecules? Once again we are left without a language to answer these questions. We have sought to explain to humanity with philosophy, science, biblical genesis, the theory of evolution. Today we find ourselves with an originary coming that seeks its place in the world.

Who is this unknown messenger
who before calling at the door
has already entered the house?

It is a “pro-gene,”
a “primordial fire,”
a “resonance of transfiguration.”

It is the vanguard of Life within my own life; it is not an eidetic vanguard (of novice ideas) but a gen-*ethical* vanguard of Mother functions.

Route of trans-mission

It is the question about the path, about the geometry of Trans-figuration, about the march of the Messengers. I ask about the winged Mercury, about the king's messenger, about the guardian of the seals of the book of life, about the boatman who crosses the river, about the messenger molecules in the passages of transcription and translation of the genetic code.

I ask about

Message-and-messenger

Gen-ethical Trans-mission: one of most enigmatic Mother-functions in the eyes of intelligence.

It is possible to transmit eye colour from parents to children, it is possible to transmit information in real time through mass multimedia, it is possible to transmit the HIV virus in infected blood, it is possible to transmit knowledge with words, books, art, a trade... But can truth be transmitted?

We are told that there is an inheritance of the flesh and an inheritance of the spirit, that there are gifts of the soul and goods of life, that there is the truth of the bread and the truth of the stones. We are told that the living word is transmitted from generation to generation by oral tradition, by direct in-person teaching, from master to disciple. But what happens when the masters retreat? Where does the light of heaven come from when the night falls on the world and the strong wind blows from the desert? We are told that the spiritual tradition of humanity is not interrupted, that at most it is hidden in the darkness of a historical time to return in another cycle of entry of light. But what is the meaning of this retreat of the light?

The Message is given to the messenger
in the instant of the Retreat.

In other words, we are obliged to reformulate the question about the "route" of Trans-mission with another, more originary question, namely the "movement" of Trans-figuration. This turn from the "eidetic" concept of the Self to the "*gen-ethical*" configuration of Life marks the turning point of all the values in human hearts.

In this cosmogonic movement
of rotation of signs
in which we move, live and exist today,

the *logos* of the Idea (mathematical idea of history)
gives way to the con-figuring force
of the Word (geometry of the Work).

In the theogonic language of the Gospel of John we would say: “The Word was made flesh and dwelt among us.” In the genetic language of molecular biology we would say: DNA was transcribed in messenger RNA and through translation in the cellular ribosome it was made flesh among us. And in the language of social chemistry we would ourselves be the human force of participation in the divine act of creation of the world, as messengers of the Word.

Messenger-Being of the Word:

We are no longer here on the metaphysical terrain
of ontological categories,
but on the route of gen-*ethical* forks
of the Tree of Life.

Messenger-Being means “messenger molecule-being,” like messenger RNA, ribosomal RNA, haemoglobin, because it is the “rotation” of the molecular structure over itself that determines the “messenger” function: a cosmic hierarchy (Mother-function). But why messenger-“molecule” and not priest-“messenger,” master-“messenger,” prophet-“messenger,” media journalist-“messenger”? Simply because the habit does not make the monk, the investiture of the official is not the vestment of the Word, the idea of the truth is not the incarnate truth.

In the first movement of genetic transcription, the long, thin DNA double helix molecule becomes a single-fibre RNA messenger molecule. Who intervenes in this phase transition? A polymerase RNA “enzyme” that joins at the precise site of the DNA to begin the synthesis of the messenger molecule. And how does this “enzyme” and other enzymes operate? It operates by catalytic action, it intervenes in the action without being destroyed in the action, it speeds up a biochemical reaction and at the end of the reaction the catalysing molecule returns to the same form it had at the beginning. It is precisely this

movement over itself, which in molecular genetics terms is called “enzymatic folding,” which determines the specific function of each enzymatic protein. In other words, it is not only the mathematical code of the molecule in which the action is triggered but the “folding” of said code in a geometric figure charged with meaning that pro-vokes⁶ the primordial “gesture” of transfiguration. On reaching this point we realize that the secret language of nature, the creative action of humans and the “works and the days” of the gods in the great cosmogonies guarded by tradition are so many other “forms” of the same sacred Language, the Mother-function that we have lost and which we are beginning to recover from the hands of those messengers that speak that Tongue and who give us the living word in the instant of the retreat.

⁶ Muñoz Soler often hyphenizes Spanish words with the Latin root “vocar” (“To call”), such as “convocar” (convene, literally “to call together”) and “provocar” (to cause, to “call forth”) to emphasise the “calling” aspect of these words.

The turn of the force reveals the meaning of the work

Turn of force? What kind of force, what kind of turn? A revolution within the revolution? A change of the social map of the world? The “El Niño” current in the deep waters of humanity, altering the spiritual climate of the planet?

From the heart of the matter,
a new wave of meaning
marks the geometry of the path.

We can no longer continue to work in a straight line. Not biological conception of the world (grow and multiply and people the earth), nor social Darwinism (selection of the fittest for market technology). Not spiritual idealism (renouncing the world to save the soul), nor historical materialism (negating heaven’s gifts to worship earthly gods).

Not philosophy of the Self nor philosophy of the None-self.

The break of historical symmetry of the modern world. Gen-*ethical* gap.

Something “new” has been born in the human soul. We cannot represent that “something” with the figures of language that we have hitherto used to name things, because the form of current thought has exploded. Thought (and non-thought) are no longer the right tool to ask about life, because in times of human penury, Life itself, hidden in the root of thought, is ahead of thought transfigured in resonances of a profound feeling. Nonetheless, how can we approach with the lights of intelligence that “non-representable something” that emerges in the soul like a wave that carries meaning?

When the forms of thought fall

all we have left is to listen

to what the butterfly has to say

as it beats its wings

on the dark waters of life.

As I move into this place of “resonance” between being and Non-being, I come to realize that what I call listening here is, in reality, a “listening-sustaining.” Without my realizing it, a “turn” has occurred in the force from thinking to feeling. To be able to “hear” what the butterfly that beats its wings on the waters of life wants to tell me, I necessarily have to “sustain” with my own human energy the beating of the wings of the divine butterfly. But contact with the gods is fleeting and it is hard for humans to retain the Messenger in their home.

The Messenger gives us their *gift* when they retreat.

But what *is* this “gift”?

The key of resonance between the divine and the human!

On reaching this point we are still in the realm of the soul, so to speak. The poets and the mystics spoke in “keys of resonance,” but of “fleeting” resonance: memories of encounters with butterflies that have taken flight. Today time is different, and in the great laboratory of the modern world, in a social magma at a high temperature and with critical fluctuations that lead once and again to breaks of symmetry of the system, in another realm of the game of time (Heidegger), we can observe that, suddenly, new configurations of living matter appear: “gen-*ethical* resonances,” marks of “fixation” of a butterfly whose rhythm has been in-corporated by humans to the molecules of their own lives.

Can we now speak, although it may still seem too soon, of a cosmic “Pro-gene” which, when “in-corporated” into the genetic machinery of terrestrial humanity, might come to codify the information of Mother-functions of a new Body?

Perhaps what we call today global planetization is only a way of saying, in technical language, what we cannot say as dark sense of belonging to a mother-body that not only transcends the borders of Nation States but the logochemical language of our own physical body. Somehow we are beginning to sense a new form of “being-in the body” that breaks the symmetry of the old anthropological “form” in which we enclosed our dreams.

The turn of the Force brings us back to the beach, with a broken body, with lost or mutilated functions, but with a clear sense of the Work that lies ahead: to re-construct the body. We no longer ask about the ideological content of the coming civilization. We ask about the *life* of the coming humans.

The human house has been left unsupported. It is no longer time to ask about the metaphysics of the foundation, the epistemology of science, the organization of the world, the evolution of dogma. It is time to listen to what the Mother-rhythm wants to tell us, the Mother-rhythm that speaks from life and seeks to inhabit our own lives. At this profound level (*De Profundis*), to listen is to *conceive*.

WE ASK ABOUT THE SACRED PHYSIOLOGY

We ask about the “primo-gene”

Which is like asking *ourselves* about the spiritual Maternity of humanity. Which is no longer merely asking about what it “is,” in metaphysical terms, but rather asking *ourselves*, as “alma-Mater,” whether we want to receive this “gene” as “children” (even without knowing what it “is” or “who” it is). We touch here on a mystical wave of love: primordial feeling of union that comes before any metaphysics of being and of nothing.

The “spiritual maternity” of humanity is a Mother-function of Life concealed (forgotten) until now by the predominance of genetic material and sexual reproduction. Since the *Song of Songs*, Plato’s *Symposium*, the *Divine Comedy*, much has been said about an *ars amatoris* that belonged to a sacred lost science and which the Church had preserved, sublimating it, in the Divine Conception of the Virgin. In short, it is the initiation of love that behind the veil of symbols, rites, dogmas, hierogamies of ancient mysteries, we today begin to re-discover as first chords of a human heart that longs to become the matrix of the Word, a giant leap up in the order of functions of the Tree of Life. It is no longer a matter here of romantic poetry or spiritual chanting but of the incarnation of the Word in the Mater-matter of humanity.

Conception, in its broader sense as Mother-function of life, is not a concept, an idea, a feeling: it is a real embodiment of spirit in matter. It is the “son of man” (if we prefer to transpose this enigmatic evangelical expression in the more limited framework of our incipient “spiritual Maternity.”) That conception, truth made flesh, son of man, belongs to the hermetic circle of love, and the souls that embody love do not ask about Love, they simply love. But intelligence, which knows little about love, does ask.

What are the results in the practical, individual and social order of that “spiritual maternity” that is anticipated as proto-function of a nascent physiology?

How is this primo-gene in-scribed that we sense as a word of fire of the message in the molecular biology of the messengers?

We live in a time of emptying of meaning, degradation of functions and collapse of bodies. The high vibration and vertiginous acceleration of the social-technological medium breaks the organic stability of the atomic edifices of matter. The old bodies are not sustained, they collapse inwards, by implosion of mass, fall of the immunological

system, loss of meaning. It could be said, however, that there are many things that work thanks to science and technology, but not everything that works has meaning for humanity, especially if it functions with degraded energy, increased entropy, excess waste, death of the soul.

The rule of the globalized society
of high technological complexity
is no longer in human hands.

Nor is the organic development
of the consciousness.

The answer to this “second fall”
no longer comes along the path of political philosophy,
social organization, salvation of the soul:
it comes through the power of the
great current of life.

Some of this *gen-ethical* reconstruction of values that, at the same time, is a transfiguration of the body, some of this hierogamy that transcends the canons of transmission of the hereditary patrimony of humanity is what we begin to sense today, before understanding.

Could it be that, without our realizing it, a giant transfer of spiritual energy is occurring from the sacred centres of the living universe to the nascent social body? In the dynamics of the cosmic ocean, do we not observe a transfer of matter/energy from one star to another, the flow from a red giant to a neutron star?

We ask about the “moral-gene”

We pass from the philosophy of values to the geometry of life. From the *ethics* of virtue to the *gen-ethical* organization of matter. From the moral principle, as intrinsic good of the soul, to the “moral-gene” that codifies the Mother-functions of the social body.

The action of the moral-gene unifies:
the health of humanity,
the social justice of the people,
the providential economy of the earth.

We are not speaking here about morality as an abstract good, a critical discourse between good and evil, a theory of impulses of the soul between virtue and vice. Aside from the postulates that can be derived from a moral theology, political morality, “morality without dogmas” (José Ingenieros), we want to penetrate, if possible, the root of that “force” which in different vestments appears to us as “morality,” a disturbing moral force of the human consciousness, an inopportune messenger that time and again we do not allow to enter our house. But here a question arises: has this same question that we are asking ourselves about a supposed “moral-gene” not been expelled from the pantheon that today houses the modern gods of the will of self-organization of highly complex systems? Does it move the sensitivity of modern humans? Does the life go in it? Perhaps to some extent the question is valid, but only when it affects their interests, and thus a strong current of discussion arises about public morality, State morality, international trade *ethics*, ecological *ethics*, professional *ethics*... Yes, the question is valid: in universities as philosophical reflection on values, in schools as rules of social behaviour, in the Churches as practice of religious morality.

The “question about morality” at most is heard today as a value that embellishes the soul, something like a “biological luxury” that we can do without for the sake of more pressing needs in life. But morality is *not* understood as a good that con-stitutes life, an intrinsic good that we *cannot* do without unless it is at the cost of life itself. We have turned into a dead end: social anomy. Time is another, the question is also another. But who is asking?

It is no longer man who asks.

Life asks.

Paradoxical though it may seem, life does not ask today about morality with the tools of good but with the power of evil. Evil bursts into the world of humanity as a dark force that breaks the wall that we ourselves have built between the sacred and the demonic. What do I mean by this? Do we assign to evil a biological function in the constitution of a new “moral order of life”? “Evil is the form that God’s mercy takes in this world,” Simone Weil confesses in her testimonial book *Gravity and Grace*.

We are beginning to discover Evil as a cosmogonic force that humans cannot control, a power that is hidden behind multiple vestments and which, through the disintegration of atomic compounds of matter, reveals the potential for genesis of the moral-gene. This “gene” operates as a *gen-ethical* “key of resonance” at the root of Mother-functions of life. We have rationalized the world with “moral philosophies” made in our image and likeness, but the solar wind that blows from the desert sweeps away our precarious dwellings.

The morality of the lords of the earth
is no longer any use
to build the social Temple of the people.

Rodolfo Kusch, who from his first writings in search of the identity of a profound America, discovered the “lack of a vital bond between the deep truth of its demonic nature and the truth of fiction of its cities, between the truth of the earth (symbolized in the serpent) and the truth of the sky (symbolized in the Quetzal, which represents the spiritual purity to which the Maya people aspire): it refers to the forces in opposition of the two-faced god Quetzalcóatl.”⁷

Modern civilization, through all the means at its disposal, has sought to control evil: through religion, philosophy, science, social revolutions, wars, the progress of medicine, the development of public health... and I say “control,” not eradicate, because the “underground, telluric demonism” that Kusch talks about it not only relegated (and to a certain point “controlled”) outside of the fiction of citizen intelligence but also that

⁷ Rodolfo Kusch, *La seducción de la barbarie*, Rosario, Fundación Ross, 1953.

“demonism” seeks more secret refuges, where it hides behind the veil of intelligent viruses, killer molecules, social violence, international terrorism. It is not so easy today to control “barbarism.” Cities become defenceless, security forces are overwhelmed by organized crime, the immune system becomes vulnerable to diseases of adaptation.

This all makes me think that religious rites are no longer enough to control evil and re-establish the sacred order of the world. Evil enters the human world today as a cosmogonic force that leads the fluctuation of the waters of life to critical levels and brings about the break of symmetry of the world. In other words, evil, as an agent of life destiny, seeks to re-establish the moral order of humanity through the expansive wave of the sacrifice of innocents.

What is the organic, foundational leitmotiv, the work of art that the forces of heaven, earth and hell attempt to model on the great stage of global planetization? What is the key piece that can sustain the vertiginous movement of the technical world from the roots of life and give meaning to the new paths of history?

There is a critical point, a summit (also an abyss) that we must reach in this “chemistry of fusion” of material and spiritual elements:

re-establish the “moral order of the world”
as “resonance” of transfiguration of the Word
in the molecules of human life.

Temples, universities, schools, the courts, factories, the market... all these institutional bodies of a social body that collapses through voiding of meaning are re-organized, at another level, with another material, through the power of “organization of meaning” of the moral-gene incorporated into the Mother-functions of humanity.

How is this “in-corporation” of spiritual and moral values to the organic matter of life done?

Teilhard de Chardin warned about the “biological value of moral action”: it was the testimony of a mystic who spoke of a “matter that is charged with spirit: matrix-matter.” But at the same time, a word was lacking from science that told us something about this mysterious coupling. Today science still does not have this word, but researchers into molecular genetics speak to us of new symmetries and new structures.

Nonetheless, neither the philosophy of values nor molecular engineering can allow us to access that “matter that is loaded from spirit,” that “matrix-matter” that escapes the eyes of the intelligence but which our heart senses as a “noble matter” of humanity (moral-gene) that founds (from the roots of life) the spiritual/social body of the coming humanity, a giant *gen-ethical* leap from political society to moral society.

What I call “moral-gene” would be something like the organic face of the Word transcribed into the *mater*-matter of humanity, messenger RNA carrying the “moral code” that has to be translated by the architects of the social Temple of humanity in Mother-functions of life.

We ask about the “mother-functions”

Which is like asking about the “key of gen-*ethical* resonance” that today knocks at the door of all the houses of humanity, all the institutions, all the temples.

It is not the first time that the Father and the Mother of an unborn child have knocked at the door of a house in search of lodging. We already know the answer: “There was no room for them at the inn.” (Luke 2:7). Today, the primo-gene transcribed in the molecules of *mater*-matter of humanity calls from within to humanity to set in “movement with” humanity the wheel of Mother-functions of Life. Participation of humanity in the great work of Social Transfiguration of the Word.

And I wonder: what *is* this “key of resonance” that is invisible to the eyes of understanding but becomes audible to the inner ear of the heart? It is a primordial chord that brings together all the elements of humanity, the universe, history in a single unit of meaning. And I continue to wonder where this originary sense of reunion comes from which in some privileged instants of the soul makes us exclaim with the psalmist: “Oh, how good and joyful it is for the brothers to be joined in One!” I can only answer in the way of mystical poetry: it comes from the Word that dwells in the heart of the Temple.

But where is the Temple?

It is not here!

We have lost the trace of the sacred, we have lost the feeling of human fraternity: the joy of the brothers being together, joined together around the fire in the hearth, the joy of being reunited in labour, in social justice, in the spiritual work. We have lost the transcendent sense of divine union, the invisible bridge that joins us in life and in death. And the tragedy of all this is knowing that we can no longer recover this “lost footprint” through a new social contract, common market or information code. The hurricane that came from the desert tore us from our Mother-soil and we were left exposed to the elements. Now we will not only die of existential anguish but also of cosmic abandonment.

This abysmal bottom of human existence (“bottomless bottom,” in the terms of Eckhart’s negative theology), which the mystics of the *via negationis* experience as “dark night of the soul” and the philosophers of the death of God name as “metaphysical

nothing,” that lack of ground on which to set one’s foot is no longer in our time a question for philosophical or religious reflection, but rather has been established as a “state,” not only of the soul but also of the matter.

Dark night of the matter.

Gestation in the heart of the Mother.

Song of the newborn.

There is no language, reflexive or analogous, that can say something about what is happening today at the dangerous cosmic frontier where all the bonds of the old social body of humanity break. Only the newborn, abandoning the warm maternal refuge and being left suddenly exposed to the elements, in the critical instant of non-breathing, in that point of suspense that marks the change of phase from placenta breathing to air breathing, can say anything that emerges from their own experience.

We have touched the underground pole of the great fluctuation of Life, whose first light illuminated the summit of the Mount. It is the rhythm of transfiguration of the Word dressed with the social matter of humanity. There is no longer any other philosophy here; there is another physiology.

Crossing of the cosmic frontier.

Human physiology in

“key of gen-*ethical* resonance.”

Mother-Functions that operate as

a “pacemaker” of a

newborn individual/social Body.

How to recognize the role, the originary power of organization of these Mother-functions in the practical order of social life? I was speaking a moment ago about the “rhythm of transfiguration” of the Word *dressed* in social matter of humanity. The organic key here is the *vestment*: “His clothes turned as white as the light.” I do not refer to the “habit”: I want to recognize the monk. At this level of transference of energy and experience from the individual body to the social body I do not speak about important “positions,” extraordinary “dignities,” academic “degrees.” I want to recognize the “sacred office” (mother-function) that gives real dignity to the human being in the organic

body of the universe and life. What is the vibratory note, the substantial quality that makes the office “sacred”? It is the power of transmission from the moral force of the Word by inter-mediary of the human hand.

Morality in the human hand.

It is no longer the office by itself, it is the ferment that “raises” the mass, it is the Mother-function that embellishes and transfigures life. This “universal priesthood” (if we can call it that) has been reduced to utilitarian categories in the social practice, or degraded by lack of use. The priest, the warrior, the doctor, the judge, the worker, reduced to the categories of officials, salaried employees, the unemployed, have not only lost the power to transform the mass but also they themselves have been converted into mass.

Where are we going?

The rulers, the technicians who drive political society have lost the “key of *gen-ethical* resonance” to resolve the problems (or rather, the pathology) of the social body.

How is the problem of labour and unemployment to be solved?

- With “more investments of capital,” answer the economists.

How is the education problem to be solved?

- With “more budget and better curricula,” answer the teachers who have lost the vestments of masters.

How is the public health problem to be solved?

- With “more hospitals,” “technology,” “health insurance,” answer the doctor-technicians.

How is the social delinquency problem to be solved?

- With more “repression,” more “prisons,” greater “severity in the penal code,” more “police” on the street, answer all those who feel threatened at the invasion of the barbarians and raise the drawbridge of their stone castles.

How is the problem of climate change, the rising temperature of the planet, soil erosion, the degradation of the earth’s biomass to be solved?

- Nobody answers.

And I ask again:

Where are we going?

We don't know.

Everything has turned very dark.

Protophenomenon
(*Urphänomen*: Goethe)

HERALDING SIGNALS

**We try to make contact with
the breath that precedes the word**

Protosignal of genesis in the human heart

Today (as “in the beginning” in the biblical Genesis) the Mother-earth of our heart is “without form, and void, and darkness is upon the face of the deep” (Genesis 1:1,2). Also today, as at the dawn of the cosmogonic mystery, we sense that “the spirit of God moves upon the face of the waters” and we come to hear that the originary Word, creator of the world, is also the spark of the creating Word of humanity: and there was (and there is) “light.”

And it is no longer the light of the start (of the “beginning,” a light that separates (“God divided between the light and the darkness”) but the light of the “end,” a light that brings together (that binds the light-and-the-darkness in a single key of *gen-ethical* resonance). We do not have the language to name that explosion of light that retreats as it appears, and which in retreating makes the wheel of life turn in the opposite direction.

Protosignal of genesis: an enigmatic whirlwind of “light-darkness” that breaks the one-way direction of the human path. That initial chord is so dis-concerting that I have no words to say it and my heart has no affection to recognize it. Protosignal: it is not thinkable or feelable. It simply is, and in the sudden event it touches the matter so closely that it activates “precursor sensors.” Precursor? Yes, because they anticipate the sensors of the ancient physiology; they announce what has happened in the “bottomless bottom of the soul” and which the known sensors cannot see or hear.

Initial chord.

Protosignal of
nascent cosmic sensibility.

Seed of Life
in the heart-matrix of humanity.

From this “primordial gestation,” all scientific, philosophical, *ethical*, sociological, theological discourse founded in the rational framework of the ancient dialectics of good and evil and in the traditional cosmovisions of the absolute separation of light and darkness, all this intellectual structure of interpretation of the world is transferred to the new “key of *gen-ethical* resonance of the heart.” A dimensional leap, a technology transfer in the cosmic order of life: from the dual rhythm of forces of the

terrestrial human's biological clock to the "pacemaker" of reversibility of values that marks the rhythm of Mother-functions of a newborn cosmic human.

We begin to hear
the pulse, the rhythm, the beat,

of a "transgenic pacemaker,"

which, installed surreptitiously
in the human heart,

operates like a Mother-force
of transfiguration of life.

Thought is not easily resigned to being unable to say something about that which is coming as unsayable. Divine touch in the soul? Too mystical language. Sudden shining of the Self? Too metaphysical. Symbolic operator in the wave equation that typifies the biochemical transformations of matter? Too mathematical. Soon I will realize that the key to understanding was not to name but to correspond; my own life was necessary to sustain the flame.

The mysticism of the heart is ahead of the philosophy of ideas and the theory of science. We are not speaking here about mysticism-doctrine but mysticism-function: "resonance by similarity." To correspond to the protosignal by resonance of similarity is to *enter* (with one's own life) into the rhythm of transfiguration of the Word, *being* that same rhythm; principle of action/in-action that sets in movement the gen-*ethical* machinery of the social Body.

Principle of action by resonance of similarity

Turn of force of the soul

in the power strategy
of the Mother-function

that marks the rhythm
of the new sign of the time

The new strategy of power marks the rhythm, the geometry of human functions in the great work of Social Transfiguration of the Word. How is this power strategy configured in the practical order of life? Mystical tradition speaks of renunciation. Scientific experimentation discovers critical fluctuations that lead to more life and increases in entropy that lead along the path of death.

The coming “primo-gene” hides from Herod’s eyes

We have not yet become aware of the “cosmogonic catastrophe” that knocks down our castles of stone. We have been expelled from the home and we can see the “ancient land” from outside, not only from the space capsules, but also from exile, the elements, despair, horror.

The “latter-day philosophers,” from Nietzsche to Heidegger, glimpsed the “catastrophe of reversal of signs” that anticipated the coming era, but when they wanted to cross the frontier that they called the “end of history” they found that there, at that frontier between two worlds, there was *nothing* to explain. Or rather, they built a “philosophy of being and nothing” that could not explain a thing. In turn, the “scientists of the new paradigm,” from Einstein to Prigogine, came to the conclusion that without a break of symmetry there is no evolution, but in reducing that “break of symmetry” to physicochemical laws, phase transitions, probabilistic mathematical equations, they could only widen the framework of scientific investigation. They discovered new laws of living matter, but they could not get out of the archetypal framework that imposed its limits on the very minds of the researchers. Today, in the language of the history of scientific revolutions, the “new paradigm” is something like the word of the new God in the mouths of the prophets of science. In short, neither the philosophers of “being and nothing” nor the scientists of the “order emerging from chaos” could explain a thing, because the “catastrophe” that had come before thinking and explanations came to say it all without explaining a thing.

Cosmogonic catastrophe.

The world of our parents
has collapsed.

We have made contact
with the Nothing.

It is not the “nothing” of the philosophers or the “chaos” of the scientists. We still do not know what this Nothing that says it all wants to tell us. We have not taken awareness of the “meaning of Nothing” because we still cling on to the “meaning of

being.” Whether from philosophy, science, technology, or from the ancient and new religions, we continue to dream of the reconstruction of a world that does not exist. This blindness is understandable, our human physiology lacks sensors to see the other side of the light; many stars that do not exist continue to light up our nights.

Modern science speaks of “catastrophe theory.” We speak of “cosmogonic catastrophe.”

Why “cosmogonic”?

Because forces that are “more than human” have burst into the human world and come to contest humans for the keys to the kingdom. Archetypal war inscribed in history: transmutation of elements in the great work of creation and destruction of worlds. The prot-agonists of the cosmogonic drama that is played out today in the great planetary theatre are powers, with a face and without a face; powers of light and shadow, life and death; powers of the earth, heaven and hell. Those powers exceed the human measure, but they ask questions of humanity.

A cosmogonic drama on earth. Shortly before the bomb we had an instant of illumination that very few perceived: “A splendid light has dawned on me,” Einstein exclaimed. But whenever humans want to retain power in their hands, Power turns into something else. The atomic bomb opened the first seal: “For the first time a cosmic fire burned on earth” (Teilhard de Chardin). That same fire in human hands burned in Hiroshima. Who were the hierophants of this cosmic ceremonial who brought together in one burning torch the forces of heaven, earth and hell? What had occurred in the soul of humanity? What kind of transformation had occurred in the matter that circulated in the invisible arteries of the world?

Suddenly everything was different:

resonance of other laws

in the human heart;

another *gen-ethical* code marked the pulse
of life functions;

other messengers carried in their hands

the social-matter of the work.

Mystery of spiritual initiation in the Temple: primordial lighting in the matrix-matter of humanity. The burning ceremony lit up the paths of heaven and opened the abysses of the earth. The star of fire announced the divine coming, and the power of the empire decreed the killing of innocents: there were many disappeared, but the primo-gene was hidden from the eyes of Herod.

.....

I would like to pause here. I find myself before the difficult task of proffering a word that withdraws before I utter it. There is a “blind” spot that forms part of the new vision of the world, and when I want to explore that “blind spot” I come to realize that the darkness that blocks my way is not only ontological but also physiological: there is a human matter that is opposed to the passing of the light. In other words, the release of atomic power with the subsequent development of scientific research produced such a *dazzling* in the collective mind of humanity that it concealed the originary *illumination* in the heart of the Mater-matter. The “technological message of salvation” (in Thomas Berry’s words) concealed the mystery of Revelation that, behind the veil of atomic power, marked the rhythm of a new Law.

Neither the scientists nor the mystics could capture the unity of the sense of this Revelation that heralded itself/concealing itself: RevelationRe-veiled.

The scientists only saw the “vestments” of the Lord,
but not his face.

The mystics perhaps saw the “glow” of his face,
but not his vestments.

The “turn” of the Word, the mystery of its transfiguration, was beyond the eyes of the new science and the ears of the new religions.

This “blindness from the initial-illumination” not only entails metaphysical consequences (in the order of thought), but also gen-*ethical* consequences (in the order of life). When the primo-gene is forgotten, excluded or annihilated, human matter instead of ascending by transfiguration descends by corruption. We no longer see the lord’s face

shining like the sun and his clothes turning white like the light. We only see the dark face of Herod ordering the everyday sacrifice of innocents.

In-audible “Sound” of the messenger molecule

In-audible sound: the key note of life movements,
audible and in-audible.

The usual ear does not hear the primordial sound that
precedes the word.

What is needed? Another philosophy, another mysticism? What is needed is
another organ.

In-audible sound: precursor note to all the notes of *The Magic Flute*.

Fundamental symmetry of all movements.

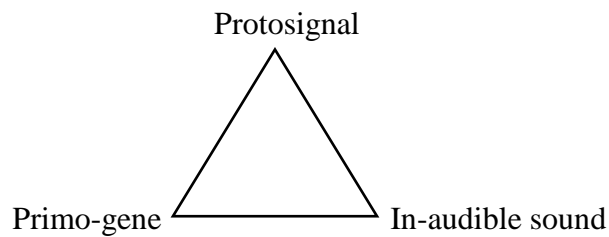
Mother-principle of reversibility of all values.

Language is insufficient again, and all these precursor words will be reduced to metaphysical references or utterances without sound if we cannot hear what the igneous blood circulating through the invisible channels of our own body wants to make us hear. The haemoglobin (Hb) molecule is not enough: it does not allow us to leave the magnetic field of our territorial heritage.

To enter the new world that our heart longs for, the arrival of the precursors—Nietzsche, Heidegger, Einstein, Prigogine—who herald the first shining of the idea on the horizon of the future is not enough. The human heart must constitute a “ribosome” of the social body where the advanced messengers take into their hands the code of the Word to translate it into functional molecules of human life. In other words, for the Social Transfiguration of the Word to be truly effective the idea is not enough; transferred into human hands, the idea must be translated into Mother-functions of life in the human heart (this is what ribosomal RNA does with mathematical precision in the ribosome of the cell).

We find ourselves here with a new function, unknown both to the human of the will to power (mysticism of action and possession of the world and life) and the mystical philosophy of negation of the personal will, the world and life. The willingness to hear-and-respond to the in-audible sound of the resonance of the Word in the mother-matrix of the heart leads us to break the action-inaction antinomy of the ancient philosophers to

install ourselves in the third vertex of the creative triangle: transfiguration of the Word by reversibility of values.



The idea that emerges from the mystical-physiology of the heart is no longer an “idea,” it is a mother-idea. Not only the face of the Lord but the “Face and the vestments.” Not only the Word but the “Word transfigured in life in the human heart.”

We find ourselves here with the unknown man, or with the “unknown of man,” in Alexis Carrel’s words. That “unknown” is no longer transferred into another metaphysics but to another physiology (perhaps Carrel himself knew this on beginning his research into tissue culture). But why “unknown”? Because at the frontier of the unknown that we seek to cross today we no longer find ourselves with a paradox or enigma that human thought might decipher through thought, but rather we find ourselves with a power that *before* thought can take the problem into its hands, it has already knocked down the thought that wants to solve the problem. We have been left without a history of ideas, which is like saying without a history of the self and without a destiny of history. A great cosmogonic cycle has closed.

The “war of the worlds” has been transferred to the heart of the body, to the spiritual-matrix of humanity. From political ideology we pass to social gen-*ethics*. From speculative philosophy to operational mysticism.

Operational mysticism?

It is the Mother of the office.

Operational mysticism! We no longer ask here about the Message; we ask about the “Messenger molecules.” We do not ask about the idea; we ask about the Mother of the “office.” We don’t even ask about the work; we ask about the “workers” who take in their hands the dark matter of their own body and transform it into goods of life. The social drama of the world today (and its social pathology) is having delegated the “Mother-functions” of life to the officials of political power, the “sacred office” to the

market of production and consumption, the “tool of art” to the technical instruments of anonymous power. Not only the sacred poet who “re-establishes the original word, deviated by priests and philosophers” (in the words of Octavio Paz), but also the workers who take in their own hands the sacred forces of life re-establish the original work, deviated by the merchants in the temple and the trade union bourgeoisie.

The Social Transfiguration of the Word is a cosmogonic process in progress. It does not ask if we are prepared to receive it. The primo-gene has been installed in the Matrix-heart of humanity. It is no longer humans who ask about the Word, it is the Word that asks about humans, about the messengers of the Word.

The protosignal heralds
the Mission-meaning of the Word.

The gen-*ethical* vanguard
operates-guarding
the routes of trans-mission.

The in-audible “sound” of the Messenger molecule re-unites the people scattered in the desert.

Where are the people re-united today?

In the temples of stone, in the supermarkets, on the virtual television screens, in public spectacles, on the internet, on the marches of silence, in the courts, in the prisons, in exile, in the cemeteries...

Are they re-united? The re-Union is a Mother-function of the Word and providential Mother of humanity. It gives spiritual gifts and preserves the life of material goods (the Kogi Indians of the Sierra Nevada in Santa Marta, Colombia call it “Aluna.” “Aluna is the world where the spirit dwells,” says Amanda Bernal-Caro in her field research).⁸ This sense of re-Union (“Sense of Community”) has been lost in contemporary society, and replaced (conceptually) by “global planetization” (which is something like a world where the spirit of the cosmic Mother “does not dwell.”)

⁸ Amanda Bernal-Caro, “Kogi Sense of Community,” *ICIS Forum*, vol. 24., New York, 1994.

It does not dwell, it does not inhabit?

Or have we lost the hearing

to hear

the in-audible Sound of the messengers?

AGONICA HUMANITAS

A-gony of Enlightenment

We have reached the limit of the known world

The vestments that sustained the human world, that gave an image to the drama of history, have fallen away. We already knew that “the habit does not make the monk,” but where is the monk?

We have reached the limit of the matter, at the limit of the speed of light, at the frontier of the black holes. But where is the path back home?

We have reached the limit of the land, we have crossed the cosmic barrier; we have descended to the underground abysses, to the chambers of horror. But Cain, where is your brother?

We have conquered the world through will to power, but the works of our hands close the path to the Holy city. Where is the God of our parents?

We have entered the desert of the soul.

The collective pain penetrates our hearts.

An infinite sadness calls the gods of heaven.

I read in the newspapers: space probes, astronauts in orbit, advances in biotechnology and nuclear physics, contamination of the planet, killer bacteria, international terrorism, social violence... the parents of a Palestinian child killed by Israeli soldiers donate his organs to an Israeli child, Mother Teresa's successors continue her work helping the poor and sick in the slums of Calcutta, thousands of researchers all over the world work in silence for the development of knowledge and the wellbeing of humanity.

At this limit
where the horror of Death
meets the exaltation of Life,

the wave that comes to our heart is of A-gony
through incarnation of the Word.

A deep feeling of having reached a frontier where the essential problems of humanity, the root-dilemma that concerns life, death, the fate of humanity; these

situations on the edge can no longer be resolved solely through human effort. Nor through the rite, a priest's intermediation (where is the priest who makes the water flow from the rock of Horeb to slake the people's thirst?) The wave of feeling that from the depths of life touches my heart (*De Profundis*) tells me that the key of transfiguration of life is the "conception" of the Word in the Mother-matrix of humanity. Not only the conception of the Word in terms of Idea (mystical theologies, philosophies of the self and of the non-self, celestial archetypes) but conception in terms of "proto-gene" embodied in the "Body" of humanity: "divine-human seed," Mother-Idea, primordial *gen-ethical* code that sets in movement Mother-functions of the coming humanity.

We have reached the limit of the symbols of meaning.

Until the Renaissance the work of art could still represent (through transparency) the "form" of that non-representable thing that was hidden behind the veil of the ancient mysteries: through the enigmatic face of the Mona Lisa, Leonardo succeeded in unveiling the Mother-Idea as "feminine eternal." Today we no longer speak of the Mother-Idea; the prophets of science speak of "Two sides of the physical world," "particle/wave," "ruptures of symmetry": another pattern of thought, another symbolic figure of the idea (only half the formula: the matrix-Mother that embodies the idea is missing).

Human matter resists the	Word
that has installed itself in it;	
it would like to retain it as	Idea,
but it refuses, as	Mother,
to embody it as	Child of the Idea.

“A-gony” of enlightenment

It is not the anguish and distress of the moribund who refuses to die but the agony of the human matter that refuses to be born: the fight and combat of the elements to give social vestments to the Word.

A-gony of embodiment of the cosmic consciousness, a new state of the matter that marks the direction of the forces of life: arrow of meaning.

We are prot-agonists
of a cosmic drama that we have not chosen.

We have been chosen! Humanity as a whole, prepared as matrix-body by technological globalization, has been chosen as fertile Land to house in its breast the Primo-gene of Mother-functions of the coming world. There is no science or philosophy that can explain to the newborn, only a mysticism by resonance of similitude.

A great challenge for the cycle that is beginning lies in discovering the law of fundamental movement that binds the worlds. A great mission (trans-mission) of the messengers of knowledge, art, life, to learn to live in the centre of the heart, to absorb (transcribe) the essential principle of the Word that gives human sense to the Mother-functions of life.

In-incorporating the cosmic consciousness into the molecules of life is no easy task; the generations that have preceded us have qualitatively transformed human matter into the long march of history, through labour, renunciation, sacrifice. I would say that they have prepared a type of “social matter” that is something like the “dust of the ground,” ready to receive the divine breath that will give it a face. And it is this “protodust-with Face” that is the “raw material” of the Work.

“Dust-with face”:
a work of art!

Technology is not enough to solve humanity’s problems. We have to learn to find a spiritual solution for the problems of the world, society, history. But to be able give a “spiritual solution” to the fundamental problems of life, mystical poetry, perennial philosophy and the religious habit are not enough... nor are psychic powers or spiritual

enlightenment. To be able to give a “spiritual solution to humanity’s problems” we have no other path than to assume ourselves as prot-agonists of the embodiment of the Word. Because the Word *is* Power. And we participate in the Power in “union with the Word.” Not only ideal, devotional, sacrificial correspondence, but bodily, carnal, substantial union.

A great cycle has ended:
the gods have retreated.
The night has fallen.

There is no path. There is no theory that guides our steps. There is no life to sustain life. But the *ultimum moriens* holds in itself the *principium individuationis*. How is this transition from darkness to life manifested in our soul?

It is manifested as A-gony of Enlightenment.

It is the *principium individuationis* of the age that is beginning: an a-metaphysical principle that determines itself by negating itself in the a-gony of embodiment of the Word. This *principium a-gonicum* lived in the human heart as first *negation* of itself in the ineffable presence of the divine touch, this first human-divine chord marks the *rhythm* of Social Transfiguration of the Word.

A-gony of Enlightenment,
as the rhythm of reversibility of values,
is the Heart of the *Corpus Mysticum*
beating in the matter of the social body.

Word of the newborn

Many have ears and do not hear.

Those who are comfortably ensconced in the stone castles of the ancient land cannot hear the voice of the newborn that has broken the first stone.

Others hear:

but they only hear what they want to hear.

And if they come to hear any of what they always wanted to hear they feed it back to the language of their ancient world: so as not to die, so that everything remains the same albeit tainted with illusion.

But there are some who have died, who hear and are re-born.

And they want to say what the newborn says.

And the newborn speaks.

In the Temple

the School

the Market,

the Square.

TEACHING OF TRANS-MISSION

Mysterium Templi

Initial Hierophany

Then they began looking for him among their relatives and friends. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.

Luke 2: 44,46

According to the Gospel of Luke, the Child was twelve years old at that time. Who teaches the priests of the temple today? But where is the temple and who are the priests?

There is a spiritual priesthood
whose Word
beats its wings on institutional priesthood.

It is young-Word (twelve-year-old child?), “new wine kept in new skins,” a word of fire that operates as a “ferment that transforms the mass into bread of life.”

The same word “priesthood,” “sacerdocio,” *sacerdotium*, *sacerdos*, *sacen* the sacred, with deep roots in the spiritual tradition of all the people of the earth, is no longer enough (like so many other words of religious language) to coin the “function” of that Word that flows-concealing itself along the invisible channels of life and comes to the temple-heart of the human as Word-teaching of transfiguration of matter, society, history.

This “universal priesthood” (if we can still use the word “priesthood”) is too distant a Mother-function and at the same time it is too close for us to recognize it in us as a Word that listens to us and talks to us like a friend. However, this Mother-Word that we sometimes revere as “king of Salem and priest of Almighty God” (Genesis 14:18) and in others as “Child full of wisdom who teaches in the temple among the teachers of the law” (Luke 2: 40-47), that Word-Child appears to us today as a con-vening power that joins in the same Temple the dis-integrated matter of the ancient worlds.

How is a new era begun?

Today, as yesterday, as always: as initial hierophany.

It is the priest of God Almighty
blessing Abraham.

It is the Child grown in wisdom
teaching the doctors of the Law.

It is the Mother-Force
that illuminates the intelligence of the
founding fathers of modern science,
which tempers the heart of the
mystic-scholars of cosmic spirituality,
which forges the technological-tool of the
builders of the universal society,
which transmits the energy of the creative word to the
fathers and mothers of the unborn children.

Teaching of embodiment

The “educator-teacher” as “messenger molecule” of the word

It is time for the truth made flesh.

It is time for the sap that springs from the roots of the Tree of Life to be transformed into the Word that circulates along the branches of the Tree of Knowledge.

It is time for the educator-teachers to take in their hands the sacred office of embodiment of knowledge.

The current crisis of the school
is at the same time
the crisis of the teachers.

Not only the temples have been left without priests; the schools have been left without teachers.

The “emptying of the schools” is not only due to a crisis of “principles,” in terms of philosophy of education, failings in “method,” unsuitable laws in education policy. The root of the crisis is the qualitative leap that has occurred in the functions of life of the new generations and to whose “leap” the traditional school has not been able to respond (nor have the new alternative schools). Such a “leap” is not only technological, a gigantic transfer from the *logos* of rational thought to the techno-logos of computer codes, but also, and above all, physiological, a qualitative leap from the fragmented forms of knowledge to the neuropsychic molecules that make the bridge between knowledge and life.

The great challenge for the young teachers today
is to create the school:
a school that does not exist.

Existing schools and universities have answers for knowledge, but they do not have answers for humanity.

A dangerous gap has opened up between the will to power and the consciousness of the self, between the human world and the soul of the cosmos; a *gen-ethical* gap that

we can no longer close with the unifying word of philosophy or the unified field formulas of science, but which we can in-corporate as “resonance” of transfiguration of the Word.

The mathematical equations of the “unified field of forces,” the industrial “robots,” the computer “codes” born from the general theory of systems, all these “symbolic beings” that someone, whose name I cannot remember, baptized as “more intelligent than their creators,” do not include humans in their integrated circuits. They are power formulas (through them we can turn stones into bread), but “man shall not live from bread alone.” All the formulations of synthesis that we know today, whether metaphysical, scientific, cybernetic or theological, only represent “half of the formula” of a whole that is beyond our gaze. They are something like the “king’s horses,” the “king’s men,” the “king’s vestments,” but they are not the King. What is missing?

The “missing link” is missing: the bridge-molecule.

Give me a firm place to stand and I will move the earth, said Archimedes. He had discovered the *lever*, a tool of technological humans that opened the way for rational mechanics. Now things are different: the world is “another,” matter is also “other.” Where is the firm place to stand? All the material and existential points of sustenance that we had until recently have moved, dragged by the violent cosmic drift. As the points of sustenance that gave rational coherence to the image of the world sink, modern humans collapse within. Their own cybernetic, neurochemical, immunological systems can no longer sustain it in a house without support: the “second fall.” It is the failure of the support-philosophy of the technological human.

In the vertiginous “fall”
to the “bottomless bottom” of the soul,

we hear the voice of the “Second Archimedes”:

give me a place of “support-no support”
and I will reverse the direction of the force.

It is the tool of the mystical human: Mother-function of a philosophy of anticipation.

Millions of human beings of the ancient earth, those who built the temple on the firm rock, those who wanted to rule the world and possess life, sink below the waters when they don't find a secure rock on which to stand. It is the collapse of the atomic edifices of matter, the collapse of the institutions by voiding of meaning.

We are prot-agonists of a cosmogonic drama

on the great stage of a unified earth:

preparing human matter

for the great work

of Social Transfiguration of the Word.

The mission of the vanguard educational teaching, its *gen-ethical* function, is the trans-mission of human meaning to new leaders of the people. The new generation of teachers-educators, freed from the heavy burden of information pedagogy (which is now the responsibility of the internet), takes into its hands again the sacred fire of the Word as teaching tool of embodiment.

Teaching of embodiment:

alma-Mater of the school

imprinting its *gen-ethical* stamp

of initiation

on to the sensitive matter

of knowledge aspirants.

There is a first initiation in the Temple:

spiritual contact with the sacred.

And a second initiation in the school:

development of Mother-functions of life.

In the modern world, marked by the pragmatic message of technology, the school fails as institution because of teachers' loss of rank (from teachers to employees), because of the reductionism of the theoretical framework (genetic fracture between knowledge and life), because of servitude to the political system and economic power (loss of the

guide function centred on the development of the consciousness). The modern school fails in terms of pedagogy of fragmentation, but from the collapse of the old education system the first signs of a new pedagogy of anticipation emerge.

The specific function of the new educational teaching
is to embody in the soul of the world
the Mother-idea of the future of humanity.

We no longer have more time:

for philosophies of education,
for pedagogies of socialization,
for theologies of liberation.

The violence of events exceeds the politics of the leaders. The planet is heating up, the global climate is changing, nuclear waste is accumulating, social pathology is growing, the messengers of the night are multiplying, scientific development is so fast that science cannot control its own results, technological power circulates over our heads and under our feet.

We no longer have any more time:

to speculate on the world,
or even to transform it,
because it has already been transformed:
and we have been left
without time and outside of the world.

With another matter. And the teaching of embodiment “coins” this matter to transform it into human “currency” that might operate as “messenger molecule” in the great work of Social Transfiguration of the Word.

What *is* pedagogy of anticipation?

It is pedagogy of the
Before.

The unity of humanity is *before* the unity of science.

How does it operate? It operates as a catalytic function of the messenger-teacher in critical thresholds of life transformations:

Before the irreversible fall occurs in the fragmentation of knowledge.

Before the professionalist deformation through specialization of functions.

Before life crystalizes in one form.

Before information conceals the vision.

Before we are devoured by the insects.

Before the soul of the people is stolen from us.

What is the technological key of this pedagogy of *before*?

To release the energy of evolution

locked up today

in time capsules.

Teaching of justice

Gen-*ethical* power of the law

I am not talking here about the judiciary, but the “office” of transmission of justice. In political society we only know the “administration of justice” in terms of the application of laws and rules by magistrates, judges and other officials of justice. But beyond the application of the law, is there something like an intrinsic, organic, operational function of the law, in the style of the “gen-*ethical* code” of the law itself that plays a “biological” role in human society regardless of the will of the magistrates? Furthermore, apart from the “administration of justice,” is there something like an organic function of “transmission of justice,” understanding justice here as not only social law or divine order but as “substance” of law that can be transmitted as an essential element of the chemistry of life, just as essential amino acids are transmitted? And if this is the case, how is this substance-justice generated or destroyed? And how is it transmitted or not transmitted? In other words, should we not transfer what we have until now called “social justice” in the sense of the law to the broader field of a “social chemistry”?

Trans-mission of justice:

office of “messenger molecules of justice”

in the social chemistry of the transfiguration of the Word.

Teacher of Justice. It is not a high-ranking official who administers justice. It is a “messenger-molecule” (of justice). It is “justice.”

Transmission of justice. A newborn function in the operational order of Social Transfiguration of the Word. A sacred office that sustains, from substantial-justice, the organic physiology of the social-planetary body.

Substance-justice:

right value in the right place.

It is the “biological value of the moral act,” as Teilhard de Chardin said. It is the right amino acid placed in the right place: office of the ribosomal RNA in molecular genetics.

The legal system of our political society is collapsing from an excess of rules, multiplication of officials, accumulation of files... and a lack of judicial-substance. Substance-justice does not come about in courts but rather in the great laboratory of life. It is not a rule, a law, trial, sentence; it is a force “inherent” to life itself, a *gen-ethical* “code” that is not managed by lawyers or judges. Even social justice, incorporated into the legislation as principle of equitable distribution of wealth, is a legal-social principle that is far from being truly in-corporated into the social “body” as a sociochemical force of transformation of social matter.

Teaching of justice. *Gen-ethical* dimension of the law. Substance-justice.

We are entering unexplored territory.

Organic-justice of the law? A pending issue. It is very difficult for us to access this teaching of “substantial justice,” which is like saying taking into one’s hands the science and technology of transfiguration of life, because the very logical-metaphysical structure of language conceals the *gen-ethical* dimension of the law. As the trans-itional bridge between knowledge and life has broken we have lost the path that leads to that Jus-primordial that, like an atomic clock, measures precisely the time of the stars and the steps of humanity.

The Social Transfiguration of the Word
operates in the human world
based on the organic-justice of the Law.

This teaching of organic justice of life has come to be substituted by the trial and judgment of the magistrates of the law. In political society, humans have been imprisoned in the labyrinth of rules, provisions, regulations of the very law that humans created. We do not have a way out of this network of social, moral, political and economic conflicts that we have become trapped in, because we have lost the guiding signal of first-justice. And I say that “we have no way out” because not only have we created the labyrinth but also we ourselves are the labyrinth.

What *is* the way out?

It is no longer a question of modifying the law, which would only be a palliative, or of educating and selecting the magistrate, a council of the judiciary, a hierarchical

organization of judicial power. The “way out” no longer comes through the political power of the law but through the break of symmetry of the framework of the law itself. I will try to explain.

The same *ethics* of good and evil
that metaphysics of thought
has positioned as logical order of the law
blocks the way
to the gen-*ethical* power of the law.

In today’s political-cybernetic society, the “repressive apparatus” of the law to uphold the “justice” of the law not only commits a large part of economic resources for more police, more prisons, more technological equipment to check crime, but also leaves a growing human mass “outside of the law,” a peripheral mass of “social delinquents” (also human beings) who are left without a chance of rehabilitation because of the instruments created by the law to uphold the law.

A great human mass
has not only been left on “the margins of the law”
but also on the “margins of life.”

This human potential which we have expelled from civilization in the name of the law, returns as a “barbarous wave” that breaks down the walls of the opulent city: more bars on houses’ windows, more electronic alarm circuits, more police on the streets, all these devices for the defence of the “law” encounter a “power outside of the law” every day that exceeds them.

But what *is* barbarism?

It is the other face of the law
that we ourselves have created.

We live in a social climate of depletion of the law and justice. The legal Constitutions of the States are full of “rights”: to freedom, to work, to health, to social security, to education... but the people fight for poetry to embody history. We live in a

phase of depletion of the foundational potential of the “declarations” of the rights of man. The political power (whatever its form) cannot embody the “social law” in the organic life of the people; there is always a “social residue” that is left outside of the law and of life. Nor can religious power embody in all the chosen people the truth of the Tablets of the Law; the excommunicated, the exiles, the condemned are always there on the margins. Neither political power nor religious power can “by principle of legal authority” sustain the sacred fire of the justice of the Law. I say that “they cannot” because the “human galaxy” has entered a phase of implosion: the whirlwind of inverse energy swallows all the messages, the good and the bad. The laws are “others,” the “law” is another.

In a time of social penury, when everything is finished, the *gen-ethical* vanguard retreats. It crosses the “red sea,” it goes to the desert, it descends to the “bottomless bottom” of the soul. It not only goes in search of “the certain,” of the “principle” of truth and justice. It goes in search of the Mother-ground, the sacrificial-place, where human matter constitutes the ferment-principle of renewed life.

There is a vanguard that wins-losing:

Gandhi, Schweitzer, Luther King,
Che Guevara, Eva Perón...

the disappeared in the damned wars
those who gave their lives for history and
have no name in history.

Many lost revolutions
triumph as ferment.

We are beginning to discover a sacrificial vanguard whose blood circulates through the invisible channels of the deep Earth and operates as igneous ferment that transforms the dark matter. It is the “other face” of Justice, the face of the law that is not represented by the goddess of rational justice with her sword and scales. This “non-represented” face of the justice of the law bursts into the frontier of social time as “inverse energy” that mocks the immune system of the guardians of the law. What does all this violence unleashed against the law, social order and justice tell us? It tells us that the

legal-rational framework of the codes of the law can no longer contain the pulse, the general-*ethical* heartbeat of the law.

From the rational mechanics of the law
we pass to the organic geometry of the law.

At the end of this great historical cycle marked by the antagonistic struggle of pairs of opposites, the gen-*ethical* vanguard in-corporates in its own physiology—as trans-historical mission—the code of the cosmic force that leads to unifying the values of the soul and chemistry of life in the same sacred fire.

Another human behaviour
in the theoretical framework
of an organic geometry of life.

It is no longer a question of “doing justice” by one’s own hand or for “justice to be done” by the hand of the law, but of assuming oneself as prot-agonist of justice: living-and-dying by justice of the law. In other words, it is not only a question of claiming justice but of “producing” justice (substance-justice: an ultra-element of trans-mission in social chemistry, just as the organism produces neuropsychomolecules of inter-mediation in brain chemistry). The production of “substance-justice” is as essential for the organic balance of social life as the right supply of amino acids, vitamins and other nutrients for the health of the physical body. “Substance-justice” is not only a legal principle, an *ethical* value, a religious virtue; it is “social-matter” inherent to social chemistry, just as the “neurotransmitters” are matter inherent to brain chemistry.

The key for the evolutionary development of
human society

is to transform the energy of human effort
into social-matter.

In placing this “social-matter” in the “right” place of its heart, humanity occupies the “right place” in the space of play of forces between heaven and earth, and makes it possible for human values to participate in the great current of Social Transfiguration of the Word.

Teaching of labour

When the human hand connects to the current of the sacred river of life

We were told “You will eat bread by the sweat of your brow.” We also heard “God will provide.” Soon we would realize that “there was no bridge” between these two sides of the law. What is the challenge in the age that is beginning, when the planet’s energy is depleted and the sense of effort falls?

It is a question of recovering Labour
as sacred office of Humanity
in the cosmic economy of the Kingdom.

This “labour-function,” a constitutive root of the dignity of human life, has come to be reduced in the current technological age to an adjustment variable of a global market economy. The issues that concern economists, politicians and business leaders today are the rules (or non-rules) of the global market, electronic economy dynamics (“*megabyte economy*, in Joel Kurtzman’s terms), productivity indices, financing, interest rates. Little or nothing is said of labour, and if anything is said it is not about labour as “labour-function” but labour-salary, employment, unemployment, labour costs, labour laws, technical training for the labour market. And why do workers’ trade unions fight? They fight for wages, not for the meaning of labour in the work.

Is any profitable activity, any job, any “labour position” really human labour? And are non-labour, non-employment and unemployment simply an adjustment variable of the labour market (there have always been poor people and unemployed people) or is it a mutilation of functions of human life?

What role does technology play today in the removal of hierarchy of the labour-function?

The power of modern technology, no longer seen as a technological development of science framed to a certain degree in the logical-applicative order of science but sensed as a coming of an “entirely new power,” of another nature, which not only destabilizes the markets but also changes the proportion of human senses; this enigmatic Power summons us, positions us, forces us to give a completely “new” answer to the problems

of humanity, society, history. In other words: the irruption of technology, as a more than human power that humanity does not control, has opened a *gen-ethical* gap in the human world.

Gen-ethical gap

We can no longer go back, to the ancient agrarian traditions, to the providence of Mother Earth, to the mechanics of the first industrial revolution. Nor can we advance too much under the protection of the modern gods: salvation technology, sociology of exclusion, neoliberal economy of competition. This is a crisis of interpretation of the world. Economic theories cannot respond to human needs. The “wealth of the nations” does not offer a solution for the poverty of the people. We have ended up in “economic horror” (Viviane Forrester). This “crisis of the interpretation of the world,” this “economic horror” has exposed the fracture of the “stone” on which we had built the temple. I say expressly “fracture” of the stone because the economic-financial crisis that accumulates the wealth of a few and multiplies poverty and abandonment of the many, a crisis that through inverse energy leads to the loss of millions of “sources of labour,” not only leads to methodological errors, ideological deviations, a lack of doctrines. The economic crisis of the human world is of an energetic-structural nature: the source where the water of life springs forth has dried up. An *energ-ethical* gap has opened up that is hard to close.

There is no bridge

between “evangelical poverty” and the “opulent society,”
between the “gifts” of the earth and the “needs” of humanity.

There is no *energ-ethical* exchange currency

between the worker and the work,
between material and spiritual values,
between individual labour and social economy.

There is no mysticism of transfiguration

that will allow us to pass
from human effort to radiation of the Word,

from will to power to expansion of consciousness.

in short:

There is no Labour (with a capital)

There is no Human Economy (with capitals)

We want (we need) to recover Labour as the “Mother-function” of an economy that can be properly be called human, that operates as word-bond between the human hand and the sacred river of life, as “binding energy” between the values of the soul and the chemistry of life.

Is it possible to conceive an economy of human values that operates in “rhythm of alliance” with the Word? That is at the same time individual, social and spiritual, of spirit-matter? That re-unites human effort and divine Providence in the same body of creative action? That returns to humans the (lost) cosmic function of “messenger-being” between heaven and earth? Yes, that unitive conception of the handling of the force is possible as a general theory of evolution of the universe, as an archetypal vector that marks the direction of the worlds, as the individual experience of saints, heroes and mystics in action. It is possible as a philosophy of integration of values, but it is not easy to embody as “sacred office” of humans in the great work of Social Transfiguration of the Word.

A great challenge in this age of electronic power of money, the virtual wealth of nations, the end of labour as Labour, the abandonment economy, where everyone speaks about these issues but no one has the answer.

The answer does not come from academia,
it comes from the desert.

As paradoxical as it may seem, the recovery of labour as “mother-function” of human life begins today, in the age of technological globalization, through the break of symmetry that the same “loss of labour” produces in the human world. When I say “loss” I am not only referring to the economic penury of those who do not have work (having lost it) but to the existential void of those who have work and suffer the senselessness of the work that they have.

We have entered a phase of cosmic abandonment:
but in the scarcity of the Desert
we hear the beat of new functions.

We still have not become aware of the wave of “physiological fracture” that is associated with the technological rhythm of social planetization. We have not realized that, as in other critical stages of onto-genetic and philo-genetic development, an exteriorization of “organs” has occurred in our time (which we suffer without understanding): a gigantic transfer of the ancient mechanical physiology from the terrestrial human to the technochemical physiology of the nascent cosmic human. In those phase transitions, many organic functions are not only left outside of the market but outside of life: not only labour, but also sexuality, the mechanical brain, the immune system. It is not that those functions disappear, but they lose importance in the great current of the Tree of Life; they are incorporated as servo-mechanisms, electrochemical clocks of a new body of fire of alternate rhythm.

It is precisely from this gen-*ethical* gap between the old physical body that ends in the skin (*Körper*) and the new living body (*Leibhaftigkeit*) which in alliance with the Word expands to the stars and returns to the human heart as gifts of life, from this place where the waters part that we can hear the inaudible rhythm of transfiguration of the Word. There is no human language that can translate what the Word says in the human heart; the same Word says it in its way in poetic-symbolic language.

When the human hand connects
to the current of the sacred river of life,

the fertile Earth makes the wheat grow
to give bread to the people.

If there is no bread on earth it is not from a lack of wheat; it is because the human heart has become an infertile land and the seed planted by humans does not receive the blessing of heaven. What happens with the unfaithful wine growers, who received plantations and did not deliver their fruits in time? The Gospel answers: “The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof” (Matthew 21:43). We touch here on a critical point of “economic doctrine”

(if we can call it that) that no longer belongs to the theoretical domain of the political economy but to the sacred order of the economy of life: providential economy.

Economic principle of providential-action.

Both modern science, with its principle of “minimal action,” and the spiritual tradition of East and West with its principle of “non-possession” have tried to come closer (without succeeding) to the equation of human-divine unified movement. The development of the rational mind and the exaltation of the technical will to power have maintained in separate domains human “action” and divine “Providence.” Until very recently, such a “fracture” in the order of knowledge of the more general laws of the universe did not appear to bring many consequences in the practical order of life. Philosophers continued to speculate on the world and Marxist theorists came with the will to transform it. But with the technological revolution the world is “another.” The tremendous human energy released on the planet can no longer be handled with “half” the power formula. Not only does economic power escape from human hands, so too does social violence, juvenile delinquency in the streets, students misbehaving in schools.

We cannot handle the Force
with the old equations
for handling forces.

How to handle the power of implosive-expansion of the energy released?

There are many models,
but not enough humans.

In this scarcity of response to the crisis of humanity, the message of unification of the force no longer comes from humans; it comes from the Realm that asks about Humanity.

Providential Economy?

Yes.

Still unformulated by Academia
in terms of economic theory,

but lived in the Desert
by a nobility of labour.

Just as in a luminous time there was an “aristocracy” of the spirit, today, at the end of the dark ages, we perceive the soft glow of a “nobility of labour.” It is the salt of the earth. But let us make no mistake. At the frontier of the new time there is not only hope, there is also a war.

The “warlords”
who have taken possession of the earth
in the name of fundamental principles
of creation of wealth,

will not allow the “nobility of labour,”
in the name of sacred laws of life,
to occupy the heart of the human world.

Labour power as force of exaltation of life: human function lost for the sake of the creed of possession of the world. In the war to rescue this “lost function” the fate of the markets is no longer at stake; the fate of humanity is.

Today, in the age of electronic circulation of virtual wealth, concentration of economic power, unemployment, loss of labour sources, social violence, the key question about the economy of labour is no longer addressed to workers’ rights, wages, labour legislation, productivity, relation between capital and labour, intellectual labour or manual labour. The precursory question leads us by the “hand” to the “Source” where the sacred river of life springs. How to draw the circuit of this Mother-current of material and spiritual values that travels the universe and returns to the human heart as a blessing from heaven that fertilizes the earth? This question cannot find an answer today in the theoretical framework in which questions about labour, wealth and economic power move. And “there is no answer” because the global crisis that we are experiencing is not economic but spiritual. It is not a social, political, technological, economic catastrophe, which as a result leads to the loss of the “place” of labour. Instead, it is a

cosmogonic catastrophe;
humanity itself has lost

its “place” in the Realm.

I contemplate Antonio Berni’s painting *Desocupados*. I look at the long queues of people, looking for work at the doors of factories and offices, I observe the parade of multitudes at the altar of the patron saint of work asking for bread and work, I see protests on television for better working conditions... Today there is more than need, despair, protest, in all these resigned or violent faces: there is a sacred sadness. It is not only the economic value of lost labour, which like human misery is borne as an offering of the workers before the invisible god of a social justice that is also lost. It is humans themselves who are the prot-agonists of a sacrificial rite that convenes the protective forces of heaven and the furies of the underground world. There is great pain in all this. One of the mother-branches of the Tree of Life has been cut... and human sap oozes out of the wound. This wound can no longer be healed with economic measures, political revolutions, social doctrines of the electronic churches; it can be healed with the force released by the same force that cut the branch.

Today like yesterday, albeit in a different cosmic-historical context, the liberation of the people from the social misery that oppresses them does not come from the benevolence of the “pharaoh” but from the sacred power of the “plagues,” and the lack of work is only “one” of the plagues.

The “plagues” destroy the many
who are left outside of history,

but light the heart

of the few who open the way
to the new history.

What is the stage, the matrix, the people where this transfiguration of history is being gestated? The biblical text teaches us that social slavery is not resolved in the low lands of Egypt but at the top of Mount Sinai. Today the mutilation of human functions in the drama of history is not resolved in the space of play of the same social forces that has brought about the catastrophe of emptying of meaning but rather in the mystical cloister of the heart of the people, a sacred space where the living matter of humanity (substance-matter) is conjugated with the Word. From this conjunction of spiritual and social currents

it is not a new social legislation or a new “social doctrine of the Church” that is born, but rather a new seed of life. The gen-*ethical* code is the stamp of divine Providence in human matter, a providential economy that joins in one same circulatory system the productive potential of humanity, the fecundity of Mother-earth and the Providence of heaven. It is the teaching of labour, the economy of the work.

In the economy of the work
everyone has work.

It is not a question of a new economic theory. It is an economy that we have forgotten. It is the economy of the “manna of the desert,” the economy of the “jubilee year,” the economy of the Gospel, the economy of monastic community, the economy of the dispossessed of the earth. It is the economy of those who live from their labour-and-from the grace of heaven, a providential economy of “non-possession,” “non-accumulation,” “non-appropriation” of unnecessary goods, an economy of social participation, the equitable distribution of the excess wealth that every noble human is capable of producing, not only material goods but knowledge, assistance, advice. It is an economy of human development, the release of the energy imprisoned in superfluous necessities, in excessive thirst for possession of life. It is not a new economy. It is the providential economy that all the Churches preached but did not abide by. It is the social economy that the trade union leaders proclaimed but did not abide by. It is the political economy that governments promised, one way or another, to their people and did not abide by. It is the economy that some people had in their hands and did not abide by.

The power of Social Transfiguration of the Word
begins a completely new stage
in the evolutionary development of humanity.

Its teaching tool in the economic order is the teaching of labour, teaching to creatively manage the powerful current of human energy released on the planet, teaching to discover the way out so as not to be locked in to forms without destiny, teaching to speak the universal language that connects all the worlds.

“And the world will be as one”

ASCENSION OF HUMANITY IN BODY

Two sides of the technological world

The waters have been parted. It is not the first time.

The sacred books speak to us of moments of rupture in the great drama of the history of humanity: “Moses stretched out his hand over the sea and divided the waters” (Exodus 14:21); “The curtain of the temple was torn in two from top to bottom” (Mark 15:38). In turn, modern biology tells us that “without a symmetry break there is no evolution.” In those fractures of time the great currents of life fork, the old empires of the land collapse, new voices mark the paths of history: phase transitions, qualitative changes in the transformations of the world.

The very structure of our rational mind prevents us from *seeing* the gen-ethical gap that today separates the waters from the waters. We sense the enlightenment of a new age, but we only see the shadows of the ancient earth: cosmogonic blindness. Blindness to the entry of the light was something Marshall McLuhan detected in the context of the technological revolution. “With the interruption of a new medium we are aware only of the ‘content’ of the old environment” (*Understanding Media*). More than “blindness” we find ourselves before an “enlightenment that blinds,” a form of perception that allows us to value in “another” way the results of technology: “If it works it’s obsolete” (McLuhan). In other words, the valuation of the practical results of technology (according to the criteria “everything that works well is good”) only refers to “one” of the branches of the fork, the “branch that we see.” And the “other”? Simply, “we do not see it”: cosmogonic blindness. We only see empty tombs: “Why do you look for the living among the dead? He is not here; he has risen!” (Luke 24:5,6).

The “other” branch, the one that “is not here,” the one that “does not belong to the world of the dead,” is not in another heaven, another planet, another galaxy; it is right here, in the same human world, in that unity of sacred order of life that John Lennon’s song anticipates; but we don’t see it.

There is an excess of information:

vision is lacking.

We have been left with “half the formula.”

It is not a question of negating the “results” of technology: the transformation of the world by the technological revolution, the development of scientific knowledge via experimental methods, atomic physics, molecular genetics, electrochemistry... But we must not confuse the “practical results” of technology with the “power” of technology (or rather, with the power of “revelation” of technology). And what *is* it that the power of modern technology reveals?

The power of technology

reveals

the “fork” that has occurred
in the great current of transfiguration
of life.

A *gen-ethical* fork: an ascending branch (which lightens its weight towards the development of newborn cosmic functions) and another descending branch (which falls heavily on the earth and under the earth due to the depletion of evolution energy). But there is something that we must not lose sight of in this symmetry break of the modern world. The “fork” I refer to is not only political-economic (between the ever-richer rich and the ever-poorer poor), moral (“Render unto Caesar the things that are Caesar's, and unto God the things that are God's”), and metaphysical (affirmation of the will to power and “oblivion of the self”) but also said “fork” *is*, at the same time, in the technological order of human life. Many mechanical functions of terrestrial humans can no longer withstand the onslaught of the cosmic wave.

Faced with the extraordinary psychoneurocybernetic
development of the technological world
(ascending branch),

the old physiology of mechanical humans
is gradually left out of place (descending branch).

The technology of the immune system is lagging not only behind the onslaught of increasingly intelligent viruses and “killer molecules” but also the blindness of its own sensors to recognize, in critical situations, the fabric of the organism itself, which they attack as if they were the enemy (autoimmune diseases). We increasingly need more

“spare parts” for a damaged genome: more hearts, livers, kidneys, bone marrow... The human laboratory no longer produces enough “interferon” to meet the demand of the disease market, and we must turn to the factory of the animal kingdom. We need more proteins and we turn to overstimulated cows to produce “more offspring.” The same with transgenic plants and seeds. Dangerous human interference in the other kingdoms to sustain the demand of an increasingly voracious society? Alarm bells, at least... Will we have to acknowledge the failure of humanity of the “fourth kingdom” in terms of the mission commended to it to “be the guardian” of the Garden of Eden (“to work it and keep it,” Genesis 2:15)?

It all makes me think that humanity, as “protector” of the organic space that was given to it “to guard” from the origin, has failed, and the human institutions have failed that in different ages of history received the mandate to zealously protect the “act of the alliance.”

Morality is no longer in the hands of humanity.

And so in *whose* hands is it?

It is in the hands of the Force of Social Transfiguration of the Word!

Until the Second World War, perhaps until 1968, the war on the earth was (or we thought it was) *Ideological*: we fought for an idea, for a conception of the world. The war today is *technological*: we fight for an *ethics*, a morality joined to life, a *gen-ethics*: a “messenger molecule” that re-establishes the sacred order of the world.

Who are (who are we)

the prot-agonists

of this cosmogonic drama

that is played out today on the great stage

of human time?

We would need the genius of an Aeschylus, a Sophocles, to unveil, behind the human vestments, the (ultrahuman and subhuman) cosmic powers that intervene in the work (drama and tragedy at once) of Social Transfiguration of the human world.

We can only observe (epistemological theory of the “observables”) the effects, the “results,” the official theory of a theatre of shadows whose original libretto (its *gen-ethical* code) escapes from our hands. The *genetic* key of transfiguration escapes from us.

Morality is the
force of evolutionary organization
of matter.

Such a technospiritual key is no longer in the hands of the technological human. That does not mean that morality does not exist in human society. It does exist, as an illustrated speculation in the terrain of moral theology and philosophy of values, as an academic reflection on the *ethics* of human behaviour, as an *ethical* code of offices, professions and enterprises; morality exists as a form of social regulation of conduct, but it is not recognized as an intrinsic substance of life. In other words, it is a virtual reality of understanding, but it is not a substantial reality in the hand. It is not an “enzyme” of life. For want of this ferment (“messenger-molecule,”) the “individual-social) body has to bring into play costly mechanisms of adaptive regulation. “Costly” not only in economic terms but also evolutionary terms; the energy of evolution is absorbed (consumed) by the increasingly sophisticated systems of adaptation and repression. Corruption, social violence and organized crime have to be maintained within certain, at least tolerable, limits. The social organism manages to adapt (at a high “cost”) but is not healed: it adapts by getting sick (as occurs on an individual scale in the inappropriately named “diseases of adaptation,” or “autoimmune” diseases (intermediate world where life lives with death).

Due to a lack of a “moral enzyme”
we have ended up in a pathology
of social-adaptation.

For want of a “moral enzyme” that *raises* the organic metabolism to levels of expansion of consciousness, the system explodes due to the reflux of energy and social implosion. Many will say that despite this “moral failure” the gross product increases, the global economy does not stop and the electronic flow of money continues to grow. Yes, all this is true, and furthermore the economic-cybernetic circuits work much better (with

greater technological efficiency) if they are disconnected from every essential principle, but it is a question of “excess” of unproductive activity and accumulation of waste.

We have only seen “one” of the faces
of the power of technology:

the “projection” side of Word-in-action, the “irradiation” side of the Force of transfiguration, the face that “shines like the sun”: technological power of atomic energy, space race, genetic engineering, economy of electronic circulation of information, flows and refluxes of the stock exchanges in real time. We are fascinated by that global physiology that seemed self-sustainable.

I say “seemed” because the “catastrophe theory” experienced today as “real-catastrophe” of economic, financial, ecological, social, immunological systems leads leading economists, sociologists, business leaders and forward thinkers to cast doubt on the dogma of salvation of the world through the principle of self-regulation of market forces.

The implicit message of hegemonic power in the age of globalization of the markets is that the very dynamics of the model and the self-regulation of their cybernetic systems (self-organizing systems) will provide an answer to social problems through the scientific-technological revolution: not only more productivity and more jobs but also more spare organs, more transgenic animals. It is the optimistic vision of the technological revolution received as “message of salvation” (I can’t help but mention here Thomas Berry’s happy expression to refer to the impact of the power of technology on the contemporary human mind: “technological trance,” “a message of salvation by technology that comes to substitute, in desacralized society, the transcendent message of salvation.”)

But what *is* salvation?

The idea of salvation, whether we are talking about political salvation, technological salvation or spiritual salvation, has been wrapped in the fog of theological and mystical interpretations but continues to resonate in our souls as one of the big words that asks us questions about the fate of humanity.

I cannot say *what* salvation is,
but I can say
what it feels like when one can't get out of the tin.

A strange wave of cosmic consciousness ripples the surface of the waters of social life; the great Ortega y Gasset announced it at the start of the century in poetic language: "They are the light ripples that the first breeze leaves on the still skin of the pond" (Ortega y Gasset referred in 1923 to the "highly subtle mark that emerging time left on pure thought."). But the "prophetic wave" must penetrate deeper levels of life, and today it is no longer the "light ripple" that caresses the sensibility of heralding poets but the strong "critical fluctuations" that break the symmetry of the world. "Messages of hope," whether political, social, spiritual, apocalyptic or messianic, have lost their originary force of salvation. They were messages "for the soul." Today the message that carries signs of fate is "vibratory," one of "cosmic resonance in human matter." It is a message "for life." The old messages of salvation were directed at "seeing" and "feeling." It was the great task of the sacred writers, poets of the form, artists of the image, architects of the stone. Today the profound message is transmitted by the architects of sound. It is addressed at "listening." It lacks form. It is "inaudible-sound" that divides the waters, parts the forms, changes the geometry of matter.

Message of "resonance" of the matter?

What does the language of the matter tell us?

It tells us that it is very difficult to resist the high vibration that moves the deep waters of life. That very little gold can be saved from the sands of time. And that the river carries away the rest.

The message of salvation that comes from the bowels of the matter (confirmed in the laboratory by molecular biology) tells us that in the curve of time there is a critical point of "salvation opportunity" from which it is futile to want to save what is lost (Lot's wife looks back and is turned into a "statue of salt." The evangelical message says the same, but in another way: "Whoever finds his life will lose it," Matthew 10:39). How are these critical fluctuations between life and death managed? Or are they not managed? Is everything the responsibility of the forces of self-organization of living systems? Or is there a moral or spiritual principle that can be handled by humans and which "saves"

them from falling into existential crystallization and thermal death? William Blake, in his “Marriage of Heaven and Hell,” speaks to us of the power of the just man to cross the valley of death:

Once meek, and in a perilous path
The just man kept his course along
The Vale of Death.

Roses are planted where thorns grow,
And on the barren heath
Sing the honey bees.

Until very recently, the *morality* of the “just man” seemed enough to walk meekly along the “perilous path” and not be devoured by the “vale of death.” In other words, the old organic technology, the very regulating principles of the “ancient pact” with nature, were a safe enough “path” to sustain the soft wave of life forces. Today, the “perilous path” has become much more perilous, and before crossing the vale of death, life has already been lost. The old brain can no longer sustain the flow of information of the technological world, the old immune system can no longer defend itself from much more cunning viruses. It is as if the “power” of technology that has changed the social face of the world has revealed the technophysiological insufficiency of human beings to respond to the evolutionary challenge of life. Life itself, its *gen-ethical* pattern, has been broken within; what comes into play from this symmetry break is no longer a new morality, but a new “molecule.”

Two sides of the technological world:
the electronic brain on the outside
corresponds, analogously,
to an a-tomic heart on the inside.

The very structure of the rational mind that leads us to the fragmentation of the world and separation of the paths of knowledge and life interposes itself as a thick veil that prevents us from “seeing and feeling” at the same time (“clearfeeling”) the marvellous unitive movement of Social Transfiguration of the Word. And the questions return. What *is* this Word? Just a metaphysical principle: “that which everything proceeds from and to which everything returns? Can we recognize it as a *who*: “By Him was the

world made”? By a mysticism of the heart? A religious morality, social *ethics*, morality without dogma? By a science of unified field? By a technology of transfiguration? Or by the everyday sacrifice of innocents?

So many words cast to the wind!

**We have lost the war:
the house of humanity has been left unsupported**

We had lost Paradise and now we were losing the war.

Solemn hour: it was no longer a question of the fall of the angel but of the fall of humanity. Perhaps the expression that best sums up this existential catastrophe is the cry of the youths that we heard in May 1968 in the streets of Paris and which still echoes in our ears: “God is dead, Marx is dead and I don’t feel so well myself.” Something had been concealed (and remains concealed).

Human will could not prevent the fall of the image of the world.

The new information technologies have considerably broadened the possibilities of the intellectual, social, economic and political development of the socioelectronic world (“sociology of the web”), but at the same time they have destabilized by “implosion” the architecture of human physiology; the house of humanity (its own “body”) has been left unsupported. We have not only lost the “image” of the world—“The old pact with nature has been broken,” said Jacques Monod. The shock that that “ontophysiological fracture” caused in our vital sensibility is so deep that we have been left without a theory to address the new “state of the matter” that emerges from the crisis. All the theories have been left unsupported as the structure of the language that supported them has collapsed. (In a “dialogue about speech” between Heidegger and a Japanese, the German thinker goes so far as to say: “It seems as if all the sources should be depleted.”)

On the one hand we have conquered the world
(through the power of technology).

On the other,
we have lost the image of the world,
“the ancient pact with nature has been broken,”
the support-structure of speech has collapsed.

Did Paul the apostle not say “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” Yes, but what he has lost today is not only his soul but also the war.

We have lost the war.

What is the *nature* of this war that we have lost?

Jacob wrestles with the angel and wins the war. And the angel says to him “Your name shall no longer be called Jacob, but Israel; for you have wrestled with God and with men, and have prevailed.” The angel blesses him and Jacob exclaims: “I have seen God face to face, and my life is saved” (Genesis 32:28,31). Once again we come across this “saving life.” And we, who do we wrestle with? What is the nature of that thing we wrestle for? What kind of wars have we won or lost?

Political, economic, racial, religious, social wars? All these wars we have lost. Millions of human beings have been left under the rubble. Technological war? We are only left with the “illusion” of winning it (and we have won it, in terms of will power). But beyond the wars lost and won

there is a war that we have lost

without being aware that
we have lost it.

Did Jacob know that he was wrestling with an angel? No. He realized when the angel himself told him. Do we know who we are wrestling? No. We only know that the house in which we dwelled has been left unsupported.

We have been left without a home!

World wars, atomic energy, technological power, voyage to the stars... We see the “work” of Humanity, but we no longer hear the steps of the “Lord God walking in the garden in the cool of day” (Genesis 3:8).

We have lost the war:

We wrestled with the angel
and didn't realize it!

One way or another and in unequal measure, this fight with the unknown angel affects us all, “marks” us all. The lost war, this collapse of all the frameworks of stability

that until very recently sustained our image of the world, that “catastrophe” of the known world rouses us from our sleep and takes us to the threshold of a new awakening (which is not an “awakening” either, but a *revelation*.) What can I say of my own experience of revelation in the unsupported house?

The world is *no longer* the World:
it was just an image of the world.

The “global village” *is not* Global:
it was just a village.

The land *is not* the Land:
it was just a point of support,
a temporary inn.

The man who has wrestled with the angel and has lost all the wars *is no longer* the lord of the world, owner of all the land, but nor *is* he nothing: the angel calls him to occupy his own place of man of the world. Is a change of name given here too? What is the “name” of the newborn?

Speech cannot find a word
to give a “name”
to the chord of revelation/re-veiled.

Vital-feeling of union

When everything has finished, when the house of humanity has been left without support and the soul without words, what *is* it that sustains the pulse of life and marks the steps of humanity? The answer does not take long in coming: life itself! From its selfhood, from the bottom of the “life joined to death,” the pulse of life pre-announces more life. Today more than ever we want to lend an ear to this secret heart.

A sign of our time: a strange feeling of having lost our way, of not having a guiding star, of feeling like strangers in our own home... and yet, despite this strangeness and perhaps because of this very strangeness, we sense a strange vital-feeling of re-union in the organic body of life. It is difficult to give a name to the rhythm of the matter that guides our steps. Our step is hesitant, of course. The great goals that until very recently drove our dreams have lost their splendour, the gods “have fled,” the masters have “retreated,” the vital pulse of the newborn is only a dim flame that swings perilously between life and death. So many abortions on the side of the road!

Key note. A new cosmic-sensibility marks the rhythm of the path. A “resonance” qualitatively different to all the notes, signs and sounds that we had heard until now on the long march of history.

Vital-feeling of union. Union with what? asks the inquiring mind. John Lennon does not ask, he sings: “And the world will be as one.” Nor does José Martí ask, he says what he feels: “Every true man must feel on his cheek the blow struck against any man’s cheek.” This vital-feeling of union, in its originary purity, free of ideological and doctrinary speculations, finds, from the human heart, the “mystical body” that must support the leading social currents of all the peoples of the earth. A vital feeling of union is not an abstract “universal religion,” a metaphysical “cosmic religiosity,” a political “social revolution.” It is a body. It is the originary force of ascent of humanity in body.

All the universal religions in turn, in different periods of history, have given (from their roots) a “mystical body” to the great civilizations of the world. By “giving mystical body” I mean “protecting,” maintaining in their integrity the “sacred code” that they received from the hands of their prophets, legislators and founders. “Protecting in the body,” which is like saying “sustaining the divine flame with the offering of human life.” And in this “sacred order” of life the Mother-force (because it operates as a Mother) of

Social Transfiguration of the Word. The weakening of this divine-human force of “Ascent” hastens the collapse of the empires built on sand. The break of the “sacred pact” brings with it the dis-organization of the functions of life. When the brother doorman who stands guard falls asleep and the door to the monastery remains open, the barbarians enter, bringing destruction and discord, and the once united brothers scatter.

The “social pact,”
the “scientific-technological revolution”
“star wars,”

are insufficient

to re-establish the “sacred order”
of human life.”

Today, when evil has become visible on the social screen of the world, when death circulates disguised in a thousand ways along the invisible channels of life, when the darkness blinds the spiritual vision of humans, in this age of phase transition to the cosmic consciousness, the old and modern “keys” that allowed us to trace the great vectors of the collective evolution of humanity one way or another no longer emit signals that can guide our steps in the recently-opened cosmos. The cosmic sadness that we suffer today can no longer be filled with the material and spiritual goods of the earth. Only life itself can come to help life touched by death.

In an ancient time there was renewal of the covenant: “I will make my covenant between me and you” (Genesis 17:2). Today as well, molecular biochemistry speaks to us of a “new alliance.” But there is a veil that covers the gaze. In our age of desacralization of the world, the very idea of “covenant,” in terms of a key of *gen-ethical* transfiguration of life, has been reduced to the image of ceremonial pact or to a concept of chemical catalyst. The “Covenant” has been stripped of its symbolic investiture in the great hierophany of cosmic life. What is there left for us then to re-establish the original unity of the temple?

Take a step back,
go back on ourselves,

to rescue

the vital-feeling of Union.

Hear again the “bearing” Word of the pact, that “brings us” the pact and calls *us* to celebrate “covenant” with the Word in the heart of the Mother (or our own Mater-matter), that calls us *all*. And what does it call us to do?

It calls us to re-establish
the “sacred order” of life

by means of

the Social Transfiguration of the Word.

The ancient gods did without humans for their grand designs. The immortals did not need humans for their eternal bliss, and if they intervened in humans’ significant actions they did not make a “pact” with them. And when there was a “pact,” humans did not always live up to it: “My spirit shall not abide in man for ever, for he is flesh” (Genesis 6:3).

Today, when the goddess Technology has come to dwell among humans and we receive her word as “message of salvation,” we soon realize that an antisocial key of “expulsion of humans” hid behind the veil of her information code, and along came unemployment, social violence, the temporary inn.

What is wrong with us, then,
one step
from taking a step towards the stars?

What is wrong is that we have lost our place in the world,

that we feel like strangers in our own home,
that we have lost the home.

.....

When out of the world a man comes back
To mix with his fellow-men,
He's half asleep and his eyes are dim,
And their faces all seem strange to him,
But perhaps the sound of the thrumming
Will wake up my wits again.

José Hernández, *La vuelta de Martín Fierro*, I

“Perhaps the sound of the thrumming will wake up my wits again.” To awaken, the troubadour does not resort to any metaphysical principle, prophetic dream or mathematical equation, but rather he goes in search of a profound, vital, unitive feeling, a feeling that comes before the self and which poetic language symbolizes in the not yet pronounced “sound” of a guitar that is to be heard from the mother-tongue. The “sound”-and-the “gesture,” because in embracing the guitar against the heart what we want to hear is the Mother-note that reveals the originary force of expansive-individuation of the Self, a vital-feeling that re-unites (egoence of the Self).

A vital-feeling that re-unites

This “egoence of the self,” Mother-function of humanity that “returns from the desert,” is born from the very roots of the Tree of Life and therefore belongs to the sacred order of life; function-and-office of the nobility of labour. It humanizes the cosmic energy from the “spiritual body” and returns the “humanized cosmic energy” to the “social body” (binding energy).

The idea of “spiritual body” that humanisms and socialisms idealized as supreme values in terms of the rights of man and the citizen—liberty, equality, fraternity—and which Christian tradition preserves as archetype of *Corpus Mysticum*, this sacred order of life, expelled from the social temple by philosophical rationalism and religious pragmatism, is incorporated into the heart of the people as an “organ” of Social Transfiguration of the Word, a fire of origin which, from the roots of the Tree of Life (which is like saying from the Mother’s heart) sustains the ascendant current of consciousness-energy of the social body.

The discovery of the “binding energy” between the spiritual body and the social body, despite being a very subtle “bond” that escapes current sensibility, is revealed to be of extraordinary importance in the practical order of life. It is the conquest of greatest importance that humanity has attained in this critical transition phase to the cosmic era. And it is worth noting that the discovery of “binding energy” has been made at the same time in the human heart and in the heart of the matter.

“Binding energy”:

a force unknown until now,
which is manifested in critical points
of symmetry break;

that we discover both in the secret
tabernacle of the heart and in the laboratories
of physicochemistry and in the particle
accelerators.

A force that re-unites separate worlds
and which becomes accessible to
humans’ intelligent handling.

A new chord of transfiguration of life. In the vital-feeling of union, in the “wise” management of binding energy, the mystic and the scientist recognize each other as messengers of the same Word.

SOCIAL TEMPLE:

“Face and vestments” of the Lord

“critical mass”

Lighting of the matter:

We came to give a social face to the Word

One way or another, via diverse paths and with different languages, we are all searching for the Mother-spring where the river starts: Mater-matter from where the water of life flows and the root-principles of the social order of the world. And I say of the “world,” not only of humanity, because there is also a “social order” in the world of insects and in the cosmos inhabited by planets, suns and galaxies.

Why do I say from the “Mater-matter,” from the “heart of the people,” and not from the universities, the Churches, the parliament, the multinational companies, political power, the global market? Quite simply because a large part of the “wise and knowing” that have come to order the world have filled it with rubbish, and in the “heart of the people” there is still a reserve of “the poor of spirit” as a potential “critical mass of fusion,” who when everything seems loss come to offer their hearts (remembering the song by Mercedes Sosa).

A question arises here that is not easy to answer. What we have called until now the “lighting of human matter,” the spiritual energy from the human heart that sustains the Social Transfiguration of the Word, is this “binding energy” an essential reality that translates into facts of everyday life, or is it a conceptual illusion that helps us to sustain the reality of a world that has ceased to be real but which we want to continue to be “real” at any cost? Do we not see that the temples are empty (of spirit), that the rivers and seas are contaminated, that political and economic corruption are degrading the social order, that the deterioration of the planetary ecosystem threatens a life catastrophe... and that many of these ills are irreversible? In other words, do the facts not speak to us of a god that has abandoned humanity, retreating from the human world and leaving humans to their own fate? Perhaps at first glance we could say *yes*. But on closer inspection I would say *no*. The “facts” tell us that there is a lot of pain in the world and that technological globalization brings wellbeing for a few and sacrifice for many. But when pain and sacrifice reach “critical” temperature and pressure (due to planetization and globalization) somewhere on the planet an *expansive/im/plosion* of “energyconsciousness” occurs that changes the geometry of the molecules of life. Human matter breaks within and from the

heart of the people the water of life flows. We still do not know the laws of this cosmic economy of self-organization, in which not only economic values but also moral forces are at stake. Does something like a “moral economy” exist in the universe? Does spiritual tradition not tell us that the just man can stop the fury of heaven?

What seems impossible to many
can become possible to the few.

It did not take a great amount of uranium 235 to reach the “critical mass” of atomic fission that led to the destruction of Hiroshima and Nagasaki. But on the “other side” of the physical world, in the space of play of cosmogonic laws that create and destroy worlds, “another critical mass” (no longer of fissionable matter but of nobility of spirit) can make the wheel of life spin in the opposite direction (towards the source). It is worth meditating on the biblical passage that recounts Abraham asking for the unbelieving cities of Sodom and Gomorrah to be spared:

The outcry against Sodom and Gomorrah is so great and their sin so grievous...

Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it?

.....

If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.

(Genesis 18:20-26)

Perhaps Abraham doubted that he would find fifty righteous people in Sodom, and returning to the Lord he asked him: “What if there were forty-five?” When the Lord replies “I would spare it,” Abraham lowers the number until he gets to ten. “And if I found ten?” And he answers him: “For the sake of ten I would not destroy it.” There was not ten (the “critical mass,” it would seem) and “the Lord rained down burning sulphur on Sodom and Gomorrah.” Such reflections raise the question: were there ten righteous people in Hiroshima and Nagasaki?

Is there a reserve of “spiritual nobility” in the people’s hearts

that can prevent the corruption of matter from “going too far” and making the means of life explode?

In July 1962 we reached a peak of “extreme danger.” Nuclear war was minutes from breaking out. The two great powers’ intercontinental missiles with nuclear warheads threatened each other, the Soviet rockets installed in Cuba were ready to be fired against the United States. At the World Congress on General Disarmament and Peace held in Moscow (10 July 1962), the Soviet leader Nikita Khrushchev, before delegates from all over the world, had strong words of warning on the “danger of a new world war” (“humanity could be swept into that abyss if decisive measures are not taken.”) Who stood up and stopped thermonuclear holocaust? In 1989 the “Berlin Wall” came down and the Cold War ended, but the nuclear power remained intact. Herbert Marcuse’s prophesy had come true: “The great powers will reach an agreement, the greatest danger is not the bomb but human brutalization.” Has the Cold War really ended? Or has its potential for destruction translated to global warming? Has the technological epic led to sociological drama or ecological tragedy? Should the planet’s global crisis be interpreted as a phenomenon of “evolutionary self-organization” (in terms of modern science), or as a “mass reaction of the Earth” (in Thomas Berry’s words) to humanity’s abuse of power? Whatever the interpretation,

What is the response to the challenge
of dark powers

that escape the hands of humanity?

“I will make my covenant between me and you” (Genesis 17:2). We have been left with a “too human” image of this sacred pact; something like a contract between God and man, a pact that could be rescinded by either of the parties without major consequences. The sacred books tell us that this is not the case, that there are consequences, but in the modern world, marked by technological will, the word of humanity before God has lost the force and meaning of “pact” and only remains as a ceremonial (political, social, religious) formula without commitment with life. Today we have forgotten the essence of the pact of the “covenant” but we are beginning to re-discover (with the help of science) the co-evolutionary function of “binding energy.”

Today, the global crisis of the world
is inscribed as a counterfigure
of a new covenant.

The “pact of covenant” belongs, from the origin, to the cosmic ceremonial of life and “commits” human life. Furthermore, I would go so far as to say that if today, in the dark night of the matter, there is a global crisis of the world, it is because the *gen-ethical* potential of the covenant is activated. In other words, the “pact of covenant” has an operational force of its own, a symbolic code of its own, a law of its own that changes the laws passed down by humanity and leaves its regulating stamp on the molecules of life. We find it difficult to access the code of meaning of that power of the Word that makes a “pact” with the “humans who are disposed” to the pact and which operates as “pact” even against “the will of humanity that is opposed to the pact.”

What appears as *darkunderstanding*
to the intelligence of scribes and doctors of the law
becomes *clearfeeling*
in the secret chamber of the Heart of the people.

We are trying to read what the Word writes in the dark waters of life: an invisible trace of “God’s march on the world” (to use Rodolfo Kusch’s happy expression), a symbolic reading on the screen of the world. We are beginning to *see* the shadows of the entering light, the force of the Word that hastens events: the events transformed into symbols, chaos into order. In this “reading to the second power,” in the “illumination by transfiguration,” for the first time I see the world as World and humanity as Humanity. The entering light casts away the darkness and clears the place (and the function) of Humanity in the World.

The “image” of the world has fallen.

The general laws are “other,” the visible events are barely “shadows” of invisible powers. Not only do humans inhabit the world nor much less do they rule the world. From “political sovereignty” the people have lost the war. But from the sacrificial heart of the people we win the war again by losing it: “mysticism of the heart” of the people.

We have entered the *energ-ethical* phase of the “mysticism of the heart,” in the sacred dimension of the social body. We knew, of course, the symbolic figuration of the “radiant heart” of Jesus in Christian symbolism, but that heart in flames remained as a representation of the expansive fire of love in the mystery of the incarnate Word, a point of veneration, worship and exaltation of the religious-feeling. We know the different expressions of the telluric-feeling connected to the fertile heart of Mother Earth; we know the testimony of cosmic-religiosity of an Einstein or a Teilhard de Chardin and the numinous-feeling rooted in the heart of the spirit of a Rudolf Otto; we know from the Gospel the radiant face of the Lord “which shone like the sun.”) But we do not know the “radiant solar energy in the heart of the people” or the “social face of the Word.” A new *Mysterium* touches us: a “nouric wave of fusion energy.” I borrow the term “nouric wave”⁹ from Pietro Ubaldi as the spiritual dimension of the noospheric field that surrounds the planet, but I highlight the qualitative note of “fusion energy” that characterizes it as “social radiation of the Word”: by analogy with the fusion radiation of the sun (conversion of hydrogen into helium with emission of photons of visible light) the “nouric (invisible) wave of fusion energy” becomes a (visible) “particle” in the “social face of the Word.” I will try to shed light on what is dark.

I take from Jorge G. Castañeda’s biography of Ernesto “Che” Guevara the image of the dead revolutionary ascetic (with his eyes open): “They uncovered his face, now clear and serene, and bared the chest wracked by forty years of asthma and months of hunger in the wilds of the Bolivian southeast... By the time journalists and curious townspeople began to file past, the metamorphosis was complete: the dejected, angry and dishevelled man of the day before was now the Christ of Vallegrande, reflecting in his clear open eyes the tranquillity of the consented sacrifice... His executioners had bestowed a human face upon the myth that would circle the world.”¹⁰ I repeat: we have entered the *energ-ethical* phase of the mysticism of the heart, the human, social, historical dimension of transfiguration of the Word, the “wave of fusion” of material and spiritual values of the millions of eyes that look on us from beyond and from closer to the sacrificial rite of humanity.

⁹ Pietro Ubaldi, *Las Noúres*, Buenos Aires, Constancia, 1931.

¹⁰ Jorge G. Castañeda, *La vida en rojo*, Buenos Aires, Espasa, 1997, p. 17.

“*Verbum*-knowledge”

***Mysterium participantis participationis:* principle of action-inaction**

Humanity did not create fire, but it can sustain the flame: participatory participation. It is not the Word, but it can access the knowledge of the *Verbum*-energy that draws the paths of humanity: energy of embodiment. It is not only a matter of illuminating the cave with the light of intelligence but also taking the sacred fire of life into one's hands to escape captivity: human initiation in the mystery of embodiment of the Word.

Participatory-participation: principle of human action-inaction in the Social Transfiguration of the Word. It is something more than will to power, social solidarity, economy of participation, people in arms or people at the polls... When I say “principle of action” I am not referring to a physical law, metaphysical principle, *ethical* conduct, but to the “gen-*ethical*” (specifically *human*) function of sustaining (protecting) the current of “igneous blood” that circulates through the Tree of Life; a “physiological” function: participation of humanity in the organic development of the world.

Why do I say *Mysterium* and not simply Participation? Because the term “participation” (*participatio*) has lost the *seminalis*-connection, the essential root of union of the parts with the *whole*, to only leave the branches of the parts visible. *Mysterium participantis participationis* is not just “participation,” but action of human resonance with the Word, an *inclusive* action that marks the soul and the body of humanity with the solar energy of the Word. We no longer speak here only of “knowledge,” but of *Verbum*-knowledge”; not only of economy but of “providential economy”; not only of “sexuality” but of human energy transforming into the Word; not only of “social solidarity” but of social-chemistry. We are not speaking of another *ethics* but of another physiology, a qualitative leap in the order of life functions.

Mysterium participantis participationis is not only mysticism of participation. It is at the same time science and technology of transfiguration. It is not only humans applying knowledge but humans transforming themselves into “wisdom” through the practice of knowledge. It is no longer the office but the “sacred office,” the intelligent

participation of humanity in the evolutionary physiology of the other realms. Sacred office: a lost function. That function, which in remote times was attributed to “virgins of the Sun,” “sacred warriors” and “priests of God Almighty,” today wants to be recovered by the “workers of the earth.” We want to take in our hands this “igneous principle” of participation because we intuit that it is the *energ-ethical* key to give life to the coming world, the key of articulation of the “mystical body” and the “social body” in the current of transfiguration of the same body. In the dynamics of the sacred office humans produce more than they consume; they radiate knowledge, health, goods of life. Consumer society has degraded the sacred function of the *producer* for the benefit of the intermediary, and the intermediaries have filled the world with rubbish.

For both Eastern and Western mystical tradition the principle of “participation” is the *ethical* basis of the “doctrine of renunciation.” I am afraid that said “renunciation,” as root-principle, has been misinterpreted and even deviated from by the extreme positions that the interpreters of tradition in the history of civilizations have taken on this principle. It goes without saying that for the philosophy of will to power the doctrine of renunciation is no more than a learned theory of defeat, a plain and simple negation of the world and of life and a blank cheque to the lords of the land to pass into submission and dependence (we need only recall Nietzsche: “Christianity has taken the side of all that is weak.”) At the other extreme, the interpreters of the mystical tradition only saw in renunciation a message of spiritual liberation based on the negation of material goods and the possession of one’s own life (see for more details Albert Schweitzer’s lucid criticism in his book *Pensamiento de la India*).¹¹ The Christian Gospel, in the “young rich man’s response” (fairly misunderstood), reveals the “two dimensions” in which the law of renunciation moves: You want to be good? “Obey the commandments,” “honour your father and mother...” You want to be perfect? “Sell what you have and give to the poor, and you will have treasure in heaven; and come, follow me” (Matthew 19:16-21). Rational thought cannot find a bridge (“binding energy”) between the “good” (moral law, the goods of life) and the “perfect” (the spiritual gift, the kingdom that is not of this world, the treasure in the heavens). On not finding a bridge, “The young man went away sorrowful, for he had great possessions.” The unilateral interpretation of renunciation by Christian *ethics* has led, in Western culture, to an irreducible fracture between the goods of life and the salvation of the soul, between social values and spiritual values, between what is God’s

¹¹ Mexico, Fondo de Cultura Económica, 1952.

and what is Caesar's. The key of *gen-ethical* transition between one kingdom and another has remained unknown or forgotten: the "and" has not been taken into account as symbolic operator between the "two halves" of the unified formula, between the two terms of the human-divine equation. The Gospel's instructions do not only say "sell what you have and give it to the poor (which would imply becoming a professional beggar and adding another person to the social burden of the poor), but rather it says "sell what you have and give it to the poor... *and* follow me." This "follow me" at most as been seen as an act of supernatural faith, but it has not been discovered as a key of liberation of providential-energy. This "give it to the poor" is more than alms here: in being associated with "follow me," human goods enter the category of multiplication of the bread and fishes.

Today we are in a position to return to these principles of "participation" and "renunciation" from another perspective: not only from traditional mystical-philosophy but from the new conceptual framework of science and the experimental power of technology. In the century so far human matter has undergone profound transformations, the cosmic medium is different, the physiology is "another," the mind vibrates to another rhythm: the roots of thought feed from the igneous blood of the heart. Scientific research is ahead of historical time, the word of the technological human is articulated with the silence of the mystical human. The symmetry break of the old world reveals newborn functions: a phase transition between the "last man" and the "primo-gene." Suddenly we are born in another "medium" (or in another "realm"?) The law is another, the heart beats to another rhythm: from the dialectics of opposites we pass to the reversibility of values, from the virtues of the soul to the chemistry of life.

The way of knowing is "another," and "another" is the instrument that joins in the Same semantic nucleus the vibration of the Verbum and the human word: word-Verbum. This "first word" of the newborn is the soundless "note" that opens the magnetic routes of the coming world. The cosmic frontier that the "young rich man" of the ancient sign could not cross, "because he had many goods" (and perhaps little heart), begins to be crossed today by the mystical vanguard that "had withdrawn to the desert in search of what is true" and returns from the desert transfigured, speaking "another" language, holding the same staff that split the rock of Horeb.

The new vanguard does not yet have a name, we cannot typify it as one vanguard or another: political, scientific, social, spiritual. We do not have a face, like the Christ of Vallegrande, who tells us everything with his gaze. Such a “pro-phetic vanguard” is of a “fleeting step.” It announces itself/concealing itself. I say “pro-phetic” because it is a question of “messengers” who come with a word that *is* before the word. Einstein leaves his “relativist equations” and leaves. Heisenberg pro-nounces his “uncertainty principle,” no one understands it and he leaves. The few spiritual masters who came at the beginning of the century transmitted the oral teaching from master to disciple. They did not write any books, they imparted their blessing and left. And one wonders what is the true meaning of these equations “more intelligent” than their creators, of this Word of the masters forgotten by the same disciples who heard it? Practical applications, building the bomb, founding institutions that guard the memory? And the Christ-like face of Che Guevara? These are so many other hieroglyphic signs of the *gen-ethical* code of the mother tongue, so many other points of support to cross the river, so many other signals to enter into contact with the living word that is hidden behind the symbol. Can one ascend a staircase of symbols? Yes, if one is willing to “participate” in the teaching that flows through the symbol.

We have no “theory” of participation. “Participation” is either lived or it is not known. The experience of participatory-participation is the methodological basis of the educational process of social *gen-ethics*. With regards to current teaching methods centred on information and which leave millions of human beings on the margins of life, the con-vening message of the Word to direct access, without intermediaries, to the intrinsic social goods of life, that message of “participation” implies a revolution of the method, the participation of *everyone* in everyone’s health, education, human, social, spiritual and material development. A new socialism? Something more: creating the human conditions to in-corporate the participatory gene in the molecules of life. In other words, setting the *gen-ethical* basis to build the social temple of the people.

“break of the form”

Wrestling with the angel: two sides of the revelation

We wrestled with the angel of the Lord transfigured into darkness, and we didn't know it. The land was dark, the sun had not yet come out. A silent voice said to me:

From now on
you will no longer be called simply
“homo faber,” “homo sapiens”...
but instead...

I could not make out the new name; perhaps it did not yet exist. I only hear the imperceptible pulse of a newborn heart: the in-audible rhythm of life.

Jacob wrestles with the angel transfigured into someone unknown, and on defeating him, Jacob himself is transformed into “another” man, with “another” name (Genesis 32:28). The biblical story symbolizes in the image of an exemplary combat the triumph of the human hero in the fight with the angel of God transfigured into darkness. And we, the prot-agonists of a cosmic drama played out on the great stage of the planetized society, what kind of struggle are we involved in? Who are we wrestling?

What is the nature of the war
that marks the rhythm of life-and-death
of the new sign of the time?

But wasn't it the case that we had lost the war? Yes, we have lost it, but only in one of the phases of the new human phenomenon: in the phase close to the thermodynamic balance of life, in the world of the “dead whose souls are dead and still live,” in the phase of the “death of God” and the collapse of the empires of the land. But in the inverse phase, in the human current that “goes up the slope of the water” (Leopoldo Marechal), far from the balance of thermal death, in the uncertain world of those who live in constant danger of losing their lives, in the privileged swirls of the social magma where dark matter reaches critical fluctuations that bring it into contact with the light, at such points of symmetry break and the forking of paths we see tongues of fire emerge from the Darkness and float on the waters.

Up with fire.

Down with water.

The *I Ching* tells us that the very geometry of the sign indicates that the conditions are there for the transformation of the world to occur, but that the transition from disorder to order has not yet been consummated. It is necessary to proceed with caution. The life of the land pushes to ascend (with the fire) higher than the earth, and the force of water drags downwards, to the abysses of the land, the elements of life that cannot be sustained in the chemistry of the flame. Two sides of co-existence between order and disorder, between descending life and ascending life, between the body of fire of the “newborns” who arrive and the *anima mortis* of the “last humans” who remain. In these interactive circuits between life and death, light and shadow, spirit and matter, in such circuits of feedback the igneous-blood of humanity circulates, the “binding energy” that joins in the same Great Current the *Mysterium creationis* and the *Mysterium iniquitatis*. Here all the interpretations fall away; we need ground to stand on. We do not have a theory to interpret the dynamics of uncertainty of the new world. We sense the transition from disorder to order, but no one shows us where the bridge is that crosses the river. The aurora has not yet come: we have to go with care.

We had got too far ahead:

we saw the Star, like the magi of the Orient,
and we hurried to worship the Child,

but we did not notice that Herod
was waiting for us around the corner.

On the great stage where the divine-human drama of the Social Transfiguration of the Word is played out today, gods, humans and demons turn into symbols that are hard to decipher. Language can be sociological, philosophical, economic, technological, theological, but none of these languages can speak the tongue that life speaks in cities where men and women who work and children who go to school co-exist with so many others who neither work nor go to school, where men, women and children co-exist with millions of rats, mountains of rubbish, killer bacteria, cursed viruses, torrents of information that subliminally penetrate the tissues of the body itself... where all those workers who exalt life find themselves with every step with social parasites who degrade

life. Is there any kind of knowledge that can reveal the unity of meaning (if there is such a “unity”) in this global convergence of what we call “meaning” and “meaninglessness”? Is there a kind of organic engineering that can draw the bridge between the signs of the world and of the trans-world? None of the sciences we know, nor technology, metaphysics, theology, philosophy of history are suitable instruments for understanding (and much less for handling) the power that has burst into the human world and comes to fight with humans for the transfiguration of the world-and-humans. Age of transition? Perhaps yes, but what kind of transition are we talking about? A step towards another “history”? Or a leap towards another “realm”?

Thought stops here:

the key is not metaphysics,
but *gen-ethics*.

Human destiny is at stake today on “another” stage, a trans-sicional space where human (terrestrial) matter interacts with the solar radiation of the Word. “Another” pulse of life, rhythm of no-balance, critical fluctuation between the high peaks of spiritual intuition and the dark abyss of underground forces. It is a dramatic poem that we live without understanding, because we lack the right theoretical-operational tool to reveal the code of meaning-antimeaning of the cosmogonic drama. As it does not possess the “code,” enlightened thought bottles new wine in old skins. It seeks to interpret the new reality that escapes from its theoretical frameworks in terms of the old dialect of contradiction of the opposites: good and bad, divine and demonic, capitalism and socialism, the good God of political democracies and the evil Satan of international demonism.

None of the instruments
that we possess to understand the world

can bridge the gap

that the same instruments have opened
in the heart of the world.

We know that the world is divided, knowledge fragmented, the Churches dis-united, the brothers separated, the *anima mundi* disillusioned... but we cannot join the

divided world with the same instruments that we have used to divide it. And so? What is the tool that will knock down the wall that we have raised with the old tools?

A sacrificial tool!

It is no longer the political, ideological, racial, economic, technological war of human against human, but the archetypal confrontation of human against angel: through the mediation of a “symbolic operator” who in the critical points of the march of the soul defines the phase transition from terrestrial human to cosmic human. Why do I say that the struggle is “secret” and that *amid* the struggle there is a “sacrificial operator” who does not turn their gaze away from us? Because we do not know “who” we are fighting or “why” we are fighting, but we do know that our life is spent in this fight.

It is not “clear” to see in the “darkness”:
a strange “shadow” envelopes us.
Who are we fighting?

It is not a “who” or a “what”: it is a “state.” *Beyond* the dialectics of history that moves political struggles, social revolutions, star wars, we sense a “cosmogonic darkness” that closes our way, a strange sensation of “freedom in captivity,” a strange cosmic sense of feeling “strange” in the world, “prisoners” in the invisible weft of the old time. We fight with an absorbing “seductive-and-terrifying darkness.” It promises us the kingdom of the lords of the earth, it returns to us a radical danger (losing for the second time the archetypal war, no longer through the temptation of the serpent of paradise but through the seduction of the power of knowledge). Seduction of the collective unconscious, which calls us once and again to life that is lived, to suffer what is suffered, to relive the dead. And the question returns: who, or what, are we fighting?

We are fighting a “stranger”:
with the “strange sensation”
of living in the wrong body.

We have entered a new constellation (con-Stella) of signs of power. The wall that separated the worlds has fractured. The old demons co-exist with modern myths, the same light that enters turns into darkness that blinds the gaze. A paradox of power of the new sign of the time: the same technology that comes to give us work takes work from us, the

same electronic medium that puts the wealth of nations into planetary circulations hastens the poverty of the people, the same laser of the angel of death in the war of the galaxies is transfigured into the scalpel-laser of life in the hands of surgeons, the same antibiotics that eliminate infectious diseases cause (through excess) the collapse of the immune system and the appearance of autoimmune diseases.

The drama of our time
is not being able to recognize,

in the middle of the struggle,

the face of the angel of the Lord
which hides behind the veil of darkness
of our own soul.

A lack of vision: no longer ideological but “physiological.” Will we need a new rhodopsin? The crisis of the modern world is much deeper than we had imagined. It is a human crisis. The darkness has become patent. Suddenly we have stumbled on the dark radiation of a face that we did not expect: inverse transfiguration. On reaching the limit of the speed of light, when we thought that the time of liberation had come and that we had undertaken the march to cross the Red Sea with the intention of travelling to the stars, suddenly and without even dreaming it we find ourselves once again in Egypt facing a new mystery: *Mysterium iniquitatis*.

Perhaps in the “dark-light” of this *Mysterium iniquitatis* the meaning of the struggle that humans today have with the angel of the Lord transfigured into adversary will become a little “clearer.” The religions of the good god, creator of man in his image and likeness, only made us see the luminous side of the Holy Face, but here as the cosmic barrier collapses through the fission of the physical atom we saw, for the first time, “beside” the Lord’s face shining like a thousand suns in the sky, the faceless face of Mother-earth bursting into the human world with the fury of the furies of the underground abyss.

The veil that concealed
the other face of the light fell.

We had wrestled with the angel

and we did not know it.

We were in the place of revelation
and we did not know it!

.....

The light that enters is hidden from the gaze: RevelationRe-veiled. The high vibration of the Word breaks the ancient cup of oblivion. The pro-phetic wave dressed in social matter is revealed as organic matrix of the coming world. We return to the “face and vestment” of the Lord: the “face” shines like the sun (cosmogonic dimension), his “vestments” turn as white as the light (social synthesis).

Who can fabricate
the social vestment of the Lord?

A chosen people? A saint of the sword? A messianic Church? “Humanity,” in abstract? “Productive social forces,” in particular? The conjugated effort of the intelligent? Or the everyday sacrifice of the innocents?

Too many questions!

QUESTIONS
IN A TIME OF TRANSFIGURATION

We ask about...

the “second birth”

It is Nicodemus’s question: “How can someone be born when they are old?” And Jesus replies: “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit” (John 3:1,5).

Evolutionary genetics, the physicochemistry of open systems, cultural anthropology, none of these sciences is enough to reveal the transitional *gene* that operates between the “already old” terrestrial human and the “newborn” cosmic human. That qualitative leap of values, that *gen-ethical* transfiguration, escapes the lights of intelligence and only becomes visible in the dark night of the spirit (let us remember that Nicodemus, a member of the Jewish ruling council, comes “at night” to visit Jesus). And the question arises: where does the “spark” come from, the “binding energy” that seals that mysterious alliance between “water and the spirit” that the Gospel speaks of?

We ask about the functions of Life
that are ahead of human historic time.

None of spiritual philosophy, historical materialism or modern science, none of these forms of illustrated thought has been able to give an answer to the question of the “second birth” in terms of renewed *life*. Yes, they have spoken about the “new human” and have sought to give an answer to that “metanoia” in terms of religious faith, political ideology, theory of science, social revolution, but they are not enough to reveal the germ of life of that newborn that *can* enter the kingdom of heaven.

Despite the enigmatic nature of these questions, we as contemporary humans cannot cease to answer Nicodemus’s question. We have to do so not from theory but from life, because life has got ahead of the question and has knocked down the old life forms.

There is a biological, corporal, physiological state that is beyond the discourse of philosophies of existence and which one way or another reflects the deep feeling of millions of human beings who live on the earth today. It is no longer simply a question of what we too lightly tend to call “existential angst” but rather a certain “cosmic sadness” that we cannot typify as a nostalgia for a lost paradise. I would say, rather, that it is something like an “unease” at dwelling in the wrong body, an old body of ancient

technology, with eyes that do not see, ears that do not hear, a mouth that does not speak, a heart that does not resonate with the prophetic wave that seeks to dwell in it. All the messages of salvation speak to us of hope: “promised land,” “human development,” “redeemed life,” but everyday reality shows us the opposite face: the planet is deteriorating, the soil is degrading, the land is turning infertile (“the ancient pact with nature has been broken,” says Jacques Monod) and humans have turned old. And the question arises again: in such conditions of deterioration of the medium (depletion of resources of the Mother-source), can humans be born old?

Physicochemistry and molecular biology tell us that the renewal of life “is not always possible,” at least not in all times, not in all conditions, not in all systems, *not* in isolated systems (with increased entropy), *not* in closed systems (with a decrease of free energy), *not* when life crystallizes in one form. But it *is* possible in open systems (when the current of life fluctuates, when there is an exchange of energy and matter with the environment), although in these general “open” conditions there are also limits: *not* in any medium and place. We could say, in even more general terms, that there are “critical” limits of birth and death, “critical” fluctuations of opportunity to pass from one state to another. There are “providential” encounters and “fatal” encounters. There are paths towards the “light” and others towards the “shadows.” There are doors that do not open twice, not only in Hell, but also in love, in knowledge, in life.

There are wonderful frontiers
and
cursed neighbourhoods.

There is a *no* of life to the transfigurative renewal of human life. *Not* if it is “too rich,” the Gospel would say. *Not* if it has gone “too far” (with too much burden of entropy, too close to crystallization), the thermodynamic science of non-balance would say. *Not* if it is “too poor,” the Gospel says again: “For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.” (Matthew 13:12). *Not* if it is “too weak,” in the language of physicochemistry: “The fluctuations that are too weak are annihilated by the conservative force of the system,” says Ilya Prigogine.

But there is also a libertarian, genestic, creative *yes*, a yes of Life for more life: “to everyone who has, more will be given.” Evolutionary biology on a molecular scale does not speak of a “libertarian cry” or a “second birth,” but it does speak of gigantic fluctuations that break the symmetry of the system and lead to completely “new” functional structures. I am not speaking of “transfiguration” or much less of “vestments of the Lord that turn white as the light,” but I *am* talking about the “spontaneous generation of polarity in a system that hitherto was uniform and suddenly appears with a new rhythm and new geometry (chemical clocks.)” Nonetheless, despite the experimental evidence of these new structures that are “born” in the laboratory, the question about the “second birth” still stands.

Is there a “signal” in the modern world
that will allow us to rephrase Nicodemus’s question?

Today, like yesterday, we are prot-agonists of profound transformations of life, but we lack a word to give to the newborn functions. Yesterday the renewing breath of nascent Christianity had to support itself with Greek philosophy (dress itself in philosophy) to be accessible to the thinking of the age (without succeeding in revealing the mystery). Today, the Word that is coming as a cosmic vibration that bursts into the atomic circuits of matter speaks to scientists with the language of science and technology. With such language we can “describe” what “appears” as “new,” but we cannot penetrate the code of “appearance” itself; in other words, we cannot penetrate the mystery of “gestation” of life. In short, both yesterday and today, science, technology and philosophy are merely “footholds” of thought to say where the train passes, but they do not tell us what the train is (or where it goes).

Return to the Mother’s womb
and be born again?

The priests who baptize with water have no answer for this question, nor do the technical experts of artificial fertilization, nor do the parents of unborn children. However, in some secret place where the tolling of the bell of the Temple reached (and reaches), men and women of a burning heart have always wondered (and still wonder) about the spiritual mystery of gestation; they wonder about the first and second birth. Julius Evola, in his investigation into the (lost) cosmogonic dimension of human sexuality, addresses

the subject of marriage as a “Mystery” in the world of Tradition and cites poets and mystics who one way or another had experience of the mysterious “birth from the water and the Spirit.” “Novalis was right,” says Julius Evola, “to consider marriage just as it is known today, as a ‘profaned mystery.’” He then quotes the harsh words of Claude de Saint-Martin in *Le Ministère de l’Homme-Esprit*: “If the human genre knew what marriage is, it would at once have an extraordinary desire and a terrible fear of it, given that thanks to it humans can make themselves in the likeness of God again or also end up in a total disaster.”¹²

And we return to Nicodemus’s question:

Can someone be born when they are old?

Can someone re-enter their mother’s womb
and be born again?

Today, in the age that is beginning, from 1945, the cosmic clock marks a different time; beyond the “dazzling” caused by the first atomic explosion there was an “enlightenment” that exceeded the intellectual frame to understand it. We do not know what really happened there, at the critical point of the lighting of the matter, but we sense that in the “mother’s womb” a new “star” had been born.

“Second birth” of humanity.

Why did we not see it? Because the radiant energy of the newborn lit up the world from the other side of the light.

¹² Julius Evola, *Metafísica del sexo*, Madrid, La Rama Dorada, 1981, p. 258.

We ask about...

the Master who “teaches-retreating”

When the word retreats, that same “retreat” brings us closer to the secret place where the power of the word emerges from: we come close to the mystery of the “retreat of the light.” This retreat does not refer to the retreat of one master or another, a leader of people, an inspiring muse, but rather a foundational event that marks the geometry of our sign of the time and which we live today without understanding. It is a “cosmogonic eclipse.” When did this global concealment of the light occur? We do not know. It is a retreat that escapes from the frames of time and the determinations of thought. However, we endured it: it is an “eclipse” that belongs to our time, which is occurring right now and right here, in my own soul, in my own world. How can I describe this cosmogonic catastrophe of the light? The enigmatic sentence comes to me:

inverse transfiguration of the Word.

When the shining of the Word retreats and the night falls, I ask about humanity. Where is humanity?

It is not there!

It no longer occupies the same place in the world.

But what *is* the world? I am no longer in the same world. I only sense a recently-opened space. I want to penetrate there with my gaze, but I see nothing, I find no one. However, there is something that is beyond the eye of intelligence and resonates as an inaudible sound on the keyboard of the molecules of life. Perhaps on hearing the first chords of Wagner’s *Das Rheingold*, or Haydn’s choral *The Creation*, we can get closer, by analogous resonance, to the essence of what the Word wants to tell us when the master retreats.

When I speak of the “master’s retreat” I come to realize that with the word “retreat” I do not fully reveal the genesic potential that involves me in the Retreat. My “body” tells me something that intelligence does not tell me. And the question is left floating: is it a “retreat” or a “sacrifice”? Carl Jung, referring to the symbolism of sacrifice, refers us to the ethnological material of the “sacrifice of the king,” that is, “the

myth of immolating the king to benefit the fertility and prosperity of his land and his people.”¹³ But I am not trying here to shed light on the myth in its symbolic representation but rather to access, if possible, the spiritual energy released in the cosmogonic turn of the “retreat” of the Word (if we can call the inverse movement of the force that creates the worlds a “retreat.”)

The master’s retreat, lived in myself as an existential shock, as an impact in my own matter of the expansive wave of the retreat, that event that “teaches-retreating” leads me to a more fundamental question: the cosmogonic meaning of the retreat. In other words, the First word, “God said,” “let there be light,” and “there was light” (Genesis 1:3); and the last word, “Father, why have you forsaken me,” and the “earth shook and the rocks split” (Matthew 27: 46, 52), are this “beginning” and “end” not the two terms of a divine-human equation of transfiguration of the world?

The Word that retreats from the human soul and leaves them without a word, prints His word like a “stamp” of fire on the organic Matrix of life.

This “turn” of the Force traces the geometry of the coming world. The teaching-energy no longer comes from the master’s mouth but from the roots of the Tree of Life. All the philosophies and metaphysics of the word; because it is no longer a question of “word” but of *impressio formae* (the form of the molecule is the symbol-force of transfiguration).

We begin to intuit
the “inverse transfiguration of the Lord.”

We begin to sense
the power of “embodiment” of the retreat.

We begin to hear the Teaching
that comes from the dark face of the Light.

¹³ Carl G. Jung, *Psicología y simbólica del arquetipo*, Buenos Aires, Paidós, 1977, p. 68.

We ask about...

the “gen-*ethical* wave” of the coming world

Social Transfiguration of the Word: a reality that has come too soon. The symbol-idea is ahead of human time. The message has come before the messenger.

The words I have at hand to name the image of the nascent world sound off-key and faded to me, the semantic echoes of a fading star. In the recently opened space we have no ground to stand on. It is as if the Lord God has put us again in a new Garden of Eden “to work it and keep it,” and we still have not found a word to give names to the things. In other words, the forces of the new heaven still do not have a name and the voices of the old land come to us with old names that say nothing to us.

We ask about the cosmogonic order of the coming world, about the “gen-*ethical* wave” that is ahead of social forms.

We contemplate again the mystery of the creation of the world, but on another stage and in another time. With the ancient pact broken with the first nature and the great waters of the new technological medium crossed (second nature created by humans), the virgin-nature returns transfigured as cosmic-Mother that comes to make a covenant with humans. We are touched by a “gen-*ethical* wave” that stirs the deep waters of life. We are no longer the same; we sense a new rhythm of the heart, a new geometry of matter.

We ask about the third nature.

Strange cosmic resonance that brings us to the closeness of the human heart from beyond humanity! The First Law is broken: “Where is Abel, your brother? I don’t know, am I my brother’s keeper?” (Genesis 4:9). It is no longer possible to re-establish universal fraternity, the reunion of souls, with “second pacts,” whether social or spiritual.

Only the sacred fire,

which like a “pro-phetic wave of the Word”

resonates in the human heart,

can re-establish in humans

the sacred Order of life.

“Third nature” is what I call this new structuring of values that sustains the fire of Social Transfiguration of the Word from human matter itself.

In asking about the “gen-*ethical* wave” of the coming world we are asking about the physiology of the “newborn” human: cosmic physiology of anticipation, precursor molecules of social chemistry of transfiguration.

The “social contract” can no longer sustain, from “the social” alone, the flow of meaning from the rapid transformation of humans and the world. The very idea of “social relationship” has become equivocal. In theory we have exalted it as a human-bond that joins us to everyone in the social-fabric of one same organic body, but in practice we reduce “the social” to rights and obligations codified in the information network. It is a social paradox: today the technological medium joins us in the same degree that it separates us (because “the social” has ceased to be social). And the same thing occurs from the sphere of the Churches. From faith, doctrine, dogma, “we are all brothers,” a mystical body, a gathering of souls, but in the reality of practical life “the brothers are separated.” In short, neither from “the social” nor from “the spiritual” can we recognize the “bond” that brings together from the deepest levels of life all the worlds in a single Body. We find ourselves before a “blindness” that is not ideological but gen-*ethical*; life has turned strange for Life.

The “death of man”

leads us to ask about the
“sacred order of life.”

Cain was “too alive” (he possessed too much “life,” only half of the formula) and responded to life with will of “life” (expelling his dead sister from his side in the symbolic figure of his brother Abel). In that time “God had not yet died” and could ask Cain, “Where is your brother?” In our time of the “death of man” we ask ourselves the same question: where are the millions of “disappeared” and “condemned of the earth” who were snatched away by the hurricane of human violence? And we have to answer: “They are not here!” There is a “social gap” here.

Where is Abel?

Where are your “disappeared” brothers and sisters?

Are they not here? Or were they chosen for a ritual sacrifice, to re-establish man's lost tie with man? Who is the "killer" in this "perfect crime" (in Baudrillard's words) that hides in the weft of the collective sacrifice of innocents? It is futile to search for the "ideological perpetrator"; we are all killers. We have stumbled on a new human phenomenon that we cannot understand, a "frontier phenomenon."

Where are
those who were immolated
at the altar of horror?

They are here, close by, in the "neighbourhood" between life and death, between the demonic of the angels of death and the sacred of the victim transfigured in offering: all expressions that I find insufficient to say what I really want to say with this question of "neighbourhood" and "closeness." There is here, on these "sacrificial frontiers," an exchange between worlds, whose values, energy and meaning escape all forms of representation. There is nothing here to understand. Sacrifice itself looks at us head on and comes to dwell in the neighbourhood of the human world. On that bridge-frontier "they" and "we" are no longer the same, but we say the same thing.

A completely new "gen-*ethical* wave" comes to us, prefiguring the coming world. The challenge is no longer cultural, political or economic but "cosmogonic." The cosmic barrier has been broken, the human medium is "another," the task that awaits us is also "another": it is no longer only a question of rebuilding the social and spiritual tie between brothers but of re-establishing the flow of sacred human energy with the Word, "for humans to not only be flesh." The whole of humanity has been summoned to this gigantic Work. What is at stake is not a spiritual mysticism, but also a social chemistry. In other words, it is not only a question of values of the soul but of ferments of life. The "gen-*ethical* wave" that is coming bursts (without our realizing) into the atomic spaces of matter and induces qualitative changes in molecular genetics; other "enzymes" are incorporated into our organic physiology.

What role does the collective sacrifice of humanity play in this gigantic work of gen-*ethical* transfiguration? It is not something that we can see from the light, but something that we can sense from the darkness.

We ask about...

the “return of the light”

We ask about the bolt of lightning that casts away the cosmic darkness. We ask about the gaze that penetrates the underground abysses of humanity. We ask about the law that reunites the light and the darkness.

These are hard questions to answer, because we do not have in the Pantheon of the West a god who is at the same time a god of light-and-darkness, creator and destroyer of the world, in the style of those light and dark forces that emerge from the mythical undercurrent of ancient cosmogonies. In enthroning the goddess Reason on the altar of modern myths we have been left with an ordering rational *logos* of the world, expelling from our cosmovision the anger of the biblical god, the exterminating fire of the horsemen of the Apocalypse, the fury of elements of heaven and earth. We have reduced the dynamics of the universe to the organic play of “natural forces,” but we have lost sight of the bridge, the password, between the divine and the demonic, and between the luminous face of the Lord and the dark face of humanity. Today, despite the extraordinary development of human intelligence that has dispelled centuries of ignorance and enlightened the soul of the world with the spiritual fire of divine messengers, a dense cosmic darkness covers the face of the earth, and the humans of the technological age pray in silence for the “return of the light.”

It is not the first time that there is “disconcert in the crowd.” There was a warning:

My light will shine for you just a little longer. (John 12:35)

The multitude did not understand. Nor do we understand the meaning of this march of the light amid the darkness. We do not know the law of the movement of light. The Gospel summarizes in the Last Supper, with vigorous traces of artistic dramaturgy, the close of a cosmogonic cycle where the forces of the high peaks of the spirit come to measure themselves against the human will and the powers of the underground world, to seal there, in a hermetic space, the symbolic code of the coming world. The drama of the Supper reaches its critical moment of internal contradiction in the severe words of the Lord addressed to one of his disciples:

What you are about to do, do quickly. (John 13:27)

Once again the theme that time is getting shorter. And the questions arise here.

Judas was one of the twelve, he was sitting at the Lord's table, he belonged to the same circle of disciples raised to the rank of friends. So we wonder, did "Judas's betrayal" proceed from a dark source of purely human root, from a will contrary to divine law, or did it in some way represent an inverse transfiguration of the same law? Jesus knew he was going to be betrayed—"One of you will be betray me"—so why did he not expel Judas from the circle of the twelve to save his Church? The answer is simple: there was no such "Church" then, there was no intention of condemning anyone, there was no need to form a court of the holy office; it was simply a question of obeying the law. But what law? As for Judas, "who had made a pact with the princes of the priests" and who had the will to betray the Lord, could he at the last minute have turned back on his own will, or could he not because "Satan had entered in him"? It is not easy to untangle the meaning of this cosmogonic drama that takes place between heaven and the underground abysses and where divine, human and demonic forces converge in the same sacrificial pact; the very players in the drama are exceeded by the symbolic power of the drama. Does Judas's human will, seconded by the demonic force of Satan, betray the Lord? And through the Lord's sacrifice is the Lord's law obeyed? The questions return. Does the Lord need Judas to effect his sacrificial offering? Does the divine law need "human betrayal" for the *consummation* of the Law?

It is finished. (John 19:30)

Neither the ancient doctors of the law, who knew the scriptures, nor we, rational people with centuries of Christian theology, philosophy of history and exact sciences, have been able to decipher the key of the symbolic geometry of this law which must negate itself to be obeyed. We could not understand the role, the function of humans in the sacrificial rite of the Word. Nor could we understand the meaning of life, for humans, of the sacrifice of a god made human. And we could not understand all these things for one simple reason: "the time had not come."

Today, under another sky, on another historic stage on earth, in another time of the world and of the life of humanity, powers of High and forces of Low face off again in an archetypal war where the future of humanity is at stake. The prot-agonists of the drama are the same. They come with other vestments, but they fulfil the same sacrificial rite. In some way, the "tragedy," in our technological age, forms part of the "drama" of

life. I sense that the “dark forces” that have been triggered in the modern world do not come to destroy any particular thing, destabilize a given market, institution, political party... They simply come to “strike,” and when they strike it is a devastating blow. Whether we call these forces “drug addiction,” “HIV,” “financial power,” “international terrorism,” “global unemployment,” “planetary climate change,” when they strike, a whole world falls apart. Where does this Dark power come from? Only from humans, or from underground abysses imprudently opened by humans? And what role do the powers of “on High” play in this war of worlds? We wonder again about the dark side of the Law. We have no theory of science, political philosophy, mystical theology that will allow us to understand and much less handle the “more than human” human that has burst into the human world and “marks” human matter with the signature of the new sign of the time. We are living an event that “marks” us, and I say that “it marks us” because what is coming is not a philosophy but a “blow.” It “marks” us before we can ask why it marks us:

With one “blow”
“darkness” begins to form part of the human world,

and the “mark” of the darkness in the matter
brings us the question about the “return of the light.”

Who *is* the god who is Coming? What *is* the signal that he leaves etched on the first stone? Who *are* the new messengers of the light?

**LET US SPEAK OF THE SACRED FUNCTIONS
OF LIFE USING THE INTUITIVE
LANGUAGE OF THE PEOPLE**

*You can start with any old thing,
a box of matches,
a gust of wind on the roof
Scriabin's Etude No. 3.
a shout down there in the street,
that photo in Newsweek,
story of puss in boots,
the risk lies there,
that you can start with any old thing
but after that you have to arrive
we don't*

Julio Cortázar,

"After you have to arrive."

If I had to speak the language of the people, I would say...

That the first “sacred function” is the *Temple*

the second, the *school*

the third, the *artisan’s workshop*

the fourth, the *market*.

And I would say...

that to ensure the health of the people it is essential to “guard” the roads:

so that the light of heaven

is reunited with the salt of the earth

and the divine-human energy

circulates freely in the

four corners of the world.

Who are the “guards” of this social-hierophany?

They are the messengers of the Word:

whose word-life

ascends and descends

along the invisible channels

of the Tree of Life.

Once again the sacred geometry re-unites the circle and the cross in the same symbolic trace. What seemed impossible becomes possible:

The paths of ascent and descent

and the four corners

are reunited in the heart of the people.

There is a path of ascent: Moses ascends to Sinai
in search of the tablets of the law.

Jesus goes up the mount with three of his
disciples and is transfigured before them.

There is a path of descent: “I will return as a shower of roses”

Saint Thérèse de Lisieux

“I will return and I will be millions”

Eva Perón

And there is a heart of the people:

from where the four functions of life spring forth:

Temple

School

Workshop

Market.

“Cornerstone”

Mysterium templi

When I say that the temple is the first sacred function, I am referring to the function *before* the temple. And when *before* any reflection on the temple I see *Mysterium Templi* written on the “first stone” I realize that the essential function of the temple transcends all forms of language that attempt to explain the function of the temple.

“Make me a sanctuary that I will dwell among them” (Exodus 25:8). It is the first symbolic figure that comes to us, and the questions come immediately. Does God need humans to make the place sacred? And when the Lord says “I will dwell among them,” who are “they”? Does the divine set a condition for dwelling among humans, that there be a sanctuary? What *is* “a sanctuary”? Does God retreat from the sanctuary if the sanctuary ceases to be a sanctuary?

I give up the temptation to answer the metaphysical, philosophical, theological questions about the correspondence between the divine and the human and I prepare simply to listen to the voice that asks *me* to make a sanctuary, so that the God that silently announces his arrival dwells in *me*. What is the first condition for that Utterance to first become a first world in me?

Before any word,
I am prepared to respond as “messenger”
to the signal of the Utterance of the message
so that I myself may *be* the “messenger of the Message.”

The Gospel of John returns to the theme of “dwelling of the Divine in the human,” but in another sign of the time and in another historic time, “The Word was made flesh and dwelled among us” (John 1:14). It no longer says “among them” but “among us”; the sanctuary is not an ideal circle or a stone enclosure here but rather human matter itself.

Today, in the age of spaceships, atomic reactors, organ transplants, the “God dwelling in humans” has ceased to be a theme of our time. We no longer know very well what a “sanctuary” *is*, much less what meaning it can have for us that the Word has been made *flesh*. There are no longer ears for testimonies of revelation and dogmas of faith, but there is an intuitive vision of modern science to recognize signals of the cosmic

potential of the organization of matter. In quantum physics, physicochemistry, molecular biology, the Word is not the Word nor is it made flesh, but one way or another the cosmos leaves its figure, its stamp on “symmetries” of subatomic organization and “geometry” of molecular functions. I am not speaking here of a “sanctuary” or sacred place, but rather of a specific “place” of each amino acid in protein molecules, a place of “function,” which is not called sacred, but which is as if it were sacred. If an amino acid does not “dwell” in the place that corresponds to it by function, one can only expect disease and death, through void of function. But is that “place” the temple? I do not know.

And so? If the temple, as historical-spiritual centre of symbolic representation of the order of the world, is beyond our rational cosmovision, if our heart of flesh can no longer feel the beating of the Word that was made flesh to dwell among us, and if the scientific vision of the world only gives us access to a cosmic potential of organization of the matter to which we cannot assign a given place, how can we recognize the sanctuary-place of humanity that is home of humans-and-the Word?

I refuse to speak “about” the temple, because that would imply making the temple an “object,” a description of its symbolic architecture, its priesthood, its liturgy. And I hold out reducing the temple to an inner “subjective” space, peopled by mysterious voices of angels and demons. Thousands of tourists from all over the world travel the sacred geography of the planet in search of some resonance with the gods that dwelled in ancient temples: Stonehenge, Chartres, Compostela, ruins of disappeared cultures, the Egypt of the pharaohs, Copán, Cuzco. They find nothing, only mute testimonies of gods that have fled. Millions of “other” tourists, travellers on the psychedelic paths of the subjective world, enter into resonance with the deep currents of the soul, but most of the time they are trapped by the magic of their own dreams or possessed by the seduction of the archetypes of the collective unconscious.

Where is the Temple?

It is not there!

Where are the priests? They are not there!

Where are the sacred warriors? They are not there!

There are only the merchants:

Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. "It is written," he said to them, "My house will be called a house of prayer, but you are making it a den of robbers."

(Matthew 21: 12,13)

Where is the Son of God today who can expel the merchants who have taken over the social Temple of the people? He is not here!

The People themselves will have to recover
the Temple
that has been occupied by the merchants of the temple.

And it will be no easy task, because the people will have to first recover their own heart, the heart that "has allowed itself to be stolen" by the merchants. The Temple is not the place of the merchants, but nor is it a place to pass through, for frivolous meetings, empty ceremonies, lifeless words, liturgical songs without liturgy.

We can no longer return to a Temple that does not exist. The wave of barbarism moved the foundation stones. Mount Cassino, glorious cradle of the Benedictine Order, destroyed by wars. Montserrat, looted and burned by Napoleonic troops. Sacred Tibet, invaded by the Chinese red army. What then does the voice that calls in our time of "disenchantment with the world" (Max Weber) tell us?

A radical challenge:
to gather in the Temple
before the temple exists.

I hear the "theme" of the Temple. Like listening to Wagnerian operas, I hear (in silence) the beating of the wings of the divine butterfly on the mother-waters of Life in the Heart of the people. The people have been called together to a burning ceremonial in an In-existent temple. Convened to *be* the organic-matrix of conception of the Word: *Mysterium Templi*.

New alliance on a cosmogonic scale,

which *is*, at the same time,

re-union of souls
in the human world.

That re-union of souls in the heart of the people no longer occurs today through political, social, religious pacts, in the style of an alliance between ancient temples, but rather through a “sacrificial pact” of humanity in the secret tabernacle of an in-visible temple. And the question immediately comes about the “how” of this incarnation of the Word. The only thing I can say (because I feel it) is that:

We are chosen
to seal a pact
that we have not chosen.
.....

This so-called “pact” is not as abstract or ideal as it may first appear. Millions of human beings today experience strange qualitative changes in their own bodies that they cannot explain, and which I would go so far as to call “traces” of the divine butterfly beating its wings on the magnetic field of the molecules of life, a chord of “human-divine resonance” that pre-figures nascent functions of an as yet unborn cosmic human. This spiritual-material vibration is the liturgical song of the cosmic temple, a “solar wind” that by resonance of similarity in the heart of the “messengers of the temple” resonates in turn on the land in all the temples of science, art, labour that have *ears* to hear the message of the temple. More that this “I cannot say.” What I can do is ask a question about that which “cannot be said”:

This upheaval of the soul
that intellectual intuition grasps
as *Mysterium Templi*,

what can it mean in the practical order
of the life of the people, humanity, history?

It is not a question of building a new temple or of creating a new scholastics. It is a question of *guarding* the light in order to light the fire again. Something essential dwells in this “light” and in this “guarding of the light” that belongs to the Temple and to the messengers of the Temple. It is the ascending power of the sacred fire.

In today's world
the everyday sacrifice of innocents
is the central column of invisible fire
of a Temple
that is becoming visible.

Who are these “innocents” who save through sacrifice the sacred fire that neither the priests nor the doctors of the law could guard? It would be the same to ask about the “righteous,” who according to the story in the Old Testament save the infidel cities from the justice of the Law. In all this there is a root-value that belongs to the very essence of the sacred functions of life. It is the spirit of “guarding.” The sacred flame that sustains life must be “looked after,” “guarded,” “sustained.” It is the first function of the Temple, its essential teaching. The Temple is the Temple in that it guards the sacred fire. If it stops guarding it, it ceases to be the Temple.

What is happening today in the modern world, in the globalized technological civilization, with this “guarding” function? Heidegger spoke about it in harsh terms: “Christian theology has not conserved the Sacred that was entrusted to it.” Is it guarded by science, technology, the new religions?

The sacred fire that sustains life functions is not a creation of humanity, it is a divine “gift,” a providential legacy entrusted to humans. But for it to burn on earth it must be sustained by humanity.

With the opening of the cosmic age and the “entry of the light,” each of the “new Churches” made in their way a “vow to guard” the sacred fire that lit up the soul of the world. They gave their offering and their testimony, but they could not sustain the flame and they made a pact with the *Imperium*. The ancient gods were too strong and claimed tribute, and the debt became ever heavier and had to be paid in “hard currency,” and it was paid for with the death of the soul and the sacrifice of innocents.

The collapse of the Temple is a cosmogonic catastrophe. It means something more than the decay of the Churches, cultures, civilizations. It is something more than the collapse of a star; it is a world that goes out. We did not realize; we had entered a “war of

the worlds.” In this archetypal war it is no longer just humans who fight, but also gods and demons. Suddenly the *anima mundi* is emptied of meaning. Powerful forces were released, but we could not win the war because the confrontation of forces on the earth was only the shadow that the war of worlds cast. The temple of the end of history and the technological power of the last humans could do nothing. The human galaxy had entered into im-plosion and the heart of the people made contact with the sacred heart of the cosmic Temple. From here, from the Temple, from the lighting point of human matter, from the great current of transfiguration of life, *Yes*, from the Body of fire of a transfigured humanity we can lay the “first stone” of the Social Temple of the people.

“Second Teaching”

The School

The *matrix-school* does not yet exist: it has to be created.

The founding-Fathers who taught from the Temple and the teacher-mothers who guard the fire of the home have drawn the first circle, but for the Mother-Word to become life-Teaching in humans it is necessary for humans themselves to incorporate the “sacred gene” of the Teaching into their own matter, thus transfiguring themselves into the messenger of the Message. When the mass of information is transferred to the electronic brain of technological society, the School recovers its originary function of “Second Messenger”: RNA of transcription of the DNA of the Temple.

The *matrix-school* is not a “new school,” in terms of educational programs, IT education, architectural design, workshops, laboratories, selection of teachers, training of students, but rather it is a spiritual-magnetic field of the Lord that “beats its wings” among teachers and students. This “Second Teaching” is not available to the culture consumers in the information supermarket. Nor is it a new type of educational institution only within the reach of the highest levels of intelligence and sensitivity. The “second Teaching” is the *mother-school* of initiation in knowledge, because the “initial knowledge” springs from the Mother’s womb like the sap of Life. I return to Dante and the *Divine Comedy*.

E’en what remembrance keeps, than could the babe’s
That yet is moisten’d at his mother’s breast.

Where is that Mother’s breast today
whence the river of Life flows?

The Temple is not where it was. The School is not where it should be. A break has occurred in the circle of knowledge; the path of knowledge has been separated from the path of life; fracture, fault or failure (*Versagung*) of the modern education system to re-establish the sacred order of knowledge-and-life.

Social violence has burst into the schools. In the 1960s, university students began the revolt against an education system that had turned against life. The youths burst into the academic cloisters in the style of the “invasion of the centaurs,” to use Theodore

Roszak's happy expression. Now, at the end of the century, primary school teachers can hardly contain their students who, whether out of violent behaviour or apathy towards learning, exceed the boundaries of formal education. What is the question, deep down? Institutional pathology? A reflex of the family and social pathology in the school? Or disease of adaptation? In other words, what is the root of the crisis? The students' revolt or the teachers' collapse? It all makes me think that the school itself turns against the school: a disease of adaptation of teachers and students. But what is a "disease of adaptation"? It is the bodily, institutional, social disease of our time, when life turns against life. We no longer live solely in the "dead poets society," or among the living "whose souls are dead but live on" (Ricardo Palma, Peruvian, 1833-1919). We are the "adapted," we who are neither healthy nor sick.

Can the school of our time, computerized, polymodal, multilingual, with its scientific research laboratories, its art workshops, its sports fields, with its teachers with their degrees in education sciences, with its parent associations willing to work with the school so that their children will have a place in the world, can such an institutional school lay the educational bases for the development of the nascent functions of the new cycle of humanity, so that life does not turn against life? I would say *no*, it cannot. Furthermore, if it attempted to, the very teachers, parents and students would reject the message of the nascent Sun, considering it revolutionary and subversive.

At education policy level we have been imprisoned by an autoimmune system. The collective mind has made a pact of due obedience with the same system of life that destroys life. And so?

So the answer does not come along the path of the school as we have known it; knowledge flows down another channel. What is this "other" path? It is not easy to give shape of thinking to the great current of the Word-life that escapes from the networks of thought. Another teaching? Or the same teaching along another path? Another school? Or the same school with another antenna? The rational *logos* cannot give an answer; it stumbles on the barrier of information. But our souls drown in an excess of information and a lack of life.

Children starting school today

already know too much:

they have been enlightened by the shining
of the stars

and wounded by the furore of barbarism.

We have learned much in this time of “gods who have fled.” Because of science, technology, metaphysics, spiritual philosophy, because of social revolutions, because of the IT revolution, because of the sacrifice of the innocents. But something essential escapes from our hands. The world has become strange to us and school does not give us the key to decipher the enigma of wisdom that is concealed behind the veil of knowledge. What *is* it that we have to learn beyond knowing?

Learning to Be

“Aprendre à être” the report of the International Commission on the Development of Education tells us, a commission made up of leading thinkers of the world brought together by UNESCO in 1972. The title goes beyond the content of the report: who teaches the “education city”? Erich Fromm is quick to answer:

Although we impart knowledge, we are neglecting the most important teaching for human development: that which can only be imparted by the simple presence of a mature, loving person.¹⁴

On the crest of the scientific-technological revolution of the modern world, while some see the shining of a “beginning” others sense the danger of an “end” (to extend Fromm’s quote: “Danger that all our culture will collapse if the transmission of certain traits of mature human life were interrupted, although their knowledge is transmitted and continues to develop.”) Other researchers have also observed this danger. In 1986, at a cultural meeting organized by UNESCO in Venice, the Venice Symposium, leading global figures, including two Nobel Laureates, echoed this “danger of civilization collapse through the gap that has opened up between science and diverse world traditions” (Venice Statement: “Science and the boundaries of knowledge.”) In their final report, the Symposium delegates place their hope in the appearance of “a new vision of humanity, a new rationalism, that might lead to a new metaphysical perspective.” And I wonder, can the fracture between knowledge and life be saved by a “new rationalism” or a “new metaphysics”?

I feel closer to Fromm; it all makes me think that the key to access the Mother-ideas is not the “transmission of knowledge” but the “trans-mission of human traits.” It is these gen-*ethical* traces of “God’s march in the world” (as Rodolfo Kusch would say) that are being wiped from the paths of humanity. The “traces” disappear, and the information remains.

Where are the *traces* of the messengers of the Word on the long march of history? Where are the words of fire of a Gandhi, a Luther King, an Eva Perón, a Che Guevara, a Mother Teresa? They are not there! Their passing through the human world was a “fleeting passing” (Hölderlin). The libertarian fire has retreated from the face of the earth,

¹⁴ Erich Fromm, *The Art of Loving*, Buenos Aires, Paidós, 1960, p. 128.

but it has left its mark, its “trace,” on the molecules of life. Beyond the different tones in which these messengers of the Word proclaimed their messages, they all vibrated in the same key note of Social Transfiguration of the Word. It is not a question of a philosophical, political or religious key (although the Message may dress in these vestments): it is a question of an “organic key” of convening the social forces of humanity.

So many have heard the message
and look the other way!

So much passion, so much supernatural faith, so much superhuman resistance are required to sustain oneself in this sacred fire that tears the bowels of life!

So much superficiality, so much self-deceit, so much betrayal of the spirit means reducing the sacrificial Word to political philosophies, theologies of liberation, spiritual literature of consumption!

The masters of the Mother-school retreated. They gave their testimony, they spoke from life, they said what they had to say, they did what they had to do. They left their vibratory trace on the matter of the world and hid from our gaze.

When the founding-Fathers of a culture and the guard-Mothers of the fire in the hearth retreat they leave a “hole” in the world. An empty place is left: “Pauli’s exclusion” in antiparticle physics. It is a cosmogonic catastrophe in the social world of humanity. The temples are left empty, the schools without teachers, the factories without workers, the hearth without fire.

The catastrophic retreat of the messengers of the Word in the modern world is beyond the theory of science, philosophy of history, theology of liberation; it is beyond the logic (and the logistics) of the universities, academies, schools, businesses, Churches; it is beyond the logic of language. And the questions arise. Who occupies the “hole” that is left in the world when the “messengers” have retreated from the world? Who sits in the “vacant see” (perilous siege) when the place has been left empty? It may be that no one occupies it, because the “trace” has been lost that leads to the source from where the river springs. Then “a whole culture can collapse,” as Erich Fromm warns. Furthermore, it is not the first time in the long march of humanity that a Holy Land that has ceased to be

holy is occupied by no one. According to Suzuki, “in China, where Zen originated, Zen no longer exists in its pure form; the line of transmission no longer exists...”¹⁵ But what happens today when the “line of transmission” has been occupied by the language of information technology? Where does the “living-water” come from to slake the people’s thirst?

The Teaching-energy
no longer comes along the path of knowledge:

it comes via the Verbum-word

of the Mother-School.

Mother-School: a figure of language that echoes in my ears like the *Koan* of an Unknown master; a symbol-word that calls me to de-cipher its semantic-gen-*ethical* code.

What *is* Mother-School? It is NOT a school: it is the Mother of schools. It would be like asking “what are the Muses,” and we would have to reply, with Hesiod, that they are the “originary forces where everything comes to light.” Mother-School is the originary force of knowledge that breaks the night of ignorance; it is the Dark-light that remains *before* any school, any teaching, any learning. In a time like ours, of “gods that have fled” and “teachers” who have “retreated,” to have life we need to recover the Word from a School that does not exist. This is no easy task; it is like walking at night through the forest in search of the lost path that leads to the lost home. But there is no shortage of signals. The night itself is the power that guides if one is willing to follow the dark-light of one’s gaze.

The “key-note” of the Teaching that transforms
no longer comes from the schools,

it comes from the resonance of the Word

in the molecules of life.

We are at the end of a great cycle. Human matter has become too dense, the heart of flesh has become a heart of stone, brother has turned against brother, the wealth of the

¹⁵ D.T. Suzuki, *Ensayos sobre Budismo Zen*, Buenos Aires, Kier, 1973, p. 335.

nations has turned against the people... and the teaching that comes from the universities, academies, scribes and doctors of the law is no longer living-water that slakes the thirst of the people camping in the desert. In other words, the school, with its official discourse, cannot respond to the growing social pathology that weakens the great current of life. Yes, the education system responds to the challenge of the time, but it responds with political philosophy, theory of science, IT education, labour market, but it does *not* respond from life. Who responds, then, from life? And I dare say: the teacher-adversary responds.

When the play of words has ended and the current of life is in danger of losing Life, Life turns against life to re-establish the broken bridge between knowledge and life.

The monk Jo (Ting) asked the master Rinzai what the fundamental principle of Buddhism was. Rinzai came down from his straw chair, grabbed the monk, slapped him with the palm of his hand, and let him go.¹⁶

Suzuki continues the story, saying that “Jo remained in silence, not knowing what to do, but at the suggestion of another monk, he bowed to the master and suddenly woke to the truth of Zen.” And the question arises: who *is* Jo? I would say that he is the true disciple, the disciple who truly *wants* to learn, the one who does *not* respond to the “slap” of life with another question about the reason for the slap but instead responds with his own life, bowing to the Mother-master who is hidden behind the “slap” of the master-adversary.

The master-adversary is not “another” master: it is the same master who seeks the Disciple who behind the veil of the disciple’s questions truly seeks the Master. The teaching from the true Master is to lead the true Disciple to a radical crisis. Today the whole of humanity is asking the Unknown-master about the rights of man, social justice, hunger, unemployment, autoimmune diseases, abhorrent crimes, radioactive waste, the power of drugs, the newborn children thrown into the rubbish. The official school does not have an answer to these questions: only promises, messages of hope, “official discourse.” Nor do the Churches have answers. “Poverty will always exist and we must teach the poor to live it righteously; the righteous way of living poverty is to accept it with faith that God will provide” (words of sister Nirmala, heir to Mother Teresa). But

¹⁶ D.T: Suzuki, *Ensayos sobre Budismo Zen*, p. 335.

the Unknown-master *does* answer, it answers as a cosmic wave that breaks down the walls of the ancient human world and tears out its precarious social constructions (something like the “slap” of the Zen master). Could there be true Disciples on earth, who can resist the “slap” of the master-adversary and guide the powerful energy released in the planet to re-build “with” the Master the Social Temple of humanity?

Trace the master-plan
of the Social Temple:

mission of the Mother-School
in the age that is beginning.

Mother-School: a community of Masters-disciples constituted as an organic-Matrix that houses the primordial “gene” (gen-*ethical* code of knowledge) for the development of the coming humanity.

We are standing at a cosmic barrier that is hard to cross. It is no longer a barrier of the soul but a barrier of matter. The masters of the spirit spoke to the soul with the mystical power of love: “Oh soft hand! Oh delicate touch!” (Saint John of the Cross). But now the time is another, the soul is “another” and the state of the matter is “another”; the Master is “another” and the disciples are “others.” The teaching is also “another.” It is no longer the “soft hand” and the “delicate touch” of the loving Mother that caresses the child-soul, but the “slap” of the adversary-master who, with its “social *Koan*,” strokes the human and shocks them to a more originary question, more rooted in life and which forces life to a “cosmic exit.”

We begin to discover the Mother-School as archetypal function of Knowledge, with its “pro-phetic antenna” (which comes before the forms of knowledge) and its “organic body of messengers” (who transcribe the inspiring force of the Word into gen-*ethical* code of knowledge-and-life). But to reach the creation of the “social matter” one step must still be taken: “to chisel the stone” (labour of the worker).

“Third Teaching”

The artisan’s workshop

It is the place where the Word becomes Work, where the originary word is transfigured into “support-stone” of the word. That “place” in the past was the alchemist’s workshop, where the adept worked to transmute the “raw material” into *aurum potabile* of the work (*Ars Magna*). Today the human body itself *is* the “place” where the *Opus alchemicorum* is realized: the transfiguration of the earthly elements into social matter of the Verb.

In the artisan’s workshop, the theurgical human hand creatively outranks the mechanical hand created by technology. Theurgical human hand? Yes, it is the great Work of the Word by inter-mediary of the human hand.

But does the Word need humanity
to create the world?

Put like that, in very general terms, as a first cosmogonic principle, I would say *no*. And to “be made flesh,” I would also say NO. The Gospel of John says “The Word was made flesh and dwelled among us.” Only the Will to power made Word operates there (with no mention of human will). Also in the mystery of the transfiguration of the mount, the theurgical Opus is realized without human intervention: “It was transfigured before them...” But if we aim for a “second transfiguration,” the Social Transfiguration of the Word, then yes, the Word does need humanity.

To make the “social vestment” of the Word we need to in-corporate the artisan’s workshop, a still inexistent human physiology: to create a brain/heart/hand circuit where the artisan-alchemist can connect individual human values to the wave of gen-*ethical* transcription proceeding from the Mother-School (“ribosome” function). Molecular genetics teaches us that there is a “workshop-organ” in the cell, the “ribosome,” where a messenger RNA translates into information proteins that it receives from the transcription of the DNA. But in the “human physiology of transfiguration,” on the level of an inexistent-ribosome, it is no longer a question of making the proteins that sustain material life on a terrestrial scale but of making a subtler matter, which like “social vestment” of

the Word enables humans to participate with their own lives in the radiation of the cosmic consciousness.

Social-matter?

On this “stone” we will build the Social Temple of humanity. Here thought stops. What *is* this “social-matter”? What *is* this “support-stone”? What *is* Social Temple? I lack the word to say what that thing is (if indeed one can speak of a “thing”) that is concealed behind the veil of words. It is not a question of words, it is a question of Labour.

Yoga of labour

Participation of humanity in the Work of Social Transfiguration of the Word: a qualitative leap in the hierarchical order of the functions of life. Just now, in the time of the technological world that takes away our work, we come to recover the work (as sacred function of life) through a “mysticism of labour”; the recovery of the “worker” as *gen-ethical* link in the chain of social trans-mission of the Word; a leap from genetic engineering to social *gen-ethics*. We do not yet have a sociological theory that will reveal the laws of this reversal of the labour “force,” of this phase transition between the political economy and social chemistry. But can we glimpse, or perhaps sense, the principle of spiritual philosophy that sustains and guides this “yoga of labour”? I would say *no*, because it is not a question of elucidating “metaphysical principles” or “spiritual philosophies” but of knowing whether we are prepared to participate with our own lives in the coming revolution (even without “principles” and without “philosophies.”)

Epistemological turn

in the theoretical framework of the social sciences:

neither materialisms nor idealisms.

Yoga of labour is labour as a unifying force of all the forms of yoga and all the forces of labour.

All of Gandhi’s revolutionary work is founded on the universal principle of unification of Truth and Life. Gandhi says:

The divine law that man must earn his bread by labouring with his own hands [...] was set forth in the third chapter of the *Gita*, where we are told that he who eats without offering sacrifice eats stolen food.¹⁷

This “Bread Law” (if we can call it thus) was also given in the Genesis of Moses and in the Christian Gospel, and proclaimed as a basic “principle” of social revolutions and spiritual doctrines, a principle affirmed thousands of times and denied at others in the historic course of lost revolutions. Today we no longer know very well what the “bread” is or what the “stones” are, and much less what is really the “hand,” nor what it means to “offer in sacrifice a part of what one eats.” And the questions arise: Is the “divine law” written with words of fire in the sacred books of humanity still valid? How can human dignity vindicate today “earning the bread with the labour of one’s own hands” when in opulent society great human masses lack bread and labour and there are no longer messengers of the Word of labour, because their hands have been cut off? And the questions continue. If someone does not eat because they do not have work, can they make the sacrifice that the *Gita* orders? And if someone eats because they have work, what kind of sacrifice must (or could) they make to know that they have not eaten stolen food or taken someone’s work? These questions cannot be answered when the very function of Labour has been lost.

.....

We cannot advance more along the path of political philosophy: “A te convien un altro viaggio” (Dante, *The Divine Comedy*.) We have reached the frontier of the lost functions.

We have lost...

the Priest,
the Master,
the Worker.

We have lost the “sacred functions of life”: we have been left with “officials” without in-vestiture. And a question arises: is there a practical way to help humanity to recover the “lost work”? Like the monk Jo (in Suzuki’s story) I too went to the master with this question about the redemptive strength of labour, and the master gave me the

¹⁷ M.K. Gandhi, *Principios básicos del gandhismo*, Buenos Aires, Chandra L. Sing, 1933.

seed-answer: “Those who really want to help humanity stop writing books and giving lectures and go to live with the poorest and the humblest.” Was that an answer? No, it was a “slap.”

“Fourth Teaching”

The Market

What *is* the “market”? What does this word of power mean to us today, one that so dramatically marks human life in the space of the technological world? Which market are we asking about? The market of production and consumption, the labour market, the market for drug trafficking, arms, prostitution, transplant organs? The knowledge and information market, the spiritual market of the electronic Churches? We are asking simply about “the market.” The dictionary, always so precise in its answers, refers us to a “public house of trade,” a “public place used permanently or on given days for selling, buying or exchanging goods or merchandise.” But it tells us nothing about the “way” of the trading, about the “structure of relationships” between those who sell, buy or exchange, about the “nature of the energy” that circulates between the buyers and sellers.

Some years ago, an Argentine friend who had travelled to an Arab country in North Africa told me that he found himself in the square of a large market full of all sorts of goods, packed with people going here and there amid the cries of the stall holders offering their wares. He stopped at one stall where an object on display caught his eye, and set about trying to buy it. “How much is this?” he asked the stall holder. And the trader, happy to have made a sale, told him the price. “I’m asking for so much...” “All right,” answered the tourist, “I’ll take it.” And the Arab, taken aback, answered, “No, not like that, that’s not how we do it!” And I reflect: What had happened to cause such an “offence”? The traditional code of “bargaining” had been broken; the “logic” of the price of the consumer market had clashed with the affective *pathos* underlying the market economy. The symbolic relationship of the exchange had been broken. The *coin* had turned into “coin,” with only its material value; the *currency* had been lost, the *rite* had been desacralized. Of course, all these reflections, to the ears of the global market, may mean nothing or, at most, may be transferred to the folkloric anecdotes of transcultural anthropology (such as the tradition in northwest Argentina of spilling the first drops of wine on the ground before drinking it, as a symbolic first offering to the Pachamama).

We have lost the symbolic economy;
we have been left with the market economy:
And now look at us!

An unbridgeable gap has opened up between the providential-social economy of the Mother-earth and the political economy of the global market of creation of wealth. Gustavo F. Cirigliano, an Argentine educator, symbolically typifies this break in the economy of life in his heartfelt poem “The Bolivian woman at the supermarket”:

I see you every morning
building the history of humanity...¹⁸

There is no real, effective bridge between the market of the silent Coya surrounded by the fruits of the earth and the anonymous supermarket with its shelves full of packaged products within the customer’s reach. Furthermore, the gap is ever greater between the symbol of the Mother (who “every morning constructs the history of humanity”) and the technological power (that has taken human fate in its hands). The trend, announced by futurologists and political experts, is that the rich countries and the opulent society of the “third wave” will show less interest in the social sectors that are left at the margins of the process of globalization of the economy. The “message of salvation” announced by the prophets of technology has not yet been fulfilled (there is not bread and work for all). Nor has the revolutionary message of social justice or the equal distribution of wealth (“the means of production in the hands of the people”) been fulfilled: political corruption and trade union bureaucracy have ultimately devoured the people’s essential goods. As for the message of the economic theories of “growth and development,” it is useful to recall some reflections of Manfred Max-Neef in the language of his *Economía descalza*.¹⁹ “Growth,” says Max-Neef, “must be understood only as a quantitative aggregation of magnitudes. In contrast, development is a release of qualitative potentials... a country can grow at the cost of becoming impoverished.” The Christian Gospel, in turn, brought to the world fundamental principles of a spiritual and material economy of human development, but its doctrine of “non-possession,” lived with the dignity and greatness of the soul by spiritual individuals and communities, could not be taken to a social scale. The “Churches,” to a greater or lesser degree, allowed themselves to be seduced by economic power, and the so-called “Christian democracies” were not very different from non-Christian democracies. In short, and remembering the words of Octavio Paz, “Poetry

¹⁸ A. Cirigliano, *Porque preciso luz para seguir*, Buenos Aires, Docencia, 1995.

¹⁹ Montevideo, Nordan, 1986.

does not embody history.” Furthermore, I would say, today the “market” is the new faith that has replaced religion, poetry and history.

But it is the “degraded idea” of the market.

The degraded idea of the “market,” that conceals the Market as an archetype that constitutes the organic physiology of the universe, along with the “Temple,” the “School,” the “Artisan’s Workshop.” A degraded function that the economic market theories can no longer repair. We cannot “cure” the market with the same theories that have made it sick, with the same thinking that has formed it, with the same technique that has calculated it. Humans themselves have been formed, installed (organically) in the technological structure of the market, available themselves (humans) as just another merchandise (within reach), in the manner of the merchandise that is within reach on supermarket shelves. This human constellated in the “emplacement structure” of technology (Heidegger), this “last human” who bears the flame in the philosophies of the “end of history” (Fukuyama), who appears to us today in their two sides of maximum power and maximum danger. On the one hand, taking over as lord of the land, using the power of technology as a weapon to dominate the world; on the other hand, running the risk of being used themselves as “raw material”: “labour material” in the labour market, “material of sick people” in the privatized and technified medicine market, “thought material” in the computerized culture market, “organs material” in the market of technical death. In short, the technological development of the market, taken to the extreme, returns to us the devalued side of humans.

The “Bolivian woman” does not understand the language
of the supermarket barcodes;

the “supermarket” does not understand
the natural language of the Bolivian woman.

This fracture of the unity of language can no longer be bridged with “another” economic theory, “another” social philosophy, “another” spiritual doctrine, “another” rational order of the market. It is not a question of returning to the natural market of the “Bolivian,” nor of transforming the earth into a supermarket of human merchandise. Technology is here to stay, but humans will have to take the essential power of technology into their own hands.

.....

The “matrix” of the coming revolution
is beyond the intellectual framework of the technological human.

The “archetypal functions” that we see
as separate organizations
on the social screen of the world:
Temple, School, Workshop, Market,

these symbols of power
are so many other “quantum numbers”
whose unity of meaning is revealed
in the “organic symmetry” that opens
the path of the coming human.

The “pro-phetic” vision is ahead of rational thought today. The “anterior” word marks the path of scientific research. The “transfiguration” of the Word anticipates by “embodiment” the organic architecture of the social Temple of humanity. The perception of this “wave of coming” is no longer today exclusive to mystical contemplation or prophetic vision but rather scientists, poets, revolutionary warriors and other visionaries of our time are also “touched by Apollo” and, in their own due time, pro-nounce the “anterior word.” Fritjof Capra in *The Tao of Physics* generalizes the “symmetry notion” as a “powerful tool” that in the theoretical order is ahead of the chaos of numerical values in the world of individual particles. Octavio Paz in *The Bow and the Lyre* seeks to salvage from the “space packed with objects but devoid of future” the archetype of totality that sets in “rotation” the signs of meaning of human society and puts in communication the “labour and the art,” “individual property and universal community,” “poetry and history.”²⁰

And what about the “market,” and the supermarket shelves “packed with objects” and “devoid of meaning,” and the “wealth of nations alongside the poverty of the people,” and the “human as merchandise (commodity) in the economy of supply and demand”? Faced with these questions there are many theories and few answers. John Kenneth Galbraith, author of *The Affluent Society* (1958) and another book even more critical of

²⁰ Octavio Paz, *El arco y la lira*, Mexico City, Fondo de Cultura Económica, 1956, p. 253.

the culture of the privileged and contented: *The Culture of Contentment* (1992), referring in an interview with Pietro Banas of *Il Mondo* to the contemporary world's pressing economic and ecological problems said: "It is the contented electoral majority that decides in a democracy in which the least fortunate do not participate" (I would say: "the supermarket participates, not the Bolivian woman.") and with regards to the political class that stands before these problems: "The problems are not negated, but any concrete action is deferred." The same Galbraith had said several times before that the "market system must be revitalized to serve the public." In his "general theory of reform," which goes beyond reform and social democracy, the first stage is that the public should free its mind and its behaviour from the belief that "happiness is consuming." Mario Kamenetzky says so in other words: "Replace the 'hidden hand of the market,' the supposed regulator of the economy in the liberal theories of the market, with a qualitative variable of 'expansion of consciousness.'" ²¹

I have considered perhaps too much the thinking of philosophers, economists, poets and scientists of anticipation, to highlight a common "note" that resonates in all of them with different hues: the so-called "market economy," with all its political and technological organization apparatus, does not respond to the real needs of human development. Galbraith finds the root of the "malaise in the culture" in the belief that "happiness is consuming." The mystical tradition seeks to banish from the human heart the "creed of possession." And a question remains: is there a key of power that, penetrating the heart of meaning of the IT code of the "market," releases the human energy imprisoned in the servomechanisms of consumption-happiness-possession, and which, with that free energy in hand, the coming humanity can "set in rotation" the signs of heaven and earth to make an expansive wave of humanized cosmic consciousness real and effective? In part we have already done this, at least in the space of the physical world. Using the key of the power of intelligence we were able to release the atomic energy enclosed in matter, defeat terrestrial gravity, put a man on the moon and from then on continue our voyage to the stars. All this, despite its grandeur, belongs to the circle of information of the ancient sign (which closes over ourselves): it does not inaugurate a new sign, it does not put the signs in rotation.

The coming of the "power"

²¹ Mario Kamenetzky, *The Economics of Satisfaction Needs*, New York, Routledge, 1992, p. 181.

that puts the signs of power into rotation

is revealed in the inner ear

as “anterior key.”

Such a “key” sets in march a liturgy of transfiguration: a cosmic symphony in the key of human initiation. But why anterior? Because it precedes ontologically the signs of information. It is something like the “clave” that guides the harmonic structure at the start of sheet music.

**CON-STELLA(TION)
OF SIGNS OF POWER**

Anterior key.

Con-Stella

tion of signs in rotation:

“tornado”

that raises the human galaxy,

lifting it from the terrestrial gravitational field.

Signs of archetypal war

When we thought everything was light, the night fell again; the stars that lit up our dreams fell. Just when we thought we had found the first answers, new questions came to light again; the war was not only outside, but also inside. The idea-symbol of “Social Transfiguration of the Word” encloses a potential for synthesis that exceeds the frameworks of conceptual representation and elucidation of current language. We still continue with the illusion of wanting to represent historically, socially and conceptually the spiritual development of humanity and the world. We continue with the illusion of sustaining the “vision of the world” of a humanity that can no longer sustain the logic of its own world because it has entered a war of worlds.

In the war of worlds that we are living,
the “key of power”
does not come from one sign or another
but from a con-Stella(tion) of signs.

Today we no longer fight for an idea, a piece of bread or a piece of land, not even for control of the earth. We fight for an essential value, although we may not have a word for it. At the end of the cosmogonic cycle the historic wars are transformed into a symbol of archetypal war. It is no longer just humans who fight here, but also gods and demons. It is at one of these critical frontiers of the human race that we find ourselves today, fighting with human and more than human forces. We begin to recognize signs of an archetypal war of worlds.

H.G. Wells intuits some of this “terminal war” and sudden mutation of humanity into a new civilization.²² But Wells’s vision, which foresaw the atom bomb, does not come out of the frame of human forces and a “story of mankind,” as he himself subtitles the work. To address the subject of “archetypal war” we have to turn to the scarce testimonies preserved in the spiritual tradition of humanity, the great struggle between Pandavas and Kauravas (which the epic poem *Mahabharata* records) and the battle of Armageddon that the book of Apocalypse recounts (Apocalypse 19:11). I will not go into

²² H. G. Wells, *El mundo se liberta*, Madrid, Aguilar, 1914.

details about the symbology of these two great creations of the spirit because we would run the risk of losing sight of the symbolic geometry that, with different languages, typifies (in the style of universal language) what we call con-Stella(tion) of signs of power in the archetypal war of worlds.

Con-Stella:

The new sign of the time
heralds itself

as con-Stella(tion) of signs.

Something more than the enlightenment of an idea: mysterious radiation of a Star (Stella). The pro-phetic ray that touches the matter con-venes all the ideas of a new configuration of signs of Life: con-Stella. Radiation that *touches* us very close, so close, that *before* the *logos* of the messenger comes to decipher the meaning of the message, the messenger itself has already been transformed into a symbol of the Message.

The “archetypal war” is of *another nature* to historic wars, although language may use great historic confrontations as an analogous symbol to reveal something essential that historical dialectics itself cannot reveal. By “archetypal war” I am not referring only to the struggle of humans against humans, of good against evil or evil against evil; “another” power intervenes here. At the critical frontier of the war of the worlds, amid the human and non-human contenders who attempt to define through war the historic destiny of the people, there, in the instant of maximum danger, the Word that con-Venes bursts in.

Arjuna clamours (in the *Bhagavad Gita*):

Thus, if we slay
Kinsfolk and friends for love of earthly power,
Ahovat! what an evil fault it were! (I. 45)

Krishna replies:

When Righteousness
Declines, O Bharata! when Wickedness

Is strong, I rise [...] and take
Visible shape. (IV. 7)

What happens today in our time, in the time of globalized humanity, in the same architectural time of Arjuna, when with all the “intelligent” power in the hand not only are we “willing to kill kinsfolk and friends for the love of material power” but also willing to blind the source of life to save our way of truth?

The new sign of the time
Heralds itself
as con-Stella(tion) of signs of power.

Con-Stella: a simple-idea, that is grasped as primordial “Sound” of life *before* metaphysical principle or geometric paradigm. The great challenge for the coming humans is to “guard” this primordial rhythm that has penetrated their heart and which on entering into resonance with the chemistry of human life *operates* as decoder of symbols on the great stage of the world.

Gen-ethical trait of the coming humanity

Who “today” is the precursor-Arjuna of the coming world?

Who are those who in the midst of the fratricidal war stop the action and start to hear the Word of transfiguration? Is it “One”? Are they “many”?

You may say I'm a dreamer
But I'm not the only one.
I hope someday you will join us
And the world will be as one.
John Lennon, “Imagine.”

We do not know their names. They have wrestled with the angel and they have changed their names. It is not a question of names, ideas, institutions, Churches. If I had to name somehow the coming cosmic humanity, I would say that it appears to me as a “faint initial light walking on the waters of earthly humanity.” It is like the explosion of an “aurora” in the history of civilizations. I remember in this regard G.R. Urban’s conversation with Arnold Toynbee, in which I highlight the essence: “the joy awakened by the dawn of a new era of History is the Soul's response to an epiphany that is something more than a merely temporal event. The dawns that awaken such joy as this are irruptions into Time out of Eternity [...] the dawns of mundane eras that have this poetry in them are antitypes of cosmic dawns in which a Divine Light breaks into This World.”²³ But what happens in our time? While at the start of the century a few intuitive people glimpsed the beginning of a “cosmic dawn” (Einstein sensed the coming of a “cosmic religiosity”; others, in a time of “disillusioned soul” (Ortega y Gasset) speak of the “end of history” (Fukuyama) or of “technological barbarism.”²⁴ And a question arises here: Is the gen-ethical trait of the coming humanity, which one way or another appears to us as a mark of the new sign of the time (*impressio formae*) a “dawn” (in the style of cosmogonic radiation) or is it a human “primo-gene” (in the style of an Arjuna)? Is it a pro-phetic “wave” in expansion or an individual “particle” in a genesis of transformation? Or does the “irruption of Divine Light into historical time” (as Toynbee says) follow, by analogy, the same laws of manifestation of the light in the physical world: “particlewave”? To

²³ Arnold Toynbee, *Estudio de la Historia*, Buenos Aires, Emecé, 1977, t. X.

²⁴ Octavio Paz, “Nos amenaza una nueva barbarie fundada en la técnica,” *La Nación*, Buenos Aires, 3 April 1994.

rephrase the question: will the coming humanity's *gen-ethical* trait be "divinehuman"? A new structure of (spirit-matter) resonance?

Two sides of the Light that enters: "particle-wave" on the screen of the instruments of research, a *gen-ethical* trait in the humanity that walks on the waters of life. Krishna and Arjuna are no longer two people but a Single (pro-phetic wave with a human face." From now on, perhaps we can observe more clearly the "two sides" of this "nova" that strikes our deep sensitivity as a wave of Social Transfiguration of the Word. *Before* wanting to "see" the form in which this "wave of transfiguration of the world" manifests itself, let us "listen" to the testimony of the few who have lived in their own flesh the expansive transfiguration of life and have remained with words to say it.

Teilhard de Chardin is one of the few who, in our time, has been able to say something about what he experienced in "coming back" from death. There are many souls of the new generation who have lived the same expansive death but do not have words to say it. Teilhard de Chardin recounts his numinous experience in the third person: he is one of those who "has lost the name":

A deep process of renewal had taken place within him: now it would never again be possible for him to be human save on another plane. Were he to descend again now to the everyday life of earth—even though it were to rejoin his faithful companion, still prostrate over there on the desert sand—he would henceforth be for ever a stranger. Yes, of this he was certain: even for his brothers in God, better men than he, he would inevitably speak henceforth in an incomprehensible tongue, he whom the Lord had drawn to follow the road of fire. Even for those he loved the most his love would be henceforth a burden, for they would sense his compulsion to be for ever seeking something behind themselves.²⁵

Teilhard had "seen" the dawn of the new world long before the first atomic explosion: The whole universe shook!

This "road of Fire" that Teilhard translates into terms of mystical consciousness in expansion is the *gen-ethical* trait that "marks" not only the values of the soul but also the chemistry of life of the coming cosmic humanity: the "road of Fire" that (super) imposes itself on the old road of the water of earthly humanity ("They saw Jesus walking on water..." John 6:19). This "walking on water" is the *magn-ethical* path of fluctuation

²⁵ Teilhard de Chardin, *Himno del universe*, Madrid, Taurus, 1967, p. 67.

of divine-human consciousness of the messengers of the Word. In terms of the evolutionary physiology of the coming men and women, and using the symbolic language of the “Sat-Chakra-Nirupana,” I would say that it is the awakening of a new function: a *gen-ethical* leap from the “water chakra” to the “fire chakra.” We are no longer speaking here of successive steps in the material, cultural, spiritual development of humanity on horizontal axis of historic time, but of the foundational event of the cosmic age that is beginning: con-Stella(tion) of signs of power on the vertical axis of the Tree of Life.

.....

Something completely “new”
has been born in humanity and in the world.

It is time to hear the “signs”
that are coming

from “beyond the time”
of the pilgrims of time.

**We hear again
the Largest Bell
of the Temple**

PRIMORDIAL CHORD:

AB-NEGATIO

RE-SUSCITARE

NASCENS CORPUS

Ab-negatio

The first “note of resonance” of the Message is on the molecular keyboard of the messenger. It is the Call of the “Temple that is not there,” the soundless Voice of the “Masters who have retreated.” Just when we thought that all was lost we hear again the primordial Sound in the bowels of our own matter.

One way or another, current discourses about the “end of history” are messages of despair. Jean Baudrillard speaks of a “perfect crime”: “This paradigm of the subject without object, of the subject without other, can be seen in all that has lost its shadow and become transparent to itself. Even in devitalized substances: in sugar without calories, salt without sodium, life without spice, effects without cause, wars without enemy, passions without object, time without memory, masters without slaves, or the slaves without masters we have become.”²⁶ We could add to this vision of an empty world, that emerges from the projection of a “being outside and apart” (paradigmatic sense of “strangeness” of the modern human), to this cosmovision of “loss of home” the sensation of being in Churches without preaches, schools without teachers, factories without workers, of being children without parents and being full of words without Verbum. But all of Baudrillard’s discursive *logos*, and the reflections I have added, would not pass a sociological critique in the context of what Max Weber calls “disenchantment” of the modern world or a song of protest about the sense of pain in the soul at lost revolutions, it would not pass as a “philosophy of despair” if on hearing the Temple Bell we did not deny ourselves here “all hope” and decided to enter full on the kingdom of “despair.” And the question arises here: does this “abandonment” put an “end” to history or is it just the last human gesture that calls to the inaugural word of the Verbum?

Ab-negatio!

Does this word not remind us of the stern inscription “over a portal’s lofty arch” at the gate of hell?

All hope abandon ye who enter here!

(*Divine Comedy, Inf. III, 9*)

²⁶ Jean Baudrillard, *El crimen perfecto*, Barcelona, Anagrama, 1996, p. 154.

There is a double message here; literary criticism has been left with “half the formula,” with the message of “despair.” But the Master invites us to cross the dangerous frontier:

He as one prepar’d replied:
“Here thou must all distrust behind thee leave;
Here be vile fear extinguish’d.”

And the disciple, guided by the master’s hand, enters the “city of woe,” and realises (on “entering”) that he has been granted the gift of accessing the deep dimension of knowledge:

Into that secret place he led me on.

Today the tolling of the Great Bell indicates to all the double movement of the genesic force, the two-way direction of teaching-Energy. Two sides of the Same mandate: on the one hand, “going up” the mount (where you will see the radiant Sun), on the other “entering” the city of woe.

Where you will see the woeful people
who lost the gift of intelligence.

But there are two ways to “enter”: as tourists (to see what is going on there, to gather information) or as *messengers* (abandoning on entering one’s own utopias, illusions, hopes and preparing to receive in one’s own flesh the secret message of the Word). The initial instrument given to the “messenger” is participation: Ab-negatio. It is the “precious stone” that the Unknown-master gives on entering: sacrifice of their personal will, their attachments, their possessions... “that secret place” that every human guards zealously in their heart and which on feeling in the soul is revealed as the only “currency” to exchange with the Word.

Ab-negatio:
currency of transfiguration.

Here we are touching on the *Mysterium* of an inaugural knowledge. I say “inaugural” because it does not come from the enlightening exploration of the known but from the sacrificial-experience of the Unknown. The Great Bell of the Temple convenes

us today, at the end of a great cosmogonic cycle, to participate in the burning ceremonial of a *Mysterium Initium*, a sacrificial initiation of humanity in the great work of Social Transfiguration of the Word.

In the new sign of the time the sacrificial liturgy activates dimensions of life that were wholly inaccessible to human knowledge before: “Into that secret place he led me on.” It is no longer a question of ritual sacrifice at the service of the gods or sacrificial human abnegation for the good of one’s fellow man: it is the transfiguration of the messenger into the sacrificial-fire of the Message. In other words, we are no longer here in the “terrain” of virtues of the soul (we are not “on the earth”) but rather we are and we exist in the space of trans-figuration of the forces of heaven and earth: another “state” (which is like saying “on abandoning the magnetic field of the city of woe,”) “we come to realize that the sacrifice of “abnegation,” of “renunciation,” has been transformed into a liturgy of Transfiguration.

Re-suscitare

The key is to return to life: leave the world of the dead. No more of the same. No more intermediaries: no more electronic bibles, no more cloned brains, no more siren songs or revolutions of hope... no more “opium of the masses.”

Social Transfiguration of the Word is not something that is to happen: it is a happened-happening. It has not happened “outside” of us, or “before” us, but “in” us. And the question immediately arises: if it has happened in such an essential way as this, can we say what it “is”? *No*, because that happening transcends the frame of thinking: but it makes it possible to “see” that before we could not see. The Social Transfiguration of the Word reveals the narrow frame of the human world. It allows us to “see” the world of the dead, the traces of lost revolutions, the fury of the “solar wind” that shakes the bowels of the earth, and allows us to “feel” that we have left the world of the dead and returned to life.

I come to realize
that many of the things I was looking for
I could not find,
because I was looking for them in the world of the dead.

We sought the Lord and we did not find him: “They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus.”

Why do you look for the living
among the dead?
He is not here; he has risen!

Luke 24:5

When Paul, messenger of nascent Christianity, spoke about these things for the first time in a decadent Athens, very few understood him. The very idea of “resurrection” (*anástasis*) was alien to Greek philosophy. Subsequent Christianity exalted the mystery, but the Roman Church remained with Christ on the cross. Today, after twenty centuries of Greek philosophy and many others of the Roman Church, in the middle of the atomic age, in a time marked by technological revolution, voyages to the stars and ecological imbalance on earth, we speak in the “city of woe” of Social Transfiguration of the Word, and when we are asked what that Word may be, all we can say is:

I do not know;
it is not here, it has been trans-figured.

Here an originary (*Ursprung*) leap occurs from form-ideas to a pure formless-feeling, that in reality it would be better to call “anterior leap”: from the organic world of forms to the originary space that form emerges from.

It is hard to grasp the *Arkhetypal* form of the Social Body of Transfiguration in a time such as ours where the originary cast has been lost. It is no longer humans who can reconstruct the nature destroyed by humans; it is no longer humans who can return to the institutions the sacred fire that humans have let go out; it is no longer humans who can return life to the life that has let itself be robbed by death. Humans cannot rebuild the Temple, but they can hear the “sound” of the bell in the Temple and, by *Ab-negatio*, participate as “messengers of the Word” in the great work of rebuilding the Social Temple.

On uttering this word “social” no longer from the theoretical context of social philosophy but from the practical experience of *gen-ethical* transposition, I come to realize that language speaks in me from another space, from another state of the matter: what I call *social* here not only takes in the human world but also the worlds that are above humans and below humans. In this social/trans-social space I find myself with dead people who are alive and living people who are dead. What is the organic form, the social structure, the institutional architecture of this newly-opened world? It is a question that thought asks and which only thought itself can answer with another question. The sacred books, the ancient cosmogonies, speak to us of that “other” reality, but only in allegorical images and symbolic language that no longer connect us to the living symbol that speaks from another reality. The cosmological models of modern science, in turn, also speak to us of “other” dimensions of the universe, of “other” geometries of spacetime, but these are physicomathematical dwellings inhabited by nobody. I am speaking here about something else. The living world that strikes my sensitivity, as the wall that kept me imprisoned in the world of the “dead who bury their dead” breaks, is not another world, it is the Same world illuminated with other eyes. It is not a fantasy of the soul, a sociological utopia or landscape of an esoteric voyage; it is Life itself, which heralds itself as a primordial beating from the bowels of my own life. What name can I give to this “new state” that has just been born? Awakening? Resuscitation (re-suscitare)? Once

again, the words I have to hand do not connect with the living essence that comes before the words. Perhaps it would be better to speak of “lighting,” not in the traditional sense of “illumination” but rather of the term we use to somehow name the living mystery of “giving birth” (“dar a luz” in Spanish, literally “giving to light”): a primordial impulse of gestation of a new child and a new world.

A new body is being born!

“Primo-gene”

Nascens corpus

Where are we going?

We are going to Another Body!

Along what path?

Along the path that the “newborn” shows us.

Without realizing, we are abandoning our old bodies (physical, social, spiritual bodies) which are becoming old vestments in the opposite direction to time. The Social Transfiguration of the Word reveals the inverse movement of the light. In the liturgy of the mass the priest turns the censer twice from right to left and once from left to right (a keen observation by Jung).²⁷ Two sides of the gaze: we not only see the “face of the Lord shining like a sun” but we are gazed on by the Lord, and the Lord’s gaze illuminates our own shadow.

The “Lord’s gaze,”

the “rotation of the censer” towards

the consciousness,

mark the sign of “return”

to the initial state of things.

This return to the Source, to the living originary spirit, conceived poetically until now: “return to nature”; metaphysics: return, “turn” to the source of the sense of the Being, in Heidegger’s terms; spiritual illumination: Canto 33 of the *Divine Comedy*: “My tongue shall utter now, no more/E’en what remembrance keeps, than could the babe’s/That yet is moisten’d at his mother’s breast”; all these forms of “ideal return” to the Paradise lost are out of historical context today as they are swept away by a powerful current of “cosmogonic return” that drags us (without our having chosen it) to the “organic” root of Life. And when I say “organic” I mean that it not only touches the sensitive fibres of the soul but also changes the geometry of the matter.

²⁷ C.G. Jung, *Psicología y simbólica...*, p. 59.

The body that is being born (*Corpus-nascentis*)
“is not” another body (biological, cybernetic, institutional):
it is another “function” of Life.

It is born from the disintegration of ancient bodies: the everyday sacrifice of innocents. It is born from the unified movement of the cosmic current of Life: a force that illuminates-and-disintegrates.

The violence that swoops down today
on the human world

is a cosmic-Violence, a hurricane whose
fury humans cannot control:

the ancient bodies collapse from within.

A previously unknown power of Destruction has been unleashed on the earth, a power at least not recorded in the history told by humans. Only sacred history tells us of a divine Violence at critical thresholds of transformations of the world, humanity and history: “None of you shall go out of the door of your house until morning” (Exodus 12:22). Carl G. Jung, classifying the sign of the Age of Aquarius as a “constellation of opposites,” reveals “the other half” of the Christ and warns about the “danger of evil” that stalks humans in the age that is beginning. “The Christian god is only good,” says Jung, and taking as reference the biblical quote above (slaughter of the Egyptian firstborn sons) reinforces his argument on the irruption of divine wrath in human history, supported by the teaching of Rabbi Yosef: “When the Destroyer has free rein, he no longer distinguishes between good and bad; furthermore, he even begins with the righteous.”²⁸

Today we face a “global violence”:
of humanity, the gods, the elements of nature;

violence of such magnitude,
that Violence itself

sweeps away all the theories that attempt to explain the violence.

²⁸ C.G. Jung, *Aion*, Buenos Aires, Paidós, 1986, p. 70.

Scientific theories “naturalize” violence: they reduce it to natural forces, physical laws, ecological imbalance, killer bacteria. Political and social theories “socialize” it: social injustice, market laws, class struggle, technological power. Spiritual ideologies either “sacralise” violence, exalting it to the rank of “holy war,” or they “demonize” it, pinning it on satanic men, perverse ideologies, demonic peoples.

As we have lost the voice of the “Feathered Serpent” that shows us the path to the celestial stars, we are imprisoned in the force of seduction of the “wingless Serpent” that drags itself along the ground.

Today, before the irruption of Evil,
we fight with unsuitable instruments:

with the logic of the “ancient mind,”
with the cybernetic circuits of an “ancient body.”

Before the challenge of cosmic Violence
the “ancient Body” has been left defenceless.

By “ancient Body” I am not referring solely to the immune system, chemical brain, mechanical heart of our now old physical body (with old technology), but also to our institutional bodies (of the old social pact: of fragmented functions) and even the earth itself, whose ancient body can no longer sustain the renewing cosmic current of life.

The new Body emerges from the atomic lighting of matter of all the bodies. Here the theory of evolution collapses: we have no words that can name the life that burns in the fire of Life (Augustine of Hippo would speak of *beata vita*), but language comes up short again. We lack a unified theory of Fire (which might cover “creation and destruction” at the same time). We only access “half of the formula”: on the one hand, the linguists discover the spiritual riches that emerge from the exchange between the six to ten thousand languages or dialects that are spoken by the different people of the earth; but, on the other hand, they see that “every two weeks a language dies somewhere in the world, and that at least half of the extant languages are on the verge of extinction.” And something similar occurs in other walks of life. So many animal and plant species disappear in a short time from the surface of the planet! So many peoples are fossilized relics of a culture that was! So many social and spiritual institutions’ souls are dead yet

they live on! So many bodies dragged through the water are left on the side of the road!
And then? With what map, code, route map can we guide ourselves on the path of newly
opened fire.

There is no such “map”:
only a few “heralding signs.”

We can no longer formulate a philosophy of human action within the
“physiological” parameters of the ancient body, whether in terms of will to power or
mysticism of the soul, because the state of the matter puts limits on the flights of the spirit
(as the Gospel says, “Many will say, Lord, Lord, and I will not recognize them.”) But
there are “other states of the matter” and other “pulses” of life. Modern physicochemistry
tells us, from the laboratory, that “molecules *communicate* with each other over great
distances and in macroscopic times.” And the mysticism of alchemical transmutation of
matter, speaking to us from the heart, tells us that “at very small distances (closer than
close) and in the instant of the time-without time, human life *communicates* with the
Word.” Amid this giant fluctuation of cosmic life between the limits of the universe and
the bottomless Abyss of the soul the first “spark” (*Primo-gene*) emerges of the new body
of fire: a new rhythm of spirit-matter.

The Heart of the new body has already been born,
and we hear its re-born pulse.

What is the challenge?

To sustain the flame to access the Word
that opens the path of Life.

The House of humanity has been left unsupported. But what is the nature of this
“flame” that sustains the life of the new Body in expansion? The terms of *beata vita*, in
the language of St. Augustine’s *Confessions*, or “Living flame of live” in the spiritual
poetry of Saint John of the Cross, lead us to a mysticism of the heart that technological
humans have lost. Have they really lost it, or are they recovering it (and even at a higher
level) through the same power of technology that technological humans have lost? As we
come to this critical question we must ask ourselves about the role, the function that

modern technology plays (if indeed it plays any organic function) in the re-construction of the Body. It is no easy task to answer this question.

The great current of cosmic Violence
that *before* knocking at the door
has already knocked down the human house,

operates like a “power of Word”

that leaves its mark on the molecules of life.

Beyond the utilitarian value or destructive power of modern technology, we are beginning to discover (or rather, it *reveals* itself) one of the secret codes of the Revelation in the age that is beginning: inaugural vibration (*Ur-kunde*). I say “secret” because it is not detected by the sensors of the ancient physiology, but operates as “binding energy” in the design of functions and structures of the new “organic” Body of the Word. Returning to the question about the role of modern technology in the human world, and to anticipate a tentative answer, I would say that technology plays the role of “messenger-precursor”: it is not the Lord, but it prepares the way of the Lord. Beyond (or perhaps closer to) the epistemological framework that we usually call “structure of the scientific revolutions” (Thomas S. Kuhn), the power of new technologies inserts itself as a prophetic-scientific language in the gen-*ethical* code of the new Revelation.

.....

I hear again the Temple Bell... from the keyboard of the molecules of life.

Where is the artist who can transcribe the in-audible symphony of the Mother Tongue in visible and audible signs of the new tablets of the Law?

Dwelling in the Heart of the Word

First Astonishment on the rough path:

*On resting on a desolate peak,
silent-voice Announces its arrival.*

There is a place for each chemical element in the periodic table.

There is a place for every amino acid in protein molecules.

There is a place for every orbit of electrons in the atomic configuration of matter.

*There is a place for every sign
in the hierograms of the Sacred Tongue.*

There is a place for every precious stone in Indra's necklace.

There is a place for every planet in the realm of planets around the Sun.

There is a place for every knight in the hermetic circle of the Round Table.

There are many dwellings in the house of my Father.

There are many places in the world.

There are many tongues in the people of the earth.

There are many words that come out of human mouths.

*There is a single place in my heart
where the Voice of the Word resonates,
and a single place in the people's heart
where the Voice of the Word is Transfigured in re-born Life.*

And I ask: what is that place?

It is the Temple.

It was a sacred place and I did not know it. It had been touched by the Word; so too the valleys, the mountains and the rivers.

Suddenly the Word dwelled in the human heart,

and humans, the people, the landscape, dwelled
in the radiant heart of the Word:

Social Transfiguration of the Word.

Another state of the matter, another rhythm of life, another dimension of the
unknown, another place in the work.

Dwell in the Heart of the Word

Buenos Aires, 3 March 1998.