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ANNOUNCING SIGNALS
PRECESSION OF SIGNS IN HISTORY

III

Excerpt from
Señales Anunciadoras – Precesión de los Signos de la Historia

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PRECESSION OF SIGNS IN HISTORY

An essential question: What is the sign of our time? –“It is the time for the end of revolutions”, Ortega’s reply as early as in the twenties. “Time of transition”, we are hearing today; but transition of what? “Time for the “end of history” (Fukuyama), or “time before the end” (Baudrillard: “before there is nothing to say”)?

In what time do we move,
live and have our being?

In a time pointed by Einstein, Heidegger, and Prigogine, or in a time marked by multinational companies, the I. M. F., lords of the war, extermination bacteria and viruses?

I do not ask about “the” time, I ask about “our” time; I do not ask about time of the cosmos, time of machines, time of matter; I ask about “time of man”. But, what is time of man?

We have no time any more.

Now we cannot add one more link to the time of man by decoding the human key, because man has been deprived of his own time: today many people die before time; in other words: they die before being born. Many young persons die of hopelessness before completing the time of man: by lack of a job, by lack of sense; as forces of life cannot find a way upward, flow back downward, to abysses of death of the soul. Many old people die of loneliness, aloofness and penury before completing the wisdom of an old man; they die being “old” (before time): by lack of a home, by lack of a social function. Many children are already sentenced before being able to use their time-child: to be discarded, to AID, to drug trafficking.

So, what is the sign of our time?

The key is not in the end of the century, or in the beginning of the millennium. Beyond the chronological time, beyond the cosmic time of distant stars, beyond the intrinsic time of living matter, we ourselves are shaken (in the frontier of the time) by a temporality of advent. Instead of sorting out in some of the ages of the world the time, which are typified by Hesiodus’ Theogony, or instead of characterising the age according to philosophical viewpoints about history, the question is to attain this critical point of precession of events, where something completely new comes up. This “advent” is not a future in the sense of what is to come, whether from a chronological present or from a metaphysical being; in other words, it is not any step taken forward, through an historicistic, progressive or evolutionist viewpoint.

Today, when we wonder what happens essentially
in the historic world level,

we have to admit that we have attained a “frontier”
where we have no time any more, – a critical point of

symmetry break of the historic time.

Certainly, history remains from this “point” –history continues, by coloured by illusion. If we are able to survive this catastrophe of the “end of history”, we can realise that “precession signs in history” occurs in the said cosmogonical frontier where the sun sets; something new was born: it is the *inception* of an entirely *new* cycle of life. This advent is not grasped by “*visio cognitionis*” but by “*visio*

comprehensionis” (according to Carlos A. Disandro’s terms in his “Fuentes de Cultura (Ed. Struhart and Co., 1986. In other words, a concept gives way to a symbol.

Initial event:
the **pro-phetic** wave
crosses the waters of history.

This “initial event” (*Ereignis*, in Heidegger’s terms) stays hidden from sensors of thought: because it does not belong to a type of illustrated intelligence but to the mystery of revelation (“He was in the world, but the world knew him not”, *John 1:10*).

As yesterday, as ever,
the shadow of the ancient Aeon
hides the Announcing signal.

In relation to more general laws, modern science does not come from “progress” of science but from birth of the intelligence; “A shining light came up within myself”, Einstein exclaims *before* being confirmed the theory of the relativity by the experimental science. And when Heisenberg formulates the principle of uncertainty, Einstein replies, “God does not play dice”. What had happened? –The *pro-phetic* wave (word that is *before* word) reflected in the waters of the ancient mind. Is it just illumination? –Something more:

resonantia-Verbum

Suddenly, hardly realising it, in the middle of the Night, a mysterious shining been hits us.

In the middle of the Night,
a mystical Birth of humanity.

An unseen light rushed in the soul of man and in the matter of the world –creating a new *medium*. We have neither eyes to see nor ears to hear the *luminous din of this new inception*. Light getting in is invisible (McLuhan had noticed it in relation to the new electronic medium), but exactly such “unseen light” permits us to “see”, –it let us *dis-cover* the power of the “Shadow”.

“Something essential comes upon us,” Heidegger exclaims when he tries to clarify the sense of this “birth” that, being “just-born/hides itself” behind the veil of its own “shadow”.

The Revelation did not come
as we had imagined:
we were surprised by a

RevelationReveiled.

We do not ask about the “being” of the Message (a metaphysical question), or about the “sense” of the “events” (a philosophic-historic discourse), now we ask about the “mark”, the “imprint” (“initial signature”) which designs the *resonantia-Verbum* on the matter of man. And when we are able to unveil (*De Profundis*) this symbolic code, we can realise that

The message of the new sign of the time
is not ideological
but gen-**ethical**.

We begin to discover in our own matter, in our own molecules of life, the *signature* of the *Word*: a “vibrational message” which entails not only a switch in the rhythm of events and in the structure of power, but also brings about a “break” in significance patterns which, just up to yesterday, sustained the material and spiritual form of man in the frame of the time of the ancient aeon: a sacred violence of the Word in the roots of the tree of life.

A pro-phetic radiation
surpasses political avant-vangardes:

precession of signs in history.

By means of “logic” and “metaphysic” of knowledge we can describe at most the effects (consequences) of this “precession of signs”, but such tools (instruments of ancient physiology) become insufficient to attain the mysterious “liturgy” of transfiguration of man. In other words, the critical thought can describe new configurations of the time which today mould the life of man in this globalised society, but cannot recognise the sacred *link* (*resonantia-Verbum*) “organizing” the historic time.

I say that we can “describe new configurations of the time: “Things have found a way-out from dialectics of sense, which would bored them... The universe is not dialectical; it is sentenced to extremes, not to equilibrium... Sentenced to a radical antagonism, not to reconciliation or synthesis”, Jean Baudrillard says in his “*Estrategias fatales*” (Anagrama, 1984, page 5). It is a vision of the world in time of historic entropy, of autonomy of events by lack of symbolic nucleus of sense, of death of the prophetic link, of spiritual diaspora of humanity in the desert of a technical culture. It is just a “half of the formula”, only “one” of those phases in the great cosmic cycle which comes to an end; a phase “sentenced to extremes” (in Baudrillard’s reading); it is a phase of objective consciousness (prevalence of the “object”); salvation message through technique). Here, in this cosmos “sentenced to extremes”, man stumbles on his own shadow. But, from the *middle* of this Shadow, a new Birth surprises us:

The fire is re-kindled in the heart of matter.

It is the *Inception* of something entirely new; one’s language is insufficient to name this *Something* which illuminates before dawn: here is an initial event in this incipient age. “How dreadful is this place!”, Jacob exclaims as he wakes up from his dream (*Genesis 28:17*). Indeed, this does not occur in the time –it is the *initial momentum* bringing about the sacred space (*templum*), governing the time, and configuring (along with the time) the organic geometry of life.

“How dreadful is this place!”

This is the place “marking” today the “beginning-and-end” of things. It is difficult to stay in this place of history *transfiguration*: where what “is, stops being, and what was, is again, but wearing other garments. But, why “dreadful”? –Because this place is not a temple-refuge any more, but *Theurgia-templum*. And Jacob called this place Bethel: “house of God and gate of heaven”. But, who is this Jacob taking here a “vote”, a promise of alliance between goods of man and divine providence and, later, in the course holy history, fighting the angel and changing his own name? Today Jacob is the deep consciousness of Humanity personified, which, waking up from a dream of millennia, recovers the feeling of predestined childhood: which comes to a new “pact” between the *pro-phetic* Voice fluttering over the waters of life and the whisper of voices of history to come:

resonantia-Verbum.

May be a “wave”, a “particle”, a new “god who comes”?

–Here physics of high energies replies: it is ;“something that occurs”! May be a new “sign of history”? – NO: it is *precession* of signs in history, but not something strange to history (although history perhaps may not recognise it).

As planetary Humanity wakes up,
exclaims with in Unisone:

How dreadful is this place!

Pre-sentiment of being the sacrificial *prot-agonist* of a new “pact” in the Desert.