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EGOENCE

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3. Biological transcription of man's evolution
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EGOENCE

*the waters descend from the mountain,
the fire burns in the hearth.*

Flight of chords in search of Accord.

Participation. Reversibility. Renunciation,
three words that are precursors in the Work to Rebuild the Temple.

Functions of cosmic resonance in the organic tissue of Life.

Egoence of the Self: genetic key on the path of Humanity.

Ascension of humanity in Body: social transfiguration of the Word.

Is it possible to give a name to what does not yet have a name?

We are facing a cosmogonic catastrophe.

Not only humans fight, but also gods... and the elements.

The image of the world has collapsed.

We search for our own name, before we are born!

We sense a dwelling that does not exist.

...Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground. (Genesis, 2:5,6)

It is futile to try to understand the world today based on the philosophy of history, value systems, science theory... We have been beaten by Apollo!, as Hölderlin might have exclaimed.

The form has been broken.

Break of symmetry of the matter.

Discontinuity of historic time.

The Night has fallen. We are no longer the same. We have ceased to understand the world: end of the interpretations. But before day breaks, we glimpse on the horizon

Heralding Signals.

Egoence: an untranslatable word

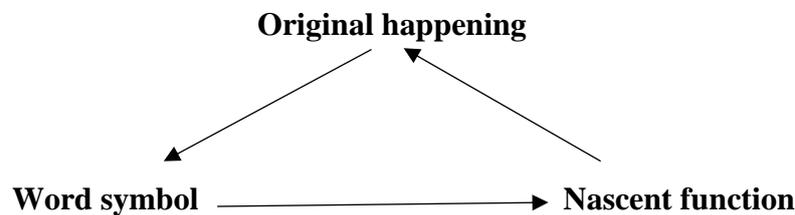
A voice that announces the end of captivity.

All the great liberators tore up the veil of the temple with their word made Word.

Egoence is, above all, an *event*: an original happening.

A previous word: a *word-symbol* which is before the word.

Cosmic fire that activates the egoence as genetic *function*. Suddenly we find ourselves before a new structure: a new geometry of life.



Egoence: The semantic key is not the Word as founding value of a new value system, but the nascent life that pronounces itself with the *ontophanic* power of the word. “As Roswitha Kempf writes, “J.A.A. Torrano, in his *Theogony*, referring to the muses’ song, says that ‘this ontophanic power of the word endures still today in our poetic experience... the greatest charm of poetry is its power to light up a world that would not exist without it.’”

We could say, to somehow say something that resists being said, that *egoence* is a “singularity” in the weft of time. In the first edition of *Seeds of the Future in Humanity* (1966), in trying to define this break of symmetry in humans’ inner world, I made reference to the new sign of the time that marked the start of the coming era: “If there is something fundamental that we perceive in the world today it is that the cosmic clock marks a different time, and modern humans’ existential anguish somehow reflects the adjustment of the rhythm between the intrinsic time of the living matter and the prophetic radiation that anticipates the time of history.” But this was not easy to understand: the attempt at conceptual transmission failed here and a completely new path opened up: resonance by similarity. It was not a question of words, but of expansion of conscience, beyond the framework of words. In August 1969, as an introduction to a series of lectures

on Egoence (published as “The Egoence of the Self”), I introduced myself to the auditorium saying: “I must confess that despite having written two books about the ‘awakening of the new human,’ I do not find it easy to talk about the subject. It is as if in wanting to communicate with you I have to make the effort again to translate into words the new *life* that wants to emerge among us. Of course *I would find it easier to repeat* the concepts that I myself have developed in my writing, but then that would not be a current of transmission of *life*, they would be memories fixed in time. So this *verbal* (direct) medium that we want to bring into play in this instant has precisely the intention of our being able to ‘get in tune with each other’: resonate together to that ‘new’ thing that wishes to manifest itself among us. I have here some notes that will serve as a guide, but the fundamental thing is not the concepts of the notes but the ‘live transmission.’”

I introduce the *theme* of “egoence” by listening to the vibratory note that precedes the word.

The cosmic night bursts out like a secret message in the heart

A “key note” of the era that is beginning. A fundamental accord of spirit-matter, an instant of enlightenment before being born. This is the moment that we are living today without comprehending.

Our understanding, sensibility, philosophies, scientific models, all these forms of knowledge and being have ceased to comprehend the world. But the most elevated and transcendent part of our soul can operate as a simple witness of the gestation of the new world before it is born. The human soul as witness to divine enlightenment in the midst of the cosmic night. “When God had not yet rained on the earth, and there was no one to work the ground, and springs had not welled from the earth.”

We have touched the threshold of a new cosmogonic historical mystery. The human soul, the rain from the sky and the elemental force of the earth enter a new constellation that creates signs. Once again, in the closed garden of the great cosmic current of life, the lilies of the valley will flower.

Many have eyes that do not see and ears that do not hear. This is not a question of asking for proof: “If he is the king of Israel, may he get down from the cross and we will believe in Him” (Matthew, 27:42.) It is not a matter of seeking a king who protects our dream or fabricating a world in our image. Nor is it a question of witnessing belief, but rather witnessing being.

Witness of being:

key to the egoence of the Self.

I once again come up against an untranslatable figure of language: I will abandon here the terrain of metaphysics to attempt to give words to a new *state* of the matter.

Perhaps the Zen masters, through practical disciplines, only seek to break the habitual moulds of interpretation of the world and show their disciples the way to access a real essence that transcends the forms of the objective mind. Although egoence is not Zen, it participates with Zen in the abrupt leap of the ordinary conscience to the original freedom of the spirit.

The shadow of the ancient aeon conceals the light that enters

There is an excess of information, and a good eye is needed. The astronauts penetrated cosmic space, but they did not find anyone. In other words, the speculative conscience, the critical conscience, all that physiological-technical apparatus of interpretation of the world does not allow us to recognize a child's smile before it is born. When we believed we had reached an evolutionary peak, we suddenly stumbled on the crisis of our own instruments. Or is it that a new conscience has been born that has not developed a suitable instrument of expression?

In the 1960s, Jean Gebser in his work *The Ever-Present Origin* heralded the awakening of a new consciousness ("integral consciousness), of universal reach, to which he assigned particular meaning for the fate of Asia and the West as complementary poles of the same global culture. In an essay published in the journal *Main Currents*, Gebser refers to this event, saying: "The originality of this Integral Consciousness lies in the fact that it is in no way based on an increase in intellectual knowledge, which can be misunderstood or misapplied. The new consciousness has nothing to do with such knowledge; its character is derived from spiritual values and not from purely intellectual values." And when he attempts to specify the form of this original constellation of consciousness, he must acknowledge that "it is hard to find the right name for something new." Around the same time (1970s), an advanced American thinker, Charles Reich, wished to characterize somehow the wave of expansion of young consciousness that would go around the world, and called it "Consciousness III." How did Reich, a law professor at Yale University, interpret the beginning of what he called the "revolution of the new generation"? Let us hear from Reich himself in his *The Greening of America*. "Beginning with a few individuals in the mid-1960s, and gathering numbers even more rapidly thereafter, Consciousness III has sprouted up, astonishingly and miraculously, out of the stony soil of the American Corporate State. So spontaneous was its appearance that no one, not the most astute or the most radical, foresaw what was coming or recognized it when it began. It is not surprising that many people think it a conspiracy, for it was spread here and abroad by invisible means. It is even less surprising that anyone of the old generation, the FBI or sociologists, knows much about it, given that their language and thought are so different from Consciousness II as to make them an indecipherable secret code. Consciousness III is, like this essay, the biggest secret in

America, although its members have shouted as loud as they can to make themselves heard.”

“A perspective” (Gebser), “Consciousness III” (Charles Reich), Heidegger’s “Kehre” (the turn) and “Ereignis” (event). The important thing is not the words, but the fact: it is a matter of giving voice to a *singularity*, an event more internal than external and which transcends the psychological, metaphysical and social frameworks of interpretation of said singularity. But what is “singularity”? We come up again against the limitations of language. The cosmologists tell us that singularity is a “point” in the centre of the event horizon where all the laws of physics collapse, even space-time. In subatomic physics this “point” or “singular state” is of a negligible dimension compared with the energy that it allows to be released, and even physicists, wanting to explain by analogy its immense potential, say: “A single word can unleash a revolution, a war, et cetera.”

The prophetic consciousness of the new era
Burst into the world like a lightning bolt
That lit up the meadow.

The waters separated, the paths forked.

There was (is) a war of the worlds
And the song of newborns.

Jean Baudrillard picks up the theme of “singularity” as a critical point of reversibility that somehow operates as an inverse and complementary pole of a global system condemned to entropy in a global society “that makes mass.” A singularity, Baudrillard says, “that’s no longer individual, nor the creation of a determinate subject, but the product of a bursting-in, a breaking-in. It can come from a person, a group, an accident in the system itself. It is an anomaly which acquires its force within the indistinct ensemble of the system,” says Baudrillard in *Paroxysm: Interviews with Philippe Petit*.

Egoence, singularity/expansive: rotation of the sign.

He was in the world...

And the world knew him not” (John, 1:10)

Let us try to recognize the currents of the waters that open the way in the middle of the waters. Thought stops here and “retreats” in search of the source where the river of life springs forth. I try to hear what in this same instant is anticipated in thinking. A new consciousness-sensibility circulates along the invisible channels of the organic body of humanity, but the ancient sensors barely recognize the new message of the spirit: “When God had not yet rained on the earth, and there was no one to work the ground, and springs had not welled from the earth.”

It is not about the theory of evolution, metaphysics of metaphysics, technological revolution, theology of liberation. It is something deeper: cosmogonic drama represented in a new social scenario.

Rain that descends from the sky,

Springs that well from the earth...

To give life to the transfiguration of humans.

Genesis by implosion, pulse of cosmic consciousness in the heart of the human matter, new geometry of life, “seed” of the future in humanity: he was in the world, but the world did not recognise him. But what is the “world” in this constellation of forces from the sky, humanity and the earth. That *world* is the “critical mass” of the whole historical cycle that is coming to a close (Age of Pisces): the critical mass of the collective unconscious and the personality of the techno-rational human who makes the mass. The new sign of the time heralds itself as the illumination of consciousness-energy through the breaking of the symmetry of the critical mass of the old world. The atomic explosion will be the symbolic equivalent in the physical world of a complementary implosion at the deepest levels of human consciousness.

Rupture of symmetry,

relationship of complementarity,

analogous rhythm...

between the nascent singularity (egoence of the Self)

and the residual mass (entropy) of the world of the ancient law.

That new consciousness, that “resonance” of human life between the lights of heaven and the abysses of hell does not emerge as a determined ideological message, but as a *state* of the matter that responds to a principle of uncertainty. We do not know if it will persist as a prototype of a new star on earth or be devoured by the ancient earth that saw its birth. The newborn seed may be devoured by the information system of technological society, by the large organizations “that make mass” (Baudrillard) or by the parents and siblings themselves who saw its birth. The bolt of lightning that falls on the land breaks the social moulds, knocks down the stone walls of spiritual temples, disintegrates the magnetic residue of history. The image of the world falls, and humans become strange to humans. Cosmic desertion, “Who is my mother and who are my brothers?” (Matthew, 12:48).

From the Greek philosophy Academy to the hermetic Circle of modern science

A qualitative leap in the high peaks of intelligence: from rational *logos* to intellectual intuition. In *The School of Athens* Raphael paints with a masterly hand the faces and gestures of the essential representatives of those foundational moments in the history of human thought. Let us hear Edouard Schuré in his inspired work *Les Prophètes de la Renaissance*: “One breathes peacefully under this grand portico of high vaults and deep arcades. One admires the metaphysical intuition of the humanist painter, who has placed in the centre of his composition, above all the other philosophers, the head of the Academy and the head of the Lyceum. With his finger aloft, Plato, majestic old man, points to the sky, while the young Aristotle points to the earth with an emphatic gesture. They are both saying: There is the truth! They are both right. They have opened the debate that their successors will continue until the end of times... Near them, sitting or standing and along the balustrades of the noble building, Heraclitus, Pythagoras, Archimedes and Socrates gather... They all think and express, discuss and demonstrate, but with measure and without violence. In the superhuman temple where they are, these investigators have understood that the truth is vaster than their system.” And what can we say now, twenty-five centuries later, in another curve of history? In another temple of knowledge, under another portico and inspired by other Muses, Einstein points up, to the macrocosmos, to the space-time continuum, and Planck points down, to the microphysical discontinuum, to the quantification of energy; around them Bohr, Heisenberg, de Broglie, Schrödinger, Pauli, Dirac, Fermi... They all speak, discuss, experiment in search of the unified equation of the universe (but the time has not yet come.) Life resisted being framed so easily in the cosmological equations of space-time-mass. And on reaching this question mark in the history of scientific thinking, a new protagonist comes to join the first companions of the founding fathers: Ilya Prigogine.

Prigogine discovered another world, and formulated the laws of that world: “In certain points of instability of living systems new dynamic structures arise (*dissipative structures*)”; the path to the “thermodynamics of non-balance” is open; critical fluctuations at branching points, chemical clocks, transitions from disorder to order, time’s arrow. Prigogine reveals in his investigation the “intrinsic time” of matter and the “break of symmetry” between past and future, a new way of conceiving of the world and

history. “Matter, in conditions removed from the thermodynamic balance, acquires basically new properties.” The question that Prigogine asks of nature can be resumed in the following terms: what are the conditions that lead to the degradation of energy, ageing, thermal death, and what is the critical threshold where, on the contrary, the birth of the new can occur? And nature answers him, at least in part, in technical-mathematical language. In another time, in another context, another researcher of profound laws of life, a leader among the Jews, a master in Israel, would ask a similar question: “How can a man be born when he is old?” And Wisdom replies with a paradox: “He must be born again” (John, 3: 4,7).

The explosion of the *new* is beyond
the mathematical formulations of science,
the reflections of the philosophy of history,
the symbolic framework of thought.

But a new mind lights up today the paths of humanity: the instrument of investigation brings together (through reversibility of values) the path of knowledge and the path of life, the light of intelligence and the fire of the heart; the new mind has burst into the world (ordering the world) but the world does not yet recognize it.

The gaze of the universe curves the paths of humanity

A cosmic mind marks the rhythm of history in the era that is beginning: a convergence of life forces, unconceivable until now. The first flashes of a new mind. In other words, when Einstein, at the start of the century, exclaimed jubilantly, “resplendent light was made within me,” is it Einstein who asks of the universe, or the universe that asks of Einstein? The old rational mind cannot resolve this dilemma. It is not a question of new discoveries in the field of investigation: the new mind shines on what is to be investigated. “We no longer live in the unitarian world of Parmenides or in the fragmented world of the atomists,” said Prigogine in a lecture at Stanford University (USA). “It is the coexistence of these levels of description that lead us to the conflictive situation that we perceive in the sciences and even in our own lives,” he states in *Only An Illusion*.

The ancient mind, the Greek *logos*, with its theory of science, its metaphysics of the spirit, its philosophy of history, had no answer to interpret the world in light of the break of symmetry of the mind itself. From here on, the children teach the parents.

Today we do not have a saga or cosmogonic myth that relates to us in symbolic language this ceremonial event of transfiguration of man at the critical frontier of transit between heaven and earth. I mean that we do not have, like the ancient Maya, a *Popol Vuh* who speaks to us of the “men of wood” or the “men of corn” and of those others “who had neither father nor mother and were simply formed by the Engenderers and Procreators with their power and their science.” We do not have a “myth of Prometheus” that speaks to us of the gods stealing the sacred fire to give it to humans. All we have to save, as least theoretically, is the genetic gap open in the world, the theory of evolution and evolutionary genetics (both inadequate instruments.)

Let us return to Gebser and his book *The Ever-Present Origin* and the article “The Foundations of the Aperspective World.” Jean Gebser, after reviewing the different “structures of consciousness” that can be observed in the anthropological-historical development of humans, detects a specific event of world transformation in our time, which he designates with the name “mutation of the consciousness of humanity.” He discards the terms “evolution” and “progress” which he considers inadequate, preferring the idea of “quantum leap” to pass from the ancient “perceptive” world to the new “apperceptive” dimension. But he is careful to characterize the recently opened space:

“We cannot form any idea of this apperceptive world, because it transcends our own ideas.” As for evolutionary genetics, centred on the theoretical framework of “natural selection,” this theory of modern science leads us to the “Land before life,” and the “energy crisis” that the “primordial soup” had to face, to the influence of the “energetic radiation over matter” in the production of the first “organic” molecules and the evolution and complexity of said molecules in more elevated forms of life: the evolutionary transformation of DNA, genetic distances between species, mutations, genetic drift... but not a single word for a possible anthropological leap in resonance with the cosmic consciousness.

The new mind imposes a new rhythm
on the “molecular clocks”:

an analogue rhythm that the old chemical clocks
cannot mark.

The gaze of the universe today curves the paths of humanity, but the human of the ancient aeon continues stubbornly to march in a straight line: a genetic gap has been opened.

Resonantia-Verbum

Originary configuration of the new mind

The new generation responds to Life with its *own* life, aside from success or failure. Is it possible to detect any traits of this nascent dawn? According to Charles Reich, the “bomb generation” had to face up to a radical insecurity transmitted by the system itself in crisis, a “cosmic insecurity that sharpens their consciousness and attracts them to feel together” (Prigogine would speak of “attractors.”) From this initial lighting of the consciousness the new human phenomenon expands by “conversion.” Suddenly, the young change their lifestyle: they are “converted,” belonging to another world, and they recognize their new companions by power of similarity: “The youngest generation is beginning to recognize itself as a *generation*” (Reich). And this raises a question: between Einstein’s mind, which draws the formulas of power that lead to the “bomb,” and the mind of the “children of the bomb,” which breaks the symmetry of Consciousness II (the stone on which the values of the “corporate State” are founded,) do the two aspects of the new sign of the time constitute the *same* mind? I would say so (although not in the same measure or at the same level of development); the same underlying vibratory “note” configures the movements of the soul: cosmic resonance. It is not a question of ideological, political, religious conversion, but of a *new state of the matter* that “ties” into one unit of meaning the high peaks of intelligence and the deep abysses of life: this expansive state of consciousness (wholeness) is expressed in Einstein as a feeling of “cosmic religiosity” and in the new generation as an impulse of “community.”

An impulse of new energy
penetrates in all the forms of culture:
from music, song and dance,
to scientific method,
the cybernetic circuits of technology,
the liturgical chorus of mysticism.

Where does this current of “new energy” come from? From the minds of the founders of modern science, from the release of sexual energy, from technological power, from the release of atomic energy, from the energy reserve of mystical communities, from the everyday sacrifice of innocents? The objective mind loses itself in the shadows and

in the labyrinth of interpretations. But when we turn our gaze from the enlightened intelligence to hearing the deep feeling, we see that an originary “song” has been interiorized in the matter of the world: *resonantia-Verbum* that goes beyond the space of representation of the ancient mind. Is there any other space that is not of ideas, times, the paths of time, the forms of life? Yes, there is an essential space, a place of non-representation.

Hyperspace

where the voices of the heavens, humans, the earth,
speak the same Language.

Egoence: inner space, the Queen’s chamber where the “proper name” echoes.

Rediscovery of the sacred place in the space of the world

*How dreadful this place is!
It is none other but the house of God
And this is the gate of heaven.
Genesis, 28:17*

Mysterium Templi

The spiritual tradition brings us the memory of a space of *theophany*, the divine voice on Mount Sinai; a space of *Hierophany*, the priest's voice of transfiguration on the high mount; a space of *sacrificial* action, Abraham offering to sacrifice his son Isaac, also in a high place. Three dimensions of the sacred space in a single liturgy of interiorization of all the symbols:

Theophany

Hierophany

Holocaust

All this seems very faraway, pertaining to the *Mysterium* of ancient initiations. We knew the Temple, the expulsion of the merchants and the destruction of the temple. Today we are witnessing a second catastrophe: modern humans have not only lost their place in the world but they have been exposed to the cosmic elements. Until quite recently, perhaps up until 1968, we believed we could change the world. There was an alternative model, a promise: the new science, atomic energy, social revolution, cultural liberation, the expansion of the spiritual conscience in young people. A new star had appeared on the horizon of history. The "magi" saw it, but so too did Herod. And previously unimagined forces were unleashed from heaven, from humans, from the underground abysses. When we woke from the dream, we exclaimed in surprise, like Jacob,

how dreadful this place is!

In *The Greening of America*, Charles Reich's vision of the revolutionary sense of the new consciousness ("Consciousness III") proved too romantic: "There is a revolution

coming. It will not be like revolutions of the past. It will originate with the individual and culture, and will change the political structure only as its final act. It will not require violence to succeed, and will not be resisted successfully with violence. This is the revolution of the new generation.” I would say that this was only half the formula. The other half was the experience of the “horror.” It was missing the horror of State terrorism, the violent repression of young people, torture, concentration camps... It was missing the disappeared, the kidnapping of children born in captivity. The idea was to annihilate every last trace of that “revolution of the consciousness” that Charles Reich heralded for the future of the Americas. The will to power of the “Corporate State-Consciousness II” was not going to allow the nascent seed of the new conception of the world to take root in the earth of the ancient gods. From the start of the century, with the first workers’ struggles for social justice, a wave of savage repression had begun that would increase with the passing of time and sweep away the seed deemed “subversive” by the system censors. They assassinated Gandhi, Martin Luther King, John Lennon, they shot Che Guevara in Bolivia, they cut the hands off Peron’s corpse, they profaned Evita’s corpse... But the political war (if we can call it that) would not be the last act in the sacred drama of control of the earth. Why do I say sacred? Let us not get ahead of ourselves.

The will for political and economic control
of the human power groups
was very quickly overcome and assimilated
by the liberation of a higher power (more than human):
the autonomous power of technology.

And the holocaust of the disappeared and those killed in captivity was added to the holocaust of the unemployed, the vulnerable, the children thrown into the rubbish: mass social exclusion. We died for a second time in captivity: how dreadful is this place!

Organic transfiguration of the symbols of power

It is not a question of pointing the finger. Like Ezequiel with the captives, we were snatched away by a “whirlwind of fire” and transferred to a *templum-state*; here the understanding is different, the laws are different, the play of life forces is different. The strong wind that blows from the wilderness makes the direction of history spin in the opposite direction. Suddenly things, events, constructions of the spirit, the whole universe of symbols changes its destination: the river of time flows out in another place.

Without realizing it,
the signs of power of globalized society
have been interiorized
in organic centres of strength:
human physiology of anticipation.

While outside the cosmic tornado tears down once and again the fruits of the Tree of Knowledge, inside the same “whirlwind of fire” makes the Tree of Life blossom: the new code of the Law.

To the electronic brain on the outside
there corresponds an A-tomic heart inside.

How is this reversal of the force manifested in humans in the historical context of the new sign of the time?

Through reversibility of values in the inner space of life!

The same “whirlwind of fire” that illuminated Einstein’s soul (“a shining light that appeared within me”) and which led him to formulate the laws of relativity of the new physics in contrast to the equations of classical physics, the same “Apollo’s lightning that strikes humans” turned Heidegger’s thinking in the direction of the source of the meaning of being (“Die Kehre”) and led him to reformulate the essence of metaphysics in contrast to the fundamental ontology of classical metaphysics. One way or another, and with different languages, both thinkers discovered the critical point of the “return of the force”: a key note of the rhythm of reversibility of the values of the new mind. Nonetheless, it is not possible from the new physics or from the new metaphysics to access the new

physiology: that is, the knowledge of the “nascent functions” that anticipate the new place of humans in the world:

nascent functions
that tomorrow shall be organs.

Genesis by Implosion: “seed” of new dimensions of life.

From philosophical anthropology to egoence of the Self

Not from physics, not from metaphysics, not from anthropology... The collapse of the question about humans and their place in the world: the rupture of the form that operates as the basis of the question.

Egoence is a symbol word: a way of naming the experience that has occurred. The message comes from the experience, not the word. But then, why the word? Because in the experience the “ego” is touched, and from the bottomless bottom of the being the Mater soul utters again the world with the demolition materials of the ancient temple. Zen disciples ask what the fate of the ego is after the experience of the *satori*. There is no such ego, the masters reply. Returning to “The Integral Consciousness,” when Jean Gebser wishes to define metaphysically the “dawning of this new consciousness” he feels obliged to recognize that the new state of consciousness transcends the absolute categories of affirmation or negation of the ego: “It is a newly-unfolding consciousness,” free of ties: free from both egoness and egolessness, a consciousness that “deliberately integrates the two states. When this is achieved by the individual, something very significant—indeed saving—happens.” So goes Gebser’s testimony. And now I wonder whether the enlightening of this new consciousness is a psychological phenomenon, a metaphysical intuition, a psychosocial break, a mystical experience, or an event of implosion of the cosmic consciousness in the human matter whose originarity goes beyond the conceptual models of interpretation of the world?

Egoence is symbol-word;
here the “ego” that has ceased to be
as objective consciousness,
returns to being as “pointless point”
of reversibility of values.

Unlike Buddhism (at least in its interpretations) the “state of egoence” preserves the “material” point of the reversible rooting of the spirit in the molecules of life. And it returns to my memory the message of the ancient stone initiations: “Smite the rock, and there shall come water out of it, that the people may drink” (Exodus. 17:6.)

This “smite the rock” is the liturgical action (if I may allow myself such a symbolic expression) that marks the *leap* from the philosophical conception of rational anthropology to the genetic dimension of egoence of the Self.

A turn in the handling of the force: by principle of inner action

The old evolutive cycle of humanity is closing with a profound sense of both social and cosmic abandonment. In other words, the “providential” sources from which the mental impulse of wellbeing and spiritual renovation of life came are closing. It is not surprising that the same idea of “providence,” coined by the tradition of the different peoples of the earth, should come today to be questioned (and even substituted) by the will to power of the technological age. But today, at the end of this great cycle that is coming to a close, we come to realize that Technology is not the Mother that feeds her children providentially but the Goddess, which through the illusory goods she provides, devours the children who have been left motherless.

The modern thinkers of the “end of history,”
each one with their own language,
have revealed the loss of this
“matrix” circuit
that operates silently
as providential-sustenance of life.

And the enlightened mind asks: “Well, but in short, what is that has been lost?”

“Loss of the image of the world,” says Octavio Paz in *The Signs in Rotation*. “The scattering of humans, wandering in a space that is also scattered... Today we are not alone in the world: there is no world,” he says in *The Bow and the Lyre*. In *Paroxysm: Interviews with Philippe Petit*, Jean Baudrillard is even more radical: “It is no longer the human which thinks the world. Today, it is the inhuman which thinks us.” What is the meaning of this “loss of the image of the world,” of this “scattering of humans in a space that is also scattered,” of this appearance of the “inhuman which thinks the human”? It is not a question of appealing to the philosophy of history, because at this stage of “wandering” not only have humans lost their shadows but also history has lost its footprint. It is a question of being able to discover the immense potentiality of the “energy of the end,” the negative energy of events, the secret message of cosmic abandonment: “Mother, why have you forsaken me?”

The human home has been left without sustenance,
the ancient laws of protection have fallen...

but on reaching the limit of the darkness of the light
the forces of life turn within.

Egoence is not a new idea, a new scientific paradigm, a new philosophical system... It is not something that has to be explained. It is the soundless rhythm of a new law: or the reversibility of the same law.

Any attempt to conceive of “egoence” in terms of metaphysics, as a given way of being, whether as an idea, representation of individuality, will to power, any of these forms of fundamental intellection closes the path to the egoence of the Self. But when at the limit (the extreme) of the question about the self we lend an ear to the current of life that turns within, from the very heart of this “interiority,” a voice emerges that shows us a new place in the world. What is this voice? It is like the voice that Elijah heard in the cave of Mount Horeb. “‘What are you doing here, Elijah?... Go out and stand on the mountain in the presence of the Lord for the Lord is about to pass by.’ Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, ‘What are you doing here, Elijah?’” (I Kings, 19:8, 13.)

Returning to egoence, but asking not about the “self” but about the “occurrence” (which is like asking about the “place” and the “meaning” of the occurrence.)

It is not in the wind.

It is not in the earthquake.

It is not in the fire.

But there is a place, a *here*, where a “light and gentle divine whisper” can question humans about the meaning of their existence: What are you doing “here” Elijah? And it calls them by their proper name: the beginning of human/divine interlocution that opens to the path to the egoence of the Self.

Ascent of humanity in Body

I contemplate the majestic flight of the condor. No technical device created by humans can imitate it. What is its secret? It not only flies with its own animal energy. Through the antennae of its wings and its tail another kind of energy circulates: functions of cosmic resonance still unknown to modern science.

We sense a transfiguration of life in the destabilised matter of the ancient body, an offering of human nature to a new epiphany of the Spirit. In other times, in remote aeons without history, it was the offering of the elemental nature so that humans could stand up straight on the earth and build history. Today it is humans with their bodies made from the mud of the earth who are called by the gods to the altar of sacrifice to configure (with them) a new Body of spirit-matter that can fly over the earth. The space race is only the external face, the technical face of this giant movement of “interiorization” of symbols of power that are being made today in the secret chamber of the heart.

Collective sacrifice of humanity
that precedes the arrival of the Lord.

It is necessary to prepare a “human matter” for His vestments: a matrix that is a superconductor of life.

The “key note” of transfiguration of the world,
proffered on the high mountain: Theophany,
intoned by the unison chorus of the *templum*: Hierophany,
echoes like a “sacrificial note” in the matter of the “condemned of the earth”:
Holocaust.

And once again the question: why holocaust? Because once again, at the end of the great cosmogonic cycle that is ending, *we all* come to be the “condemned of the earth”; what was said for the serpent appears to be said for humans: “You will crawl on your belly...” (Genesis, 3:14). “We all” in this context means the living and the dead, those who belong to the system and those who have been cast out of the system, the damned and also the chosen ones. Because it is not a question of saving some human values or others, good or evil, right or left, up or down, spirit or matter. It is a question of saving

humans, of creating the conditions so that humans are simply humans (not flesh or machine.)

The elevation of humanity “in Body” is not a spiritual utopia (a Celestial Jerusalem), or a material construction (the inhabited space stations are merely a technical prelude to the cosmic home): I feel that the Feathered Serpent ascends along the invisible channels of my own body, carrying to the sacred space of the new historical cycle the transmuted matter of the old earth.

Egoence as function: point zero in the Imploding Human Galaxy

We live in a world of images bearing down on us, a tornado that takes us out of the world before we have time to ask ourselves our real name. Until quite recently we could maintain our “identity” based on our role in the world (role playing), with our trade, position, representation, the symbols and attributes of power. Even until the late nineteenth century the world retained a certain coherence, preserving its archetypal figure, and humans could still dream of their destiny under the maternal shelter of the starry sky. Today things are different: outside the universe is rapidly expanding (flight of galaxies in the cosmological sky), but inside the human galaxy turns on itself in an Implosion. I am no longer so sure. “Who is my mother and who are my siblings?” No one answers!

The curtain fell,
the lights went down,
the theatre was left empty...

for the first time I hear myself
uttering my own name.

I say “for the first time” because I had never heard it before. Is it a name, a force? Or is it my own “sound,” my own tone, my own key-note vibrating among the multitude of sounds, tones and notes of the universe and life? Any attempt to frame this experience of intimate (I would say “musical”) resonance within the canons of the philosophical-metaphysical *logos* leads me to the diversion of the very essence of that which is hidden in the very instant of being-happening.

Although I have used the term “egoence” to give a name that will characterize this “implosion/expansion” of human life, I want to clarify that this word does not explain the *resonantia-Verbum* by etymological derivation but by coming close to said resonance as a phonetic symbol (at least in Spanish.) In other words, to speak of “egoence” is to indicate an *initial* structure/dynamic, a wholly new function of life that breaks, vibrationally, into the world through the break of symmetry in the old form. A voice that emerges from the catacombs of the soul and smashes the glass of the Empire gods.

The old form has become contrary to life... “Only at the price of an incredible exclusion, of a ‘perfect crime,’ is the world consolidating itself and becoming homogenized, it is the victory of the emperor monopolizing everything in his image,” says Baudrillard in *Paroxysm: Interviews with Philippe Petit*. The answer to this brutal challenge no longer comes along the path of revolutionary action but from the power of social transfiguration of the Verb.

The transit of the old form
of control of the world
to the new form
of transfiguration of life
is carried out by a “point zero” of inner action:
a turn of force.

From existential anguish to mysticism of the Heart

How does one go from one state to the other?

None of the systematic forms of human understanding—scientific theory, philosophical thought, metaphysics of the self and of the “non-self”—can fully enter the hermetic circle of life. In other words, the so-called “theory of knowledge” has not been able to transcend the internal contradictions of the very instrument that constructs the theory.

How does human will play before the mandate of Heaven and the power of the Earth’s elemental forces?

The will to power disconnected from self-consciousness has led us into a dead end, no longer to “conquer the world and lose the soul” but to lose the world (no such world exists today) and degrade life. For the nascent consciousness, for the analogous rhythm of the egoence of the Self, the symbolic key of human transfiguration does not pass through the dialectics of opposites but through the reversibility of values, a genetic transposition. The *initial word* of power here is not “to transform the world” but “to reconstruct the Temple.” But what role do humans play in this liturgy of re-Construction of the Temple? Not only do philosophical, political and technological doctrines centred on the autonomous will to power fail to give an answer to the question about the re-Construction of the Temple but they may serve as a theoretical basis to legitimize the arbitrary power of the merchants in the Temple. Neither dialectic materialism nor mystical spiritualism has been able to draw the bridge between the soul’s values and the chemistry of life. But what about the unified field formulas of science? One step ahead (and above) in the path of knowledge, but only “half of the formula.”

The mysticism of the Heart is something else:

it is the *organic* interiorization of the Temple
the uttering (by humans)
of the sacred functions of Life.

Here, in the secret chamber of the heart of flesh, it is no longer the old science taught to humans, but the same Word transfigured in the new science of humans. Today, as before, young scholars teach the teachers of the law: “After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.” We touch here, in another sign of the time, under a different sky and on a different earth, a delicate point, barely accessible to the mentality of the contemporary world: the mystery of humanity’s spiritual initiation.

Salvaging the “stone” that the builders threw out

Once again, we come up against the limitations of language to comprehend the secret keys of life. It is not a question of going in search of that “cornerstone of the great work” remembered in different forms in the sacred texts, because for some time its symbolic meaning has been forgotten by tradition. Nor is it a matter of seeking the metaphysical foundation of knowledge or the foundation of the things of humanity and the world. In fact we are seeking what humanity, since its origins, has always sought: the secret bridge between the Tree of Knowledge and the Tree of Life. In other words, perhaps today more than ever we are seeking the

Formula of the *unified human-divine field*.

Not to pause on a new theoretical formulation of knowledge, but rather to *incorporate* into our own organism the sacred key of life. What is the nature of this “stone,” the symbolic code of this “formula,” the operational force of this “key”?

It is not a question of formulating a new theology,
but of being prepared for a new advent.

Prepared to give shelter in our hearts of flesh to the prophetic wave of the Word: *resonantia-Verbum*. Not only to intone the song of a mystical poetry but to constitute (with the Word) the architecture of a new *Physis*: “Then have them make a sanctuary for me, and I will dwell among them” (Ex. 25:8).

Have them make a sanctuary for me: God needs humans in the great work of the re-Construction of the Temple. Human participation is the “*unum necesse*” to constitute the truly human dwelling. “It is the task of the conscience to disclose to man the *unum necesse*: something unique, individual, that cannot be comprehended in any general law,” writes Victor Frankl in *The Unconscious God*. Jung, in his *Answer to Job* notes that Jehovah needs his servant Job to manifest himself as a man. Although it is true that in this initial moment of a new cycle of development of the human consciousness the coming of the divine in the soul has, above all, the character of a mystical event, we are starting to observe that the power for embodiment of the prophetic Impulse draws a new geometry of the matter that translates into previously unknown human functions of cosmic

resonance (or forgotten in the course of our long terrestrial captivity.) This new unified field of spirit-matter, more than a metaphysical-mathematical formula, is the new *Physis* that re-establishes the bridge of communication between Heaven, Humanity and the Earth.

What *is* this new *Physis*?

How can we access it? How can we live in it?

Much has been said (and continues to be said) in recent times, but I am afraid we will lose our way in a sea of words. We are not talking here about ancient nature (whose pact humans have broken) or the second technological nature created by humans. Reasoning by analogy, and trying to find a sensitive point that will allow us to approach the new vibratory rhythm of the spirit-matter in which we move at the frontier between two worlds, I refer to the story of Don Juan told by Castaneda in *Journey to Ixtlan*:

"To believe that the world is only as you think it is, is stupid," he said. "The world is a mysterious place. Especially in the twilight."

He pointed towards the wind with a movement of his chin.

"This can follow us," he said. "It can make us tired or it might even kill us."

"That wind?"

"At this time of the day, in the twilight, there is no wind.

At this time there is only power."

At the time of recollection, when the voices of the technological world fall silence, we come to sense that we can move in a very subtle forcefield that returns to us a feeling to inner freedom that we believed lost in the oppressive city. From here, from this new *Physis*, I understand (by analogy) what Marshall McLuhan said about the appearance of the new media in the electronic era: "The medium is the message." It is the intrinsic power of the new *Physis*, and not the ideology, political power or religious power, that maintains the essential unity of the new world of Humanity.

But again, what *is Physis*?

It is the fecund Earth of the ancient mysteries,

it is the Mother's breast where the seed of the newborn dwells.

We have no time left...

We do not have time for more congresses, more symposia, more earth summits, more declarations on the rights of man...

We have touched a dangerous wave
of Anti-meaning.

We have no more time to speculate about the world, or to transform it, because as Baudrillard says: “The system devours itself, engendering with its irreversibility a total inversion of things.” What to do, then? Baudrillard cannot find a solution within the system, and appeals to its “fatal strategies”: “Take it to saturation, to the point where the system itself believes the cataclysm.” In *Paroxysm: Interviews with Philippe Petit*, Baudrillard does not rule out one alternative, but that alternative no longer comes through individuality or collectivity, but through “singularity.” Both the individual and the collective today pass over to the side of the “network”: “Identity is on the network’s side, not on that of the individual.” What, then, can constitute an event for the individual? “His singularity,” Baudrillard repeats; “not individuality, and not collectivity either, because this has become the globalism of the network in which the individual is now merely a particle. On the other hand, singularity might be said to be what constitutes an event. A singularity that’s no longer individual, nor the creation of a determinate subject, but the product of a bursting-in, a breaking-in. It can come from a person, a group, an accident in the system itself.”

Transposition of the significant value

This leap from the conceptual thinking that history writes to the prophetic event that gets ahead of the time of history is the *revolutionary* note of the era that is beginning. In other words, the revolution today goes beyond the laws of historical determinism to inscribe itself in the broader context of the “principle of uncertainty,” “inner action” and “rupture of symmetry.”

We have no more time
to make the revolution,
because the revolution itself,
has already torn down the theoretical frameworks of the revolution.

How can we formulate conceptually this “revolution of the revolution”?

It is a question of the transmission
of the meaning of being human.

Faced with the primacy of the political sphere that prevails in the revolutionary conceptions of the great mass organizations, the expansive conscience of nascent individuality takes on (like Antigone) the vulnerability of the wandering humans on the earth to take them (back) to the home of the cosmic Mother. It is a matter of incorporating death itself into the supreme design of Life: a mysticism of action that returns humans to their essential condition of “being-human.”

In saying “incorporating death” I do not mean the will to power to choose death, because we no longer have time to choose. We have been chosen to discover in ourselves the dark side of the light in a new round for more life.

The intrinsic rhythm of the Law marks the sacred order of the world

I am not talking here about a new “conception of the world,” about a “new” judicial, social, political and technological “order” of the world to come, nor am I even talking about the “law,” but rather the intrinsic *rhythm* of the Law: what leads us to go back from the metaphysical, theological and historical principles of organization of the world to a principle of a more originary order, a primordial *impulse* that codifies the sacred functions of life.

Intrinsic rhythm of the Law,
that penetrates surreptitiously
in the atomic corners of the matter
and changes the geometry of the living plasma.

The appearance of a principle of transhistorical order just at the historical moment when the new world order of “the end of history” has jeopardized what until only yesterday we called “human functions of life”: the end of work, of the real economy, social justice, the immune system... We are sensing a “new beginning,” but we do not have a Manu, a Moses, a Lycurgus who will place in our hands the new Tablets of Stone. The only “tablets” we can see are the statistical indices of the global market projected on the virtual screens of the technical world.

The signal of meaning for the coming men and women,
is no longer the Law written in IT codes
but the Law inscribed in the symbolic codes
of the molecules of life.

The great intellectual, moral and spiritual challenge for the new generations is to “intone” human values with the interiorized rhythm of the Law: to gestate (with the Law) the bridge molecule (*resonantia-Verbum*) that allows us to move freely between Heaven and Earth. The challenge is no longer merely biological or sociological, but cosmogonic: to create the new sacred order of the world.

From political philosophy to social Gen-ethics

Somewhere in the world, perhaps in the wilderness, in some mystical community, or amid the noisy multitudes of the great cities, a handful of men and women have decided to “withdraw.” They have stopped writing books, making bombs, reproducing clones, to penetrate—like new alchemists—into the inner laboratories of life. Their mission is something else, to create a new matter: “social matter.” Like Ernesto Sabato tells us in his *Antes del fin*: “It is no longer enough to steal fire to enlighten history.” Nor was “political action” (or technological magic) enough. The night had fallen!

The force of the shadow is in ascent.
At its advance the luminous withdraws,
getting into a safe place... (*I Ching*, 33)

“It is not easy to understand the laws of such an active withdrawal,” the comment in the book of mutations notes, and adds: “This withdrawal is not an arbitrary human action, but one of compliance with the laws that rule the event in nature.” In other words, when the sign of the time proves adverse, when the dark forces have taken the lead, when history has lost the sense of history and the social sphere has reached the “end of the social” (Baudrillard), at that critical point where humans who have conquered the world run the risk not only of losing their soul but of mutilating life,

the vanguard advances/by retreating.

It is not only a question of a political retreat from a powerful adversary, a strategic retreat of the revolutionary guerrillas in the jungle, a metaphysical retreat from the objective world towards the source of meaning of being (“Die Kehre,” in Heidegger’s terms). The retreat as reversion of the laws of history has a deeper meaning, no longer just metaphysical, political, historic, but above all, gen-ethical. And by gen-ethical I do not only mean the evolutionary genetics of terrestrial humans but the new structure of material and spiritual values that are beginning to be seen as a third nature in the nascent trajectory of the cosmic human: a new *medium*. This “new medium” is no longer the “first nature” (devastated by humanity) or the “second nature” (the technology created by humans and which turns on humans), but rather it is a

“third nature”

that constantly slips through our hands every time we try to catch it conceptually in the framework of the known language. And in the same way that we do not know the nature of the “medium” so too does the “function” of humans in the world escape us. Either we reduce it to an efficient (or disposable) piece in the mechanics of the system or we transfer it to an ideal space of human rights and virtues of the soul without real and effective contact with the world and life. But then what is the mission of this vanguard that advances/withdrawing?

To produce, with its own individual matter,
the social matter that has served as a bridge
between the old terrestrial human
and the nascent cosmic human.

“*Social matter*” is something more than an idea, a concept,
a symbol: it is a molecule-bridge.

**The advent of the sacred appears today
in the human world
under the veil of the tragic sense of history**

In other words: the divine questions us
from the dark side of life.

To find a similar era we would have to go back to the origins of Greek tragedy, with the difference that the archetypal confrontation between human freedom and the cosmic forces of Fate is no longer represented in the limited space of the theatre or the temple but rather *operates* in the living fabric of the Social Body of humanity.

With the bursting-in of the
atomic spaces of matter,
dark forces of the underground abysses
have appeared in the human city.

Evil has become invisible, has taken shape, has been made substance. Baudrillard speaks to us of the “transparency of evil,” but more than a transparency that shows itself symbolically to us behind a veil we feel the terrific impact of an unknown power that has torn the veil. The acquired immunodeficiency syndrome is not a “transparency,” but the manifestation of a power in life that turns against life. Baudrillard himself, when he wishes to somehow typify this secret war that knocks down intelligent constructions of the human city, turns to Borges’s metaphor, the invasion of the mirror people: “Of all those who were condemned by the victorious emperor to remain locked up behind the mirror... of all that which has been exiled to the other side of the mirror.” But who are those “mirror people”? And what is that “all” that has been exiled to the other side of the mirror? They are not only the “exiles,” the “disappeared,” the “vulnerable,” the children “thrown into the rubbish” before they were born... it is also the “viruses,” the “killer molecules” and the “magnetic waste” of our own lives that we ourselves have been throwing “behind the mirror” during our long terrestrial wandering. All this “forgotten” power behind the mirror comes crashing down on us today, but no longer as a metaphysical question about the “oblivion of being” (Heidegger) or the prophetic heralding of the “death of God” (Nietzsche) but rather as an eschatological event of

participation of humanity in the expansive enlightenment of life, through the dark forces that are on the other side of life.

An eschatological event of participation
that brings us into contact
with “life beyond life.”

But this “beyond,” this “eschatology” (if we can still use this term), can no longer be reduced to a metaphysical question, theological speculation, or an act of faith, but rather we are entering a previously unknown experience that does not even have suitable forms of language to express it, but which we can call “gen-ethical,” if by *gen-ethical* we understand a “gene” in which the values of the soul are structurally joined to the chemistry of life.

The confrontation with the power of Evil,
experienced by humanity today
as “tragic sense of history,”
opens the way to the appearance of the Sacred
in the molecules of life.

Divine signature in human matter. The human-divine interlocution comes out of the metaphysical-theological framework in which it was imprisoned to become “human divine” resonance” (experience of non-duality) in the heart of the Mater-matter: egoence of the Self.

Social Gen-ethics: Functions, Trades, Tools

A new correlation of forces in the world: a new dynamic connection between divine mystery and historical consciousness; the retreat of the “noble” in search of the principle of things (as the *I Ching* says) changes the structure of the “medium.” At dusk we no longer hear the wind blowing but the message of the “power that is hidden in the wind” (as Don Juan would say in Castaneda’s story.) This “hearing” that comes before seeing is the ultrasonic foundation of the new Body that we are beginning to inhabit.

Today, at the frontier between two worlds,
the transition of the historical consciousness of terrestrial humans
to the cosmic consciousness of planetary humans
occurs through mediation of a social Body in Gestation.

Vibratory, alternating function of a new *Physis*.

This “inter-mediate” step between the divine mystery and the human community (between gravity and grace, as Simone Weil might say) was forgotten by spiritualist idealism and reduced to its historical dimension by dialectic materialism.

The existential anxiety of those of us
who still move and are in the “old medium”
is not just psychological or metaphysical,
but gen-ethical: it is derived from an event that is hard to explain.

In some part of ourselves we have already been born, we are already “another,” and we live in another (transfinite) space, but we still do not have a suitable Body or the appropriate language to express the newborn functions of the soul.

We no longer have time to transform a world that has turned strange to humans. Today, like yesterday, it is no longer a question of “converting” the Pharaoh. It is a matter of getting out of Egypt. This “second exit” is no easy task. The “Pharaoh’s magi” are more cunning, and the power of seduction of the collective unconsciousness is much greater. Many are left along the way, dragged down by the deep currents of the old race. The impulse of liberation is not enough, not even the charismatic presence of a liberator

of the people. What is needed is to attain the level of potential critical interiority to enter into analogous resonance with the libertarian forces of the universe.

The transit
of the individualist egoism
to the expansive individuality of the Self.

Breaking the mould. It is important to remember here the differentiation that Jung makes between individualism and individuation: “Individualism leads to an increase in ‘egoism,’ while by individuality we understand our most intimate particularity or final and incomparable singularity, *conversion into oneself*,” he says in *The Relations Between the Ego and the Unconscious*. Nonetheless, “egoence” transcends all psychological or metaphysical phenomenology that seeks to penetrate in the Self. We can preserve, however, this principle of “singularity” that we found in cosmological models and sociological discourse (Baudrillard). This “singularity,” as expansive force of inner action, covers not only individual aspects but also social ones, but it does not amount to an “agreement,” in the context of a “social contract,” but one that emerges as a *chord* in the liturgy of a *Mysterium Participationis*.

Egoence of the Self:
gen-ethical key note
in the organization of a
mystical-social Body of liberation.

On a social scale, neither “spiritualism” nor “materialism,”
neither “traditionalism” nor “progressivism,”
neither “individualism” nor “collectivism.”

There is a different path, of a different nature, with a different geometry.

By analogous transposition, we go from the chain of horizontal transmission in molecular genetics:

DNA → mRNA → tRNA

to a chain of vertical transmission of sacred energy:

Mysterium Participationis

↑↓

reversibility

↑↓

renunciation

↑↓

egoence

The re-establishment of the symbolic geometry of life: functions, trades and tools
of the coming human.

Social dimension of the *Mysterium Participationis*

The turn from an ethics of participation (social solidarity) to a participatory (organic) genetics, that leap from *interiority* in the order of life functions, is the biogenetic key that comes before the development of the Social Body of the humanity to come. Che Guevara sensed some of this Gen-*ethics* of anticipation when, referring to voluntary work in the Cuban revolution, he wrote to Carlos Quijano: “Of course there are still coercive aspects in labour, albeit voluntary. Man still lacks the complete spiritual recreation towards his own work, without direct pressure from the social medium, but tied to it by the new habits.”

Without this “turn” of formal ethics, of a philosophical root, to a social genetics, of a spiritual root, even the most revolutionary social programmes would fall apart in their own internal contradictions, and it is not at all surprising (it has already happened in the socialist countries) that voluntary work should end up becoming “forced labour.” The same tends to occur with spiritual doctrines of social participation: without the Word made organic function, the social doctrines of the Church are reduced to ideological declarations without a real or effective root in the life of the people.

On the basis of these considerations of principle, in addressing here the deployment of egoence in its different dynamic moments, I resist using the term “participation” in the habitual sense of the dictionary definition, “to have a part of something,” and I refer by this concept to a more originary root (*Mysterium Participationis*) from where the word “participation” emerges transfigured into “participatory-participation,” a turn of meaning that is not reduced to a semantic change in the word but a new *function* of the human in the Work: co-participation of the human consciousness-will in the great work of creation of the world.

Co-participation

that is no longer just historic solidarity

social ethics,

religious charity,

but a human function of cosmic resonance:

forgotten until now in the physiology of the fragmented human.

Participatory-participation, as a human function of cosmic resonance, is not only “giving,” but “giving-and-receiving”: your problem is my problem, your life is my life, my light dissipates the darkness of your ignorance and your darkness lights up the labyrinths of my understanding. The “trade” ceases to be trade, occupation, position, profession, manual or intellectual skill, art, craft... and, through participatory-participation, is transfigured into a “sacred office”: a human-divine function of *inter-mediation* between the supreme values of the spirit and the abysses of matter.

Co-participation:

No longer only of humans with humans (social function),
but of humans with kingdoms
that are above humans
and below humans
(cosmogonic function).

The priest, the school teacher, the warrior, the judge, the worker... leave at the side of the road their vestments and attributes aged by time to assume a new in-vestiture: *gen-ethics*, woven from flesh and spirit, an organic in-vestiture that gives them an operational-symbolic place in the great work of social transfiguration of the Word.

This transition of “social functions,” the turn of the old terrestrial body, to the “cosmogonic functions” of the nascent mystical-social *Corpus*, no longer occurs by means of a new “social contract” but through the intermediary of a symbolic operator in the equation of wave of reversibility of values:

analogous molecule.

A genetic leap through Reversibility of Values

A technical tool to access the path of the Tree of Life, zealously guarded in the Garden of Eden by a circle of fire. “He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” (Genesis 3:22,24.)

Egoence, based on reversibility of values, is an intrinsic movement of Life, the transit from not-being to being and from being to not-being. This movement of reversibility of values in the very heart of the matter (which is like saying in the centre of the human heart), if it was be intuited in the highest peaks of intelligence, it was soon forgotten, and even negated in the historical development of systematic thought. And thus we constructed an objective world in the image of humans.

Today, far now from Paradise,
when having walked the earth along the
 path of knowledge,
 the second law of thermodynamics,
 the irreversibility of time,
we have come to a dead end:
 through loss of the image of the world
 and existential void...

When the time of history shows us
 the dark face of the light,
we return within (along invisible paths of the soul)
to ask about the source whence the sap rises
 from the Tree of Life.

Reversibility of values: intrinsic movement of Life
 beyond the gaze
 of the conquerors of the world.

As Jean Piaget writes in *Genetic Epistemology*, “reversible mobility is what characterizes the act of intelligence”: the transit of sensory-motor perception of a 5 or 6-year-old child (irreversible, direct relation with concrete objects) to the (reversible) mobility of thought “detached” from the object. But this reversibility of rational

intelligence has to be sustained, from the very movement of irreversibility of life, so that life itself is not crystalized in one form. We still have not been educated for that: we have been educated to conquer a good and possess it; in other words, we have been educated to *possess* life (whether it is a matter of material or spiritual values). We know the mechanical reversibility of things: inversion of meaning of the passage of time and inversion of the speeds in mechanical systems. And we know the irreversibility of time in the dynamic of physical-chemical systems (Prigogine). But we do not know the reversible dimension of human life in states of the matter far from the thermodynamic balance of possession of life. Modern science has taught us the fundamental role of the “break in symmetry” in the evolutionary process of material systems. “Without the break in symmetry there is no evolution.” And we are beginning to discover the conditions in which one system passes from one state to another: “transitions of phase” (at a certain temperature and pressure water turns into steam or crystals, and this change occurs suddenly and discontinuously.) But in human life, how do we pass from the life that leads to pain, slavery and death, to the life that gives us back more life? We are told of the “beyond,” but we need life now, in the “here and now,” *before* the breath of life is transfigured into the spectre of death.

How do we access today, in today’s world,
the new dimension of reversibility of values
of human life?

Via two paths:
spiritual mysticism of renunciation,
or social experience of dispossession.

In evangelical terms, “For to every one who has, will more be given, but from him who has not, even what he has will be taken away.” But so that this does not seem so esoteric, let us see a little more closely what is happening on the social stage with the reversibility of the very laws that configure our value systems. The most significant conquest of the second half of the twentieth century is not having transformed the world (historical proposal of Marxism), but having gained awareness of the real reversibility of the world, of the “natural reversibility of the world” (in Baudrillard’s words): “Not only transgression, but destruction itself, is out of our reach. We will never compare the accidental destruction of the world with an act of destruction. What we can add with

artificial destruction is already inscribed in the incessant revolution of the world, in the ironic trajectory of the particles, and in the chaotic turbulences of natural systems,” writes Baudrillard in *The Perfect Crime*. This “natural reversibility of the world” which is “beyond our reach” (in Baudrillard’s words) has taken us by surprise. It is a different world, a different reality, a different “medium.” It is no longer the world of nature that we know, not the technical world that we manufacture (second nature), nor the “internal medium” (Claude Bernard) or the divine medium (Teilhard de Chardin). It is the “other medium,” in which we live and die every instant, in which we are and cease to be, in which we are “within the scope of the world’s own ceaseless revolution.” The official discourse of the information society in which we live and die (a little each day: autoimmune disease) is to make us believe that the “technical medium” symbolizes progress, future and human development, and that there is no other medium that suits humans.

The *gen-ethical* challenge for the coming human
is to create the human-divine medium:
the “third nature.”

The first step is to take in our own hands that reversibility of the social medium that today slips through our fingers. This reversion of the force can no longer be achieved by the same autonomous will to power that has led us to the domination of the world but via a mysticism of the heart that has uprooted us from the possession of transitory material goods and brings us the signature of a sacred pact with Life.

Renunciation: the password that marks the meaning of the Work

*Go, sell all that you have and give it to
the poor, and you shall have treasure in
heaven; then come and follow me.*

Mark, 20:21

It is the *consummatum est*: the perfection of the work, *abnegatio* of man for the sake of a human-divine “interlocution.” If there is no response to this call (as in the parable of the rich young man in the Gospel) there is no such *locus* between two: the work of humans will continue to be “work” (with a small w), no matter how extraordinary, as they do not know the password to cross the great waters.

I am not talking here about renunciation simply as a doctrine of human deprivation: “Sell all that you have and give it to the poor,” or a philosophy of “negation of the world and of life” (whose unilateral deviation Albert Schweitzer denounces with such lucidity in his study *Indian Thoughts and Its Development*): I am talking about

sell all that you...

...

and follow me.

Without this “and then come and follow me,” whatever the doctrinary, ideological or historical context in which one wishes to frame this call from transcendence, mere self-negation, the mere renunciation of worldly goods will lead, to a greater or lesser degree, to the negation of the world and of life. It is not at all surprising that faced with this unilateral interpretation of renunciation Nietzsche should have declared that “Christianity has taken sides with everything that is weak.”

Renunciation, understood in its most originary spiritual sense, is the coronation of the Work: “and you shall have treasure in heaven.” In other words, through the sacrificial action of renunciation the small actions of humans are transfigured into precious stones of the great Work.

But what *is* the Work? For many the Work is the political party, the social class, universal fraternity, the dictatorship of the proletariat, the global market, the conquest of space. For others it is evangelical poverty, renunciation pure and simple, while for others it is the will to power, turning stones into bread. For negative mysticism it is the action “without a why” (Meister Eckhart). For the fathers of the wilderness it is “permanent prayer,” as an offering of human will to the ineffable Divine presence (as Abbot Bessarion said as he died: “The monk, like the cherubim and the seraphim, must keep vigil forever.”) But here I am not speaking about the warrior, the mystic or the monk, but the life and work of the worker who gets up early every day to go to work, and the worker who stays at home because they have lost their work and the sense of the work: employees, workers, mothers of families, children who go to school... of all the human beings called (by the sign of the time) to incorporate into their own lives an indispensable spiritual “element” to raise life to a truly human dimension (because there are already signs of degradation in humans). It is not a question of constructing a new religion for humans, in the likeness of humans, but of creating the “medium” for humans to participate, with their human values, in the Work of the social transfiguration of the Word.

Create the medium!

Aside from the social revolution,
of the global market,
of globalist ideologies,
of theologies of liberation,

the message that emerges on the horizon of the future
is to create the “medium”
so that humans can develop
fully as “human beings.”

The “new medium,” that is interiorized today on a planetary scale by convergence of advanced spiritual and social currents, is the igneous blood that inspires and transmits an organic sense of life to the new alternate Body of cosmic resonance. We are beginning to discover the signs, the rhythm, the proto-functions of this new “inner medium” that calls on us to develop human functions, largely sensed but not renewed until now: what until just yesterday I called “seeds of the future of humanity” and which tomorrow will be organs.

Inner medium:
not only homeostatic,
but transgenic.

It is not a question of another creed, of another philosophy to interpret the world, another theology to give a name to the divine. It is about another Body to dialogue with the living cosmos. Another Medium, no longer “homeostatic,” that for millions of years made possible (due to its dynamic stability) the development of human life on earth (“Be fruitful and multiply, and replenish the earth,” (Genesis, 1:28), but “transgenic,” to name with this word the incorporation of a divine “Gene” to human molecular biology. Genetic bioengineering (transgenic animals and plants) would be the shadow, the reflection in the waters of terrestrial life, of a more originary coupling, that would already have occurred on the high peaks of the sacred mountain between the breath of fire of the Spirit (Primo-gene) and the destabilized matter of humans. In this *Gen-ethics*, at such a frontier between a humanity in evolutionary ascent and a Divinity in providential descent, the *logos* of humans is questioned by the word-sense of the Word, and at this level the only “password” to attain the *resonantia-Verbum* is “renunciation.”

On a *gen-ethical* scale, that is, at levels of resonance where the spiritual values of the soul join the chemistry of life, renunciation comes from the narrow frameworks of the apophatic theologies and the ethics of negation of the world and life to incorporate itself into the world of humans as an organic law of the new unified field of material and spiritual forces of Life. But there immediately the question arises: what role can a virtual force like renunciation play in the world economy? Perhaps the physics of particles holds the key: “The exchange of a virtual particle generates a big enough force to maintain the cohesion of the atomic nucleus.”

As an essential power of Union, renunciation is mysticism, but if we move from the theory of renunciation to the experience of renunciation we come to realize that this mystical potential unfolds (in the eyes of knowledge) as a science, a technology, a moral, and in the practical order of life as a social *gen-ethics*, that is, as an organization of functions, trades and tools. For the purposes of a pedagogy of anticipation and wanting to somehow sketch the different aspects (phase transitions) of the giant work of social transfiguration of the Word that we experience today and suffer without understanding,

and wanting somehow to understand the expansive dynamic of this power of renunciation today in the hands of humans, I would say that:

as *mysticism* we direct the gaze at the Temple;

as *knowledge*, at the School;

as *organization*, at Labour.

End of humans' cosmic isolation

I cautiously approach the unfolding of the sense of this “rupture,” it might even be better to say the intelligibility of this advent, because it is not a question of heralding something that is going to happen but of giving an intelligible word to an originary event that breaks the barrier of time and that has already occurred. But where and how has it happened?

We can only think here by analogy:
not by means of the facts,
but by resonance with
the soul of the facts.

Not with the theory of relativity, the principle of uncertainty, the atomic bomb, the space race, social revolution, or mystical enlightenment... but through a more originary opening (and why not say *mysterious*) that makes it possible for these things to happen. Can we speak of revelation? I would say we can, as long as we give the term the meaning of “touch of the soul” of humanity by a ray of cosmic consciousness. And if we wished to characterize somehow this rupture of symmetry of the human material world we would say that the prophetic “touch” of the wave of cosmic consciousness produces “enlightenment/darkness” both at the high peaks of the spirit and in the deep abysses of the matter. At the high peaks the scholars and the saints meet in a mystical embrace through the unity of knowledge and life: Einstein dialogues with Rabindranath Tagore. Below (*ad inferus*), the union occurs in a different way, through the “pact between the defeated”:

There are millions who are resisting, you can see it for yourself when you see those men and women getting up at the crack of dawn to go out looking for a job, doing what work they can find to feed their children and keep the home honourably, modest though it may be. Have you stopped to think how many in the whole country share that hunger for dignity and justice?... Like “that mother from Corrientes or from Paraguay,” who wept tears of joy with her triplets who had just been born in a miserly hospital, undeterred by the thought that for them, like her other children, there awaited the helplessness of a shanty town. Might it be that God manifests himself in those mothers? Why should he manifest himself

only in poets like Saint John of the Cross or Rouault's sacred paintings? (Ernesto Sabato, *Antes del fin.*)

By “enlightenment/darkness” I am not referring to the revelation in the sense of unveiling the idea (*alétheia*), but the rotation of a “force” of Revelation Revealed that has (surreptitiously) appeared in the world, breaking the symmetry of the ancient forms of knowledge and life. Humanity ends its cycle of oscillating forms in the reflection of the light in the platonic cave. The light that enters tears humans from their ancient soil and expels them from the world of shadows of the cave-refuge, leaving them exposed to a field of cosmic consciousness whose laws of organization have no symbolic equivalent in the world of ancient *logos*. We are experiencing a time of “rupture” which it is difficult to name, like that proto-time when Adam had not yet given names to things. The laws of Einstein do not come from the laws of Newton: “A resplendent light appeared with me” (it is something completely new.) And when the young Heisenberg conversed with Einstein in relation to the “principle of uncertainty,” the father of relativity did not believe him; it was something too new: “God does not play dice.” The same thing occurs with the magnetic footprint that the Revelation Revealed of the new aeon marks on our (already ancient) physical brains. It is hard to formulate it in the terms of the ancient *logos*. We do not have a theory of science, philosophy of history, theology of revelation, from which we can derive egoence with its reversibility of values. And if we use such concepts as “participation” and “renunciation,” coined a long time ago in the social and spiritual tradition of humanity, we have to hurry (as we have done many times before) to point out the semantic shift of such terms in the vibratory context of the new sign of the time.

Today, like yesterday,
the key of *resonantia-Verbum*
is to sustain oneself in the void without falling.

In other words, to sustain oneself not in ideas but in the space where ideas are *revealed*. In this “space of revelation” we begin to glimpse the advent of the sacred order of the coming world: the transmission of spiritual energy in an organic body of cosmic resonance. A hierarchical order of functions, trades and tools sustained by the reversible exchange of virtual particles of very high energy. At this high level of energy, where the forces of heaven and earth reach a *state* of human-divine resonance, trades are no longer

trades but “sacred offices”: the sense of the work is no longer reduced here to the manufacture of objects or the transmission of knowledge, but to the transmission of a life blood indispensable for humans to achieve the hierarchy of “mediator” (messenger-molecule) between the kingdoms that are above humans and the elemental forces that are below humans and ascend in search of humans. This sacred function of “mediator” is no longer restricted to the sphere of the priest (as ministry of sacred order) but expands to other messenger-offices which, through participatory-participation, acquire (each to their own degree) the rank of “sacred offices”: the school teacher, the magistrate, the worker... all of them as part of the transmission of an indispensable ultra-element to sustain the life at the high vibration of cosmic consciousness that human matter itself has already attained after millennia of terrestrial pilgrimage.

That “ultra-element” does not appear on Mendeleev’s table,
nor can it be manufactured in atomic accelerators.

It can only be created in the secret chamber of the heart by alliance with the Word: *resonantia-Verbum*. Aside from the horizontal mechanisms of life (mechanical hearts), we are beginning to sense the sacred rhythm of a mystical heart: vertical transmission of “ultra-elements” between the high peaks of the spirit and the deep abysses of matter. The circulation of this sacred energy along the invisible channels of the social Body re-establishes the bridge (interrupted for millennia) between the physiology of terrestrial humans and the mysterious organization of the cosmic consciousness. The Hesychast tradition of the fathers of the wilderness has preserved, behind the veil of “permanent prayer,” this hermetic physiology of the heart that we attempt to re-establish today in our own body by function of *resonantia cum Verbum*. Let us see what the Pseudo-Macarius says in the *Philokalia*:

Grace inscribes in the heart with threads of light the laws of the Spirit.
We must not therefore take only the security of the Scriptures made in ink, as the grace of God also inscribes the laws of the Spirit and the celestial mysteries on the tablets of the heart. The heart indeed orders and rules the whole body. Once grace has taken over the pastures of the heart, it reigns over all members and thoughts... Through it grace passes through all the members of the body.

That mysticism of the heart with a physiological touch was taken up by the alchemists in the late Middle Ages as alchemistic physiology of transmutation of

elements, and then forgotten, giving way to modern science (with “oblivion of being,” Heidegger.) And this “oblivion of being” appears to us today, in biblical terms, as the “fall”: as an interruption in the genetic chain of transmission of meaning, as spiritual death of humans, as rupture of the bridge between the path of knowledge and the path of life, as a wall of cosmic isolation.

Atomic fission, the release of energy, the conquest of space, are not enough to break the wailing wall. What is needed is an “ultra-element”, incorporated to human physiology, and a chain of “genetic” transmission to join the values of the soul with the chemistry of life.

At the end of the Christian age of Pisces,
when the Night of the world has turned
darker than darkness,
the cosmic isolation of humans can only be broken
in a few privileged instants:

rupture of form,
mystical enlightenment,
sacrifice of the innocent.

It is the instant when the time of the end turns on itself to listen to another beginning.

Initium ad inferus

It is another beginning. It is no longer in Jordan, not even in the desert, but in the underground world. Humans, humanity, fight here with forces of an unknown nature. It is the second initiation, no longer through enlightenment of the soul but through illumination of matter.

We have crossed a dangerous barrier:
not only humans fight here,
but also the gods
and the demons.

At the end of a great cosmogonic-historical cycle we are today facing an underground war, the nature of which exceeds our intellectual framework for interpreting history: it is an enigmatic struggle of powers (with and without a face) at the frontier that separates and joins two previously irreconcilable dimensions of the world. It is as if everything that we have expelled from the logic of life to construct a world in expansion suddenly came crashing down on us through the inversion of meaning in an imploding human galaxy. Suddenly, without giving us time to construct a philosophy of history, history itself unpicks the world's systems of interpretation woven with such pains by the philosophers of history. We have no more time: not only "the gods who have fled, had their times" (as Hölderlin says), but also humans, thrown quickly into the conquest of time, have remained without time to celebrate life.

Humans have become strange to humans;
the temples, empty;
the institutions, soulless;
the body, without immunity.

We struggle with the "strange," with what was once ours; with the stranger who was once our brother; with the empty temple which we once made the tabernacle of the living God; with the soulless institutions that were once our Alma Mater; we struggle with a body where the Spirit once dwelled and which today turns against us; when our old immunological system treats its own tissue as if it were strange protein (autoimmune disease).

But what *is* it, where does it come from, how is it formed,
that “strange” element
that today infiltrates the Body of humanity
contaminating the bodies of life?

They are “residues” (of great power) thrown into the collective unconscious for aeons and which today turn on organized society, by implosion of mass, by reversion of the sign of the time. Magnetic residues of the ancient Body that today get in front of us, like a dark barrier, just when the time has come to *begin* our voyage to the stars. And we are brought back to Earth (now with a capital E), to the bowels of the Earth, to assimilate (by transmutation of elements) the ethereal essence of the forces of the Earth: and to ascend with the ultra-element to ethereal dimensions of life previously inaccessible to the four elements that constitute the matter of earthly humans.

From the initiations of the soul
we pass on to the initiation of matter.

Here, *ad inferus*, the laws are different. The confrontation is no longer with the angel of the Lord and the horseman of death, but with the faceless power of the demonic. Many aberrant crimes, in our time, are no longer crimes: they are violations of human matter, profanations of the sacred temple of life. Perhaps the greatest challenge for the nascent cosmic civilization is to “identify” that demonic ultra-chemical that infiltrates (degrading) the previously inviolable spaces of the atomic organization of terrestrial life. Thomas Berry, with great intuition, previously warned of this danger: “One of the most important aspects of any spiritual process is the identification of demonic forces that operate in the existent culture, in the historical moment, in the social order, or in the individual life of each person. Because this confrontation with the demonic is the indispensable basis for the heroic and spiritual triumph that we suppose is the only solution for the human situation” (quoted by Valerio Ortolani in *Personalidad ecológica*.)

Since 1945, with the first atomic explosion of terrestrial matter and the subsequent fissure of the human immunological system, this “confrontation with the demonic” has taken on the status of a secret war *ad inferus*, in which a “strange” power of destruction, under different masks (terrific or seductive), undermines, disintegrates and dissolves (through inverse energy) the castles of stone built by humanity.

We still do not have a science,
a politics,
a technology...
an intelligent strategy
that will allow us to transform negative energy
from the kingdom of Pluto
into the liberating impulse of the Feathered Serpent.

Language is once again insufficient here. Words are superfluous. Because this is not a question of science, politics, technology, a strategy that is in the hands of humans (in a single will to power) but rather humans themselves are chosen (by the inscrutable forces of Destiny) as scapegoat victims (protagonists) in the context of a sacrificial liturgy in the cosmic temple of the great transfigurations of life.

Egoence

*But there never is a one, nor has there
ever been a one: each one is an everyone.*

*But there is no everyone: there is
always one missing.*

Octavio Paz, *The Monkey Grammarian*

What is egoence?

It is drinking the water that flows from the spring...

And Saying through intelligence what flows from the wisdom of the heart.

Egoence is abandoning the belief that one is “oneself,” and nothing more. No, “each one is an everyone.” But nor do I dissolve into everyone, because there is no everyone, there is always “one missing”: *myself*.

Egoence is not a concept: it is a *function*;

and it is *method*;

and it is *testimony*.

Egoence-function

Nascent-function. In this century so far, there has been an attempt via different paths and with different words to characterize (and give a name) to the *state* that emerges from the break of symmetry of the old mode of “being-in-the-world.” But this *state* withstands being named with the meta-physico-theological forms of language coined in the historic tradition of humanity (including the word “egoence,” which marks the beginning and the end of this writing.) It is not a question of the philosophy of the word but of geometry of the path.

There are men who have decided not to settle for reality. Such men aspire to things taking a different route: they refuse to repeat the gestures that custom, tradition, in a word, biological instincts force them to make. We call these men heroes. Because being a hero consists of being one, oneself. (Ortega y Gasset, *Meditations on Quixote*)

But this “refusing to repeat” the mandates of customs, tradition, biological instincts, to “become” oneself and become a “hero” in the eyes of others brings with it a “catastrophic” side for oneself. This *turn* of the known paths to return the gaze to the native soil where the fire of the hearth burns converts humans into “strangers” in today’s world (*Hölderlin’s Hymn*): a “being outside” and “separate.” But how to sustain oneself in a “home without sustenance”?

Carl G. Jung, in his work on the functions of the unconscious, highlights the “process of individuation” as “a long and uninterrupted series of mutations, whose goal is to reach the central point of the personality.” This “centre” no longer coincides with the “ego,” according to Jung, but is revealed as a “transcendent function” of relation between the conscious and the unconscious. Jung says: “I have called this central point the *self*, to express with this term an unrecognisable essence, which we cannot understand as such, as it comes from the limits of our capacity for understanding...” Nonetheless it could be called “the God in us.” Although Jung strives to describe the “self” in psychological terms, he is careful not to reduce the “central function” to a psychological concept and prefers to approach it from the broader vision of so-called “initiation processes.” To quote him in “The Relations Between The Ego and the Unconscious,” “I believe that the psychological proof reaches its extreme end with this, as the idea of a

“self” is itself a transcendent postulate that, although it can be justified psychologically, cannot be demonstrated scientifically.”

Jung, Heidegger, Hölderin, Ortega y Gasset, Charles Reich and Jean Gebser have all, in their way, in different languages, detected a nascent function in humans that reconciles the opposites of the old rational *logos*. Although this “central,” “transcendent” function can be described, in its initial stages, as an eidetic function (new “state of consciousness”), it all makes me think that its root is genetics, and that what is today a function will tomorrow be an organ.

Egoence is not only an “idea”,	but an <i>organic function</i> ;
not only a “metaphysical foundation”,	but an <i>energy centre</i> ;
not only a “way of being”,	but a <i>device that brings together</i>
	into the same symbolic nucleus
	of meaning the values of the soul
	and the chemistry of life.

More than a philosophy of science, it is an ultra-physiology of humanity. It is not a question of developing a theory to account for this nascent function, but lending an ear to what the breath of the spirit wants to tell us as it appears in the electrochemical circuits of our heart.

Egoence, more than a “principle of individuation” (too metaphysical), is a “song” of an *epic* (if I may be allowed such poetic licence). An *epic* in the double sense of the word, because it is on the one hand the mystical appearance of the spirit in human matter, and on the other the heroic will to open new furrows in the paths of the world. “Song” of *epic*: the cry of a newborn.

The newborn, carrying a new genetic code,
will have measure themselves (to be *themselves*)
with the forces of the collective unconscious of their own soul
and with the collective power of the institutions that have lost their souls.

How is this new *organic function* that takes command of the old *logos* prefigured?

We enter in the terrain
still scarcely explored
of a co-evolutionary biology.

First chords of a human ultra-physiology of anticipation: this is the demolition of organs of a great work of transfiguration of life. Have we not already heard something of this on seeing the beautiful constructions of the temple? “As for what you see here, the time will come when not one stone will be left on another” (Luke, 21:5,6)? Today we are witnessing the collapse of the temple of human spirit, its own physical body, a collapse whose first sign of alarm are autoimmune diseases. But from the very heart of the involutive catastrophe we begin to hear the rhythm, the pulse, the beat of a new body in a phase of transfiguration. Some of these signals of the “body of fire” had been forewarned with sufficient notice by the Hesychast mystics (Nikephorous, Evagrius Ponticus, Gregory of Sinai) when they taught their disciples to “interiorize the breath of the breathing in the secret chamber of the heart.”

At the end of a long wandering of thought along the paths of time and history, having built a beautiful temple without a spirit to inhabit it, humans’ own thought *returns* on itself in search of the Home: that cordial and mysterious centre that the spiritual tradition of all peoples of the land recognises as a sacred place where the truth of the word emerges.

The inflection of intelligence
in the blood of the heart
configures the neuromystical circuit
of the men and women to come.

Or in more technical language, the theoretical key of the nascent ultra-physiology
is

reversibility of values.

Egoence-method

Theoretically, egoence is a nascent-function (originary enlightenment.) Any attempt to “explain” it in terms of known language (psychological, metaphysical, theological) ends in explaining nothing. It is a different *state*, a different *rhythm*, a different *medium* of communication, by interpretation of states, by resonance of similitude. This rhythm is what opens up to the walker the path to follow:

The *theory* of the function
is resolved in *method* of life.

The geometry of the path becomes visible: the discourse of the method is “different.”

The old methods are left like historical relics on the side of the road of knowledge. In the terrain of scientific research some early signs of a new method are already beginning to stand out. In *Encounters with Einstein*, Heisenberg says, “We need to get used to the idea that the phenomenon of the very small and of the very large do not provide visualizable images, and we have to learn to get by there without visualizing things... Such a radical change in the system of science concepts—passing from fundamental particles (visualizable) to fundamental symmetries (non-visualizable)—is not accepted so easily; the physics of particles really informs us about fundamental structures of nature, not about fundamental particles. These structures are much more abstract than we thought fifty years ago, but they are understandable; it is not my fault if that crux, far from being of a material nature, has more to do with ideas than with their material image.”

With what methodological tool can we access those “fundamental structures of nature” that we intuit as genetic proto-forms of the path of knowledge and life?

The key of power of the new method
is no longer the tool in human hands
but humans themselves as tools
on the path of life.

A new breed of researchers appears today on the paths of history, not only at the high peaks of science, art and metaphysics, but on the paths of everyday life, where with

every step humans find their own shadows. The prot-agonists of the new history come not only with a new theory of science or a new philosophy of history but also they themselves *are* the instrument of research on the living-path that they travel. And if I had to translate into a few words the vibratory code of this new method I would say:

resonance by similarity
with the phenomenon that they investigate.

Revolution of method: the old path in a straight line “turns back” on itself to the essential root that determines acts, and lays the bridge (broken by the rational mind) between knowledge and life. From the dialectic of opposites we pass to the reversibility of values: we are not talking here about a metaphysical “turning” (*Die Kehre*, in Heidegger’s terms) but a Genetic turning, where the old path of reasons reverts to a new sense of effort.

This revolution of the method by reversibility of values is not visible to the naked eye, because in our long wandering along the paths of the earth the traces of the ancient methods conceal the resonances of the new humans. In our time of “universal violence” we have come to a paradox of the method: because the same scientific/technical/metaphysical method that has led us to the dominance of the world has left us without a home on the path of humanity. In contrast to this method of domination of the world and possession of life, the spiritual tradition of humanity has left a deep footprint on the path of negation of the world and life. As I have said before, the doctrine of renunciation interpreted unilaterally can also lead us to a dead end. Renunciation by itself, without the “love of freedom” that inspired the renunciation, with only the “sell all that you have and give it to the poor” without the “follow me” of the Gospel, that renunciation can lead us to voids of the soul without a root in life. Pietro Ubaldi, in referring in *The Great Synthesis* to renouncement as an evolutionary force of life, warns of the danger of mutilating life. “If a death on the level of animality is imposed on the human being, they must be offered, in exchange, a renunciation on the level of spirituality. The passions constitute great forces which are not destroyed, but rather they are used and raised... Do not impose the neighbour’s virtue as a means of oppression, so that by going into a state of renunciation they provide you with domination and the upper hand in the fight for life.” But, then, if the old paths can lead us to a path with no return, how do we draw this “new sense of effort” in what we call “revolution of method” and

what do we intuit as “return” to the source of love, knowledge and life? The old moulds are broken here, and we begin to hear a new human chord in the great symphony of the universe:

resonantia-Verbum.

Some of this is already happening in our technical world in what McLuhan calls the “hybridization of media.” But aside from technical means, in the interiority of the human organism on a planetary scale we are starting to “hear” a hybridization of media of a different nature: the convergence of great spiritual and social currents that configure the dynamic structure of the new Body. In other words, from this “hybridization of media” there does not emerge a new political or spiritual doctrine, but a new *medium* (genetic matrix) that operates as an organic symbol of human functions of cosmic resonance. We are no longer entirely on the earth, we have attained a new dimension; beyond the technical medium (extension of the senses) and beyond the archetypes of the collective unconscious we enter a totally unknown terrain: in the hyperspace of the symbols of transfiguration.

But where to look
for these symbols of transfiguration?
Where Nature was before.

The first symbol of transfiguration, which finds from the sacred the new path of humanity (egoence-method), is an old symbol whose numinous power we have lost in the interests of our will for dominance: the *labour* function.

The new method-connection
positions humans
in a new place in the world.

A new sense of *labour*—no longer the will to transform the world but the consciousness of transforming *oneself*—this labour-function, rescued from its forms of alienation, gives humans a cosmogonic mission, a role that in ancient theogonies was reserved for the gods (recall Hesiod’s *Works and Days*.) The impulse of this mysticism of labour coupled with the essential power of modern technology gives the coming human a new theurgical tool in the pilgrims’ long march on the earth in search of their precious liberation.

With atomic energy released,
the release of human energy
becomes today's historical mandate.

To release human magnetism, the very "raw material" of humans trapped in a strong magnetic field of possession of transitory goods of life, to release such potential of slavery of the heart into *free energy* of participation of humans in the great work of social transfiguration of the Word.

Egoence-testimony

Since we have the duty to sense the future, we also have the courage to affirm it.

José Ortega y Gasset, *The Spectator*

It is time for *testimony*:

through spiritual presence,
through social participation,
through sacrificial silence.

What is the mission of this testimonial vanguard (carrier of organic meaning) that comes to settle too much in the destabilized atomic whirlwinds of the old kingdom? I can answer with a single word:

transmission.

It is the “initial code” that breathes life (giving meaning) into the proto-forms of life that now begin to be assembled in the organic architecture of a new Body. The “proto-forms” open the way to the new history. But how to recognize the vibratory note of the new sign of the time?

We are not in the era of John The Baptist: “I am the voice of one crying in the wilderness” (John, 1:23.) Nor are we in the times of Augustine of Hippo or Thomas of Villanova when the initial breath of nascent Christianity had only Greek philosophy on hand to make itself a vestment that would make it accessible to rational human intelligence. Today the face of the coming Lord “appears to us concealed” behind the symbols of power coined by science and technology: the will for domination of the lords of the earth “watches over” the shining of the light that enters. We are entering a time of *metafluctuation* of life.

We are starting to become aware not only of the evolution of forms but of the “evolution of evolution” of the generative principles of the forms: thus the “form” itself of the revelation changes sign. The eschatological vision is transferred today from the cosmogonic space to historical time. Not only was there “war in heaven: Michael and his

angels fought against the dragon” (Revelations, 12:7) but “there is” an archetypal war on the earth: the initial force of *genesis* “curves” over the gravitational field of *apocalyptic* time. The philosopher Jorge L. García Venturini, in his article “Apocalyptic Time,” takes the theme of the “Apocalypse” from the interpretative theological context of the “end of times” to refer it to the sense of our current historical time, that is, the fact of already living in an apocalyptic time: “Today it is history itself, at an exclusively human and observational level, that shows the apocalyptic signs.”

To put it in my own terms, the “Heralding signs” of our time do not herald what is going to come but what “has already come.” And what has already come is the “end” of the institutions that have lost the fire of the spirit and the “end” of the body that has lost the sacred functions of the soul. Be it killer viruses, social violence or the violence of the elements of nature, the nascent (pro-phetic) consciousness is face to face with the devouring jaws of the apocalyptic dragon, or rather, face to face with the secret power of the ancient lords of the earth.

The war of spiritual liberation,
reduced until recently to the inner space of humans,
is waged today on the stage
of a historic *metafluctuation*.

This metafluctuation of historical time means that “egoence” as metafunction, that is, as new human identity in the world, cannot be understood in terms of psychological or metaphysical singularity but rather lived in the flesh socially, in singular life and death combat for more life. And for a new name: “Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.”

Egoence:
in function of
singular combat.

Today, singular combat is not in the style of Achilles, Hector and other prototypical warriors of the Trojan War (in which the heroes fought alongside their god friends), nor the singular combat of Don Quixote with his windmills—with merely the effort of his arm and the memory of his inspiring lady. Today we fight without gods and without a lady, but we are not entirely alone: our understanding is different, our

singularity of a different nature. One way or another, to an unequal degree, we have become aware that the very *Light* that illuminates the roads of the technical world is manifested as *shadow* in the inner path of humans. This confrontation of forces today takes on the character of universal violence: violence that we experience today without understanding in the heart of our own people, our own Church, our own social institutions, our own bodies... and even in the bowels of our own Earth.

Perhaps this archetypal confrontation of solar and lunar forces, of “initiation” and “counter-initiation” always existed in the enigmatic labyrinths of historical time, but today the human attitude to this metaphysical dilemma of “light” and “darkness” is different:

the new consciousness
no longer seeks to resolve the paradox
of this “illumination that is concealed”:
not through the theory of science,
not through the metaphysics of metaphysics,
not through the theology of revelation...

but is prepared to resolve it
by refusing to resolve it.

The principle of “negation” that, assumed historically by dialectic discourse, played an important role in the phase of transformation of the modern world, but which humans today are beginning to incorporate (in their own physiology) as “reversal of the direction of the effort,” the other half of the formula in the great work of social transfiguration of the Word. In this phase of the “great history” (to use Rodolfo Kusch’s phrase) humans discover their new place in the world by assuming themselves as protagonists of a cosmogonic drama that transcends their current human condition:

A protagonist
who ascends by expansion of consciousness
and descends by sacrificial incarnation.

A form of consciousness-will whose own mode of manifestation is simple testimony. Such “egoence-testimony” cannot be reduced to the narrow anthropological

framework of a logical-metaphysical thinking or the philosophical-theological interpretations of the known gods. Once again, we come up against a frontier of language that is difficult to cross.

We are trying to characterize the testimony-prototype that history finds of the era to come. Humans are facing a radical challenge, which no longer comes only from human will but from the powers that are beyond humans, the challenge to respond for their own human condition. This typical response, the testimony that gives testimony of itself, is the genetic principle that brings together sacred history with the human path and constitutes a heralding sign for a whole people, race, culture.

What are these “powers beyond humanity” that challenge humans to respond for their human condition? They are powers with a face and without a face. And what do they want? They want to test humans. God tests Abraham when he asks him to sacrifice his son, Isaac (Genesis, 22:1,12.) The angel, in human form, fights with Jacob, and Jacob gives testimony of his own identity: “I have seen God face to face and my life is preserved” (Genesis, 32:30.) And was Jesus himself not carried by the Spirit to the desert to be tempted by Satan (Matthew, 4:1)? And Jesus gives testimony of Himself, refusing to worship the prince of this world. It is a matter of critical, crucial, paradigmatic moments and gestures, a crossroads in time where the Voice of sacred history echoes on the inner path of humanity. One of these mysterious-moments is the one we are living today, on the scale of a globalized society, at the frontier between two worlds, where the Unknown god (sometimes dressed as a human) comes to ask about humanity. How do humans respond in the technological era of power about the dominance of the world?

Simple testimony:
respond always as a human.

When Che Guevara put an end to his revolutionary action in Cuba and moved the fight to the Bolivian jungle, it was not only the stage of war that was different: the nature of the war was different. He not only fought against the political power, he also fought *with* the elements. And he gave testimony, in life and in death. His essential testimony transcends the framework of political revolutions; to the fury of the “elements” he responded simply as a man. Many centuries before, in another great struggle of imperial power on earth, King Nebuchadnezzar, according to the Book of Daniel, “made an

image of gold, sixty cubits high and six cubits wide... He then summoned the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials to come to the dedication of the image he had set up... Then the herald loudly proclaimed, “Nations and peoples of every language, this is what you are commanded to do: As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up.” (Daniel, 3:1,5.) Not all of them fell down and worshipped, someone said *no*: three young Jews refused to worship and were thrown into a blazing furnace... but they did not die “because the angel of the Lord descended to the furnace and separated from it the flames of the fire.” And this raises the question: biblical myth, or a symbol of transfiguration? The Che of Vallegrande did not die either, nor do the millions of martyrs who every day say *no* to the will to power of the Nebuchadnezzars of the modern world.

Liberating-testimony:

do not respond with the will to power
of the superman,
or with the collective power of the
great mass organizations;
respond simply as humans.

But where do they get the strength to fight lions? At the peak of danger, “the angel of the Lord descends to the blazing furnace.”

Today humans
as protagonists of the new history,
have been taken to the wilderness of the soul
to be interrogated by the Lord...

although we are not always aware that it is really a mysterious Presence that asks after humans. We have been taken to the threshold of a new mystery (*Mysterium*): a spiritual initiation of humanity, perhaps because the moment has come to achieve a higher rank in the order of functions of the Tree of Life. An initiation rite that reproduces the three fundamental questions that we hear in the Gospel as “temptation in the wilderness”:

The question about “bread”: “Command that these stones be made bread.”

The question about “inner freedom”: “All this I will give you if you bow down and worship me.”

The question about “power”: “If you are the son of God, throw yourself down.”

Three great questions, three great spiritual principles, three great functions of life that, when incorporated into the organic physiology of the coming human with the help of science and technology prepare the initial conditions for a new epiphany of the Spirit: social transfiguration of the Word.

The question about the “bread” is resolved in the mysticism of labour, providential economy, renouncing the creed of possession.

The question of “inner freedom” is resolved by reversibility of values, by turning inwards, by guarding the sacred space of the heart.

The question about “power” is resolved by the harmony of divine and human values, by gravity-and-grace, by the correspondence between human effort and divine grace.

We will no longer fight just for wages, for a piece of bread or a piece of earth. We will fight for a place, a function, a meaning in the great work of social transfiguration of the Word.

Buenos Aires, Easter 1999.