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**REVELATION
RE-VEILED
OR
THE REBUILDING OF
THE TEMPLE**

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This work is not to be *read*,
but to *be heard*:
it is important to listen
to the *fundamental tone*
in which the work speaks.

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I MUST JUSTIFY MYSELF

Why have I decided to question the Serpent of Fire? Why do I attempt to draw back the veil that conceals the profound meaning of history, knowing beforehand that the designs of the gods are beyond the human gaze?

I do it simply because I cannot help myself!

The celestial stars that mark the sign of the time *today* ask about *my* place in the world and I must answer them with *my* own voice.

We are beginning to glimpse secrets of the life we never before imagined!

Our souls are living in a time of penury, we have been exposed to the elements, with no ground on which to tread, no hearth to house the fire of our hearts.

But we sense a New Alliance and, at times, we anticipate other domains of knowledge and penetrate other dimensions of life. There is tremendous tension between the high peaks of the spirit and the deep abysses of the matter. It is no longer a question of merely building the Earth but of Re-building the Temple. A dangerous task in which many are left along the way: "I was struck by Apollo," exclaims Hölderlin in his poetic exaltation.

Our time bears enigmatic signs: the humans of today ask about the cosmos, but the cosmos also asks about humanity. And the answer to this silent interlocution (*interlocus*) is no longer resolved by the gymnasium of dialectic thought, the metaphysical revelation of the self or the unified field equations of science, but by the very Drama of the Revelation.

Why do I say "drama"? Because the secret message of the Revelation is represented as an intrinsic movement of the light, the essential language of gods, humans and demons on the world stage: a message that *is* out of time, but which manifests itself in the games and paths of time and history. The word "revelation" itself, loaded with doctrinary interpretations, figures and symbols of the past, is not always adequate to name the energy, the rhythm and the meaning of a "RevelationRe-veiled" that *founds* (from the sacred world) the scientific, social and spiritual movements of the age that is beginning.

We are beginning to “sense” the advent of a pro-phetic word that gives new meaning to history.

We are beginning to lend an “ear” not only to the facts but to the soul of the facts.

We are beginning to decipher enigmatic “traces” of the sacred universe in the molecules of life.

In wanting to address these matters, some fundamental words—in the form of hierograms—come to us, perhaps to guide us along the dark path:

PRO-PHETIC RADIATION

HERALDING SIGNS

MEANING OF THE WORK

A pause along the way

REBUILDING OF THE TEMPLE

BEYOND THE HORIZON

LIKE A LIGHTNING BOLT THAT SPLITS THE WALL!

WHERE THE WORDS DIE

I. PRO-PHETIC RADIATION

Lasciate ogni argomento oh voi che entrate

Dante Alighieri

The Light of the message came before the word of the Messengers.

We have entered a new age, but the essence of the ideas and the meaning of the work are beyond us. The primacy of technology in the mind of contemporary humanity conceals the “sonoluminescence” of the background radiation of the Revelation.

In saying “Revelation” I am not trying to enter the terrain of dogmatic theology, the philosophy of history or cosmogonic myths, but rather to embrace in myself “that which is not of today or yesterday, but for all time, and no man knows when they were first put forth” (to quote Antigone’s words in the dialogue with Creon). In other words, I try to “hear” what the message says before interpreting what the messengers say.

We pass from the diversity of forms to the unity of function; a turn in the thinking, from words to silence and from silence to the word.

We do not need more words; we need more life.

From the doctrines of Revelation (as forms crystallized in time) we pass to the *experience* of the Revelation (which is like saying being exposed to the wind of the desert).

But all of this, which belongs to a transcendent order of primordial intuitions, clashes immediately with the structures of rational understanding and the forms of everyday speech that hide once and again the essence of the first shining and limit themselves only to the data of objective knowledge.

If from the world of things and facts (from the “courtyard of objects,” as Rodolfo Kusch might say) I ask “what *is* Revelation?”, of course I am not going to find an answer.

My soul comes to sense (*clear-sense*) the soft light that heralds the end of the night of the world, but my mind cannot recognize the connection, the “binding energy” between the message of the first light and the problems and needs of humanity.

Why do we find it hard to decode the message of the new Revelation? Because we are looking for it in the wrong place:

it is simpler than simple,
it did not come in the way we imagined,
it is an initial opening,
it speaks a Tongue that we have forgotten.

1. Simpler than simple

I approach the mystery of the Revelation as closely as I can, but I realize I can only come within a “minimum distance.” I want to understand with clarity, but I stumble on the barrier of the shadow.

And I ask myself: does the Revelation belong to a supernatural order separated from human life, or is it a transcendent value that *is* of humanity but which constantly escapes from its hands? Is that “minimum distance” really a wall impossible to breach, or is it merely a “door” that we need only knock on for it to open? Could it not be that it is we who have raised a barrier that closes our path of the dwelling of the unknown God?

The “minimum distance” exists, both in the physical world (10^{17} metres) and in the spiritual realm. There is also a minimum distance in the order of knowledge and in the poetry of love.

The truth revealed becomes not-revealed when I seek to explain it: its word speaks from the Silence, from the Mystery (*Mysterium*). But the “mystery” is not alien to the life of humanity, but rather constitutes the Self of humanity.

And once again a fundamental question comes to me.

If the “mystery” is constitutive of my own self, why can I not decipher it? Why do I stop at the threshold of the Unknown?

The philosophers, scientists, artists and poets also stop there!

Another question: Is the revelation of the saint different from the revelation of the scholar, of a different nature, or is it the same sacred function but revealed in a different way and measure?

Protagoras said: “Man is the measure of all things.” The romantic poets dialogued in secret with the soul of the world. Albert Einstein received enlightenment in the way of the mystics: “A splendid light has dawned on me.”

Scientific research has penetrated previously unexplored domains of nature and the cosmos, from enigmatic quasars and no less mysterious black holes to the genetic code, the intrinsic activity of matter and the irreversibility of time; but even the boldest

researchers come to a halt before the “mystery” of cosmic constants, the limit of the speed of light, phase transitions. What is there “beyond” the speed of light? What is there “closer in life” than the Planck constant? Metaphysical speculations, academic scientists will reply. The mystical scholars will say: we don’t know!

The revelations from “beyond” occupied (and continue to occupy) a prevalent place in the spiritual tradition of humanity and, in a way, it is the “form” of Revelation that proves most accessible to us: it is the primitive in-pulse that moves faith, the search for knowledge, the efforts of millions of human beings on the earth to improve themselves, perfect themselves. And it is the sacred fire that is the basis of the major religions, inspires artists and scholars and fires the enthusiasm and passions of the people in the epics of history. But there is also a revelation of the “closer in life,” a revelation of “closeness,” “closer than close,” “nearer than near,” “simpler than simple.” This “Revelation of closeness” touches us *so close* that it does not allow us time for anything (it places us “closer within time”).

I will try to explain. I can be close to a master and not recognize him. I can be close to my parents, my wife, my children, my friends, and not recognize them (in their being). I can hear the voice that signals my vocation, my destiny, and not recognize it (instead of hearing it I interpret it, I ask what it means, to whom it is addressed). My mind wants to investigate what is complex, my sensibility is too occupied in untangling what is tangled; I cannot hear the voice that is directed at myself, I do not hear it, it is too close, it is too simple (simpler than simple).

And I return to the starting point and I ask again: what *is* Revelation?

It is the *initial* spark, that “is-not” in time and which, however, “is” the origin of what is to come. But it is also the *end*, the *consummatum est*, the radiation of the darker than dark.

The space opened by scientific and technological revelation encourages us to explore structures and processes of growing complexity. Evolution appears to us as oriented towards increasingly complex organizations: the molecules of life are complex organizations, and human societies and insect societies are complex. But the scientist-philosophers wonder: “Is there a limit to the complexity?” It is a question that exceeds the international measurement standards to answer it! If instead of wanting to answer it

“I stop” at the threshold of the unknown, I come to see (it is revealed) that the evolutionary development towards the maximum complexity reaches a critical point that “gives way to the opposite side,” a movement of contrary sign and equal measure: reversibility of values, “invariance” in the Art of the Flight, the “other side” of the circulation of the light, “RevelationRe-veiled.”

The scientific revolution that is a source of pride today has only given us half the formula. In reducing the laws of humanity and the laws of nature (based on the point in common of the irreversibility of time: Ilya Prigogine), we have replaced the ancient cosmogonic myths with new cosmological myths: Homo-nature on a cosmic scale.

The dominant paradigm (will to power) has concealed the transcendence of the self: incomplete human, fragmented world.

The space race, genetic engineering, the electronic communications network, nanotechnology... only “half the formula.” The challenge that lies ahead (and within) is to access the “other half”: through love, sacrifice, reversibility of values. And if they ask us “what for?” we will reply: simply “to be,” to “re-build the Temple,” to “found on another Gen-ethical code” the coming civilization.

Rebuilding the Temple means “returning to the source”; the Gospel would say: “Becoming children again”; cosmologists would say: “Returning to the initial conditions of the universe.” In other words; “letting be” essential functions of life that have been forgotten, repressed or mutilated for the sake of a world that has been transformed into a prison of the soul. And some questions arise: what are the “exit values”? Some say the will to power, others say love, knowledge, sacrifice. But what is the path to “exit” the gravity field of “dark matter”: the path of science or the path of faith?

Even if we could answer all these questions, one key question would remain: how can we reach the critical value of the “escape velocity”?

How many theories have been formed around love!

But Love is a *simple* value, that does not come or go, but which simply reveals itself.

So many metaphysics, philosophies, epistemologies have been constructed around the question of the truth of knowledge!

But Truth is the *simple* shining of the self: it does not require theories, arguments, interpretations; it is so simple that the word is resolved in silence.

How many doctrines have emerged with the spiritual Revelations that found the traditions of the different peoples of the earth!

But the spiritual value
is a gift of the soul,
a voice that is *simple* but accurate
that marks the traveller's path.

Today we are drowning in a sea of words, theories, interpretations: with the problem that "words" no longer tell us anything and that both "reflection" and "reflection of the reflection" have already said all that they had to say. The water of the springs and rivers no longer slakes our thirst, the light is concealed and we penetrate the "dark night of the soul." But it is not yet time to awake: the present hour calls us to experience the "dark night of the matter." And when "all is done" we realize that something new has been born, something that was always there and that we had forgotten. That "something essential" is revealed in:

- the *simple* faith,
- the *simple* gaze,
- the *simple* word,
- the *simple* truth.

2. The New Revelation did not come in the form we had imagined

A question: what we have so far called Revelation, is it the divine word conveyed to humanity just once and fixed canonically forever, or must we recognize renewing prophetic signs in the weft of time?

Rodolfo Kusch ventures along the Inca Trail in search of the traces left by “the march of the god in the world.”

The way I see it, one thing is the “form” of the Revelation and another the “power” of the Revelation. And seen from the human side, one thing is the “news” of the Revelation and another the “experience” of the Revelation.

Experience of the Revelation? We are touching a delicate point here!

There are false prophets, hallucinating mystics, damned poets. But all this does not deny the possibility of an authentic contact of the human soul with the divine light. That such a primitive “touch” is then distorted, interpreted, falsified or concealed (by psychological theories, political doctrines, religious fanaticism) does not deny the effective reality of a sacred fire that wants to die in the human heart.

In our time of crisis there are evident signs of fundamental changes on the world stage: breaks of symmetry, social violence, emptying of meaning. We understand little of all these things, but we sense the emergence of a power that wants to tell us something. The advance message is no longer theological, sociological, political, or even scientific or technical: I call it “pro-phetic.”

Why “pro-phetic”? Because it is *before* all words!

In 1905, Albert Einstein, in one of his five articles published in the scientific journal *Annalen der Physik*, discovered the action of light on matter: the “photoelectric effect.” Today, in our inner world, we are beginning to discover the action of in-visible light on the molecules of life: strange “traces” of Revelation that can no longer be represented by an idea, a concept, a mathematical formula, a poetic metaphor. I find it hard to find a word to name these primordial “resonances,” these “sonoluminescences,” this symbolic in-scribing of the unknown God in the human heart.

The message of the age that is beginning comes as an enigmatic “power sign,” as a “hieroglyph” (*hieros*: sacred) whose geometry we sense before we understand it.

It is hard to speak in this “tongue” with someone whose mind will not (or cannot) listen. What is the obstacle? A certain “state of the matter” that resists the passing of the light.

From my own experience I have come to realize that the “ancient forms” of Revelation, brought to life devotionally by the millions of worshippers who trod the religious paths of history, set dogmatically by the enlightened thinking of influential philosophical and theological schools, operate in the collective unconscious as powerful archetypes that set the direction of the spiritual, social and even scientific development of a whole people, culture, tradition, race. It is very hard to escape the gaze of the ancient gods, and even harder to escape the magnetic field that those celestial “bodies” leave, as “residual energy,” in the collective soul of humanity. We continue to see the light of dead stars. We continue to be caught in the gravity field of ancient revelations centuries and millennia after the original light has disappeared: we continue to live off copies and reproductions when the original has been lost!

The New Revelation did not come in the form that we had imagined.

At the start of the century, in the hermetic circle of the Theosophical Society, there was talk of the imminent coming of the Bodhisattva Maitreya, the Instructor of the World, and that the chosen body was that of Krishnamurti, who was educated for several years to fulfil this mission. But in 1929 he dissolved Order of the Star of which he was head, and he set out his new position: “I do not want to belong to any spiritual order.”

Years later, a disciple asked him: “Does the word ‘Maitreya’ mean anything to you?” “No,” Krishnamurti replied, as he says in his biography.

But the messianic expectation had not finished. In mid-1982 a spectacular announcement on the imminent re-appearance of Christ appeared with great headlines in the world’s leading newspapers and in numerous languages: “All humanity will know Maitreya, the Master of the World, the Christ, the Bodhisattva, the Messiah, the Imam Mahdi, the fifth Buddha.” According to the promoters of this new coming, in the spring of 1982 Maitreya “would have the opportunity to address the whole world through the

global radio and television network.” Some announcements specified the date and claimed that the “Instructor of the World will take that network—as a pirate intervention—during the opening ceremony of the World Cup in Barcelona.” None of this occurred. What happened? Was it a false prophecy? Or was the message real but misinterpreted, misread?

It is not easy to look straight at the sun, but when we see its image reflected in the waters, interpretations abound. Of the light that enters we only see the visible universe: the “shadows” in Plato’s cave, the DNA helix that “expresses itself” in molecular genetics, the galaxies that speed away in the “expanding” cosmos. In short, we only know “half the formula” (Marshall McLuhan puts it differently: “We are only aware of the old environment.”) But what happens with the Revelation?

In our time the message of the Revelation turns on itself and illuminates by hiding: RevelationRe-veiled.

Pro-phetic radiation changes the face of the world and speaks with a thundering voice, but many have ears and do not hear. But there is a face that becomes increasingly evident to us every day: we may be able to close our ears to the deep voices of the soul, but we cannot avoid its vibratory impact on the matter.

Once again, in the age that is beginning, we are facing an origin event, but the initial light is reflected as a “reverse pattern” in the waters of the mind. I will try to clarify. The light that illuminates Einstein’s intelligence in his mystical ecstasy “translates,” through his inter-medium, into the theory of relativity, but we must not confuse the essence of the initial spark with the mathematical formulation. Maitreya may have already come, in his Being (and he continues *being*), but he has not come in the figure of the expected Maitreya. We could almost say that the collective mind of humanity “defends itself” from the message of the Revelation, does not want to receive it: before the shining of the light that enters, humans cover their faces with the veil of the ancient myths (to continue dreaming, to continue remembering what was, to continue living in the safe framework of the old paradigms: while Moses goes up that sacred mount in search of a new law, the people worship the golden calf).

The rising light may strike our eyes and we may not see it, because the theoretical framework of interpretation of the world veils the light, reduces it and wants to explain it

and calculate it based on what is known; our sensibility, adapted to the geometry of the fourth realm, only wants for the show to go on, to continue to see the same stars in the firmament even though we are told that they died a long time ago.

But there is an even deeper reality that disturbs our sleep: the unbearable presence of Evil.

I read in the newspapers of June 1995: “The United Nations on the verge of failure in the Balkans,” “American democracy checked by drug trafficking.” I read on: AIDS, drugs, new nuclear tests, unemployment, social unrest. What *is* going on? The light that enters reveals the power of the Shadow! But is the “Shadow” different from the light of Revelation, or is it the same RevelationRe-veiled?

Quantum physics helps us to understand these things a little better. Light behaves as a *particlewave*. Perhaps anti-gravity exists (“cosmic repulsion”); cosmologists don’t deny it, but to present it in their great unification theories they have no choice but to introduce a hypothetical cosmic medium with *negative* tension. Modern sociologists (Jean Baudrillard) are also beginning to discover the “inverse energy” that feeds our current consumer society (which makes *mass*). And many people (not only physicists and sociologists) are realizing that Evil, the concealment of the light (the Shadow), discord (*a-dixia*), terrorism, corruption, all these dark forces bear witness, in their way (as counter-essence), to the light bursting in (invisible light, of course).

Perhaps Maitreya has already come, and it is his own pro-phetic radiation resonating in our gaze that allows us to “see” things we couldn’t see before and means that many things we could see (or believed we could see) are suddenly concealed and disappear from the world stage. The Revelation has come, but it has not come in the form we imagined!

One last question: What has it come for?

To close a door?

Or to open a path?

Perhaps this way of asking still corresponds to the old logic of time.

When the coming Revelation
has come,
the time of the end co-incides
with the word of the beginning.

3. Initial Opening

The sign of our time is enigmatic: we are living in a future that we cannot recognize. When I speak of Revelation I am referring to a happening that announces itself as a prior word: an Opening that *initiates* the path of knowledge, love, life.

But what *is* “the initial thing”? It is the pre-question of all questions.

In our everyday language we speak time and again of “initial opening,” but when we ask what *is* the “beginning” we have no easy answer.

Is the beginning the start of something? The *fiat lux* (“let there be light”) of the biblical Genesis? The Big Bang, an initial event in cosmological theories? The “initial conditions” in physical chemical processes (such as when it is said that maximum entropy is the forgetting of initial conditions)? Or the “forgetting of the self” in metaphysics, when it is said that our culture is characterized by the loss of something that was there at the origin and of which we have lost the memory (Martin Heidegger)? And if we move to the domain of human life, what do we call “the initial thing”? The “first cry” of the newborn? The initial baptism? Or the “initial word of humanity” in the presence of God?

I return to the question: Is the start the “Initiation,” the “Revelation,” the “Origin”? We need to specify the terms.

In Spanish we tend to use indiscriminately the words “inicio” and “comienzo” (start/beginning) to refer to the beginning, origin and root of a thing. In German the difference is clearer, *Anfang* (inception) and *Beginn* (beginning). The difference is metaphysical as well as linguistic. The inception is not in the order of time, while the beginning belongs to time. Modern science does not make such a distinction: the thinking of physicists, biologists and cosmologists has been trapped in “time’s arrow,” and this reductionist vision of temporality cuts them off from the transcendent instant of the inception. However, in the mathematical models that attempt to represent the structure of the cosmologists’ universe, they can’t help but include a symbol that escapes any measure of time. I refer to “singularity”: everything can be calculated and measured except what happens “there” (which is not a place either) where all the laws of physics collapse.

And today, in our reading of the new human phenomenon, aside from the reflection on the different visions of the world, aside from the limits of our technological

rationality, we also sense a “singularity,” where at the same time that social laws and the mathematics of history collapse, the birth of a new order of life is announced.

Millions of human beings sense a transition from chaos to order, but when they bring this initial event to language they have to admit that they cannot say a thing.

It is because “the initial thing” cannot be defined: it simply *reveals itself*! What we call “Initial Opening” cannot be determined by known parameters or previous situations. We cannot say that it is produced “by,” or that the opening has occurred in one place or another, in one institution or another, in one event or another. Perhaps we could approach this event by saying that it is a “phase transition.” But what is a phase transition?

It is a sudden change of state: at a given temperature, water turns to ice. In physical chemistry we talk about symmetry breaking; in genetic epistemology there is transition from a state of less complexity to another of great complexity; in the march of the soul we speak of conversion. In all these changes the conditions of state A and the new laws of state B can be determined, but no one knows what happens “in the middle.” And when we speak of initial Opening we mean some of “what happens in the middle:” without being able to say it.

Today we sense something of a transition that we cannot explain. Transition to what? To a universal supermarket? To a classless society? Or a civilization away from earth, on space platforms? In our technological age, in this time of penury, in this period of “gods who have fled, who have had their time” (Friedrich Hölderlin), the Initial Opening is revealed as *a shock that seals our future fate*: in other words, as a lightning bolt that splits the waters of life. That is why I speak of “pro-phetic radiation” and not of “prophets.” But is the Revelation, as Herald of the sacred, not manifested in the world in diverse signs that change the course of history? I would say so, but what we call the “Initial thing,” the “prior word,” does not speak to us through facts but through the “soul of the facts.”

And we ask again: what *is* the “prior word”? Perhaps we should ask the poets before the philosophers. Borges tells us in “The Aleph”: “I went down in secret, I rolled down the forbidden staircase, I fell, when I opened my eyes I saw the Aleph.” And when he wants to explain what he saw he admits: “As incredible as it may seem, I believe that

there is (or was) another Aleph, I believe that the Aleph of Garay Street was a false Aleph.”

The prior word, the soul of the facts, is concealed from our gaze time and again.

What was André Breton searching for? As Octavio Paz says in *Alternating Current*:

The whole quest was the reconquest of a lost kingdom: the word of the beginning, the man before men and the civilizations. Surrealism was its knights’ order and its whole action was a *search for the Grail*.

And did the fathers of modern science also see the “Aleph,” did they have any contact with the “prior word”?

Einstein and Planck, as “messengers” of the new science, did not add anything to what already existed in the physical world, but they were able to see something that was always there and which we did not however see.

What is that something?

The Initial thing is not a “what,” it is a pre-state: we return to the idea of the prior-word. If I had to say something about this *word* that is *not* determined by facts but resonates in the soul of the facts, I would say that:

Inception is that force
that *sustains*
the meaning of the Work
from beginning to end.

And if this way of approaching the primitive breath that “sustains the meaning” proves too metaphysical and were more befitting the word of God than the word of man, I dare say that there is also a force of inception that marks the works of humanity from beginning to end:

It is the *word of honour*,
The Verbum in the mouth of man,
energy of the Heart that becomes life:
a sacred code that is uttered
just once.

How can one trans-cribe, not in mathematical formulas, poetic metaphors, social philosophies, religious doctrines, but in “life functions,” this secret code that continues to re-sonate in deep levels of matter?

It is not a question of philosophy of language but, as Heidegger says, of “learning to look in the place where we no longer speak but Speech speaks.” On reaching this dwelling the forms of poetry, science and metaphysics fall, and there only remains for us to await to be given the “Initial note” of the coming Word: it is the place of the Temple, where waiting means guarding the essence of the sacred.

When a whole world of meanings falls apart,
when the drama of history leads to the
tragedy of humanity,
when (as Leopoldo Marechal saw it poetically)
Tiresias, the spiritual guide, the priest,
the prophetic leader, has been displaced by Croesus,
as a symbol of absolute material power,
the wealth and money, the custodians of the sacred fire
withdraw to the heart of the Temple.

And we return to the Heart of the people, to
intone “with them” the first chord of a new
cosmic symphony: Semantic Overture.

4. Semantic Overture

Questions at the present historic crossroads: Does the Revelation have a language of its own that we can hear and speak? Can the language of the biblical prophets also be ours? Were the fathers of modern physics also prophets, but speaking a language we no longer understand?

“Cybernetics” and “prophecy” are two key words that make up the integrated *prophetic-technological* circuit of the age that is beginning. Electronic technology “packages” the culture of the mechanical age (by feedback), laying the way for a photoprophetic flash: a light that heralds scientific revolutions and prepares social transformations.

Who are the prophets of the new time? They are like particles in a field of waves: when we get closer to them to separate them, they vanish. But are they not living people, advance messengers in the fields of knowledge, love and life? Yes, they are, but the key for the future is not the prophets but prophetic radiation: not the gift of a few but the possibility of everybody.

And once again I wonder: What is prophetic radiation? I would say that it is a word of fire: it announces and denounces, disintegrates and illuminates; initial resonance. It prefigures the direction of time and reveals the meaning of history. But this symbolic code needs to be translated into the language of the age and transmitted: it is the *gen-ethical* role of the “messengers,” whether we call them bards, troubadours, *Minnesänger*, heralding poets, “prophets of the Renaissance” (as Édouard Schuré calls them), prophets of the desert or prophets of modern science.

The “prophetic resonance” of the new age is a background radiation that destabilizes the old system. It not only transfers rational thought to a new prophetic-scientific dimension, but con-figures a fabric of social, economic and political relationships around a new Gen-ethical code. Without realizing it, the code of meaning has varied, the model of human relationships is not the same. Even family ties have been broken: “This is a generation of parentless children,” says leading American anthropologist Margaret Mead.

A period of dis-encounters: suddenly the most tender affections, the closest companionship, the most deeply sworn loyalties, are broken.

Furthermore, not only can birds come to not tell their own offspring from others, but the tissues of my own body can treat what is mine as strange: autoimmune diseases.

But it is also a period of
providential encounters.

A new vibratory language joins those who are separate and separates those who are joined.

It is not easy to understand what this language of “prophetic-scientific resonance” is trying to tell us.

For us, the heirs of the Greek *logos* and of Western civilization, to get closer to that language that the spiritual tradition of humanity has preserved under hermetic symbols; and furthermore, to attempt to hear not the message that was said and represented, but the original word of a living Revelation that we sense but which we do not quite recognize, we have to realize that the Revelation “is not” an event but a “proto-event.” And this is not a play on words, but rather I try to hear what is revealed *between* the events, *between* the facts, *between* the words.

I had heard tell of all these things, I had also heard people say that there are many who have ears but do not hear, but now I began to hear for myself the inaudible sound of the message. Beyond the facts, the soul of the facts spoke to me.

For facts, data and information are enough, the internet is enough. But what *is* the “soul of the facts”? The great poets knew. Hölderlin wrote:

It's by this that I know it, the soul of nature,
by this still fire, by this lingering in its mighty haste.

I would say that the “soul of the facts” is a cosmic language loaded with meaning: it founds the facts from the Self. I say this from a philosophical viewpoint, but I do not want to reduce the idea-feeling that speaks from the heart to a metaphysics of fundamental principles, because that metaphysics, despite its inestimable value as a methodological

tool of the unveiling of the self, is nonetheless another “veil” that conceals behind formal language the true Drama of the Revelation.

A drama that can also be tragedy!

Why Drama?

Because preparing to receive the Revelation implies “being exposed” (without veils, concealment or alibis) to a play of unknown forces on the stage of time: it is the “place” of the Revelation, the “siege perilous,” “my” place. And I say Drama that may be tragedy, because here too “my” fate is at stake!

A sacred instant! We are not always prepared to be “exposed.” Often the simulation substitutes the truth. The everyday flow of information feeds off its opposite energy: the constant hiding of the self, reiterated concealment of the real, continuous interpretation of the facts. The knowledge of the facts, including scientific knowledge and philosophical reflection, conceals from us time and again the silent message of the “soul of the facts.” But when the instant of the Revelation comes, “suddenly” the masks fall, the temple veil is torn, the social scenery where the sacred drama was played calls. The facts themselves become blurred and the soul of the facts is revealed, which speaks to us with its own language. The “truth of the Revelation” is not the objective truth of science nor the intuitive truth of philosophy: here there are no longer words, nor interpretations, nor logic of meaning, but simply *interpenetration of states* (energy of re-sonance).

Why do I say “suddenly”? Firstly, because “there is not enough time,” and secondly because “it has struck me.”¹ I too can say like the metaphysical poet: “Apollo struck me.” When I recover from the blow I realize that the Revelation has “touched” me: it has not only *shed light* on me (illuminist reductionism) but also “marked” me. If the Revelation is a real event and not a fantasy, it leaves its “mark,” its “footprint,” its “signature,” its *in-print*: not only on the delicate tissue of the soul but also on the paths of history and the molecules of life.

I will pause here.

¹ A play on words in Spanish between “de golpe” (suddenly) and “golpear” (to strike).

It is not my intention to write a general theory of the language of the Revelation, but simply to lend an ear to heralding signs of new functions of life. Today the time is another, the world has changed and the Revelation bursts into history with a different language. It no longer comes as “a voice calling in the wilderness” nor as an essential Verbum that has to be dressed up with Greek philosophy to be recognized, but rather it *speaks* to us and *touches* us like

a “tornado”

that tears us out by the root.

Although the New Revelation speaks with the Same sacred language of the biblical prophets, the Same metaphysical language of the pre-Socratic philosophers, the Same artistic-symbolic language of the builders of Gothic cathedrals and of the prophets of the Renaissance, “speaks” to us with the same essential language, today it “touches” us with a different *energy*. And to hear what it wants to tell us and realize where it wants to take us, the intermediation of the ancient symbols, rites, metaphors and paradigms is no longer enough. Rather, what is required is to co-respond to the message with life itself. Because today the Drama of the Revelation is no longer played out on the stage of Greek tragedies, religious councils, courts of the Holy Office, Richard Wagner’s dramatic-musical poems, social revolutions, but rather it is lived, suffered, understood (or it is not understood) as an *ad inferus* drama of humanity: to the call of Fate, of the Muses, of Destiny, of the *Deus Absconditus*, the “choir” of humanity responds with a *de profundis* that draws its energy from the very bowels of the Earth.

Let us try to “hear” a little more closely the snake’s hiss. To do so I will make a brief incursion into the terrain of spiritual tradition and the philosophy of history.

There are cycles of light and darkness, expansion and retreat of the currents of life. There is an enlightening mysticism (*Clara visa Deo*) and a mysticism of the dark night of the soul (*Deus Absconditus*). There is a gnosis of enlightenment of the intelligence (Isis unveiled) and an alchemy of transmutation of matter (*Nigredo* in the alchemical process). The art of the Renaissance projects the metaphysical synthesis of the West. In Raphael’s fresco *The School of Athens*, Plato points up, to the world of archetypal ideas, and Aristotle points down, to the world of form, concepts, matter. And today, in the new temple of science, Einstein looks up, to the space-time continuum, and

Max Planck looks down and discovers the quantification of energy (discontinuity of the physical world).

A new synthesis anticipates our arrival. Rationalist civilization has led us to the unilateral development of human functions, the absolutization of the power of intelligence and the desymbolization of the world, a moment of maximum danger. I say “danger” deliberately, because on reaching this extreme of the human path not only can humanity “gain the world and lose its soul” but also it can die in life due to lack of life. At the current crossroads of history, the symmetry breaking of the *logos of the world* has occurred (Carlos Castaneda in *Tales of Power* speaks of “the retraction of the *tonal*”). The light that enters reveals the power of the shadow; we see without knowing and we know without seeing: a paradox of RevelationRe-veiled.

A founding event. Semantic overture. The first chord that begins the opera. We do not have “logical” forms of language to make this semantic Overture “audible.” We cannot give a name to a Revelation that is concealed behind the Shock.

A Power
has been released in the planet
that goes beyond the measure of man,
but which touches man’s heart:
a truly supernatural force,
because it exceeds the measure
of the old nature.

The new Revelation does not come interpreted in philosophical language, but “sung” in an energ-ethical key.

On the horizon of the new sign of the time, the first chords of a Language of analogical rhythm ring out, founding *from the rhythm* the language of the human sciences. To understand life, we no longer start from the idea, from the concept, the *eidos*: we start from the “rhythm,” which leads us to the origin, to the root of life itself. We no longer speak here of a philosophy of values but of gen-ethical choreography.

A semantic overture, a change of rhythm in human matter: the meaning of the Revelation has been in-corporated as “function” in the molecules of life. We touch here

on a question of “cosmic resonance” more befitting musicologists than philosophers. In this “resonance,” rhythm and rite configure a single “symbolic gesture,” a “harmonic organization” between musical form, bioelectrical activity of the human body and the living forces of the universe, as János Maróthy explains in his documented study of experimental musicology, “Rhythm and ritual. From behavioural patterns to musical structures.”

In this place of re-sonance of the Tongue, the advent of the Word can be reverted in a semantic Overture of the Work: force of embodiment.

We are no longer on the earth, other stars light our inner sky, other signs mark our fate.

II. HERALDING SIGNS

The Earth was desolate and empty.

The Temple guards were sleeping.

A cool breeze comes from the Sea.

Why *heralding*?

Because they *herald*! They herald not only what is coming but also what has already come.

It is a question of exploring the path not yet travelled. The pro-phetic sign is enigmatic by nature, it does not reveal the totality of its meaning, only hints, opens a path, marks a direction. It invites us to name with new words what has already come.

And what are some of these words?

- Astonishment
- Sacred Pact
- In-verse Energy
- Circulation of Light

1. Astonishment

A strong desert wind swept over the human world and swept away the old meanings. The earth was left desolate and empty and we were all exposed to the elements.

Nietzsche was too far ahead: “Could it be possible! This old saint in the forest hath not yet heard of it, that God is dead!” It is the astonishment of the prophet-philosopher of modernity. Nobody understood him then. Not much time later another prophet, this one a scientist, was also astonished, but differently: “A splendid light has dawned on me.” He was not understood either (thirty years would pass before the great Arthur Eddington would prove the wise man’s vision experimentally).

The foundational event of a new age: something extraordinary had occurred! With the first shining of the light that enters, the gods flee and the modern myths fall apart.

Until 1945 we could still understand the message of the Revelation in the way of the pre-Socratics (un-concealing of the self), in the way of the mystics (spiritual enlightenment) or in the way of the scientists (intuitive enlightenment), but from the first atomic explosion a whole world of values came apart and the light of the Revelation no longer hid timidly under the veil of romantic poetry but laid waste to the earth like a devouring fire.

And today we wonder: What is left of the international monetary system that started with the Bretton Woods agreement? What is left of the Alliance for Progress, of international Socialism? What is left of the Green Revolution? And the astonishment grows. What is left of the old pact with nature? What is left of the Earth as the dwelling of humanity?

Nonetheless, the old gods and the modern myths are *not* dead, they have only partly been disintegrated by the entering light, they have fled to the collective unconscious and, from there, as a residual power, they continue to have a powerful influence over the human world.

Things are not as they used to be. We have another perspective. And we are astonished again! Some clear things are seen *before* they turn dark, and other dark things remain to turn darker still: two sides of a single movement of Revelation Re-veiled.

We see more and more clearly (although from time to time things get darker) that amid the turbulent waters of life something new has been born: divine gestation of human matter!

How did we not realize before?

Suddenly our eyes were opened: the world is *no longer* what is seemed. What the fathers of modern science saw at the frontier between two worlds we also saw ourselves (although we could not explain it in technical language): the mystery of the light, the intrinsic activity of matter, the degradation of energy, the critical fluctuations of life.

Furthermore, we are beginning to sense something that they did not see: the “other half of the formula,” the reversibility of values, the Gen-ethical power of lost revolutions.

The original Event of a culture or a race is beyond the framework of human understanding, of time and of history. But we are left with the word of the Founders who, like a gen-ethical footprint, mark a whole evolutionary cycle from the beginning to the end: like a background radiation of microwaves in the unfolding of civilization. Otherwise, the lasting influence of the giants of the spirit could not be explained. And after them, what comes? Something else comes, or nothing comes! What came after Albert Schweitzer, the mystic in action who took to the heart of Africa the Western science that cures the body and the music of Bach that elevates the soul? What came after Gandhi, the revolutionary mystic who took to India the doctrine of non-violence, religious tolerance, the economy of labour, humility and sacrifice? And what came after Einstein, Planck, Heisenberg, Pauli? Most of the men and women of today do not ask such questions. They respect the Founders in ideal terms, but in practice all that interests them is that the game should continue; and when the man-machine system announces that the game is over, the message of seduction immediately appears on the screen of the virtual space: “Insert coin to continue.”

Suddenly, the light of the first Revelation (which makes history) is hidden from the human gaze, and what is left is history with a small h, the spectacle without content, the word without message, the altar without fire, technology without humanity: the shadow (*sombra*) is left and the Astonishment (*A-sombro*) comes. Modern humans live in the absence of God. But will we have to listen to Nietzsche—“God is dead”—or to Isaiah—“Truly you are a God who has been hiding”? Today we find ourselves at the

threshold of a new mystery: the revelation of the Dark. The signs of catastrophe conceal heralding signs. The dark becomes light and the light becomes darker than dark. In other words, the Revelation that illuminates is, at the same time, a Revelation that Astonishes (casting a shadow): RevelationRe-veiled.

Language once again becomes
insufficient:
we have penetrated the
dark night of the matter.

There is no longer heaven or earth here. The lights of intelligence have gone out.
A new sacred pact marks the path of humanity.

2. Sacred path

We ask about the cornerstone of the coming civilization.

When everything has ended (due to loss of meaning), when we have been exposed to the elements (due to uprooting, due to the break of the ancient pact with nature), when before carrying on we pause at the edge of the abyss, there, on that critical frontier, we ask the sky: on what foundation will we build the new city of man?

When the political philosophies of liberation end in wars of extermination, when the technological myth leads to universal unemployment, when the financial engineering that sustains economic development leaves us a debt that is impossible to pay... in short, when the human soul can no longer find water to slake its thirst, it asks again and again where it can find a new dwelling to live in and to be.

And in the thickness of the forest an answer becomes clear: it is no longer possible to attempt the reconstruction of the world based on the same value system that triggered the crisis. A new “social contract”? A new Bretton Woods agreement? A new “ecological pact” with the same nature that we have destroyed? A new pact of the United Nations? Or will we make a “pact with technology,” placing all our faith in genetic engineering to create a new nature, new hybrid plants, new transgenic animals, new transplanted hearts?

Where are we going? To the transcendent human, or to the cyberanthrope?

The question “where are we going?” no longer finds an answer. But we can at least ask “where are we?” And the answer soon comes: we are in the wilderness. The philosophies of existence were received, especially by the young, as a message of liberation: a new “exit from Egypt”? But faced with the first failings of the soul in the path of the desert they could only respond with “*esistenzial*” interpretations: anguish, nothing, nihilism, the loss of the image of the world. Only a few started to sense that the “penuries of the desert” appeared as heralding signs of a “new alliance.”

New molecular biology uses the term “new alliance” without much linguistic accuracy (coupling, linkage, religion) to characterize a type of co-evolutionary coupling that occurs in physical chemical and biological processes when systems reach a critical point of instability far from thermodynamic balance: symmetry breaking, linkage between cosmic and biological processes. Scientists observe in the laboratory that

“something new” appears in those critical points, but the interpretation of the phenomenon in terms of a logic of time (self-organization) hides the “implicit pact” that comes into play at the “frontiers of catastrophe” of life. Catastrophe theory and its mathematical logic are not enough to explain the mystery of transformation and sublimation of life, but scientific research allows us today to understand that *without symmetry breaking there is no evolution* and that *at certain critical points of catastrophe of a system, possibilities for a new alliance are heralded*.

And what happens on a human scale in anthropological evolution? What happens in the great transformations of history, in the successive “catastrophes” of the planet, in the cosmic drama of creation and annihilation of worlds? We are left with only the word of the Sacred Books, the residual traces of the changes of polarity of the Earth’s magnetic field, the residual energy wave of the first explosion of the universe.

To understand what is happening in our time, in this age of critical fluctuations of all values, in this new state of the human matter on the world stage, to understand all those things that are beyond mathematical calculation, the philosophy of history, the ontology of language, we need to conjugate catastrophe theory (which comes from modern science) with the idea of Sacred Pact (which has been passed down to us by the spiritual tradition of humanity) in a single language.

“My spirit shall not always strive with man” (Genesis 6:3). And the Ark came. And the Flood came. And the sign of a new “pact with the earth” came. It is another “language,” the Same language that is hidden behind the veil of catastrophe theory, quantum logic, dissipative structures (Prigogine), black hole radiation; it is the Same language that we begin to *hear* today (when we enter the desert) as soon as we manage to free our thinking from the “logic domain” and the “technology domain.” In all these “forms” of language we intuit the presence of the same “fire,” a fire that disintegrates and illuminates, that destroys and creates. And we begin to sense that the key for the future of humanity is not a new theory of language (a linguistics) but a new alliance with the genesic potential of the tree of life. Just as in evolutionary genetics, in the critical points that mark the great biological transformations, the key is not a new theory of evolution but a new molecule.

The key note of this “new alliance” remains *in-audible* today amid the noise of information that stirs the waters of the collective mind. We do know the sacred pact set in stone on the summit of the mount: the “tablets written by the finger of God” (Exodus 31:18), but the founding chord that joins the Muses’ song and the genetic code in the same rhythm escapes us (due to spiritual deafness).

From the sacred signature of the stone we pass to the cosmic resonance of the molecule: analogical molecule.

Analogical molecule!

Can we hear what this tongue wants to tell us?

We have been left without shelter.

The gale has died down.

We only hear the murmur
of the fire in the hearth.

We had gone too far; we hadn’t heard the Temple bell for a long time. Human will became omnipotent, it reached the extreme of knowledge, technology, power. But philosophy, science and religion could not “guard” the essence of what is sacred. Had man taken possession of the tree of life and did he feel just like the gods? Moustapha Safouan, a disciple of Jacques Lacan and author of *The Word and Death*, interviewed by Hugo Beccacece for *La Nación*, says: “Men today are like divinities,” and concludes: “The lack of ethics in these times, the immorality, corruption at the highest levels of power, have their roots in a metaphysical question: the assault on the dwelling of the gods.”

Today (as yesterday, as always) the Sacred Pact corrects the deviation (the excess) of humans, angels and demons: a powerful current of in-verse energy leads us, once again, to the summit of the mount.

3. In-verse energy

I try to make audible the energ-ethical code of the in-audible message.

When I speak of Sacred Pact, Gen-ethical Code, Re-sonance by similarity, I do not refer to a static trace of god in human matter (like the astronaut's footprint on the surface of the Moon) nor do I refer to a prophetic word lost in the sands of time. I want to decipher the code of energy-meaning that marks the molecules of my own life.

Much has been said in the ancient traditions, generally under the veil of symbol and metaphor, about a current of fundamental energy that creates and destroys the stars in the sky and opens and closes the paths of history: "burning bush," "two-headed serpent," "kundalini," "the prophet's word of fire," "magical sword of the mythical hero," "sacred fire of the hearth." But in our time, after 1945, that Same sacred energy is no longer imprisoned in the rock of the Caucasus but has been liberated by human ingenuity: from here a new "pact of the desert" has been sealed (a pact that we have not yet taken awareness of as a "pact.") That the atomic explosion was interpreted as a technological victory (rationalist reductionism) does not mean that the same sacred power that creates and destroys worlds does not hide behind the veil of physical energy. A little later in the investigation, when we were able to penetrate the subatomic world and particle collisions, we discovered the release of a type of energy that had escaped from our hands: "binding energy," "resonances with very short lifetimes." All this happened in the New Mexico desert, in Hiroshima or in the particle accelerators: it happened on the path of science and technology. But, at the same time, another path of research opened up within and we began to hear the hiss of the Serpent of Fire that circulates along invisible circuits of the tree of life: "spiritual re-sonance," inverse energy.

We were entering a completely new sphere of science and investigation.

It is a question of discovering, in the laboratory of the physicist, the biochemist, the biologist, and in the very heart of humanity, certain "critical points" of interaction of forces that can lead to new states of the matter and new dimensions of life. We spoke of "resonances." But what *is* a "resonance"? A particle? A wave? An intermediate state? Is it energy? Is it matter? Physicists prefer to say that it is something that "occurs." Or is it something that is revealed? It is curious; when one approaches those critical points of phase transition, one comes to realize that the language becomes unified: the physicist,

the metaphysician, the biochemist, use the same word, “occurrence,” for what the mystic calls “revelation.” Furthermore, we also realize that what we had until now called “binding,” with a too romantic, too mystical or too mechanical meaning (bonding forces) leads to an energ-ethical “note” that we had overlooked. Under this new perspective the very concept of “force” falls apart to be replaced by more abstract theories that are formulated as “exchange of values-energy.”

On the human scale in which our lives unfold today, at the level of functions, offices and tools that con-figure the symbolic weft of social *Gen-ethics*, in astronauts’ work on space platforms, in the silent investigation of scientists-mystics of the new solar age, all the theory of communication as we have constructed it until now falls under its own weight (crisis of lack of communication in the modern world) opening the path to a new language of cosmic re-sonance: rhythm of reversibility of values as a function of in-verse energy.

To start out on the path of the new history it is not only a question of recovering the essence of language by forgetting the self (metaphysical task), releasing atomic energy or controlling the energy of fusion (technical task), but also of taking on a much more delicate task: to release human energy so as not to be caught in the nets of time.

Many theories have been formed on “expansion of conscience,” “social development,” “spiritual liberation.” Through affirmation of values, through will to power, we have penetrated the world of matter; now we need to learn to handle in-verse energy, to find the path that is the “exit.” And the “exit” is not evasion, nirvana, ecstasy; it is recovering the “other half” of the formula, the power of creation.

Many will wonder: Power of creation for what? To create the superman or to manufacture the cyberanthrope? To dominate the earth, or to install atomic reactors and rubbish dumps on other planets? No, simply to have life (because our soul is dying from lack of life). But have science and technology not given us more well-being, more vaccines, more consumer goods, more knowledge? Yes, but they have not given us more life. The paradox of our civilization is that we live better but with “degraded energy.” The physical chemists use this same term to indicate an increase in entropy, maximum disorder, loss of free energy. Yes, we can live with degraded energy, but the social price is very high: we have to compensate for the qualitative drop with more drugs, more

psycho-pharmaceuticals, more hospitals, more prisons, more unemployment, more repression.

Free energy! On today's human scale we no longer quite know what it is. All I can say is it is something more than sexual freedom, social freedom, political freedom, freedom of information, and something more than philosophy of liberation.

One last question. If, as we have said, a new pact of the desert has already been sealed, if the symmetry of the matter has already been broken, if the house we inhabit has been left without support, why can we still not recognize the Code of the new Revelation? Because that Code vibrates like energ-ethical language!

We still do not know the geometry of light. We only understand, in part, the message of the light that illuminates, but we do not yet have news of a light that astonishes (as it casts a shadow).

Some "dark" (not to say macabre, sinister, terrifying) phenomena that configure a large part of the social pathology of our time can help us, if we open our eyes wide, to dis-cover the inverse energy of the light. When the forces of life cannot exit upwards they *flow back* "down" and "lower than low": when this happens *we see* that there are crimes that are no longer crimes but "rites," "ceremonies," "pacts" with underground forces (many of these "crimes" cannot be solved, because there are no criminals here but "powers of the shadow"); and there is still a "reflux," as dangerous or more dangerous than the previous one (because it presents as legitimized by biotechnology), which is the "secret pact" with the animal, or the cross "backwards" of an evolutionary barrier; the *xenotransplants* (production of animals with human genes) that are justified "morally" and "technically" due to the lack (on the market) of organs for transplants.

Reflux of the current of life "downwards" and "backwards"! What are we looking for? Ultimately what we are desperately looking for is a "degraded energy" to sustain at any cost a matter that is collapsing within. But that has a limit:

There is a limit on the "corruption" of life!

We are approaching a dangerous frontier, one where philosophical, ethical, theological discourse ends. The in-verse energy current has brought us "closer than close."

Also astrophysical research discovers states of “high density of matter,” where the so-called “atomic particles” are closer than close. The alchemical philosophy of Medieval times would have recognized there the substance of evil, and modern spiritualism would speak to extreme materialism. But neither of these languages clarifies the mystery of the “dark force” of our heart. On coming up against the barrier of the shadow we understand nothing, but we sense that:

There are dark areas of our
own bodies
where light is “trapped”
by matter.

And the question comes: what is the science that can give us the key to open that trap and set free the path of the circulation of light?

4. Circulation of light

In the dark night footsteps of mysterious enlightenment are heard.

RevelationRe-veiled is a Language of visible and invisible signs, a double-helix Code. In molecular genetics, DNA transcribes just one of the helixes. The same thing happens in everyday language. Since the Greeks we have seen only one face of the Revelation: dis-closure (*aletheia*), illumination, objective world, philosophy of the self. But the rhythm, the in-pulse, the breathing of the fundamental Language, is the reversible essence of life itself: what it has already ceased to be, what is going to come has already come, the dark that had become light becomes darker than dark once again.

The sign of our time leads us, by in-verse and complementary phase of the light, to know the dark side of life, the luminous potential of the shadow: Stephen Hawking discovers black hole radiation, Jean Baudrillard turns his gaze towards the “transparency of evil.” As a reversible moment of the great expansion of intelligence we are experiencing in our own flesh the abysmal drama of the soul: here we win by losing.

Symmetry breaking downwards, towards the “dark night of matter.” Dante sings this reversion of light in poetic verses:

Dark and deep,
And thick with clouds o’erspread, mine eye in vain
Explor’d its bottom, nor could aught discern. (Dante, *Inferno*, IV, 12)

The *I Ching* represents “the abysmal” as the “water that falls from above and is the origin of all life on earth.” Applied to humanity, it is the soul locked in the body, the light contained within the darkness.

In our technological age, how can we discover the meaning of this double “code” of light? How can we combatibilize this existential abyss, this night of matter, this shadowy darkness of the soul, this philosophy of the non-self with the marvellous sky of suns that turn on and off? It is a question of the experience in a dimension that we had only previously known in cosmogonic myths and heroic legends, but which in our time is part of the spiritual initiation of humanity. Somehow science had got ahead, in revealing the two sides of the physical world, and technology put the laser in our hands, a ray that disintegrates and illuminates, a technological symbol of the light that cures and kills.

The old mind, the rationality of the fragmented human, had separated these two kingdoms of light and darkness. Then it attempted to join them by dialectic synthesis, unsuccessfully. The new mind re-united them through reversibility of values, through philosophy of the self and of the non-self. On discovering in ourselves the In-verse movement in the circulation of the light we began to release a potential of energy captive until now in human functions at a low level of consciousness: this energy released by the prot-agonists of the future is the key to set in motion the sociogen-ethical machinery of the coming world.

It is a “key” that we have lost, something very simple but of inestimable value: a principle of the “circulation of the light.” But does light not circulate? What seems so obvious from a superficial reading of the physical world becomes questionable in terms of the laws of life; it would be like asking whether the goods of life really “circulate” in the market economy. Information circulates, but does light “circulate”?

“Circulation of light”! A deep issue. Here we come up against a major insufficiency in the language to name “another language.” The master Lu Tzu, in *The Secret of the Golden Flower*, says: “Light rotates by its own law if its spontaneous movement is not interrupted.” The *I Ching* speaks of the “movement of return of the light when the darkness has passed.” Stephen Hawking discovers that the light that disappears in a black hole can, somehow, come out by “tunnel effect.” In all these references, are we talking about the same light?

This question of the “circulation of light,” exhuming the old context of philosophical and mythical-religious speculations, returns to the consideration of the human sciences as a “key circuit” of social Gen-ethics. In this circuit of “trans-mission,” the truth of knowledge is transcribed in life goods. And if we speak of “*gen-ethics*” and not simply of “ethics” it is because we have crossed the metaphysical barrier that conditions habitual thought and we have penetrated the underlying dynamics of the matter that sustains the essential unity of knowledge and life: “*gen-ethical* configuration.” In other words, it is a question of sustaining the flame with my own matter.

Here we touch on the mystery of
human radiation:
“body of light.”

It is another physiology, a mystical-alchemy of
reversibility of values:
the only force that can break the reductionist
model of consumer society.

When I prepare to cross the barrier of the shadow and I dare to leap into the void
in search of total freedom, I come to experience the mystery of expansion of
consciousness-and-radiation of energy: atomic power of the heart. I will try to explain
myself.

Scientific thought (with Einstein, Planck, Heisenberg) had taken a great leap with
the theory of the “great unification of forces.” Philosophical thought, with another great
leap (with Heidegger) had managed to cross the barrier of old logic and lay the bridge
between metaphysics and technology, and biological research (with Prigogine)
discovered the qualitative leap of matter around the irreversibility of time. All this was
the work of giants, an extraordinary step in the exploration of the branches of the tree of
knowledge. But it was necessary to make contact with the roots of the tree of life. In the
theories of the “great unification” a key piece was missing: the human heart. Or rather,
the heart had not yet been discovered. The mystical leap was missing that, by reversibility
of values, releases the human energy that gives meaning to the work.

III. MEANING OF THE WORK

*We were walking through the forest.
We had lost the trace.
We stopped talking
and asked ourselves questions in silence:
Where are we going?
Which way is the wind blowing?
What is the meaning of history?*

It is a pity that workers' unions only fight for wages and not for the work.

But what *is* the Work? It is cosmic symphony, circulation of light, creation and destruction of worlds. Feeling of participation in the sacred order of life.

Language proves poor when it attempts to represent what is not representable. What we can say is that the idea of Work is something fundamental that we have lost.

First it was Paradise Lost. Then, for centuries, under the major religions, we did not hesitate to lose the world to save the soul. Today, along the path of science and technology, we have conquered the world and lost the soul. And when we start to lose work and lose life, we ask ourselves, once again: What *is* the Work?

The Work is something more than the social contract, something more than universal fraternity, something more than the Society of Nations, something more than the common market. It is also something more than human labour, because it is the Work that gives meaning to labour. The ancient myths assigned a place in the universe to humanity, but we have lost that place and we no longer remember the words of the gods.

Is there a new God for whom
it is worth surrendering life?

What are we going to fight for?

- For gross domestic product?
- For foreign debt?
- For interest rates?
- For soulless institutions?

We have come too far! The sacred traces that marked out the paths of history have been wiped away. We have forgotten the transcendent meaning of life functions. And when we pause in our fast race to listen to the murmur of the stars, we cannot find words to say out loud what they tell us in silence.

But when we decide to enter the great current that moves the worlds, the Work reveals to us its meaning through enigmatic signs:

- Symmetry breaking
- Reversibility of values
- Social gen-ethics
- *Homo solaris*

1. Symmetry Breaking

The mould has been broken.

We have penetrated a new space, but we don't yet know how to navigate in it. What signs mark the path for the traveller?

It is easier to uncover traces of fossils in ancient cemeteries. On many rocks we can see the direction that was impressed on them by the earth's magnetic field in the era when they were formed (paleomagnetism). But today the question is a different one: where does destiny's arrow point in the matter of humanity?

Heidegger said in *The Science of Logic*: "Every great work of a people is carried forward by a strong fundamental state of mind." One need only recall the drive that led the Greek soul to penetrate the heart of Asia with Alexander's troops, the dream of Europe crossing the stormy seas in Viking ships, and Colon's caravels setting foot on the land of the New World, or the ideal of universal freedom of the French Revolution projecting itself as a liberating deed to the most faraway peoples of the earth. Evidently, these and other epic feats were carried out by a "strong fundamental state of mind" embodied in political and social revolutions.

But today, in the age of the scientific-technological revolution, the age of market globalization, the internet age, can we sense a "fundamental state of mind" (on a global scale) that will let us glimpse a new course in the evolutionary order of life, that is, not already aimed at a given work or undertaking of peoples, nations, institutions, but at what we might call the "great work of humanity"? In other words, if we lend an ear to the deep currents of social magma, will we hear the murmur of a genesic drive that drags us (as humanity) towards another fate for which it is worth risking our lives?

As I ask myself these questions and sensitize my heart to the inaudible sound of the light circulating within, I come to realize that the "heralding signs of the new destiny" do not come as traditional symbols, voices of the soul, archetypes of the collective unconscious. They come as re-sonance of new states of the matter. Because the symmetry of the world has been broken. And the mould of ancient language has been broken.

The geometry of the matter marks the limit of the philosophy of language.

At the start of the twentieth century, José Ortega y Gasset in *The Modern Theme* anticipated the coming time and described the future as “Light ripples of pure thought, caused by the first few puffs of wind on the calm surface of the pool.” In the following decade—as I said—Heidegger recognized the drive that moves the great works of the peoples as “fundamental state of mind.” As late as 1968 these “heralding signs,” whether as “the first puffs of thought” or as “fundamental state of mind,” had some validity. But from then on, with the collapse of the youth revolutions, the predominance of technological civilization and the flood of information, the voices without message multiplied and the lights of the heart went out. Today there is no longer a place for “pure thought” nor can any “fundamental state of mind” be seen that, as heralding signs, mark for us the course to an adventure of the spirit. All that current society “that makes mass” (Jean Baudrillard) wants is for the show to go on: insert coin to continue.

Has the “Great Work” disappeared as the essential function of life? No, but we have lost sight of it.

We can no longer recover this “meaning of the Work” with a new scientific, philosophical, religious “cosmovision,” but we are recovering it (with great difficulty) with a “collective sacrifice.” Because not only does the light of intelligence unify the vision of the world—mathematical equations of the “great unification”—but also the Sacrifice, from the abysses of matter, generates an “in-visible communication” between all those whose names are not registered in the archives of history. And from the sacrifice we recover again the meaning of participation in the Great Work: with those who are, those who were and those to come.

The breaking of symmetry of the matter has left our house without support. What *is* has already ceased to be (remember *Dead Poets Society*) and what was will be again (“return of the spirit messengers.”) And in this contrast of lights and shadows at the frontier of time we begin the great work of “rebuilding the temple” with a new tool: reversibility of values.

2. Reversibility of values

What is the symbolic key of the coming civilization? Irreversibility of time or reversibility of values?

We are no longer living in the same world. Castaneda says it differently: “The assemblage point of consciousness has shifted.” Which is like saying “The waters have divided.” This symmetry breaking, this change of direction of the arrow of meaning (between those who go and those who return), is the root of the existential dis-concert of the post-atomic human. It is not a question of another philosophy but of “another rhythm,” another *Gen-ethical* code, another matter.

A new organic instrument to explore other paths of the universe and life.

Reversibility of values! An incipient, newborn function. It is not a concept. It is the “pulse,” the “beat,” the “rhythm” of a forgotten language: Dante finds Adam in Paradise and he says to him:

The language I did use

Was worn away... (Dante Alighieri, *Paradise*, XXVI, 124)

The greatest mistake we could make would be to hurry to construct a theory before preparing to “listen” to what that mother tongue wants to tell us.

The dialectic of opposites has silenced the Muses’ conditioning. The new language of reversibility of values returns “sound” (music) to the flow of ideas: Human re-sonance to the fundamental Chord of Language. Perhaps, as Heidegger would say, we have come too soon to speak of these things.

This way of “not-saying-by-saying” does not lead us today to a new Theogony (in the manner of Hesiod), to a new poetry-mysticism (in the manner of the romantic troubadours) or to a new hermeneutic metaphysics (in the manner of Heidegger), but it *brings* us to hear a “physiology” of resonance. In other words, we begin to “hear” the first chords of the forgotten Mother Tongue, but now resonating on the symbolic keyboard of our own molecular biology: it is a call to participate in the new creation of the world.

Reversibility of values, as a language of re-resonance of the new age, means something more than the beginning of a new history: it is “another beginning.”

I remember Joshua and the taking of Jericho: “Now the gates of Jericho were securely barred because of the Israelites. No one went out and no one came in” (Joshua 6:1). The city of earthly humans also has its doors securely barred and locked, but the “seven blasting trumpets” have already taken down its walls: a “fracture of worlds” has occurred. There is no place here for a theory of language, because catastrophe comes before theory. Louis Pasteur’s microbial theory cannot prevent the collapse of the immune system from AIDS, because AIDS speaks a different language. Romantic poetry in dialogue with Nature cannot prevent the destruction of nature by technology, because technology is a power that humans do not have. The expansion of the psychedelic consciousness of the young people of the 1960s could not prevent the destruction of those same young people by drugs, because drugs speak a chemical language that the Greek *logos* does not understand. What had happened in so few years? Something very simple: we had entered a phase of cosmic resonance.

But cosmic resonance
does not sing in the key of G:
it is the sun itself!²

Perhaps, to approach this language of resonance that from time to time changes the phases of the world in which we live and exist, we should lend an ear to the “theory of meaning” of the new physics.

We begin to “hear” the meaning as a sign of power, as an imponderable ingredient that makes the direction of time and changes the organization of matter. Let us see if it is possible to clarify a little more what we hear.

Experimental physics teaches us that at very low temperatures some substances behave as *superfluids*, and others at very high temperatures turn into *plasma*. But what happens in the human world when the social magma reaches critical “pressures” and “temperatures”? We sense, without being able to prove it, that human life is experiencing

² In Spanish, the key of “G” and the “sun” are the same word, “sol.”

today a phase transition: a symmetry breaking due to “sacrifice of matter and radiation of energy.” Perhaps we are preparing, on a global scale, “another” matter, less resistant to the passing of the light, more sensitive to the signs of the sky and the voices of the earth.

Another matter: matter/energy/meaning of reversible geometry that allows us to access more elevated dimensions of life. It is “another” current, “another” key, “another” movement, “another” language.

We cannot find a form, image, geometry that might represent the play of this protomovement. Reversibility of values? But what *is* reversibility of values? I could say that it is a movement that “joins together,” but language is immediately caught short as it cannot name with a single word the force that joins and separates.

“Reversibility of values,” as a movement of the Mother Tongue, cannot become “audible” within the usual interpretations of philosophical thought: from an ideo-logical framework we pass to a *genetic* function.

3. Social *Gen-ethics*

It is time to move from geopolitics to sociogenetics. It is a shift by in-plosion, a return inward from a critical point on the path of time and history. Who are the protagonists in this giant movement of in-verse geometry?

We are beginning to glimpse the sociogen-*ethical* con-figuration of the coming world.

The design of the new social organism is not visible in the fragmented human space, on the geopolitical stage of the nations, in the teleinformatic networks, in the market of capitals, in the laboratories of genetic engineering. It is a protofunction, its *gen-ethical* code is elsewhere (without thereby ceasing to be here, but hidden, unrecognizable). The “guiding genes” that direct society’s evolutionary development, that activate or clock the meaning of events, these *genetic* promoters are not in the events but *between* the events, *between* the phases, *between* the molecules; there, in the “inter-mediate,” a power key is revealed that we sense without yet coming to understand (nor much less handle) but which destabilizes-by-activating the organization of the old system.

In molecular genetics we discover “chemical messengers” (molecules with high intelligence power that operate as “catalyzers” in organic life processes: Messenger RNA, cyclic AMP). In social *genetics* we begin to intuit the presence of “symbolic messengers” (if we can call them thus) that behind the veil of social, political and economic events of modern society indicate a new direction to the currents of life. Suddenly a character, a virus, a drug, information, are-trans-figured into symbols of power (as if they were “invested” with attributes that in other times represented the power of kings, priests, heroes, alchemists): human, superhuman, infrahuman messengers.

Beyond Plato’s *Republic*, Augustine of Hippo’s *The City of God*, Rousseau’s *The Social Contract*, Karl Marx’s *Manifesto*, Marshall McLuhan’s “global village,” we begin to glimpse previously unknown “functions,” “offices” and “tools,” or rather “progenies” of an archetypal social matrix that until now has remained hidden behind the veil of political democracy and the social genome.

Social revolutions do not go beyond the limit marked by their own sociogen-*ethical* potential. The disillusioned soul of humanity today feels the need to cross that

frontier, but the political leaders do not have the key to open the door. On not finding a path out (evolutionary sociogenesis), life turns against life, the social current changes sign (inverse energy) and we end up in the disease of adaptation:

To pay the debt we take on more debt.
To ensure the health of a few
we leave the disease of the many without protection.

The social pathology of our time can no longer be fixed with more prisons, more repression, more hospitals, more nuclear dumps, more genetic engineering; nor can it be resolved with new social philosophies or new political doctrines. The key is a genetic code. In terms of molecular genetics, we could say “messenger molecules.” In terms of sociogenetics, we could speak of “trans-scription messengers,” promoters of the future that transcribe the latent genes of humanity that has got ahead of us (archetypal social matrix) in functions, offices and tools of the nascent social body. The messengers open new paths of communication in a social matter that has become permeable to the circulation of light. And the Message of the light, through the medium of such “messengers,” becomes life goods: pro-vidential economy of human development.

Social genetics! Convergence of social and spiritual currents in a point of phase transition between the values of the soul and the chemistry of life. Energy of re-sonance between the archetypal matrix of humanity (its *corpus mysticum*, if we can call it thus) and the advance social currents of the different peoples of the earth.

Unified force field!
Not only do humans fight:
so too do the gods and the demons.
The war of liberation has changed sign.

From *Homo terrestris* we pass to *Homo solaris*.

4. *Homo solaris*

Mythical-priestly symbol of ancient traditions? Or new molecule of life?

Before the space race began, *before* the scholars of the earth thought of manned spaceships heading for distant planets, *before* the first atomic explosion, *before* the theory of relativity, when we could see on the horizon of history that the genetic property of humanity was in danger, a few of those who could see into the distance (messengers of the Grail), *before* the night fell, “had retreated to the desert in search of the lost word.” Leaving behind the well-trodden paths of the city of man, they answered the mystical call of the stars.

The ancient gods had fallen, the light of intelligence was not enough to expel the shadows of the soul and dark powers occupied the world stage. End of history? Humanity was collapsing from within (due to lack of meaning) and the current of evolution was exhausting its energy in endless contradictions. It was not the first time that natural selection had faced an energy crisis, and it would not be the last time that the profound forces of life would respond to the challenge with a variation in the genetic code. Evolutionary genetics has shown us many these phase transitions between different biological worlds, and we have learned that in each of these critical frontiers a “key molecule,” NRA, DNA, chlorophyll, haemoglobin, takes the command of the new life cycle. All this belongs to the order of nature and was always in the hands of nature. But now it was humanity that had to respond (as an organic body of humanity) to the cosmo-evolutionary challenge: it was a question of creating a new sacred order of the world.

It was no longer a question of culture, of mixed races, of civilization and barbarism, of wars of independence or social revolutions, of science and technology. It was (is) a question of raising the *humus socialis* to higher levels of energy-consciousness so that human life would stop dragging itself along the earth and occupy its *place* in the newly-opened cosmic space. The old American cosmogonies symbolized this “exit” with the emblem of the Feathered Serpent. The technology of the post-atomic age builds space platforms to be inhabited by post-terrestrial humans. But the real “exit from earth” does not occur today because of a mythical drama or a technological epic, but through transmutation of humanity’s own dark matter. We could say that Operation Solaris is not represented symbolically today on the summits of sacred mountains, nor is it lived in the cyberspace of the technological city, but it is “prepared” alchemically in Vulcan’s forge of the deep Earth.

Who are the Prot-agonists (“messenger molecules”) who assumed the function of “herald-experience” in the dramatic conjunction of forces of heaven and earth? It is hard to identify them. They have chosen the mission of Sacrifice!

Theoreticians of evolutionary genetics explain these transitions of order as “random molecular mutations.” But things are not so simple if we look more deeply. Historical materialism postulates—through the dialectics of opposites—a progressive ascent towards the light. And the spiritual tradition speaks to us of the “god torn apart and dead and born again by the Love of the Isis-mother.” But all these aspects of gestation of new life require today a unified language that brings together prophetic vision and scientific thought.

The new code of the language does not come from science, philosophy, linguistics. It comes from life itself. It is the life that speaks a new language today. But there are many that have ears and do not hear, have a mouth and do not speak. Yes, we must go up in search of more light, but to go up we have to go down in search of a new matter. The fallacy of ancient spiritualism and of modern technology is to suppose that one can “ascend to heaven in body” with the same matter that we had on earth. The “cooperation of genes” (in evolutionary genetics), the power strategy (internet), are not enough to create a new matter.

Operation Solaris is something more than a new archetypal constellation (sign of Aquarius) or a new solar myth. It is the embodiment of a new “protomolecule”: a new *genetic* code, a new Sacred Pact.

That symbolic “key” is a “bridge,” like haemoglobin, like chlorophyll: a “binding” function between hitherto separate worlds. The pontiffs and the priest-kings formed a bridge of “messenger molecules” in the great phases of the sacred genetics of humanity. And today, hearing alarm bells at the degradation of life on the planet, we begin to realize that so that “poetry embodies history again” (to use Octavio Paz’s happy expression), for that “embodiment” to occur, mystical poetry, political philosophy, social revolution and religious myth are no longer enough. Instead, what is needed is a “sacred molecule” (not a new church) so that “we have life,” so that we can re-unite in a real and effective way (and I call that “embodiment” of poetry in history) the values of the soul with the chemistry of life. The new religion (if we still want to give the name of “religion” to the new functions of life) will have to be something as natural and as sacred as breathing (which also symbolizes, in the biosphere, the link between different worlds).

Is there any sign in the world today that will allow us to recognize *Homo solaris* as a qualitative variety in the *genetics* of populations? Yes, by the foods it consumes.

Homo natura feeds on the fruits of the earth.

Homo informaticus feeds on information.

Homo solaris feeds on light.

But this “feeding on light” must not be understood in the manner of ancient enlightenment (enlightenment of the soul), but as a function of entirely new human life (illuminative disintegration of matter): “sacred office” in social genetics.

Ancient man, whether the man of the desert, of the burg or of the city, was connected to the soil, to nature, to the *anima mundi*.

Renaissance man discovers the world, wants to be universal man and stakes his right to the autonomy of thought, to political freedom.

The *post-modern* man is the man of the will to power (and of existential angst).

And *Homo solaris*? He is a newborn, hard to define! A mystic in action, loving and understanding. He works in silence from within his own matter: as the ferment in the mass, as the salt of the earth. On a social scale he is an unknown.

In social genetics *Homo solaris* is a “currency,” a “bridge molecule” between dimensions of life that were glimpsed and sensed for a long time but not known or lived. The key molecules that life gave us for eons of evolution (DNA, Hb, chlorophyll) proved useful for us to “possess the earth and conquer it,” to procreate and multiply, but they are not enough to put wings on the serpent.

The Feathered Serpent!

A powerful solar symbol of transfiguration of life that we found in the ancient temples of Meso-America: a human head coming out of a snake’s head. It is the “other” serpent. Our four-dimensional culture only kept the Serpent of Paradise, “half of the formula.” The Gospel gives testimony of the solar transfiguration of the Son of man: “And he was transfigured before them, and his face shone like the sun, and his clothes became white as light” (Matthew 17:2). But Christianity was not receptive to this heralding sign of the new eon, and kept the martyrdom of the Cross. John, too, in Revelation, has the vision of the woman “dressed as the sun” as a sign of the coming of the kingdom of God after the seventh angel plays the horn (Revelation 12:1). But I don’t want to spend time on the symbolism of the sun-man. The *Homo Solaris* is more than a

symbol of ancient worship, more than an archetype of the collective unconscious, more than a metaphor of the caterpillar's transfiguration into a butterfly: it's essential basis is a "sacred molecule." A code-molecule of human-divine functions. We cannot take a foothold in the biological-mental structure of *Homo sapiens* to explain, through laws of bio-evolution, the birth of *Homo solaris*. *Homo solaris* cannot be explained by evolution, it is revealed by Advent.

Let us look more closely at what I understand by this *advent* of a solar age.

The dilemma of our time is no longer civilization or barbarism, liberalism or socialism, high productivity with unemployment or social equality with low competitiveness in the global market. The logic of the system (of any system) has led to the paradox of structural poverty amid abundance. This dilemma is only the economic-social face of a fracture of the sacred order of life, a fracture that can no longer be saved by political philosophy or the economic laws of the market. The answer comes from "elsewhere." It comes from the encounter between the *Homo sapiens* that ascends to the summit of the mount in search of more light and *Homo Solaris* who descends from the mount, bringing the light: *mysterium adventos*.

In this sacred space of encounter between time and history and the Word of advent, the rebuilding of the Temple begins today.

A PAUSE IN THE ROAD

And we listen again!

Diotima, the inspirational woman, the eternal feminine,
to Hyperion, the herald:

Do you really know what it is you're starving for,
the one thing that you lack,
what you've been grieving for in all your grief?

It didn't depart just years ago,
one can't say precisely when it was there,
when it went away,
but it was, it is, in you it is!

Friedrich Hölderlin, *Hyperion*

It was, it is, in you it is!

It is in the *soul*:

At the end of a long night of the spirit,
when everything had ended,
when I felt in my bowels the pain of the abandon-Dei
and the solitude of exile,
suddenly I realized that She,
the beloved *abscondita*,
behind the veil of the starless world,
spoke to me in the enigmatic silence
of the Mother Tongue.

It is in *society*:

In the promise of the disappeared.
In the genetic potential of lost revolutions.
In the evolutionary ferment of the *sacrifice* of the innocents.
In the descent of the ideals to the deep roots of the tree of life.
In the creative Labour of the workers of the Earth.

It is in *history*:

In the libertarian memory of the people.

In the voice of the prophets, the scholars and the saints.

In the fall of empires.

In the Return of the Light.

IV. REBUILDING THE TEMPLE

What is the Temple?

Inner space of the world,

We all want to reach there:

renew our pact

with Love, Truth, Life.

But the path

has become almost unrecognizable:

we have lost track

of the sacred.

REBUILDING THE TEMPLE

There was a time of creation of the world and renewal of life, when the divine word resonated in the heart of humanity: “Have the people of Israel build me a holy sanctuary so I can live among them” (Exodus 25:8). And the priests and the workers of the Earth built the Temple. And the Temple was “full of God’s spirit” and was the place of the revelation, of the offering, of the consecration: a place where “man spoke with God like a man speaks with a friend.”

But today the wheel of time is turning in the opposite direction and we have lost the image of the world. The temples have been left empty and nobody guards the sacred fire. What is the “function” of the temple? The goddess Reason occupied the place of the “cloud on the Tabernacle” and the strident sound of the electric guitar expelled the chords of the liturgical organ. Still until the time of the Crusades—in a time of penury of the collective soul—it was possible to conceive and set in motion a giant pilgrimage to the Holy Land to rescue the Holy Sepulchre (because Western Christian religion had preserved traditional symbols: Holy Land and *Sacro Speco*). But today, in a world without signs, where all the places are a “non-place” and where the Earth itself has been demystified by humanity, the millions of survivors of the “catastrophe of meaning” wonder: “Where is the Temple?”

And a silent voice echoes in the cavern of the heart: *It is not here!*

This “it is not here” symbolizes the tremendous spiritual darkness of the era we are living in. We have touched a wave of existential abyss and desymbolization of the world.

Desymbolization of the world!

Something more than a loss of ethical, aesthetic, religious values: something more than a “decay of the West” (in Spengler’s terms); something more than an “end of history” (in the style of Fukuyama); something more than the “emptying of meaning and mass neurosis of the modern world” (Viktor Frankl). Radical desymbolization of the world is a real “catastrophe” of the *anthropos*: entire functions fall apart, human life on earth becomes intolerable, the “social pact” is no longer enough to regulate law, labour, the economy and much less to give meaning to existence. It is no surprise that in a dry Earth

without light, when the ancient Gods have retreated and our idols have fallen, humans, to go on living (without a soul) end up feeding from the rubbish.

And a question immediately arises. When a culture, a philosophy, a politics, a science, a religion, can no longer give rise to the development of the consciousness, where can we find the right support to look beyond the horizon?

There was always (there is) a *force* that resists dying in castles of stone.

There was always (there is) a *people* that heard (and hears) a different Voice:

Listen, daughter, and pay careful attention:
Forget your people and your father's house.

Psalm 44

There was always (there is) a *vanguard* that wants to be free to liberate:

I will return and I will be millions.

Eva Perón

There was always (there is) a *cry* of liberation:

And this is my pride: to live as free
As the bird that cleaves the sky;
I build no nest on this careworn earth,
Where sorrow is long, and short is mirth,
And when I am gone none will grieve for me,
And none care where I lie.

José Hernández, *Martín Fierro*, I

But if there was always (and I say there is) a “people,” a “vanguard,” a “force of liberation,” where is that “people,” that “vanguard,” that “cry” today?

It is not here!

It is not in the world of the traders of the Temple. It is in the Temple.

It is a spiritual current that comes from the Temple to fertilize the Earth, to re-establish the sacred order of the World. It comes as *progeny* (pro-gen) of a new genetical code: a Mother Tongue that codifies functions, offices and tools of the coming civilization. And it returns to the Temple as a wave of transfiguration of matter: it returns without having left the Mother's womb.

And the question returns: What *is* the Temple?

The Temple!

A great idea.

A profound feeling.

A cosmic symphony.

I have no word to represent the symbolic Arkhitecture of the Temple. But I can continue to ask.

What place does Humanity have in the Arkhitecture of the Temple?

We are beginning to sense the organic unity of the Temple in humanity and of humanity in the Temple. We could say that as "pro-gen," a simple idea, heart of the world, the Temple is a non-representable sacred code. But that does not mean that it is an inaccessible idea, a mirage in the desert of the world, a virtual reality on the screen of the collective mind; nor can we say that it is only a space of stone, a liturgical ceremony or a passing place. And so, what place does humanity have in the *Arkhitecture*, in that great Idea, that profound feeling, that cosmic symphony.

To give life on earth!

To give "shelter" in its heart: so that the divinity that it senses behind the veil of all the symbols is transformed into bread for those who are hungry and water for those who are thirsty. And I call this transmutation of the divine essence into human values and goods "rebuilding the Temple."

And now a question arises that requires an urgent response. What practical value can there be today in rebuilding the Temple when "what is needed" is to build more

homes, more hospitals, more schools, more factories, more prisons, more nuclear dumps?
In even more critical terms, when the earth is burning, what is more urgent: putting out
the fire, or rebuilding the Temple?

To answer this question, I give the floor to Heraclitus, who knew a thing or two
about “fire”: “Wantonness needs putting out, even more than a house on fire.”

The “right measure” has been lost. Humanity has taken its own will to power as a
measure of all things. The rebuilding of the Temple begins with the unveiling of the
“sacred canon” (divine-human proportion) that corresponds to the new sign of the time.

How is this sacred code announced and deployed in the recently-opened paths of
history?

As:

Alternating body

Mother tongue

Magnum opus

Song of the unborn.

1. Alternating Body

A Sacred Chord resonates in the heart of the matter.

A Soundless Voice translates into human functions.

We no longer live in the same body.

If I had to sum up the metaphysical key of the crisis of the modern world, I would say that it is a “crisis of foundation”: the house we inhabited has been left without support. For over 2500 years, along the paths of philosophy, the particular sciences, religions, we have been looking for a “cornerstone,” a secure base where we could build the temple of knowledge and build an ark of salvation of the soul. But when systematic thought, based on the “principle of sufficient reason,” thought it had found that firm land, when everything seemed sure and clear in the light of the mathematics of science and the philosophy of history, when “God had died” and the goddess Technology had taken his place, when everything seemed unshakeable, suddenly the lights in the theatre went out and we were left in the dark: the “stone” that we had as foundation sank under our feet, we were left without a “home,” exposed to the elements, and the soul experienced for the first time on a global scale the abysmal anguish of existence and the loss of the archetypal image of the world. Suddenly, what was “certain” became “uncertain.”

But when the time of the ancient eon reached its end, a marvellous luminous resonance lit up the night of the world. What had happened? An instant of Revelation!

Some spoke of the “Copernican turn of force.” Others of “cosmic resonance.” Had the very Earth “moved”? The ancient scholars saw nothing, heard nothing and denied everything, but the new seers (as Castaneda might say) responded like Galileo: “Eppur si muove.” The meaning of words became another; the shock of the soul heralded a new sign of the time. The fathers of modern physics heralded the new age in prophetic-mathematical language: “two sides of the physical world” (particle-wave, matter-antimatter), “principle of uncertainty,” “quantum mechanics.” Nonetheless, soon we would realize that mathematical equations and cosmological models only represented “half of the formula.” But let’s not get ahead of ourselves.

After the atomic explosion and experimental research in the subatomic world, all the conceptual edifice of old science collapsed and there was a turn in the direction of the

thinking; from formal objective structures we passed to essential principles: philosophy of philosophy, metaphysics of metaphysics, epistemology of science. And technology came with its “message of salvation,” with its IT codes, its computers, its industrial robots, its electronic money circulation network, its message of unemployment. For a moment we believed we held in our hands the wisdom of the gods to build the new city of man on firm bases: we had found in the cybernetic circuits of the goddess Technology a more real foundation, more effective, more “true” than the ancient principles, ideals and dreams of philosophers, poets and mystics. In a few decades, technology changed the face of the globe, but we would soon realize that “the power of technology is something that man does not control” (Heidegger). And we began to sense that in our eagerness to conquer the universe we had lost the Tabernacle that codifies the sacred functions of life.

We had been exposed to a devastating “cosmic wind”:

Astonishment at the extreme closeness of a light that is hidden from our gaze.

What had happened?

The cosmic barrier had been broken, the empires of the earth were falling apart, the peoples were being scattered to the four winds. The ancient gods had fled, a disillusioned soul remained! A sacred chord resonated within the matter.

Many years would pass of work in the laboratory of my own body before I realized that my heart had also exploded.

And I understood that the human heart

Is not a mechanical pump.

Is not a spare part.

Is not a cavern populated with dreams.

“It was a sacred place and I did not know it!”

This idea of “sacred place” was to guide me in the search for “functions” of the Temple that had been hidden from the gaze of theological research: sacred functions of the Temple in humanity.

But what *is* then the Temple?

It is *no longer* a place: it is a living force. Why “living”?

Because it is a current that comes down from the mountain and does not stop in the valley. Can we say that it is an ideal bridge between heaven and earth, or perhaps a “promised land”? There are many words and figures of language that in the course of history we have used to name that “Force” that comes to us, that wants to live among us and speak to us. But today we realize that the same current that descends from the mountain sweeps away the images of the temples that we have built on the sand. In other words, the essence of the Temple escapes from our hands. And one last question comes: if the task that lies ahead is to rebuild the Temple, where can we find the original plans? I dare say in the alternating rhythm of my own body.

We no longer live in the same body!

The house we inhabited has been left without support. The “crisis of foundation,” before it is metaphysical, epistemological or ideological, is *physiological*: a “crisis of Body”—individual body, social body, mystical body. We have been evicted from our old Body, and our root-drama is that we want to occupy again a place that no longer exists (although for practical purposes it may be a good “temporary inn”).

We touch here a delicate point:
transition between life and death.

No one known what happens in the middle.

What we do know
is that we no longer quite know what life *is*
and that a long time ago we forgot
what death is.

A sacred chord resonates in the heart of the matter! The waters have been divided. It is another rhythm: the most initial in the rebuilding of the Temple, the key note of the transfiguration of humanity. There is no philosophy here that can explain the inexplicable. But when the mind wants to give a word to this inaudible newborn rhythm, all it can do is double back on itself and let the Mother Tongue speak.

2. Mother Tongue

Key of meaning: Hieros-Logos.

We ask again: “What *is* the Temple?”

- It is the “place” of Re-sonance of the Word.
- It is the Word itself.

The Temple is the space where we are convened to hear the Word.

And the sound of the Word is the original root of time, meaning and form.

We sensed *before* understanding, but at the same time the will to Know is born.

We no longer live in the same World.

We celebrate in the same Temple.

We do not traverse the same History.

We hadn’t realized. Our rational mind had been constellated with the image of the temple of stone, when the earth was still our home, when the atomic bomb had not yet exploded, when the light remained separated from the shadows, when the poets and the mystics touched heaven with their hands.

When to characterize somehow the vibratory note of the age that is beginning I say “a sacred chord resonates in the heart of the matter,” I mean that a true “catastrophe of meanings” has occurred in the order of the world, a “symmetry breaking” in the functions of the tree of life, and another time is arising, another rhythm, another state of the matter: a state of “resonance”: it is something like...

It is like the “acoustic resonance” that breaks the crystal glass, like the “resonance of the trumpets of Jericho,” like the “resonance that tears the veil of the temple from top to bottom,” like the resonances between particles in the subatomic world, like “magnetic resonance” in hi-tech instruments. Nonetheless, these different vibratory forms of matter go no further than what we might call “technological resonance,” energy that we can control to some degree. But what is revealed as “Re-sonance in the heart of the matter”

and which we intuit as “Key of Meaning” is an “event that Astonishes”: it does not belong to the world of events that happen in time, but to the sacred order of the soul of the events.

We are beginning to hear the *silence* of the Word! We have no “forms” of current language to represent this *initial* Re-sonance that separates what is joined and what is separated. The most that I could “say-not-saying” is that it appears to me as a “break in a cosmic barrier.”

But what *is* a “cosmic barrier”? It would be the same to ask what the Red Sea is in biblical symbolism. We do not know “what” the cosmic barrier “is” nor “what” the Red Sea “is.” All we do know—because we experience it in the flesh—is that the logical order of the world has broken, the waters have separated and we ask about the self: “Who is my mother and who *are* my brothers?”

Where is the Temple?

It is not here! No stone has been left upon stone. The wind has carried away the words of prophets, philosophers and scholars. The land has become desolate and empty again. But in the dark night of the matter we hear the *hierophany* of Silence. The sacred place becomes Temple of Knowledge: where the just Word can be heard.

One way or another, with different languages and in spheres that range from the metaphysics of technology (passing through philosophy, art and science), the advanced currents of thinking and feeling seek to penetrate the Temple of Sound to un-conceal there the “vibratory currency” that makes it possible to re-unite the *logos* of human intelligence with the divine *hieros* of the Mother Tongue. The rebuilding of the Temple thus takes on the meaning of “the art of rebuilding the tongue”: *hieros-logos*.

Today’s scientists-philosophers, following the trail left by Jean-François Champollion in deciphering—following the analogy with the Greek text—the enigmatic hieroglyphs etched in the Rosetta Stone, begin to notice similar resonances in this “other” Rosetta Stone that is DNA. Dr. Edward Trifonov and his collaborators at the Weizman Institute in Israel compared genetic sequences of DNA with sentences in ancient languages such as Hebrew, Etruscan and Latin and discovered in those sequences a symbolic grammar, “command words” of a strange language that they call “Gnomio”:

language of the genes. Perhaps with this and other similar research the first steps are being taken in the search for something more essential:

Lending an *ear* to the Re-sonance of the Mother Tongue in our own matter.

In other words, beyond the geometry of the genetic code we are beginning to hear the first words of the Hiero-phon-*ethical* code (a code that is no longer transcribed in proteins, as occurs in the translation of DNA, but in functions of “spiritual resonance.”)

Hear the in-audible Teaching in the Sacred Temple of the Heart!

It is no easy task amid the noise of modern cities, the continuous flow of information, the multitudinous ceremonies of the empty temples. Nor is it easy to hear Bach’s “magic flute” or “Well-tempered clavier” in the modern temples of music: because we have lost the “inner ear” to recognize what the Speech that speaks behind the sheet music is trying to tell us. Nor is it easy to listen to modern music. I was struck by what the noted critic Napoleón Cabrera said in his article “Why modern music ‘is difficult.’” “The listener runs the risk of not wanting to run any risks... Musical language has expanded too quickly and the mental structures have not yet created the channels so that the new language appears as coherent as the old. The listener in good faith needs an ear as fast as the eye to multiply in a second the perceptions of the unprecedented and get a sound image as a whole... Music moguls, officials, programmers, even performers, have all been formed in the traditional music language and resist the new because they do not master it.” We could say the same of the language of quantum physics, of the metaphysical-poetic language of a Hölderlin, a Heidegger, and even of the very social language that today speaks to us by in-version of energy and implosion of meanings.

But let us not move away from the fundamental idea of “Temple of Sound.” Also here, and perhaps more dramatically than elsewhere, “we run the risk of not wanting to run any risks.” Because the Temple is the “place of risk” (and we have transformed it into a “passing place”: to warm seats, to feel better, so that life goes on the same after the show.)

“Running a risk” means “being exposed”: to the power of the truth. Not to the truth that we have fabricated in our image, but to the power of “resonance of the Truth.” When the “primordial sound” of the Mother Tongue resonates in our matter, we run the

risk of “breaking our own glass”: we not only run the risk of losing an idea, a friend, a kingdom, but of “being exposed to being left with nothing.” I do not say “without anything” but “with nothing”; not a metaphysical nothing, an existential nothing, but a vital nothing: a dimension of total truth, of total life, that we have systematically expelled from our human experience for the sake of the construction of a rational image of the world. The new “revelation of resonance” not only enlightens the soul but also disintegrates the matter: the end of ancient “enlightenment.” It is no longer a question of building “another” temple with stones from the moon, but of rebuilding the Temple with the stones from the demolition of our ancient body.

We are beginning to discover *energ-ethical* resonances of Language that we could barely glimpse before through myths, symbols, rites, metaphors. But today the scholars and the saints join in the same Temple and speak the same language: Hieros-Logos!

It is something more than words, than philosophy of language, than IT code, and it is more than religious ceremony, than universal fraternity, than social solidarity. It is the Re-sonance of the Mother Tongue in the molecules of life. The new Tongue is something more than linguistics, of course, and something more than philology. What I call Re-sonance of the Mother Tongue in the Heart of the matter is a manner of speech. Hiero-Logos is more than a linguistic hieroglyph: it is a “pro-gen” for more life.

We no longer understand each other with the old tongues: the ancient Greek *logos* has given all it had to give. Nor are we seeking “another” tongue. What we need to do is to speak the Same tongue. Although this question of “speaking” is another way of putting it. More than speaking, what we need is to stop speaking the Mother Tongue “with” the language of the molecules of life: as a “life germ,” as a *gen-ethical* code. We no longer understand each other along the path of words, but we can start to understand each other by resonance of similarity from life itself, from the non-word, from the sacred fire that circulates within.

We are beginning to make living contact with the power of the sacred Tongue.

Let us return to the idea of Temple as a place of “risk” (*siege perilous* in the symbolism of the Round Table). At high levels of human energy, the Temple is no longer the place for gathering peacefully to hear the Sunday sermon, nor the point of dangerous contact with that enigmatic cosmic Current that comes to found (with humanity) the new

sacred functions of life: a ceremony of fire, a sacred pact that is no longer written on stone tablets but is in-scribed as “rhythm,” as “resonance” in a social matter de-stabilized by strong historical contradictions. This new “rhythm,” which is also a new “fire” and a new “teaching,” now circulates as a “coherent light” that disintegrates-and-illuminates the social magma in which we live and exist.

This bursting in of the sacred Word in the weft of history comes, in each era, with a different face. The archetypal theme can be described as the moment when the young wisdom enters the Temple and teaches the old doctors. The Christian Gospel tells us that Jesus, at the age of twelve, had got lost and his parents were looking for him: “After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions” (Luke 2:46). In other words, the Mother Tongue (which had been lost) speaks again (interacts) with the language befitting the age (“listening to them and asking questions.”) But this scene of sublime harmony that the Gospel of Luke presents to us is only the luminous face of the “coherent light,” the creative side of the Revelation. But in our time, we are beginning to discover the dark side of the Mother Tongue, the inverse energy of the RevelationRe-Veiled.

This dialogue between the coming intelligence of the light and the wisdom that is hidden in the dark is personified in the gaucho bible as a metaphysical counterpoint between Martín Fierro and the Black Man:

Martín Fierro:

Then on the spot he took the guitar,
And cleared his throat for song,
He tuned the strings, and he thrummed a bar,
And sang out clear and strong.

.....

Come on then, black man; don't jib or shy,
In view you're so mighty wise;
You've got the hook well down, I feel,
So answer me right off the reel,
While the beat you ring on the sounding string;
What song is the song of the skies?

The Black Man:

The heavens sing, and weep and sigh Forever and evermore,
In the silent dawn the dew they weep,
They sing when the winds o'er the pampas sweep,
Their tears gush out when the tempests spout,
And they chant in the thunder's roar.

I am going to try to be a little clearer in this secret dialogue with the darkness, even at the risk of becoming even darker.

Greek philosophers kept the *logos* (as did modern humans): only “half the formula.” And the sacred tongue of the Hierophants was preserved behind the veil of hermetic signs: “another half” of the formula. But today's scholars and saints speak for the first time a unique Tongue: Hieros-Logos. Although this of “speaking a tongue” is still an inadequate way of naming the Tongue, because they do not speak a tongue—they *are* the Tongue. What *is* this Tongue?

Perhaps the most accessible symbol of unification between the cosmic consciousness and human matter is the representable non-representable figure of the atomic dynamic: the “quantum leap.” In Werner Heisenberg's accounts on the search for suitable concepts to represent the new phenomena of quantum mechanics, in *Encounters with Einstein: And Other Essays on People, Places, and Particles*, he says: “To get the whole explanation of the phenomena it was not sufficient to calculate the energy. One also had to calculate transition probabilities.”

Nor is the dialectics of history of the calculation of the wealth of nations sufficient for the “whole explanation” of the new human phenomenon. One has to calculate the risk of transitions of consciousness. Why “risk”? Because in each of these transitions a power is released or absorbed.

The key for the development of the coming civilization is not a system (one system or another) but the human who escapes from the systems to join the sacred root of life. And life speaks a single tongue: the Mother Tongue. It is no longer the *logos* that describes, interprets and transforms the world, but the *hieros-logos* that creates the world: Magnum Opus.

3. Magnum Opus

The Work!

A deep longing to Be. A creative will. To create what I contemplate.

Humanity today fights for separate goals: for wages, for knowledge, for power. For the small opus. And I ask myself:

What *is* the Magnum Opus?

It is something more than the technological control of nature, the construction of socialism, Star Wars, universal religion. The *I Ching* tells us that “it is the action of the great.” I ask myself, is it a good cause? And Nietzsche, in his Zarathustra, answers: “You say that it is the good cause that sanctifies even war? And I say to you: it is the good war that sanctifies all causes.”

All these are words, grandiose words, it is true, but still just words. Today we do not deny the grandeur of the works that we have made, but we wonder about the meaning of the effort. We continue to fight for what we consider to be true, for what the good causes are, but we do not know what the good war is. And this raises the question: if we cannot easily access that which “sanctifies” a good cause or a good war, would it be fitting to measure the greatness of the Work by the hierarchy of the “great man”?

Today there is no universal man on the earth (or we cannot recognize him) who can point his finger to the sky and show humanity its cosmic destiny. We have no wise king, like Solomon, who according to the Book of Kings was “wiser than any man, whom all the people came to hear his wisdom, and ordered the temple built” (1 Kings 5 and 6). Nor do we hear the word of a high priest calling on all the peoples of the earth to build the new city of man. Nor do we see the heroic presence of a Saint of the Sword who intervenes in the battle of the good and the bad, breaks the chains of slavery with a single cut, and points out the path of liberation.

In short: the greatness of the work, the dignity of the effort, the good cause, the good war and the great men are not enough for us to glimpse the original light of the Magnum Opus. Are we beginning to sense the silent coming of the Work through the Great Darkness of the soul?

We hear “warning signs”: life is falling apart from within!

It is not the first time that we have heard words of fire and mandates of survival. “The earth is full of corruption and violence... Build an ark... so that the race will live on the face of all the earth” (Genesis 6:7). It seems that it was still possible to re-build the earth. But today the future of man faces more threats, due to ecological imbalance and genetic damage. What is the alternative to “survival”? Build an ark or re-build the Temple?

In reality it is not an “alternative,” because essentially, as symbolic figures of consciousness, *Ark* (Arkhé) and *Temple* are the same thing.

Today we are also called (from within) to “build” an Arkha and to “enter” the Arkha, but these same words have a different meaning for modern humans. I will try to explain.

Above all (and as long as we have “heard” the message and glimpsed the *goal*), with what kind of wood will we build the Arkha? In other words: with what “matter” will we begin the re-construction of the body?

The *Popol Vuh* speaks to us of a first (failed) creation of men of wood. And we have read in the Bible: “Have them make an ark of acacia wood” (Exodus 25:10: it refers here to the Ark of the covenant). The dolmens and menhirs of the tectonic temples of the ancient Celts were of unpolished stone. And the cathedral at Chartres was built from stone. Today, to build the ark of the New Covenant we make a pilgrimage to the Temple in search of a *mater-matter* that will vibrate to the rhythm of the new functions of life, no longer a construction but a “feat.” Let us not be fooled, we cannot rebuild the Temple with the same material from the demolition of the ancient temples, nor with stones from the moon, astral dreams or mathematical models. What we are looking for now is a “superconductor,” that is, a human “matter” that will offer minimum resistance to the passing of the light. And through the irony of language we begin to see that this superluminous matter is born from the heart of the darkest matter: the sacrifice of humanity in the night of the world.

A pause in the development of the idea!

Here thought stops: not everything can be explained. The Arkha of this new “flood” that we are living today does not float on water but sails under it. It is no longer a question of the happy arrival of the survivals to “dry land” to “procreate and multiply on it,” but of the “death throes of the unborn.”

New Mystery: *The death throes of the embodiment of the Word.*

The key to the Work on a human level (and in biblical terms) is “to prepare the path of the Lord so that he dwells among us.” But this “preparing” does not mean simply cleaning and fixing up the inn to receive the guest, because it can happen (and has already happened) that the inn itself is not the right place to host the light: “There was no room for them at the inn” (Luke 2:7).

The ideal is not enough. The cosmic feeling that is born in the human heart needs a *mater-matter* (that houses it) to transform into the seed of life: transfiguration of the Earth, “gestation” of light in the bowels of the dark matter, “birth in agony.”

The death throes of the embodiment of the Word! One that we suffer without understanding.

But let us not be scared of the word “*agonia*,” whose root from the Greek and Latin speaks of *struggle* and *combat*: to be re-born.

The death throes of the embodiment of the Word means divine Enlightenment in the heart of the dark Matter. We touch here a dimension of Life that is hidden behind a thick veil.

Spiritual mystery of the sacrifice of the matter.

An “ultra-matter” is being produced in a social magma that, when subjected to tremendous pressure, reaches the “critical temperature for fusion”: the collective sacrifice of humanity. Only humanity? Also the other kingdoms, the cattle that go to the slaughter, the dogs that die in the street, the deforested forests, the contaminated waters... and also the crushed stones, all participate (we participate) in the same transmutation of matter, the same dance of fire, the same sacrifice, the same transfiguration.

Without realizing it, we have been called to a *sacrificial pact*.

Sacrificial pact?

The ancient pacts have expired. The “pact with nature” has been broken. The “social pact” that emerged from the Enlightenment has been broken. The “religious pact” has been fissured: suddenly the faithful become unfaithful. The “work mates’ pact” sealed in the guilds has been forgotten. The “pact of solidarity” among the proletariat of the world has been lost. But there is still the “sacrificial pact,” a collective ritual of sacralization of the matter. The “unified force field” that science seeks through physico-mathematical theories, the “social body” that peoples seek through bloody wars of liberation, the “mystical body” that religions seek through a disembodied mysticism of life, that “body-matrix” of the Work is being “prepared” in the secret laboratory of humanity by a “sacrificial pact.” In other words, what joins us in this new age of the world, in this starless night, is not a new idea, but a new sacrifice. Every *offering*, beyond the ideological, dogmatic and even passionate clothing that hides its essential meaning, grants to the matter a dignity that it did not have before. It is transformed into the word of a universal tongue that brings together all the kingdoms in a single Temple and in a single creative force.

Today’s sacrificial offering has the character of holocaust. Why “holocaust”? Because it includes all of us and everything: spirit and matter, the living and the dead. Not only is there an offering in the monk, the scholar and the saint. There is also an offering in the oil-covered penguins, in the fish that die in the polluted seas and rivers, in the trees that die in the streets of the opulent city because nobody waters them. There is an offering in the stars that die in the sky, in the newborns thrown on the rubbish, in the unborn torn from the womb without love, in the frozen embryos condemned to a chemical death. And there is an offering in the millions of cans, bottles and other things that we throw in the bin every day with impunity. A collective sacrifice of innocents!

The meaning of the *Work* escapes from our hands because we have made an image of the world, and the image of the world created by humans has collapsed. We knew the Greek vision of the world in the origin of Western civilization, and it was a “rational mould.” Then the Christian revelation had to be adapted to that mould, and scholasticism and the theological dispute emerged, and the revealed truth lost its essential trait. Today the essence of the Work (which I symbolize as *Magnum Opus*) is revealed (Re-veiled) in

the darkness of a Magnum Crisis. The truth of the new Revelation cannot find a “place”: all the places are occupied.

Faced with the “crisis” we are called to enter the *Arkha*, but before entering we ask: what for?

The forces that have been unleashed in the world exceed the measure of humanity: technology has exceeded the human scales for measuring time and history, the “transparency of evil” has overcome the sensitivity of the heart, and killer viruses break the immunological barrier of a weakened race. We have entered another time, we know more, but there are things that we do not understand.

We do not understand the “what for” of the effort. We are human *prot-agonists* of a more than human Work. But we are in the *Arkha*, we are the *Arkha*:

We sail under other stars.

Other signs are drawn on the horizon.

A powerful current drives our ship.

And we ask ourselves many questions.

In the name of what (or whom) will we offer up our lives? Where are we heading? What is the meaning of history?

What is the bread of life and what is rubbish?

It is not easy to decipher the new signs of the time. It is not easy to grasp the essential trait of the Work. We are still under the sign of human omnipotence, of will to power, of the representation of knowledge, which is like saying: “The shadow of the ancient eon conceals the first light.”

A whole philosophy of the “end of history,” from Nietzsche to Fukuyama, has revealed the signs of the decay of an *imperium*: I refer to the empire of a metaphysics of desacralization of the world, the imperative of a will to dominate that refuses to die and whose flags, abandoned now by critical philosophers, are taken up again by the priests of science and the traders in the temple. But it turns out that today, the philosophers, the technicians, the priests and the traders do not have an answer for humanity, and none of

them can prevent the mandate of the sign of the time, the mandate of the Work that drives the *consummation* of time: to bring all things to the end.

End of the interpretations of the world, of the representations of time, of the images of the Temple. But the same movement of the Work that drives the end of time returns to the Temple with new goods of life: “Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them” (Matthew 13:12).

Also the “ancient body” reaches its end, along with the environmental catastrophe, the fatigue of the race, the profanation of the Temple. There is a limit to the fall of meanings, to the loss of the self: a critical point of no return where life turns against life (when the Temple is no longer inhabited by God, killer bacteria come to occupy it).

But *before* reaching the critical point of no return, *before* being turned into pillars of salt, there is an instant on the path where the human soul can hear the call of the Work: it is the “place” (which is not a place) where the truth that gives meaning to the Work calls *to me* (with my own name). I cannot say what really happens there, but something happens, and I can say something about the impact of that event on my soul and body.

When a superconductor material is subjected to the influence
of a magnetic field, part of that field is caught in the material.
And if the material traps enough magnetic power, a
repulsive force is generated that can lift its own weight.

I had come to realize that in *preparing myself* to enter the Temple with all my being, the matter of my own body had “trapped” part of the spiritual field of the Temple (I call this event “Sacred Pact,” although it is not a pact in the habitual sense of the term). With this “Covenant” my body *is* the Temple, and the lamps of the Temple sustain the flame with the matter of my own body. And I ask again: What is the Work?

Many arrive at the Temple, but few are sustained in the flame of the Temple. As the Gospel says: “Many will say Lord, Lord, and I will not recognize them.”

In a time of penury such as ours, the voice that comes from the Temple is not always recognized as “a call for me.” For the pilgrims who have lost the image of the world, one of the temptations is to turn their gaze to what was; the lost image is replaced

by another image: so that life will continue, and time will not stop. Another temptation (which is more a dazzling than a temptation) is the “inflation of the prophet and of the prophet’s disciples,” as Carl Jung calls the seduction of the weak spirits by the numinous power of the collective unconscious: something has been seen, something has been heard, and that “something” is taken as an absolute value, it is exalted to supreme hierarchy and conveyed as a “message of salvation.”

It is not the same to be possessed by an archetype of the collective unconscious as to prepare to shelter in our hearts the truth that wants to become Work; which is like saying “take in the hand the sacred fire that wants to become life”: transfiguration of the matter in body of light.

Today we live (suffering) a time of “gestation of a new body” (solar body) in the heart of the ancient physical body: lighting of matter and radiation of energy. And we ask again about the sign of the time and the meaning of the Work.

When the lights of the Temple go out and the gods flee from the *polis*, the works of humans and the idols of nations remain. When the original project of the social body is lost, what is left is the “enterprise” (with a small e: pure activity that computes economic results and devours human energy); the “university” remains (also with a small u: intellectual power that sustains the scientific-technological image of the world); the “churches” remain (in plural: as the last refuge of the prayer of the unknown God). In short: the void of the soul remains!

But our soul cannot feed on information, on economic indices, on ideology, on wages: when our bodies collapse from within from lack of life, what really happens to us?

We cannot live by an abstract truth nor by the truth revealed by the enlightened prophet. Nor do we await the god of a race or a chosen people, because we sense that *all* of us have been chosen to give “body” to the unknown God who wants to inhabit the human dwelling. The theoretical models for building the Earth have been exhausted: it is time for the embodiment of the Word in the total Body of humanity. But there is resistance (of the mind and of the matter) to embody the spirit of God that beats its wings on the waters of life; furthermore, as the sacred message draws closer, a powerful wave of anti-message rises: to receive it, yes, as spiritual philosophy, as religious dogma, as prophetic

herald, but not to “give it body” (once again: “there was no room for them at the inn”).
And then?

From here the current of life splits in two: on the one hand we see “the ancient land as the cemetery of the race,” on the other we hear “the song of the unborn.”

4. The song of the “unborn”

Margaret Mead said that the young people of the bomb generation were “parentless children.” The poet Georg Trakl (mentioned by Heidegger) speaks of the “born grandchildren.” But we, children and grandchildren of a torn flesh, are beginning to hear the silent “song of the unborn.”

A song that comes in search of life!

There are sacred functions that want to be born, that want to enter the world, that want to have a voice in history, and seek fathers and mothers that provide them with a dwelling where they can lodge. Beyond biological genetics and social gen-ethics, in the dark night that precedes the dawn I sense the delicate Agreement of a divine spiritual conception: a “sacred gene” in the heart of the matter.

I do not have the words to name this sublime occurrence. Is it Revelation? Too metaphysical, too supernatural. Is it Genesis? Too abstract, too cosmogonic. Is it Gestation? Too terrestrial, too natural. None of these terms covers the total meaning of a happening that, while it evokes a sublime divine presence at one of the poles, at the other it sinks its roots into the deep abysses of the matter. If I had to bring together in a single semantic core the primordial intuition with the sensitive touch, I would speak of *Conception*. The Christian Gospel refers us to the mystery of the Virgin. And we now, on the verge of a starless night, hear in unison the “song of the unborn” in the spiritual matrix of the world. It is something like as if the light of a star took the genetic machinery of the terrestrial human to build (with it) the protofunctions of the cosmic human: a seed of the future lodged in the waters of life.

This “divine conception” is no longer relegated as a “symbol” in the hermetic circle of the ancient mysteries, but becomes accessible to us as a “genetic function of the human heart.”

It is no longer simply a question of “hearing” the song of the Muses but of “conceiving” the Son of man (here “Son”—with a capital S—is more than the fruit of the father and the mother: “man” with a small m).

We touch here on the first mystery of the inner life of humans on earth, the first sacred function, the key to the vault in the rebuilding of the Temple.

Man is not the creator of the temple, but can be the architect, the builder, the Worker.

The conception of a “bridge molecule,” a “mother cell,” is not only an idea in the kingdom of imaginary numbers (like the square root of minus one) but belongs to the order of the creative powers of the world, a word that convenes the re-union of the fragments of the human torn to pieces.

Today, in the dark phase of “desymbolization of the world,” what I call rebuilding the Temple no longer depends on a wise king, like Solomon (“whose wisdom surpassed that of all the sons of Orient and all the wisdom of Egypt” 1 Kings 4:10), or the corporations of architects (such as those who designed Chartres, Reims, Amiens), or the multinational corporations, genetic engineering or the geopolitics of the earth, but rather the rebuilding begins with the organic *conception* of a Word of fire: “another beginning,” another breed, another *gen-ethical* vibration that prefigures functions of cosmic resonance.

Let us see the development of this “conditioning of the unborn” when that “song” has succeeded in setting foot in the molecules of life.

While in the vision of the new order of the world the first sacred function reveals itself to us as a Conception (something like the mystical dimension of the Work: “Make me a sanctuary and I will dwell in your heart”), the second function (when the primordial is transcribed in messenger molecule) reveals itself to us as “intrinsic goods”: goods that belong to the very essence of the human being, goods in-delegable to any political, social or religious power, goods that ensure the *transmission* of the meaning of what is human.

We are no longer speaking here of philosophy of values but of “goods of life.” At present this Gen-ethical property is damaged and, therefore, the future of the coming children is compromised. Could the “song of the unborn” cross (without being heard) the barrier of the terrestrial genome and call the mater-matter to a new dance of life?

The global crisis of our time cannot be reduced to a “metaphysical drama” (“oblivion of being,” in Heidegger’s terms), “social drama” (“the end of history and the last man,” Nietzsche, Fukuyama), “existential drama” (“mass neurosis of the modern world,” Viktor Frankl), “religious drama” (absence of God), although each one of these

figures of the new human phenomenon has a value and a place in the drama of the world, society, history; but the “catastrophe of meanings” that we suffer today without understanding has much deeper consequences: it not only touches the fibres of the soul, the spirit of the institutions, the theory of knowledge, but drags with it in its “fall” the very symbolic architecture of matter, and with it the geometry of life. And when the geometry of life is imprudently touched, what is left uncovered is the “power of evil”: we are dying not only due to a lack of meaning but also due to a lack of life.

In view of this underground landscape of “degradation” of life functions we realize that it is no longer important to have or not to have, to belong to one creed or another, to live in the first world or the fourth world. The “catastrophe” of the Temple (“No stone will be left upon stone”) takes on a broader meaning. It is something more than the catastrophe of a people, a political system, a scientific paradigm, a religious dogma: it is a “catastrophe of life” (“Whoever drinks the water that I will give them will be thirsty again.”) From this moment, from this radical crisis of meaning, what we understood until now as “social revolution” takes a different path.

The rebuilding of the Temple begins in the very bowels of the matter, in the Same place where no stone has been left upon stone: a place of Hierophany, a place of gestation of sacred functions. With what matter? With our own! With the matter transfigured by knowledge, pain, sacrifice: sacralization of the matter.

In the Same place where the words of ancient priests and new philosophers die, the “song of the unborn” rings out today.

But why does “the Temple” have to be the place of gestation of what we call sacred life functions? Can the initial in-pulse not come from the “university” (from its powerful teaching, academic and technical apparatus)? From the Church (from its dogmatic theology, its sacred books, its priestly teaching, its liturgy)? All this has become “too human,” water no longer springs from the stone of Horeb to slake the thirst of the people camping in the desert. What we sense today as “another beginning” and which to name it in some way I call “rebuilding the Temple” is not born from a new idea (*eidōs*) but from a new place (*topos*). What grants genesic power to the word is not the “true” of knowledge but the “sacredness” of the place.

There has to be one sacred place, some uncontaminated land, one pure heart, where the “song of the unborn” can become life. The sacred place is the “right” place: Buddhism would say the “right action”; molecular biology discovers the “right place” of amino acids in protein molecules; the Gospel distinguishes between the “inn” (where there was no room) and the “manger” (where the magi arrived). *Sacred* place, *right* place, is a point of human-divine re-sonance, where the “initial note” of the sacred functions of life is revealed.

How to describe these new functions? They are not made! They are born like Ideals of the soul, conceptions of the world, pro-phetic Signs in the weft of history. It is the dawn, the nascent clarity of the coming world: the Heralding of new life functions. Ortega y Gasset would say that it is the “first breath that curls the still skin of the pond.” To transform this “breath” into life appears to me the work of art of the future, the genesis of new organic structures, new social functions, the opening of new paths of cosmic resonance: a primordial rhythm that on taking life in the heart of man expands, and in its pulse of expansion and unfolding transforms matter and transfigures consciousness.

In putting our faith in the rebuilding of the Temple (as work of art) we no longer start out from metaphysical principles, political doctrines, social philosophies, religious creeds, scientific theories; we start out from *hearing* the new rhythm of life installed in the heart and *responding* to that call with our own life. But how to recognize the essence of the *new* in this that we call “new functions of life”?

We recognize it as “another” rhythm, “another” language, which speaks to us of:

New meaning of the Work.

New dimension of the Mind.

New direction of the Force.

I will give a brief theoretical introduction to these themes.

Humanity’s progress has been long and fertile in search of the “means” to consummate the Work, but we must recognize that, in the attempt, we have left many newborns along the way: genetic projects that were aborted, not from a lack of ideals but lack of life. Today, looking to the future, faced with the evolutionary wave bearing down on us, we can only notice the danger of being once again buried under the waters,

especially when we come to take consciousness of the rupture of symmetry that has occurred in humans' own organic functions. In very little time we have passed from the "fragmented human" (due to the specialization of functions, the international division of labour) to the "mutilated human" (due to lack of life, due to loss of work). At this level of "mutilated functions" we realize that often it is futile to want to save what is lost and that in the practical world we only have orthopaedic politics, the economy of abandonment, prostheses, the artificial heart, unemployment insurance. It is not that all this is unnecessary as a social emergency, but must we receive that "sociotechnological" model as a "message of salvation"?

Something is ending in this civilization: loss of life.

However, despite it all, in the middle of the dark night of desymbolization of the world, we recall Hölderlin once again: "But where danger is, grows the saving power also." With a warning, I would say, that "the saving power" is not in the same essential space as "the danger."

In other words, we can no longer begin to rebuild the Temple with the same "stones" that were demolished (because there are no longer such stones and the Temple itself has been moved elsewhere, to another dimension, to another chakra (to use the language of the symbolic physiology of the body)).

The coming revolution will not be for the "rights of man" but for the rebuilding of the sacred functions of life. No longer for the right to work, the free determination of the peoples, racial, ethnic, religious and sexual non-discrimination (all rights affirmed and denied millions of times in declarations, constitutions, circulars) but for the consciousness of "Being-in the Temple" and the will to "participate in the Work." *Homo universitas*.

But, once again: What is the Temple? What is the Work?

New meaning of the Work

From the heart of the Temple we not only ask about the "functions" but also about the "workers." Because the "function" is also the "trade" and the "tool." And the Temple is the Work.

Once again, the sacred fire projects the order of the world and the functions of life. We advance to completely new “states of the matter,” to still unexplored dimensions of humanity, society, history. On this theatre stage we NO longer speak from science, philosophy, technology, history, but from a new “state of knowledge.”

The image of a great, totally computerized factory appears to me as a “heralding sign.” Where are the workers? They are not there! What is the point here in speaking of collective work agreements, labour, unemployment insurance? The laws are different, the language is different, the revolution we were awaiting has come. Has labour disappeared? No, it functions on another level. Has the worker disappeared? Not the “worker” (who belongs to the work), but the “wage-earner” (who belongs to the capital). But the “wage-earner” is not a statistic, he is the father of a family who has been left without bread to feed his children, a woman alone who can no longer pay the rent, a young man who cannot go on studying. The company has no answer for these “unemployed,” nor does the trade union, nor does abstract, declamatory social solidarity, nor does so-called State social security.

The man without work is more than an “unemployed” person, he is *mutilated*: one of the essential functions for his development as a human being has been left outside of the circuit of life. This is serious. And this has no answer in the consumer society of our time. It is not a question of economic policy but of social genetics.

The problem of “work,” as a fundamental human need, is not resolved with wages but with the Work.

Labour! A pending task.

“You shall earn your bread with the sweat of your brow”: Biblical message. Punishment? Or pact with nature?

“Transform these stones into bread”: Temptation of the desert. Demonic will to power, or technological message?

“Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.” An evangelical message that, according to some critics, Christianity reduced to a “spiritual bread” in detriment to “material bread.” Did Marxism come to

overcompensate for this drift, lowering spiritual bread to the category of “opium for the masses”? All the same, leaving aside the interpretations, I wonder:

What is the “bread”?

Economic theory no longer speaks today of “bread,” or “sweat,” much less of the “word of God.” Instead of “bread” there is talk of merchandise, raw materials, tradeable products, consumer goods. The “sweat” is relegated to the category of unskilled workers. But the “stones” remain. In all this, there is no real talk of labour, but of productivity, added value, wages, the workforce.

And I ask again. What is labour?

Labour, not only as material bread and active social force—and above all—as original potentiality of creation of the world, can only be recovered when we lend an ear to the meaning of the Work. Which in other words means: recovering the “worker” before the company (recovering the worker that we carry inside). Furthermore, I dare say that in the coming revolution the workers’ unions (if they still exist) will no longer fight for wages but for the Work.

The worker! Rescued from the slavery of mechanical labour by the technological revolution, the newly coined worker *begins* the rebuilding of the Temple through the yoga of labour. Yoga of labour? Yes, a living foundation of the integrity of the Work, of all the works, of all the trades, of all the arts, of all the sciences, the first that we will have to learn and teach in the future University of Man: initiative through labour.

Before going further, let us look more closely at the role that the technological revolution plays in the development of new life functions.

An anthropological leap!

In our technological age we have still not penetrated the *physiological* dimension of the Revelation; we have still not got over the “technological trance,” as Thomas Berry would say. McLuhan was the first to warn that a new “link” had been formed (new pact?) between the cybernetic circuits of modern media and *Homo sapiens*’ central nervous system. But the technological revolution of our time has a scope (and meaning) that is much deeper than this “hybridization of media” that McLuhan heralded. A veritable

exteriorization of “organs” has occurred in the evolutionary current of the tree of life. Many functions that before were found within are now on the outside. Not only is the technological world another world (a second nature) but also the body is another (another physiology). We still have not realized that to the technological revolution on the outside there corresponds a physiological catastrophe on the inside, two phases of the same RevelationRe-veiled. To the industrial robots, multimedia electronic circuits, hard discs in computers, artificial satellites, manned capsules in space, observatories spinning in orbit and gazing at the stars, to all this IT network extending the senses, there corresponds inside (on a physiological scale) the sinking of the techno-rational brain, the fall of the immunological system, the decalcification of astronauts’ bones. In the evolutionary past of the race we had similar catastrophes: continents submerged, embryonic remains of disappeared organs. All this features in tales, legends, myths and also in fossil remains and archaic biological structures (mitochondria?) But the physiological catastrophe of the technological age is today and we are seeing it without understanding. Outside the sun has come out, but inside the night has come down. And a new enlightenment breaks the dark mystery of the night:

New dimension of the Mind

Analogous rhythm. Reversibility of values.

We are beginning to sense the rhythm, the pulse, the beat of a *body* oscillating between alternate dimensions of life: a new *gen-ethical* code. This alternating physiology corresponds (analogically) to the particle-wave pattern of the geometry of light in the physical world.

Internal enlightenment!

We rejoice and welcome the newborn, the ineffable Son of the light.

I do not find it easy to speak about these things. But when I see the technological advances that occur outside (electronic circuits, superconductors, genetic code, resonance particles) no longer as written signs in the great book of the history of science but as “signs” of an unknown language that wants to say something *to me*, then I begin to understand (through resonance of similarity) what is happening to me within without understanding. I understand-without understanding, because what I call “understanding”

belongs to the old brain, to the logical mind; and the technological *logos* has fallen at the flash of the new illumination. He who speaks is the newborn; I simply listen. A tongue that I do not understand.

The new physiology of the alternating body obliges us to formulate the theory of instruments on completely new bases. It is not the same to interpret the world with a physical brain like the old hard drives (with their grooves etched in stone; like the paths of old marked with cart tracks) as it is to play (by way of counterpoint: as in Bach's fugues) the notes of the Mother Tongue resonating in the magnetic field of a virgin brain. We no longer have the same mind. The computer is the last word of a cycle that is closing (externalization of a tongue that has already said all it had to say: the word became information and dwelled in the "courtyard of the objects," Rodolfo Kusch's happy expression in his *América profunda*, constituting a symbol of "what is on hand in the supermarket.") When the self has been transformed into an object, information is within reach of the whole world and the computer takes care of all the calculations, but here from within, as a counterfigure of the collapse of the ancient temple, the first flashes emerge of a new mind. Nonetheless, let us not get our hopes up, for they are fleeting flashes, the initial word of a newborn searching for the Word. Only some, very few, are born with this new mind fully developed. Let us pause here a moment to hear these first silent voices.

What can I say about the new mind? I would say that it is a gift that has to be guarded, an initial fire (like Prometheus's) entrusted to humanity for a new gen-ethical development, an original (potential) tongue that opens the way towards the historic experience. In this "opening the way," the new mind gradually draws a new figure in the matter of the world. "Opening the way" means illuminating the forest, removing obstacles, opening trails into the unknown. We have to navigate the dangers. What are these dangers? Overconfidence (the "prophet's conceit" that Jung speaks of), underestimating the enemies' strength, hiding in the shadows (the old mind sets its traps, the old god Saturn devours his own son), letting the initial fire go out (out of convenience or cowardice), wanting to build too soon (putting new wine in old wineskins—a failure of many nascent communities), becoming isolated from one's contemporaries and from everyday life (for want of a bridge to cross the river, for want of science and art, for want of language to transcribe the Sacred Tongue into goods of life).

Let us see a little closer some of these difficulties “for want of a bridge.”

The conversation between David Bohm, a leading researcher in the field of quantum physics, and Krishnamurti projecting on the world the light of the new mind, offers a point of support to see more clearly the gap between two ways of thinking. We read in *The Awakening of Intelligence*:

Krishnamurti: Is intelligence outside of time?

Bohm: But thinking must be related with intelligence.

Krishnamurti: Is it so? I don't think there is a relation between them.

The conversation makes it clear that when they speak of “intelligence” each of them understands it differently. And when the conversation reaches a critical point, which is when the arguments run out, Krishnamurti hits the nail on the head of the new language of resonance: “When you were speaking to me I realized that I wasn't listening to your words so much. I was listening to you. I was open to you, not your words, to what you explained and things like that. And I said to myself: it's fine, let's leave all that. I am listening to you, not to the words that you use but to the meaning, to the inner quality of the feeling that you want to convey.” Here we see the new mind at work, at least to a certain degree. It is another rhythm of thinking, another way of communicating. Thought is not annulled but recedes in search of its origin, its precedence. It is denied as objective thought, determined in concepts and representations, to set free the primordial energy that lays the bridge between the diverse forms and languages of life. Effectively, what Krishnamurti's word reveals here is not a new vision of the world, a new philosophy of values, a new theory of science, but a new function of life: opening to the essence of speech, and with it the liberation of the primordial energy of the word (Octavio Paz says in *The Arc and the Lyre* “Disembodied word”: “The poet's mission is to re-establish the original word, diverted by the priests and the philosophers.”

New direction of the Force

A butterfly gently beating its wings in the Gulf of Mexico can set off a typhoon in the Sea of Japan: the “butterfly effect.” The right word at the right time can change the course of history. Give me a place to stand and I will move the world (Archimedes). All these phrases contain a profound meaning, but for the “song of the unborn” to become

goods of life it is necessary to release an energy potential chained up until now in an irreflexive materialism.

In the ancient body, Prometheus's fire continues chained to the rock. The sacred fire of life has been "tied" to functions of nature that have been surpassed by humanity's evolutionary drive. This discrepancy between the old natural order and new functions in gestation is what causes that "deep sadness" of modern humans in everyday life, remaining chained to a world that no longer corresponds to them. But it is not easy to "break out of the mould"! The fundamental energy, at least in current consumer society (a society "that makes mass," in Jean Baudrillard's term) is invested in unproductive activities (not every activity is work), eagerness for possession, politics of power, philosophical rationalism, sexuality of oblivion, spirituality of conformism, and even invested in a physical body that is too tense, too "material" (with too much calcium) to be able to function in the anti-gravitational field of the light.

The labour force changes direction: it becomes social work, creative embodiment, "protection economy."

The force of the mind changes direction. Knowing how to reason it does not reason, it opens up in search of a profound meaning: objective, rational, experimental science, it draws back on itself and returns as a human function of cosmic resonance.

The force of sex changes direction: it also "returns" on itself in search of the mystery of Love and of the primordial source of Life.

In short:

New meaning of the Work: from wages to the Work.

New dimension of the Mind: rhythm of reversibility of values,

New direction of the Force: transformation of fundamental energy
into goods of life.

On reaching this point in the road of our reflection on a *physiology of advent*, a question arises: where is this "song of the unborn" leading us?

I would say that on the one hand it brings us "closer" to time, but on the other hand it carries us "beyond" the horizon.

V. BEYOND THE HORIZON

And closer to time

BEYOND THE HORIZON

What is That thing that shines beyond the horizon?

It is Power!

There has always been a silk road, a spice road, an opium road, a slave route: it is the path of the merchants.

There has always been a road of Alexander, of Caesar, or Napoleon: it is the path of the warriors.

There has always been a road of Stonehenge, Santiago, Chartres: it is the path of the wise.

There has always been a road of the pilgrims: it is the path of those who go to the foot of the Temple.

All of them, one way or another and to different degrees, seek the Same thing: Power!

Today we travel the new (ancient) roads of trade, war, knowledge, faith, perhaps not with such grandeur, adventure and conviction as in heroic times, but at least with the same hope of finding the precious stone, the water of life, and the talking bird.

Beyond the horizon of the ancient-new roads we begin to glimpse “another” path: it is the road that brings us “closer in time.” We hadn’t realized: when we believed we had reached the edges of the universe, we found ourselves once again at the centre of our heart. Suddenly we discovered the secret journey of the Force. We realized that the point of inner “fixation” of the Force *is* at the same time a field of expansion of the Work.

Beyond the philosophy of ideas, the first traces are drawn of a symbolic geometry of matter.

Beyond the theory of science and power of technology we pause to contemplate the Arkhitecture of life.

Beyond the roads of stone and the information highways we begin to communicate with each other through resonance of similarity.

The key to the vault for rebuilding the Temple in the age that is beginning is the intelligent handling of the Creative Force. If we want to name the “first stone” with other names, we can speak of:

- Keys of Power.
- *Homo universitas.*
- Gen-ethical trans-mission.

1. Keys of Power

I am not speaking from another philosophy, from another image of the world, from another idea of humanity, from another theory of science, from another religious creed. I am speaking from another beginning, from another state of the matter. In other words, the nascent shining that comes to life from beyond the horizon and from closer in time *is not* an intermediate state: it *is* “another” state.

The first astronauts saw the earth from the outside, from cosmic space. It was a glorious vision. We, prot-agonists of an age of transition on the axis of meaning, contemplate our body from within, from the inside of the matter, and we sense its centres of force, its magnetic field oscillating between spirit and matter, and it is knowledge/passion/sacrifice. It is not easy to speak of these things.

Nor was it easy for the fathers of modern physics to find the right concepts to name states of the matter that were beyond the theoretical frameworks known until then. How to relate the stability of the atom with frequencies of its vibratory spectrum? That was the question that Niels Bohr asked in 1913. And he replied with a new concept: “discrete stationary state” (the linguistic figure related phenomena that appeared separate in the old physics). Today, on a global scale, when the theoretical models of interpretation of the world are no longer any use for sustaining life, we stop asking the scholars and those who understand and we prepare to listen to what our own state tells us:

“another” state:
also discrete-stationary.

I will try to explain.

Break of the form

Something had broken within: “another” state marked the hours of the time and the silences of the heart.

The Lord had come, but I did not recognize him. The divine Bolt of Lightning had struck down the wall of the enchanted castle where my soul dwelled captive, but I was afraid of freedom and I remained among the rubble. I knew all this *before* I walked the path to know it. And the path was long and the journey hard. I sought the truth in science,

philosophy, religion. One day, bearing the heavy load of books, symbols and memories, I stopped to rest at the side of the road and I fell asleep. I had a troubling dream. I found myself in an ancient Egyptian temple. I was participating in the ceremony of the mysteries of Isis. At the centre of a large hall surrounded by columns, standing, in a raised place, I could just about make out (because the whole room lay in a dim light) the image of the goddess covered from head to foot with a thick black veil. A procession of priestesses covered with white veils and carrying oil lamps in their hands walked silently around the altar. Behind the columns, what looked like a choir of priests intoned a hymn in a tongue unknown to me. Suddenly all the lights went out and I found myself now at the centre of the highly illuminated stage. Amid a great silence a very beautiful woman entered the stage, with an enigmatic smile, seeming to question me with her gaze of fire. I thought I recognized Isis herself in her, but now without a veil, and the memory came to mind of Madame Blavatsky's book *Isis Unveiled*. At such a surprising apparition I was left speechless, and before I could say anything the whole stage had disappeared. I found myself now in a lecture theatre or amphitheatre of a university, standing before something like an examination table where professors or wise men asked me questions. I do not remember exactly what they asked me, but I was left with the impression that I had to respond for the "unity of knowledge." When I awoke, in a sudden shining I saw the essential unity of the two symbolic figures of Isis: veiled and unveiled. But I also realized that the shining was only a (pro-phetic) advance of the knowledge and that from this goal I had to discover the fundamental *movement* that re-united these two aspects of the *mysterium* in a Single *corpus sapientia*.

When I wanted to take the first step I saw that the "bridge" to cross the river was broken. But it was no longer the same river nor the same story.

Pro-phetic resonance!

We live in a time of *historic transfiguration*.

A Power of unknown nature has surreptitiously entered the world and broken the "mould" (the conceptual-historic form) that housed our dreams until recently. With the wall of the enchanted castle knocked down, we have been left exposed to the elements. But the Power that tears the Veil of illusion marks the path of the new history.

The Same sacred fire that descended on the Sinai from the dense cloud (Exodus 19), which lit up the word of the prophets of Israel, which illuminated the Greek *logos*, which “was made flesh and dwelled among us” (John 1), the same sacred *Verbum* returns today as an invisible current that breaks the mould that imprisons the human soul. The same Voice that in another eon said to man: “Make me a tabernacle and I will dwell among you,” sounds out today in the heart of the invisible Temple. But that voice does not return as an image, symbol or idea but as a *state* that advances new functions of life: “pro-phetic resonance.”

Why do I say “pro-phetic resonance” and not simply prophecy?

- There is *acoustic resonance*: it breaks the glass.
- There is *nuclear magnetic resonance*, powerful magnetic fields displace protons from the atomic nuclei and reveal alterations in the organic tissue.
- There is *pro-phetic resonance*: it breaks the symmetry of meaning and displaces the figures of history.

Pro-phetic resonance today? Yes, the Message has come *before* the messengers!

But it does not come as another idea: it is “Another” state.

The new message is no longer “a voice calling in the desert”: it is an “in-pulse” of high vibratory energy that destabilizes the matter and makes way for functions of cosmic resonance. In other words, it is not the human word that comes to transform the world. It is “Power” itself that, before taking the word, enters the human heart as a lightning bolt that breaks the wall: pro-phetic resonance. It is not the first time: “About midnight I will go forth through Egypt. Every firstborn in the land of Egypt will die” (Exodus 11: 4,5). A vibratory fracture: “another” state, the glass has been broken, a new direction of the force. Today we are living something similar. We have crossed a critical frontier, the walls fell, the humans scattered and did not recognize each other.

We have come into contact with “Another” power: in particle physics too they speak of “resonance” (what is “resonance”? It is something that happens). Thought is not enough to understand the nature of this “Other” state, but it does not resign itself to not understanding. And it keeps asking.

Where is the Temple? Everywhere and nowhere!

Where is the electron? It is likely that it is in one position or another: principle of uncertainty!

Where is the human? We do not know, perhaps it has been transferred to another stage in history! Or to another kingdom? But what is the founding word (the meaningful *sound*) that is hidden behind the veil of the events? What is the vibratory *key*, the energy code of the new kingdom?

A strong wind blows from the desert

It is futile to speak of these things with “those who have stayed in Egypt.”

But millions of human beings begin to become sensitive to these questions from “another place”: from *exile*. The “pro-phetic pulse” generates a powerful “magnetic field” that tears humans from the place where they live. Political exile, social exile, economic exile, these are “forms” of exile, circumstances that lead to exile, but exile itself is a “resonance” that takes us out of the house *before* we have entered.

“Exile” today is an *experience* of humanity happening on a planetary scale: every day, millions of men, women and children are torn from the place where they live. But where are they going, when there is no longer anywhere on earth where they can go? They are going into “exile”! “Exile” is not only a “separation” but also the “place” of the exiled. And here comes a question that isn’t at all easy to answer: is that “other place” “another land” to repeat the same history, or is it the “desert” as a Way of the Cross of history? Is exile a tearing away, or a transfiguration?

“Another state of human matter”

Political exile, the mass migration of whole peoples in search of bread and work, and even a more essential experience, the exile of the soul in one’s own people, one’s own culture, one’s own family. All these forms of exile operate as a “force of transfiguration” of the humanity of our time: the silent gestation of a new people, a new race, a new culture, a new gen-ethical code, a new social Body. The enzymatic, catalytic, activating role of this “pro-phetic in-pulse of history” is rejected by evolutionist theories and globalist projects, which prefer to leave the initiative in the hands of human will. But

the problem is that autonomous human power has ended up unbalancing the equilibrium of life. Has the moment now come, one that Hölderlin heralded poetically, to “pass the scales from the hands of the merchant to the hands of the angel”?

I had come to realize, meditating in my place of exile, that “pro-phetic signs” are very ephemeral. They come and go, leaving a fleeting trace in the consciousness, and immediately everything goes back to “normal.” It is rather similar to what happens in the physics of antimatter: an indirect experience through “traces” recorded on ultra-sensitive instruments. And I say that it is only similar, because in critical conditions of matter humans can trap (fix) the trace and make it possible for the fleeting pro-phetic resonance to become a sacred function of life. I came to realize that such re-sonance is something more (of another nature) than intellectual intuition. It is a “power” (and a knowledge) that wants to speak to us, an *initial* illumination that is not registered in the brain but in the heart; and it is this new “rhythm of re-sonance” of the heart that inspires, orients and disintegrates the forms of thought.

Initial “Sound”!

What is really *new* in the world today, the *key* event, the *fundamentum essentia* of the new history, is the appearance of a pro-phetic wave that illuminates (and leaves its “trace”) in the human heart: lighting of the matter, body of light!

A *Voice* becoming Light? Yes, but allow me to explain. This “illumination” does not mean plainly that the *age* is luminous: supersonic “sound” transformed into light reveals the power of the shadow. Let us try to see this a little more clearly:

The mystics *heard* the divine word as “a prophetic voice in the soul.”

The scientists *saw* the “fundamental symmetries” of the matter.

And when everything seemed clear, once again the ancient gods transformed into demons demanded the “sacrifice of the innocents.”

The hour that we must live is enigmatic by nature: the very “sound” that *resonates* sweetly in the soul (“Oh, delicate touch!”) and which *illuminates* intelligence (“I was struck by Apollo”) *breaks down* the walls and leaves the world stage in darkness (“Father, why have you forsaken me?”)

Until now we had lived fairly comfortably, time passed placidly and, despite wars and revolutions, tomorrow will be better than today. The spiritual revelation spoke to us of the “beyond,” of the “kingdom of heaven,” and social revolution promised us the dictatorship of the proletariat and the “classless society.” But suddenly we were torn from our dream by a powerful wave of “pro-phetic implosion” that brought us closer than close: the bowels of the earth opened up and interpretations fell in; power escaped from our hands, ancient symbols no longer tell us anything and the new science hides the shining of the mystery from us with its technological rationality.

Perhaps humanity is letting go of its old “body”: a psychoemotional body charged with beliefs, philosophies and dogmas; the expulsion of matter through the gravitational collapse of mass (like the stars that have used up their fuel). I dare say that the ancient matter of earthly humans is a real obstacle to the expansion of the consciousness. And this “letting go” (as the soul becomes detached and matter transmutes) is not only done today through the renunciation of a few but through the *sacrifice* of all.

THE “PRO-PHETIC WAVE” is reversed in an implosion of mass.

It is the liberation of a tremendous power.

Of what power? Manpower? Financial power? Political power? Computer power? Union power? Women’s power? So many philosophies have been woven around these questions! Today we no longer ask about power: Power itself speaks. And Power does not ask. I have already said it: before knocking at the door, it has already knocked down the house.

In traditional society we knew a “power to the measure of man”: the hand of the artisan, the sensitivity of the poet, the intelligence of the scientist (power of the *Homo natura*). With the arrival of the modern age we knew the “power of technology”: the industrial revolution and the IT revolution (power of *homo technicus*). But now, the seismographs of globalized humanity begin to register the first resonances of a third “pulse” of liberation of power: by implosion of social mass. It is a new human phenomenon that we can no longer explain through the technological impact, political violence or social revolution: a “power” has been released that exceeds all the other powers known until now. It is “another” power: the reign of terror is among us. One in which we are all *complicit* (as Baudrillard says) and violence takes the *implosive* form.

“It is the political void (more than the resentment of one group or another), it is the silence of history (and not the psychological rejection of individuals), it is the indifference and silence of all those who implode in these happenings,” says Jean Baudrillard in *La transparence du mal*. But what is the *meaning* of this “violence” that changes today the geometry of matter, moves the wheels of the world and indicates the new paths of history? It is a violence that illuminates by “implosion”!

I will try to explain.

What does science tell us?

The so-called “solar wind,” a very rarefied plasma coming from the Sun and from supersonic nature, hits the magnetosphere of the earth, transforming into high-energy radiation. A soundwave launched at high speed becomes light when it reaches a critical state: a phenomenon called “sonoluminescence.” And what does the knowledge that is advanced tell us? That when the “pro-phetic wave” is not received—political void, silence of history, indifference and silence of all—that heralding voice withdraws (inverse energy) and illuminates the consciousness by implosion of mass. Many aberrant crimes, many diseases from “killer viruses,” many financial catastrophes, are so many other “sacrificial” forms by implosion of social mass: prophetic anti-message (the “other” half of the formula) for those who have ears and do not hear.

It is an early hour,
old time has finished.

Saturn has devoured his own son.
A new Sun illuminates the paths of history.

Homo sapiens has been exiled from his own land:
and from “exile” prepares the vestments
for the coming *Homo solaris*.

I am not speaking here about principles, doctrines, theoretical models. I am speaking about “vestments,” which is like saying “organic keys of power.”

The reflection on the nature of Power, the routes of Power and the confrontation that we experience today are the results of the technology of Power that leads to re-pose

the question about the handling of Power, no longer from the theory of force, but from the rhythm of life.

The teachings of the old masters of the martial arts has been lost, the word of fire of the priest-scholars has been lost, the mystery of the marks etched in stone on the path of Santiago has been lost. But the Same power that opens the paths of Tradition has something to Say to us today.

And when we are ready to listen in silence to what it has to Tell us, the Power is revealed to us.

Keys of Power

It teaches us that we ourselves have “broken the bridge” for crossing the river, and that all we can do from “this” side (from knowledge) is to prepare for when the Power that we have not considered in our calculations throws us the first rope from the “other” side (from the *mysterium*). What arises from this correspondence is not a philosophy of power but a resonance of Life: it is not a new metaphysics but a new physiology.

It teaches us that Power is not a good available to humans: it is not available to us at any time or place. All humans can do is prepare to receive it. Power does not establish a “permanent alliance with humanity,” but it needs humanity to make the earth fruitful. When we in-corporate this “key of power” we learn to manage the providential-economy, an economy that does not emerge from economic theories but from the life energy circulating in the Tree of Life and whose memory we have lost since we left Paradise.

It teaches us that we cannot retain Power without consequences, without Power itself abandoning us (leaving us crystalized in time) or destroying us (by dissolution or degradation of life). We are taught that the only way to possess the “gifts” of Power is when we deliver to the great current of life the fruits of Power. To give is to receive, as we learned from spiritual philosophy. But now we learn it again from a physiological-ethics, which teaches us to transform the soul’s values into the chemistry of life.

It teaches us that the sacred no-time of Power mysteriously interweaves with the historic time of humanity and knits-and-unknits (with humanity) the image of the world and the fabric of life. And when we come to discover the sign of the time we see that Humanity, by “key of Alliance,”

can reverse the direction of the arrow of meaning and
break the tragic meaning of history.

Another beginning, another destiny, another mission.

Its expansive consciousness leads it “beyond the horizon”:
towards

Homo universitas.

Its participating will brings it “closer in time.” It returns to its people, bringing the
word of life to those who were left waiting on the edge of the source. It comes as a
messenger of the Temple to build a “social ark”: in a mission of

Gen-ethical Trans-mission

2. *Homo universitas*

Idea-symbol!

It is not easy to name with a single word the essential ambiguity of the self, the knowledge, the life.

What *is Homo universitas*? It is not a concept. It is an *In-vestiture*, a term which moreover makes the idea darker rather than clearer, but which leads us to “another function,” to “another place.” Without realizing it we have been snatched from our old dwelling. The point of support of the consciousness has been transferred to “another place.”

A dangerous place!

It is hard to sustain oneself in the void without falling. In this place not only do humans speak, but the Tongue speaks. And the Tongue speaks “with” the universe-and-humanity: *Homo universitas*.

Homo universitas is a form-state of knowing.

How to reach that *place-state*? I cannot reach it along any path, because I am already in that *state*. All I can do is get ready to “not-do-by-doing.” When all my opinions and representations that I have in the wall fall away I realize that the Mother-Tongue *breathes* again, it is no longer I who breathes, It breathes in me. *Homo universitas* is a state of knowledge that does not come along the path of habitual knowledge but reveals itself in me through resonance of similarity with the great current that circulates in the Tree of Life.

Sacred science

The Mother-Tongue *resonates* in all the kingdoms, *breathes* in all the functions, *teaches* in all the temples. *Homo universitas* operates as a “bridge,” as a “medium,” as a “messenger,” between the primordial *Sound* of the Tongue and the geometry of life.

When I say that the Mother Tongue “breathes again” when opinion, interpretations and representations fall away, I do not mean that the fundamental current of the Tongue is disconnected from Thought, but rather that “the Tongue breathes *with* Thought.”

Another function is born, a *Function of resonance*: the “rational *logos*” is in-corporated into the “transgen-ethics of life” (in other words: here sapience is not only knowledge, it is also body).

How do we pass from the “knowledge” to the “body”?

From the path of *stone* (Compostela, Chartres),
and from the path of the *logos* (Academia, scholasticism, the Enlightenment),
we pass to the genesis of *proteins*.

The route of the proteins?

How are the proteins that make up the functional architecture of our own bodies born, folded, activated or deactivated? For molecular biology, this is a technical problem. For the philosophy of language, a geometrical poem. For the science (*scientia*) of *Homo universitas*, the vibratory path of the Word, a functional movement of life that gives meaning to the “stone,” to the *logos*, to the “proteins.”

From the theory of information we pass to the re-sonance of meaning.

This “meaning” becomes *audible* to us when we go from seeing the facts to hearing the soul of the facts: “audible enlightenment.” Mystical exaltation? Or revelation of science?

Revelation of science!

We must not confuse the data of science, the theory of science, the results of scientific research, with the “revelation of science.” In other words, one thing is the “result” and another is *what* is manifested in the result: the vision of the result may not be audible to the researcher who does not see more than the result. *Homo universitas* does not deny science, but is not limited to the results of science. Nor is it “another” science or “another” university: it is another structure, another function, another “molecule,” a soundless rhythm that lays the bridge between the Tree of Knowledge and the Tree of Life. I read in the newspaper *La Nación* (Buenos Aires, 13 April 1996) in an article signed by Nora Bär, that an Argentine researcher, Fernando Nottenbohm, working at Rockefeller University, has discovered that “in the brains of adult birds, new neurones are constantly

produced, going against the current opinion that superior animals and humans have a full set of neurones from the day they are born and that there is no chance whatsoever of regeneration.” My observation is that this and so many other scientific discoveries can both be “read” as technical data (that can lead to utilitarian results) and can be “heard” as heralding signals (a possibility of developing new functions of life). What does the revelation of science tell me? What does the information about “neurone renovation” in the birds’ brains call me to do? To implant a bird “gene” to repair my damaged brain? Or to re-generate “another” brain to fly?

Homo universitas is a symbolic “code” of trans-figuration. I would almost say another “mould”: a *matrix* of *gen-ethical* transition. It is not a question of the “universal human” (as the idea of artist-scholars of the Renaissance was conceived), but rather the “leap” from the caterpillar to the butterfly: no one knows what happens *between* those two states.

How do we pass from the human of ice to the talking bird?

It is like passing from the wisdom of the ancient world deposited in the Library of Alexandria to the rational *logos* of the new Greek mind.

It is like passing from the technological internet mind to the mystical heart of *Homo universitas*.

Homo universitas also uses the web, but not to stay in the web but to get out of the web.

This *gen-ethical* transition is something more than a “transvaluation of all the values” (as it appears in Nietzsche’s philosophy), something more than an “evolutionary step” (similar to the transition between vegetative functions of the ancient brain—paleocortex—and the thinking and language of the rational brain—neocortex—), something more than a “cultural pass” from the myth to the *logos*. From biological genetics we pass to another *state*, which we cannot represent; a turn in the profound current of life that leads us to a firmer base, to a safer “stone”: to build the future city of man, no longer “on” it but “with” it. The *gen-ethical* transition is a qualitative leap to “another” “Code” of life, but we cannot know where this “gene” comes from or where it takes us. Suddenly a new *molecule* appears, a new *messenger*, and we find ourselves in “another” *place* speaking “another” *tongue*. And this is what is happening to us in time today: the mould has broken, the waters have parted. *Gen-ethical* break, at the same time

in the order of values and in the order of life. Hence, we understand each other less and less, because the historic human we knew has been transfigured, returns with “another” code, speaks “another” language, belongs to “another” kingdom.

In this “time of the end of history” Claude Bernard’s experimental scientific method curves its trajectory to connect with the rhythmic thinking of the Romantic poets:

...it is all hieroglyphics... and the poet is only the
translator, the one who deciphers.

Charles Baudelaire, “L’Art romantique”

Homo universitas is a state that is revealed by interpenetration of states.

The whole history of Western thought revolves around the need to communicate with each other, understand each other: a will to capture and transmit that essential *verbum* that dwells *among* us. To access that “between,” Plato proposed *dialogue* (*dialogein*) and Hegel *dialectics*; and it is through the “dia-logical” movement of the consciousness that we have come to know everything that we today call philosophy, science, theology and social communication. But note that when this “dialogue” between the natural consciousness and real knowledge believes it has reached its maximum *truth* in the creation of an “objective” image of the world, its maximum *certainty* of calculation in the space voyages, its maximum *speed* of communication over the information web that covers the whole planet, said “truth” and said “certainty” return to us as a feeling of maximum uncertainty and maximum in-communication. What has happened? “Dia-logical” language had only shown us one side of reality! *Logos* itself, as we have interpreted it until now, proves insufficient to respond with “truth” and “certainty” to the cataclysmic transformations of the world. In other words, at the root of our time of crisis we see a “catastrophe” of meanings. The “dia-logical framework” that, until quite recently, sustained the image of the world, has been sunk. And we have been left exposed to the elements:

The world is much more than what we had imagined.

There are other forces that escape the eyes of the electronic microscope, other currents of life that the orbiting satellites do not see, other meanings that cannot be caught in the net of ancient logic.

Here, exposed to the elements, the universe speaks to humanity with a different language. But where is the old logic? It has been *in-corporated* into the Tree of Life as “servo-mechanism” of a tongue of resonance by similarity.

Another *means* of communication?

Is it the symbolic language of science and technology?

I think that science itself has been caught in the “mould” of the old-new “logic,” and that despite its extraordinary development, scientific thinking shows a single face to the world today: “half of the formula.” As the ancient gods flee, science comes to humanity as a “message of salvation,” but the new human has taken on the mission to “save science.”

Save science?

Save it from what? Save it from the absolutization of its results: save it from the dogmatism of science.

In my book *University of Synthesis*, when I wondered about the unity of knowledge, I said that “the philosophy of science is insufficient to found an epistemology of synthesis.” And I quoted the words of Octavio Paz in this regard:

“Perhaps tomorrow's metaphysics, should the coming human feel a need to think metaphysically, will begin as a critique of science.

Octavio Paz, *Alternating Current*

Today the coming human no longer feels the need for “metaphysical thought,” and the “critique of science” does not come from the branches of philosophy but from the roots of life.

The feeling of life does not question the results of science but rather the absolutization of such results: it does not deny scientific method, but rather the dogma of science. Without realizing it, our own technological minds have substituted the contemplation of the sacred order of the world with the objective truth proclaimed by

science. The paradigm of belief of the contemporary human could be summed up in these few words:

“If it has been proven by science, *it is the truth.*”

If your electroencephalogram no longer shows activity, you are officially declared “dead,” and the political power authorizes medical teams to remove live organs from you. The dogma of “brain death” makes death an objective fact, representable, provable, measureable; in reality, you have died a “technical death”: the mystery of death has disappeared.

Homo universitas does not come with a new philosophy of science or a new religious dogma: he comes with a new organic instrument. He frees knowledge from the burden of empirical data accumulated by the particular sciences, the endless chronicle of historic events, the complexity of scientific theories, philosophical systems, theological doctrines that have formed the logical-technical image of the world. And when the “residues” of knowledge and history remain at the side of the road the soul opens up to a profound feeling of cosmic resonance: where life and death speak with “another” language.

Gen-ethics of liberation.

It is a whirlwind of sacred fire that carries us all away. Wars of independence, political revolutions of liberation, science’s promises of liberation, all this had been left behind. I had penetrated another space: there were no universities or temples here. I remembered the book of Revelation, when it speaks of the “descent of the holy city... but I saw no temple there...” (Revelation 21.10,22). But it was not the apocalypse: everything seemed the same, but it was not.

Gen-ethics of liberation is not a theory, it is a spark that ignites the field, a spark that takes by assault the atomic spaces of the matter and prepares the explosion of the cosmic functions of life.

Gen-ethics of liberation is not an ideology; it is a force. But we need a theoretical framework to handle that force, a force that moves our lives from the very roots of Life. And it is this theoretical framework that I seek to represent (at least in its fundamental lines) under the idea-symbol of *Homo universitas*.

Homo universitas is an idea-synthesis that is installed in a *germ* in the *anima mundi*: it constitutes the *gen-ethical* root of the coming revolution. I say “in a germ” (that is, without sufficient intellectual clarification), but whose first flashes become visible in the theory of modern science.

The theory of science anticipates the social revolution

How to describe these “flashes” of knowledge that anticipate the coming of new molecules of life?

Georg Picht, a philosopher critical of postmodernity, heralded a “science to the second power.” And Einstein said to Heisenberg: “It is never possible to introduce only observable magnitudes into a theory. What is observable depends on the theory.” But I wonder: what *is* theory? *Theoria*, in its original meaning (*theorein*), refers us to *contemplation*. In any case, “contemplation” (whether philosophical, poetic or mystical) is also trapped in the subtle network of the ancient *logos*. It only managed to reveal “half of the formula.” It read the signs from heaven, but it could not bring them down to earth. What I call here “revolution of knowledge” (which more correctly should be called “revolution of the method”) consists of transcribing the mysticism of spiritual contemplation to a *gen-ethics* of social trans-figuration, returning the “other half” of the formula to the Work.

Revolution of the method?

While *Homo rationis* avidly explores the electronic networks in search of data and more data (more information and more rubbish), *Homo universitas* “flies over” the hard disk of the social system computerized by the *logos* to *contemplate* the mother ideas (*theory* of the theory) and *transcribe* (as “messenger”) said archetypal-matrices to the symbolic language of science and technology. This “turn” from *contemplation* to *embodiment* (unified movement of knowledge-and-life) is no longer done in physical chemical laboratories, in particle accelerators, in space capsules or in the ruins of temples but in the inner space of humans themselves, the first “stone” in the rebuilding of the Temple.

The revolution of the method reveals the time of humans.

In other words: “So that the light of the guide-star can enter the story, a land is required where it can place its foot.” So that the force idea of nascent Christianity could be assimilated by Western thought, it had to find support in Greek philosophy. The “renaissance prophets” (Schuré) embodied the mother ideas in works of art. The fathers of modern science translated the initial enlightenment of the new age into mathematical language. But then came the technicians and the philosophers critical of postmodernity and they only saw the shadows projected on the walls of the cave. Political revolutions, the philosophies of the “end of history,” the student protests, the artistic vanguard, the new religions, all these movements, each one in their way, made the “criticism” of what they called “myths of the modern world,” but when they lost contact with the light of the first Revelation they were “trapped” by the phantasmal power of the same myths that they wanted to expel from history. The mother ideas of the new heaven were hidden once again from the gaze of humanity and the (even darker) shadows of the ancient land prevailed.

But what *are* these mother ideas? Who are their “messengers”?

How does the light of the “message” enter on the horizon of the new sign of the time? Too many questions for a shining that is hidden. I would only like to look at one of the guide-principles that configure the “revelation of science.” Let us see what happens with the so-called *quantum of life*.

“Quantum of light!” Enigmatic “Koan” in the field of scientific knowledge.

At the beginning of the century, Einstein, one of the messengers of the new time, proposed the idea of “quantum of light.” Even a mind as enlightened as Niels Bohr did not accept this idea. Then came all the development of quantum theory, the principle of uncertainty, antimatter. Today the “concept” of quantification of energy is familiar to us, but we have come to realize that what we call “quantum of light” is more than a concept, it is a symbol, a sign, a star in the firmament of post-atomic humans. And the questions arise: was the idea of “quantum of light” just an idea-concept that knocked down the castles of sand that rational mechanics had built, or was it a mother idea that attacked the atomic buildings of ancient matter to create “with it” the invisible roads of the new human world?

In short, and focusing on the most essential: is “quantum of light” just a technical word to designate a determined behaviour of the light? Or a word-testimony to name (symbolically) a flash of knowledge?

The Revelation did not come in the form that we had imagined. We began to *see* the “trajectory” of mother ideas (if we can still speak of trajectory in this new kingdom). We had heard that in the origins “the spirit of God was hovering over the surface of the waters” (Genesis 1:2). And now we saw that the “quantum of light” released from Einstein’s star hovered like a message spoken in mathematical language over the minds of scientists and scholars. Soon the magi would come, following the light of the star. And the magi-technicians (including Einstein himself) wanted to have the star in their hands. And they built the bomb and were left dazzled.

“Brighter than a thousand suns,” Oppenheimer exclaimed.

But once again the Idea materialized: the power of technology hid the first shining.

Had God died a technical-death this time? No, the mother idea had not died, it had withdrawn like a “shining that hides,” leaving its “trace,” its “mark” on the matter of the world. How to recover this “trace” for human consciousness?

“Vibratory” language of the new age

Soon we would have to realize that in this age of breaking the symmetry of the matter, of quantum transitions of energy at atomic level, of sudden phase transitions on a social scale, the break in ecological balance, autoimmune diseases, we would have to realize that, as a “counterpoint” to the collapse of myths, interpretations and systems, a new vibratory language “re-sonated” in the inner world of humans. We no longer came to interpret the world, or even to transform it: we sought what we had already found.

We sought (we seek):

to not only save science but
to save the soul.

We also seek to save the body,
a body that no longer resists
the impact of the cosmic fury.

We have entered in resonance with the living forces of the universe, a dangerous resonance: it can make a glass smash.

What was it like, what *is* it like, the new language of resonance by similarity?

Once again I pause before answering. I return to the “*theoria* of Language,” but no longer to project a new idea of humanity but to hear the word-meaning that breaks the image of the world.

Not only ancient spiritual masters, but also the fathers of modern science spoke in parables. We had entered “another” world, the message came from “other” messengers (who spoke “another tongue.”) Werner Heisenberg, referring to his impressions at the Gottingen seminar (1922), says in *Encounters with Einstein and Other Essays on People, Places and Particles*: “Bohr stressed repeatedly that human language is obviously inadequate to describe processes within the atom... and regarding the atomic model that Bohr himself presented at that seminar, Bohr confirmed to me what Pauli and I suspected, that he had not worked out the complex atomic models by classical mechanics; they had come to him intuitively, rather, on the basis of experience, as pictures—so far as mere mechanical pictures can be suitable at all—for representing events within the atom.” One thing was clear in this “hermetic circle of quantum scientists”: the “new seers” could not find the right word to name phenomena that occurred in that strange world where $a \times b$ is not necessarily equal to $b \times a$. Even up to 1922, the time when Heisenberg was making these reflections, one could speak simply of “quantum mechanics” as a way of thinking by analogy of the relationship between the behaviour of the quantum leap and the known laws of classical mechanics. It was not a question of just another scientific theory, which would make the weft of the physical world more intelligible. It was a question of making intelligible the message of that energy-word that had broken the ancient image of the world. The “quantum of light” did not come to bring peace, it came to bring paradox.

“Theory of relativity,” “quantum of light,” “quantum mechanics,” “principle of uncertainty,” “wave equation”: symbolic “notes” of a first movement (a “Rhinegold”) in the great cosmic symphony performed in the cathedral of science. First violins: Einstein, Planck, Bohr, Heisenberg, Pauli. But in 1928, Paul Dirac stepped up to the conductor’s platform and with a strike of his mathematical baton harmonized the counterpoint between the theory of relativity and quantum mechanics (Johann Sebastian Bach had also

made a synthesis of counterpart and harmony). In Dirac's "Well-Tempered Clavier," the musical notation looks so strange that physicists at the time resisted accepting it: to one particle of positive charge there corresponded a "hole of negative charge" (to the electron that is seen, a positron that is not seen; to the matter, a supposed antimatter); he did not even speak of particles but of "fundamental symmetries." What had happened? Not even Dirac himself was entirely sure. He also "had been struck by Apollo." Behind the veil of the complex mathematical formulation Dirac had seen the "other" side of things, the "world upside down." He had glimpsed the "cosmic asymmetry" and sensed a "garden of in-existent flowers," but the very structure of the scientific thought of his time did not allow him to go very far. Those who followed perhaps went further, but they got lost along the way, they could not turn back. The physicists who sought the "ultimate" elemental particle found themselves with a "shower" of particles; the cosmologists who sought to decipher the fundamental structure of the universe got lost in a sea of mathematical models; the biologists who sought the "missing link" got lost in the undefined bifurcations of the tree of generations. In short, along the path of science we attained extraordinary practical results: we got very far, but we did not know how to return to our father's house. And here a troubling question arises:

Is there really a way back?

Many of those who are here *are not*,
and some who *are* not here.

If we could not answer this question along the path of science, would it be possible to do so along the path of philosophy? Hegel, in his *Phenomenology of the Spirit* (1807), had said that it was possible, postulating *dialectics* as an "*inverse* movement of the consciousness." And the political philosophy of his time took in its hands dialectic thought as a theoretical tool for the transformation of the world. But although the revolutionary dialectics making its way through the word illuminated by a Marx, a Lenin, a Mao Tse Tung broke the political and economic structure of the dominant system of the era, that dialectics would sink in the social order because of its own internal contradictions. Once again, we had got lost along a path "with no return."

Not along the path of science, nor along the path of philosophy, nor along the path of revolution could we find the “password” among the results of human effort and the meaning of the Work. What had happened?

It was because the world was advancing faster than our capacity for understanding it! The obstacle was no longer the political and economic power of the dominant system but the “dominant mandate” that the ancient eon had stamped as a *goal* of development of the rational consciousness. The Gospel symbolizes this “mandate” as a “temptation of the desert”: “If you are the son of God, tell these stones to become bread” (Matthew 4:3). And the Son of God replied with a no to the prince of this world: “Man shall not live on bread alone.” But that “not... alone” is not a simple negation but an *affirmative negation*: “Man shall not live on bread alone, but on every word that comes from the mouth of God” (Matthew 4:4). The rational tradition of the West kept the “not” of the first part of this evangelical maxim, drawing with it a radical separation between material and spiritual values. Only today, as the narrow mould of the ancient mind breaks, do we begin to “hear” the significant *sound* of the “word of return.”

We have entered a new eon, the lines of force of the magnetic-spiritual field *curve* the trajectory of language, the Mother-Tongue *breathes* again and the word of *Homo universitas* re-sonates in our heart as a “rhythm of reversibility of values.” Without realizing it, the centre of gravitation of the consciousness has been transferred to another chakra.

The important thing is no longer what we say
but the place from where we say it.

Reversibility of values

It is a function of “total-life.” As a cosmogonic and metaphysical *principle*, this reversibility has been preserved under the veil of myths, allegories and symbols in the spiritual tradition of the different peoples of the earth. But as a *function* it reclaims today a theory for the development of the child that heralds his coming.

Science, philosophy and metaphysics all glimpsed a phase of “return” in the movement of the consciousness, but they did not manage to reveal the “key” of the total-movement of universe-humanity-life. This “key” is beyond all explanation, any interpretation, but it resonates as a guide word in the walls of the heart: “lending an ear”

to the *wisdom-sap* of the heart is the first step in the mysticism of the coming men and women. The next step is “fixation.”

What *is* “fixation”? I take the term not as a mechanical concept, “to make something fixed or stable,” but as a symbol of the alchemy-mysticism of the heart, a critical point of stability-dynamics, fixation-expansion, reversibility of values.

Fixation, rhythm and measure configure the “fundamental chord” of *homo universitas*, the key note of his spiritual-physiology—“Man shall not live on bread alone, but on every word that comes from the mouth of God”—but in “rooting” this Word in his own heart, man can (to a certain degree) turn the stones into bread.

On this critical point the *corpus mysticum*
is trans-figured into *arkha socialis*.

The discovery of the “point” of fixation of the divine Word in the heart of man marks a *foundational event*: it signals the transition between speculative philosophy and mysticism in action, between scientific-experimental knowledge and the wisdom-sap of life, between the economic policy of nations and the providential economy of the universe.

Ortega y Gasset, writing at the start of the century, perceived with acute sensitivity the coming of “cardinal mysteries” that broke the shadow of history. But he warned:

We can find the old wherever: in books, in customs, in the words and faces of the others. But the new, the new that comes to life, we can only find by inclining our ear purely and faithfully to the sounds of our hearts. (José Ortega y Gasset, *El espectador*.)

On reaching this “point” where we no longer have a point of support, where all the figures of the consciousness collapse, where the re-sonating of the Tongue leaves us speechless, at such a zero point the very current of knowledge inverts its sign and “returns” us to the starting point: to the question about *Homo universitas*. But now we no longer ask about the *what*, but rather the *who*. Who comes to give “form” and “function” to the *alma mater* of the world?

The ancient gods have withdrawn.
The modern myths have fallen.
The Temple has been left empty.

A *gen-ethical* gap in the great current of knowledge.

There appears to us here an epistemological and historical break between the prophetic message that Heralds the birth of new functions of life and the dominant paradigm of the now ancient universities. Perhaps a similar gap to the one that occurred in the Middle Ages between the monastic tradition of the West and the birth of the first universities: a leap to “another” historical stage, to “another” space of knowledge. But returning to the question about who promotes such a leap: is it only a human will to create the *universitas* (community of teachers and students in search of knowledge)? Or a Knowledge that convenes?

I think that not only does humanity seek knowledge, but that knowledge itself comes in search of humanity, leaving its mark on paths where humans have not yet trod. What are these paths and where are these marks?

The march during millennia along the roads of stone left physical marks on the brain. Today the “pro-phetic wave” leaves a “magnetic mark” on an igneous plasma, and promotes a “brain of magnetic resonance.” With the old physical brain, we can *see*; with the new magnetic brain, we can fore-see (see what is manifested *before* seeing). Some of the fundamental ideas of the new science, such as “quantum leap,” “principle of complementarity,” “symmetry breaking,” “antimatter,” have been for-seen by the cosmic mind of the young scholars of the new age.

Homo universitas: a forgotten “cosmic physiology.”

Not only with other *values* but with another *brain*.

Knowledge does not come today as an institution but as an *arkha*. I mean that it does not come as pure information, metaphysical principle, symbolic mystery, religious faith, but as the “power of rescue,” the rescue of the consciousness itself from the turbulent waters of life. That “rescue” occurs when Knowledge etches again the laws of heaven on human matter. And I say “again” deliberately, not only because such laws have been forgotten but because that essence of the “rescue” is a “return” of the matter of the world

to the Source of Life, something like a “return” journey to the Holy Land. But man does not enter the *ark* “alone,” “he enters with” the other kingdoms: *Homo universitas*.

“I Retake the Temple with the other kingdoms!”

It is no longer just “one,” or “all,” it is “one with all.” This is impossible to understand within the image of the world that the structure of language imposes on us.

I was able to understand, at least to some degree (when the “second flood” came and the image of the world fell, smashed to pieces along with my own image), that a powerful current was dragging me to the stars. There were many of us in the “ark,” but “among everybody” I continued to be my-self. On reaching a certain point I lost consciousness and suddenly I found myself again in the everyday world; nothing seemed to have changed, but everything was tainted with illusion. I was and I was not the same. In reality the world had the same “appearance,” but the prot-agonists of the story were “others.” The real drama had begun in “another” place, on “another” stage, and the events that paraded past my eyes were merely a representation of something more essential that was happening behind my back, a kind of theatre of shadows. I “was-with-others-in the ark,” but what was the ark? Merely an “ark of survival” to save us from the universal flood? Or an “ark of gestation” to begin a journey to the stars? In the end it wouldn’t be the first time: also the “manger, the birth of the child and the journey of the magi from the East, guided by the Star” (Matthew 2:1) con-figured an ark of initiation.

And I came to understand a little better what was taking shape in the bowels of the earth:

We were preparing a new birth!

We had reached a critical point in the curve of time, where the laws created by humanity changed their sign and things lost their support. Yes, there was a “flood” (the set sank below the waters: social catastrophe), but also there was an “ark” (something essential was preserved, perhaps, the *gen-ethical* property of all humanity: not only man and the other kingdoms of nature, but also the “magi” who brought gifts of wisdom to the child to be born), and there was a “star” that showed the traveller the way. A new constellation of signs was drawn in the newly-opened space: the “catastrophe” pre-

heralded the “star” and revealed the “ark.” But what was that essential thing “saved from the waters”?

The scholars and the saints of yesterday and today gave it different names. I prefer to call it a “sacred gene.” But it is not a question of names, but rather one of “testimony.”

I return to the idea-gene of *Homo universitas*.

Homo universitas is not a new image of man nor a figure of language to represent something like “the place of man in the cosmos.”

Homo universitas means “Third nature.” The first nature (*natura-naturans*) we have destroyed; the second (technological nature) is destroying us; the third is “homo-ark-star.” We have no word to name a *state* of the matter that goes beyond the four dimensions of space-time. But we are no longer alone! The god-image has fled the Temple, but the sacred universe speaks with us through the inter-mediary of “messenger molecules.” The ark no longer sails on the waters but *below* the waters:

... And we'll trust in Him that He'll bear in mind
When He's doing His work with our human kind
The simple law, that a fire, to draw,
Must be lighted from underneath. (*Martín Fierro*)

From the roots of the tree of life we began the ascent towards the Fifth Kingdom. With “another” *gen-ethical* code, with “other” messengers.

Messenger molecules!

Are they really molecules (as modern chemistry understands them)? Or are they “powers,” mother ideas codified in logicochemical language? We are beginning to deal with these “molecules-powers” of life (and of death, for there are also “killer cells” circulating in our own blood). We no longer live in a world of images, but of “powers”: ultraviolet radiation that filters through the hole in the ozone layers, a shower of neutrinos that run through our bodies without realizing, killer viruses that assault the human fortress. We have no need to go in search of the mysteries of the universe in faraway stars. The universe has entered our own home, and our home *is* the universe: *Homo universitas*.

At the forefront of unexpected events

From the “logic” of thought we pass to the “geometry” of life. The leaders educated at the modern professional university have no answers for the problems of humanity; in other words, the science that has created the objective world proves insufficient to govern the irrational force that comes to destroy it. The signs of the centres of power are not answers to “cure” social pathology, but measures to adapt to the disease. What is the result of these measures?

Disease of adaptation! All the same, marching through the desert with the “solar wind” in my face, I dare ask some questions. Which way is the arrow of meaning pointing? What are the sacred functions of the social body in gestation? How to respond to the laws coined by intelligence when the chemical clocks of life show a different time? The logic of the “university” cannot respond to the needs of a world that is changing faster than the theoretical models that we have to understand it. We sense more than we can say.

Perhaps the answer may no longer come from what the (modern) “princes of the priests, the scribes, the ancients of the people” think, but rather from what the alchemists sense: “Arnaldo de Vilanova said that there exists in nature a certain pure substance that, when discovered and perfected by art, could convert in *itself* all the imperfect bodies it touched,” says Juan Cuatrecasas in *Ramón Llull, medico y filósofo*. And this is what we sense today as we reach the limits of time. But with one difference:

The “pure substance” no longer comes from the alchemist’s athanor but from the collapse of a star.

Homo universitas is not:

a corporation of scholars,
a council of priests,
an assembly of the people.

Homo universitas is:

an *arkha* that comes
from beyond the horizon and
from closer in time.

But why is it coming?

It comes to Transmit to humanity the same “sacred gene” that was always transmitted, even in the darkest ages of history. It comes to deliver the same “precious stone,” the same “pure substance,” the same “bread,” the same “philosophical mercury”: to have life, so that humans are not only flesh, not only machine. It comes to give the “living word” to those who wish to receive it: the word that connects the worlds, the power that lays the bridge between the Tree of Knowledge and the Tree of Life, the love that binds the light of the stars with the blood of the heart.

A pause:

In exploring these strange paths of knowledge and life, I realize that I have reached a certain point and cannot advance: the body marks a limit. There is a critical frontier at which thought stops. It is not a question of a logical, epistemological barrier. The “body” says *no*. I have to stop walking here, everything is turning dark. The light of intelligence falls into an abyss of meaninglessness. It is something more than existential angst: it is time of the body. The matter has its own time to assimilate ideas, to in-corporate the light.

Homo universitas bursts in as a generative matrix of the

New School.

The current school is in crisis. Young people are no longer interested in a knowledge that has become strange to life. The internet on a planetary scale has transformed the modern school into a gigantic Library of Alexandria (or rather, into a hypermarket where everything is within reach). Perhaps the new generations of students now have a new brain (co-reflexive neural network) but they continue to die from lack of life.

3. Gen-ethical Trans-mission

I try to make the Silence of the invisible paths audible.

If by rebuilding the Temple we understand the embodiment of the original Impulse of the Revelation in the matter of the Work, one question immediately arises: what is the Path, the form of Transmission? It is something more than a theory of communication: not only the code of the Message, but also the function-mission of the Messengers.

Gen-ethical transmission, as “traces” of the “messengers of the Temple” on the roads of time, is a symbolic access key to the great current of cosmic energy that “leads and guides” the sacred functions of life: “resonance” of the Word in human matter. This “human-divine resonance” marks a qualitative change in the physiology of our physical body and imposes new meaning on the functions of the social body.

What I have hitherto called the “work of rebuilding the Temple” *is* at the same time alchemy of transmutation of the “body.”

If, due to some serious cosmic-social accident, the molecules of life could not recognize the orienting signs of the Mother Tongue (that is already happening with autoimmune diseases), human beings would no longer be transformed into salt pillars but into stone figures. The *Mohai* of Easter Island are silent witnesses to the catastrophe of an ancient race. When a “sacred gene” is lost the disease of the flesh comes, the death of the soul, the collapse of a whole civilization. Today, on the crest of the wave of the technological age, as we advance rapidly along the paths of genetic engineering and the conquest of space, we are beginning to sense a “critical state” of the social matter, where the flight of a fly in the Gulf of Mexico can trigger a typhoon in the Sea of Japan.

The so-called “catastrophe theory,” self-organized criticality, the domino effect, does not belong to the domain of apocalyptic announcements of the end of times, but is backed by strict scientific experimentation. All the interactive systems evolve towards a critical state, a dangerous frontier, in which “the flight of a fly” causes a catastrophe, be it an earthquake, the collapse of an ecological system, a dissipative physical chemical structure (Prigogine and his school), a stock market crash, an aberrant crime.

What are some of these “heralding signs” when we pause to listen to the message of the deep currents of life?

- The ancient pact with nature has been broken (Monod): ecological catastrophe.
- The rationality of the social pact has been broken; the primary law (“may the brothers be united”) has been negated; the organic solidarity of human society has been replaced by bureaucratic institutions called “social security”; it is the “end of the social,” in Baudrillard’s terms (man has become strange to man).
- The original religious pact has been forgotten: even brothers of the same beliefs do not recognize each other in the spirit of the faith.

And as if that were not enough, we are beginning to see dangerous signs of “catastrophe of functions” in the very roots of our molecular biology: not only the collapse of the brain from degenerative diseases (Alzheimer’s), not only from the assault of bacteria and killer viruses, but also organic destruction by potential “killer cells” in the blood that suddenly do not recognize the tissue of the same body and attack them with devouring fury (autoimmune diseases). In short, *Homo sapiens* is losing positions on the planet.

All these “signs” that I have succinctly listed, “heralding signs” (that herald not what is coming but what has already arrived), bring us closer to a dangerous border: the “critical state” of the matter where life turns strange for life. It is the power of the Shadow that challenges us to fight in an unequal battle for all or nothing.

Arketypal war in the “Body”!

The gods have retreated! I remembered the tremendous biblical warning: “My spirit shall not abide in man for ever, for he is flesh” (Genesis 6:3). Theorists of “self-organized criticality” speak of “flicker noise.” And we, who also heard threatening signals within, become aware that we increasingly need more “prosthesis,” more “artefacts,” more “simulations” to sustain the reality of a temple that is collapsing. What is the real danger that we see? No longer the advance of dialectic materialism, the dictatorship of the proletariat, the society of ants (that is already here) or the dead poets’ society (which is also here). Beyond the horizon that the technological revolution offers us today as a hope, a Shadow comes over me and exclaims with Astonishment:

If the chain of *Gen-ethical* Trans-mission is interrupted,
the earth itself could become a cemetery of the race!

Gen-ethical Trans-mission?

Many still believe that what we today call a “global crisis” is of a fundamentally economic nature, that with a new political pact between nations, a new financial pact from world banking, investment in venture capital in developing countries, technology transfer, social security, repression of crime, that with all that we will not only find a way out of the crisis but also enter a new age of economic growth and social justice.

However, this all makes me think that the future of humanity—said “future” being understood in the sense of real spiritual transcendence (“so that it does not continue to be more than flesh”)—depends on the transmission chain of the sacred “gene” of life not being interrupted. But before we continue, let us return to the question.

What scope do we give to this thing that I call “*Gen-ethical* Trans-mission”?

- There is a “genetic transmission” widely studied by molecular biology: the transcription and translation of the message codified in the genetic code (DNA) in functional proteins of life. At this level any error in the position of an amino acid is fatal (metabolic diseases, genetic diseases).
- There is an “information transmission”: the electronic circulation of information on a planetary scale. Here an “information virus” could bring the system down.
- There is an “oral transmission”: values, ideas, conceptions of the world that are transmitted from master to disciple, from one civilization to another, from one race to another, from one language to another. The error, the omission, the forgetting of a cultural model, is also fatal: the message of the pre-Socratics was mistranslated; the word of Socrates, misinterpreted; the ideals of liberty, equality, fraternity, betrayed time and again.
- There is a “religious transmission” through the sacraments, the rite, the dogma, the sacred book. Any deviation, arbitrary interpretation or corruption of the revelation of origin is also fatal: the sweet word of the Nazarene ends in the torture chambers of the Spanish Inquisition; the spirit of the Torah in the interpretations of the Talmudists.

And there is a “Gen-ethical Trans-mission”!

I am no longer talking here purely and simply about values but “goods,” not only the exchange of material, cultural and social goods but the “circulation of the light.” I am not even speaking solely of the earth, but of the “salt of the earth.” Beyond the errors (*errare*) of transmission there is something essential that remains: the current of sacred energy that fertilizes the matter. That “something essential,” that “salt of the earth,” that “river of fire” can be manifested in the light of day in the heroic periods of history or can remain hidden (in the dark periods), but it *is* always zealously guarded by the guards of the Temple.

But why do I speak of “Gen-ethical Transmission” and not simply spiritual Transmission? Because although the idea of spiritual Transmission has in essence the genesic potential of the Word, in the materialistic, pragmatic culture of our time what we call “spiritual” tends to be reduced to mythical tales, archaic symbols, literary metaphors, metaphysical principles, artistic sensibility, intuitions of the soul. Not that all this is not valuable, but almost always such values are left floating in the air as abstract ideas without roots in life: poetry continues to embody history (as Octavio Paz might say), the Gospel remains as a spiritual promise but without becoming flesh in humanity.

The true “spiritual transmission” is a current of “Gen-ethical Trans-mission,” which not only transmits an idea, a feeling, a faith, but a “sacred gene.” There is an inheritance of the flesh and an inheritance of the spirit, but not of an ideal or virtual spirit but of a “spirit made life.”

By analogy with molecular genetics, the Gen-ethical Code of the spiritual Message is transcribed in “messengers”: carriers, guards, missionaries, whose mission (trans-mission) is to protect the roads that lead to the Holy Land so that the sacred fire of life may circulate freely on them (“so that man becomes *something more* than flesh.”)

On reaching this point and before continuing in the elucidation of this Path that I have called “Gen-ethical Trans-mission,” it may be a good idea to go back on ourselves once again in search of a real and effective contact with the primitive Breath that gives essential meaning to the word, and thus prevent our word from drowning in a sea of words.

Gen-ethical Trans-mission is “transmission of the word that leads and guides.”
But what *is* that which it leads and where does it guide to?

Heidegger, exploring the path of speech in his *On the Way to Language*, quotes the following paragraph, from a late poem by Stefan George, “The Word” (1919):

One day I arrived from a happy journey
With a delicate and rich jewel.

It is the real and effective possession of something valuable that is transmitted. The Gospel says it differently: “Take this, it is my bread...”

That “something valuable” that is transmitted along invisible channels is a *ferment of life*. If that “ferment” (*sacred gene*) is not received, or if it is received and not transmitted, or if it is received and transmitted wrongly (deviating its course or twisting the meaning); in short, if the sacred energy destined in principle to elevate life is not used (due to spiritual deafness, due to apathy), or it is retained for one’s own benefit (to have more, to consume more), we suddenly find ourselves with a “lack”: something valuable has been lost. And the ageing and degradation of life comes. Molecular biology tells us that the “death of the cell” is caused by an “accumulation of *errors*” and the “depletion of a *non-renewable enzyme reserve*.”

Have we ever asked ourselves who guards that *non-renewable enzyme reserve*? Today, at the “end of history,” we find ourselves with “metabolic faults,” “social diseases,” “evolutionary paralysis” (the limp, the blind and the paralytics of the Gospel), who appear to us as whole areas of social fabric that have been left out of the circuit of circulation of light.

But suddenly the shining of the *Message* and the dignity of the *messengers* arises before our gaze.

Who *are* the “messengers”?

They are those who hold in their hands the “delicate and rich jewel,” the “spiritual bread,” the “sacred gene” (“non-renewable enzyme”): a “catalytic” ultra-element indispensable for setting in action the *fundamental* transformations of life. And here I will make a parenthesis before continuing. To people the earth, “genetic transmission” is

enough (DNA and messenger RNA). For large-scale industrial production, “information transmission” is sufficient (its telematic codes, its robots, its trade networks). For the political organization of the State, Constitutions, legal codes and social norms are enough: “transmission of the spirit of the laws.” For “cultural transmission,” schools, universities and the internet are enough. But to ensure the “trans-mission” of sacred functions of life, “another” code and “other” messengers are required. Genetics alone or ethics alone is not enough, a “gen-ethics” is required: *binding* function (little known until now) among the values of the soul and the chemistry of life, a *qualitative leap* in the organization of matter.

From political philosophy we pass to social gen-ethics. And I ask again:

Who *are* the “messengers”?

They are not the big ones, but the little ones!

In social *gen-ethics*, “messenger” is not only a mythical figure, a cosmogonic symbol (Mercury, “messenger of the gods,”) an archetypal hero (Jason in search of the golden fleece, a liberator warrior, a “saint of the sword,” a prudent king, a wise pontiff. To say “messenger” here is to refer to an essential function of life, to a mission: transmission of the Mother Tongue. Beyond linguistics, information technology, the philosophy of language, the dialectics of history, there is a “sacred fire” that circulates through the tree of life.

We cannot all be saints, scholars or heroes, but we can always have a “word of honour” to put it as witness in the great drama of life and death: messenger-being! The *I Ching* speaks of the “noble one,” the messenger who brings the word with the entry of the light and who withdraws (to guard the principle) in the dark era. As this “consciousness of trans-mission” gradually becomes incorporated into the life of the coming generations, we will gradually see significant changes in the scenery of the world. Not only will a new impulse be given to the social and spiritual development of the peoples of the earth, but at the same time the cosmic isolation of humanity will be broken.

As the night of the world advances, let us try to sense (before it is too late) the already conceived (but not yet born) “protoforms” of the coming civilization. It is a matter of intuiting the genesis of “functions,” “trades” and “tools” that make up the organic fabric of the future society: the in-pulse of the soul that leads us, once again, to the path

that the Word travels as it becomes Work. And now on the path let us see a first configuration of the consciousness that comes at us.

Revelation (Message)

xP

Trans-mission (Messenger)

xP

Rebuilding (Work)

Three aspects, three phases, three moments of the same creative breath, of the same force field, of the same geometry of life. In other words, the biblical *fiat*, the song of the “muses” in the Hesiodic Theogony, the language of the “messenger molecules” that translate the codified message of the DNA into the different proteins of the organism, are merely other forms, rhythms and measures of the Same generative energy, different words of the Same tongue, different functions of the Same body.

And returning to the idea of “Gen-ethical Trans-mission,” focused on now as a nutritious current of biological, social and political organization of the world to be born, we had better pause an instant to see, if we can, how this activity of the spirit that I have called “Rebuilding the Temple” is transcribed in the pentagram of the collective soul of humanity as rhythm, pulse, beat of a new.

“Social body” of gestation

Today we do not have a “social body.” We have been evicted from the home and we live like strangers in the house that was our parents’. We are not surprised that Jean Baudrillard, one of the socialists with the most penetrating reading of the “fatal strategies” of our time of crisis, speaks to us of the “end of the social.” We have no “body.” Or rather, we have a fragmented body, with no social identity, a dismembered body. With no “social body” (in the organic sense of “body”) there is no social life, no social functions, no social institutions, no sense of Work of the man on the earth. This removing from “social corporality” and its replacement with “social politics” characterizes our technological age: social laws, social security, social work, social market economy, social justice, social solidarity, social democracy; all these forms of *politeia* (García Venturini) that we (proudly) exhibit today as qualitative indices of the peoples’ “social development” (and they no doubt are) are not enough, nonetheless, to replace the current of “social goods”

like cool water emerging from the fountain of *life* to a unified social body. Today we have enough knowledge to interpret the world, but we are lacking “life” to transform it; we have attempted it through philosophy, science, politics and revolution, but now we must attempt it through inversion of movement of the consciousness itself. The coming social revolution begins to prepare the *germ* of this giant systematic work: reversion of the force. A turn from “political philosophy” to “social *gen-ethics*.” But let us not be fooled: every time we try to make the leap, a shadow comes our way. Let us see what happens at some of these critical frontiers.

Norman Borlaug, a global campaigner against hunger, winner of the Nobel Peace Prize for his work improving wheat genes, “father of the green revolution,” argued in an interview in the *La Nación* (Buenos Aires, 20 January 1996) that agriculture is the reason for economic growth. But when the journalist Ángel Palermo asked him whether producing more cereals and more meat would solve the world’s hunger problems, Borlaug replied: “One problem is to increase production, that can be attained. I am a pessimist in thinking that that surplus won’t reach those who need it most. They do not have money to pay for the food, or railways or roads for it to reach them. Equitable distribution is a conflict that is hard to solve.” Undoubtedly we have stumbled here on a barrier of potential: the shadow of the world’s helpless! And it raises the question: Can the economy do what technology cannot do by itself?

Organic economy of the social body

In the economy of the body
everyone has work,
and the sap of work
circulates throughout the body.

Economic theories are in crisis. We have reached a critical point in the development of economic power where the “wealth of nations” comes from the “poverty of the people.” None of the economic systems of our time, neither the free market capitalist economy nor the planned Marxist economy, have given the answer to the need to develop consciousness and life because, as Mario Kamenetzky says in his studies on “Consciousness and economy,” both systems move within “the same structures of consciousness that led to both capitalism and Marxism.” In an issue of the journal

Relaciones, Kamenetzky says “They are mental structures, that in economics are concerned with problems like prices, income, free time, productivity and competitiveness, neglecting the quality and the meaning of individual, family and social life. These are structures that have placed the spirit and nature outside of the human being.” Kamenetzky glimpses the awakening of an “expansive consciousness,” at once inclusive, understanding, human, telluric and cosmic, which would come to replace (overcome) both the “hidden hand” of the market (economic liberalism) and the “heavy hand” of the State (typified in Soviet communism). And at the end of this reflection on economic theories we realize that we have come up against a critical barrier, one that is no longer economic but metaphysical: how do we go from a natural (sociological, political, historical) consciousness to an “expansive consciousness” (which lays the bridge between being, knowledge and life)?

On the current planetary scale, political leaders, economists, scientists, technicians and also theologians are overwhelmed by the violent wave that is knocking down the theoretical castles built in the sand. It is something more than a “disenchantment with the world,” as Max Weber might say. It is a “crisis of unintelligibility,” which is like saying that “the powers that rule events have exceeded humans’ intellectual capacity for understanding them”: on a social scale the wave of revolt is increasingly difficult to control with the politics of national States. However, at times we hear the faraway heartbeat of a new “Body” in gestation, and we sense the coming of creative energies. Has the time come (recalling once again Hölderlin) to “transfer the scale from the merchant to the angel”? But I wonder: who *is the* merchant and who is the angel? Peter Drucker, a leading economist, says that the “symbolic economy” (movement of capital, exchange rates, credit flows) replaces the “real economy” (flow of goods and services).

Let us try to penetrate the dark labyrinth of time. If we go upstream on the river that comes down from the mountain, the epochal and historical meaning of the “four castes” revealed in the Vedic tradition become clearer. The technological age that we are living in is marked (in the collective consciousness) by a “secret pact of the merchants.” In one issue of *Le Monde Diplomatique*, Ricardo Petrella speaks of “the new Tablets of the Law, a new Gospel.” And he lists “six commandments” in these “new Tablets of the Law” that are articles of faith:

- 1) *Globalization* of finances, capital, markets, companies (a precept that is transmitted as inevitable and essential).
- 2) *Scientific-technological revolution* (the mandate is “adapt or perish”).
- 3) *Competitiveness* (if you’re not competitive, someone else will be, and you will be eliminated).
- 4) *Liberalization* of domestic markets.
- 5) *Deregulation*.
- 6) *Privatization*.

In short, as Petrella writes, “the logic of these six commandments is not the creation of jobs and work for all but exclusively the search for new sources of benefits.” This is his criticism of the kingdom of merchants (René Guénon would say “kingdom of quantity”), but does that “kingdom” not have a *function* in the dialectics of the Great Work (“What you are about to do, do quickly”)? The third caste, the “merchants,” the hidden “market” forces, mark the direction of history. To where? We don’t quite know! But the “expansion of consciousness” (that Kamenetzky speaks of) and the “dictatorship of the proletariat” and the “theology of liberation”? The new consciousness begins to measure its truth with a power that exceeds the measure of man. The gestation of the new unified “Body” does not only come through a luminous idea that wants to embody history (“poetry does not embody history,” Octavio Paz) but through a sacrifice (today on a global scale, on a “market” scale) that prepares the conditions for a new coming.

Coming of the messengers who prepare the new age of the world

Some have already come
and they were sacrificed!

We have not yet become aware of what is really happening in the world. The power of seduction of the “media” (and the subliminal message of “salvation” that technology transmits) hides the face of “real” power that threatens us. And we prefer the adaptation to the medium (“disease of adaptation”) to the consciousness of this “new war of liberation,” to which many are called (for sacrifice) and few are chosen (for the Second Coming).

But let us return to the matter of the “sacrifice of the messengers.” Herod had realized that his kingdom was in danger: not one must be left alive and he ordered the

slaughter. The same order was given in the Plaza de las Tres Culturas (Tlatelolco, Mexico), in Tiananmen, in the Bolivian sierra, in the streets of Buenos Aires... and is given now as “market laws,” “commandments of the new Tablets of the Law.” With the first vanguard of the social revolution broken, it is no longer so easy to expel the merchants from the temple.

The temple continues to be occupied: because now we *are* the merchants. We ourselves have signed the “pact” with the market, both those who believe in the market and those who do not. It is not easy to expel our inner merchant because that “merchant” is the scales of our own mind, an instrument that weighs, measures and calculates all that passes before our eyes, everything that falls into our hands. The problem is no longer economic but human-structural, which is the same as saying that we are not ready (structurally) to live and to be a charitable social body. I will try to explain.

I found it striking that the *Encyclopaedia Britannica* should devote one of its update leaflets to Cuban medicine: “Medicine For All” (1994). Here one of the fundamental commandments of the Tablets is broken: “privatization” (a private entity responsible for health) ends medicine as an economic pact (which discriminates between those who can pay and those who cannot) and “medicine for all” is born as a function of solidarity of the social “body.” Nonetheless there is still much to be done. In what we call “social functions,” not only health but also education, labour, security, justice, a “theory” is needed that will allow us to pass from the politics of “social rights” to a *gen-ethics* of “intrinsic goods.” Only the right to medicine for all, or individual responsibility to generate health? Right to a “decent wage,” or willingness to participate in the Work? Right to “social security,” or a share of sacrifice in advance to respond “as social body” to the pathology of the human genome? What are we going to fight for? For the right of everyone to receive social benefits? Or for the duty of all to transmit “social goods” for all?

In short: “Social right”? Or social Work (Work with a capital W)

If we deprive humanity of “social functions” (by mandate of the “new Tablets of the Law”), there will be no more “declarations” (with a small d) of supposed social rights that cannot be backed in the practice of social life.

As “big business,” loyal to the mandates of the “Tablets,” gradually sucks up the “surplus” of the survivors, the social Body languishes, it is gradually left defenceless. We are no longer witnessing only the “twilight of the gods,” the “decay of the West” (Spengler) or the “end of the social” (Baudrillard), but also the “end of the body.” It is not the first time that a “body” has been left out of history. The interruption of the chain of *Gen-ethical* Trans-mission has been fatal for modern civilization: a “sacred link” in the road of history has been lost. Evolutionary anthropology diligently seeks out the “missing link” with the animal kingdom, but to develop new functions social *gen-ethics* needs to re-discover that other *missing link* (sacred “gene,” “enzyme” of transcription, human “messenger”) that makes it possible to Rebuild the Temple.

On reaching this point a question arises that we should have asked some time ago: what does the Rebuilding of the Temple have to do with “social organization”?

Because the Temple is the Code of meaning of the social Body (we return to the “sacred heart of the people”). And that “sacred heart” cannot be replaced by the mechanical heart of the market. This “break in tradition” (understanding “tradition” as trans-mission of the fundamental word) can no longer be fixed with a new political pact, a new social contract, a religious ecumenism.

The year 1945 was key. First atomic explosion: prophetic sign. The atomic space of matter had been opened: the old “Body” was reaching its end. A resplendent light broke the night of the world. But as the Gospel of John says: “He lit up the world, and the world did not recognize him.” Another message came and other messengers spoke, the collective lunar mind got in the way between the new sun and the newborns, and there was an eclipse over the earth.

There is no message without the messenger’s word. But today we wonder: where are the messengers?

We hadn’t realized, but the sensors of the system, much more astute, detected the prophetic wave as a subversive force and ordered that it be “annihilated.” It was not the first time, as I said. Fearing that the generative word could infiltrate among the subjects of the empire, Herod decreed the slaughter of the innocent. And history repeated itself: the worker priests were retired by the ecclesiastical hierarchy, Che Guevara was shot in

Bolivia (and his hands cut off), Perón's hands were also cut off, and people were mutilated and disappeared.

And now, when the light ("Brighter than a thousand suns," as Oppenheimer exclaimed) has turned darker than the dark, we ask again: where are the messengers? They are not here! The pro-phetic wave has turned back on itself, the sign has been inverted: inverse trans-mission. When the external conditions turn adverse, when there is nothing left to say because there is no one left to listen, the messenger (the *noble one*, as the *I Ching* calls him) retreats, not out of cowardice but rather to guard the "principle," the "sacred gene." The Gospel puts it differently: "And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet" (Matthew 10:14). The current of sacred energy that sustains the Social Body from within inverts its meaning and returns to the Temple, to the heart of the Mother, to the Heart of the People, and what has turned light returns to the darker than dark (RevelationRe-veiled).

There are "other" powers (other messengers) that enter the world when the lights of the stage of history have gone out! The very nature of war is different. But we have still not become aware of the inversion of signs and we continue to fight with the old weapons: more repression, more prisons, more hospitals, more vaccines, more prosthesis, more debt, more unemployment, more seduction.

The messengers have retreated!

I am alone again.

I look up: enigmatic signs.

I look down: "the snake hides in the grass."

The messengers' retreat is fatal: "Father, why have you forsaken me!" Here not only an idea falls, an image of the world, but also a protection falls. Suddenly we have been left *exposed* to a tangible darkness. Why do I say "tangible"? I will try to explain. I had known a "sensitive darkness" (dark night of the soul, but now the darkness was "tangible," it touched me close, it penetrated my very bowels: "dark night of the matter." Many years passed of not understanding a thing: only a parade of shadows! But one fine day, suddenly, everything became clear to me: in the dark night a "new being" had been

gestated. And from this new “state,” with an innocent gaze, I contemplated the world again:

The earth was dry.

The messengers of heaven were no longer there.

I myself was a messenger!

This awareness of *being* a messenger threw me off completely. Inflation of the personality? Mystical delusion? Mirage in the desert? Or had something really new been born in me that I could not yet name?

The earth was dry, it is true. Peoples massed by rationalist empiricism, political imperialism, the seduction of the market, financial usury, the philosophy of wellbeing and consumption. The messengers who brought water from the spring were no longer there. But I was not alone. In the secret laboratories of the planet, millions of human beings were experiencing tremendous pressure, with high risk: those responsible for the Soviet Union’s space program “feared that Yuri Gagarin, the first astronaut (1961) would go crazy from the lack of gravity and loneliness in space,” the EFE agency reported on 28 February 1996. It would not be long before millions of human beings went into exile on their own land and many went truly crazy from the lack of existence gravity and social solitude. But some survived (we survived): we were foreigners in the world, but we brought in our hands the treasured jewel: we had incorporated it.

Individuation of matter!

Giving a face to the stone.

It is not about an idea, a concept, a theory of science, a philosophy of values. It is about something “living,” something that *is*, that I am *myself*, but which when I want to name it, give it a name, that very thing that *is* tells me that *it is not*; and this is not wordplay because that *living thing* that “is-and-is-not” takes on full reality when I give it, I deliver it, I transmit it (trans-missions). And it is lost, it vanishes in the illusory world, when I clench my hand and wish to retain it for personal benefit.

“Individuation of matter” is a “signature,” an “intrinsic good,” which belongs to the individual experience of the “messenger.” It is something like the “mark” that builders leave etched in the stone on the Camino de Santiago. It is in virtue of the “gen-ethical”

potential of this experience of individuation that the work of the messenger is recorded in the Body of the Work. This “individuation of matter” is the “mystical-alchemical opus” that characterizes the “offices,” “functions” and “tools” of the social Body in gestation, unlike the “operators” of the old system that only transmit (and do so with technological precision) the values coined by a race, a civilization, a science, a religion.

The trans-mission of this “imponderable” will take on more and more importance as our sensitivity gradually discovers (through penetration of states) the vibratory difference between the living and the dead, because a good part of the land is dry and many things that shine are dead. Multimedia information technology appears to us as the great intellectual conquest of the human mind, but man shall not live from information alone. It always was (and is) the living word, oral teachings, the sacred trans-mission, that gave (and gives) meaning to life and the peoples of the earth. And there always was (and is) *messenger-guards*, who “guard and transmit” this sacred “gene” so that the lamps of the Temple do not go out.

Messenger-guards

In time of penury, in the night of the modern world, the “messenger-guards of the Temple” go from house to house bearing in their hands the silence-word that sustains the fire of life. Who are they, what name do they have? Hölderlin typifies the lineage of these messengers in poetic language:

They are like the wine god's (Dionysus) holy priests
Who wandered from land to land in holy night.

But today, in the Godless world of our time, can we recognize the trace of these divine messengers? “By their fruits you will know them,” says the Gospel (Matthew 7:15), but what are these fruits? They are “goods intrinsic” to the self, to knowledge, to life. Not only ideal values but real goods, material and spiritual. Not only transcendence of the soul to enter the luminous kingdom of the skies, but molecules of life to redeem the dark matter of the land. From political philosophy we pass to social *gen-ethics*. Let us see some of these functions of “transfiguration” that make up the humanographic chart of the future.

A child who is born!

Only the result of a mechanical sexuality, a combination of random genes? Or a father and a mother who come together in a sacred rite of love as “messengers” of a sign of the gods?

A human being who dies!

Only “brain death,” cardiac arrest, end of history, “if the dog dies the rabies dies with it”? Or an alchemy of transmutation of the life experience, a “human messenger” who carries ultra-elements distilled from matter to the kingdom of the gods?

A school teacher!

Only an intermediary of information, a silent presence in the “dead poets’ society”? Or a voice that pre-heralds the song of the unborn?

A manual worker!

Just a wage earner, cheap labour that balances (from helplessness) the waste of the “opulent society”? Or a “messenger” of the nobility of labour, the dignity of the trade, the sweat on his brow?

A doctor!

Just a technician repairing functions damaged by ignorance, by the perversion of the system of life? Or a “priest-doctor,” who like a “messenger” of ancient mysteries holds in his own hands the precious stone and water of the fountain?

A judge!

Just a career magistrate, an interpreter of codified law? Or a “messenger” of Justice?

A warrior!

Just an official of the armed forces that have been left today with no “hypothesis of conflict” and relegated to the political power of repression against their own people? Or assuming once again the function of sacred warrior (like Arjuna in the Mahabharata War) who, when oppression and injustice grow, stands up as a “messenger of liberation” at the

forefront of an ethical war without borders that calls on all the children of the earth to reverse the dark force that hides in barbarism?

A priest!

Just a “pastor of souls” (who guards, guides and takes the sheep to graze), an “intermediary” of the Word of the book, an “officiant” of ancient rites? Or a Hierophant of new mysteries, a Pontiff who renews the Word?

Nascent functions, that have always *been* and are: spiritual, metaphysical and *gen-ethical* foundation of a new humanity.

A reflection:

The key of the coming revolution is not Information: it is Trans-Mission. It is not science explained to humans, but humans giving testimony of themselves: the transmission of the meaning of humanity. And although the meaning of humanity can be transmitted “with” the language of science, philosophy, religion, I feel that it can also be transmitted “without” words, from silence and sacrifice: where the words of science, philosophy and religion die.

LIKE A LIGHTNING BOLT THAT BREAKS THE WALL!

*It is the staff of Moses
that strikes the rock of Horeb*

*It is the lance of the Roman soldier
that pierces the side of Jesus.*

*It is the sword of Alexander
that cuts the Gordian knot with a single slash.*

*It is the laser of the unknown God
that today shatters our dreams.*

GEN-ETHICAL BRIDGE

BETWEEN THE TREE OF KNOWLEDGE AND THE TREE OF LIFE

Another beginning. Another function. Another destiny.

The human of the Fourth Kingdom, of the four cardinal points, of the four elements, of the four-dimensional geometry of space-time, this human rooted in the chemistry of carbon of four valence electrons can only see the shadows of the world that was: he sees the wall break, but he cannot see the Bolt of Lightning that breaks it. Something of this reminds me of Dante's vision at the gates of Purgatory, but I won't speak here about the "entry" to Purgatory but the "exit" from Egypt. I will try to guide myself not by the appearance of the facts but by the voice of the soul of the facts.

Divine illumination

Another star indicates the path of the pilgrims of the earth. I am not referring to a sun that illuminates but to a child who is born. We live in an hour of divine illumination, but our eyes are accustomed to the darkness of the cave and cannot recognize the presence that is concealed behind the veil.

The response to the fundamental problems of our time no longer comes through the word of the doctors of the law but rather through the "song" of the newborn. In other words, the "key" for Rebuilding the Temple is not a new human science but a new code of life: Essential illumination that anticipates the fundamental features of the coming age.

But what *is* Illumination?

The spiritual tradition of humanity symbolizes the illumination of the mother ideas that mark the beginning and the end of the ages of the world with the birth of a God: Krishna, eighth avatar of Vishnu, is born by the immaculate conception of his mother Devaki and takes a message of liberation to humanity; Christ is also born to a Virgin-mother: "And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger" (Luke 2:1). All this is wonderful but let us not confuse images, allegories and symbols with the real and effective *event* of a divine illumination in the night of the world.

Ferment in the dough

Yesterday, guided by the Star, the magi came to worship the child, “and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh” (Matthew 2:11). Today, guided by the same star (but on another historic stage) the scholars-mystics come to deliver to the newborn the fruits of the Tree of Knowledge and the gifts of the Tree of Life. But who *is* the newborn? And if I ask *who* he is, I say “I do not know”; but if I ask *how* he comes, I dare to answer: he comes as “ferment in the dough.”

The bearer of the mother idea does not come today as a preacher but as “yeast” that transforms and raises the dough. Christ says to his disciples: “God's kingdom is like something as small as yeast that a woman kneads into a large amount of dough. It works unseen until it permeates the entire batch and the loaf rises high” (Luke 13:21). In another passage he gives a warning: “Be on your guard against the yeast of the Pharisees and Sadducees” (Matthew 16:6).

Today as yesterday, at the frontiers of time, the bolt from the sky resonates in the earthly matter like the trumpets of Jericho, but there are many who have ears and do not hear. In contrast, the guards of “mass society” (which “makes mass,” as Baudrillard says) *do* hear and have put their sensors on a state of maximum alert. The instructions are categorical: to annihilate all “ferment” that may lead to a “dangerous” transformation of the mass; to expel from the system any heralding sign of radical change. Perhaps we can accept a part of the new message, but it has to be dressed up in attractive clothes for it to go unnoticed. And the most important thing: one must always offer new consumer products, new philosophies of hope. The “market” is the mother of everyone and will bring wellbeing for all.

Herod ordered the slaughter of the innocents, but he could not annihilate the “ferment” that had already penetrated the heart. And today, in another turn of the time, the same thing is happening, although the historical figures are different (the same). The “ferment of the Pharisees” and the “ferment of the Sadducees” also decreed the slaughter of millions of “innocents” (for reasons of market economy, national security policy, salvation technology), but they could not annihilate the message that had got ahead in time: before Herod’s troops came to torture the flesh of the newborns and throw their

remains in nameless tombs, many had retreated to the desert to calm the strings of the soul and die a mystical death. And they returned: it is not one, they are many.

The “ferment” is no longer among us: it is *in* us. But then, who *is* this privileged “ferment” that comes to transform the mass and escapes the cunning of the “Pharisees” and the power of Herod? He is a *firstborn* (primordial Gene). Yesterday he was the “newborn saved from the waters,” the “child in the manger worshipped by the magi.” Today he is the Same “sacred gene” (primo-gene) in-corporated into the molecules of life.

Chanson de “geste”

What comes to light
is not a new metaphysical principle,
but the “chanson de geste” of a newborn:
the key of spiritual power
that divides the waters of life.

Breaking the cosmic barrier

A path that opens up, a door that closes.

After 1945 the house that we inhabited was left without support. The same “lightning bolt” that split the atom broke the stability of the molecules of life. Suddenly, the centre of gravity of the consciousness was displaced to a more elevated chakra (of higher energy in the scale of functions of the Tree of Life). While new functions were being born above, those that were left below continued to function, but with degraded energy. The Feathered Serpent, in its rapid ascent to the summit of the mount, signalled new paths to human evolution. The biblical tradition, using a historic event as analogy, symbolizes this evolutionary leap of the consciousness as the “crossing of the Red Sea,” a cosmogonic and at once human epic. “Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind” (Exodus 14:21).

Modern science does not speak of the “lightning bolt that breaks the wall,” or the “hand that stretches out over the sea,” much less the “strong east wind of the Lord that divided the waters.” But it does speak of “symmetry breaking,” “phase transition,”

“evolutionary forks.” But what happens “in the middle” of the Red Sea? The biblical text tells us that when the people of Israel had crossed the sea, the waters closed in again and the Pharaoh’s army was trapped amid the waters: a double movement of opening and closing (but the text only grants historical fate to the “chosen people”; it forgets about the Egyptians). Also modern cosmologists speak of “trapped regions,” areas of the cosmic space where the light is “trapped” by gravitational fields of matter (but they forget the human matter that is trapped in “anti-gravitational fields of light”). What do I mean by all this?

I mean that the same Light that descends on the sacred tree of the Bodhi, the same easterly Wind that divides the waters of the Red Sea, the same Fire that illuminates the Sinai and marks the Tablets of the Law, the same Word that is made flesh and dwells among us... in other words the same Force that renews life on the paths of time “returns” to us today but by the hand of “another” messenger. The spiritual Revelation is also the Revelation of science, but let us not confuse images, symbols, objective interpretations of the Revelation, with the “event” itself that is Re-veiled in the spiritual matrix of Humanity. The very “idea” of Revelation, as it has been coined by Western metaphysics, has entered into crisis (along with the thought of objectification of the world). And when today we timidly come closer to unveil the mystery of a Revelation that we sense before understanding, let us take care not to confuse the will to power of the last earthly man with the expansive consciousness of the first cosmic man.

GEN-ETHICAL BRIDGE BETWEEN THE TREE OF KNOWLEDGE AND THE TREE OF LIFE

The Messenger is “another.” It is the cosmic newborn human, operating as a “messenger molecule” among the branches of the Tree of Knowledge and the root of the Tree of Life. It is the “ferment of the dough.” Here the messenger is the Message: “An invisible bolt that breaks the cosmic barrier.” But all these forms of language are too poetic or too metaphysical, and they cannot reveal the ground, the historic context, the nature of the war; which is like saying that they cannot reveal the “place” and the “how” of the bursting out of the cosmic fire in the matter of the world. Here we come up against a barrier of the rational mind. The “function” of the ferment in the dough cannot be clarified by explanation but by testimony (in other words, we cannot say what the ferment is without having become ferment: and the ferment simply operates and does not need

words to explain itself). This “other” messenger escapes the categories of thought and the determinations of time, but bursts into time and breaks the continuity of history: it is the strategy of a “sacred warrior.”

**At the frontiers of time, the “sacred warrior” pits himself
against the power of the giants.**

It has always been thus, on the thresholds of maximum evolutionary danger, when humanity is about to conquer the world and lose its soul. But the fire of the Soul gets ahead of time and brings down the power of the giants. In long ago times that we have forgotten, The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. (Genesis 6:4). Also today, just as we thought we had attained maximum scientific and technological development, we come across the giants, the Nephilim. But who are the giants?

Homer tells us of Polyphemus, the one-eyed giants; Hesiod tells us of the Titans; the Bible of Gog and Magog. The giants of our time have other names: they are called “atomic power,” “drugs,” AIDS,” “financial power,” “terrorism.” Not necessarily the great powers, but also the small ones: the killer bacteria that threaten antibiotics, the “mental viruses” of seduction that assault the rational machinery of humanity. Today, as yesterday, it is the Same will to power to dominate the earth, but we understand less and less about the nature of the Power.

When we said that from 1945, with the release of atomic energy, everything was different, we only understood “half” the formula. Yes, technological revolution came, the conquest of space, information technology, genetic engineering (it was only “half” of the formula); but social problems multiplied and “other” giants came: unemployment, hunger, corruption, drug trafficking... and the economic resources of the nations were not enough to sustain social security. What happened? We hadn’t understood a thing! Furthermore, when after 1989, with the fall of the wall, we believed that “dissuasion by terror” had ended with the Cold War and that there was no longer a hypothesis of conflict, we were wrong again: the conflict of powers had come to stay, it became autonomous (in technical terms it is said today that unemployment is structural), we ourselves were (we

are) the conflict, and the conflict feeds on conflict theories to generate more conflict. But where did we go wrong?

We went wrong when we interpreted the break of the atomic spaces of the matter only as a result of scientific-technological experimentation. We could not see that a cosmic barrier had been broken and that the Soul of humanity was constellated in a new order of meaning. We knew, from the stories of ancient cosmogonies, that at the end of times an archetypal war is triggered: the new God brings in his own temporal order and man is challenged to life or death by the giants. The secret war of the world today is also archetypal, but we haven't realized and we continue to fight with the old weapons.

The Lightning Bolt split the wall, but I didn't realize. The people crossed the Red Sea and I stayed in Egypt. The astronauts went into space and I stayed on Earth. And when I contemplate the starry sky from the terrace of the supermarket, I ask myself again and again: what is the message of liberation?

A "silent" voice answers: "You can only defeat the power of the large with the cunning of the small."

The young David (the youngest son of Jesse, "who kept his father's sheep") stands up to the war cry of the giant Goliath, but he does not go at him with the heavy armour that King Saul offers him, but rather takes his staff and sling in his hand and strikes the Philistine on the forehead, knocking him to the ground (Samuel 17). Two eras face each other, two breeds, two conceptions of the world. When a cosmic-historic cycle has finished (the forty days of the Philistine coming and going: end of the "fourth kingdom") it is not another giant who comes to fight the giants, but a child, a "sacred warrior" (David, "almost a child," takes "five stones" from the streams; he is the newborn of the "fifth kingdom"). And a question comes to us: why "on the forehead"? And how could a single stone "bring the giant falling to the ground"? There is a hermetic key here.

Today, in the information age, the war we are living without understanding is more like the Mahabharata War and the confrontation between David and Goliath than the racial, political, economic, religious and social wars that we have known in the course of these last two thousand years. Until yesterday we could identify, with almost their full names, the historic protagonists of the wars, but today it is the War itself (its secret anti-meaning code) that chooses the symbolic messengers of the war.

In a war of symbols, we stand to lose, because we no longer know who is friend or foe or where good or evil is (Baudrillard interprets that today war is waged “by evil against evil”); we fight against “symbolic messengers” who are mutants, like killer bacteria that, on being attacked by antibiotics transfer their genetic information to other, more cunning, bacteria. At each step, at the slightest oversight, I can become accessible to the power of the giants and be devoured by the giants: autoimmune diseases. But mind you, I can also be chosen by the Power as the “sacred warrior” to defeat the giants.

What is the archetypal sign of the revelation re-veiled?

We can only symbolize the unity of the Revelation, the beginning and the end of Knowledge and Life, with a *hieroglyph*: sacred geometry of the Word. The Breath of fire at the summit of the mount generates a wave of inverse energy in the waters of life. The Same Light that shines on intelligence at the dawn of the world leaves us in darkness in the starless night. The same Lightning Bolt that splits the wall of the castle closes the door to the dark earth. The spiritual tradition represents this “turn” of time by analogy with critical events of the historic drama: when Moses comes down from Sinai carrying the tablets of the testimony written by the finger of God, he finds the people worshipping the golden calf (Exodus 32); as Jesus dies on the cross, the soldiers below cast lots for his tunic (John 19:24).

“The Divine truth is not announced with impunity to a humanity that does not want to receive it,” says Claude Tresmontant in his study *La question de la Révélation*.

Why “with impunity”? Because the prophet then runs the risk of being sacrificed. The Gospel of John says it another way: “He came to that which was his own, but his own did not receive him” (John 1: 10-11) and he was sacrificed. But this “herald not received” (and sacrificed) becomes a Key to Power: it is the message of the lost revolutions.

The Light that enters may “not be received” by human intelligence, but when its gen-ethical Code penetrates the earth and descends to hell it “generates” a new configuration of forces in the sacred order of life.

And I ask again: what is the Arkhetypal sign of the new Revelation? It is no longer a sign: it is a

CON-STELLATION OF SIGNS!

I think that it was always so, both on the summit of Sinai and at the foot of the cross. We are talking about the Trans-position of the same Word of the historic-geographical stage of the peoples. In each of the terrestrial points where the Unknown god sets foot a

“war of worlds”

breaks out.

And a “new order of meaning” is born.

The Fire that touches the earth is always the Same, but the historic drama is different.

What is then the con-Stellation of signs of our time?

What kind of “war of worlds” has been triggered in the soul of humanity? And what “new order of meaning” beats in its heart?

It is not easy to answer each of these questions. Perhaps it is no longer necessary to answer them, because *before* attempting to answer them the divine Lightning Bolt has split the wall. We are living in a “war of worlds” on a planetary scale, but the “key” to the order of meaning escapes from our hands.

Energetic key of the heart

It is the key of power of the cosmic man who is being born, the key of gold-and-silver that governs the forces of life.

The crossing of the cosmic barrier is begun from inside, in one’s own body, when the sacred warrior takes in his hands the power forces that ascend the Tree of Life and takes them in offering to the Chamber of the Queen: it is the atomic power of the Heart.

A place of recently-discovered power: the secret key that can move the world.

Together with those who return
I occupy *my* place again
in the current war of worlds.

It is not easy to discover “my” place in a world occupied by giants. And if I come to discover it, it is not easy to recognize it and sustain it as the “centre” of power. It was easier in the past, when the giants had names. I will try to explain.

Let us go back in time, let us return to Alexandria: second century of the Christian era. A war of worlds also broke out there, a powerful cultural synthesis between nascent Christianity, the wisdom of the ancient world and Greek philosophy. A great historic cycle was dying there, the library that guarded the treasures of Orient had been set aflame, and Hypatia, the young pagan scholar, had been dragged through the streets and ignominiously stoned. But something new was being born: heading for Florence, Rome, Chartres, Compostela.

Today we are no longer in Alexandria, but we do not rightly know what our land is or where our house is. Teilhard de Chardin, moved by the first atomic explosion on American soil, exclaimed prophetically, “For the first time a cosmic fire burned on the earth.” But what was the spiritual key that was hidden behind the veil of that cosmic fire? Also there, at another point of the symbolic geography of the Earth, a new war of worlds had broken out. The Lightning Bolt that split the wall did not come to confront Greek philosophy and the magical-mythical tradition of Orient. It came to give strength and meaning to the scientific-technological revolution and the social revolution. The newborn Alliance came with “another” language, but the magi of the West could not interpret it, or rather, they read the new message with their ancient minds. The spiritual energy released (the sacred fire that was hidden behind the atomic shining) would change the face of the world, but humanity was left exposed to the elements.

The Lightning Bolt had split the wall of the ancient world: the sky was “another,” earthly humans were invested with the sacred power of technology, but through the newly-opened fissure underground powers entered that overcame the power of humanity. A Star (Stella) had released a terrible Power on Earth: and we were all compromised, one way or another, in a war of

Constellation of signs.

There is little that I can say here. There have been many revolutions in the century so far, and the great Ortega y Gasset had anticipated with the “Sunset of revolution” that today we live what he called “a time of a disillusioned soul” with even more desolation.

I can only repeat what Ortega himself gave as an epilogue to his prophetic essay “The Modern Theme”:

Perhaps the name that best fits the spirit that comes into being
beyond the sunset of revolution is the term, spirit of slavery.

Yes, those who lived with the spirit of Revolution, those who gave their lives in offering and were sacrificed, are no longer here. And what is left after the sunset of revolution is the “spirit of slavery.”

Nonetheless, “all is not lost,” as Mercedes Sosa sings. Our hearts tell us that the Revolution is not lost, but we have to recognize that

we have been left without a theory of Revolution.

The “secret code” of the current war of worlds exceeds our intellectual capacity to understand it. Not only has the political left been left without a theory of revolution, but also the armed forces have been left without a hypothesis of conflict; the workers’ unions have been left without a theory to defend the right to work; the universities have been left without a theory for the development of the consciousness; the (old and new) religions have been left without a theory of the Revelation (which is like saying: without *theoria* for the spiritual transfiguration of life).

The challenge is too great and human matter too weak to pit itself against the power of the giants of the ancient races. I search for the ideal of meaning, but they operate with a chemistry of anti-meaning.

In the current war of worlds I run the maximum danger:
that of being devoured by the giants.
But (recalling Hölderlin): “Where the danger is,
also grows the saving power.”

The danger is to be left vulnerable, which is like saying “danger of being chosen”: being chosen for drugs, for killer bacteria, for information, for the market... for the rubbish. But mind you, I can be chosen to defeat the giants: my own shadow (the most cunning of all the giants). And the question arises: with what power?

And I came to realize that in the war of worlds that we are living in without understanding

it is no longer enough to retreat

to the desert,

to the mountain,

to the jungle,

to academia:

“in search of

what is true.”

I had to penetrate the very “bowels” of the Earth. To return transfigured: with another mind, another energy, another body. Another heart, with another “key”: to manage differently the forces of life. Free oneself in order to be free? Perhaps: return to Egypt to rescue those who were imprisoned in the gravitational field of the ancient earth.

And at the end of the last battle on earth, ask the gods for one last grace.

“Do not bury me in Egypt”

Jacob goes down to Egypt, dwells in Egypt, but does not stay in Egypt:

“I am about to be gathered to my people. Bury me with my ancestors—in the cave in the field of Ephron the Hittite.” (Genesis 49:29)

The ferment enters the dough, but it is not the dough. Besides, we have run out of time: the argument is finished.

WHERE WORDS DIE

A NEW SUN IS BORN

I have come as far as *here*. Or rather, I have just arrived and I have not yet departed. The words that on the way *here* seemed to want to tell me something, end up saying nothing on the way *back*. RevelationRe-veiled: which through “what was said” (the true word) led us to “the light” in the forest, through the “unsaid” (the silence of the word) brings us back to the “dark” heart of the Mother Tongue. And Rebuilding the Temple: what on first hearing sounded like a message of the builders, on the second resonates like the mission of the creators.

The enigmatic word “revelation” guided my steps to *here*, to the place where I came without having left, to *my* place. Along the way I had to say something, but now that the end of the speech has come I realize that the word “Revelation” itself has collapsed with all its semantic power. And with it all the words have fallen, all the concepts, all the representations: “catastrophe of meaning.”

The images that we had formed of the Revelation have fallen (“The Revelation did not come in the form that we had imagined.”) In other words, the interpretations of the Revelation have fallen, but the experience of the Revelation has remained intact.

And I return to the guiding question. What *is* it that has happened “here” (what has happened *to* me) in the sacred space of the Temple, in the essential space of the Self, in the Silence of the word?

My soul has been “exposed” to the *breath of the powerful solar wind!* It is not “illumination” (a new image of the world, a new scientific theory, a new religion revealed). It is the shock from the bowels of my own life: initial Astonishment. How to explain with words the creative silence of the word? How to make what belongs to the Arcane of life accessible to the intelligence?

Just a sign!

Just a “mark” in the molecular genetics, like those radioactive traces etched on the rocks that indicate the direction of the earth’s magnetic field.

Humanity’s soul is today “oriented” (on track) to unveil a new *Mystery*. In other words, we need no longer look for the foundation of the coming civilization in the ruins

of ancient temples, the roots of disappeared languages, metaphysical principles, scientific theories, political philosophies, social contracts, but rather it is revealed as “gestation” of the light in the heart of the dark matter. It is the Son who we love before we have met him.

It is the cosmic human who is being born!

The message does not come today from academia, it comes from the desert. It no longer comes from the clear speculations of intelligence, but from the dark bowels of life. It no longer comes only from the martyrdom of what few saints and heroes there were in the world, it comes from the sacrifice of all the pilgrims of the earth: a collective sacrifice of innocents.

A new Kingdom!

The key note that transfigures history does not come through the old politics of nations but through a new gen-ethical impulse of life. The leaders who rule the world today have no answer for humanity, because the message has got ahead of the messengers: the overwhelming current that has broken the walls of the ancient earthly *imperium* has opened the path of the new cosmic dwelling.

And I return to the Astonishment!

I live the “catastrophe of meanings” on the outside as the “collapse of functions” within. Not only do the constructions of thought collapse, but also the rational brain itself is displaced as a servomechanism in deep areas of the tree of life: the ancient *Homo rationalis* is suddenly left outside of the system to lead to a new mind, a new noo-magnetic instrument of cosmic resonance.

But can I think again with this new brain? Yes, but in “another way.” The “Revelation” that until yesterday I had interpreted as the privileged “word” of the prophet is today revealed as a “pro-phetic function” within myself: a new human “physiology” closes the circuit of the cosmic functions of life.

Can I in some way characterize this emerging function that illuminates with a new light the landscape of the ancient land? The rhythm of life is different; the instrument of knowledge is another; thought turns on itself and silence falls; the word sinks its roots

into the blood of the heart and returns transmuted as a profound feeling: reversibility of values, rupture of the symmetry of the word. The path is no longer the path: I am *here* again, where I have arrived without having departed, in the heart of the Mother, where all the words die and where a new Word is conceived. And I realize that *here* all the things speak the Same language, all the questions convene the Same answer, all the words hide the Same silence. And the earth and the sky, the humans and the gods, the living and the dead, society and history, they all belong to the Same kingdom.

What I have called “desymbolization of the world” is too intellectualized an expression, perhaps too poetic to represent the crisis of our *Humanitas* in this accelerated technological age. The theorists of postmodernism speak of “alienation,” “metaphysical gap,” “existential void,” “excess,” “loss of the “sacred canon” (Lúea Paccioli, a humanist in the style of Ludovico il Moro of Milan, might have said that we have lost the “divine proportion”). But all these terms, that still have value when they are applied to demystifying the world that we have created on the outside, such terms are insufficient to name the “catastrophe of functions” that we live inside.

An old world sinks, a new Sun is born. But it is not only a Sun that illuminates: it is a Sun that is born. And it is born in the heart of humanity and in the entrails of the earth.

A sun that entails!

A germ of light touches the matter,
divides the waters,
calls to life.

Let it Be!

So that we can sail in the great current
and dwell in the world again.

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