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**PROPHETIC SIGNALS
OF THE
WEFT OF OUR TIME**

The author's reflections

1982

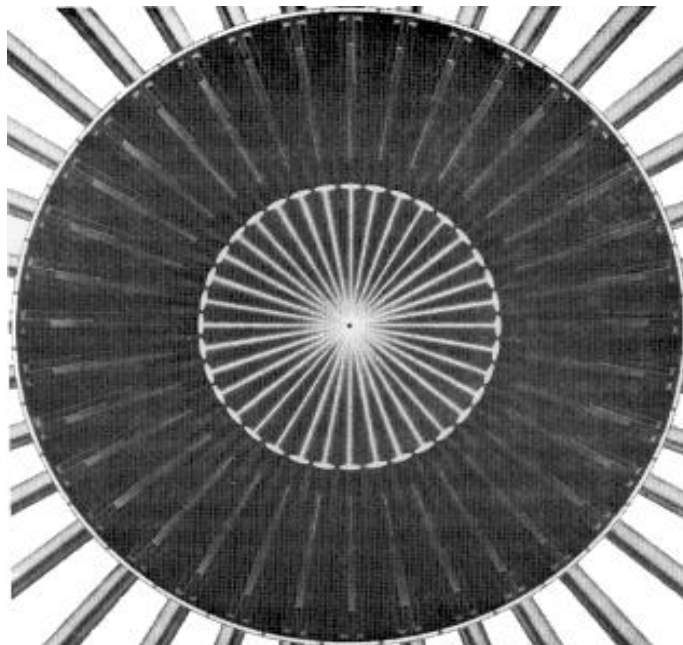
Excerpt from
Señales Proféticas en la Trama de nuestro Tiempo

Translation by Héctor V. Morel

**Today Science and Technique reveal their message
with a new symbology operating as instrument
of translation between human physiology and cosmic consciousness.**

Energy of fusion

An atomic reactor
is analogical pattern
of a human heart
which begins to produce
“energy of fusion”



Matter touched on its centre

Thirty six beams of electrons concentrate on a granule of fuel and make it implode (SandiaLaboratory's accelerator of fusion, New Mexico).

This design partially describes Gerold Yonas' paper, "Energy of fusion with beams of particles", published in "Investigación y Ciencia" (Spanish issue of "Scientific American"), January 1979, page 8, and here reproduced by its kind publishers, *Prensa Científica, S.A.*

TRYPTIC FOR AN INTRODUCTION TO PROPHETIC/SCIENTIFIC THOUGHT

- **Prophetic radiation**
- *Sign of the time*
- *Structure of the revelation*

This new era which we live began with an implosive-explosion of matter (release of energy – internalisation of consciousness). By 1945, the atomic ignition in American land hardly was an experimental replica on the physical world of a cosmogonical event of unsuspected consequences for the future of humanity. One of the key seals had been opened, the promethean will was in analogical conjunction with the cosmic consciousness, and a new anthropological canon was traced as a pre-figurative message for men and women of the third millennium.

I

PROPHETIC IRRADIATION

“You shall no longer take things at second or third hand, nor look through the eyes of the dead, nor feed on the spectres in books, you shall not look through my eyes either, nor take things from me...”

Walt Whitman

Is there some idea as a message for the coming civilisation? Is there some really guiding word for the world in which we live? Is there someone pointing out the course to the wayfarer?

Some modern ‘prophets’ tirelessly repeat that we are at the edge of the abyss. Their apocalyptic voices forebode the collapse of our society and the end of the times, but they do not offer any alternative messages for the future. Others flatter our ears with voices of hope, but they bring reconstructed messages, apparently new outside, but old inside, Harlequin’s clothes, attempts to dress a new man with patches of the past.

Many of the messages in fashion today in the world are messages of an old time, messages of the world of yore, which are of no use for the present-day world. They are messages given by other men, in another time and in another world, continuously repeated, even though those men and that world are dead. They are like those recorded voices of astronauts lost on the space, who died confined in their capsules, voices that continue to resound as verbal spectres of those who uttered them. We hear many messages that are words frozen in the time, dead forms which have lost contact with the breath of life, they are voices *without* message.

The true message of the future is hidden behind a veiled face. It is voice of prophecy, but prophecy is naturally enigmatic; it does not discover the whole meaning, but just hints, opens a way, and points out a direction. Is there some word of this type for this incipient era? Yes, but its characteristic is of the new time: it does not announce a time to come, but something that already came.

While we continue to expect the message as a ‘content’ of ideas, doctrines, projects and beliefs which can transform the world and life, we will not arrive anywhere. Message is pre-figurative *presence*, not only something to be understood, but also someone to be recognised (message and messenger). The present-day prophecy is not only announcing word, but also *pro-voking* voice, *con-voking* pristine sound, providential radiation dividing waters, separating worlds, and marking the direction of the time. This prophetic penetration into the circle of the matter cannot be explained by Hegel’s dialectics, Marx’s historic materialism, or Freud’s psychoanalysis, and cannot be reduced either by old spiritual messages

untiringly repeated by intermediaries, every one of which believes to possess the last word. Here the point is not to possess the last word, but the first one.

And here some questions: and technique?, and informatics?, and communication media? Cybernetics and prophecy are two key words which configure the integrated (technical-prophetic) circuit of the new era; electronic technology ‘packs’ culture of the mechanical era (by feedback), and prepares the way for the entry of a ‘bit’ of heavenly information incorporated into the energetic body of humanity as a photo-prophetic flash. A computer is the ‘last’ word of a cycle that ends up (a library of Alexandria, a pyramid of Egypt, a gothic cathedral); prophecy is the ‘first’ word of an initial cycle, a guiding word, which is everywhere and nowhere, the star marking the course to the wayfarer, the light that anticipates (not precisely the sun, but the morning star); it is not a word either, but breath that is ahead of words.

Who are the prophets of the new time? They are like particles in a field of waves; when we approach and try to individualise them, they disappear. But, perchance, are not living persons, advanced messengers in all fields (of knowing, feeling and being)? Yes, they do, but the key to the time to come is not prophetic figures, but prophetic radiation; it is not the gift of the few, but the possibility for all. Prophetic radiation is fiery –announcing and denouncing– word for all, foundational sound of an incipient cycle, invisible weft pre-figuring the direction of the time and guiding the sense of history. Prophetic radiation of the new era is a terrible destabilising power; it not only guides the weft of the modern thought and configures a tissue of social, economic and political relationships, but also changes the geometry of the human matter and creates conditions for a blast by implosion. An atomic reactor is an analogical pattern of a new type of human heart that begins to produce ‘energy of fusion’.

II

SIGN OF THE TIME

“Our illusion was not to change. And now, like children opening their eyes, we are awakening to a new World where the Neo-Time, organising and invigorating the Space, comes and imposes a new structure and a new aspect to our knowledge and beliefs as a whole.”

The Future of Man

P. Teilhard de Chardin.

The sign of the time is changed: this is the paradigmatic event of this incipient era. I do not refer to characteristic signs of the historic time, but to the *sign* as a variable of the cosmic time.

A conjunction of historic time and cosmic time traces today a sign that is cipher, medium and message of a new cycle of manifested universal life between man and the world.

A configuration of this sign of the time (cipher-medium-message as hieroglyphic of the time) is the ‘cosmic constant’ that we have to consider to calculate human events, as well what occurs outside as inside, as well what is born as or what dies. Now metaphysics or philosophy of history are insufficient; we need a meta-mathematics enabling us to formulate equations of field belonging to the new geometry of a being that we are, and of the world in which we live.

A breakthrough of moderns physicists is their introduction of qualitative (topological) properties of the time (order and direction) into their theories about the physical world. But our political economists and educators persist in their patterns of quantification and do not take into account the variable structure of the time on which phenomena are inscribed. The truth of yesterday may be untrue today, and good yesterday may be evil today. It is not relativity of values but relativity of the time.

At high speed we suddenly find a bend of the time. How is this bend? Perchance the eternal return, things coming back, and history repeated? Or is it a pilgrimage to the fountains, by going the waters uphill and seeking the pristine time? It is not a geometric curve, but an analogical bend; “the same” does not return; it is its “analogical” reverse that is returning. Apparently this is very complicate. Perhaps poets may say more properly, “If a fool persisted in his foolishness, he would be wise” (William Blake).

It is this especial ‘curvature’ of the time that imposes its form on the modern revelation. We live a time of revelation whose form we do not understand. We go on to expect what has already occurred. We continue to seek a (plain) truth when life itself has exploded to reveal the truth.

III

STRUCTURE OF THE REVELATION

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name, which no man knoweth saving he that receiveth it.”

Revelation, 2:17

All ways lead to the centre (or to nowhere). But, what is the centre? Is the place of the revelation, the “dangerous chair”. The turn of the time moves us today from contents of the revelation to the space of the revelation, from speculation about the revealed truth to the place where the truth is revealed.

Many persons speak of “returning to the fountains”, but what are these fountains?, where are they?, how to reach them? Centuries of theology, exegetic interpretations, dogmas and heresies, churches and sects, images and symbols finally have blocked the way back. Now it is impossible to return, the tracks are deleted, the force of the pristine word disappeared, and the waters are coming down muddy. But the holy place exists, and now and then someone recalls us Lohengrin’s sentence: “On a distant, inaccessible land, there is a castle called Montsalvat...”. “The way is inside”, they tell us, but a way inside is not less uncertain and unsafe than outside. At any rate, it is possible to arrive, but where?

The modern revelation was anticipated by the prophets of the new era during years of strong messianic interpretation, before the first atomic blast. But today we do not live in a time of expectation, but rather of resignation. What do I mean? Revelation has been given, and now we have just to re-discover or suffer it. The human soul has been surprised by the revelation, because this revelation has unexpectedly arrived (on the other side, as always happened: neither the Christ was the king of the Jews, nor the son of man came riding on a cloud). Today the revelation assumes another form. One thing is to look at it outside as an idea, as a related holy heroic drama (played by another person), and another thing altogether is to live it inside, from *my* life (from a fundamental place between unveiling being-in-the-time (Heidegger) and revealing the time-in-being. The unveiling of being produces an opening of *consciousness*, but the revelation in my being produces the ignition of the matter, of my own matter (baptism of fire, analogical molecule).

The *material* nucleus of the human existence has been touched. The break of a physical atom is analogical symbol of destabilisation of the support-nucleus in the personal form (we relied on a stone which exploded). The matter-energy-consciousness relationship is altered (in the world and in the soul), the cosmic frame of reference is different, the constellation of forces is different. One’s individuality processed today is different from the individuality that we knew in the past, apparently they are equal

outside, but are different inside, the sign of the time is different, while one individuality goes, the other comes back (in Stückelberg and Feynman's words, they would be like an electron and a positron, the two with the same mass, but travelling on different directions in the time). The nascent individuality (*egoencia* of being) emerges by revelation, is not faustian but mystical, is not only 'particle' detached from the cosmic frame, but also 'particle-wave' integrated into a structure of human-divine values.

Let us come back to the revelation and the sign of this revelation. What is my place?, and where am I going? Who can tell me? On the way there are familiar stretches travelled by others who left their tracks, but, and beyond organisations? Certain guides may lead me to the "dangerous chair", as with Galahad, but, no name is written on the site of power, the protagonist must take the risk of being what he must be or not to be anything, his name is revealed or remains without name (one in a multitude). When the human will remains 'constellated' on a field of cosmic *con-sciousness*, the third force of individuation (*ego-encia*) emerges. Now the point is not the written revelation but the revelation *in-scribed* (engraved on the soul and coded in the body). The *Revelation (Apocalypses)* does not refer to the big stone (*Petrus*, the *Kaaba*), but to the *little stone*, a radiant particle of cosmic man, transcendent centre of stability enabling a reversibility of values and a synthesis of substances. On the whirlpool of forces unleashed in the present-day world, ideals are insufficient to sustain life, and we need life to sustain ideals.