

The improbable fig tree

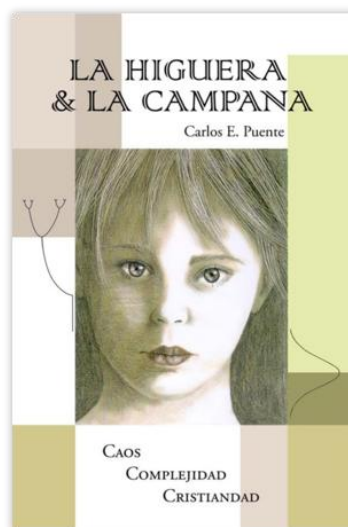
A translation of <https://campanitasdefe.com/2019/03/15/la-higuera-improbable/>

Summary. This little bell relates the **amazing and chaotic fig tree of science** with the **mysterious and symbolic fig tree of the Bible**, and from there it invites to **conversion**: to **come down** our own **trees** toward **the root**, so that we may be prepared for the eventual **return** of **Jesus Christ**, perhaps an **imminent** event. Our alternatives are sketched in the song "**Opción ay de vida**" (**Options oh of life**), which can be heard in Spanish [here](#). The song, sung by me a cappella, can also be heard and visualized on a YouTube video by the end of the text.

The conference **Learn an urgent lesson from a chaotic fig tree!**, in English, as I shared it at **Ateneo Pontificio Regina Apostolorum** in **Rome** in 2013, summarizes the theme of this little bell and also of the following ones: [here](#), [here](#), [here](#) and [here](#). The YouTube video of this talk can be accessed [here](#) and at the end of the text.

The blog [Presentation](#) provides information about the purpose of these little bells and the blog [Organization](#) shows how the entries are grouped by categories. This entry belongs to the categories "**Jesus the equilibrium, the hypotenuse and $X = Y$** ," "**Calls to conversion**," "**Hell**," "**Chaos and its fig tree**," "**Eschatological reminders**," and "**Nathanael**."

The material in this little bell is found in the second chapter of my book [The Fig Tree & The Bell](#).



This is the most unusual and very likely the most **urgent** of all the little bells I will write. This one seeks to show how **modern science** may provide a valuable clue about the most important cosmic event yet to happen: the **announced return** of **Jesus Christ**.

As if it were a good vow to undertake during this **Lent**, or at any other opportune moment, for that matter, **I ask the reader not to be discouraged and to read with due patience**. The call to **conversion** that emerges from this account is very compelling, and the implications, in my view, are worthy of reflection.

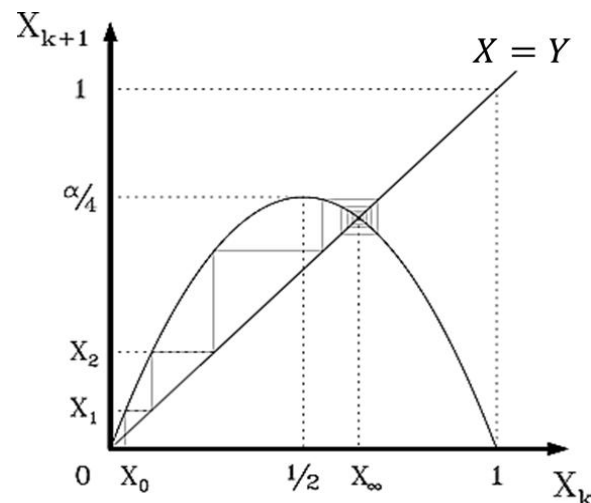
In two long and substantial recent little bells, I have attempted to explain how a modern theory of natural **complexity** – the renowned **chaos theory** – can be used, on one hand, to understand why it is always better to fulfill **love** in **holiness**, and, on the other, to comprehend why only **saintly rectitude** allows one to avoid a painful **hell**, sorrowfully and real, even if it means enduring a **purifying** and **merciful purgatory**, equally real.

The formula employed to describe what **chaos** is, once again, the **logistic map**:

$$X_{k+1} = \alpha X_k (1 - X_k)$$

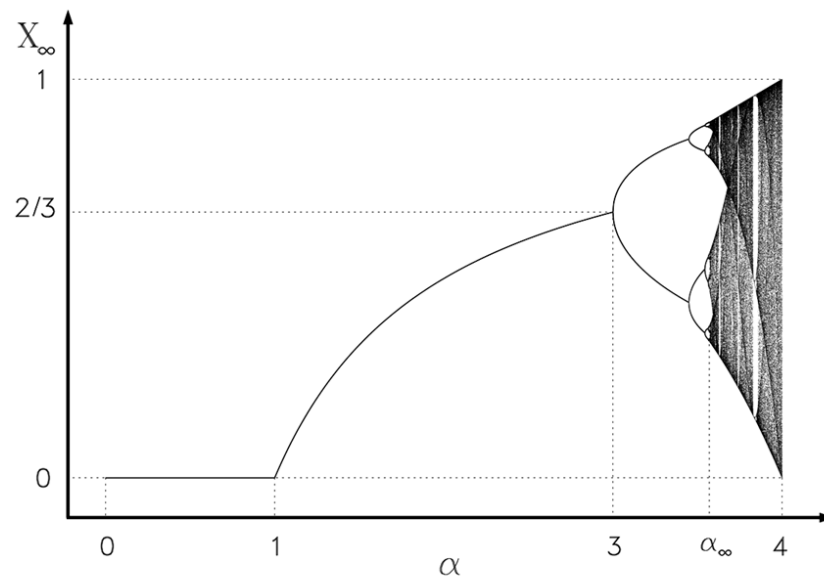
where X is the **size** of a normalized **population** between 0 and 1, k and $k + 1$ are successive **generations**, and α is a **parameter** between 0 and 4.

The **equation**, which defines a **symmetric parabola** from one **generation** to the **next**, can be **iterated** repeatedly to determine the **final state** of the **population**. This process can be visualized with the help of **vertical-horizontal lines** emanating from and reaching the **straight line $X = Y$** , as observed when $\alpha = 2.8$:



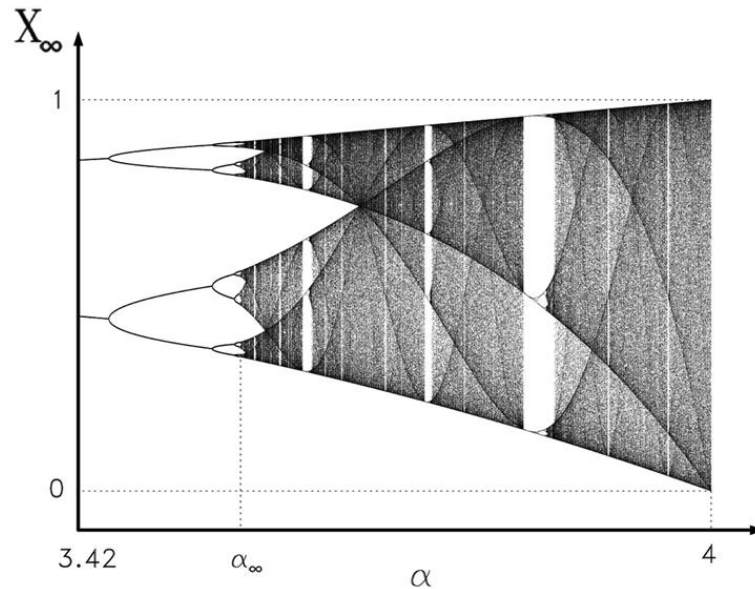
when the **logistic parabola** gives rise to a sequence $X_0 \rightarrow X_1 \rightarrow X_2 \rightarrow \dots \rightarrow X_\infty$, which implies, for this case, that the **population stabilizes** at the **non-zero intersection** between the **parabola** and the **straight line**.

As previously studied, **iterating** the **equation** over and over gives rise to a great diversity of **limits** X_∞ as a function of the **parameter** α , as summarized by the most important icon of the theory: the **diagram of bifurcations**:



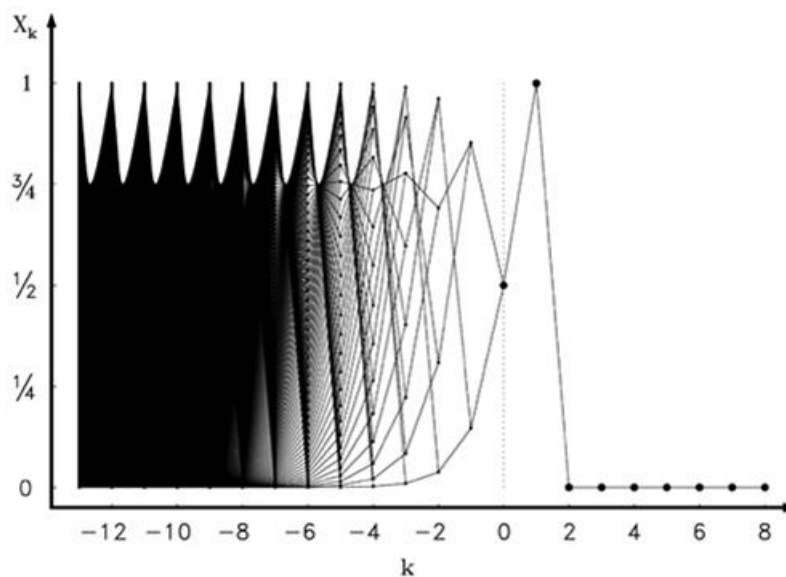
When α is between 0 and 1, the **logistic parabola** does not cross the **threshold $X = Y$** , and the **population** converges to **zero**, to the **origin**, in the **straight** region of the **diagram**. When the α is between 1 and 3, the population consolidates at the **non-zero intersection** of the **parabola** and the **straight line $X = Y$** , resulting in a **curved** increase up to the point with coordinates $(3, 2/3)$. When α exceeds 3 and up to a value $\alpha_\infty \approx 3.5699$, the **population oscillates** in increasing **powers of two**, forming a **cascade of bifurcations** corresponding to the crossing of infinite **thresholds**.

When α surpasses α_∞ :



there appear either *repetitive* or *periodic* behaviors, for every natural number that *is not a power of two*, or, more commonly, *infinite dusty attractors* that define the *wandering forever* of *chaos*.

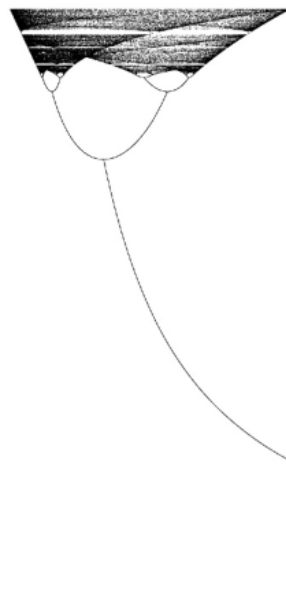
As explained in detail when talking about *hell*, although for the *parameter* α equal to 4 — the one corresponding to the *greatest heat* — there exists a *purged* and *improbable* set of *good pathways* — drawing a *binary tree* finely surrounded by arbitrary *repetitive* behaviors — that travel exactly through the *midpoint*, $1/2$, toward the *rest* of *vital equilibrium*:



it is **chaos** what dominates at the *far right* of the *diagram of bifurcations*.

With all probability, when the *parameter* α is the *largest* and the *logistic dynamics* have crossed all possible *repetition thresholds*, **chaos** defines a dreadful and undesirable state characterized by *wandering forever* in the *dust* of *maximum heat*.

As it was also *described*, the iconic *diagram of bifurcations*, when rotated 90 degrees counterclockwise — as if moving toward the past — is known as the *Feigenbaum tree*:



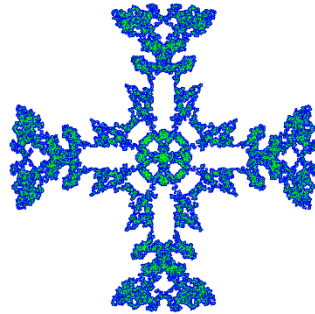
in honor of **Mitchell Feigenbaum**, who discovered two *universal constants* that describe any *route to chaos* through *bifurcations*, not only for the *logistic map* but also for any other *equation* defined in the interval $[0, 1]$ containing *a single peak*.

This astounding result, remarkable both for its generality in the field of *statistical mechanics* and for having been found in the *dynamics* of the *heating of fluids* and other *natural* processes, certainly marked a before and after in *modern science*, something comparable in the 20th century, it is said by experts, to the famous *theory of relativity* and *theory of quantum mechanics*, defining a *new paradigm* that, in addition to allowing for eloquent reflection on *chance* and *infinity*, provided a novel way of thinking about the *origin of complexity*.

About 25 years ago — how time flies! — in the beautiful city of **Montreal**, I attended a conference honoring a great researcher in *geostatistics* named **Michel David**, and there

were various speakers that had German names. Since my first graduate student was there — a friend from The Netherlands named **Marc Bierkens** who is now an honorary member of the **American Geophysical Union**, not a small feat — I decided to ask him if those surnames had any meaning. That was how I learned that **Einstein** meant “*one stone*,” that **Mandelbrot**, the surname of the father of *fractals*, meant “*almond bread*,” and that **Feigenbaum**, whom I knew for his extraordinary discoveries, meant “*tree of figs*” or “*the fig tree*.” As soon as I learned this last fact, I was shaken and exclaiming “**Oh my God!**” I ended the interrogation.

By then, after my **conversion** five years earlier, I was already reading **Holy Scripture** regularly and knew about a mysterious and *prophetic biblical fig tree*. There, in a flash of revelation, I understood that the *representative plant* of the *ancient word* could perhaps be linked with the one of *modern science* ...



... The *Scriptures* tell us, although there was no recorder to capture the words or a video camera to film what happened, that a few days before the *crucifixion*, **Jesus** surprisingly *cursed* a *living fig tree*, a *feigenbaum tree*, which is redundant because “*baum*” means *tree*, just as redundant as saying the *Sahara Desert*, since **Sahara** means *desert*.

According to the **Gospel of Saint Matthew**, **Jesus** triumphantly entered **Jerusalem** riding a donkey — you remember it, of course! — and after *cleansing* the **Temple** and *overturning the tables*, **He** went to sleep with *his disciples* to **Bethany** (Mt 21:1–17), curiously the “*house of figs*” in Aramaic. The story continues:

*“When he was going back to the city in the morning, he was hungry. Seeing a *fig tree* by the road, **He** went over to it, but found nothing on it except *leaves*. And **He** said to it, ‘*May no fruit ever come from you again.*’ And *immediately* the *fig tree withered*. When the *disciples* saw this, they were amazed and said, ‘How was it that the *fig tree withered immediately*?’ **Jesus** said to them in reply, ‘Amen, I say to you, if you have *faith* and *do not waver*, not only *will you**

do what has been done to the fig tree, but even if you say to this mountain, "Be lifted up and thrown into the sea," it will be done. Whatever you ask for in prayer with faith, you will receive' " (Mt 21:18–22).

Amazed, as the **disciples** were, it is natural to ask, as both believers and non-believers have done throughout the centuries, why **Jesus destroyed** such a **living tree** and why **He** told **his disciples** they could do the same. Is there any merit in **withering fig trees** by **cursing them**? The story is also recounted in the **Gospel according to Saint Mark**, but there it is not as "**spectacular**," since it does not happen **immediately**, but rather in **two stages**. Having **Jesus** slept in the "**house of figs**," the story says first:

"The next day as they were leaving Bethany He was hungry. Seeing from a distance a fig tree in leaf, He went over to see if He could find anything on it. When he reached it He found nothing but leaves; it was not the time for figs. And He said to it in reply, 'May no one ever eat of your fruit again!' And his disciples heard it" (Mk 11:12–14).

Then, after **Jesus cleansed** the **Temple**, wielding **holy anger**, including **overturning the tables**, now happening a day later than in the story of **Saint Matthew**, and leaving the city again (Mk 11:15–19), it is said:

"Early in the morning, as they were walking along, they saw the fig tree withered to its roots. Peter remembered and said to Him, 'Rabbi, look! The fig tree that you cursed has withered.' Jesus said to them in reply, 'Have faith in God. Amen, I say to you, whoever says to this mountain, "Be lifted up and thrown into the sea," and does not doubt in his heart but believes that what he says will happen, it shall be done for him' " (Mk 11:20–23).

In truth, the second version, which contains an even **more severe curse**, since no one will eat the **fruit** of such a **fig tree** even if it produces it, is no "**less remarkable**," and the story becomes intriguing, for, although there is no mention in **Saint Mark** saying that the **disciples** can "**wither fig trees**," the unexpected clause that now appears, that is, "**it was not the time for figs**," causes confusion as it makes **Jesus** appear to be too human, as some have pointed out in attempts to refute the truth of the **Good News**.

Since both accounts share the **curse** of the **fig tree** followed by exhortations to a **full faith**, the question arises: Is there a deeper lesson that can be drawn from these passages? It is

from this question that my “**Oh my God!**” — or “**Ay bendito!**” in Spanish — suddenly erupted in **Montreal**.

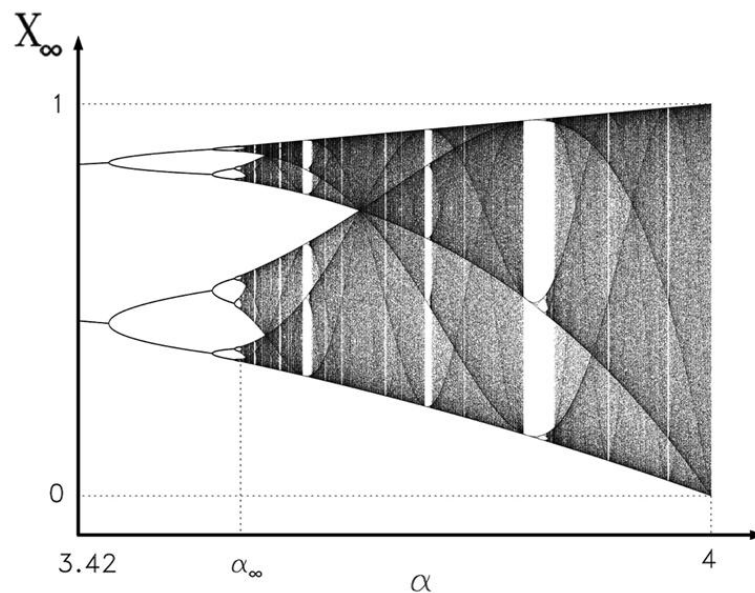
Did **Jesus curse** the lack of belief of the people of **Israel** at that time? Certainly, that interpretation, accepted by multiple exegetes, is consistent with what happened in the **Temple** and with the rejection **He** experienced a few days later during **His horrendous crucifixion** (Lk 23:18–25).

But, in the spirit of the symbols of **science** in **chaos theory** and with due **humility**, given the passage of twenty centuries and my clear limitations, I believe that it can be argued a broader “**curse**,” one for **all** our **selfish paths** toward **chaos**, routes that are consistently **cursed** by their **crossing** of the **first threshold $X = Y$** — **Jesus Himself** in **His silhouette** on the **cross**, as explained earlier — paths that take us away from the **root of God** toward **sin** — oh questionable word in these times of **anything goes!** — which, if we do not correct, lead us to the **dust** of **death** and its horrendous **infernal** state (Rom 8:13). For, after all, the **Feigenbaum tree**, like the ancient and metaphorical **fig tree**, has a **bent shoot** that produces no visible **fruit**, **at any time**, and, therefore, the **chaotic tree** withers with due justice to the **root**, but such retains its **holy** and **healthy rectitude**, and for that reason, it **remains**.

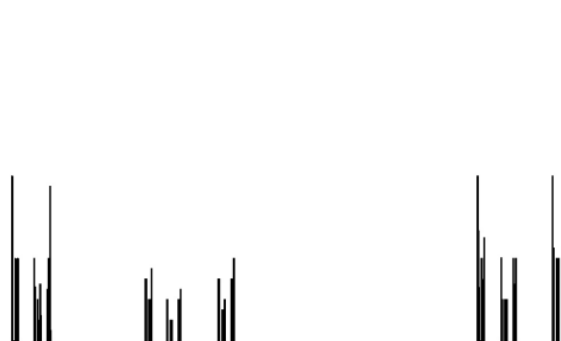
These assertions, undoubtedly bold “by mixing what we are told we should not,” have, nevertheless, a clear support in **Holy Scripture**. For example, the broader consequences cited are reflected in our ancient choices: “I have set before you **life** and **death**, the **blessing** and **curse**” (Dt 30:19) — as **God** told the **Jews** and **all of us** — and also in the repeated analogy that we must be **trees** that bear **fruit**, as **Jesus Himself** explained: “By this is my **Father** glorified, that you bear much **fruit** and become my **disciples**” (Jn 15:8). For it happens, as may be verified, that the multiplied **fruit** — by a **hundred**, **sixty**, or **thirty** — is achieved by **hearing** and **understanding** the **Word of God** (Mt 13:23), and such only occurs remaining in the **holy root** of the **tree**, as has been explained **earlier**.

In the same famous **Parable of the Sower** cited here, there are other three categories that do not bear **fruit**, and in one of them, **Jesus** explains that this happens because the **thorns** of **anxiety** and the **lure of riches** choke the **Word**. Similarly, when referring to what is **good** and **bad**, **He** reminds us of the consequences of our actions by using the metaphor that we are, in fact, **trees**, saying, “every **good tree** bears **good fruit**, and a **rotten tree** bears **bad fruit**. A **good tree** cannot bear **bad fruit**, nor can a **rotten tree** bear **good fruit**. Every **tree** that does not bear **good fruit** will be **cut down** and thrown into the **fire**” (Mt 7:17–19) — oh, horrifying and real **hell!** — and “every **tree** is known by its own **fruit**. For people do not pick **figs** from **thornbushes**, nor do they gather **grapes** from **brambles**” (Lk 6:44).

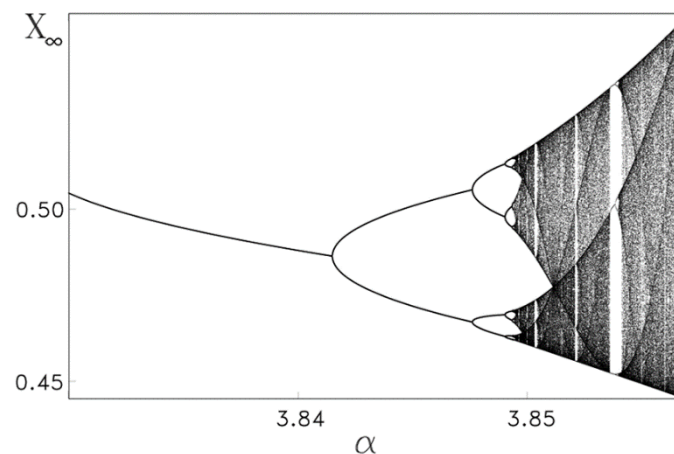
It happens, in a surprising way, though perhaps no longer so for some persevering readers, that the *Feigenbaum tree* coherently contains an infinity of such *thorns*, previously related to *sin* when studying how *turbulence* occurs, the same sharp objects with which *Jesus* was *crowned* (Mt 27:29). The first of them happen in the first infinite set of the *diagram of bifurcations*, when α equals α_∞ , as it may be observed by following the vertical dots, going up, along the *diagram* here:



This is the so-called *Feigenbaum attractor* — we already know in honor of whom it is named — a set that emanates from *all* successive *bifurcations* and therefore contains *an infinity of separated points* that have the non-cohesive structure of *dust* — observe the *empty* zones as you follow the dots upward. But there is more, if the *iteration* of the *logistic map* is carried out there, that is, when α equals α_∞ , such an operation generates a *histogram* of the visited locations that, in effect, looks like a collection of uneven *thorns*, like those found in a *previous* little bell.



In an astonishing and coherent manner, it is observed that the *Feigenbaum tree* is a true “*thornbush*,” as it contains, starting from α_∞ , great many *thorns* — thin and extremely tall and emanating from dispersed *dusts* — located at the end of any *chain of bifurcations* in the infinite *white bands* corresponding to *any period* that is not a power of two, such as seen by magnifying the *bud* from the middle of period 3 *previously* shown, in the sequence that ends just to the left of 3, at the marked number 3.85:

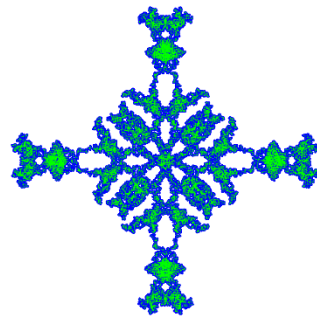


What surprises life brings, as a famous song would say, or in this case, the lack of life related to our *sin*. For as *John the Baptist* affirms, “the *ax* lies at the *root* of the *trees*. Therefore, every *tree* that does not bear *good fruit* will be *cut down* and thrown into the *fire*” (Mt 3:10), which cites the very *hell* that is so little accepted, or is it that it does not exist, as some claim, and the *prophet* of *water* was hallucinating?

From all this arises *once again* a call to *conversion* — one in keeping with the time of *Lent* and in truth for *all times* — a vital exhortation for us to avoid the *diabolical* invitation of $2/3 = 0.666\dots$ of *crossing* the *real threshold*, and rather embrace the same *narrow door* $X = Y$, so that our *dynamics* be governed by a *gentle parabola*, leading us to *rest* in the *Origin*.

For the fact that *Jesus* curses a *dusty feigenbaum* turns out to be consistent with *Him* rebuking the *wind*, the *ruler of the power of the air* (Eph 2:2) and the *ruler of this world* (Jn 12:31, Lk 4:5–6), to obtain *immediate calm*, just as it happened in the presence of *His* astonished *disciples* when they were being violently shaken in a boat, a *turbulent* event that culminated with an admonition from *Jesus* questioning their *lack* of *faith* (Mk 4:39–41). Do you remember such a story where *He* was sleeping, and they were *scared*, thinking they were going to *perish*?

The fact that **Jesus** gives authority to **His disciples**, saying, “*Cure the sick, raise the dead, cleanse lepers, drive out demons*” (Mt 10:8) and more (Jn 15:7), explains the inherent ability that **His followers** have to defeat the works of the **wicked one**, and in particular, “*curse the fig tree*” for its symbolic and real **disorder above the root**, in **His name** (Mk 16:17–18). For **His cross**, and only **His**, is always **powerful**, like is observed on another original and unchangeable monstrance found inside the circular Gaussian bell ...



... The subtle structure of the **Feigenbaum tree** explained here and in the two previous little bells on chaos theory, here and here — and also on two posterior little bells, here and here — and the precise symbolism of the **biblical fig tree** can be employed, I believe with all humility, to attempt a review of the **history of the people of God** and also to address the delicate **eschatological** topic of the **end times**.

The story begins, of course, with **Adam** and **Eve**, who in the **Garden of Eden** “The man and his wife were both **naked**, yet they felt no shame” (Gn 2:25). But they, allowing themselves to be tempted by the **first lie** of the **devil** who told her that they would be like gods (Gn 3:5), ate from the **tree of the knowledge of good and evil** and thus, as **God** had warned them, **death** appeared (Gn 2:17). Although it is never stated that they ate an **apple**, it does say that once they **sinned**, “the eyes of both of them were opened, and they knew that they were **naked**; so they sewed **fig leaves** together and made loincloths for themselves” (Gn 3:7).

What happened afterward is well known: first, **God** decreed that the **serpent** would eat **dust** from then on (Gn 3:14), and then **He** expelled them both from **paradise**, telling **Adam**, “**Cursed** is the ground because of you” (Gn 3:17), “**thorns** and **thistles** it shall bear for you” (Gn 3:18), culminating with the famous words, “for you are **dust**, and to **dust** you shall return” (Gn 3:19). In a manner consistent with what is seen in the **chaotic tree**, the **wicked one** was sent to eat in a **strange attractor** — at the very **top** of the **Feigenbaum tree** — and the **fig leaves** that **Adam** and **Eve** used did not cover them, but rather revealed their **fall**, as they were, in fact, **leaves of dust**. Likewise, the graphical punishment with **thorns** of **sin** is

consistent, as they, by **disobeying** the supreme command, not only **crossed** a **threshold** of **obedience**, but **all thresholds**, in order to arrive at the **chaos** of **death**.

The story reached a crescendo when **God** established a covenant with **His people**, the descendants of **Abraham, Isaac, and Jacob (Israel)**, through the circumcision of each male, and later through following **God's Law** as it was given to **Moses**. The **Scriptures** recount the difficulties of the **Israelites** in keeping **the Law** and speak of their times of **affliction** and **peace**. As it is well known, the **prophets** explained that the bad times were due to the **disobedience** of the **Jews** in keeping **the Law**, and here appear the **fig tree** and the **vine** — previously cited together as not coming from **thorns** — as fitting symbols to describe what would happen to the people of **Israel**. For example, during the reign of **King Solomon**, “**Judah and Israel** lived in **security**, everyone under their own **vine** and **fig tree**” (1 Kgs 5:5), but in times of punishment, “I will **lay waste** her **vines** and **fig trees**” (Hos 2:14).

The **fig tree** also personifies the **perseverance** of the **good** person, as it was precisely a poultice of **figs**, administered by the **prophet Isaiah**, that healed a repentant **King Hezekiah** (Is 38:21), and, furthermore, as we are told that there shall be future days when **justice** shall prevail, when “those who tend a **fig tree** eat its **fruit**” (Prv 27:18).

Symbolically, and as the **prophetic** writings imply, the state of grace of an **Israelite**, and inherently of **any human being**, can be traced in the alternative states of the **Feigenbaum tree**, which, as we saw in a **previous** little bell, correspond to the **four categories** of the most important of the **parables**, the aforementioned **Parable of the Sower** (Mk 4:1–20), with the **root** denoting the location of the multiplied **fruit**. This observation can be corroborated by noting that a **loss of grace** involves taking a route from the **root upward** in the **tree**, just as happens to all of us, certainly to me. For, invariably, the reason for the **uneasiness** of the **Jews**, and **my own**, lies in not remaining at the **origin** with **God**: “Why is the land **ravaged**, scorched like a **wilderness** no one crosses?” (Jer 9:11), “Because they have abandoned my **Law**... and followed instead their **stubborn** hearts” (Jer 9:12–13), “Therefore my people go into **exile** for lack of **understanding**” (Is 5:13), says the **Lord**.

This **rebellious** behavior, which occurred despite majestic displays of **God's** power, such as the **manna** **He** sent from heaven (Ps 78:27–32), relates the **people of Israel**, under such circumstances, to the **main branch** of the **Feigenbaum tree**, for “their hearts **were not constant** toward **Him**, they were not **faithful** to **His covenant**” (Ps 78:37). And this can also be understood as such in the context of the **fullness** of history with the coming of **Christ**, for “they did not acknowledge it openly in order not to be expelled from the synagogue, because

they preferred **human praise** to the **glory of God**" (Jn 12:42–43); because they "**stumbled** over the **stone** that causes stumbling" (Rom 9:32); for as **Saint Paul** explained in more detail, "I testify with regard to them that **they have zeal for God**, but it is not **discerning**. For, in their **unawareness** of the **righteousness** that comes from **God** and their attempt to establish **their own**, they **did not submit** to the **righteousness of God**. For **Christ** is the end of **the Law** for the **justification** of everyone who has **faith**" (Rom 10:2–4). In this context, it is clear that they **despised** the **first threshold $X = Y$** given to us to **reverse** the **first lie**, and thus they lost the opportunity to remain at the **root**, going **upward** in the **tree**, toward **$2/3 = 0.666...$** .

All these arguments regarding the **branch** have a particular relevance in the words of **Jesus** in **His** curious **Parable of the Fig Tree**, as **He** said it — and we believe it not because we were there, but aided by the faith of the martyrs — in **His** famous **eschatological discourse**, in response to the **disciples'** question about the future destruction of the **Temple** and the **end of times** and **His coming** (Mt 24:1–51).

In the **Gospels according to Saint Matthew and Saint Mark**, the lesson says,

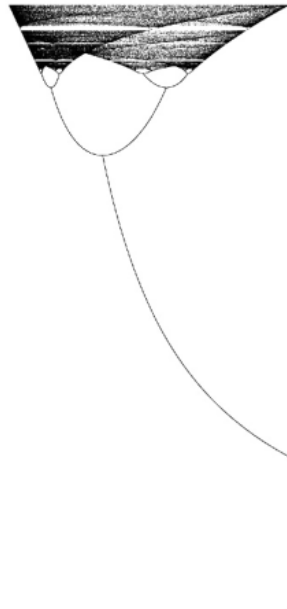
*"Learn a **lesson** from the **fig tree**. When its **branch becomes tender and sprouts leaves**, you know that **summer is near**. In the same way, when you see **all these things**, know that **He is near**, at the gates. **Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away**" (Mt 24:32–35, and almost identical in Mk 13:28–31).*

It is relevant to note here that in some translations the word "**branch**" above appears in the plural as "**branches**", but in the original Greek the word is indeed singular, implying that the quotes pertain to **a single tender branch**. I had studied the text in the enamored curiosity of my **conversion** and had memorized it due to the categorical and cosmic words of **Jesus**, highlighted in **orange**. This is how my "**Oh my God!**" emerged in **Montreal**, an exclamation that also expresses the fact that a **parable** is usually something more than a trivial comparison or simile.

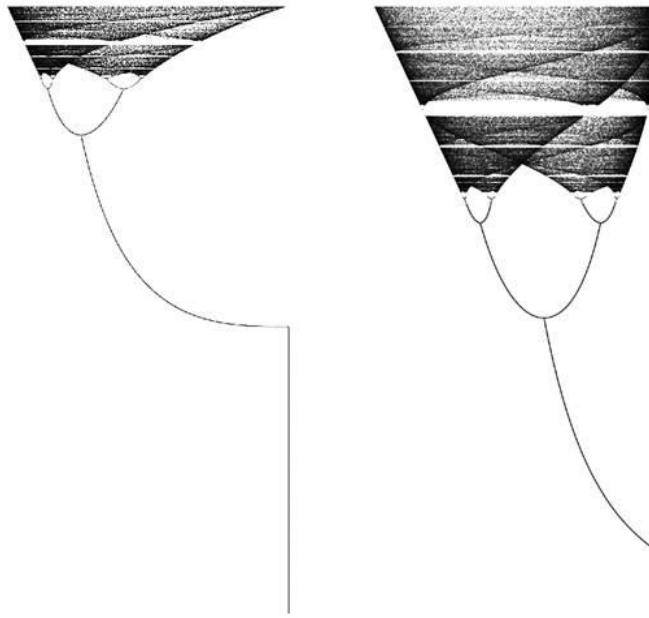
In the **Gospel according to Saint Luke**, we read something similar, but with differences, which is not exactly the same, although it is almost the same:

“He taught them a **lesson**: ‘Consider the **fig tree and all the other trees**. When their **buds burst open**, you see for yourselves and know that **summer is near**; in the same way, when you see **these things** happening, know that **the Kingdom of God is near**. **Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away**’ ” (Lk 21:29–33).

As the newly discovered — and truly famous — **Feigenbaum tree** has a slender trunk, that is, **a tender branch**, which also stops **attracting** precisely at $X_\infty = 2/3 = 0.666\dots$, that is, the **diabolical** fraction and also the **apocalyptic** one if truncated in three (1 Jn 3:8, Rv 13:18), and as the foliage of this **thorny tree** is filled everywhere with **dusty shoots** or **buds** reflecting **sinfulness** and **death**, one might wonder, suddenly and with an “**Oh my God!**”, if the words of **Jesus** could be finding fulfillment in our times through **modern science**:



For, we can **see**, for ourselves, that this **fig tree** and also **all** the **infinite thorny chaotic trees** — as in **Saint Luke** — corresponding to **chains of bifurcations** that all occur at the **same** speeds given by the **Feigenbaum constants**, as explained in a **previous** little bell:



already have “*buds bursting open*” that contain *infinite dusty* sets, for *all* such *trees* have *bent shoots* that reflect, *universally*, our paths from *order* to *disorder* when we choose to *disobey* and cross *thresholds* that we shouldn’t.

Is this merely an arbitrary syncretic coincidence? Is this an unjustified fusion between *modern science* and *Holy Scripture*? Is it possible that the writer of these little bells is seeing the *best threshold $X = Y$* where he should not? Could it be that his attempts at communication, both in *scientific* and *religious* spheres, are entirely unjustified? Or perhaps, could it be that the *fig tree of science* is the *antitype* of the *type* that is the *biblical fig tree*, to use the notation of *Father Leonardo Castellani*? Is the *fig tree of science* a *signal by itself*, a part of what the citations call “*these things*” and “*all these things*”?

Certainly, the global message of these *little bells of faith* is to emphasize *love*, the *essential and holy love of Jesus* in the *root* — also the *square root* and *His hypotenuse* — and this turns out to be fully coherent with interpreting the *advent* of the *chaotic tree* in our days as a consistent act of the *infinite mercy of God* and also of *His justice*, as a *common* and always *urgent* call to *repentance*, even if it originates in the unexpected realms of *modern science*.

Of course, I understand that what is explained here may seem highly incredible, not only because it is based on knowledge that the *disciples* of *Christ* did not know as such, but also because it comes from an interlocutor, undoubtedly *strange* — although attracted not to the *dust* but to the *light* — who is trying to describe what he sees, even if no one believes him and he get answers of silence, as I will elaborate in the *next* little bell.

For, without diminishing the fact that the *parable of the fig tree* is part of a context suggesting the interpretation of “*all these things*” or “*these things*” exclusively in terms of events related to the discourse — which include other *calamities* clearly *chaotic*, such as *wars*, *famines*, and *earthquakes* (Mt 24:6–7), *plagues* or *epidemics* (Lk 21:11) like the current one, *persecutions* of *believers* (Lk 21:12–19), a *great tribulation* (Mt 24:15–28), and powerful and *terrifying* signs in the *heavens* (Mt 24:29–30, Is 13:10,13) — the “*geometrical*” connections given here, and in previous little bells, provide a consistent call to *conversion* toward *God the Father*, the *Origin*, not only for the *people of Israel*, but for *all of us*, for the eventual *conversion* of *Israel* also represents an essential *eschatological* sign that ought to happen before *Jesus Christ* returns (Rom 11:25–26).

Recognizing the return “*home*” after the exile of the “*nation of the fig tree*,” for example, at the end of the horrendous *Second World War*, as a *prophetic* sign fulfilled in the *final outcome* (Jer 23:7–8, Bar 2:35, Ez 36:1–38), the advent of the *chaotic fig tree* must, of course, be taken in a sober manner and with due humility, but also, I believe, with the seriousness implied by the *great event to come*, the one proclaimed on a daily basis by the phrase “*Come, Lord Jesus*” (Rv 22:20). For, although it is well known that it is impossible to set an exact date for *His* return — just as *He* told *His disciples* in *His eschatological discourse*, “But of that day and hour *no one knows*, neither the angels of heaven, nor the *Son*, but the *Father* alone. For as it was in the days of *Noah*, so it will be at the coming of the *Son of Man*” (Mt 24:36–37), or as *He* said before *His ascension* near *Bethany*, the “*house of the figs*” (Lk 24:50–51), “It is not for you to know the times or seasons that the *Father* has established by *His* own authority” (Acts 1:7) — *He Himself* also stated the famous *parable* for us to remain *watchful*.

Thus, although what is expressed here is not endorsed yet, I believe, as the *prophets* and *Jesus Himself* say, that it is wise to be prepared: we must *come down now* from *our chaotic tree*, recognizing and amending *our sin*, just as, for example, the famous little *Zacchaeus* did (Lk 19:1–10). For, as *X = Y Himself* said, again employing the symbolic *fig tree*, but now accompanied by the *vine* in the *Gospel according to Luke*:

“There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, ‘For three years now I have come in search of fruit on this fig tree but have found none. So cut it down. Why should it exhaust the soil?’ He said to him in reply, ‘Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not, you can cut it down’ ” (Lk 13:6–9).

In these times of “**anything goes**,” in which it is repeated, under the guise of **ecumenical unity**, that all paths lead to **God**, and in which **immorality** is excused as if it were good, it is pertinent to remember that **the Way is unique** and it is **Jesus, Our Savior**, whom we must show and explain to others as **He** commissioned us (Mk 16:14–18). In these confusing times, in which some who deny **Jesus** are seen as “**older brothers** in the **faith**,” it is worth ending this little bell by reading the curious story of **Nathanael**, a **true Israelite**, who, upon becoming a faithful follower of **Jesus Christ**, became, indeed, a **good older brother** for us:

*“Philip found **Nathanael** and told him, ‘We have found the one about whom **Moses** wrote in **the Law**, and also the **prophets**, **Jesus**, son of **Joseph**, from **Nazareth**.’ But **Nathanael** said to him, ‘Can anything good come from **Nazareth**?’ **Philip** said to him, ‘**Come and see**.’ **Jesus** saw **Nathanael** coming toward **Him** and said of him, ‘Here is a **true Israelite**. There is no duplicity in him.’ **Nathanael** said to **Him**, ‘How do you know me?’ **Jesus** answered and said to him, ‘Before **Philip** called you, I saw you **under the fig tree**.’ **Nathanael** answered **Him**, ‘**Rabbi, you are the Son of God; you are the King of Israel**.’ **Jesus** answered and said to him, ‘Do you believe because I told you that I saw you **under the fig tree**? You will see greater things than this.’ And **He** said to him, ‘Amen, amen, I say to you, you will see the **sky opened** and the **angels of God ascending and descending** on the **Son of Man**’” (Jn 1:45–51).*

As seen, as also implied in the **Letter of Saint Paul to the Romans** when he explains the situation of the **chosen people** of **God** (Rom 11:11–24), the **holy root**, the one of the **halo of zero**, is the dwelling place of the **true Israelites**! And right there, in the **root of goodness**, is **Mary, our Mother** predicted from **Genesis** as the **eternal enemy**, along with **her lineage**, of the **evil one** and **his lineage** (Gn 3:15):



This long “**little bell**,” written with great **love**, concludes with a song inspired by “**Paisaje de Catamarca**” by **Los Chalchaleros**, which could not quite sound with such **Argentine** rhythm, but rather as a reflective hymn, beautifully arranged by **Lázaro Alemán López**, musical director of **Shanti Setú/Puente de Paz**, and performed by **Joel Espinosa Solís**, accompanied on piano by **José Portillo**. The composition represents a prayer for the **Catholic conversion** of **all**, including the one who read five mysteries of the **fig tree** for a **Holy Rosary**. There appears, in the lyrics, a **female little saint part of the flock** — that is, one who **loves** faithfully by “**integrating with everyone without differences**” — and it is said

that she goes about ‘**calculating**,’ to translate what **love** is into the subtle language of **mathematics**.

May this **Lent** be truly **fruitful**!

OPTION OH OF LIFE

Oh, God!

Seen in the science
of the complex
going to zero
arrives the eternal.

Virtue, oh there,
only true love:
that narrow door
endowing its chant.

All virtue, oh yes,
capable love:
the truthful path
calling to its charm.

Oh, chaos surges
in a new fig tree
and at its peak,
all hell is seen.

And in evil doubts,
light goes away:
bitter oh its future,
so filled with weeping.

And in oscillations,
His voice is not heard:
fractal without poetry,
oh lacking so much!

Oh option of life,
my friend!
invitations
always to wisdom.

Virtue, oh there,
only true love:
that narrow door
endowing its chant.

All virtue, oh yes,
capable love:
the truthful path
calling to its charm.

Oh, through the path
of the infamous ego
and with a thousand acts
without fine guidance.

There is dust there,
thorns without peace:
and the buds groan
lifeless into space.

Much dust indeed,
only thorns there are:
and their attractors
reveal the strange.

Vital word
oh dries the fig tree,
gifts equilibrium
in great purgatory.

And going down,

well pruned goes:
a male little saint
oh loving slowly.

And obedient to Him,
calculating it goes:
a female little saint
part of the flock.

Oh option of life,
my friend!
invitations
always to wisdom.

Virtue, oh there,
only true love:
that narrow door
endowing its chant.

All virtue, oh yes,
capable love:
the truthful path
calling to its charm.

That narrow door
endowing its chant.

He is soon back, I tell you,
oh lovely preface...

(September 2018)



The song, in Spanish, may be heard and visualized [here](#)...

The video of my conference **Learn an urgent lesson from a chaotic fig tree!**, in English, which summarizes the theme of this little bell and also the one on the following entries: [here](#), [here](#), [here](#) and [here](#), may be heard [here](#).