

The proclaiming fig tree

A translation of <https://campanitasdefe.com/2024/03/27/la-higuera-pregonera/>

***Summary.** This little bell recapitulates the unexpected message of **conversion** that can be discerned from the **modern science of chaos**, as already explained in the little bells “**Let’s talk about chaos**,” “**The reality of hell**,” “**The improbable fig tree**,” and “**The first little bell**,” which also points to the notion that we ought to be properly prepared for the **second coming** of **Jesus Christ**. The song “**Yo creo que las higueras**” (**I believe that the fig trees**) poetically summarizes these concepts and can be listened to in Spanish [here](#). The song can also be heard and visualized in Spanish in 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 $Y = X$** ,” “**Heaven**,” “**Hell**,” “**Chaos and its fig tree**,” “**Calls to conversion**,” “**Eschatological remembrances**” and “**Nathanael**.”*

As is well known, a few days before **His** death, **Jesus** entered **Jerusalem** riding a colt, and along the way people laid branches of trees (**palms**) to honor **Him** while shouting: “**Hosanna! Blessed is He who comes in the name of the Lord!**” This happened on **Palm Sunday**, in the beginning of **Holy Week**, when **He** also went to the **Temple** to cleanse it, declaring that it should be a “**house of prayer**” rather than a “**den of thieves**.” What perhaps is not as well-known is what happened in the following days and prior to **His Passion**.

Holy Scripture, in the **Gospels of Matthew and Mark** (the citations are found in the little bell [The improbable fig tree](#)), tells us that **Jesus** spent **Sunday night** in **Bethany** (the “**house of figs**” in Aramaic) and that, early the next morning, that is, on **Monday**, **He** walked back with **His** disciples to the **city**. The account takes an intriguing turn when it describes that **Jesus**, while feeling **hungry** — perhaps the same **hunger** **He** experienced after forty days of **fasting** in the **desert** — and when approaching a **fig tree** by the roadside and seeing it without **fruit**, **cursed** it and **wither** it, in what seems to be an illogical act in **Jesus** given **His** patent **mercy**.

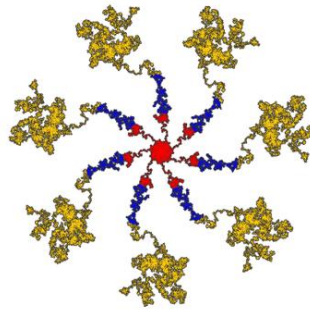
The poor tree *was not in season*, says **Mark**, but, even so, **Jesus** *withered it to its roots*, and **Matthew** adds, in a mysterious manner, that **His** *disciples, too, could do the same* — that is, that we can *curse and wither fig trees* — which is quite striking and puzzling. Although the two accounts differ slightly in the chronology and the wording of the curses — in **Matthew**, the miracle is *instantaneous* after **He** said, “*May you never bear fruit again*,” while in **Mark**, “*May no one ever eat fruit from you again*,” and the disciples noticed the effect of such words *the following day* while returning by the same road — in both cases, the *disciples* end up amazed at the **power of the Lord**, who concludes the event with a **lesson on faith**, on **the faith that is unwavering**, in such a famous citation that reminds us that **faith moves mountains**.

Two days after the powerful **cursing** of the *fig tree*, on **Wednesday**, and according to the chronology presented in the beautiful book “**The Gospel of Jesus Christ**” by **Leonardo Castellani**, the *fig tree* reappeared in the words of the **Lord**. As expressed in the **Gospels of Matthew, Mark, and Luke** (with references again found in the little bell ***The improbable fig tree***), once the *disciples* understood that **Jesus** would *suffer* greatly, they asked **Him** about the *signals* that would occur as a preamble of the *destruction of the Temple* and **His** eventual **return**, that is, **His Second Coming**, the **Parousia**. In **His** famous **Eschatological Discourse** on the **Mount of Olives**, **Jesus** responds describing the *signs* that would precede **His glorious coming** — *deceptions, wars and rumors of wars, plagues, famines and earthquakes, false prophets, love growing cold, a great tribulation, distressing signs in the sun, moon, and stars, apostasy*, that is, and to summarize it, a continuous and widespread **CHAOS** prior to **His return**, when **He** will send **His** *angels* to gather **His** *elect* — and **He** complements it all, doing a pause somewhat abrupt, adding a *parable* or *lesson* based on the *fig tree*.

In **Matthew** and **Mark**, **Jesus** says that we ought to learn a *parable* from the *fig tree*, arguing that when its *branches* — *branch* in singular, in the original Greek — become *tender* and they *sprout leaves*, *summer is near*, as a simile that when such *signs* become visible — including the *fig tree*, I believe — in the same way **His** return will be about to happen, even *at the doors*. In **Luke**, however, the *parable* is slightly different, for not only is the *fig tree* mentioned there but also *all trees*, with **Him** stating that when they *sprout* or *bud*, by seeing them, we can discern that the “*summer*” of the **Kingdom of God** is near.

Despite the named differences, which may appear to be just subtle, such accounts conclude with **Jesus'** categorical statement that when “**this**” happens, “*this generation will not pass away until all is fulfilled*,” which is reinforced with **His** famous declaration: “*Heaven and*

earth will pass away, but my words will never pass away." At the end, **Matthew** and **Mark** emphasize that the exact date of such a day remains **unknown**, saying that we ought to stay **watchful**, and the overall message of **Jesus'** discourse exhorts us **to do good**, so that we may avoid the **chaos** described in the **signals** and also the **chaos** of **eternal punishment**—the **everlasting fire** of the horrendous **Gehenna** ...

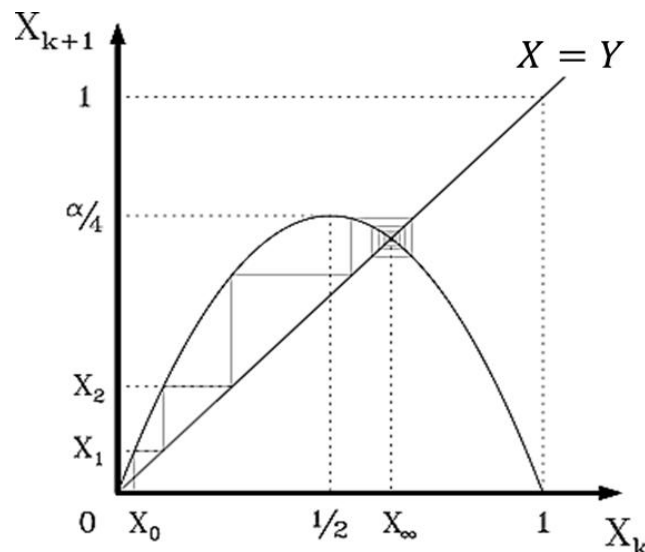


... One of the most celebrated discoveries of **science** in the 20th century is the so-called **Chaos Theory**. Reproducing here what is found in the little bells "*Let's talk about chaos*" and "*The reality of hell*," the **equation** used to introduce these concepts is the **logistic map**:

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

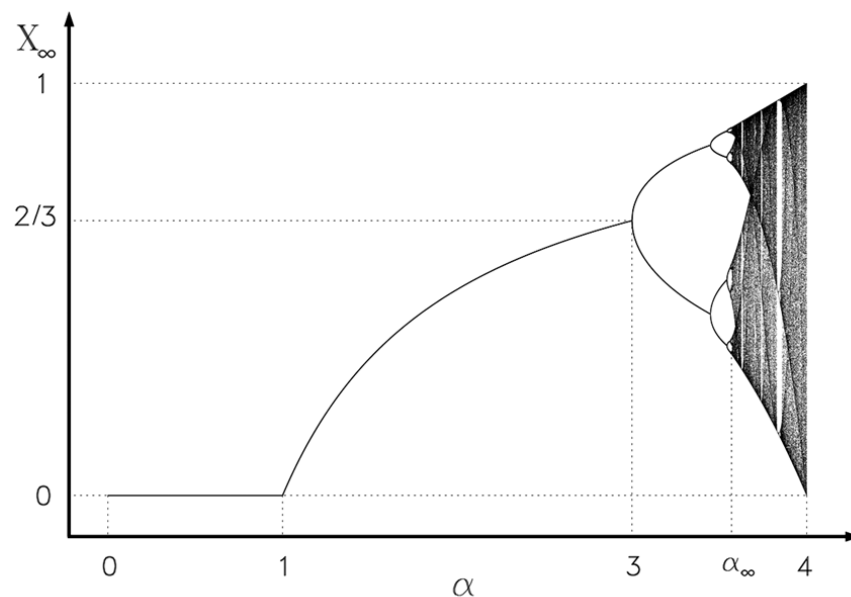
where X represents the **size** of a **population** (normalized between 0 and 1), say, of "**rabbits**," k and $k+1$ are successive **generations**, and α is a **parameter** whose value ranges between 0 and 4.

The **formula** describes what happens from one **generation**, k , to the **next**, $k+1$, and defines a **symmetric parabola** whose **peak** occurs when $X_k = 1/2$ and $X_{k+1} = \alpha/4$:

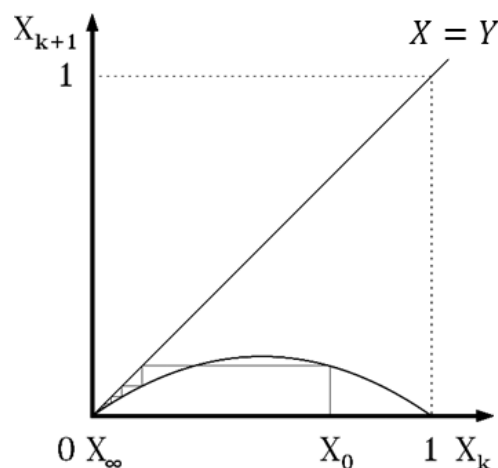


The **graph** shown, for a value of α equal to 2.8, illustrates the **evolution** of the **rabbits**, starting the process with a small initial **size** X_0 . As may be understood by reading the **parabola** successively — that is, by following the vertical-horizontal lines shown until reaching the 45-degree line $X = Y$ — the **population** first grows to a value X_1 , then continues increasing to X_2 , and later on ends up **converging** to the shown value X_∞ , that as seen, is the **nonzero intersection** of the **parabola** with the **straight line**.

It turns out that the final destination of a **population**, that is, X_∞ , depends dramatically on the value of the **parameter** α , that is, on the **peak** of the **parabola**, giving rise to a figure known as the **Feigenbaum diagram**, which defines an **infinite** variety of behaviors:



When α is between 0 and 1, the **logistic parabola** remains below the **threshold** $X = Y$ — whose length, by virtue of the **Pythagorean theorem**, is the **square root of two** — and the **population** converges to **zero**, to the **origin**:

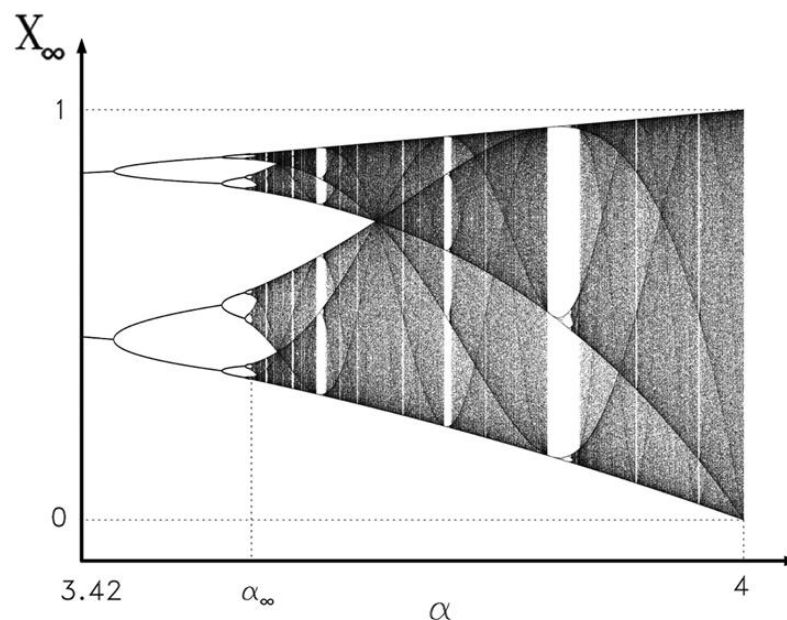


hence defining the *straight* region of the *Feigenbaum diagram*.

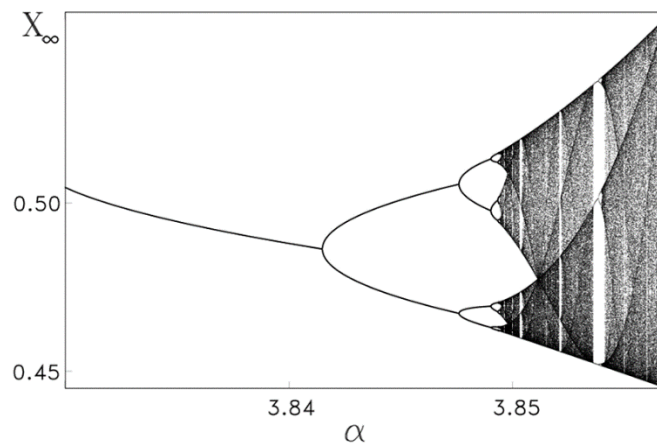
When α is between 1 and 3, the parabola exceeds the *threshold* $X = Y$, and the *population* stabilizes at the *nonzero intersection* of the *parabola* and the *straight line* $X = Y$, as seen in the first figure shown earlier, yielding a curved increase in the *Feigenbaum diagram*, until the point with coordinates $(3, 2/3)$.

In an unexpected manner, when α exceeds 3 and up to a value of $\alpha_\infty \approx 3.5699\dots$, the *rabbit population* no longer stabilizes but instead *oscillates* in increasing *powers of two*, something clearly surprising that gives rise to a *chain of bifurcations*, that correspond to the successive crossing of infinitely many *thresholds*.

When α surpasses α_∞ , as observed in exquisite detail here:



there appear in the *Feigenbaum diagram*, *repetitive* or *periodic* behaviors, which, in an admirable way, correspond to *any natural number* that is not a power of two. These emerge in the distinct vertical *white bands* seen above, where *miniature copies* of the object appear, *ad infinitum* – but only made of what is above its *straight region* – which resemble the *budding branches* of a *tree*, like the most prominent *protuberance* in the center of the widest *white band* and corresponding to *repetitions* every 3 *generations*:



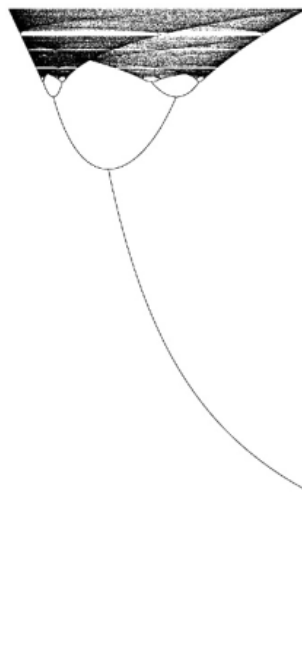
In addition to *oscillating populations*, in the tail end of the *Feigenbaum diagram* there appear, even more commonly, so-called *strange attractors* composed of an *infinite* number of discrete points located in countless *vertical lines* in the *diagram*, which, as may be seen, define *disperse* locations that have the void-like structure of *dust*. These objects, these *attractors*, describe “*rabbit populations*” whose successive sizes neither *stabilize* nor *oscillate* in any way, but instead occur *without repetition* forever, thus defining what *modern science* recognizes as *chaos*.

In this *chaotic* regime, much like in the *non-repetitive* expansion of an *irrational* number, the dynamics travel from place to place to place without *rest*, but subject to the peculiar feature that an arbitrarily *tiny* difference in the place the process *starts*, that is, in an initial *size* X_0 , gives rise to a marked *divergence* in subsequent *populations*, which makes it impossible to *predict* accurately what would happen in the *future*. This phenomenon is known as the “*butterfly effect*,” and such describes metaphorically that the delicate movement of the wings of the little animal could eventually influence the *weather*, in virtue of the *increasing divergence* of such an activity. Although *strange attractors* are the most prevalent structures in the tail of the *diagram*, they are in fact “*strange*” in the sense that by their *non-repetitive* structure and hence by their lack of *convergence* to a single value, none of them can contain the *zero*, which defines the straight region of the *diagram*.

The discovery that a *simple equation*, the *logistic parabola*, could give rise to such a vast spectrum of behaviors — both *repetitive* and *non-repetitive* and simply by varying the *peak* of the *parabola* — came as an *astounding* and *unprecedented* result in *science*, for the advent or emergence of the *Feigenbaum diagram* was completely *unexpected*, as it only came to light due to advancements in *modern computing*.

It happens that these discoveries are significant not only in **mathematics** but also in **philosophy**, as they challenge the necessity of **randomness** to explain and understand **complex** behaviors, as it occurs with the **strange attractors** in the **diagram**. In fact, this result led to a **new paradigm** for studying **natural complexity**, one that certainly has **physical** implications, for the increase of the **parameter** α , the **peak** of **parabola**, corresponds to universal behaviors related to the **heating of fluids** and to various systems undergoing successive **bifurcations**.

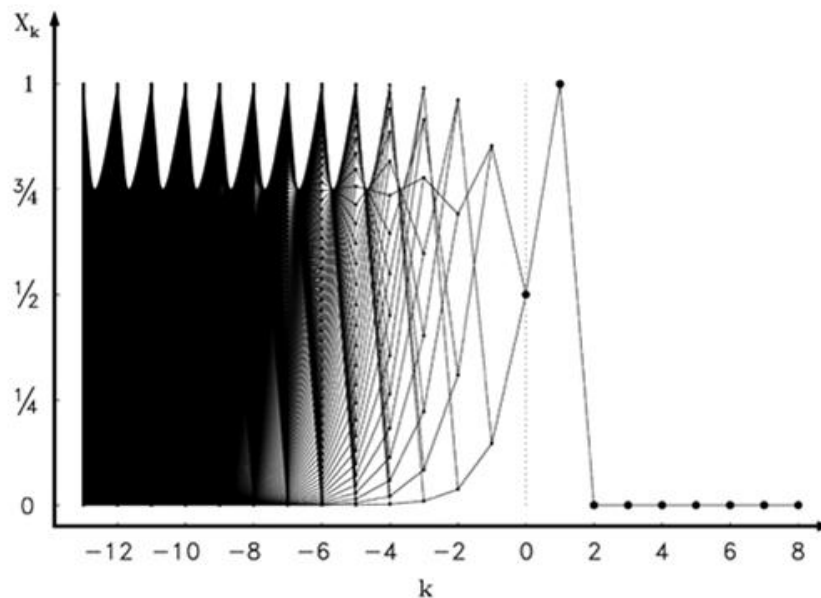
Notably, there is an **explicit order** in the way **bifurcations** appear, from left to right in the **diagram**, both in their **durations** and in the sizes of their **openings**, and since such turn out to be **universal** and apply to **any equation** containing a **single peak** (regardless of its exact location), there is a **profound order in the path towards disorder**, from the **straight** region — with α from 0 to 1 — to the **infinite** and **dusty attractors** at higher values of α . Such an asseveration was discovered by **Mitchell Feigenbaum**, and in his honor, the rotated version of the **diagram** — turned 90 degrees counterclockwise — is known as the **Feigenbaum tree**:



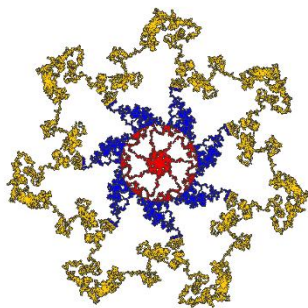
It happens, already concluding this summary, that the **tree** shown is actually a “**thorn bush**,” for while considering the values of **alpha** at which the infinite **white bands** end, that is, the infinite “**buds**” in the **diagram**, now properly named as the **buds of a tree**, as for example at α_∞ , there appear **populations** whose sizes define **histograms** that contain collections of uneven **thorns**:



And it happens, also in an entirely *unexpected* way, that not every sequence in the *greatest chaos*, that is, when $\alpha = 4$, generates *populations* having *non-repetitive* behaviors, for there also exist successive values of the *population*, exquisitely close to the values of the *chaotic attractor*, that nevertheless, end up either *oscillating forever*, settling into *stable periodic states* for any given period, or, remarkably, arriving to *zero*, to the *origin*, thus avoiding the *catastrophic* consequences of *the highest heat*:



As may be appreciated, *Chaos Theory*, which is more than just a theory for it is fully verifiable, provides, in addition to a new way of thinking, a collection of novel *diagrams* filled with fascinating *symbols* and far-reaching *ideas* ...



... After my conversion 35 years ago and my *love-filled reading* of the **Word of God** for the first time, the mysterious references to the *fig tree* settled deeply within me. I learned, with particular interest, how the *fig tree* and the *vine* were connected to the people of **Israel**, how the good king *Hezekiah* of **Judah** was healed by the prophet *Isaiah* using a poultice of *figs*, and how such readings suggested a possible interpretation of the *cursing* of the *fig tree*, for **Jesus' cleansing** of the **Temple** in **Jerusalem** was carried out with **righteous** and **holy anger**.

I had also learned that the *fig tree* first appeared in the **Bible** in the story of *Adam and Eve's* fall in *paradise*, when they ate from the *forbidden tree* and covered their *nakedness* with *fig leaves*, thus signifying their *death*, and ours as well. I knew all this, but the true turning point in my understanding, one I seek to summarize once more here, came when my first graduate collaborator, *Mark Bierkens*, taught me nearly 30 years ago that *feigenbaum* meant *fig tree* in German, to which I instinctively responded, "**Oh my God!**"

Attempting to synthesize what is found in the little bell "*The improbable fig tree*" and also in my book "*The Fig Tree & The Bell*," I will now try to explain the insights I observe *from science to faith*, and their profound implications.

The first thing is to note that, if we focus on the *spiritual* realm, that is, on the **Holy Spirit**, moving toward 0, *zero*, is particularly beneficial, for such dynamics correspond to us becoming *humble* and *meek*, to *surrendering* ourselves, to *losing our lives* for **Him**, just as the **Lord** asks of us, that is, so that we become *holy* — as it is geometrically symbolized by the desired *halo*:



Related to this, it must be observed that for our dynamics to reach such a *limit of purity*, free from *sin*, it is necessary that the *parabola* in question, that is, our own *parabola* defined by

our own “*heat*” α , be positioned *below* the *first threshold* $X = Y$. What does that *one-to-one line* represent? I say that such a *straight line* may be geometrically understood as *Jesus Christ*, in *His silhouette* equated with the *cross*, *oh immense and immersive geometry!* for such, the *simplest line*, is also the *just line* (what goes in goes out) and clearly the *narrow gate*, the *gate*, through which we may achieve the *saintly zero*.

This is so because *crossing* that *line* causes us to *ascend* into the *foliage of the tree*, distancing ourselves from the *school of love* at the *straight root* and losing, *in vain* and without *His key*, all *tranquility* — clearly our best *wager of faith* — whether by staying apart from the *essence*, by *staying put* on the *rebellious tender branch*, or perhaps *oscillating endlessly*, or maybe *wandering forever* within a *strange attractor*. The *line* $X = Y$, with its symbolic length equal to *the square root of two* (“*Him* and *you*,” or “*Him* and *I*”), also represents the *integration* of *equilibrium* or the *hypotenuse of righteousness*, as explained in the little bell *Jesus, the Hypotenuse*.

In this last sense, *strange attractors*, by moving endlessly from place to place to place but always missing reaching the *zero*, correspond to a state reminiscent of *hell*, a *painful* and *real* condition of *excessive heat*, which in its *infinite wandering* and subject to the *butterfly effect*, *never* arrives to the *virtuous* and *original celebration* at the *origin*. This is also true because the *leaves of the tree* could not only not cover the *nakedness* and *sins* of our first parents but also our *own*, since these *leaves* are made of *dust*, as was sealed consistently by *God’s* decree to *Adam*: “*for dust you are, and to dust you shall return.*”

When the *parabola* happens at the *greatest heat*, that is, when $\alpha = 4$, the range of the most *chaotic* state is at its widest, spanning from 0 to 1, but notably excluding the extremes, neither *zero* nor *one*. The *strange attractor* there is the state that occurs with largest probability — in fact technically “*almost always*,” with probability one — but, as it was shown in the figure before the previous rosette, there exist *paths*, finely *interwoven* with the *attractor*, that ultimately end up arriving to *zero*, thus avoiding the disastrous consequences of the *great heat*, and this in a manner that evokes the concept of *purgatory*: that is, a *finite and purifying suffering* that is superlatively better than the one *irredeemable* and *infinite*, which passes arbitrarily close to the desired *zero*, witnessing the *merciful dynamics* countless times at arbitrarily *tiny distances*, yet never managing to enter the *origin*.

Oh, *nightmare*, *reproach*, and *condemnation* in the *infernal* state that *despises* the *light*! which, though it travels endlessly to great many places as a *great splurge* unleashed by the *flutter* of a *butterfly*, always does so trapped in *cruel dust* that, due to the *great heat* that crosses all the *thresholds* of the *Feigenbaum tree*, sparks *fearful embers*, *oh, your skin*!

As observed starting at $\alpha_{\infty} \approx 3.5699\dots$, the **thorns** in the **Feigenbaum tree** appear only in its **foliage** and such well symbolize the **thorns of sin** with which **Jesus Christ**, the **guarantor**, was unjustly punished with a **severe crown** that, however, does not prevent us from appreciating, by **His perfect dynamics**, always connected to the **Origin** (yes, with a capital **O**), **His radiant halo of holiness**. Such same **thorns** signify a severe punishment to **Adam** and to **us**, as stated in the decree that the ground will produce **thorns** and **thistles**, and because such explain well what **Scripture** says, that we cannot pick **figs** from **thorn bushes**, just as it happens with the **modern tree** that bears no **fruit**, but only **twisted branches** and **ill-gotten leaves**, which by lacking any cohesion, have the dispersed structure of **mortal dust**. How dreadful is the **spinal** in the **tree**! for **crossing** and **crossing thresholds** defines a blatant and unwanted **falsehood** that causes **grief** and **sorrow**.

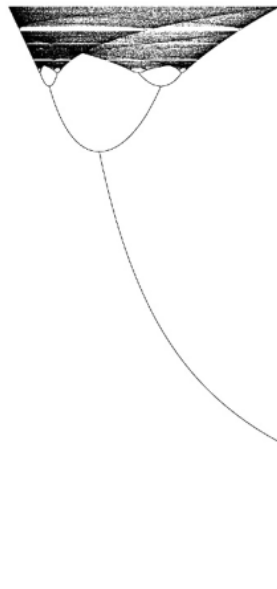
It is my understanding, since that sudden “**Oh my God!**” that the **modern fig tree** is the very same that **Jesus cursed**. I believe that this is so, because placing ourselves **above** the **line**, **above** the **threshold**, **above** the **Just One**, **above** the **Holy One**, **above** the **gate**, has been **cursed** from **old**, since the **Book of Deuteronomy**, in which it is explained that **disobedience** brings **curses** and **death**, while **obedience blessings** and **life**. Thus, coherently, this means that the best action we can make is that of **conversion**, our returning to the **root of the tree**, towards **God**, that is, **coming down** from our own **fig tree**, from what is **impure**, just **Zacchaeus** did, included his **penitent correction**, at the time **Jesus** called the little one by name, when he was perched on a **sycamore-fig tree** in order to see the **Messiah** passing by.

The key is in the **root**, says **John the Baptist**, for the **axe** is already at **the root of the trees**. As such, the **united** and **upright root**, denoting the **Church**, is the one that will remain. There, in the **obedient root**, beautifully connected to **Jesus Christ** by the concept of the **square root of two**, we find, in a prodigious manner, the disciple **Nathanael**, who — having been a man **without blemish** — was seen by **Jesus** under the **fig tree**, and just for that alone, **he** believed in **Him**.

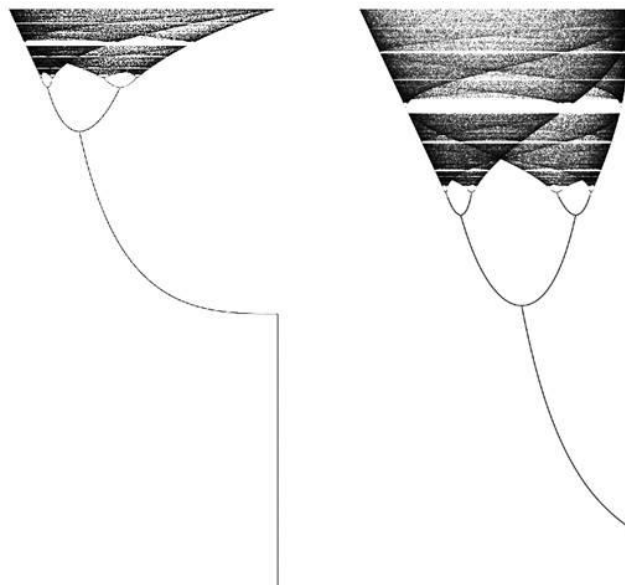
There beneath, in the **root**, are found all the **Saints**, all the **zeros** fully surrendered to the **Triune God**, the **teammates**, those who do not let themselves to be **deceived** or **attracted** by the **devil** towards the **strangeness** of **evil**, towards **sin**, who instead remain in what is **straight**, placed **under** the very **tender branch** that sprouts by crossing the **first threshold**, **X = Y**, protected there by the **precious blood** of **Christ**.

For we, as *disciples*, can “*curse and wither fig trees*,” just in the same way *Jesus*, when the boat they were in was being *tossed about*, *rebuked* the *wind*, that is, the *ruler of the power of the air*, the very *devil*, who *scatters* sowing his *chaotic disorder*. As it is clearly evident in our *modern times* where *everything goes*, and even if the *accuser* whispers *lies* into our ears, in truth there are many trajectories that exhibit a *notorious detachment* from the *truth*, and, hence, it is always *brilliant* to arrive to the *root of the tree*, for it is there where we pass *His judgment* and therefore avoid being *condemned*.

Is this the *fig tree* that announces *the end of times*?



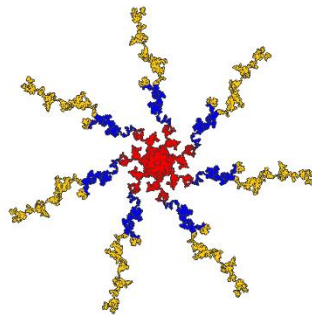
For my part, I *prepare myself*. Observe here its *tender branch* — as in the citation in Greek — and its *budding* of *dusty leaves*, which *we can see* with our own eyes. And take note also of the same *disordered* and *chaotic* behavior — *Feigenbaum-like* — in other *trees that sprout buds*, emerging from other *formulas* that yield graphs with a *single peak*:



to quote explicitly the words from the **Gospel of Luke**.

Of course, we do not know the **time** of the **visitation**, but there is no doubt that we have already been given **various signals**, as this unexpected but **insistent proclamation of the fig trees**, based on **modern science**, which reaffirms in a **resounding** manner, I say so with **joy** and **humility**, the preeminence of the **cross** and the victory of the **plus** over the **minus**, or of the **positive** over the **negative**.

How wonderful it is to delve into the consistent **signs** found in **two straight roots** — the one of the **fig tree** and the one of the **length** of $X = Y$ in **an experiment of faith** — and to **dream** the **final yoke** at the exquisite **Wedding Feast of the Lamb**, when we shall be **married** to **Him**, the α and the Ω , **Jesus**, **name above all names**, **Ιησους**, whose letters add up to **888** (three infinities) in the Greek of the **singular tender branch** of the **tree**, the one who **carried** — out of **LOVE** — the **infinite pain** of all our **sin**, giving **His life** for **us** and thus opening the **door that guarantees Heaven** ...



... This little bell concludes with a song, **“Yo creo que las higueras”** (***I Believe That the Fig Trees***), which seeks to express poetically what is included here. The structure of the song was inspired by a meaningful composition by the Cuban artist **Silvio Rodríguez**, to whom I dedicated the very first song that came to me in 1997, titled **“El cedro y la higuera”** (***The cedar and the fig tree***), as it appears in ***The first little bell***.

The composition that I used as a template is the one called **“Yo digo que las estrellas”** (***I say that the stars***), in which the troubadour affirms, in coherence with this writing: **“and I say that whoever lends himself as a pawn of poison is twice the fool, and I don’t want to be a dancer at his feast.”** The beautiful music of my song is the inspired creation of **Lázaro Alemán López**, the dedicated musical director of ***Shanti Setú/Puente de Paz***, the diaphanous vocals are by **Leonel Mederos Bravo**, accompanied by **Jean Carlos Monpié** on piano, with the editing, mixing, and mastering by **Tony Carreras Figueredo**.

I pray to **God** that this song, born essentially 30 years ago in the intersection of two fields of knowledge that many consider *disparate* and *irreconcilable*, may be *useful* to some, so that they may appreciate, in these times decidedly *complex* and *chaotic*, the *greatness* of **God**.

In turn, I implore our **Mother**, the **Virgin Mary**, *root of the divine*, to accept for her **Holy Rosary** the following mysteries of the *fig tree*: 1. *Adam and Eve cover themselves with fig leaves upon realizing their nakedness due to sin*, 2. *King Hezekiah of Judah is healed by the prophet Isaiah using a poultice of figs*, 3. *Nathanael decisively accepts Jesus after He tells him that He saw him under the fig tree*, 4. *Jesus curses a fig tree without fruit and withers it to the root*, and 5. *Jesus proclaims the parable of the fig tree as a preamble of His return and as a demonstration of His power*.

Blessed be the **Lord**, who is to come, perhaps *soon*. May we never forget that nothing is impossible for **God**, including making us *saints* at the *root* of the *fig tree*:



I BELIEVE THAT THE FIG TREES

To the teammates!

I believe that the fig trees
today reflect the reproach,
their dynamics are a splurge
by fleeing, oh, from the school.

And I think, it's seen in them,
in their chaos the vain ascent,
for it is strange and extensive
its cruel dust in embers.

I believe no one arrives
except by a door that endorses,
and the foolish oh without the key
vainly loses any wager.

And I think it is a serious thing
oh hell, oh your skin!,
it is not a tiny foolishness
butterfly missing the party.

I believe that it is brilliant
to come down from the impure,
one travels better secure
the guarantor embraces us.

Some say go forward
all goes, there is no condemnation,
I remind them oh from science
a false spinal that yields pity.

I believe that the modern one
is the same that was cursed,
that such provides a warning
with its ill-gotten leaves.

And I see in its tender branch
with no fruit, oh detachment,
at the door is clear glimpse
of faithful summer and just fire.

I believe oh in His judgement
I believe in Him, oh the straight,
I believe in His cross and silhouette
His geometry, oh immense.

And I see in the root of the fig tree,
with no evil, holy yoke,
reality is resounding:
only His plus opens heaven.

I believe no one arrives
except by a door that endorses,
and the foolish oh without its key
vainly loses any wager.

And I think it is a serious thing
oh hell, oh your skin!,
it is not a tiny foolishness
butterfly missing the party.

I believe that the fig trees...

(November 2022/March 2024)



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](#).