

A Tribute to the Madman

I am writing from the perspective of a madman who also decided early on to devote himself to the construction of a building, a spiritual platform onto which I put all my devotion. There are a lot of coincidences among those who have opted to do so through the years. Take the most famous one, Ferdinand Cheval, the French postman who has been creating in his own head an amazing palace nourished from all the world beauties.

Ferdinand was about 40 when he started to actually build his temple and so was Justo Gallego Martinez. I have been also starting to build my spiritual temple, the one I have been cultivating assiduously for decades at exactly that age. I have started yet now I am sort of blocked out by on one side the northern European going in its protestant mind against any form of eclecticism and any form of power symbol while being in fact the new power holder. I go against my own people too, the Southern European who just do not accept such a creation and not only go around as for Ferdinand and Justo to define my ark builder attempt as mad, they also actively try all brutal manners to stop me.

Throughout my passionate and eclectic research beyond the narrow and dogmatic non-cultural development brought forward by the official institutions, I have developed a great understanding that in fact these ark builders are indeed like shamans whom through their great effort house a humanity in peril. Cheval did in fact if not finished almost complete his temple just in time for the First World War which so hard hit France and all its land including the south, its agriculture and its people. Justo's temple is not completed, Justo died but what is the catastrophe he profess, or is his work and that of Ferdinand a sacrifice to the gods who spares the surrounding area from the actual catastrophe?

They both certainly were not allowed to be buried in the very place they dedicated their lives to. It is interesting to me that every society has somewhat a character ready to undertake a martyrdom not so much to redeem him or herself but to redeem that very society as a whole, the same society who is ready to insult and if possible injure and stop the making of the temple, a temple that differentiate from our usual considerations of what a temple is.

Contemporary education has taught to scorn the temple as something built by power, as the product of its corruption. Perhaps it is time to differentiate among the two types of temples, the ones wanted by the political authorities as beautifully depicted in Andrey Zvyagintsev's *Leviatah*. There a man keeps up his precarious yet beautiful house in the place where a corrupted politician symbolizing the Russian authorities will eventually build a cathedral. Under my eyes the real cathedral was the house of this

man, his effort to keep it alive to maintain it over time.

There is now the top down temple, something awful imposed by worldly power. Yet we miss to see the bottom up temple, the ark built by these Noahs using their great spiritual power, their effort and total dedication. Quite the contrary of the effortless approach of worldly powers pressing a button and enslaving thousands for the realization of just a cementification of their status. How wonderful to see these old men like Ferdinand, Justo but also Jim Bishop and many others still standing, or literally as written in some comments to their work, literally standing on faith.

So what is the issue with faith? There is a level of ignorance for those following the faith imposed by the official institutions. Nowadays official institutions are the ones telling us this, making us believe that believe is stupidity. It is stupidity only when just accepted as a ready to swallow package from above. Yet the faith that comes from within a human, that faith can move mountains, can make mountains where there are none.

Political control turns this possibility, the possibility of redemption even more impossible. Yet the more this control is actuated the more disastrous the following situation will be. I am reminded here of Nietzsche, of the Dionysian figures of these ark builder eclectically meshing up content that the Apollonian societies so much keep apart, radicalize and polarize.

At this point I get a feeling that there are some common factors for a bottom up temple to take place such as the fact that it has been originally conceived in the mind of its creator. Secondly it is made out of what the creator can scavenge from his or daily life such as Ferdinand's rocks or Tressa Luella Schaefer's bottles or the data I gather from daily life. Thirdly there is an element of scorning of others of such attempt as much as it was for Noah while building his ark.

Fourthly and most importantly what the bottom up temple comes to generate is a union of the polarizations that are so much the cause of wars and catastrophes. It comes to anticipate these catastrophes and create a space in which there is an element of syncretism and therefore of resolution as if in a giant cacophonous catharsis, a rescue place from all the sort of deluge that new paradigms bring about.

I have now highlighted four points to differentiate bottom up temples from the temples that power itself establishes. These latter top down temples are instead the very cause of much conformism that lastly bring humans to fight with one another and enrage nature. If no one can build a temple I guess the moral of this article is to invite them to go for a bottom up spirituality, as the top down conservative and dogmatic one can bring down to hell.