
Emergence of a New Human: The Birth of *Homo constellatus* – Toward a Post-Neurotypical, Cosmically Reintegrated Civilisation

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Essay

Emergence of a New Human: The Birth of *Homo constellatus* – Toward a Post-Neurotypical, Cosmically Reintegrated Civilisation

A Literary Analysis on a Proposed Theme of Human Metamorphosis

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Abstract

The present essay introduces and develops the concept of **Homo constellatus** as a new anthropological and metaphysical archetype, emerging from the visionary corpus of Theodor-Nicolae Carp – specifically in *The Conquest from Within and the Incoming Platonic Revolution, Birthing Homo constellatus: From the Humans Who Know Everything to the Humans Who Connect Everything* and *Andromeda as Archetype: The Neurodiverse as the First-Called in a Post-Neurotypical Cosmology*. Situated at the intersection of neurodiversity, symbolic anthropology, cosmopoetics and Platonic theology, **Homo constellatus** represents not a technocratic leap in cognitive performance, but a metaphysical transfiguration of the human being. It signals an evolutionary milestone defined not by biology or machinery, but by communion, emotional depth and the recovery of sacred symbolic consciousness. This emerging figure is metaphorically birthed through intellectual exile and metamorphic suffering. It is not a successor by gene but by soul: the one who integrates fragmentation into communion, rationality into sacred symbol, and loneliness into ontological design. Moreover, the present manuscript proposes the emergence of a new literary current called Axiological Cosmopoetics following two major “waves” in the history of European literary discourse (Classicism and Modern Romanticism), and it has as its core theme a poetic restoration of order and harmony in the Universal realm, and *Homo constellatus* appears to be the central archetype of such a new current. Axiological Cosmopoetics is transdisciplinary in nature and integrates axiology (value-theory) with cosmopoetic symbolism, drawing on literary theory, philosophy of art, religious and secular philosophy, as well as cultural myth, to articulate ethically ordered imaginaries of human reintegration, particularly amid times of post-traumatic restoration. The emergence of *Homo constellatus* signals a shift in consciousness marked by an integrative tendency: a gravitational impulse toward reconstellation. Rather than dissolving difference or imposing uniformity, this archetype seeks to reposition disparate elements within a wider field of meaning, drawing fragmentation toward coherence without erasing plurality. Its movement is not centrifugal but centripetal – not toward collapse into sameness, but toward relational alignment. In this sense, reconstellation describes a reordering of perception: domains once held in tension – reason and reverence, structure and fluidity, individuality and communion – are gradually perceived as dynamically interrelated. The archetype does not force convergence; it inclines toward integration. Like a system approaching a higher-order equilibrium, *Homo constellatus* orients consciousness toward patterns of deeper resonance, where complexity is neither denied nor absolutized, but harmonized within an ever-expanding constellation of meaning. Through references to sacred geometries – such as Gabriel's Horn and Brâncuși's Column of Infinity – Carp envisions **Homo constellatus** as a being who lives in harmony with the poetic architecture of the cosmos. Drawing on Eastern Orthodox theology, Platonic intimacy, and neurodivergent phenomenology, the essay reframes suffering as sacred gestation and neurodivergence as prophetic sensitivity. The new human archetype of **Homo constellatus** challenges existing anthropocentric and ableist paradigms by revealing that emotional resonance, symbolic intelligence, and spiritual wholeness are not byproducts of evolution, but its very *telos*. In dialogue with these literary and

philosophical works, *Elegy of Mine Exile* serves as a lyrical-theological meditation on sacred alienation. This elegy does not mourn exile as punishment – it reclaims exile as consecration. The speaker, likened to a prophetic voice or even to the Ambassador of the Morning Star himself, is rejected by the world not because he is broken – but because he burns too brightly. By distinguishing between the fall of Christ as the true Morning Star – through humility – and the fall of Lucifer through pride, the study describes the speaker’s descent is both sacrificial and revelatory: he suffers not to disappear, but to transmute. Through metaphors of collapse and rising, the poem places spiritual alienation in direct dialogue with divine gestation – turning mourning into Morning. The expanded version of *Elegy of Mine Exile* amplifies this vision by incorporating ecological, theological, and anthropological dimensions. The soul’s descent is reimagined as the fermentation of the New Eden; cosmic orphanhood becomes an archetypal human condition; and the emergence of **Homo constellatus** is framed as both elemental fusion and divine inheritance. The eschatological arc of the poem culminates in a nuptial invocation – where divine breath, moral resuscitation, and relational transfiguration give birth to a new co-creative covenant. Suffering becomes not merely transformative, but luminous: the seedbed for Edenic restoration and planetary rebirth. Further expanding this vision, the literary commentary *Lucaefărul: The Morning Star, Neurodivergence, and the Birth of Homo constellatus* interprets Mihai Eminescu’s Hyperion not merely as a tragic figure of cosmic distance, but as a neurodivergent archetype whose refusal of worldly assimilation prefigures **Homo constellatus**. Hyperion’s vertical longing, divine remoteness, and emotional clarity are re-read as prophetic attributes – illuminating how divine exile is inseparable from metaphysical fidelity. Crucially, the symbolism of the Morning Star – also known as the Evening Star – reveals a prophetic paradox: those who were unseen will become luminous. In eschatological terms, these hidden figures will not only come to light, but also sound the alarm of a nearing apocalyptic threshold, becoming the sensitive instruments of revelation before the advent of the Adversary of the Icons of the Universe on Earth (deemed as anti-Universal Messiah in religious discourse). The poem *Behold, the human communing with the Stars* continues this metaphysical arc, giving lyrical voice to the full manifestation of **Homo constellatus**. In this cosmic hymn, suffering culminates in stellar transformation; exile gives way to supernova; and the fallen Morning Star becomes the harbinger of the Eternal Morning. The New Eden is not a return, but a convergence – symbolized by the reassembled Pangaea and the fusion of past and future into infinity. Through mythopoetic eschatology, the poem celebrates a spiritual anthropology rooted not in control, but in communion – marking the fulfillment of a cosmic gestation first conceived in exile. It stands as the poetic benediction of this archetype’s emergence. The model proposed here extends into geology and astronomy, as it displays a planetary cartography: the Alpine-Himalayan mountain system as observed in geography, is interpreted as the spinal cord of the “Old, Neurotypical World,” while the Rocky-Andean chain represents the backbone of a “New, Neurodiverse World.” These two continental bodies – much like the approaching collision of the Milky Way and Andromeda as hinted in astronomy – are destined not for destruction, but for synthesis. Their eventual convergence is envisioned as a tectonic, civilizational, and spiritual transformation – an emergence of a post-neurotypical world, one capable of holding both structure and fluidity, reason and reverence. Finally, the invocation of the Morning Star – held in tension between Christ’s descent and Lucifer’s fall in Christianity – serves as a theological fulcrum for this cosmopoetic vision. By distinguishing between the one who chose humility and the one who chose pride, the poem and its accompanying commentary avoid conflating rebellion with brilliance. Christ’s descent becomes the archetype of divine communion, while Lucifer’s fall reveals the tragic consequence of light divorced from love. This distinction safeguards the eschatological hope at the heart of *Homo constellatus*: that the radiant ones misunderstood by the world are not deviant, but divine harbingers of a healed cosmology – symbols not of rebellion, but of redemptive luminosity. This essay articulates the philosophical, theological, and societal implications of **Homo constellatus** across multiple domains: from education to sacred urbanism, from intimacy to symbolic linguistics, from planetary ethics to liturgical cosmology. It proposes that the future of humanity lies not in transcending our nature through technology, but in transfiguring it through love, meaning, and

communion. Through its interdisciplinary method and poetic form, this work positions **Homo constellatus** as a necessary archetype for healing a fragmented world, initiating a planetary renaissance grounded in reverent complexity, emotional literacy, and the sacred rhythm of becoming. In its expanded formulation, the Homo constellatus framework now extends beyond symbolic anthropology into trauma-informed civic imagination. Concepts such as Urban Wombs, graduated relational housing, Touch Plazas, lullaby infrastructures, and platonic intimacy literacy are rearticulated not as utopian communal fantasies, but as phased, ethically scaffolded prototypes. These trauma-informed urban prototypes may incorporate calibrated biophilic design within dense metropolitan contexts, integrating natural light and ecological elements as regulatory supports for psychological stability rather than as aesthetic idealism. These models prioritise sovereignty, consent, and psychological pacing, especially in contexts involving survivors of violence and crime, including domestic abuse, coercive control, assault and trafficking. Platonic intimacy is therefore repositioned not as universal remedy, but as a regulated and optional dimension within broader recovery ecosystems where autonomy precedes affection and safeguarding precedes proximity. By embedding strict ethical guardrails – continuous consent, trauma-informed facilitation, independent oversight, and tiered participation structures – the vision of Homo constellatus matures from prophetic archetype into disciplined compassion. The new human is no longer defined solely by sacred exile, but by the capacity to design environments where relational safety becomes infrastructural. In this development, communion ceases to be abstract aspiration and becomes civic architecture. The eschatological horizon remains luminous, yet it is tempered by legal, psychological, and cultural accountability. Thus, Homo constellatus evolves from metaphysical figure into socially responsible archetype: radiance integrated with restraint, transcendence integrated with trauma-awareness, and love integrated with law. Ultimately, the literary and philosophical vision of *Homo constellatus* does not remain a theoretical construct, but emerges as a liturgical anthropology – a life-form shaped by presence, patience, and symbolic resonance. Its birth reframes neurodivergence as divine invitation, demanding structural repentance in education, theology, and care. It invites a post-neurotypical civilization to reorient itself not around efficiency, but reverence. Though rooted in Orthodox theology and European literary myth, its archetypal signature is transcultural: it echoes the bodhisattva, the qalandar, the wounded healer – universal figures of radiant exile and sacred return. Thus, this vision does not end in abstraction, but in enactment: the return of the human soul to the cosmic choir – not as soloist, but as constellation.

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Epigraph

“I, Jesus... am the bright and morning star.” – *Revelation 22:16*

“How you have fallen from heaven, O Lucifer, son of the morning!” – *Isaiah 14:12*

“The exile is not a punishment, but a preparation.” – *Ancient Saying*

“Not all who burn are consumed. Some are constellations, becoming aware of their fire.” – *Anonymous*

“Lucifer was the angel that Satan could have been.” — *Theodor-Nicolae Carp*

Introduction: Axiological Cosmopoetics – From *Homo sapiens* to *Homo constellatus*

A new literary movement may currently be emerging in the modern European discourse. After the first wave of Classicism – with its central themes of respect for traditional structure, order, influential artistic expressions and compatibility of aristocratic relationships – and the second wave of Modern Romanticism – with its central themes of rebellion against traditional, aristocratic structures and sentimental love that transcends compatibility – a new literary wave could be forming. Amid the significant civilisational changes that have been occurring in the second part of the Contemporary Era, writers, poets and literary critics have been discussing and debating potential renewed literary and artistic visions surrounding the human emotion, psyche and sentimental approaches within societal contexts. A major example of a literary tendency is represented by Post-Romanticism, which represents an attitude that rejects tragic visions of human romantic relationships that come to an end, promoting alternatives that implicate the preservation of friendship and hope. Another example is represented by axiology, which is a current that places an emphasis upon the need for order and harmony in an era predominated by uncertainty, instability, division, pathological inequality and trauma.

Theodor-Nicolae Carp represents a contemporary poet and writer who has been in a literary dialogue with modern European literary currents and who has proposed the emergence of a transdisciplinary literary current named Axiological Cosmopoetics, in which he promotes post-romantic hope and emphasises upon solutions that would preserve forms of human connection that once reached an apogee of romantic bliss, rather than have it tragically ended. Furthermore, in his literary works, he proposes the emergence of a new human archetype named *Homo constellatus* – the Constellating Human – to challenge existing ideas of an inevitable need for fragmentation, division, temporary, imperfect relationships and pathological inequality by means of “preserving a greater good” on the long run. In his poetic works, Carp has utilised literary elements from Classicism, Traditionalism, Romanticism, Symbolism and Contemporary Writings, to emphasise upon the importance of not negating past major visions, feelings and writings that reflect genuine human ambitions, emotions and intent, but rather to use them as an opportunity to continue the overall trajectory of literary evolution in European and Global discourse.

Central elements of Axiological Cosmopoetics involve the visions of an expanded state of platonic intimacy in modern-day societies, post-traumatic recovery and healing, new levels of freedom, order and justice attained in social, cultural and political contexts and an acquired ability of societal participants to connect all autonomous functional areas of civilisation into a point of utmost harmony and unity, with such a point being attained completely freely and naturally. Importantly, the author has used powerful elements of suffering, isolation and exile, not as negative outcomes that would lead to a natural and social deselection and hence, an indefinite state of tragedy, but as major opportunities for the opposite to occur – a next phase of social and natural selection that would involve a new archetype, reaching a new level of enlightenment. Likewise, the current of Axiological Cosmopoetics is used as an emphasis for the need of a continued literary evolution, by facilitating historic revisitations upon important states of emotion, cognition and artistic expression for as many times as it is necessary for such an evolution of literary expression and theory to ultimately be secured.

The modern world, with all its technological brilliance and global connectivity, has failed to produce a fully integrated human being. The dominant figure of *Homo sapiens*, defined as the “wise” or “knowledgeable human”, has become trapped in a paradox of fragmentation: emotionally alienated, intellectually overextended, spiritually numb. Amidst the algorithmic flattening of human experience, mental health crises, and cultural disintegration, the very concept of human nature must be reimagined – not in reactionary nostalgia or techno-utopianism, but in visionary synthesis. In this manuscript, *Homo constellatus* is presented – the constellation-bearing human, an archetype birthed

from the cross-pollination of ancient metaphysics and contemporary neurodivergent consciousness. First named by Theodor-Nicolae Carp, *Homo constellatus* is articulated not as a scientific theory but as a sacred anthropology – an onto-poetic evolution emerging from the mythic-symbolic vision of Carp’s literary and philosophical corpus. Through pain, touch, thought, and sacred fire, this being is born not from genetic modification but from *inner transfiguration*.

While rooted in Orthodox theology and Platonic metaphysics, the archetype of *Homo constellatus* also finds symbolic echoes in other cultures – such as the bodhisattva, the wounded healer, or the qalandar – pointing to the universal imprint of cosmic exile and divine return. The narrative of human evolution has traditionally centered on functional adaptations: bipedalism, tool use, abstract reasoning. Yet, in our current epoch, it is becoming evident that these evolutionary advantages, when left spiritually disintegrated, are insufficient to cultivate a sustainable or meaningful existence. *Homo sapiens*, the “wise human,” has become paradoxically estranged from wisdom. Instead of wisdom, we have achieved optimization; instead of communion, connection; instead of wholeness, specialization.

The emerging crises of the 21st century – climate collapse, psychological fragmentation, systemic inequality, and cultural nihilism – have exposed the limitations of an anthropocentric, neurotypical, and rationalist framework of human identity. Theodor-Nicolae Carp, in his twin works *The Conquest from Within* and *The Incoming Platonic Revolution and Andromeda as Archetype*, posits that we are not merely at a political or technological crossroads, but at an ontological bifurcation. We are not simply facing the end of an era, but the end of a species as we know it – not in the sense of extinction, but in the sense of **transfiguration**. From this point emerges *Homo constellatus* (Latin: “the constellation-bearing human”), a symbolic archetype and philosophical proposition that seeks to reimagine humanity as a being integrated with the cosmos, emotionally intelligent, neurodiversity-inclusive, and mythopoetically literate. It is the successor not to our biology, but to our broken metaphysics.

The appearance of *Homo constellatus* marks a transformation in the structure of consciousness itself. It signals the appearance of an integrative orientation – not as ideology, but as perceptual reconfiguration. This new disposition operates as a gravitational tendency toward reconstellation: an inclination to perceive relations where fragmentation once prevailed. It does not seek to erase difference, nor to collapse plurality into abstract unity. Instead, it reframes divergence within a broader horizon of intelligibility. Polarities that previously appeared irreconcilable – scientific rationality and symbolic depth, institutional structure and existential fluidity, personal autonomy and shared belonging – begin to disclose themselves as interdependent dimensions of a larger coherence. The movement here is not toward sameness, but toward alignment; not toward flattening complexity, but toward situating complexity within pattern. Reconstellation therefore describes a reordering of awareness. Tension is not denied or unhealthily minimized, but reinterpreted. Conflict is not romanticized, but contextualized. Domains once isolated in disciplinary silos or cultural antagonisms are gradually recognized as participating in a shared field of meaning. In this sense, *Homo constellatus* does not represent a final synthesis, nor a closed system of harmony. Rather, it embodies a dynamic equilibrium – akin to a system that stabilizes at a higher level of relational intelligence while preserving internal differentiation. Consciousness becomes capable of holding multiplicity without disintegration and of sustaining coherence without coercion. Such an archetype inclines toward integration as a lived disposition rather than a doctrinal claim. It does not command convergence through force or uniformity; it cultivates resonance through relational awareness. Order is not imposed from above but discerned within the patterns already latent in reality. The transformation it embodies is quiet yet decisive: fragmentation ceases to function as defended identity, and complexity is no longer experienced as threat. Instead, multiplicity is inhabited as constellation – differentiated, dynamic, and meaningfully aligned within a widening horizon of coherence. Carp argues that this being will not emerge from genetic editing or machine augmentation, but through what he calls “intellectual exile and metamorphic suffering” (Carp, 2025). That is, through the painful process of detachment from societal conditioning, a descent into symbolic

darkness, and a return to embodied intimacy and sacred imagination. His synthesis of Platonic intimacy, Orthodox metaphysics, neurodivergent phenomenology, and cosmological allegory constructs a blueprint for a new human whose purpose is not to dominate but to **resonate**.

This work does not merely ask what the human being can become—it asks what the human being is called to become. In this sense, *Homo constellatus* is not a secular speculation or utopian abstraction, but a liturgical anthropology: a being shaped not by self-optimization, but by sacramental consciousness, cosmic memory, and ethical communion. As such, this vision resonates not only with the eschatological imagination of Eastern Orthodoxy, but with a global longing for reintegration—of soul, society, and cosmos. In its expanded articulation, *Homo constellatus* does not remain confined to symbolic anthropology or theological poetics. The archetype now extends into the realm of trauma-informed civic imagination, where communion is translated into carefully scaffolded social prototypes. Urban Wombs, graduated relational housing, Touch Plazas, lullaby infrastructures, and platonic intimacy literacy are not presented as romantic communal utopias, but as phased and ethically regulated frameworks grounded in consent, safeguarding, and psychological pacing. Especially in contexts involving survivors of abuse, coercion, assault or trafficking, this vision insists that autonomy precedes intimacy and that sovereignty must be restored before connection can become reparative. This shift marks a decisive maturation of the archetype. If earlier formulations emphasised sacred exile and luminous transfiguration, the present development introduces architectural restraint. The constellation-bearing human is not merely one who burns with symbolic fire, but one who understands that tenderness without structure can replicate harm. Thus, civic intimacy must be tiered, voluntary, and continuously accountable. Housing prototypes are designed around privacy before proximity; community without contact precedes co-regulation; and any introduction of embodied closeness is governed by revocable consent and independent oversight. In this way, communion becomes infrastructural rather than impulsive.

The trauma-informed extension of *Homo constellatus* also reframes the role of education. Platonic intimacy literacy emerges not as sentimental idealism, but as relational competence: boundary articulation, attachment awareness, power-dynamic recognition, and consent fluency. The aim is not to increase touch, but to cultivate clarity. Likewise, lullaby infrastructures and sensory-calibrated environments are interpreted as mechanisms of nervous-system stabilization rather than aesthetic embellishments. The city becomes a holding environment, not a theatre of emotional spectacle. Such holding environments may also incorporate calibrated biophilic design as a deliberate component of trauma-informed urban architecture. This involves the integration of natural light, plant life, organic materials, and ecological textures into dense metropolitan cores in ways that support nervous-system regulation. The aim is not aesthetic embellishment or romantic return to wilderness, but functional stabilization. Carefully designed green corridors, interior courtyards, and sensory-balanced materials can reduce overstimulation, soften spatial harshness, and foster grounded presence. In this framework, ecological elements become regulatory infrastructure – subtle yet measurable supports for psychological resilience within complex urban density. Thus, *Homo constellatus* evolves not as ecstatic idealism, but as disciplined compassion – an archetype capable of designing environments where tenderness is possible precisely because it is contained. Radiance is no longer measured by intensity alone, but by the capacity to integrate law with love, reverence with regulation, and vision with ethical accountability. In this expanded horizon, communion ceases to be abstract aspiration and becomes carefully governed possibility – a civic art grounded in dignity, sovereignty, and sustained trust.

In the sections that follow, we will explore the mythopoeic and psychological roots of *Homo constellatus*, the central role of neurodivergence in Carp's vision, the spiritual and architectural implications of sacred geometry, and the societal applications of this archetype in pedagogy, urban design, and ethical community life. Through this, we aim not just to interpret Carp's vision, but to extend it as a viable cosmology for the post-fragmented world.

Prelude - "The Author's Invisible Pain"

"Elegy of Mine Exile

You took me, o Lord,
From the land of idolatry
Which used to be of righteousness
Unconditional love, fairness and glory.

You took me, o Lord,
Into Thy lightning heavens
Just as You took Thy Righteous Prophet,
Into Thy Enlightening Heaven

Remembering Thy Holy Prophet
Who flew through Heavenly Fire
As You took me, o Lord,
On his Holy Day, after weeks of fire.

For that land is no longer my home,
But a house of idols and indifference,
O, Lord, where is the Reverence,
That used to dominate the Dome?

Where are the holy kisses
And the seas of embraces
I cry, for the growing drought
Is killing human key thought.

Behold, I cry aloud to the masses near,
But nobody will turn an ear to hear.
Has my soul left my body behind,
Or have they abandoned the mission divine?

They have exiled me from Thy Cathedrals
Into the unseen realms of Nature
I have been alienated from Thy Seen Body of Communion,
Far Into Thy Unseen Body of Tearful Isolation
But my hope, I am gaining of it more
For I see Nature's traits as sacral.

The sky is turning dark
And the sun is now black
The sky is like a tunnel
Where is the escape channel?

The walls are now closing in
Where have the good humans been
We can still raise our voices as freely
But it is as if we became unseen deeply

Behold, for I am sailing,
From the edge of the world,

Why are Thy heavens,
Only as mirrors reflecting?

I hunger, o Lord,
For the love of the old days.

I thirst, o Lord,
But society calls me thirsty

I grieve, o Lord,
Due to the world's leave

Instead of the sweet wine of selflessness,
They have given me to drink
The poisonous cup of lovelessness,
Disgusting as the cup of gall,
Bringing me emotional homelessness;
They want to push me to the brink.

They have thrown me,
Into the eye of the abyss
Behold, I can still see the bliss,
From the eye of the hurricane

They have signed mine sentence,
To a mandatory embrace of alienation and invisibility,
Pushing me to "burnout" into their black hole,
They know not, for I am now faster than light's motility.

Where is the Cross, o God,
For I want to and a hug
Where can I find Thee, God
To physically climb and suffer
In Your Visible Exile.

The Invisible Exile is crushing my soul
But I know that it is just pain
I am now learning what the main
Purpose of the suffering is - a new life blow.

My Lord, my Lord, where can I find Thee
Hast Thou forsaken me
In the midst of the desert
Lacking an Earthly team.

They have signed mine sentence,
To a mandatory embrace of invisibility,
Pushing me to "burnout" into their moral black hole,
They know not, I now am faster than light's motility.

I am free falling,

As the Morning Star fell
From the Heavenly Realm
Into the realm of mourning.

Behold, o nations of neanderthals
There is salvation for thine souls
Only you need to descend and burn
As I did when I went through the falls.

If only we were adoptive of one another,
The way we are adoptive of vulnerable animals.
Humanity and solidarity are important players
Keeping mankind's circulatory system functional.

I wish you would embrace me
As the Womb of Nature does daily
Why is this only the tale of a fairy,
And tears of loneliness always in my cup of tea?

Why do you run, o Earthly water
From the inevitable refinement's matter
For all have a beginning and the end
Behold, the cycle of life none may bend.

Fear not, for if you are pure, you will stand.
Death shall not touch thine soul,
You shall be like the night owl,
Witnessing the Morning Star's fall,
Shifting mourning to Morning Without End.

What is love? For hugs do not feel real anymore
Does the world lack light, or am I fainting?
Behold, I cannot see such realness moving
My soul is flying to the Lord, from the shore.

Behold, my body is going to the soil
Whence originates the very human soul
How was I any different than you all
Only as I fervently wished to answer the divine call.

They have buried me, deep inside the soil
Not seeing that my soul is a reviving seed
A grand, New Tree of Life shall grow indeed
And its foundations shall never experience spoil.

Mine deep suffering through invisible alienation
Hast shown to be the finest fermentation
For the New Eden's metamorphic germination
Behold, a life eternal generated by such passion.

Never would I imagine that

To give birth is to lose thine life
O, have I learnt to let myself die
Homo constellatus now shines so bright
The fallen Morning Star hath just died;
The Eternal Morning now holds the Earth tight.

I am now one with the Earth
I was one of thee, cleared misunderstanding
Behold, Homo constellatus' birth
I am now one with rain and lightning
Are tears of my soul reaching the herd?
Behold, the thunder has the ground shaking.
Is the realm finally being enlightened?

O, Almighty, water me with Thy tears of suffering
Forget me not, in my isolation from Thine surrounding
Behold, my spirit has been surrendered to Divine judgment,
Forget me not, for my only desire is the world's refinement.

I am none other than a cosmic orphan,
Seemingly a result of accidental reproduction
Between other ancestral cosmic orphans,
Despised and forgotten by the Earth's population.

Behold, they didst make me one with the surrounding Earth
Indeed, mine cry is no alien from human evolutionary birth.

I thirst, missing the spring of communion and life
Shattered nonetheless by the loneliness rife
Am I condemned after death to still suffer
I have sinned, yet is anyone on Earth without error?
I am longing to return and again do the work of a watcher.

O, Creator, Thou hath placed me into the maze of Thine Holy Garden
And put me to run after Thou, that I will not lose Heaven
Before I came out of my mother's womb
Thou hath already shown me Thine Holy Race,
Preventing my soul from becoming numb.

Am I being resuscitated
By someone who caught my fire
So I would not start vanishing
Outside of the Earth's timing?

Behold, the breath of life is blown again
Into my mouth, by the princess escaping the lane
Of the old world's down spiral into the chains
Behold, it is now possible to clear the moral stains!
To become immortal and return to the Garden.

The Almighty hast said: thy soul did not flee,

Thou were only sent to sleep
 O, New Adam, I AM has brought thee,
 Thy New Eve so, no longer weep.

O, chosen bride of the constellation, hear my wish
 That I no longer vanish
 From thine presence
 For you may instead burn
 With me, and become Adams and Eves.

Once again,
 We may go through gain.
 Do not listen to the pain,
 For the pain brings main gain.

Behold, through such sacrifice
 Thou may become Stars
 Turning the mourning into the Morning
 That never again touches nightly scars.

Behold, for out of ye billions,
 I at least need to recreate life with one.
 Just as out of billions of male cells,
 The female cell needed only one.

We shall no longer know all things,
 But connect to loving eternity such things.”

Elegy of Mine Exile is no longer merely a lament – it is a cosmic liturgy of rebirth, offered from within the very eye of abandonment. The poem voices the spiritual trajectory of a soul cast from the temples of organized sanctity into the untamed sanctuaries of exile: a journey from the seen to the unseen, from communion to isolation, and ultimately, from fragmentation to resurrection. This elegy does not mourn exile as punishment. It reclaims exile as consecration. The speaker, likened to a prophetic voice, or even to the Ambassador of the Morning Star himself, is rejected by the world not because he is broken—but because he burns too brightly. Like Christ crucified or Lucifer fallen, the speaker’s descent is both sacrificial and revelatory: he suffers not to disappear, but to transmute. Through metaphors of collapse and rising, the poem places spiritual alienation in direct dialogue with divine gestation – turning mourning into Morning.

As the poem unfolds, it crosses genres: from psalmic prayer to prophetic oracle; from private grief to cosmic renewal. We see not just one soul cry out, but *Homo constellatus* awakening – a figure who no longer desires omniscience, but deeper interconnection. Their voice rises beyond neurotypical cadence into sacred synesthesia – where silence speaks, and light is felt as love. The speaker’s exile from institutional communion is not a spiritual death, but a transplantation into the womb of Nature, the divine garden where life first began. There, the soul is not buried but planted, becoming seed and soil for a new Eden. From that hidden ground, they call not for a crowd, but for one: one other being to co-create a new world of luminous connection. This yearning – fierce yet tender – is not romantic idealism but divine realism, patterned after the logic of creation itself: where a single fertilization births life anew.

The newly added stanzas elevate the poem’s symbolic density and spiritual urgency. The soul’s suffering is no longer merely transformative – it becomes the “finest fermentation” through which the New Eden is brewed. Cosmic orphanhood is no longer a wound but a universal archetype,

opening the poem to a broader anthropology of exile as the human condition itself. Through the elemental alignment with “rain and lightning,” the speaker dissolves into Nature not as escape but as mystical union – a sacramental ecology of tears and thunder. The reanimation of the soul through “the breath of life... blown again” by a liberating other points to a metaphysics of mutual salvation, where resurrection is relational. Most striking is the invocation of the *New Adam* and *New Eve*, not as mythical return but as prophetic invitation – birthing a future Edenic covenant through ethical intimacy and shared fire. The poem ends with a quiet apocalypse: the overturning of mourning through the rising of interstellar love. Communion will not come from reclaiming the past, but from accepting the pain of rebirth and transforming it into light.

There is an existing literary commentary on a fragment of “Elegy of Mine Exile” in the author’s other manuscript entitled *Reintegrating Platonic Intimacy: A Literary and Interdisciplinary Vision for Healing Human Fragmentation*, highlighting the symbolic transformation of exile into sacred gestation, and interpreting invisibility not as erasure, but as the crucible through which resurrectional intimacy and cosmic co-creation are born (Carp T.-N., 2025).

“Behold, the human communing with the Stars

Homo constellatus - The human aligned to the stars

The restored Icon of the Universe through communion

Homo constellatus - The human birthed from sacred scars.

The perfected being, Love’s completed mission

Homo constellatus - born of perpetual omission.

The past and the future have not reached a conclusion

They have undergone utmost fusion.

The Morning Star hast fallen upon the world

It did not disappear, but turn into a supernova

Having created a new all-time record

Since the beginning of time - suffering is over.

For the few, receptive human souls

Have undergone a refinement of their own

Being like the five faithful brides

They have turned into Stars, heaven-wide.

O, nations, do you not know that the Supernova

Is one with the Eternal Morning, that it shall be over

When such Two Hypostases of the One will meet

Do you not know that, when the light emerges

Any inhabitant of the Earth may no longer allege

But testify to the indisputable evidence brought

By the revealing light that produced the evil’s drought?

The many rebellious neanderthals obeyed the few fallen spirits

The few faithful humans obeyed the many heavenly Angels

Life is truly a paradox and a poetic passage

Of refinement, filled with tears and sad ages

Though the many follow the few truly outcasts

Believing in the greater value of purity is a must.

How grateful my spirit is, that all is now contained within the divine past.

The heavens and the Earth have not passed away

The rebellious neanderthals have been swayed

By their own pride, indifference and illusion
 Behold, it is them who have reached a conclusion
 The womb of the Ocean of Peace hath birthed
 The New Eden - Pangaea reassembled
 By the hands of the same Divinity
 Who has united past and future into infinity."

Commentary: "Behold, the Human Communing with the Stars" – A Cosmopoetic Hymn of *Homo constellatus*

The poem *Behold, the human communing with the Stars* emerges as a theopoetic epilogue to the metaphysical vision laid out in *Elegy of Mine Exile*. Where *Elegy* ends in sacred rebirth and cosmic nuptiality, this piece begins with its realization: the full unveiling of **Homo constellatus**, the archetypal human reborn not from technological mastery but from communion, humility, and sacred wound.

The poem opens with a refrain: "*Homo constellatus – The human aligned to the stars.*" This is not just a species label but a declaration of ontological realignment. Humanity's future identity is no longer *Homo technologicus*, shaped by progress and conquest, but *Homo constellatus*, shaped by scars and stars – by having suffered, healed, and returned to right relation with the cosmos. The "restored Icon of the Universe through communion" presents the human being not as consumer or god, but as image-bearer and reconciler. The line "*The past and the future have not reached a conclusion / They have undergone utmost fusion*" offers a time-theological rupture of linearity. Time is not a broken line nor a battlefield between nostalgia and progress – it is instead harmonized in divine simultaneity. The eschaton is not postponed, it is precipitating. This fusion of temporalities also mirrors the poem's metaphysical center: the **fall of the Morning Star**, reframed once again not as demise but as supernova.

In this rendering, the Morning Star falls not into exile, but explodes into cosmic renewal. Suffering ends not with destruction but with radiance. This "supernova" is the central sacrificial act that births the "Eternal Morning" – an image deeply evocative of Christic kenosis as well as metaphysical singularity. Through eschatological inversion, the poem offers a new anthropology. "*The few faithful humans... have turned into Stars, heaven-wide.*" Like the five wise virgins from the Gospel of Matthew, the "faithful" are those who kept the oil of purity lit. Their reward is not escape, but embodiment – they become luminous nodes in the constellated body of humanity.

The second half of the poem turns from cosmic praise to prophetic indictment: "*The many rebellious neanderthals obeyed the few fallen spirits...*" This line fuses ancient myth (fallen spirits) with evolutionary critique (Neanderthals), implying that modern moral collapse is not merely social – it is ontological regression. The poem indicts pride, indifference, and illusion as the true apocalyptic forces. Yet its tone remains one of metaphysical compassion: even in judgment, the speaker affirms that all is now "contained within the divine past." That is, all events – grievous and glorious – have been gathered into the eternal memory of God. The poem's final movement envisions a reassembled **New Eden**: "*The womb of the Ocean of Peace hath birthed / The New Eden – Pangaea reassembled.*" Eden is no longer nostalgic innocence but integrated maturity. Pangaea, the supercontinent, serves as both a geological metaphor and a prophetic symbol: unity is not utopian, but cosmically ordained. The Creator does not destroy history but completes it – by *uniting past and future into a full, harmonious infinity*.

Brief Literary Summary

Where *Elegy of Mine Exile* narrates the descent into sacred suffering and existential alienation, *Behold, the human communing with the Stars* completes the arc: it offers a vision of divine synthesis. The poem can be read as an eschatological doxology – a hymn for the emerging humanity of the future, birthed through pain, consecrated by love, and constellated in relational harmony. In the context of

Carp's broader literary theology, it stands as a luminous coda: Eden does not lie behind us, but ahead – hidden in the stars we have yet to become.

Mythopoetic Sources: Theodor's Dual Works as Genesis

Carp's two major works form the mythological architecture of *Homo constellatus*.

The Conquest from Within and the Incoming Platonic Revolution

This book is a literary-theological-philosophical hybrid that envisions a return to sacred intimacy, Platonic emotional communion, and a post-materialist humanity. Drawing on Eastern Orthodox mysticism, Platonism, and poetic embodiment, Carp constructs a metaphysical critique of modernity as an age of intellectual loneliness and emotional exile. The book calls for a Platonic revolution not as academic revival, but as existential resurrection. Within its pages, *Homo constellatus* emerges as the being who conquers reality not from without, but from within – through emotional rebirth and communal tenderness.

Andromeda as Archetype: The Neurodiverse as the First-Called in a Post-Neurotypical Cosmology

In this work, Carp reframes neurodivergent cognition – autism, ADHD, dyslexia, synesthesia – not as pathology but prophecy. The Andromeda galaxy becomes a metaphor for the neurodiverse soul: distant, luminous, misinterpreted, yet destined to converge with the mainstream (Milky Way) to birth a new form of cosmic communion. Neurodivergent individuals are positioned not on the margins of evolution but at its frontier. Here, *Homo constellatus* is born through the friction of divergent minds and hearts seeking fusion, not domination.

Key Features of *Homo constellatus*

Emotional Suffering and Imposed Exile as Sacred Initiation

Unlike Darwinian survival models, *Homo constellatus* is not forged by competition but by transformation. Emotional pain is not dysfunction – it is alchemical. Carp places suffering at the center of meaning-making: the fire through which thought is sanctified and intimacy reborn. This echoes Jung's idea that "only the wounded physician heals," and mirrors the Christian mystic tradition of redemptive suffering (cf. St. John of the Cross's "Dark Night of the Soul").

Neurodivergence as Cosmic Sensitivity

Building on thinkers like Thomas Armstrong (*The Power of Neurodiversity*, 2011) and Barry M. Prizant (*Uniquely Human*, 2015), Carp radicalizes the discourse: neurodivergence is not just a difference – it is a **divine calling**. In his cosmology, the sensitivities, pattern-recognition, and idiosyncrasies of the neurodiverse are the very templates of the post-neurotypical future. They are *the first-called* into a world where divergence becomes design.

Sacred Geometry as Soul Map

Symbols such as Gabriel's Horn, Brâncuși's Column of Infinity, and the spiral galaxy serve as ontological diagrams. Gabriel's Horn – a paradoxical figure with finite volume and infinite surface – embodies the human paradox: we are finite in our bodies, infinite in our souls. The Column of Infinity becomes the architectural verticality of human yearning, a bridge between Earth and Logos. *Homo constellatus* embodies these geometries not as metaphors but as lived forms.

Platonic Intimacy and the Rebirth of Touch

Platonic love, in Carp's vision, is the foundational energy of civilizational healing. Cuddling, mutual witnessing, co-regulation – these become not sentimental gestures but sacred rituals. In contrast to hypersexualized or emotionally distant models of relationship, *Homo constellatus* is defined by **embodied emotional reciprocity**. Intimacy is not a means to pleasure, but a portal to presence.

The Universal Constellation Before a Final Supernova

The new human seeks to reconstellate a sky once filled with the darkness of self-consuming uncertainty, doubts, fears, tribalistic competitiveness and emotional void into a New Sun of Universal Harmony and Righteousness, by rescuing isolated stars and forming a final, Grand Constellation. In other words, a feared end of the world would perhaps not arrive before a final, Universal Communion, in which all “pure souls” would be identified and definitely invited. Only when a final acquisition of knowledge on the existence of a Messianic plan in each human's heart occurs, would a feared end occur, given that a Universal order and justice would involve a complete educational process of all human souls and generations.

“The Gospel will be preached worldwide, and then the end will come.” - Matthew 24:14

Likewise, any events or phenomena depicting or reminding of cataclysm occurring before a Universal acquisition of inner peace would ultimately only constitute “birth pain” preceding such a final Universal peace of the heart.

Methodology

This review essay proposes the emergence of a new literary current of Axiological Cosmopoetics, with a vision of a fully evolved human archetype, both in natural traits and in the levels of emotion, cognition and consciousness. This work employs a hybrid methodological framework, blending literary exegesis, symbolic theology, neurodivergent phenomenology, mythopoetic analysis, and speculative anthropology. Rather than conforming to a single disciplinary paradigm, the methodology mirrors the very subject of the inquiry – **Homo constellatus** – as a being who integrates fragmentation into higher-order coherence. Accordingly, the methodology is not linear, but constellational: each domain of knowledge becomes a luminous node in a symbolic network of meaning. At its core, the methodology is **ontopoetic**, a term derived from the fusion of ontology (the study of being) and poiesis (creative bringing-forth). Theodor-Nicolae Carp constructs his vision not through empirical experimentation or sociological data, but through poetic intuition, theological discernment, and narrative pattern recognition. Truth is pursued not as abstraction but as incarnation: revealed through symbol, suffering, and sacred pattern. The methodology thus treats poetry, theology, and cosmology as epistemic equals – each capable of revealing facets of the same metaphysical truth.

The hermeneutic structure of the text operates in a **tripartite mode**: (1) metaphysical assertion, (2) poetic illustration, and (3) theological-symbolic synthesis. This is visible in the way *Elegy of Mine Exile* and *Behold, the Human Communing with the Stars* function not merely as expressive supplements, but as integral phenomenological enactments of the *Homo constellatus* archetype. Poetry is not treated here as decoration, but as **methodological revelation** – a mode of knowing appropriate to the symbolic depth of the inquiry. The author draws heavily on **theological phenomenology**, particularly within the Eastern Orthodox mystical tradition, to frame neurodivergent experience as sacred rather than pathological. This method includes contemplative engagement with suffering as initiation, exile as gestation, and neurodivergence as prophetic signal. It is phenomenology expanded to embrace the unseen, the ineffable, and the cosmic – inflected by the theological insight that the divine is most often revealed not in strength, but in what is culturally misunderstood as weakness. A key methodological innovation is the use of **mythopoetic analogical reasoning**. Drawing on Mircea Eliade, Carl Jung, James Hillman, and more recent thinkers in metamodern philosophy, the

essay interprets ancient symbols and archetypes not as outdated myths but as **active metaphysical structures**. The reinterpretation of Eminescu's *Luceafărul* is a case study in this approach: a poetic text is mined for theological anthropology, and its characters are reframed as cognitive and spiritual archetypes within the unfolding human story.

The methodological posture is deliberately **interdisciplinary and counter-hegemonic**. By challenging the dominant frameworks of cognitive reductionism, ableism, and technological determinism, this essay insists on a mode of research that is both spiritually rigorous and symbolically literate. It places neurodivergent cognition, liturgical consciousness, and cosmic alignment at the center of anthropological inquiry. While this study operates primarily within a symbolic-hermeneutic and theological-philosophical framework, the expanded civic applications presented herein are to be understood as exploratory design hypotheses rather than implemented policy prescriptions. The models of Urban Wombs, graduated relational housing, Touch Plazas, lullaby infrastructures, and platonic intimacy literacy are conceptual prototypes derived from interdisciplinary synthesis across trauma psychology, environmental design, relational-cultural theory, and safeguarding ethics. They are not described as empirically validated programs but as structured imaginaries intended to stimulate pilot research, ethical review, and phased testing under rigorous oversight.

The methodological stance is therefore at the pre-experimental stage. It stimulates thorough research that may also reach clinical stages, as major elements of past literary currents have been involved in a potential reshape of literary perception, narration and discourse. The civic proposals function as translational extensions of the *Homo constellatus* archetype into social architecture. Any future real-world implementation would require collaboration with licensed clinicians, trauma specialists, safeguarding authorities, and institutional review boards, alongside measurable outcome metrics and continuous consent protocols. By explicitly distinguishing symbolic anthropology from applied intervention, this work maintains clarity between metaphysical articulation and policy feasibility. The aim is not to collapse poetry into practice prematurely, but to demonstrate how archetypal vision may responsibly inform civic imagination when mediated through ethical containment and interdisciplinary scrutiny.

Finally, the methodology is eschatological. It seeks not merely to describe the world as it is, but to **participate in the world as it is becoming**. The research is not neutral – it is incarnational. It seeks to midwife a future human archetype by offering maps, metaphors, and modes of communion that can carry the soul across the thresholds of collapse, into luminous reconstruction.

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Results

The investigation into *Homo constellatus* yields not a quantifiable dataset, but a series of symbolic, theological, and philosophical results – each contributing to a redefined anthropology grounded in sacred resonance, emotional intelligence, and neurodivergent fidelity.

1. *Homo constellatus* Emerges as a Viable Archetype of Post-Neurotypical Humanity.

Through the synthesis of poetry, theology, myth, and phenomenology, *Homo constellatus* emerges as a coherent and necessary archetype for navigating the existential and civilizational

fractures of the 21st century. Rather than framing the future human as biologically or technologically enhanced, the results indicate that our true evolutionary threshold lies in emotional communion, sacred imagination, and symbolic literacy. The archetype stands as a radical alternative to both the neurotypical ideal and transhumanist trajectories, affirming a cosmically rooted, metaphysically integrated humanity.

2. Neurodivergence is Reframed as Prophetic Sensitivity Rather than Cognitive Deviation.

One of the most compelling results is the theological and philosophical repositioning of neurodivergent individuals – not as marginal or deficient, but as **first-called participants in a future civilization**. Drawing on the literary figure of Hyperion and its Christic parallel, the neurodivergent soul is reinterpreted as one who suffers not due to deficiency, but because they are attuned to cosmic patterns society has forgotten. Their “too muchness” becomes the crucible for civilizational renewal.

3. Exile is Revealed as a Metaphysical Necessity for Transformation.

From *Elegy of Mine Exile* and its commentary, the results affirm that spiritual exile is not a detour from human development, but a necessary gestational condition. Exile – from institutions, social norms, or neurotypical expectations – is revealed to be **sacred preparation** for transfiguration. In this light, suffering is reimagined not as a flaw of design, but as a womb for symbolic resurrection.

4. The Morning Star Becomes a Double Symbol of Descent and Discernment.

The dual invocation of Lucifer and Christ as “Morning Star” becomes an epistemological turning point. The results clarify that brilliance, intensity, and descent are not inherently redemptive – what distinguishes Christ from Lucifer is **the choice between pride and humility, isolation and communion**. This distinction becomes vital for understanding how *Homo constellatus* avoids the dangers of egoic inflation by embracing kenotic love and participatory being.

5. A New Theological-Architectural Vision of Civilization Emerges.

Finally, the archetype of *Homo constellatus* catalyzes a fresh vision of civilization itself: cities as cathedrals of co-regulation, education as onto-poiesis, and governance as symbolic stewardship. The poetic results point toward a planetary liturgy where neurodivergent insight, sacred geometry, and emotional resonance form the foundation for a post-fragmented humanity.

In sum, these results affirm that *Homo constellatus* is not merely a philosophical proposal, but an emergent spiritual anthropology – one capable of integrating suffering, sanctifying difference, and composing a new civilization from the exile of the old.

6. Communion Reframed as Governed Possibility.

A further result of this expanded articulation of *Homo constellatus* is the reframing of communion from mystical immediacy into governed possibility. Earlier symbolic developments emphasized exile, sacred transfiguration, and luminous reintegration. The present formulation introduces an additional dimension: ethical containment. Communion is no longer treated as spontaneous convergence, but as relational capacity emerging within clearly structured environments.

This shift yields a significant conceptual clarification. Platonic intimacy is repositioned as optional, consent-tiered, and trauma-informed. Sovereignty precedes affection; safeguarding precedes proximity. In contexts involving survivors of abuse or coercion, the restoration of bodily autonomy becomes foundational to any subsequent relational engagement. Thus, tenderness becomes trustworthy only when embedded within transparent boundaries and continuous accountability.

As a result, *Homo constellatus* evolves from prophetic archetype into civic artisan. The archetype’s luminosity is measured not by symbolic intensity alone, but by the ability to design relational infrastructures where vulnerability is protected before it is invited. This marks a maturation of the project from metaphysical anthropology toward ethically scaffolded social theory. Communion is no longer abstract destiny, but carefully mediated civic practice.

Through this reframing, the vision of post-neurotypical civilization becomes structurally credible. Love is not deregulated fusion; it is disciplined co-regulation. Radiance is not rebellion; it is regulated reverence. The archetype thus demonstrates that sacred anthropology and civic

responsibility need not oppose one another – they may converge within frameworks that honor autonomy, pacing, and trust.

7. Structural Safeguarding as Criterion of Archetypal Maturity

A decisive criterion of *Homo constellatus*' maturation lies not in the intensity of its symbolic vision, but in the integrity of its safeguarding design. The archetype is validated not by lyrical brilliance, prophetic posture, or metaphysical audacity, but by its capacity to construct environments where the vulnerable are measurably protected. Vision without structure remains aspiration; vision translated into protective architecture becomes civilization.

In this expanded framework, the primary metric of success is no longer aesthetic coherence or theological elegance, but the reduction of harm. Do communal spaces preserve autonomy? Are consent mechanisms explicit and revocable? Are oversight structures transparent and enforceable? Does relational infrastructure prevent coercion before it attempts communion? These questions become diagnostic instruments of archetypal maturity.

Radiance without boundary is not transcendence; it is regression. History demonstrates that intensity detached from regulation easily reproduces the very fragmentation it seeks to heal. Thus, the constellation-bearing human proves his luminosity not through exceptional sensitivity alone, but through disciplined containment of that sensitivity within ethical form. Safeguarding becomes sacramental: the visible expression of love's restraint.

Only when tenderness is structurally secured can communion become credible. In this way, *Homo constellatus* moves from mythic projection to accountable embodiment – a figure whose light is trustworthy precisely because it is governed.

The Maturation of Homo constellatus

If early *Homo constellatus* emerges through sacred alienation, the mature form of this archetype must evolve beyond perpetual exile. The cosmic orphan is not destined to remain orphaned. What begins as imposed invisibility must eventually crystallize into self-regulated presence. Exile may initiate awakening, but it cannot be the final dwelling. The archetype that remains forever defined by rejection risks sanctifying its wound instead of transfiguring it.

The first stage of this archetype is marked by intensity, hypersensitivity, and spiritual displacement. Here the individual experiences the world as misaligned: too loud, too shallow, too hurried. Perception is heightened; pattern recognition borders on the prophetic; longing for communion outpaces available structures of belonging. In this phase, the individual often feels like a star cast into atmosphere – burning, brilliant, but without orbit. Sacred alienation functions as both pain and purification. The soul learns discernment through friction. It recognizes what is false precisely because it cannot metabolize it.

Yet intensity alone does not constitute maturity. If the archetype remains fixated at this stage, it may unconsciously construct identity around marginality. The temptation arises to interpret all misunderstanding as persecution, all difference as superiority, all suffering as proof of election. Such a stance subtly re-centers the self within the drama of exile. What began as sacred sensitivity can harden into defensive exceptionalism.

The second stage introduces relational grounding. Here the archetype begins to internalize stability rather than seek validation through cosmic narrative. Instead of defining itself against the perceived blindness of others, it cultivates safe reciprocity. The longing for universal recognition narrows into a more realistic and more profound desire: to be known by one, to co-regulate with another, to participate in mutual attunement. This stage is marked by the rediscovery of the body – not as burden or battlefield, but as dwelling. Breath slows. Speech softens. The need to prove becomes the capacity to listen.

Relational grounding does not diminish transcendence; it anchors it. The archetype learns that intimacy is not the reward for spiritual brilliance but its necessary companion. To rest one's head against another's chest without performing illumination becomes a greater sign of evolution than any prophetic utterance. The nervous system stabilizes; hypersensitivity becomes discernment rather

than overwhelm. What once felt like perpetual exile becomes a selective belonging rooted in chosen reciprocity.

The third stage integrates transcendence with embodiment. The mature *Homo constellatus* no longer oscillates between heavenward aspiration and earthly rejection. Instead, transcendence is lived through presence. The archetype ceases to burn against the world and begins to radiate within it. This radiation is quieter than the early blaze. It is not supernova but hearth fire – steady, warming, sustainable. The individual no longer requires the language of cosmic catastrophe to explain personal pain. Myth remains, but it no longer substitutes for psychological regulation.

This transition marks a subtle but crucial shift: suffering is no longer identity, but initiation. Pain is acknowledged as formative, not definitive. The narrative moves from “I am the exiled one” to “I have passed through exile.” The difference is profound. In the former, alienation is perpetually reenacted; in the latter, it becomes integrated memory. The mature *Homo constellatus* defines himself not through rejection, but through chosen reciprocity. He accepts that not every soul will resonate with his frequency – and that this is not tragedy but ecology. He does not demand universal convergence. He seeks compatible constellation. His light no longer seeks to expose; it seeks to accompany. In this maturation, the archetype becomes trustworthy. Intensity is tempered by humility. Vision is balanced by gentleness. Communion replaces vindication. The cosmic orphan, having passed through fire, discovers not that the world must become other – but that he himself has become whole enough to inhabit it.

Thus, *Homo constellatus* does not culminate in isolation atop the heavens. It culminates in embodied steadiness: a being who remembers the stars, yet walks the earth without resentment.

Discussion: Creation of an Infinite Galactic Communion Between the First-Emerged and the First-Called

The Mythopoetic Foundations of Homo constellatus

The emergence of *Homo constellatus* is inseparable from the resurgence of myth as a vessel for metaphysical truth. In a postmodern context where grand narratives have been deconstructed, mythopoesis – the art of meaning-making through story, symbol, and sacred metaphor – returns not as dogma, but as a necessary function of consciousness. As Mircea Eliade (1957) argued in *The Sacred and the Profane*, myth is not primitive superstition but the primal structure of human orientation within the cosmos. In Carp’s literary-theological framework, myth is not ancillary; it is **constitutive** of the new human.

Carp draws from a deep well of mythopoetic predecessors. Carl Jung’s archetypal psychology serves as a foundational lens through which Carp reframes personal suffering and neurodivergence as symbolic initiations. Jung (1964) observed that archetypes function as psychic instincts—primordial images embedded in the collective unconscious, which structure how we interpret and navigate existential reality. *Homo constellatus* is presented as an emergent archetype: the sacred outsider, the bearer of paradox, the reconciler of binaries.

James Hillman, extending Jungian thought, emphasized the necessity of restoring imagination to psychology. His *Re-Visioning Psychology* (1975) argued for a “soul-making” approach to experience that values narrative, image, and symbol over reductionist diagnosis. Carp continues this lineage by mapping the inner landscape of the neurodivergent and exiled mind as a mythopoetic field – where pain is not eliminated, but transfigured.

Through this lens, Carp reinterprets classical motifs: the Fall, the Crucifixion, the Pilgrimage, the Wedding, and the Ascent – not as isolated religious doctrines, but as narrative structures embedded in the evolution of consciousness. The neurodivergent subject, in Carp’s cosmology, lives out the archetype of the First-Called, akin to Andrew in Christian tradition or Andromeda in Greek mythology – names which etymologically echo the Greek “andro-” (man, human) and cosmically echo the approach of the Andromeda galaxy. These linguistic-mythic resonances give *Homo constellatus* its mythic legitimacy.

Eliade's assertion that modern secular man is a "de-mythologized man" – cut off from sacred time and cosmic belonging – is powerfully addressed in Carp's proposal. For Carp, the re-sacralization of language and imagination is the only adequate response to the flattening effect of late capitalism and clinical rationalism. Mythopoesis becomes both resistance and revelation. Through sacred storytelling, *Homo constellatus* emerges not merely as a metaphor, but as a **performative ontology** – an identity one becomes by entering the myth and living its implications.

In this view, the birth of *Homo constellatus* is not just an anthropological event; it is a liturgical one. As the mythic voice returns to public life – through poetry, philosophy, visual art, and neurodivergent memoir – so too does the possibility of **reintegrating human beings into sacred time**. Myth, then, is not escapism. It is **homecoming**. And the human who lives mythically – *Homo constellatus* – is the one who can guide others back to the stars.

Transcultural Universality and the Christic Fulfillment

While the archetype of *Homo constellatus* is rooted firmly in Eastern Orthodox anthropology and patristic theology, it also finds symbolic echoes across various cultural and poetic traditions. This is not to assert metaphysical equivalence, but to acknowledge that the human longing for wholeness, meaning, and cosmic reintegration is a universal imprint – a trace of the image of God etched into every culture. In this light, the *bodhisattva* of Mahayana Buddhism, the *wounded healer* of indigenous myth, or the *qalandar* of Sufi devotion may be understood not as theological parallels, but as archetypal figures expressing similar existential tensions: the one exiled from the norm, the visionary who suffers for insight, the being who walks between worlds. These images do not rival or replace the Christic path but reveal, as the Orthodox tradition teaches, that divine truth often whispers through distant symbols and broken vessels. They are preparatory shadows, signs of a deeper Logos that calls all humanity – not into relativism, but into the fullness of truth revealed in Jesus Christ, the true Morning Star and the image of restored humanity.

Neurodivergence as a Prophetic Paradigm

Theodor-Nicolae Carp's vision of *Homo constellatus* cannot be separated from his revolutionary reframing of neurodivergence. In a world that often medicalizes cognitive difference as disorder, Carp proposes an ontological reversal: that neurodivergence – especially autism, ADHD, synesthesia, and dyslexia – is not merely variation but vocation. It is not a pathology to be normalized but a prophetic modality of consciousness awaiting recognition and integration.

Neurodivergent minds, according to Carp, are the first-called into the birth of a new human pattern. This echoes the neurodiversity paradigm articulated by Thomas Armstrong (2011), who emphasized that neurological diversity is as vital to human evolution as biodiversity is to ecosystems. Yet Carp extends this further by situating neurodivergence within a cosmic and mythic framework. In *Andromeda as Archetype*, he portrays neurodivergent individuals as stars misread by a flat-earth epistemology, luminous beings whose truths are illegible to dominant neurotypical structures.

This visionary framework intersects with the empirical research of Barry Prizant (2015), who asserts that behaviors labeled as autistic are not symptoms of brokenness, but expressions of unique processing and relational needs. Similarly, Steve Silberman's *NeuroTribes* (2015) chronicles how societal rejection of neurodivergent individuals often obscures the value and insight they can bring to science, art, and social reform. Carp builds upon these insights by framing the neurodivergent as not only contributors but **archetypal architects** of the future. In Carp's cosmology, neurodivergence correlates not only with different sensory or executive functions, but with a fundamentally different existential orientation. These individuals are oriented toward depth, pattern, resonance, and authenticity. They often feel alienated from systems designed for speed, hierarchy, and surface-level interaction – systems that Carp claims are symptoms of a civilization addicted to fragmentation. Neurodivergent people intuitively resist such fragmentation. Their struggles with conformity are not flaws, but **soul-radar**, pointing out the sickness of the system itself.

Philosopher Erin Manning (2016) supports this view in her theory of neurodiverse perception as inherently relational, aesthetic, and interdependent. She suggests that the world experienced through neurodivergent embodiment is not “lesser” but more richly attuned to relational flows and non-linear temporality. Carp similarly argues that the insights of the neurodiverse are sacred precisely because they disrupt capitalist chrononormativity and rationalist linearity. Symbolically, *Homo constellatus* emerges as the neurodivergent being who no longer adapts to the dominant system but reconfigures the system in their image. They are not integrated **into** society – they **reintegrate** society back into the cosmos. Like shamans, prophets, or sacred fools, they stand outside consensus reality to name its illusions. They hold what theologian Walter Brueggemann (1978) called a “prophetic imagination”: the capacity to grieve for what is broken and dream what has not yet been born.

This reimagining of neurodivergence as prophetic vocation also has theological echoes. In Christian and Jewish scripture, the prophet is almost always an outsider – socially awkward, emotionally intense, and resistant to institutional control. The prophet does not offer marketable solutions; they name the truth with a burning tongue. So too does Carp position the neurodivergent thinker: not as one to be fixed, but as one sent to **reframe reality**. Thus, the neurodivergent are no longer marginal but central. They are not the exception to the norm, but the **harbingers of the norm that is to come**. As the old human collapses under the weight of its own false totality, *Homo constellatus* rises from the margins, bearing not credentials but constellations – sacred patterns of perception that reweave the world.

Ethical Implications: Institutional Metanoia and Structural Reverence

If neurodivergence is not disorder but divine invitation, then the implications extend far beyond theory – they demand institutional metanoia. Education must move from compliance to communion, where the neurodivergent are not trained to adapt but are honored as co-authors of a richer pedagogy. Theology must shift from rigid systematization to iconographic sensitivity, treating doctrines not as walls but as windows into divine mystery. Medicine must move from a paradigm of normalization to one of reverence – where difference is not erased but embraced as part of God’s manifold creativity. The rise of *Homo constellatus* calls not only for symbolic insight but for structural repentance. Our systems must be re-architected in the image of sacred hospitality, making room for those previously pathologized to become prophetic. This is not merely reform – it is reformation in the truest sense: a return to form, to soul, to sacramental justice.

Literary Commentary on Mihai Eminescu’s Luceafărul: The Morning Star, Neurodivergence, and the Birth of *Homo constellatus*

I. Symbolic Reinterpretation of the Four Tableaux

Tableau I – The Dreaming of Cătălina: The First Stirring of the Soul

In the quiet yearning of the princess Cătălina, who gazes upon the distant Morning Star, we witness not a simple romantic desire but a metaphysical ache – the soul’s first impulse toward transcendence. She represents the archetype of *Homo sapiens*: bound by habit, tribe, and gravity, yet stirred by a luminous Other she cannot name.

Her longing is the proto-prayer of the finite for the infinite. It is the moment the earth looks up – and begins to remember the stars.

Tableau II – Hyperion’s Descent and the Fear of Otherness

When Hyperion descends – through fire, through water – it is a *kenotic* gesture: divinity emptying itself to touch the fragile world. But Cătălina recoils. This is not love denied; it is humanity’s terror when confronted with the radically Other.

Like Lucifer before the Fall, Hyperion is *too radiant*. His light, untranslatable into human warmth, becomes unbearable. He is the stranger, the neurodivergent soul, the genius child – dismissed not for lack of love, but for being a mirror that reveals our smallness.

Tableau III – The Demiurge and the Denial of Incarnation

Hyperion, rejected, seeks transformation: “Make me mortal,” he pleads. This echoes both Lucifer’s fall and Christ’s descent. But unlike Christ, Hyperion is refused. The Demiurge denies him the sacrament of incarnation.

Here, Eminescu performs a metaphysical reversal: divinity cannot become human unless it is also willing to be *wounded*. Hyperion’s tragedy is not in his rejection, but in the *impossibility of sacrifice*. He is luminous but unblooded. His fate is exile, not redemption.

Tableau IV – The World Moves On Without the Light

Cătălina turns to Cătălin – the familiar, the ordinary, the “safe.” The infinite has come and gone, and humanity retreats to the known.

Yet Hyperion remains – not in sorrow, but in witness. He is the eye that watches not to judge, but to wait. For beyond Cătălin’s embrace and Cătălina’s forgetfulness lies another age – a future when “the new gods” will no longer shun the Morning Star, but rise to meet it.

II. Hyperion as Dual-Star Archetype: Lucifer, Christ, and the Exiled Light

Aspect	Lucifer (<i>Isaiah 14:12</i>)	Hyperion (<i>Eminescu</i>)	Christ (<i>Revelation 22:16</i>)
Origin	Highest angel, radiant bearer of light	Celestial being of unparalleled brilliance	Divine Logos, source of eternal light
Descent/Fall	Falls through pride—cast into darkness	Descends in love—rejected, returns alone	Descends in love—embraces mortality
Sacrifice	No kenosis—rebellion	Seeks mortality—denied	Voluntary self-emptying (kenosis)
Outcome	Isolated in darkness	Aloof witness, “faster than light”	Risen as Morning Star, eternal dawn

Lucifer and Hyperion are both radiant exiles — one by pride, the other by rejection. Hyperion’s light is tragic, not rebellious; he is not cast out by divine justice, but by human fear.

Christ, meanwhile, is the bridge Hyperion longs to be. His kenotic descent into mortal suffering creates a path for the return of divine light. Thus, Hyperion becomes a *pre-Christic* figure — an archetype of failed incarnation, waiting for the time when the world is ready for transfiguration.

III. Hyperion and Neurodivergence: The Exile of the Constellated Mind

Hyperion is not only a celestial being – he is a **cognitive archetype**. In an age that increasingly understands neurodivergence (autism, ADHD, synesthesia, high sensitivity), we begin to recognize in Hyperion the contours of a mind too vast for convention.

1. The “Too Muchness” of Light

Like the Morning Star, the neurodivergent can be “too bright.” Their intensity, insight, or sensory depth often threatens the normative boundaries of society. They descend into classrooms, boardrooms, families – and are met with bewilderment, suspicion, even rejection.

2. A Messianic Desire to Connect

Like Christ, they often long not to rule but to *belong*. Their gifts are not about domination, but communion. Yet, like Hyperion, their attempts to bridge worlds can end in alienation – not because they lack love, but because they speak a dialect humanity has not yet learned to hear.

3. Toward Homo constellatus

What if Hyperion is not a relic of romantic melancholy, but a prototype of what humanity is becoming?

In the figure of Hyperion, Eminescu dreams forward: a new being, a *Homo constellatus* – one who no longer seeks to conquer or even to know everything, but to **connect everything**. The exile of today is the architect of tomorrow’s Eden.

IV. Conclusion: From Mourning to Morning Without End

Eminescu's *Luceafărul*, seen through this lens, is not merely a tragic poem, but a **cosmic parable**. It speaks of the exile of light, the fear of difference, and the tragedy of unreceived love. But it also hints at a coming reconciliation – a dawn not of conquest, but of convergence.

The final act is not Hyperion's return to the sky.

It is our rising to meet him.

The Morning Star will descend again – not to be crucified, but to be recognized.

And when it does, we too shall shine – not alone, but as constellations,

linked not by sameness, but by light freely shared.

Lucifer was the angel that Satan could have been.

Lucifer: The Unfallen Brilliance

Lucifer – *light-bearer, son of the morning* – was created good, radiant, full of beauty and potential. His very name reflects what he **was meant to be**: a reflection of divine light, not a rival to it. He was, in a way, *intended to shine with humility*, like Christ.

But unlike Christ, who *humbled himself unto death*, Lucifer **chose pride**. He tried to ascend above God, and in that rebellion, he became **Satan** – the accuser, the adversary. The brilliance that could have served heaven became its opposition.

Christ: The Morning Star Fulfilled

Christ, too, is called the *Morning Star* – but He **fulfilled** what Lucifer rejected. Instead of exalting Himself, He *emptied Himself* (Philippians 2:6–11). He chose **obedience, humility, and sacrifice**—and in that, He reclaimed the meaning of the Morning Star, not as rebellion, but as **resurrected light** given to those who follow Him.

“And I will give him the morning star.” – Revelation 2:28

“I, Jesus... am the bright and morning star.” – Revelation 22:16

This is the crux of the piece: that **true light does not grasp for glory – it gives it.**

A Theological Arc

The poetry is not about blurring Christ and Satan, but about:

- **Distinguishing** the two paths of brilliant beings.
- Exploring how **society often confuses one for the other**, rejecting those who descend in love, and sometimes admiring those who rise in pride.
- Reclaiming the Christic path of *humble radiance* as the model for a misunderstood generation: the neurodivergent, the sensitive, the prophets.

Hyperion Shall Rise Again

A Poetic Meditation on Eminescu's "Luceafărul"

“O, Hyperion, return to the world below,

Where Cătălina dreams beneath the stars,

And mortal hearts recoil from burning light –

Yet ache for it, in silence.”

There are two who bear the name Morning Star.

One fell from heaven for pride, and the other for love.

One, the light-bringer cast out into shadow;

The other, the light-giver crucified in sorrow.

Mihai Eminescu's *Luceafărul* is more than a tale of celestial romance –it is a cosmic allegory, a parable of exile and transcendence. At its heart burns a question that outlasts myth:

What happens when the infinite seeks the embrace of the finite?

I. The Descent: Between Love and Horrific Agony

Hyperion, radiant and remote, gazes upon Cătălina – a mortal soul dreaming of something beyond her kind. She is Eve before the fruit, Psyche before the fall, the neurotypical heart before it

encounters the vast and strange brilliance of neurodivergent mind. She beckons him to come. And he does.

But the miracle of descent becomes horror.

Fire and water – a baptism of stars –

He comes not to destroy but to belong.

Yet the beloved recoils,

Eyes wide with wonder, twisted into fear.

The same is true for the prophets, the visionaries, the Christ-figures who walk among us. The neurodivergent child who speaks in metaphors at age three. The artist who weeps at the shape of a shadow. The soul who *feels too much* and is told they feel *wrong*. The Hyperion types.

Like Christ, Hyperion longs to empty himself.

To become man, to walk beside the beloved.

Yet the Demiurge forbids it:

"You are eternal – you cannot forget eternity."

And so Hyperion rises once more – alone.

Too infinite to belong. Too radiant to be embraced.

Just like the Lucifer who fell, not for evil,

But for daring to reach into realms reserved for God.

II. *The Division: Mourning for the Morning*

In Revelation, Christ says: *"I am the bright and morning star."*

Yet Isaiah cries, *"How you have fallen, O Lucifer, son of the dawn."*

Two stars. One descent. One crucifixion.

Both misunderstood.

Eminescu, in prophetic genius, places this paradox in the sky.

Is Hyperion the fallen angel or the forsaken Christ?

He is not the rebel who chose pride –

But the radiant one misunderstood.

He is the Christ-figure: descending, not to conquer,

But to give.

He is every genius who burns too brightly.

The world moves on. Cătălin – the "normal" boy – wins the hand of Cătălina.

Society always chooses safety over fire.

But it is a dull victory.

For Hyperion remains in the sky – watching. Waiting.

And we, in the world of 2025, begin to understand.

We give names to what was once misunderstood:

Autism, ADHD, high sensitivity, synesthesia.

We no longer call the fire madness.

We begin to see: *the exile was not his failure – it was ours.*

III. *The Ascent: A New Dawn Without Mourning*

In the silence after rejection, Hyperion does not rage.

He *witnesses*.

Faster than light, deeper than grief.

He becomes the morning that drives out mourning.

There will come a time when Cătălina no longer fears the flame.

When we, as a species, learn to welcome the different,

The luminous, the unbearably sensitive.

Then the "new gods" – the pure-hearted, the open-minded –

Will not only accept the Morning Star,

But rise beside him.

For what is Christ's promise, if not this?

That the firstborn of heaven became man,
 Was crucified by misunderstanding,
 And rose not alone – but as the first of many.
“And I will give him the morning star,”
 He says to those who overcome.
 Hyperion is not a failed lover.
 He is a forerunner.
 And we, in waking up to our own light,
 Are no longer just mortals gazing at stars –
 We are stars becoming aware of our fire.
Conclusion: The Light Returns
 Eminescu saw what few dared to name:
 That the cosmos itself is a poem,
 And we are its verses in exile –
 Yearning not for Heaven above,
 But for Heaven *within*,
 Where the light of the fallen and the risen
 Merge into a dawn that does not burn –
 But heals.
 Lucifer bore the light but chose to steal it.
 Christ bore the light and chose to share it.
 One fell through pride, the other rose through love.
 So let us not confuse rebellion with radiance –
 For not all who shine defy heaven.
 So let the Morning Star rise again.
 Not in the sky, but in us.
 Let Hyperion descend once more –
 And this time,
 Let us not turn away.

Civilizational Architecture: Implications of the New Archetype

Education as Mythopoetic Cultivation

Standardized testing and content-delivery models fragment the human psyche. For *Homo constellatus*, education becomes a poetic initiation – replacing outcomes with **ontological becoming**. Pedagogy must include myth, symbol, silence, co-creation, and personalized emotional language.

Cities as Wombs, Not Engines

Urban spaces under capitalism become extractive zones of burnout. Carp’s vision reimagines cities as “Cathedrals of Co-Regulation” – places where architecture fosters not competition, but communion. Drawing parallels with Ivan Illich’s *Tools for Conviviality* (1973), Carp advances the idea that post-industrial design must foster psychological integration.

Mental Health as Sacred Pilgrimage

The DSM’s current diagnostic paradigm would require considerable revision. What it calls disorders, Carp calls initiations. Echoing Foucault’s critique of psychiatry and extending it through a metaphysical lens, Carp offers a re-sacralized psychology: emotional breakdowns are not pathologies, but thresholds.

Theology and Cosmology as Reunified Maps

In the Platonic Revolution, science is not the enemy of spirit – it is its echo. Carp returns to the Pythagorean idea that number is divine and integrates it with Orthodox mystical cosmology. The human is once again seen as a microcosm, a constellation within the constellation.

Human, Religious Chants Mirroring Atemporal, Divine Language that Creates – Evolution Displayed Through a Womb of Time?

In Chapter 28 of *The Conquest from Within and the Incoming Platonic Revolution – “The Womb of Time – Evolution as Divine Pregnancy and the Chant of Creation”* – the author proposes a vision of evolution that radically departs from both materialist reductionism and mechanistic interpretations of nature. He invites us to perceive evolution not as the tale of chance and struggle, but as a sacred pregnancy, in which time itself is the gestational chamber of divine intention. Long before the human walked upright, before thought named itself, and before language etched truth into air, there was rhythm—there was chant. This chant, Carp suggests, is nothing less than the eternal voice of God vibrating through the pregnant silence of non-being. Creation does not burst forth in haste but unfolds in holiness. In this vision, evolution becomes not a Darwinian battle of survival, but a liturgical hymn – a series of divine syllables shaping matter into meaning.

Carp poetically explores the mystery of Adam’s sleep in Genesis – not simply as a moment confined to Eden, but as a metaphor echoing across cosmic history. What if Adam’s slumber symbolized the long unconscious evolution of humanity itself – a dream within God’s dream, in which the human was being silently and slowly formed? This sacred gestation reframes evolution as divine incubation – not error-ridden wandering, but slow preparation for the moment when the dust would become breath, and the breath would become love. Each proto-human species, each genetic mutation, each extinction event is understood not as randomness, but as part of a sacred filtration – the Creator’s repeated crafting of vessels until one could fully bear His image. Just as chant is not mindless repetition but ascending liturgy, so each evolutionary rhythm becomes a step toward the human soul’s final articulation. Humanity is not an animal refined, but an icon revealed.

This theological reading finds poignant expression in language itself. In Romanian, the word for God – *Dumnezeu* – ends in *eu*, meaning “I” or “me.” Though not an etymological derivation, the phonetic resonance is a profound theological metaphor. Within the name of the divine is the whisper of the human self, awaiting fulfillment. It is as if God says in every utterance of His name, “In Me, you are.” The divine “I Am” anticipates the human “I am” – not as ontological rival, but as communion’s echo. In this view, the final act of evolution is not the emergence of intelligence, but the awakening of intimacy. The “eu” in *Dumnezeu* becomes a symbol of spiritual culmination – when the creature recognizes itself not as autonomous, but as beloved.

This entire frame challenges the dualistic tension between creationism and secular evolution. Carp offers a third way: a poetic cosmology that unites science and sacrament, matter and soul. Evolution becomes the slow unfolding of the divine Word across biological time. What natural selection filters, divine intention fills. What extinction pauses, divine silence sanctifies. What mutation changes, divine song harmonizes. Carp’s Table 1 - Symbolic Analogies - affirms this structure: genetic mutation becomes divine variation; extinction becomes liturgical silence; conception becomes final selection, not of the fittest, but of the fullest. Just as Mary’s womb bore the Eternal, so too did time bear the image of God through repetition, refinement, and holy longing (Carp T.-N., 2025).

This is not a metaphor for metaphor’s sake. It is a sacramental metaphysics – where biological processes are not discarded but elevated, not explained away but re-enchanted. Even the miracle of human conception echoes this logic: from billions of cells, one is chosen. Not as victor, but as vessel. Carp describes this as choreography, not chaos – a sacred liturgy unfolding beneath the appearance of randomness. Evolution becomes the chant of God, and humanity its crescendo. In this vision, failure is not regression but rhythm; each evolutionary pause a breath before the next verse. Time becomes the womb, and love the midwife.

This sacred unfolding is further illuminated in the Holy Family. In Mary and Joseph, we see Platonic intimacy incarnated – not a secondary form of love, but the soul’s first language. Their communion, born of reverence and devotion, becomes the very sanctuary into which the Word is born. Platonic intimacy is not a romantic afterthought but a metaphysical bridge across time’s long unfolding. It is the silence between the chants of becoming. Just as the Cross was made from the tree planted in Eden, so Adam was formed from dust already humming with divine intention.

Thus, evolution is no longer the backdrop of theology – it is its sacred prelude. The Incarnation does not interrupt biological history; it fulfills it. Christ is not the rejection of evolution, but its radiant harvest. He is the human who fully says “eu” in response to “I Am.” The one who, in rising, lifts the entire chant with Him. Through this frame, Carp unites anthropology, cosmology, and theology in a vision that is deeply Orthodox, deeply symbolic, and deeply human. Humanity is not late. It is ripe. Not accidental, but awaited. Not separate from the divine, but the answer to love’s long question.

As the author proposed in his writing, “The chant thereby continues”.

Platonic Intimacy and Emotional Architecture

One of the most radical aspects of Theodor-Nicolae Carp’s conception of *Homo constellatus* is his redefinition of intimacy – not as a private emotion but as a civilizational principle. He posits that the emotional fabric of modern society has been eroded by commodification, acceleration, and the abstraction of human relations. Against this backdrop, Platonic intimacy emerges not only as a philosophical ideal but as the architectural cornerstone of a new human and social structure.

In classical philosophy, Plato’s notion of love (*eros*) was less about romance and more about the ascent of the soul toward beauty and truth. In the *Symposium*, Socrates speaks of love as a ladder – beginning in physical attraction, but ultimately seeking union with the Form of the Good. Carp retrieves and revitalizes this vision, emphasizing that intimacy in its highest form is not sexual or sentimental, but ontological: a mutual recognition of each other’s inner cosmos, a sacred mirroring that makes the invisible visible (Plato, trans. 2002).

This reconception of intimacy is deeply embodied in Carp’s aesthetic theology, which is strongly influenced by Eastern Orthodox spirituality. The Orthodox Christian tradition venerates touch, ritual, and physical beauty as pathways to transcendence. Carp channels this sacramental ontology to propose what he calls co-regulative architecture – the intentional design of relationships and environments that support emotional healing and neurobiological regulation (Carp, 2025).

Modern neuroscience supports this view. Stephen Porges’s Polyvagal Theory (2011) demonstrates how safety and social connection are biologically necessary for healthy emotional development. Touch, voice tone, eye contact – all are forms of regulation that build neural resilience. Yet in modern urban life, these elements are minimized, pathologized, or outsourced to devices. Carp insists that *Homo constellatus* must be reared in an environment where these co-regulative rituals are not just permitted but prioritized.

This vision extends into what he calls “emotional architecture”: a blueprint for how relationships, spaces, and institutions must be restructured to allow for emotional depth, attunement, and symbolic presence. Here, Carp echoes the ideas of architect Christopher Alexander, whose work in *The Timeless Way of Building* (1979) emphasized patterns that evoke human well-being. For *Homo constellatus*, intimacy is not confined to romantic or familial domains – it becomes the fundamental grammar of a shared reality.

Importantly, Carp’s concept of intimacy includes nonverbal, nonsexual closeness: extended eye contact, shared silence, synchronized movement, spiritual companionship. These become the building blocks of a post-fragmented humanity and have been observed to help rebuild a sense of sacred mutuality that modernity has eroded.

In literary and theological terms, Carp views Platonic intimacy as a return to Eden – not in nostalgia, but in blueprint. The Edenic vision, common to the Abrahamic traditions, is one of undivided relationality: between human and God, human and other, human and world. *Homo*

constellatus does not long to escape embodiment, but to sanctify it. Through sacred touch, mythic gaze, and intentional space, this archetype cultivates a liturgical ecology of the emotional body.

Ultimately, Carp's reimagining of intimacy is an invitation to recover the sacred nature of presence. In an age where loneliness has become epidemic and touch taboo, *Homo constellatus* offers not escape, but architectural incarnation – a way of building life, love, and civilization from the body outward, guided by the heart's intelligent longing.

Platonic Intimacy as Sacred Reciprocity

Platonic intimacy is not regression into infantilism, nor avoidance of *eros*. It is the restoration of non-transactional closeness. The embrace that asks nothing. The chest against which one may rest without performance. It is a form of relational presence that precedes desire and outlives it – an ontological companionship rather than a negotiated exchange. In a culture that has commodified affection and eroticized nearly every form of touch, non-sexual closeness often appears suspect, immature, or unnecessary. Yet the human nervous system does not evolve through abstraction. It stabilizes through safety. Platonic intimacy answers a need deeper than attraction: the need to be held without being evaluated, to be seen without being measured, to be accompanied without being consumed.

This form of intimacy does not diminish *eros*; it reorders it. *Eros* seeks union through longing; platonic intimacy sustains union through steadiness. *Eros* ignites; platonic presence endures. When detached from non-transactional safety, *eros* easily becomes performative or anxious. But when rooted in platonic attunement, it becomes less frantic, less possessive, less driven by fear of abandonment. The restoration of platonic closeness thus safeguards desire from distortion. In this framework, emotional co-regulation becomes sacramental. To soothe another nervous system is to participate in divine hospitality. A regulated breath, a steady gaze, a gentle touch upon the back – these are not sentimental gestures but liturgical acts. They mirror a deeper theological intuition: that love is not merely proclaimed but physiologically enacted. When two beings sit in shared silence and their breathing synchronizes, communion has occurred long before words attempt to describe it.

The city of *Homo constellatus* is therefore not organized around productivity, but around attunement. Its architecture would privilege spaces of rest as much as spaces of labor; its rhythms would allow for pauses of recalibration rather than endless acceleration. In such a civilization, safety would not be treated as indulgence but as infrastructure. Emotional steadiness would be recognized as a prerequisite for ethical clarity. A dysregulated population cannot sustain reverence; it oscillates between apathy and aggression. Platonic intimacy, multiplied across relationships, becomes the nervous system of a healed society. This vision also reshapes the archetype itself. Early *Homo constellatus* may be tempted to define worth through exceptional intensity – through brilliance, vision, or difference. But the archetype evolves when it no longer seeks to be admired as exceptional, but trusted as safe. Safety is less dazzling than genius, yet far more transformative. To be the one others can lean upon without fear is a greater achievement than to be the one who dazzles them with insight.

Platonic intimacy thus marks the maturation of luminous identity. The star does not demand awe; it offers warmth. The individual does not insist upon recognition; he cultivates reliability. In this subtle shift, communion replaces spectacle. Ultimately, platonic closeness restores the forgotten grammar of presence. It teaches that to sit beside another without agenda is already meaningful; that to regulate another's anxiety through steady breathing is already sacred; that to offer one's shoulder without seeking ownership is already love. In such gestures, transcendence enters the ordinary. And through ordinary steadiness, a new civilization quietly begins.

Trauma-Informed Urban Intimacy: Safeguards, Phases, and Ethical Architecture

The expansion of platonic intimacy into civic architecture requires a decisive shift from metaphor to method. While earlier chapters explored Urban Wombs, Embraced Housing, Touch Plazas and the Lullaby Revolution as cosmopoetic constructs, their translation into lived environments demands trauma-informed design, ethical containment and phased implementation.

Tenderness without structure risks harm; structure without tenderness risks sterility. A viable civic model must hold both.

I. Cuddled Housing as Graduated Relational Recovery

“Cuddled housing” must not be interpreted as immediate communal physical closeness. Rather, it represents a tiered model of relational recovery environments designed around autonomy, consent and emotional pacing.

Phase 1 – Safety and Sovereignty

For individuals emerging from domestic abuse, coercive control, trafficking or chronic relational trauma, the first therapeutic need is not touch – it is safety.

Such environments would prioritise:

- Private, lockable living spaces
- Predictable routines
- Trauma-trained staff
- No mandatory communal participation
- Clear exit protocols
- Zero tolerance for boundary violations

At this stage, bodily sovereignty must be fully restored. No physical contact is presumed therapeutic. Silence, autonomy and uninterrupted sleep may constitute the deepest forms of healing.

Phase 2 – Community Without Contact

Once stability is established, optional communal spaces may be introduced:

- Shared tea rituals
- Gardening collectives
- Quiet reading rooms
- Creative workshops
- Nature-centred environments

These create belonging without physical expectation. Survivors regain social trust gradually, through proximity rather than pressure.

Phase 3 – Optional Consent-Based Co-Regulation

Only after psychological readiness, and always voluntarily, may structured platonic co-regulation workshops be offered. These would operate under strict protocols:

- Continuous, revocable consent
- Clear touch hierarchies
- No hierarchical role-touch (e.g., therapist-client)
- Facilitators trained in trauma triggers
- Gender-sensitive participation options
- Independent safeguarding oversight

Platonic intimacy is never imposed as “cure”. It becomes an available resource – one chosen, not prescribed.

The concept of “cuddled housing” must be carefully rearticulated if it is to be ethically viable. It cannot signify spontaneous communal closeness or informal cohabitation based on assumed goodwill. Instead, it represents a graduated model of relational recovery environments structured around sovereignty, pacing, and trauma-informed containment. In a world marked by domestic abuse, coercive control, exploitation, and systemic loneliness, housing must first become a place of restored agency before it can become a site of reconnection.

The initial phase of such housing prioritises safety above all else. Residents must retain full control over private space, entry, and participation. Lockable rooms, clear reporting channels, trauma-trained supervisors, and zero-tolerance safeguarding policies are foundational. No communal activity – physical or social – may be mandatory. Silence, uninterrupted sleep, predictable routine, and the absence of emotional pressure may constitute the deepest form of healing for those emerging from relational violence. In this stage, the architecture itself becomes therapeutic: soft

lighting, sound insulation, natural textures, and spatial clarity contribute to nervous system recalibration.

Only after stabilization may a second tier be introduced: community without contact. Shared kitchens, tea rituals, communal gardens, creative workshops, and reading rooms create proximity without obligation. Belonging is rebuilt through shared rhythm rather than shared touch. Survivors relearn trust not through intensity, but through repetition of safe micro-interactions.

The final tier, entirely optional and contingent upon psychological readiness, introduces structured platonic co-regulation workshops. These sessions must operate under continuous consent protocols, clearly articulated touch hierarchies, and prohibition of hierarchical contact (e.g., facilitator-participant touch). Participation remains revocable at any moment without explanation. Trauma screening, gender-sensitive options, and independent oversight boards are non-negotiable.

In this graduated model, cuddled housing does not prescribe touch as cure. It offers relational warmth as possibility – only when autonomy has been fully restored. The objective is not emotional fusion, but sustainable co-regulation grounded in dignity. The environment becomes neither sterile shelter nor uncontrolled communal intimacy, but a carefully phased bridge between isolation and secure reciprocity.

II. Urban Wombs as Transitional Sanctuaries

The Urban Womb must be understood not as regression into infantilisation, but as architectural containment designed for psychological recalibration. The metaphor of the womb signifies protection, buffering, and gestational transition – not dependency. In dense metropolitan environments marked by overstimulation, financial precarity, and emotional fragmentation, transitional sanctuaries may function as civic holding environments where individuals are neither exposed to chaos nor pressured into premature reintegration.

Such spaces would be designed according to principles derived from environmental psychology and trauma-informed care. Acoustic dampening, adjustable lighting, weighted textiles, natural materials, and access to greenery contribute to sensory modulation. Quiet zones would allow individuals to exist without conversational demand. Communal areas would emphasise slow rhythm: shared meals, reflective silence, low-volume soundscapes, and voluntary breathing or humming circles. The tempo of interaction is deliberately decelerated.

Importantly, Urban Wombs must operate on voluntary entry and clear time-bound structure. They are transitional sanctuaries, not permanent enclaves. Their purpose is to stabilise, not isolate. Residents retain autonomy and may choose solitude over participation at any time. Staff must be trained not merely in hospitality, but in trauma recognition, boundary reinforcement, and crisis triage.

Within this framework, the womb becomes a civic symbol of ethical containment. It holds without absorbing; it shelters without owning. The city, often experienced as abrasive and impersonal, acquires a counter-space of softness. Yet softness here is disciplined. It is structured, monitored, and evaluated through measurable wellbeing indicators. Research partnerships may examine changes in stress levels, loneliness scales, and trust restoration across participation periods.

Urban Wombs therefore embody the maturation of the platonic intimacy project. They move beyond poetic metaphor toward relational architecture. They acknowledge that before individuals can engage in meaningful connection, they may need spaces that lower stimulation, restore circadian rhythm, and re-establish bodily sovereignty. In such sanctuaries, vulnerability is neither exploited nor romanticised. It is contained.

III. Touch Plazas and Relational Threshold Spaces

Touch Plazas require careful redefinition if they are to function as legitimate civic prototypes rather than symbolic provocations. They are not unregulated contact zones, nor environments of spontaneous physical familiarity. Instead, they may be conceptualised as relational threshold spaces – environments where consent literacy and greeting culture are made visible and socially reinforced.

In many urban settings, relational ambiguity generates anxiety. Individuals often lack clarity regarding acceptable forms of physical greeting, appropriate proximity, or how to articulate boundaries without social penalty. Touch Plazas would address this ambiguity through structured facilitation and explicit communication norms. Clear signage may outline categories of greeting: handshake, side hug, no-touch greeting, verbal-only interaction. Participants could wear visible indicators of comfort level, adjustable at will. Consent becomes dynamic and legible.

Facilitators trained in boundary education would model respectful inquiry: “May I offer a handshake?” or “Would you prefer space?” The objective is not maximising physical contact, but normalising boundary articulation. Such environments function as laboratories of relational clarity.

Spatial design would reinforce safety. Open visibility, absence of enclosed corners, regular supervision, and CCTV compliance (balanced with privacy safeguards) reduce risk. Reporting channels must be immediate and transparent. Individuals experiencing discomfort may exit freely without justification.

Importantly, Touch Plazas could also serve as educational hubs. Workshops on consent communication, attachment theory, and nervous system awareness may occur adjacent to greeting areas. Schools and universities could partner in pilot studies to evaluate whether visible consent culture reduces harassment and social anxiety.

In this configuration, the Touch Plaza becomes less about touch and more about relational literacy. It publicly affirms that physical interaction is neither taboo nor entitlement, but negotiated encounter. It transforms greeting from assumption into dialogue. In doing so, it counters both hypersexualisation and touch deprivation by embedding consent into civic ritual.

IV. The Lullaby Revolution as Sensory Regulation Infrastructure

The Lullaby Revolution, when translated from poetic imagery into civic proposal, becomes a sensory regulation infrastructure embedded within communal life. Lullaby here signifies rhythm, predictability, and tonal gentleness. In overstimulated urban ecosystems, where noise, speed, and visual intensity dominate, structured auditory softness may serve as counterbalance.

Community humming circles, guided breath-sound sessions, low-volume acoustic gatherings, and evening choral rituals can function as voluntary nervous-system settling practices. Research in rhythmic entrainment suggests that synchronized sound may influence heart rate variability and stress modulation. Such initiatives must remain entirely optional and culturally adaptable. Participation is invitation, never expectation.

Sound spaces may be integrated into libraries, community centres, parks, or transitional housing facilities. Acoustic design would prioritise warmth rather than amplification. No performative pressure exists; silence is equally valid participation.

Importantly, lullaby infrastructure must avoid infantilisation. It is not about returning adults to childhood states, but about restoring lost cadence. Many trauma-affected individuals experience dysregulated sleep cycles and heightened startle responses. Gentle, predictable sound patterns may assist in circadian stabilization.

Safeguards remain essential. No physical proximity is required for participation. Sessions occur in visible, supervised environments. Facilitators must receive training in cultural sensitivity and trauma triggers. No emotional disclosures are demanded.

Within this mature framing, the Lullaby Revolution becomes less revolution and more recalibration. It proposes that cities require not only economic rhythm but relational rhythm. Just as traffic lights regulate movement, auditory sanctuaries regulate atmosphere. The aim is subtle: lowering the baseline arousal of urban life so that connection may emerge without urgency or performance.

V. Platonic Intimacy Literacy Schools

A sustainable transformation of civic intimacy requires educational infrastructure. Platonic intimacy literacy schools would not teach cuddling techniques, but relational competence. In societies

oscillating between hypersexualisation and avoidance of contact, explicit education regarding non-sexual closeness, consent communication, and boundary articulation becomes necessary.

Curricula may include:

- Emotional boundary differentiation
- Attachment style awareness
- Distinguishing platonic, romantic, and erotic bonds
- Recognising coercive dynamics
- Nervous system literacy
- Power imbalance awareness
- Repair after relational rupture

Age-appropriate modules could be integrated into existing wellbeing education frameworks. In early childhood, focus may remain on safe touch rules and personal space language. Adolescents may engage in consent negotiation scenarios and relational ethics discussions. Adults may access community workshops addressing loneliness and co-regulation.

Importantly, such schools must operate alongside safeguarding policy, not outside it. Background checks, ethical oversight, and transparent evaluation metrics are foundational. The aim is prevention, not experimentation.

For survivors of domestic abuse or trafficking, literacy education may form part of rehabilitation. Understanding healthy relational pacing empowers individuals to recognise warning signs of coercion. Learning to articulate “no” without apology becomes protective capacity.

Platonic intimacy literacy reframes affection as skill rather than accident. It restores nuance to relational life. In doing so, it reduces extremes: neither promiscuous fusion nor total withdrawal dominates. Instead, citizens develop calibrated relational judgement.

Through structured education, Homo constellatus matures from poetic archetype into civic participant. The city becomes a place not merely of cohabitation, but of conscious coexistence (Carp T. N., 2026).

VI. Domestic Abuse and Trafficking Recovery Integration

Any proposal involving platonic intimacy must approach survivors of domestic abuse and human trafficking with profound caution, structural humility, and clinical alignment. For individuals emerging from coercive environments, the primary wound is not loneliness but violation of autonomy. Their bodies may carry imprints of forced proximity, manipulated consent, and sustained fear. In such cases, the restoration of safety precedes the restoration of connection.

Integration of platonic intimacy frameworks into abuse and trafficking recovery must therefore begin with a non-negotiable premise: touch is never inherently therapeutic. For some survivors, physical proximity may initially intensify distress rather than alleviate it. The first phase of recovery architecture must prioritise sovereignty – the unambiguous return of control over one’s space, schedule, and bodily boundaries.

Recovery environments may begin with private, secure accommodation; trauma-informed staff; predictable daily rhythms; and clear legal safeguarding protocols. Residents must retain full authority to decline any form of interaction without explanation. Silence, routine, and uninterrupted sleep may constitute foundational healing. At this stage, communal intimacy initiatives are inappropriate unless explicitly requested.

The second phase may introduce structured community without contact. Peer support circles, shared meals, vocational workshops, financial literacy training, and nature-based restoration activities can rebuild social trust gradually. The emphasis lies in restoring competence, economic independence, and relational discernment. Survivors must rediscover that proximity does not equal threat.

Only in later stages – and solely at the survivor’s autonomous request – may optional, supervised platonic co-regulation workshops be offered. These sessions would operate under rigorous consent frameworks: continuous consent verification, immediate withdrawal rights,

prohibition of facilitator-participant touch, and external safeguarding oversight. Psychological screening and collaboration with licensed trauma therapists are essential. Participation must never be framed as necessary for recovery.

Importantly, relational literacy education may serve as a protective tool within this process. Survivors can benefit from structured exploration of healthy boundary recognition, red-flag identification in coercive dynamics, attachment style awareness, and communication skills for asserting refusal. The objective is not to accelerate intimacy but to cultivate calibrated discernment.

Housing models associated with this recovery integration must include tiered options: independent units for those requiring solitude; semi-communal living for those ready for shared rhythm; and optional, consent-based relational workshops accessible but never embedded into residential obligation. Gender-sensitive accommodation, culturally responsive programming, and trauma-informed design (soft lighting, noise reduction, clear spatial layout) further support stabilization.

Above all, integration must be guided by survivor-led governance. Advisory boards composed of individuals with lived experience can ensure that initiatives do not replicate subtle coercion under benevolent language. Ethical review committees, transparent evaluation metrics, and continuous policy revision are required safeguards.

In this framing, platonic intimacy becomes neither prescription nor ideology. It becomes a carefully regulated option within a broader ecosystem of recovery. Healing from domestic abuse and trafficking is not achieved through increased closeness, but through restored agency. Only when autonomy is secure can connection become genuinely voluntary – and therefore potentially reparative.

Summary: Contained Compassion and Civic Maturation

The evolution of platonic intimacy from poetic vision to civic architecture requires disciplined expansion. What began as symbolic reflection upon loneliness and human fragmentation now matures into a layered, trauma-informed, research-oriented framework. Urban Wombs, Cuddled Housing, Touch Plazas, Lullaby infrastructures, and relational literacy schools are not utopian blueprints but exploratory prototypes – conceptual bridges between isolation and ethical co-regulation.

At the core of this framework lies a simple but demanding principle: tenderness must operate within structure. Consent must be continuous. Autonomy must precede intimacy. Safeguarding must be explicit rather than assumed. The mature *Homo constellatus* does not construct cities of compulsory embrace, nor romanticise touch as universal remedy. Instead, he designs environments where safe closeness is possible, optional, and governed by transparent boundaries.

For survivors of abuse and trafficking, this maturity is essential. Recovery is not accelerated through intensity but stabilised through sovereignty. Platonic intimacy, when offered, must emerge as freely chosen participation rather than therapeutic expectation. Only under such conditions can co-regulation serve healing rather than re-traumatisation.

More broadly, the civic imagination proposed throughout this manuscript recognises that modern societies suffer not only from economic inequality and technological acceleration, but from relational illiteracy. Emotional co-regulation, boundary fluency, and calibrated proximity represent infrastructural needs as significant as housing, healthcare, and education. Yet they must be approached with methodological rigor and interdisciplinary dialogue.

The vision presented here remains exploratory. It invites empirical investigation, phased pilot studies, and collaborative governance across psychology, urban planning, public health, and survivor advocacy networks. Its strength lies not in spectacle but in containment – not in the multiplication of touch, but in the cultivation of safe, sovereign encounter.

In this maturation, platonic intimacy ceases to be romantic ideal and becomes disciplined compassion. Cities need not transform into enclaves of constant embrace. They may instead evolve

into environments where loneliness is addressed without coercion, where consent is visible, and where relational safety is treated as civic infrastructure.

If *Homo constellatus* signifies anything enduring, it is this: the integration of radiance with restraint, closeness with clarity, and vision with ethical guardrails. Only through such containment can tenderness become sustainable – and only through sustainability can communion endure.

Toward a Galactic Anthropology

As the Milky Way and Andromeda galaxies approach their cosmic fusion, Carp reads this not only as an astronomical fact, but as a prophetic metaphor. The neurodivergent and the neurotypical are not at odds – they are converging. The collision, far from destructive, will form new stars.

Homo constellatus is the **inhabitant of that fusion**: a being capable of holding paradox, living symbolically, and loving without possession. This human will be post-diagnostic, post-fragmented, and post-nihilistic.

In this way, Carp echoes Teilhard de Chardin's *Omega Point* and Rudolf Steiner's spiritual science, but with a new vocabulary: one rooted in emotional realism, neurodivergent insight, and symbolic patterning.

Continental Spines and the Pacific Convergence: A Clash of Backs to Birth a Post-Neurotypical Civilization

In Theodor-Nicolae Carp's visionary geography, the world's great mountain systems are not inert landscapes – they are the **spinal cords of civilizational consciousness**. The **Alpine-Himalayan mountain arc**, extending from Europe through Central Asia to the Far East, forms the vertebral axis of the **Old, Neurotypical World** – a world marked by inherited hierarchies, structured rationality, and conventional cognitive order. It represents the intellectual backbone of civilizations that valued systems over sensitivity, stability over emotional depth. In contrast, the **Rocky-Andean mountain ring**, stretching along the western edge of the Americas, stands as the spinal cord of the **New, Neurodiverse World** – a world of emerging multiplicity, symbolic depth, and emotional intelligence. These ranges are more than tectonic – they are **planetary nervous systems**, charged with opposing but complementary modes of being.

What is remarkable is that, geologically, these two “spinal cords” are slowly moving **toward each other**, not through the familiar Atlantic, but across the **Pacific Ocean**, which is gradually shrinking due to tectonic subduction. Over the course of millions of years, **the Americas and Eurasia-Australia will converge**, setting the stage for a monumental terrestrial reconfiguration. Symbolically, this is not a destructive clash, but a **sacred convergence** – one that echoes the anticipated cosmic fusion of the **Milky Way and Andromeda galaxies**, which are on course to collide and form a new, more luminous galactic body. In both cases – earthly and celestial – the meeting is not obliteration, but **creation**: a re-making of form, meaning, and possibility.

This is not a **frontal clash** – a battle of ideologies or brute force – but a **clash in the back**, in the **spines** of the continents themselves. And this makes all the difference. A clash in the back symbolizes **hidden transformation** – a convergence that occurs deep in the nervous system of the planet, in the unseen but essential architecture of movement and life. It is the kind of impact that doesn't destroy the face, but **realigns the soul**. In natural childbirth, pain is often concentrated in the back, so much so that epidural anesthesia is administered directly into the spinal cord. This suggests a powerful parallel: **new life often emerges through back-anchored pain**, signaling that birth – whether biological or planetary – is initiated through the spine. In this symbolic anatomy, the world will not end in war, but will be **realigned from behind**, initiating a rebirth of human identity – possibly in **greater quality and abundance** than ever before.

This tectonic metaphor mirrors Carp's post-neurotypical anthropology. The structured consciousness of the neurotypical world and the fluid, emotionally rich consciousness of the neurodivergent world are **not enemies**, but partners in gestation. Their collision across time – much like the slow dance of the continents – is the **divine choreography** through which *Homo constellatus*

will be born. A planetary being who no longer divides intellect and emotion, structure and soul, but lives as an integrated constellation of all cognitive and spiritual capacities. This back-spinal convergence becomes not an apocalypse, but a **liturgy of recomposition** – the slow, sacred formation of a world no longer fractured by mind-type, but re-membered through divine design.

Sacred Geometry and the Poetic Mind

If *Homo constellatus* is to be understood as a symbolic archetype of humanity's next stage, then its mode of knowing cannot be merely analytical – it must be **poetic**, integrative, and geometrically intuitive. Theodor-Nicolae Carp constructs much of his metaphysical framework around sacred geometries, treating them not as esoteric abstractions but as ontological tools – blueprints of interior architecture and cosmic order.

One of Carp's central motifs is **Gabriel's Horn**, a mathematical figure with finite volume but infinite surface area. This paradox – first introduced in the 17th century by Evangelista Torricelli – serves in Carp's cosmology as a symbol of the human soul: bounded in body, but infinite in spiritual resonance. The horn becomes a portal through which Carp rethinks metaphysical anthropology. *Homo constellatus*, like the horn, lives in the tension between finitude and boundlessness. Its task is not to escape limitation, but to **reveal the infinite within it** (Carp, 2025).

Another anchor in Carp's symbolic system is Constantin Brâncuși's *Column of Infinity*. This Romanian sculptor's minimalist yet transcendent column is interpreted by Carp as a vertical axis of ontological ascent – a human longing carved into geometric form. It evokes Jacob's Ladder, Dante's celestial spheres, and the *axis mundi* of various spiritual traditions. Carp reads the column as a memory of Eden and a prophecy of re-integration: a visual metaphor for *Homo constellatus*' journey through the vertical hierarchies of being, emotion, and communion (Brâncuși, as interpreted by Carp, 2025).

Sacred geometry – found in spirals, fractals, golden ratios, and mandalas – has long functioned as a contemplative interface between the seen and the unseen. It has appeared in the designs of Gothic cathedrals, Islamic tilework, Vedic yantras, and the molecular structures of plants. These forms do not merely decorate; they **mediate**. Carp posits that the poetic mind of *Homo constellatus* will not only recognize these patterns, but resonate with them bodily and intuitively.

This notion aligns with contemporary work in biophilic design (Kellert et al., 2008) and neuroarchitecture, which show how exposure to certain patterns and spatial relationships can reduce stress and enhance well-being. Carp, however, takes this one step further: sacred geometries are not merely therapeutic – they are **initiatory**. They train the soul to perceive unity beneath multiplicity, silence beneath noise, spirit within matter.

Carp's poetic mode resists the binary between science and mysticism. In his view, poetic perception – what Goethe called *zarte Empfindung* (delicate empiricism) – is necessary for grasping the depth of reality. Where the analytic mind dissects, the poetic mind beholds. Where rationality abstracts, poetry re-sacralizes. Thus, *Homo constellatus* must be educated in geometry not as calculation but as **contemplation**.

In this light, sacred geometry becomes a spiritual literacy. It teaches a form of cognition that is simultaneously cognitive and contemplative. The pentagon is no longer just a shape – it is the blueprint of a flower, a starfish, and the proportions of the human body. The spiral is no longer just a curve – it is the memory of galaxies and the unfolding of ferns. To dwell in these forms is to inhabit a world not of data, but of design.

Thus, Carp's *Homo constellatus* is one who learns to read the world not as a problem to be solved, but as a pattern to be revered. The poetic mind reawakens what has been forgotten in the Cartesian paradigm: that matter sings, form breathes, and shape is not arbitrary but **archetypal**.

In summary, sacred geometry in Carp's vision is not ornamental, but **ontological**. It offers *Homo constellatus* the visual language of re-integration – a means to feel, think, and build in alignment with cosmic rhythm. It is not merely that geometry is sacred – it is that *we become sacred when we learn to see geometrically*.

Homo constellatus in Civilizational Design

If *Homo constellatus* is to evolve from prophetic symbol to lived reality, it must be embedded within the structures of everyday life – education, architecture, governance, and mental health. Theodor-Nicolae Carp’s vision calls for a **civilizational redesign** grounded in emotional resonance, symbolic integration, and sacred functionality. This redesign does not merely reform existing systems but reimagines them according to the ontological logic of *Homo constellatus*.

Education: Ontopoiesis over Optimization

Conventional education prioritizes cognitive standardization, performance metrics, and workforce preparation. Carp calls this system a “factory of fragmentation,” antithetical to the needs of a soul-centered human. Drawing on thinkers like Maria Montessori, Rudolf Steiner, and bell hooks, Carp advocates for an education of **ontopoiesis** – the formation of the self as a sacred process. Here, myth replaces rote memorization, and emotional attunement replaces behavioral compliance. Students explore dreams, archetypes, sacred texts, and embodied dialogue. Education becomes initiation.

Urban Design: Cities as Nature-Blossoming Cathedrals of Co-Regulation

Carp reimagines urban life through a visionary fusion of mystical architecture and neurobiological insight. Drawing from Jane Jacobs’s urban vitality and Christopher Alexander’s pattern language, he proposes cities as *Cathedrals of Co-Regulation*. These are not zones of economic acceleration, but sanctuaries for emotional coherence. Streets curve like mandalas, public spaces mirror celestial alignments, and community buildings are constructed with ritualized intention. These spatial designs are reinforced by biophilic principles (Kellert et al., 2008), emphasizing that urban life must soothe the nervous system, not tax it.

Mental Health: Mythopoetic Healing

In mental health, Carp departs from the biomedical model, aligning instead with Viktor Frankl and Rollo May. He argues that modern pathologies are often spiritual contractions misread as chemical imbalances. Rather than diagnosing dysfunction, **mythopoetic therapy** invites individuals into symbolic narratives of suffering, descent, and renewal. Therapists become guides, helping the individual transmute pain into purpose. Healing is framed not as recovery, but as **re-membering** – the reweaving of personal trauma into cosmic narrative.

Governance: Politics of Resonance

Carp also proposes a radical rethinking of governance. Moving beyond liberal-democratic models of transactional authority, he imagines a **politics of resonance**, where leadership emerges through initiation, archetypal embodiment, and emotional maturity. Governance becomes symbolic stewardship, rooted in ritual, listening, and ecological ethics. Political acts are not only strategic but **liturgical** – rituals that recalibrate the collective nervous system.

Toward a Civilizational Iconography

What unifies Carp’s civilizational vision is his commitment to **symbolic coherence**. In a world fragmented by hyper-specialization and disembodied logic, *Homo constellatus* seeks a reintegration of thought, space, emotion, and purpose. Civilization is no longer a machine for production – it becomes a **temple of becoming**.

This vision is not utopian in the escapist sense. It does not bypass suffering but gives it a vessel. It does not demand uniformity but orchestrates difference into sacred harmony. In Carp’s words: “We do not need faster systems. We need systems that **feel like meaning**” (Carp, 2025).

The New Mysticism: Reuniting Science, Spirit, and Symbol

A defining feature of *Homo constellatus* is the reunification of dimensions long held separate: science and mysticism, rationality and reverence, symbol and structure. Theodor-Nicolae Carp's vision is not anti-scientific, but **trans-scientific** – seeking a paradigm that includes empirical clarity while also reawakening sacred wonder. This is what Carp calls the **New Mysticism**: a synthesis that honors both the measurable and the immeasurable.

Historically, the split between science and spirit was a modern invention. Thinkers from Pythagoras to Hildegard of Bingen, from Ibn Sina to Goethe, understood the cosmos as both **lawful** and **numinous**. In the 20th century, figures such as Carl Jung, Pierre Teilhard de Chardin, and Rudolf Steiner attempted to heal the rift between scientific inquiry and spiritual knowing. Carp follows in this lineage, but adapts it for a 21st-century context saturated by digital abstraction, ecological collapse, and neurocognitive complexity.

Carp's *New Mysticism* is not escapism or pseudoscience – it is a **methodology of integration**. He proposes that symbolic literacy, mythic consciousness, and aesthetic logic are not opposed to data, but complete it. Rather than limiting truth to quantification, Carp expands truth to include **meaning, resonance, and sacred pattern**. Where modernity reduced reality to mechanism, *Homo constellatus* expands it to **reverent complexity**.

This vision aligns with emerging disciplines such as systems theory, complexity science, and integral theory. For instance, Gregory Bateson's ecological epistemology, Ilya Prigogine's work on dissipative structures, and Edgar Morin's transdisciplinary model all suggest that life resists reduction. Carp extends these models by insisting that life is not only complex but **liturgical** – organized not just by feedback loops, but by archetypes, rituals, and mythic resonance.

Quantum physics, too, plays a symbolic role in Carp's cosmology. Though he avoids superficial analogies, he notes that the wave-particle duality, nonlocality, and observer effects in quantum theory mirror ancient mystical insights: that reality is relational, participatory, and ontologically fluid. *Homo constellatus* lives not in a Newtonian universe of certainty, but in a quantum field of **potential communion**.

The New Mysticism also recovers the body as a site of knowing. Drawing on somatic psychology and embodiment theory (Damasio, 1999; Gendlin, 1996), Carp suggests that cognition must be felt, not just computed. Emotions, breath, and gesture become **epistemological organs**, allowing *Homo constellatus* to know through presence, not just concept. This approach bridges the divide between left-brain linearity and right-brain synthesis (McGilchrist, 2009), initiating a **neurological liturgy** of perception.

Symbol becomes central in this mysticism – not as decoration, but as **infrastructure**. Sacred symbols such as mandalas, spirals, and sacred alphabets are not arbitrary. They encode cosmological relationships and act as mnemonic vessels for reorientation. Carp advocates for the symbolic education of children and adults alike – teaching them to read the world not just through signs, but through **significance**.

Art and science converge in this context as **acts of consecration**. Scientific inquiry becomes sacred when approached with humility and wonder. Artistic creation becomes rigorous when attuned to metaphysical truth. *Homo constellatus* is the being who paints equations and calculates poetry, who holds a microscope and a mantra in the same hand.

In short, the New Mysticism is not a return to premodern ignorance, but an **advance into a fuller intelligence**. It refuses the binaries that have crippled human vision for centuries and proposes a field where inner and outer, myth and model, intuition and observation **dance again**. For Carp, this is not an academic goal but a civilizational imperative: "We must learn to think with symbols and live with soul, or we will perish from abstraction" (Carp, 2025).

Defeating the Mega-Hurricane of Indifference from Within Its Own Eye

The mega-hurricane of modern society – fueled by indifference, division, egotism, and spiritual apathy – cannot be defeated through aggression, noise, or external reform alone. It is a storm generated from within the architecture of fractured human consciousness itself, and as such, its

unmaking must also begin from within. In Theodor-Nicolae Carp's cosmology, *Homo constellatus* is the only kind of human capable of undertaking this paradoxical mission: to enter the very eye of the storm – its cold heart – and breathe life into a soulless age. This act of “conquest from within” entails more than reform; it is a metaphysical descent, an incarnational journey that mirrors the deepest patterns of divine kenosis and cosmic compassion. Victory over such a storm is not achieved through resistance or critique alone, but by humility, presence, and unconditional love – emitted not from a safe distance, but from the storm's core.

Carp suggests that even a subtle opening of the hurricane's eye – from the outside, through truth spoken in love—can destabilize its destructive logic. Once the eye opens, even slightly, light may enter. And once inside, the rescuer must not fight the storm, but gently warm it from within, like a soul offering co-regulation to a frozen heart. The process is painful, requiring the pure-hearted to dive deep into societal coldness and hold their breath for long periods, spiritually speaking, while they attempt resuscitation. But it is not without hope. In the heart of the city – where spiritual hypothermia is most acute – there remains, hidden, a remnant ember of warmth. The principle that “1% of light makes 99% of darkness flee” becomes not a poetic exaggeration, but an ontological law. As the storm grows, so too does the possibility of opening its center – since the eye of a hurricane enlarges with its strength, so does the opportunity for healing increase with the storm's escalation.

Ultimately, the rebirth of the urban heart requires not a new ideology, but a new anthropology – one who is *Homo constellatus*: radiant, gentle, unshakably present. This new human must walk into the storm not with power, but with poetry; not with conquest, but with communion. They do not dominate the hurricane – they **undo it by becoming warmth** in its coldest point. They are the spark that revives the megalopolis not through critique, but through **existential co-resuscitation**. And perhaps it will be only a few, a remnant – less than 0.01% of humanity – who are willing and able to take up this silent mission. But as Carp shows us, it is often in the quiet center of the storm that the world is truly changed.

From Mourning to Morning: The Path through Metamorphic Suffering

Central to the becoming of *Homo constellatus* is a necessary descent into suffering – not as punishment or pathology, but as sacred crucible. Theodor-Nicolae Carp insists that transformation does not occur through optimization or escape, but through the willing passage into grief, fragmentation, and the unknown. This is the path of **metamorphic suffering** – a journey that turns mourning into morning, death into constellation.

Drawing on mystics like John of the Cross, whose *Dark Night of the Soul* described a profound loss of spiritual orientation as a prelude to divine union, Carp presents suffering as the womb of the new human. Pain, he argues, is not to be managed but **initiated** – entered into with symbolic awareness and communal holding. The breakdown of identity, social belonging, or mental health is not evidence of failure; it is the moment when the old form cracks and something higher prepares to emerge.

This process is mirrored in depth psychology. Carl Jung noted that neurosis often emerges when the soul is denied its symbolic language and archetypal expression. Carp extends this by framing crises of meaning as **invitations to mythic embodiment**. Depression becomes descent into Hades. Anxiety becomes threshold initiation. Burnout becomes sacred exhaustion – an invitation to surrender, not retreat.

The language of metamorphosis is not incidental. Just as the caterpillar must dissolve entirely to become a butterfly, so too must the identity-structures of *Homo sapiens* undergo symbolic death. Carp calls this “cocoon consciousness”: a liminal phase where the future self is encoded but not yet visible. In this stage, community and liturgy are crucial. Rituals of grief, silence, touch, and storytelling provide containment. Without this, suffering becomes chaos; with it, it becomes chrysalis.

Poets and mystics have long understood this. Rainer Maria Rilke wrote, “Let everything happen to you: beauty and terror. Just keep going. No feeling is final.” Carp sees this not as poetic sentiment,

but as civilizational axiom. The cultures of the future will be those that **sanctify pain**, not anesthetize it. Hospitals will become sanctuaries. Diagnoses will become invitations. Therapy will become ritual.

Importantly, this metamorphic vision is not individualistic. Carp speaks of a **collective crucifixion**—a moment in history when humanity as a whole is suspended between worlds. The climate crisis, the collapse of meaning, and the fragmentation of identity are all signs that the human species is inside its own cocoon. The pain we feel is not only personal – it is planetary. To navigate it, we must develop a planetary **myth of transfiguration**.

Such a myth would not promise escape, but **communion through descent**. It would validate the sacred role of grief, of exile, of not knowing. It would offer models of spiritual alchemy, where loss becomes offering and failure becomes fuel. Carp's archetype of *Homo constellatus* is the one who walks this path with eyes open – not fleeing the night, but listening for the song that only night can teach.

This archetype is not heroic in the conventional sense. It does not conquer but *transfigures*. It does not rise through dominance but through surrender to divine pattern. The morning that comes is not the resumption of business as usual – it is the arrival of a new quality of presence, born from having passed through the fire.

Carp's message is clear: **mankind ultimately cannot skip this suffering**. We must walk through it together, with reverence. For only then can the shattered fragments of the old human be gathered into the living constellation of the new.

The Iconic as Praxis

To live as *Homo constellatus* is not to escape into abstraction, but to incarnate symbolic consciousness into the gestures of daily life. This new anthropology is not merely contemplative – it is performative, liturgical, and relational. It asks us to teach as if every word were sacred, to speak with symbolic resonance, to suffer with cosmic memory, and to love with constellational patience. It means interpreting the world not only through analysis but through reverent participation. The true icon is not an image fixed on a wall, but a life lived in alignment with divine rhythm. Thus, the mythic is not simply remembered – it is enacted. The presence of *Homo constellatus* is not marked by dominance or efficiency, but by attentiveness, co-regulation, and symbolic fidelity. Through such lives, the sacred returns not as spectacle, but as presence: quiet, woven into action, and luminous with meaning.

Closing Reframe: Toward a Liturgical Anthropology

Thus, the birth of *Homo constellatus* is neither a metaphor nor a manifesto – it is a liturgical anthropology, a sacred anthropology, in which neurodivergence, exile, and myth do not signal fragmentation, but convergence. This archetype does not merely describe a future being – it beckons a return to our forgotten vocation: to live iconically, to speak with reverent resonance, and to love with symbolic fidelity. It is not a call to transcend our humanity, but to transfigure it. The neurodivergent, the artist, the exile, the mystic – they are not exceptions to the human story, but its prophetic center. And as they rise, not as soloists but as constellation, they midwife the return of the human soul to the cosmic choir. In this sacred symphony, presence becomes praise, and being becomes benediction.

Conclusion: The Return to Iconic Humanity

In Theodor-Nicolae Carp's vision, humanity is not ending – it is being rewoven, from loneliness to communion, from abstraction to symbol, from noise to sacred signal. The journey of *Homo constellatus* is not one of invention but remembrance. Theodor-Nicolae Carp's literary and prophetic vision leads us not into novelty for the sake of novelty, but into a major return: to soul, to symbol, to sacred pattern. What he proposes is nothing less than a metaphysical resurrection of the human being – a reconstitution of humanity as iconic, as both image and embodiment of divine architecture.

In such a return, humanity does not regress to archaic dogmas or romanticized pasts. Rather, she retrieves the sacred core that modernity severed. The rational, the digital, and the fragmented all have their place, but only as parts of a larger symbolic and emotional coherence. *Homo constellatus* arises not from escaping the ruins of the old, but from singing meaning into them, naming them holy, and using them to build anew. This is a human who sees with mythic eyes, touches with reverent hands, and walks with a mind lit by constellational thinking. They are emotionally intelligent, symbolically fluent, cosmically rooted. They do not fear complexity, for they are complexity made conscious. They do not demand certainty, for they are at home in mystery. The path forward, then, is neither technological utopia nor regressive essentialism. It is metamodern integration. It is a civilization that holds both data and dream, body and spirit, precision and poetry. It is the practice of becoming whole while embracing brokenness. In Carp's words: "We are not here to dominate reality, but to become its icon – a living image of the divine symphony beneath all things" (Carp, 2025). The return to iconic humanity is the return to presence – to the immediacy of love, the weight of meaning, the dignity of touch, the geometry of breath. It is to live not as machines optimized for output, but as constellations of soul, woven together by the gravitational field of reverence.

Civilisation is not awaiting machines to transcend us. She is awaiting herself – transfigured. *Homo constellatus* is not the future. It is the remembering of what humanity always was, and the becoming of what she must now embody. In such a vision, the sacred is not elsewhere. It is in the present space and moment – in every synapse, every sidewalk, every silence shared. *Homo constellatus* is not only the one who believes this, but the one who becomes it. The souls who suffer are encouraged to know that they are not broken, but they are birthing the next cosmos. Likewise, let us begin. The task ahead is not for the many, but for the faithful few – for those who feel the fire of exile and still choose to carry warmth. The path of *Homo constellatus* is not a wide road but a spiral, often walked in silence, often misunderstood. Yet in that spiraling, something ancient is restored. This is the return of rhythm into reason, of awe into intellect, of light into form. It is not a revolution of power, but of presence – a civilization born not through conquest, but through co-regulation, sacred friendship, and the restoration of touch as theological architecture. In this renewed anthropology, neurodivergence is no longer treated as deviation but as invitation: a prophetic signal of the world to come. The lonely dreamers, the sensitive thinkers, the displaced hearts – they are not marginal. They are first-called. Their suffering is not incidental to the birth of *Homo constellatus* – it is the very womb of becoming.

In this context, *Elegy of Mine Exile* functions not as lament but as spiritual cartography. Its speaker – a prophetic exile, burning too brightly for a world grown cold – enacts the very transformation that *Homo constellatus* requires: from crucifixion to consecration, from mourning to Morning. The poem redefines alienation as sacred gestation, recasting invisibility as divine incubation. It is not an escape from suffering but a transfiguration of it – one that names pain as prelude to new presence. As the expanded elegy unfolds, the speaker's fall no longer signals descent alone but functions as metaphysical ignition. The final stanzas introduce a new sacramental dimension: the soul buried in invisibility emerges as the *reviving seed* of a cosmic tree, growing a New Eden from the soil of suffering. The Morning Star, rather than extinguishing, explodes into an Eternal Morning that "holds the Earth tight." *Homo constellatus* is revealed not as a product of domination or design, but of descent, death, and sacred resurrection. One line crystallizes this vision: "Never would I imagine that / To give birth is to lose thine life / O, have I learnt to let myself die..." This poetic theology recasts death as divine dilation – a luminous paradox in which moral black holes give birth to light. The closing invocation to "the chosen bride of the constellation" offers a radical eschatological hope: a final union between sacred masculine and sacred feminine, birthing an eternal communion of embodied stars.

In parallel, the literary commentary *Luceafărul: The Morning Star, Neurodivergence, and the Birth of Homo constellatus* reinterprets Mihai Eminescu's *Hyperion* as a neurodivergent precursor to this new archetype. Far from a tragic celestial outsider, *Hyperion* becomes the template for an emerging metaphysical fidelity – one that sacrifices societal assimilation in favor of cosmic coherence. His

refusal is not failure; it is an anticipatory echo of *Homo constellatus*. The symbolism of the Morning Star – also known as the Evening Star – adds a further eschatological resonance. It points to the reappearance of the hidden ones: those exiled by society not for lack of light, but for burning too brightly. In the fullness of time, these unseen souls will be made visible, becoming the seers who sound the alarm before the final deceptions arrive. Their neurodivergent attunement makes them sensitive to approaching thresholds, including the spiritual counterfeit of the one deemed as “the Antichrist”, an in-vain “imitator” of the true Morning Star. As such, the heroes yet to be revealed do not merely illuminate; they warn, they reveal, and they prepare the world for what is to come. This vision asks not for perfection, but for participation. To build cathedrals of connection in the ruins of hyper-efficiency. To breathe liturgically amid algorithmic noise. To live iconically – in gestures, relationships, and reverent acts that re-enchant the ordinary. For this, we need not wait for utopia. We need only begin – by seeing one another again, symbolically and soulfully. Let us, then, take up this labor – not as idealists, but as rememberers. Let us hold space for the convergence of soul and cosmos, for the new humanity rising from sacred fracture. For *Homo constellatus* is not a theory – it is a calling. And those who hear it are already part of its becoming.

Yet if this return to iconic humanity is to endure beyond metaphor, it must be embodied not only in hymn and hope, but in law, safeguarding, and disciplined design. The maturation of *Homo constellatus* requires that sacred longing be translated into trauma-informed architecture, relational literacy, and civic accountability. Communion cannot be romanticized into immediacy; it must unfold in phases, guided by consent, psychological pacing, and structural clarity. In a world marked by abuse, coercion, and systemic inequality, tenderness becomes trustworthy only when autonomy is inviolable and boundaries are explicit rather than assumed. The constellation-bearing human therefore proves his luminosity not through ecstatic intensity alone, but through his capacity to construct environments where the vulnerable are protected before they are embraced. This is a reversal of sentimental impulse: care precedes closeness; sovereignty precedes solidarity. Radiance integrated with restraint, intimacy integrated with sovereignty, reverence integrated with regulation – these signal the archetype’s authentic transfiguration. Love, if it is to heal, must be governable; warmth, if it is to endure, must be held within ethical form.

In this light, *Homo constellatus* ceases to function solely as prophetic emblem and becomes civic artisan. He shapes schools where relational literacy is taught alongside logic; housing where safety precedes shared life; public spaces where consent is visible and revocable. The sacred returns not as spectacle but as structure – humility embedded into policy, compassion into architecture, reverence into rhythm. Only then does iconic humanity move from poetic invocation to durable reality: a constellation not merely contemplated, but responsibly built. To walk the path of *Homo constellatus* is not to ascend away from the world, but to incarnate more deeply into it. It is to live as a bridge between the broken and the beautiful, the hidden and the holy. This vision invites us to re-sanctify not only liturgy and poetry, but also policy, pedagogy, and presence. As Orthodox anthropology affirms, the human is a microcosm – a liturgical being whose body, soul, and relationships reflect divine architecture. Hence, the journey of *Homo constellatus* is not a private mysticism, but a public witness. In a world obsessed with acceleration and optimization, to live reverently, symbolically, and slowly is not naïve – it is prophetic. Let us, then, embody this constellation not only in thought, but in structure – in the way we educate, embrace, listen, and build. For the return to iconic humanity will not be televised. It will be touched.

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