

Social Gen-ethics

**From the dialectics of opposites
to the reversibility of values**

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For
those who are
those who were
and those to come

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BEFORE all words

A few steps from the twenty-first century, fatigued on the long march of history, we have reached a critical point in the road, where the trail of the Earth's ancient scholars is lost.

With nature's ecological balance broken, numerous apocalyptic voices herald the "end of times." But the new wizards, the inventors of the technological era, the scientists who released atomic energy, the researchers who cracked the genetic code, the brains that lead the space race, the technicians of robotic engineering, all of them, one way or another, bring us a new "message of salvation": intelligent cities, space stations, organ transplants, market economics. "Apocalyptic" messages on the one hand, messages of "hope" on the other.

The will to power has cast out the need for meaning, but it has failed to elude the misfortune of destiny. Just when today's Faustian man thought he had reached the highest peaks of knowledge and uncovered—through technology—life's most deeply-hidden resources, he comes across his own "shadow."

The most enlightened thinkers of our time have forewarned us, giving enough notice, of this excess of the instruments of power. Edward Matchett, technological design artist, says, "It is easier to cry out 'ahead!' than 'where to.'" George Picht, in *Réflexions au bord du gouffre*, recognizes that "science is the greatest power in the modern world," but then adds that "science itself is incapable of controlling its own results."¹ Heidegger, from a metaphysical perspective, postulates that modern thinking, since the Greeks, has led to a withdrawal (*Entzug*) of the Self.² Thomas Berry, a distinguished US philosopher, warns that technological progress, presented as a "message of salvation," is received by the collective consciousness as a substitute for spiritual transcendence.³ And Baudrillard, the enlightened French sociologist, does not hesitate to state that, at the end of the release of "all" the energies (*Après l'Orgie*), we come out in the "transparency of evil."⁴

What has happened? A crisis of theories to interpret the world? Or a limit of the brain itself to penetrate the symbolic fabric of events?

¹ Georg Picht, *Réflexions au bord du gouffre*, Paris, Robert Lafont, 1970, p. 138.

² Martin Heidegger, *¿Qué es metafísica?*, Buenos Aires, Siglo Veinte, 1967.

³ Thomas Berry, quoted by Valerio Ortolani, *Personalidad ecológica*, Puebla, Universidad Iberoamericana, 2^a ed., 1986.

⁴ Jean Baudrillard, *La Transparence du Mal*, Paris, Galilée, 1990.

I my view, there is no shortage of theories, but we need to know how to look!

We have reached a frontier that is difficult to cross. Just when we believed that we had reached the peaks of knowledge, we stumble upon with the paradoxes of science.

What is the challenge that the future has for us?

To crack the code of the new sign of the time!

Before the first atomic explosion, *before* the theory of relativity and of quantum physics, *before* intuitive scholars formulated the new laws of the physical world into mathematical equations, the soul of humanity heard the first “chords” of a new Revelation.

Today, at the end of a cycle that is closing, when we attempt to unveil the unity of the message that codifies the great transformations of humanity in the century so far, we realize that the sheen of scientific revolution has hidden the light of spiritual revelation. And when we want to penetrate the essential root of the new human phenomenon we have to recognize that we have been imprisoned in a web of interpretations.

Integrated human science is founded on a new epistemology. *Before* formulating a theory about the constellation of signs that are drawn on the horizon of the future, we prepare to listen to the inaudible sound of the Message circulating within, a voice that is more originary than all the voices coming from outside. *Above all*—as Martin Heidegger says—“everything lies in our achieving a correspondence (*ent-sprechen*) before we formulate the theory about the response.”⁵

This co-responding *before* any theoretical formulation is the key “note” that differentiates the old seers—as Carlos Castaneda would say—(politicians, philosophers, theologians, epistemologists) from the new men and women who are the “protagonists” of the New History.

⁵ Martin Heidegger, *Die Kehre*, Córdoba, Alción, 1982, p. 75.

I
PROT-AGONISTS OF THE NEW HISTORY

A COSMIC DRAMA ON A HUMAN SCALE

Critical point of fluctuation

Beyond the “end” of history and the face of stone of the “last man” we glimpse the shining silhouettes of the *protagonists* of the New History.

But why *protagonists*?

To answer this question it is no longer enough to turn to political sociology or the philosophy of history. Rather, we have to penetrate the new dimension of the human space where a cosmic drama is played out today.

Contemporary society is suffering a new type of pathology: social disease through energy reflux and “implosion of mass” (Baudrillard). I would say that it is something more than a disease. A strange form of war, barely understood so far, has broken out all over the world. Something has escaped from our hands. Organized violence is now an autonomous force, an independent power, faceless, but with different masks, a war that generates hard-to-control chain reactions. Violence is repressed, but no one succeeds in “decoding” the hidden root of the phenomenon. And violence generates an even greater counter-violence. What is going on?

Revolutionary war? Economic-financial war? War on drugs? War on international terrorism? War on sects? War on AIDS? Star Wars? We continue to see the shadows of a global phenomenon that we don’t understand!

The planetary upheaval that we are experiencing today resembles more the war of the Mahabharata than the social and political revolutions of recent centuries. It reminds us of what Hesiod describes (*Theogony*) in the darkest phases of the sign of the time. It is no longer humans who fight, but the gods and the demons. It is at once an archetypal, cosmogonic and human war. Dark forces have been unleashed that are no longer of this world, nor even of the world of the dead, but of the underworld; and those forces are among us. Evil has become visible, and it has taken shape, it has become substance. The “transparency of evil” (Baudrillard) cannot be accounted for by psychological complexes, economic needs or political ideologies. We are no longer here on the limit of growth or at the frontier of poverty but on the “limit of light” (the social equivalent of the Schwarzschild radius in the curve of the space-time of the physical universe.) We have entered a dangerous space, we have crossed the threshold of no return of

the light, the frontier of the “black holes” of the social body! It is the counter-figure of progress, the sinister side of what we call “development,” the dark face of science and technology, the underground opposite of the space race.

How do we fix all this? More prisons? More psychiatric institutes? More technology? More repression?

I think that this can no longer be cured with words, with information technology, with genetic engineering, with psychological theories, social doctrines, political philosophies, market economies. The “break of the ancient pact with nature” (Monod) has taken us to a critical point of fluctuation of the currents of life where the human matter can enter into correspondence (*Alliance*) with the cosmic consciousness. The break of symmetry of the system, a gen-ethical fracture, phase transition, crossing of the cosmic barrier (the “Red Sea” of the ancient mysteries), where the “last humans” of the “end” of ancient history separate from the *protagonists* of the New History (“bifurcation” theory in molecular biology).

The world has changed, the cosmic-social medium is different; the “message” of the new sign of the time is no longer ideological but *vibratory*.

But let us return to the question. What does it mean *to be* a “protagonist” of the New History?

A “prot-agonist” is, at the same time, the herald, the (prophetic) “Voice” that announces the message (puts the “initial” foot on the untrodden paths of history) and the “witness” (*agonist*) who experiences in their own flesh the “end” of their own history. In other words, *to be* a “prot-agonist” is “to be herald-and-experiment,” message-and-messenger of the coming civilization.

But let us not get ahead of the facts and let us see how the enigmatic sign of the time is drawn before our eyes.

II

INITIAL EVENT

THE SPACE OF REVELATION

or of the crossing of the time barrier

Once again, the prophets of the spirit had beaten the doctors of the law to it.

The atomic lighting of the matter in 1945 was merely the experimental answer in the physical world to a “prophetic radiation” that burst suddenly onto the human world, lighting up the path of the soul and drawing a new geometry of life.

An “Initial” event, whose soundless voice echoes in the invisible fabric of molecular Gen-ethics.

This “prophetic” bursting-in to the atomic circuits of matter cannot be explained by Hegel’s dialectics, Marx’s historical materialism or Freud’s psychoanalysis, nor can it be reduced to the old spiritualist messages repeated endlessly by intermediaries, every one of whom believes they have the last word. It is not a matter here of having the last word but the first. Or rather, it is a question of holding the “breath” that precedes all words.

The computer is the “last” word of a cycle that is closing (a library in Alexandria, a pyramid in Egypt, a gothic cathedral). The prophecy is the “first” word of a cycle that is opening, a guiding word, everywhere and nowhere; it is the light of the morning star that lights the path for the walker. I repeat, it is not even a word, but the “breath,” the “inaudible” sound that the “prot-agonists” of the New History hear within.

But who are these “prot-agonists” of the new time? They are like particles in a field of waves; when we approach them to distinguish them they disappear. But are they not, then, living people, leading human messengers in the fields of knowing, feeling and being? Yes, they are, but the key for the future is not prophetic figures but “pro-phetic radiation”; it is not the gift of a few, but the possibility of all. Prophetic radiation is expressed in the world as a “word of fire,” a vibratory “note” that knocks at everyone’s door; a message that announces-and-denounces, disintegrates and illuminates; the primordial sound of a cycle that is beginning, the invisible warp that pre-figures the direction of time and gives new meaning to the movement of history.

The key for the future is no longer ideas (by themselves) but the space where ideas are *revealed*.

The revelation of “ontophanic power”⁶ that organizes time came before Minkovsky-Einstein’s formulation of space-time. Pierre Teilhard de Chardin, one of the new seers, introduces us to the recently-opened space:

We had the illusion of not changing. And here we are, like children opening their eyes, awaking in a World where Neo Time, organizing and dynamizing Space, comes to impose a new structure and appearance on the whole of our knowledge and beliefs.⁷

The vision of this founding “Power” that organizes time and models matter leads us to a fundamental question: what is the “shape” of time?

There is a time of the *matter*, a time of *history* and a time of *humanity*.

But what is the sign (or rather, the “signature”) of *our* time?

How to decipher the symbolic message of the events that configure the world?

Modern thinkers swing between extreme positions.

Apocalyptic time? Or Messianic time?

“Clouded time” (Octavio Paz)? Or “time of hope” (*Revolution of Hope*, Erich Fromm)?

“Time of beginning” (a “new history of origins,” in the words of Thomas Berry)? Or “Time of the End of History and of the Last Man” (Nietzsche, Spengler, Fukuyama)? Linear time (time’s arrow)? Or circular time (eternal return)?

None of these forms of representation of time can reveal the “point” (which is like saying the “place”) that we occupy in the universe “today” or reveal the “meaning” of our existence in the long march of history. It is existential disorientation!

⁶ Jaa Torrano, in his *Teogonía* (São Paulo, Roswitha-Kemp, 1986), referring to the sung word in Hesiod’s poetry, attributes to it “ontophanic power,” that is, “it has the power to make the world and time return to their original matrix and re-emerge with the vigour, perfection and opulence of life with which they first saw the light” (p. 19).

⁷ Pierre Teilhard de Chardin, *El porvenir del hombre*, Madrid, Taurus, 1965, p. 107.

What has happened so that our sensibility registers this disconcert of coordinates? What has happened is a change of “rhythm” in our own human physiology. The internal human time has experienced a radical “turn.”

Very few have realized this change of “geometry” of time. Have we not noticed that the “rhythm” of the new time is, at the same time, the “form” of the revelation?

The power of the invisible current that today rocks the foundations of civilization, its morphogen-ethical potential, cannot be explained only by an “acceleration” of time, but rather it comes from a change in the *direction* of the force.

Martin Heidegger was one of the first to notice this critical “turn” in the curve of time where contemporary human promethean will faces the power of technology. At this point of maximum “danger” a “turn” occurs in the gen-ethical movement of history: *Die Kehre*.⁸

Perhaps what Heidegger calls *Die Kehre*, in metaphysical terms, is what Octavio Paz in his cosmic vision of “signs of rotation” would call “re-turn.” But neither the philosopher nor the poet can glimpse, at this point of reversal of the force, the opening of a space of Revelation.

On reaching this point of reflection on the genesis of the worlds and the turns of history, a question arises: where (in what *place*) can we discover today the space of the Revelation where the soundless voice of the cosmic message is articulated with inner human time? And the answer that comes to hand is that that “place” of Revelation (constellation of the Self) is no longer reduced to the space of contemplation of the monk but rather that it *is*, also, the essential space of the saint of the sword, of the scientific researcher, of the intuitive scholar and of all those who bring their enthusiasm for unravelling the laws of nature with the will to transform themselves. Furthermore, it is also the place of “sacrifice” and of the “mass *on* the world.”

⁸ Martin Heidegger, *¿Qué es metafísica?*, p. 11.

III
SOMETHING NEW HAS
BURST ONTO THE WORLD

CONSTELLATION OF SIGNS OF POWER

From the dialectics of opposites to the Reversibility of Values

The question about the “direction” of time and the “meaning” of history leads us to investigate the meaning of the “position” of the amino acids in protein molecules and of the “place” of humans in the universe. In molecular physico-chemistry, in evolutionary genetics and spiritual alchemy, the key question aims to unravel the mystery that is hidden behind that “point” (which is also the *instant*) where time is transfigured in space. On crossing that threshold, Gurnemanz says to Parsifal: “Here time turns into space.”

We too have reached such a point of co-evolutionary transition, a critical point of fluctuation of energy-meaning of the currents of life.

Something “new” has burst into the world, something that “touches” us very closely and because it is so close, so immediate, *it does not give us time* to recognize it. The eyes and ears that we had until yesterday to know the surrounding reality—including the data that comes from philosophy, science and technology—are no longer of any use to us in recognizing the secret code of a transfinite “message” that has knocked down the house *before* knocking at the door. Many “prot-agonist” human beings of the future experience in their own internal medium the vibratory impact of a message they suffer *before* understanding it.

It is a matter of crossing a cosmic frontier. At physico-chemical level we speak about a phase transition. In metaphysical language, about illumination of the essence of the Self (*das Einblitzen*). In terms of liberating experience, of reversibility of values.

Have we not realized that this “crossing of the cosmic barrier” has happened inside *before* it has happened outside? In the electrochemical circuits of our molecular biology *before* in the capsules of space vehicles? We are no longer just facing the crisis of the philosophies to interpret the world and of the policies to transform it, but also we are coming into a crisis of humanity, the collapse of a whole value system and the loss of the world’s image. A break of symmetry of the system that, until only yesterday, ensured the stability of human existence.

It is not easy to reveal the dynamic geometry of the new human phenomenon. To the rational mind, constellated for centuries in the dialectics of opposites, it is easier to identify with the shadows cast on the walls of the cave than to *see* the configurations that the incoming light draws.

Today we have more information but less vision.

The path in a straight line that we have followed until now to dominate nature and conquer the world, *Will to power* (more nuclear power plants, more information, more production, more consumption, more political power, more sexual freedom), that “straight path” (Euclidean geometry) has led us to a dead-end: the paralysis of human development, the hole in the ozone layer, social unrest, existential void, “mass neurosis” (Viktor Frankl), “transparency of evil” (Baudrillard): the will to power, as a unilateral force taken to the extreme of good and evil, has brought us face to face with the power of the shadow: a barrier of destiny. Dante says it in poetic terms, and at the terrifying vision of the wild beast blocking his way, he hears Virgil’s voice: “*A te convien un altro viaggio.*”

What is that “other way” that anticipates the paths of the future?

The face of the new human still remains veiled, hidden behind the images we have used hitherto to interpret nature, society and history. But aside from scientific theories and philosophical systems, we are beginning to glimpse a new geometry of life. It is no longer a question of “interpreting” the signs of the time but of “hearing” the crash of creation. And when I say “crash of creation” I am not only using a poetic metaphor but I refer to a “third” power, “power of embodiment,” which gives unity of meaning to the play of forces between will and destiny.

This “hearing” (the crash of creation) is not a mere listening to the voices of the inner world, but *corresponding* to the requirement of the Self (that advocates), which implies a reversibility of values that places us immediately at the threshold of the sacred.

On reaching this point (which is also the place) of constellation of Signs of Power, where the human will comes into play with great universal forces of creation and destiny, we have to be careful not to be caught in configurations of language devoid of content, and remain in an alert state so as not to substitute the real with a play of words.

IV

GEN-ETHICAL GAP

CRISIS OF INSTRUMENTS

Opening a new space in the logic of a spaceless world

We have fallen into a crisis of fragmentation.

It is a paradox of the will to power: the conquest of space has left humans without space.

The logic to resolve the conflict leads to a new conflict.

Fritjof Capra, in his *The Tao of Physics*, quoted an old Chinese aphorism to emphasize the “crisis of the instruments” to know the total reality of the Self, the Universe and Life.

The mystics know the roots of the Tao,
but not its branches;
the scientists know the branches,
but not its roots.⁹

Is there a way out for this contradiction of “branches” and “roots”?

Such a fracture in the order of knowledge cannot be resolved by a new *paradigm* (as a theoretical model for the interpretation of the world), but by a new “organ” of synthesis that acts as a bridge between the path of knowledge and the path of life: a co-evolutionary leap in the logic of instruments.

In other words, the “new epistemology” (if we can still use this technical term) begins with a paradox, which is the break of the epistemological framework with which we hitherto sought to found—from a scientific base—the understanding of humanity and the universe. This “epistemological break” (in the order of knowledge) is, today, also “physiological” (in the order of functions), because humans themselves have been broken within.

How to bridge this “Gen-ethical gap”?

While the old academic structures preserve the fragmented knowledge of the “Gutenberg galaxy,” cutting-edge scientists (in nuclear physics, quantic chemistry, molecular biology, astrophysics) transcend the rational epistemological framework to explore the field of

⁹ Fritjof Capra, *The Tao of Physics*, California, Shambhala, 1975, p. 297.

intuition, understanding, vision. We are no longer surprised that someone like Albert Einstein should have said “the path to access the most general laws of the universe is similar to the experience of lovers or mystics”; that someone like Werner Heisenberg should have made reference to the geometric bodies of the *Timaeus* to relate them to the mathematical theory of matrix mechanics; that Fritjof Capra should have dedicated a whole book, *The Tao of Physics*, to show the parallels between modern theoretical physics and eastern philosophies. Nor does it surprise us that Albert Einstein should dialogue with Rabindranath Tagore,¹⁰ or David Bohm with Krishnamurti.¹¹ All of them are searching for meaningful bridges between scientific thinking, poetic sensibility and spiritual transcendence.

This “turn” in the logic of the living (as François Jacob might say), which the “protagonists” of the New History have incorporated into their own physiology (because they *are* the synthesis themselves), that new “organ” of the knowledge-and-the-being becomes increasingly essential to explore the recently-opened human space. Because not only have philosophy, sociology and politics reached a barrier that is difficult to cross, but science itself, even supported by the powerful technical team it has at present, comes to a halt, without answers, “at the boundaries of knowledge,” as stated in the Venice Declaration, UNESCO Symposium.¹²

What I have called in various works¹³ “epistemology of synthesis” is not founded on a new theory of knowledge but on a new “function.” It does not proceed from a new metaphysics but from a new *physiology*. It does not emerge from a reflection, but from an “ultra-reflection” (as Teilhard de Chardin would say). Nor is it born from the unification of science but from the unity of humanity, because the unity of humanity is *before* the unity of science.

At this co-evolutionary transition point the “Gen-ethical gap” between those who preach synthesis and those who *are* the synthesis is clear: opening of the Space of the Self in a spaceless world.

The word “synthesis” is ambiguous as a concept, but fertile as a symbol. As a concept it is a moment of dialectics and presupposes the composition of a whole by the sum of its parts,

¹⁰ See Ilya Prigogine, *¿Tan sólo una ilusión?*, Barcelona, Tusquets, 1983, p. 39.

¹¹ Jiddu Krishnamurti, *The Awakening of Intelligence*, New York, Avon, 1976, p. 477.

¹² *Science and the Boundaries of Knowledge* (Venice Declaration), Paris, UNESCO, 1986.

¹³ Ramón P. Muñoz Soler, *Antropología de Síntesis*, Buenos Aires, Depalma, 1980, p. 39; *Universidad de Síntesis*, Buenos Aires, Depalma, 1984, p. 17.

but, as a symbol, all synthesis is an operation that is done in a single blow, not over time but in the instant (Reversibility of Values), without passing through the sum or composition of parts. It accesses the whole immediately. Here there is no division between the knower and the known, between knowledge and being, between the light of intelligence and the knowledge of the heart.

When I say that we are beginning to “hear the crash of creation,” it is because we recognize the power of a new “creative Word.” A new emblematic-symbolic language emerges as a reversal of force (“quantic leap”: *Ur-sprung*) that immediately refers the multiplicity of forms to the origin (*Ur*) of the Self.

The “creative Word” opens an essential space.

That “essential space” is not a privileged place that one must go in search of in distant galaxies, on the peaks of the Himalayas or in the underground caves of the Andes, but rather it is a field of dynamic-stability that constitutes the very place of humanity and the basis of social, political and economic order in the world. That space of stability has such a “proximity” (proximity to the centre, proximity to the Self) that humans resist occupying because of its immense potential; when the invisible frontier approaches, they prefer to look the “other” way.

When we speak of an alternative perspective, alternative worlds, alternative models, an alternative university, alternative economics, alternative spaces, so many other refuges of escape tend to be hidden under the appearance of new forms of creativity. The new human space is not a metaphysical space disconnected from life, nor is it an alternative place to live the same but in “another” way. Nor is it the space of resignation (not feeling well, but giving in to the reality of the lesser evil, even if this means the death of the soul). For modern humans, challenged by the power of technology, the only creative response (so as not to cease to be) is to occupy the space of the Self. This *return* over the Self *initiates* the *real* action of humans in the world (real action, which is also essential, expansive and creative). Heidegger highlights the qualitative difference of human action by the “place” where said action occurs: “Humans edify themselves (cultivate themselves) first in their essential space and take up their dwelling there; nothing essential is possible for humans within the prevailing destiny now” (referring to the current technological age). And to back up his thinking, he quotes Meister Eckhart: “Those

who are not of a great essence, whatever the work they perform, nothing comes of it” (“Reden der Unterscheidung.”¹⁴

In short, if from the “crisis of instruments” we have *turned* on the “space of the Self” it is not to be trapped in a metaphysical discourse that exhausts itself on its own principles, nor to be imprisoned in the fabric of the events that make up the history of everyday life, but to direct our gaze at a more fundamental movement that, in our age of predominance of the will to power, “curves” the trajectory of the Faustian man, removes him from a path of no return and returns to him the mystery of his initial consciousness.

The experience of the soul in that “Path of Return” has been the subject of mystical journeys, spiritual chants, romantic poems and alchemical tales. Leopoldo Marechal begins his pilgrimage to the sources by “ascending *La Cuesta del Agua*.”¹⁵ Carl G. Jung, exploring with his cosmic gaze the depths of the collective unconscious, notes a change of direction in the movement of fundamental life forces: “If the Age of Pisces, which is reaching its end, had been ruled by the principle of contradiction of values, the new cycle of Aquarius begins under the sign of the constellation of the opposites.” As I said, Heidegger, along another path, with his gaze fixed on the unfolding of our technological age on a planetary scale, realizes that technology is a power that humans do not control, but which at the time of maximum danger, of oblivion of the Self, also hides “the possibility of a *Kehre*, in which the oblivion of the essence of the Self *turns around*; that is, with this *Kehre*, the truth of the essence of the Self *returns*.”¹⁶

This moment of “constellation of the Self” (*Con-Stella*), as a possibility of “opening a new space in the logic of a spaceless world,” is no longer reduced to the play of forces of a dialectics of opposites, nor does it even belong to the old order of concepts, but rather, from the transcendence of the self, it configures a new function of “reversibility of values.” It is not a movement of reflection, but an instant of creation. A flash of genesis. A Seed of the Future in Humanity. Egoence of the Self.¹⁷

¹⁴ Martin Heidegger, *¿Qué es metafísica?*, p. 19.

¹⁵ Literally “The Water’s Slope,” a mythical place of salvation in his novel *The Banquet of Severo Arcángelo*. (TN)

¹⁶ Martin Heidegger, *¿Qué es metafísica?*, p. 21.

¹⁷ See Ramón P. Muñoz Soler, *Gérmenes de futuro en el hombre*, Buenos Aires, Depalma, 3^a ed., 1988.

V
IMPLOSION OF HISTORY

HERALDING SIGNS OF NEO-GENESIS

The new human phenomenon is configured at the frontier between two worlds

The image of the world has been lost. The ancient pact with nature has been broken. The existential stability of humanity has been shattered.

A break in the symmetry of the global system!

Apocalyptic catastrophe? Or a sign of evolution?

Modern biologists tell us that without a “break in symmetry” there can be no evolution.¹⁸

The gigantic movement of “implosion” of history—that we suffer today *before* understanding—sweeps away all models of interpretation of reality, old and new, and reveals (allows to Be) an originary potentiality that does not yet have a history.

Beyond the veils that conceal the deep root of the events that configure the fabric of our time, in privileged moments of clear feeling, we can glimpse a transitional space where the “end” of history coincides with a new “beginning.” But when we attempt to understand the institutional and cultural forms that come from the new centre of genesis (new “origin” of history), we have to recognize that the truly “new” is still lacking in form.

And here a first question arises. If there is no form, how can it access, in any way, the message of this originary illumination?

The first significant event that we see appearing on the horizon of the future—and which “touches” us very closely (*first sign*)—is the “break of forms,” a catastrophic movement that today spreads like a chain reaction on a planetary scale and brings an “end” to what, until now, we have called modern and postmodern civilization.

But do the forms *disappear*? No. The paradox of the “new-new world” is that the “break of forms” opens a “space *between* forms.” I will try to clarify, where possible, this supersymbolic *koan*.

¹⁸ See Erich Jantsch, *The Self-Organizing Universe*, New York, Pergamon, 1980.

Marshall McLuhan, the modern prophet of the secret message of the media (“the medium is the message,”) when examining the new phenomenon of interaction or resonance between two media, says:

The hybrid or the meeting of two media is a moment of truth and revelation from which a new form is born. For the parallel between two media holds us on the frontiers between forms that snap us out of the Narcissus-narcosis. The moment of the meeting of media is a moment of freedom and release from the ordinary trance and numbness imposed by them on our senses.¹⁹

In other fields of research, such as physicochemistry, thermodynamics of irreversible processes (Prigogine and his school), quantum chemistry, molecular biology, fundamental importance is given today to the sequence of “breaks in symmetry” that make the emergence of new evolutionary forms of life possible. What is interesting about this research carried out at the frontiers between two worlds (phase transitions, “morphogenetic fields,”) is that the break in symmetry generates a new *rhythm* of life. As Erich Jantsch says, in his beautiful book of cutting-edge research, *The Self-Organizing Universe*:

In these modes of behaviour [referring to the polarities, forks and forms derived from critical fluctuations in zones distanced from balance], the rhythm must be understood as a rupture in the symmetry of time, while formation of a field [referring to the form] aims at a break in the symmetry of space.²⁰

This morphogenetic “rhythm” (Plasmagenesis or energy of Embodiment in higher dimensions of life) is the *second sign* of neogenesis that we have to learn to *hear*. If we suffer the first sign as a “touch” (as a catastrophic collapse of forms, as a stroke of fate that *before* knocking at the door has already knocked down the house), we can “hear” the *second sign* as a call to gestate a new form *before* seeing it already realized. But we can also “not hear” or indeed reject or silence what we have already heard, in which case the “rupture of forms” only leaves a void (existential hollow to be filled by death or by the forces of evil). We shall see later that this incapacity (or ignorance) to creatively use the energy of evolution is generating on the planet a social pathology on a global scale. Now we are beginning to vibrate at a cosmic rhythm, we run the risk—due to a lack of *hearing*—not only of being left at ground level, but of descending to even lower (sub-human) areas, due to the reflux of creative energy to the dark abysses of the underground world.

¹⁹ Marshall McLuhan, *Understanding Media*, Mexico City, Diana, 1969, p. 17

²⁰ Erich Jantsch, *The Self-Organizing Universe*, p. 38.

The *third sign* is the encounter with similar souls. *Catalytic* contact with the carriers of a cosmic DNA. There are already human beings on the Earth who belong to the future. They are few, for now, but they *exist*.

The Gen-ethical exchange with any of these providential “messengers” *initiates* a completely new metabolic process. A co-evolutionary leap in the frontier between two worlds.

We know a physicochemical molecular evolution, a biological evolution, a sociocultural evolution, a cosmic evolution. But we are beginning to discover an Initiation of fire. An Initiation of Love. Consecration to knowledge. Consecration of life.

As we shall see later, these “messenger molecules,” these “catalyst-managers” (in the terminology of Jantsch, Zeleny, Pierre),²¹ will play an increasingly significant role as agents of change in the social gen-ethics of the future.

The *fourth sign*, which breaks the mathematics of all the “models,” the coherence of all theories, the logic of all interpretations, and which is imposed on us as a rite of the horror that is very difficult for the consciousness to assimilate, is the “everyday sacrifice of the innocent.”

It is no longer a question of the drama of everyday life or the sacrifice of a god, it does not even allude to the death of man, but rather that through the mass media we are called time and again to the spectacle of the *sacrifice of humanity*. And I say “spectacle” because the consciousness of the modern human, constellated with the pleasure principle and the will to power, is not prepared to receive the profound message of these sacrificial “rites” that are consumed (in secret) at a critical frontier between heaven, the earth and hell. Both for the spectator of the opulent society and for the new proletariat of technological civilization, the most horrendous crimes, the disappeared, the violations and many other forms of “sacrifice” exceed (by qualitative phase transition) the capacity for current sensitivity to give a creative response. Sacrifice is not seen as *sacrifice*, but rather it forms part of the simulation of the spectacle. It is rationalized as an “adjustment variable” of the system. It is reduced to quantitative variables of social violence. It is negated by psychological repression mechanisms. In short, the “sign” does not touch the consciousness: I do not feel that it concerns me, I look the other way, the victim is always *another*. I cannot realize that the collective mind of global

²¹ Erich Jantsch, *The Self-Organizing Universe*, p. 249

society has its own survival “logic,” its own power strategy, and that within this “inverse logic” the hidden life of the system feeds off the “collective sacrifice” of the innocent.

Once again the great Saturn feeds off its own children. It all makes me think that we are approaching a critical threshold of evolution, in which the will to power has to feed off inverse energy to continue growing. At this frontier, the Promethean man meets his own shadow.

How to cross the dangerous barrier? I can do it, if I can listen to the sorrowful voice of the human soul captive in the nets of time (like Parsifal at the memory of the wound of Amfortas) and if I realize that I too have been called to participate in the “sacrifice of the innocent.” Faced with the serious problems of humanity at the frontier between two worlds, do I comprehend that I myself am the sacrifice and the sacrificed? Do I assume the sacred function of *being* a “prot-agonist” of the New History?

VI
ENLIGHTENING DIS-INTEGRATION

ENERGETIC POWER OF THE NEW REVELATION

Or the reversible rhythm of a New Law

Claude Tresmontant, in examining the problem of the Revelation in the different historical ages, surprises us with this severe warning: “The divine truth is not announced with impunity to a humanity that does not wish to receive it.”²² Heidegger says it another way, but with the same essence in mind, revealing the utmost danger that stalks the Self in our technological age: “It is no longer the oblivion of the Self, but that that very oblivion falls on oblivion (oblivion of oblivion.)” And he recalls in this sense Hölderlin’s verses: “But where danger lies, salvation also grows.”²³

We have known some facets of the Revelation through the sacred books of our great spiritual traditions of humanity. But what happens in our scientific and technical civilization? Has the potential of the Revelation expired? Or are we facing the “utmost danger” of not recognizing it in the form in which it presents itself?

For my part, on uttering the word Revelation, I feel that all the veils are torn, all the forms fall, all symbols are blurred, and my soul is left naked before the mystery.

The true message of the future today is a silent *presence* concealed behind a thick veil. But in some instants it is revealed as a voice of *prophecy* (inaudible sound) which *is* before all words. The prophecy is by nature enigmatic; it does not reveal the totality of its meaning, only hints at it, opens a path, points in one direction. And here a question arises: is there a “heralding” sign of an event of this type in the humanity of our time? Yes, there is, but with a characteristic that is befitting of the “technological medium” in which it is revealed: “what it announces to us is not what is going to come but what has already come.”

As long as we continue to await a message of salvation as “content” of ideas, doctrines, projects or beliefs with sufficient power to transform the world, we will get nowhere. “Something essential is bearing down on us” (as Heidegger says), but it is hard for us to reveal the message of that soundless voice that bursts in amid the noise of voices with no message. This deafness (and blindness) for the “essentially new” is something McLuhan saw *clearly*,

²² Claude Tresmontant, *El problema de la Revelación*, Barcelona, Herder, 1972, p. 237

²³ Martin Heidegger, *¿Qué es metafísica?*, p. 11.

when in examining the impact of the “media” on our own nervous system he disconcerts us with one of his key riddles: “We are aware only of the content of the old environment.”²⁴

To decipher the symbolic language of the new Revelation—understanding the “Revelation” no longer as only a religious message but as a universal function—we have to be able to tune in our own Self with the paradoxes of the Revelation (constellation of the Self.) It is not a question here of “theory” of the Revelation but of “experience” of the Revelation. I will try to explain this.

In penetrating the space of the Revelation we realize that “the medium is the message” (in McLuhan’s terms), or in other words (such as in *Parsifal*), “here time *becomes* space.” This is the first paradox. The second paradox is formulated in terms of “reversible movement”: the Revelation not only “reveals” (makes the dark clear) but at the same time “re-veils” (veils again; makes even darker what it had made clear). The first moment is “illuminative” (“A splendid light dawned upon me”—Einstein). The second moment is dis-integrative (“It is done,” John 19:30); it returns the things and the worlds to the primordial darkness of Non-Being (“most luminous darkness of Dionysius of Areopagite). The third paradox is the “two sides of the gaze”: the luminous human gaze that dis-covers the mysteries of the universe (the gaze of the artist, the scientist, the saint), and the invisible Gaze of God who reveals the secrets of the human soul (“If You examine our evils, who could survive, oh Lord?”)

What we hoped for has come, but it has not come in the “form” in which we expected it. The acceleration of time has broken the patterns of the old meanings. The inaudible rhythm of a hitherto unknown current *inscribes* in the human matter a new message for the world.

Scientific research, philosophical reflection, spiritual clairvoyance all attempt via diverse paths to draw back the veil that hides the essence, the signature (Gen-ethical code) of this new vibratory rhythm installed in the human physiology. Deciphering the intrinsic message of this new law is the great challenge for the coming civilization. And here a question arises: what *is* it that changes in the world today? We begin to realize that what changes is not so much the facts, but “the soul of the facts.” The energetic dimension of the new message is revealed when we are prepared to listen to what “the soul of the facts” has to say.

²⁴ Marshall McLuhan, *La comprensión de los medios*, p.14.

But let us not get ahead of ourselves. Let us return to our reflection on the “form” of the new Revelation. Although it is true that the essential nature of the Revelation, its divine dimension, its *arkhetypal* structure, is always the same, its temporal “note” and its historic form vary according to the medium in which its sacred code is formulated. While the ancient Revelations, one way or another, were formulated in poetic-mythical languages or prophetic-philosophical languages, the New Revelation is transcribed and translated into energetic-symbolic language.

In our time of confusion of languages, the scientist and the mystic meet at the summit of the mount of wisdom, speaking the same mother tongue. Teilhard de Chardin, in the culmination of his intellectual work, officiating in his “mass on the world.” Einstein, after his long work of research in the field of theoretical physics, receives in his soul the cosmic equations of power (“A splendid light dawned on me.”) Both, in the exaltation of their human values and by reversion of their own instruments, come close to the divine mystery.

But here a question arises. In this human-divine conjunction, what role is played by technology, information technology, the media? At this level, the new medium is “prophetic cybernetic” (hybridization of media, in McLuhan’s terminology). Electronic technology “packages” the culture of the mechanical age (by feedback), and at the same time it opens the way to the prophetic word. If the computer is the “last” word of a cycle that closes (by incorporation of functions), the *prophecy*, as “first” word, embodies in the human soul and in the matter of the world a new Gen-ethical code: it is the invisible star that points out (within) the route to the walker.

Once again, the beginning of the new Age coincides with the end of the old law. Not only on the outside (in physics, biology, sociology, politics) but also within, in the code of life functions. However, all this which in some moments of spiritual lucidity appears to us so clearly is very obscure when we attempt to catch the mystery of neogenesis in the net of the old instruments.

How do we discover, how do we decipher the message of the new sign of the time?

It is not discovered or deciphered, it is simply *revealed*.

It is not a question of a revelation by intermediaries but a “clear-feeling” that emerges immediately when we instal ourselves in the reversible rhythm of the new law.

VII
TWO SIDES OF THE GAZE

BEYOND THE MEASURE OF HUMANITY or of the symbolic *arkhitecture* of the message

What we call today Revelation is no longer only the clairvoyance (clarity of the gaze) of a few but the clear feeling of many. This clear feeling, which expands like a wave of energy of the constellation of the Self, not only implies a “new vision of the world” (as an intellectual way of interpreting reality) but translates into a new way of installing oneself in the organic fabric of the universe. In other words, this rhythm of cosmic resonance of human matter makes it possible to discover the *place* (the mission and the office) of humanity in the world.

As a function of synthesis, the *clear feeling* is revealed by implosion of all the senses in the unity of the Self. It is the “key note” (not only ontological but also physiological) that opens the eyes of the “prot-agonists” of the future and allows them to *see* the other “face” of the social and technological world.

At this level of integration of anthropological²⁵ functions in which the values of the soul join the chemistry of life, the likes of McLuhan’s intuitive-technological vision (“hybridization of media”), the mystical-cosmological vision of a Teilhard de Chardin (“divine medium”), the “flash of the Self” in a Heidegger’s metaphysical vision, and the intuitive-mathematical knowledge of the “Gnosis of Princeton”²⁶ and the “mysticism in action” of an Albert Schweitzer or a Mother Teresa, all these ways of installing oneself in the world appear to us—before a profound gaze—as so many other dimensions of a single *clear feeling* that sustains and invigorates the new functions and forms of life from the fundamental root of the heart.

This “opening” to the essential environment of the Self (“Egoence of the Self”) not only allows us to *see* the new forms that are blurred between two “media” but also *hear* the inaudible rhythm of the functions to be born. From the geometry of the matter we pass to the stereophony of the light. From molecular genetics to social gen-ethics. From the dialectics of opposites to the reversibility of values.

And what is it that we see-and-feel in the essential space where the sound and light meet?

²⁵ See Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 198.

²⁶ See Raymund Ruyer, *La gnosis de Princeton*, Madrid, Eyras, 1985.

What we see (and hear) is the collapse of the old world, the transfiguration of the matter and the choreophony of the light. The forking of evolutionary-involutive currents. The separation of the waters. Two sides of the gaze.

The difficulty we have in finding a solution to the crisis that we are experiencing today on a global scale is that, suddenly, we have become involved in the message of an “initial event” that exceeds the “human measure” to understand the essence of reality. In other words, we can have a theory of the conflict to interpret (and perhaps resolve) the contradictions of reality, but we lack a similar theory to comprehend “reality.” The artists saw this before the philosophers, the politicians and the technicians. Alain Robbe-Grillet, the French film director, in an interview with the Buenos Aires daily *La Nación*, citing Jacques Lacan, says: “The real begins where the meaning stops,” and concludes, “The real is that which we stumble on.”²⁷

When Heidegger senses the “End of Metaphysics” and Fukuyama proclaims the “end of history,” we must not see in these simple statements poetic or political metaphors but signs that herald the close of a cultural cycle that, until only yesterday, unfolded “at the measure of humanity.” But the world today, just as it appears to us under a profound gaze, is strange, with a double message that is hard to understand; the simulation hides the essence of the real, and when we stumble on the real we cannot recount it.

The fact that today we see, and celebrate, the practical results of the technological revolution (the space race, genetic engineering, organ transplants) does not mean that we will make contact with the essential message of technology: “All things technological never reach the essence of technology,” in Heidegger’s words.²⁸ In other words, the power of technology is “something that humans do not control”; and they do not control it because its essence goes beyond the measure of humans. When the astronauts, launched into outer space and looking down at the Earth from outside of the Earth, are asked what they saw, they cannot say.

On a social level, “content” emerges to the surfaces of the waters of the collective unconscious of humanity that until yesterday were zealously concealed (aberrant crimes, mass drug consumption, demonic rites under the simulation of entertainment), all this “transparency of evil” (in Baudrillard’s words) and which at times appears to us under sub-human masks,

²⁷ Alain Robbe-Grillet, “La realidad y lo real,” *La Nación*, Buenos Aires, 5 April 1987.

²⁸ Martin Heidegger, *¿Qué es metafísica?*, p.37.

which “goes beyond the measure of humans.” Could anyone ever explain the assassination of John F. Kennedy?

In the scientific field, the global impact caused by the appearance of HIV/AIDS exceeds the “human measure” that existed until recently in the terrain of research to control infectious diseases. We stumbled across a virus that has enough power (and capacity for mutation) to compromise the immunological defence mechanisms that humanity has attained with great effort over millions of years. And in the other field of scientific research, the Human Genome Project, aimed at the total revelation of the molecular structure of the genetic code (DNA) of humanity, arouses much resistance, even among its creators. The results could go “beyond the human measure” that we had until now to defend human rights: a subclass could be created that will not have access to work or social security; James Watson, Nobel laureate, abandoned the management of the Project because he considers that genes are world heritage and that they must be protected from the economic greed (and political control) of major power centres.

But returning once again to the Revolution as functional “event” of the age that is beginning, the very fact that we can *see* these gigantic systematic works (done by scientist and technological teams in a chain) and that we can *evaluate* the catastrophic results of a culture that has led to ecological imbalance and the “transparency of evil”; the very fact that we have this global vision indicates that, without our noticing it, a new “medium” has appeared in us, a new (invisible) Light, and that at the interface with the old “media” an instant of truth is revealed.

But a philosophy of error can also be produced, through false reading, when the shadow of enlightenment is taken for enlightenment itself.

I return to the beginning, to the basics of the question about the Revelation. Something extraordinary has happened to us, “something essential is bearing down on us.” We watch the whole Earth from outside the Earth, and at the same time we are watched by the whole universe, but we do not have words to say that whole. We look at the totality of the “human genome” and we make it the object of research, but we do not have words to say what is happening to every one of us when, from there, the whole of humanity watches us. We witness the spectacle of horrendous crimes, we hear the roar of dark abysses, we see the face of the damned children of the Shadow, but we do not have words when we gaze on that subhuman world.

What to say about all this?

It means that we have crossed a dangerous barrier, that we have reached the limit of “concepts” to explain the world, and that our souls are called to embody a new Mystery.

To want to explain this mystery—which belongs to the order of revelation—with the concepts and interpretations that correspond to the order of thinking (scientific, philosophical, theological, political) is to hide the very essence of a Message that “touches” us very closely and whose *arkhe*-typal root we can only reveal through resonance of similarity.

The *internalization* of the Gen-ethical potential of the new message (mystical moment) makes it possible to transcribe its originary code to the integrated language of knowledge-and-life (scientific and technical moment) and translate it into forms and instruments of organization (social moment). This rooting of the Self of the Message in the human physiology makes it possible for what is “beyond humanity” to *be* of humanity, and that the *arkhe*-typal Message can be transcribed and translated (as in molecular genetics) into a symbolic *arkhi*-tecture of functions, offices and tools for the coming civilization.

In short, the symbolic *arkhi*-tecture of the Message unfolds in a choreography of signs:

Mystical moment.

Scientific and technical moment.

Social moment.

VIII
INITIATION OF LOVE

Mystical prelude

or prelude of the consecration of human values

The “electronic brain” on the outside (that leads us to the conquest of distant stars) corresponds (on the inside) to the rhythm, the pulse, the beat of a “mystical heart” that returns to us the meaning of the supernatural, the divine, the eternal. The mysticism of Love provides the quantum of unity that the multiple forms of contemporary thought claim.

I am not speaking here about poetic literature or moral theology, but about the first chords of a human physiology of cosmic resonance, a qualitative leap in the hierarchical order of life functions.

A new “mysticism of the heart?”

Yes! But why *new*?

New because it is a “first function of Synthesis,”²⁹ that is not only manifested as expansive consciousness of the Self (*clear feeling*) but as a new direction of the force (*Reversibility* of Values) and new meaning of the Work (discovery of the *place* of humanity in the world.)

Where does the new mysticism come from?

Today, like yesterday, as always, mysticism comes from the wilderness!

And who are its bearers?

They are strange beings, they come from elsewhere. Some time ago they retreated from the simulation of the spectacle. Some live in the silence of small mystical communities. Others live silently amid the noise of turbulent cities. What is their mission? To guard the *living* flame of Love. What is their office? To transmit the spiritual inheritance that was entrusted to them. They are the protagonists of a Gen-ethical “trans-mission.”

Mysticism is an essentially unifying *function* and it returns to the consciousness its originary capacity to *see*. And seeing comes before thinking. But how is this “Gen-ethical trans-

²⁹ Ramón P. Muñoz Soler, *Universidad de Síntesis*, p. 229.

mission” made from the unitive potential of Love to the active fields of science, technology and life?

As in molecular genetics, through a hierarchical chain of “messengers” who transmit and translate the secret code of Love in functions, offices and tools.

William Irwin Thompson (philosopher of modern culture), in examining the possibilities of a “new world order,” says that the perspectives for the establishment of a just world order do not come from “idealist reformers” or from “idealist international organizations,” but from the convergence between technology and mysticism:

Our new technology is unmanageable because we try to relate it with the management of science, when in reality we should relate it with mysticism... If we try to create a just world order with something less than this mystery, our most intelligent proposals to resolve the problems of humanity will be in vain and our best efforts to do good will create a planetary demon (“Evil”) which will go far beyond everything that we have experienced before in human history.³⁰

Initiation of *Love*? Sublime mystery!

The spiritual tradition of humanity, under the symbolic veil of mystical poetry, has preserved the sacred fire of that marvellous encounter of supreme union that says to the fatigued soul of so many pilgrimages: “Travelling without a course I have reached the Land without Sadness” (*Kabir*, H.34). The *Song of Songs*, the *100 Poems of Kabir*, the *Divine Comedy* are some of the many other forms of celebrating, with human words made rhythm, the unfathomable depth of the same mystery of *Love*.

There have been romantic ages when the hidden energy of this “Initiation of *Love*” came to move the profound sensitivity of society and to be transformed into a renewing current of thought and inspirational source of heroic action (the *Minnesänger*, Schlegel, Blake, Novalis, Hölderlin). What is the place of romantic poetry in the modern world? Octavio Paz, in his “Disincarnate Word,” is categorical:

³⁰ William Irwin Thompson, *Evil and World Order*, New York, Harper & Row, 1976, p. 111.

The modern poet has no place in society because, effectively, they are “nobody.” This is not a metaphor: poetry does not exist for the bourgeoisie or for the contemporary masses.³¹

Today, at the threshold of the cosmic age, faced with the collapse of ancient mysteries, the desacralization of the world and the dis-enchantment of the soul, we begin to re-discover the mystery of “Initiation of *Love*” in hermetic spaces of life hitherto unexplored. When I say “hermetic space” I do not mean a distant, inaccessible place (in the style of the tale of Lohengrin in the Wagnerian poem: “In a far-off land, inaccessible to your steps... therein is a vessel of wondrous blessing that is watched over as a sacred relic: that the purest of men might guard it, it was brought down by a host of angels,”) but rather I say “hermetic” in relation to the essence of the “too close.” There is a “critical limit of closeness,” as in nuclear physics, beyond which a *new* force is released, which is the source of a great energy. We know this powerful energy in the fusion reactors of the sun and the stars, and also in the atomic bomb, but we still do not know how to handle the energy that is released in the human heart when *very* close encounters occur between “messenger particles” called to fulfil the same fate of creative action in the “great work” of transmutation of the matter of life.

What do I mean by all this?

I mean that beyond the poetry of love and the erotica of sex, we are beginning to discover the energetic dimension of Love, an *arkhe*-typal function that expands from itself and contracts into itself: a twofold movement of the heart. I begin to realize that the “sacred river” that travels the universe also flows within me, and that the force of the soul, by mystical reversion of Love, becomes goods of life: consecration of human energy. We are no longer here in the terrain of the “architects of waste” but in the kingdom of the workers of the spirit.

Consecration of human energy is transmutation of all values into a *single* value of offering, of participation, of co-evolution.

This “great work” is being done now in the hermetic circle of the atomic heart of the men and women to come.

³¹ Octavio Paz, *El arco y la lira*, Mexico City, Fondo de Cultura Económica, 1973, p.. 243

IX
NEW CIRCUITS OF COMMUNICATION
IN THE HUMAN WORLD

**From electrochemical messengers
to social messengers**

IX. 1
Transmission of KNOWLEDGE
A path to other horizons
University of *Synthesis*: a new *teaching*
(more a *function* than an institution)

The University of Synthesis re-discovers the archetypal unity of knowledge.

In every era there was an “organ” of transmission of knowledge to suit the culture development needs of that historic time.

The Egyptian temple was a centre of initiation, the wisdom coming from the gods. The Greek Academy, school of philosophy, dialogue between master and disciple. The gothic cathedral, *arkhi*-tectural synthesis. The monastery, space of interiority, a mystical capsule. And in the Middle Ages the university emerged as “gymnasium” of intelligence for the revelation of universal ideas. With the arrival of the Modern Age we moved from the scholastic university to the technical university: a transit from unity of philosophy to the multiplicity of sciences.

Today we have reached the limit of fractalization of knowledge.

The university we know is only a “galaxy of particularities”; the connection of the parts with the whole has been lost.

Heidegger was one of the first to warn of the danger to culture and to the individual of this fragmentation of knowledge that leads to the “oblivion of the Self.” Regarding the structure of universities, he says:

The fields of science are widely separated from each other. Their ways of dealing with the objects they inquire about are fundamentally different. In our time such dissociated diversity of disciplines is held together thanks only to the technical organization of the universities and their faculties, and is given meaning by establishing a common practical aim for the various departments. But, as a result, close contact among the sciences in their essential common ground has died off.³²

³² Martin Heidegger, *¿Qué es metafísica?*, p.40.

Georg Picht, the renowned German philosopher, in his book *Réflexions au bord du gouffre*, a critical examination of the development of contemporary culture, says that “scientific thought of the twentieth century—like political thought—is in a state of disintegration: it is incapable of synthesis.” And in noting the lack of response of the technical university to the need to develop the consciousness, he intuits the possibilities of a “science to the second power that makes the particular sciences its object of investigation.”³³

That “science to the second power” still does not exist. And the “University of Synthesis” does not exist either, but is heralded as *medium-and-message* for the coming generations, a point of convergence between the path of knowledge and the path of life.

When I speak of “University of Synthesis” I do not refer to an ideal archetype, to an abstract idea, to an alternative university or a “dead poets society,” but to a “living teaching,” which is constituted in the intelligent heart of the social body. On reaching the frontier of this privileged space where light and sound meet, a question is raised: was there in the past a glimpse of organic synthesis between knowledge and life by philosophers and scientists?

We would have to go back to Ramón Llull, thirteenth-century physician, philosopher and alchemist, who in his work *Ars Magna* moves towards an anthropological synthesis between the mysticism of love and scientific knowledge.³⁴

And in our time, Teilhard de Chardin, concerned about the schism that could appear between natural human life and the Church, says the following:

I am concerned about the fact that the Church lacks an organ of investigation (different from all that exists and unfolds around it)... This investigation is a question of life or death, a fact that may surprise theologians in their quiet life. Today there are problems that burn, that no one can clearly place, nor do they confront them, save in the odd private conversation. There are ideas that are still raw and partially equivocal, but liberating, which germinate and die in the spirit of isolated individuals. I think that an organ would be necessary to gather, centralize and purify all this; I would almost say a laboratory dedicated to these experiences.³⁵

In 1967, U Thant, then Secretary General of the United Nations, proposed the creation of an international educational establishment to promote peace and progress. On 6 December 1973, the United Nations General Assembly approved the charter of the University of the

³³ Georg Picht, *Réflexions au bord du gouffre*, p. 238.

³⁴ Juan Cuatrecasás, *Ramón Llull, médico y filósofo*, Barcelona, Roca, 1977.

³⁵ Pierre Teilhard de Chardin, quoted by Pietro Ubaldini, *A Descida dos Ideais*, San Vicente (Brazil), Monismo Limitado, 1967, p. 101.

United Nations, which began to function in Tokyo, Japan, from late 1974.³⁶ That university is made up of experts but lacks students.

On 3 March 1986, by initiative of UNESCO, seventeen people from fifteen countries gathered in Venice, among them two Nobel laureates, representatives of different geocultural regions of the planet, who in the Venice Declaration stated their concern about “a significant gap between a new world view emerging from the study of natural systems and the values that continue to prevail in philosophy, in the human and social sciences and in the life of modern society.” The signatories concluded with the following recommendation:

Joint investigation of nature and the imagination, of the universe and of man, will thus bring us closer to reality and enable us better to meet the various challenges of our time.³⁷

All these attempts to integrate knowledge, as long as they remain on the edges of an “intellectual synthesis,” cannot go very far; at most the conditions of human receptivity for a “synthesis” are created, but *they are not* the Synthesis.

The new human phenomenon is not resolved in an intellectual, poetic or mystical synthesis (as an ideal vision of the world), but rather is *born* from a real Gen-ethics, that is, from an “alliance” between the values of the soul and the chemistry of life.

In recent times, a multitude of alternative models have flourished on the margins of university academia, all of them valid as attempts to recover ideas and forms of the spiritual and cultural tradition of humanity that have not found a place in the professionalist, technical university, but such universities do not give an adequate response to the challenge that the new sign sets down on the coming generations.

The civilization of the third millennium asks more fundamental questions of the university that we can only call “university problems.” *Synthesis* no longer comes along the path of science but the path of humanity, because the unity of humanity comes *before* the unity of science.

The whole education system that we know is at the service of the fragmentation of knowledge and the will to power.

³⁶ United Nations General Assembly, *United Nations University*, A/9762, 25 September 1974.

³⁷ *La ciencia frente a los confines del conocimiento* (Venice Declaration), p. 11.

The University of Synthesis, as an idea, is born with another life project, with another vision of the world, with another knowledge. It responds to another Gen-ethics. As a design, it is not founded on the structure of a systematic thought, but on the *arkhi*-tecture of reversible values.

The primary function of the “University of Synthesis Teaching” is to lay the conditions of an *educational medium* for the development of new human functions and to create Gen-ethical trans-mission bases to renew the “organic body” of future society.

But *before* drawing the more gen-ethical lines with which this Pedagogy of Synthesis is inscribed, let us pause an instant to explain the new coordinates of the time.

As we approach the end of the millennium, we realize that social time is becoming darker every day. Until the time of Marx there was still hope (“Philosophers speculate about the world. We have come to transform it.”) But now, in postmodern times, we are not only witnessing the collapse of political revolutions but also, when we believed that the technological revolution was going to solve our social and economic problems, we find ourselves with unemployment, hunger, social unrest and ecological catastrophe. Something has got out of our hands.

As the philosophies of hope were exhausted, we have moved on to a “disease of adaptation.” The workers’ unions “adapt,” business leaders “adapt,” religions “adapt,” the planet “adapts.” The “disease of adaptation” (detected in human pathology from Selye’s investigations) is a strange *malaise* in which the patient is neither healthy nor sick. It is no longer “cultural malaise” (a term coined by Freud to designate the psychical disturbances caused by sexual repression in Victorian times), but it is the “malaise of contemporary humanity” caused by the “reflux” of creative energy and the weakening of the immune system.

There is still no critical philosophy, sufficiently established, of the global crisis of our time. But if I had to sum it up in a few words, I would say that we are dying from a lack of meaning.

Today, on the threshold of the twentieth century, in the middle of the development of technological civilization and at the end of a cycle of depletion of meaning, many wonder, on the edge of the abyss: where will a new Gen-ethical impulse for “more life” come from?

Will it come from the Church? From the school? From multinational companies? From the State? From the trade unions? From the global proletariat? From the internet? From the United Nations University? Or will it come from the collective sacrifice of innocents?

The challenge is no longer ideological but Gen-ethical. More than a *feat* than politics.

Precisely, when I speak of the “University of Synthesis” I must locate its function within the great co-evolutionary currents of humanity.

With atomic energy and information energy released, the *feat* that we are beginning to be part of is the release of human energy on a global scale: to give *life* to the social body of the future society. And this is, at least in part, an educational task.

The most gen-ethical *principles* of this universal *teaching* are the following:

Principle of **ANTERIORITY**

It is an education of *before*. It *begins*

before the fall in the fragmentation of knowledge;

before the professionalist deformation by the unilateral development of organic functions occurs

before life crystalizes in one form.

Principle of **PARTICIPATION**

It is not enough to be idealist (philosophy of ideas).

It is not enough to be pragmatic (technology of things that function.) It requires participating with one’s own goods and one’s own life in the organic functioning of global society.

Principle of **INTERIORITY**

Not only inner life, but “incorporation of functions.”

Embodiment of ideas.

Realizing within what we want to do on the outside.

In terms of the *epistemological* approach, without going into greater detail, I think that the most important thing for the development of the incipient culture of Synthesis is to create a “new symbolic universal language.” To do so, another technical language is not enough (we already have information technology), but it is necessary to go back to the source and re-discover that forgotten *mother tongue* (circulating within) that makes communication possible between human beings by resonance of similarity.

The Epistemology of Synthesis (if we can speak in these terms) is not founded on the language of philosophy to reveal the self or on the theory of science to interpret humanity, but on the language of humanity to pronounce knowledge. Beyond conceptual language, a vibratory language begins to emerge, “energetic-symbolic,” at once descriptive and analogous, made of words and silences, gestures and rhythms. A turn from superficial thought to profound feeling. The transit from the idea that models thought, to the energy that embodies the work.

Based on this new “mother tongue” it is possible to pass from political philosophy to social Gen-ethics, from the systemization of knowledge to the neo-organization of life.

Returning to language, just as the new physics had to introduce synthesis-concepts, such as “particle/wave,” “space/time,” “Mass/energy,” “matter/antimatter,” the new integrated science of humanity-and-society requires symbolic expression with an even broader scope, such as “transcendent/individuality,” “egoence of the Self,” “resonance by similarity,” Reversibility of Values,” “providential economics.”

The semantic shift of language” (through interiority of the Self) grows faster every day. In a short time we have gone from formal logic to symbolic logic and to quantic logic, and we are now advancing to a trans-symbolic language: “analogous resonance.” But we live in an age of transition and the new human “coexists” (within) with the old human; the first light that bursts in like a chord of revelation is dressed, most of the time, with the forms and symbols of the past, thus hiding its essential message.

What can we say, in the context of the University of Synthesis, about *Methodology*? The experimental scientific method, which has achieved such brilliant results in the practical order, has not been able to overcome the barrier of fragmentation of knowledge. The new *method* sets out from different bases.

The researchers of the new age, whether scientists or artists, politicians or educators, no longer set out exclusively to change the world, but rather they come to the new world with a vocation to change *themselves* (Willis Harman). Like ancient alchemists, they transform *themselves* along with the matter and the instruments. Beyond the technical instruments to discover new “facts,” the researcher accepts that they are an instrument of resonance to hear the “soul of the facts.”

The new mind of the scientist is configuring, through reversibility of values, a “science to the second power” (as Georg Picht heralded) which, like a monochrome laser beam in an analogue hologram, takes the data of the particular sciences as “symbols” of a unified language of knowledge and life. In this new context, the Epistemology of Synthesis is located in a super-space in relation to genetic epistemology (Piaget), and like classical physics is included in the broader field of relativist and quantic physics.

In short, a new *Teaching* is beginning to design its lines of force on the horizon of future planetary society. Its specific function is the transmission of essential knowledge for the development of the “seeds of the future” that throb in the deep waters of the men and women to come.

IX.2

SOCIAL GEN-ETHICS

Invisible paths of human communication

We are witnessing today the depletion of political discourse.

The philosophy of political ideas that has served as a basis of interpretation of human actions in history since Ancient Greece,³⁸ is no longer enough to respond to the depth of the events that are rocking the foundations of the current social order.

New world order? Political universalism? Global village? These are all inadequate terms to designate the form, geometry and functions of a social body in formation on a planetary scale. When we attempt to approach the nascent physiology of this morphogen-ethical field, we soon realize that both evolutionary theories coming from biology, and the development models that have a theoretical basis in sociology, political economics and the philosophy of history, are insufficient to glimpse the more general features of a social embryogenesis that makes its way among the ruins of the old system.

Teilhard de Chardin spoke of the coming times: “The era of nations has passed, it is time to construct the earth.” But one thing is the prophetic vision of the promised land and another is the embodiment of the idea in social reality.

As we gradually open our eyes we begin to see that the shift from the Society of Nations to the Universal Community of Peoples does not happen in a straight line, through a mere political will to take a step forward in the evolution, but is rather a co-evolutionary leap inwards, in function of a gigantic movement of implosion of history and a surprising deconstructing of the old forms of life. Given the current formation of our senses, it is easier to perceive the current that is descending (the twilight of ancient gods, the catastrophic fall of the dinosaurs) than to glimpse the curve ascending to new dimensions of the consciousness and to higher functions of life (Gen-ethical prelude to the future social body.)

We have been imprisoned in social forms that have lost the course of evolution and forgotten the symbolic keys of transcendence. We continue to live, yes, everything is still

³⁸ See Jorge García Venturini, *Politeia*, Buenos Aires, Troquel, 2nd ed., 1979.

working, and better than ever thanks to the power of technology, but I, amid anonymous multitudes and electronic networks, not only ask myself, as in the Gospel: “Who is my mother and who are my brothers?” but also “Where am I going?” and “What is my place in the world?”

The most important events that decide the future development of humanity are occurring today (as always) not on the surface of the earth, but rather in the “inner Earth” (to speak in symbolic terms). Just as descriptive anatomy and formal surface biology are no longer enough to discover the deep roots of human physiology and pathology, we must also decipher the enigmatic chemical hieroglyphics of the genetic code, also in human sociology; to unveil the “ultrameaning” of the functions, offices and tools of the coming civilization, we have to descend to the deepest layers of the social “magma,” make contact with the currents of fire that circulate along the planet’s spinal column and ascend with them along the invisible channels of the Tree of Life. At this level of search for ultrameaning, we have abandoned political discourse and we are prepared to hear the Inaudible sound of the “Feathered Serpent.”

New social genesis?

The political revolutions have given all they have to give. But a new revolution of the consciousness is being heralded.

Charles Reich, a law professor at Yale University, was one of the first to note that the change of consciousness that was anticipated in the new generation—the shift from “Consciousness II (corporate)” to “Consciousness III (expansive)” —caused a radical turn in the political order and prepared the conditions for a revolution of the consciousness on a global scale (“Revolution of Consciousnesses.”)

This “revolt” of the youth was to fail. And May 68 in Paris failed, the Chinese Cultural Revolution failed, and the political revolutions of the Third World failed. Much blood ran and much frustration remained. The old system won, some changes were made so that everything would remain the same. A rearrangement of social forces occurred, which more than creating a new world order led to a “social disease of adaptation.” But what happened to the essential message of the “lost revolutions”? It sank into the unfathomable abysses of history to become “ferment,” no longer ideological but “ultrachemical,” of a still unknown social Gen-ethics (Gen-ethical transference from the “dead poets society” to the “protagonists of the New history.”)

The reform of institutions is no longer enough to re-establish the health of the social body and the balance of forces of political society. It is necessary for human beings themselves to come into contact with the invisible currents of the Tree of Life and, in this way, be able to re-establish the symbolic functions of the social organism.

The political doctrines that found their “development strategy” in the transfer of technology from rich countries to poor ones, in the aid of financial resources for progress, in the exchange of cultural values, are oblivious to a cosmic co-evolutionary current that circulates between a heavenly pole of inspiration and an earthly pole of sacrifice (“the everyday sacrifice of innocents”): a gen-ethical constellation that opens new paths for the future.

We are beginning to glimpse a new social message, still veiled by the political philosophies of the past and the simulation of the spectacle in the modern world. Who are the “carriers” of this new Gen-ethical code? In subatomic physics we encounter “messenger particles” which intervene in the exchange of forces. In molecular genetics we discover “chemical messengers,” privileged molecules that play a fundamental role in the organic metabolism: messenger RNA, cyclic AMP. In social Gen-ethics we re-discover “human messengers” who operate as “intermediaries “ (inter-media) between terrestrial matter and the cosmic consciousness.

Beyond Plato’s *the Republic*, Augustine of Hippo’s *The City of God*, Rousseau’s *Social Contract*, Marx’s *Manifesto* and McLuhan’s *Global Village*, we begin to recognize “Messengers of the light” who transcribe and translate the new origin code (the founding idea, the primordial sound of the age that is beginning) into “functions,” “offices” and “tools” that in-corporate (humanize) higher dimensions of the consciousness into individual and social life.

Beyond the transmission of information via technological circuits, we are beginning to discover channels of human resonance by similarity: transmission of intelligence, love and life. Beyond the stone paths we are re-discovering secrets where the goods of life circulate.

Information itself, disconnected from the Self, becomes demonic, even though it may produce useful results in the practical order. All our technological civilization, presented by the Faustian man as a “message of salvation,” bases its truth on practical results, although as a reverse of that message we face the counter-message of the “transparency of evil” (Baudrillard).

The lifeblood of future society cannot be reduced to anonymous forces of a global market of production and consumption, or to technological circuits (also anonymous) of circulation of information on a planetary scale, but rather we are beginning to see and re-cognize its pulse as a circulatory current of the goods of life. This cosmic current of material and spiritual values, circulating along invisible channels of a still undiscovered human physiology, is no longer reduced to a message of “be fruitful and multiply,” nor the trade of goods and services over electronic networks, but is revealed as the Gen-ethical impulse of co-evolutionary development. The most important task of the educators, legislators and governors (as “social messengers” of the future) will be to develop “functions,” “offices” and “tools” best suited to ensuring the transmission of these precious “life goods.”

What are the transitional phases that, like so many other breaks in symmetry, reveal “orienting signs” in humanity’s long march to the stars?

The first step, which is also the first “mystery,” in this symbolic journey of the translation of the cosmic message into social functions and forms is the unveiling of the “place of humanity in the world.” Not only “being in the world” (metaphysical principle) but “occupying a place in the world” (Gen-ethical topology). To recognize the “exact place in the world” is, at the same time, to discover the “function,” the “office” and the “tool.” Although seems so esoteric, it belongs to the *archetypal* order of the essential configurations of life, just as the exact place of the amino acids in protein molecules determines the chemical identity of hormones and ferments, their function and correct adjustment of the individual’s behaviour in the social-ecological medium.

The “exact place in the world” is a “central” place (Being-and-staying). It is a “unique” place; it is a question of occupying *one* single place, *my* place. It is not occupying a spiritual place on Sundays in church and a social place on the other days at work, in the home, at school. *My* place is a sacred place, an *arkhetypal* space; it is my “true” home. To discover this “place” is no easy task; it is not achieved with political power, trade union victories, economic status, academic seats of honour. The searchers of this “space of the Self” abandon the known paths, marked by the footprints of time, to explore the mysteries of the path of the soul. “You will be what you have to be, or you will be nothing,” is an aphorism of the Liberator San Martín that Ricardo Rojas transcribes in *El Santo de la Espada*.³⁹

³⁹ Ricardo Rojas, *El Santo de la Espada*, Buenos Aires, Losada, 1940.

In short, the key of my mission (trans-mission) in the world is to discover *my* space in a society that has all the spaces occupied. Today millions of human beings have lost their place in the world (despite the rights of man).

The second mystery is the “enlightenment” of the world.” What was dark becomes light. What I hear inside I see outside. At this level, sound and light meet. The prefigurative silhouette of the universal Society is revealed. It is the gaze in what is, what was and what will come.

We can no longer live fully in the narrow frame of political society, nor is it a consolation for us to nostalgically recall a “dead poets society.” But what is it that is coming? What is the foundation of the new society? Heidegger introduces us to the subject, albeit using metaphysical language: “We only have to listen more alertly,” he tells us. He adds:

We have to commit to an attitude that does not require prior particular knowledge, neither scientific nor philosophical. Such knowledge can be useful for other purposes; here it is only an obstacle, as all that is required here is to be ready to the essence of man.⁴⁰

And I add that when I “listen alertly” and I “commit openly” to total reality, I can *see* the organic configuration of humanity in its essence. I realize that beyond the historical trajectory of political society and beyond the institutional forms of the social body, the protomodel of a universal society is anticipated that covers other worlds, other energy levels and other dimensions of consciousness. I see that the organic tissue of the “human community,” its total body, is not determined solely with those who *are*, but with those who *were* and those who *will come*. Here, in the space of the vision, the three tenses are *one* single tense.

Who are those who *were*?

Are the words of Thérèse of Lisieux enough when she says: “I will return as a shower of roses.” And what did Eva Perón mean when she announced, “I will return and I will be millions”?

Mere poetic metaphors?

The enlightenment of the image of the world and the broadened image of the drama of history allows us a new reading of the events that occur in the great theatre of humanity. Beyond

⁴⁰ Martin Heidegger, *Conceptos fundamentales*, Madrid, Alianza, 1989, p. 27.

the social, economic, political motivations and beyond the historical characters that represent a role in the “backyard of objects”⁴¹ of the house of man, we begin to discover the footprints of “God’s March over the World” and to decipher the “symbolic code” of a still unknown (or rather, *forgotten*) mother tongue. We pass from political philosophy to social Gen-ethics.

The third mystery is the revelation of the “Sense of the Work.” It reveals the sense of the human effort in the Great Work of the Universe.

The fruits of the earth have turned bitter. The waters in the rivers and the springs no longer slake our thirst. Once again, our soul has been taken captive by a “medium” that has turned against life (like the people of Israel in the low lands of mythical Egypt, although the Pharaoh’s power is hidden behind other masks and the “plagues” have other names). And a question arises: does a message of liberation exist today that is capable of returning the hope of more life and the promise of more Being to the disillusioned soul of our time?

There are many causes that are defended passionately: the cause of homeless children, the cause of the unemployed, the cause of the oppressed, the cause of the contamination of the planet, the cause of liberal democracy, the cause of market economics. But who in our time takes on, plainly speaking, the “cause of the human genre”? Multinational companies? The State? The Church? The political parties, the proletariat? The University?

A new “sense of cosmic permanence” is beginning to awaken in us, in our deepest intimacy. That idea-feeling of the protagonists of the future is manifested externally as “meaning of the work.” The “work” is not disconnected here from the “self,” the self only realizes itself based on the work. It is no longer a matter of simply “being in the world” but “Being-in-the-Work.” A good part of the existential and social dissatisfaction of modern humans is because we have substituted the “meaning of the work” for thirst for power, the prestige of wealth or the benefit of the salary. It is lamentable that workers’ unions fight only for wages and not for the work.⁴²

In short, and as a summary of this brief reflection on what I have called “Social Embryogenesis,” all we can say for certain is that we find ourselves, on a global level, in a very

⁴¹ Rodolfo Kusch, *América profunda*, Buenos Aires, Bonum, 1986, p. 39.

⁴² See Ramón P. Muñoz Soler, “Egoencia del Ser. De la filosofía del hombre terrestre a la fisioecología del hombre cósmico,” paper, 1st Ibero-American Congress of Medical Psychology and Psychotherapy, Mendoza, 1986.

difficult time. Or, in other words, the solution is not easy at all. Nonetheless, this begs the question: if we cannot transform the world, and for many, all that is left to do is to destroy it, might the alternative path be a mass exit of the people?

Before examining the scope of this question, let us pause an instant to rest and, as we do, let us see a comparative table between molecular genetics and Social Gen-ethics.

Molecular genetics

Genetic code (DNA)



transcription



translation

Social Gen-ethics

Gen-ethical message



transmission



embodiment

And let us also see, in a synoptic table, the “three steps” that I sense in the development of social embryogenesis and the functions (or rather, proto-functions) that are derived in each of these transitional phases. I made the analytical study of these “protomodels of synthesis” in a previous work, *Anthropology of Synthesis*.⁴³

⁴³ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 244.

Steps in social Embryogenesis

First step	Discovery of the <i>place in the world.</i>	Presence Egoence of the Self. Mysticism of the Heart.
Second step	<i>Enlightenment of the world</i>	Organic configuration of humanity Planetary body. Recognition of the total social force.
Third step	<i>Meaning of the Work</i>	Sense of cosmic permanence Being-in-the-Work.

X

INTERLUDE

The discourse written in this book is a metaphor of the internal rhythm of language.

So far, I have sought to use a language, be it rational, analytical or symbolic, that can act as a bridge between the data of science, technology, the philosophy of history and the profound intuitions of the soul in their path of exploration of the unknown.

But, from here on, I begin to lose my footing as I penetrate the deeper waters of the Self, the Knowledge of Life, and I will be obliged, especially as I attempt to cross the most difficult passes, to use a trans-symbolic language that operates, no longer as form, but as “energy of connection” between human thought and the divine mystery.

XI

BINDING ENERGY

NEW “PACT OF ALLIANCE”

Or of the recovery of the lost Word

With the ancient pact with nature broken, humanity searches feverishly for a new “Alliance with the Light.”

The “social contract,” a legal instrument of political liberalism founded on industrial rationality and general will (“*volonté générale*”), that “social pact” that for over two centuries was able to sustain, with more or less fortune, the social order of the nation States, can no longer ensure the organic development of a humanity that has crossed the cosmic barrier. In other words, neither the “pact with nature” nor the “social contract” can found the order of the new world, much less release the qualitative quantum of energy essential for *initiating* the co-evolutionary unfolding of new functions of life.

The inner life of humans on the earth is exhausted, and not for lack of intelligence but for lack of meaning. Although everything continues to function on the outside (in the technological world), the waters of the rivers and the springs no longer quench our thirst. And in the social world, human life has become more comfortable, but with less life. This already happened in the past, when the primitive life forms faced an energy crisis.

And now?

To have *more* life, the providence of nature or human will (be it political, social or technological will) are no longer enough, but rather a new “pact of *Alliance*” is needed. The Bible speaks to us of various pacts of “Alliance” (renewing life) between God and humanity. Hesiod in his *Theogony* describes the marriage-ties between Zeus (the Olympic Sovereign) and the goddesses of heaven and earth. Are there only ancient myths, now bettered by the knowledge of natural laws? But particle physics speaks to us of “binding energy.” And physicochemistry and molecular biology speak of “co-evolutionary connections.”

Our modern society has also ended up in an energy crisis, not only due to the depletion of coal and oil reserves but also due to a lack of energy of evolution to sustain life at higher levels of consciousness.

Carl C. Jung, examining the deleterious effects that the desacralization of life was having on contemporary society, said:

Naturally the present tendency to destroy all tradition or render it unconscious could interrupt the normal process of development for several hundred years and substitute an interlude of barbarism. Wherever the Marxist Utopia prevails, this has already happened. But a predominantly scientific and technological education, such as is the usual thing nowadays, can also bring about a spiritual regression and a considerable increase of psychic dissociation. With hygiene and prosperity alone a man is still far from health, otherwise the most enlightened and most comfortably off among us would be the healthiest.⁴⁴

Today, in the society of masses (whether those masses are enlightened or not), the energy of evolution, as it is not recognized by the consciousness, flows back (as “inverse energy”) to the lowest levels of the underground world, activating aberrant life forms (“transparency of evil,” in Baudrillard’s words), and leading, ultimately, to the “neurosis of masses of the modern world” (which Viktor Frankl spoke about and which I prefer to call the “disease of adaptation.”) An irreflexive materialism (led by the pleasure principle) and the omnipotence of the will (fed by an insatiable hunger for power) gradually hide the signs of the sky and blind the sources of the soul. In metaphysical (and perhaps theological) terms we should say that God’s place has been taken by humans.

But there is a “depth of the soul” that cannot be blinded; a hidden sense of transcendence whose root remains alive in the bowels of the social body; the silent prayer of the Garden that clamours for divine assistance. And when the time comes, the Unknown God comes to converse with humanity.

With different languages, the spiritual tradition of humanity reminds us, under the veil of the symbol, of the pact that “seals” the human will with the divine consciousness: a sacred signature that hides in mysterious signs the Code of a new law. We remember the pact of “Alliance” between Jehovah and the people of Israel on the summit of Mount Sinai. And we are moved by the words of Krishna, the eighth avatar of Vishnu, when he gives the people the divine message of liberation. But how is the “pact of Alliance” revealed in our time?

Returning to Jung, who in his work *Aion* anticipates the new revelation of Aquarius that will follow the Age of Pisces, he recognizes the importance of the “myth” as a symbol of the

⁴⁴ Carl C. Jung, *Aion*, Buenos Aires, Paidós, 1986, p. 190. English translation by R. F. C. Hull.

unification of the opposites, but at the same time he highlights the fundamental need for “renovation” of the myth to respond to the consciousness’s development needs: “...New wine should not be put into old bottles, and like a snake changing its skin, the old myth needs to be clothed anew in every renewed age if it is not to lose its therapeutic effect.”⁴⁵ And so I wonder: what is the form, the vestments of the *arcanum* that constellates the opposites of the Age that is coming and *begins* a new age?

The modern prophets cannot (nor could Jung) unveil the enigmatic face of the new god, and when they seek to exemplify the epiphany that they intuit in the dark night that precedes the dawn, they dress the “primitive truth” (which St. Thomas of Aquinas in his *Summa Theologica* qualifies as invisible and unknown), they dress that first upheaval with the veils of the old symbols. In other words, they dress that which is befitting the *beginning* of a new cycle with the clothes of the cycle that is ending (they dress Aquarius with the clothes of Pisces; this happens with almost all the messages that have come recently about the “second coming” of Christ).

Heidegger picks up the question of “Origin” of thought that informs our whole western civilization and bases its development on Anaximander’s famous saying: “The source from which existing things derive their existence is also that to which they return at their destruction.” To found metaphysically this category of “Origin,” Heidegger makes the distinction between “beginning,” which happens in time (*Beginn*), and “inception” (*Anfang*), that which is not present in time, nor is it something of the present (“because the present fact is already something past; nor is it a matter of rethinking an origin that was in the past and which wishes to be updated in the present.”) This *Arkhé* is not something that once was and then ceased to be, but is an originary potentiality that can be revealed as the “inception” of a New History. Heidegger, who refers to himself as “someone who has come too late for philosophy and too soon for the Self,” intuits a new foundation “Event” (*Ereignis*) which, under the sign of the closing of Metaphysics and the period character of its history, inaugurates a non-epochal instance.⁴⁶ Nonetheless, despite his sharp intellect and having integrated the essential power of technology to the *mysterium* of the revelation of the Self, Heidegger, as a prophet in the wilderness of modern times, succeeds in reaching the frontier of the promised land but does not penetrate it.

⁴⁵ Idem, p. 190.

⁴⁶ Martin Heidegger, *Die Kehre*, p. 82.

We reach a conclusion: The “bridge” is lacking between the essential revelation that emerges as light/dark of the “depth of the soul” and the universal consensus for the system of values, beliefs, language, science and philosophy that constitutes the unifying fabric of the social order. The myths, legends and symbols that in the previous Aeons served as a “tie” between the collective soul of whole civilization and the word of their gods, no longer awaken the numinous experience of the truth of origin in the modern human. Nor can modern myths (the scientific myth, the technological myth, the political myth, the social myth) operate as transitional symbols between the historico-social development achieved by contemporary humans and their need for spiritual transcendence.

The most illustrious and penetrating thinkers of our time, who while “denouncing” the shadows of a cycle of civilization that is reaching its end, “herald” the first flashes of a light that is entering, cannot fail to recognize the lack of a “connecting” piece, of a “messenger particle,” of a password that acts as bridge between human will and divine light. This instrumental disconcert in the order of integration of life values obliges us to formulate the “kerygmatic” (theory of proclamation of the Word, as Jung says),⁴⁷ no longer in psychological, metaphysical or theological terms, but from a more fundamental root (or, indeed, Mother Tongue) that includes in a single movement of meaning hitherto separate dimensions of reality.

⁴⁷ C. G. Jung, *Aion*, p. 187.

XII

TRANSITIONAL MOLECULES

FROM THE THEORY OF VALUES TO THE GEOMETRY OF LIFE

What is the key for the future, a new idea or a new molecule?

Ancient theologians speculated on morality. The protagonists of the New History come to embody it. Teilhard de Chardin, perhaps recalling the *Signatura Rerum* of Jacob Böhme, warned us in more modern terms: “Do not forget the biological (morphogenetical) value of moral action.”⁴⁸

Looking further, beyond the classless society and the New World Order, what is the next evolutionary step, the bird man or the monkey man?

Many voices herald the triumphal entrance of the “cyberanthrope”: “A new conflict is added to ancestral struggles, the struggle of the sexes, the class struggle. That of the Anthropos and the cyber-Anthropos.”⁴⁹

But there is also a discourse that aims at the exaltation of the Anthropos and whose central, prototypal figure is the “superman” (Nietzsche).

To establish the theoretical bases of a new civilization, to intuit the primitive forms of the new society, to properly interpret human values and behaviour in the world, after a long path of research in the field of the biological and social sciences, we must be able to access the “specific function” of humans, no longer as social human, political human or religious human, but simply as “human being,” to then create the means so that humans can develop themselves as *human beings* who *are* and not as animals or machines. Furthermore, from that specific function, we can indicate the place, the function and the meaning of the “human kingdom” in concert with the other kingdoms of the universe.

And by placing myself on the path of the search for this base function, I wonder whether that foundation is metaphysical, biological, social, spiritual, or whether we have to overcome all these categories of thought to get into the very root of the great evolutionary current of life

⁴⁸ Pierre Teilhard de Chardin, *El porvenir del hombre*, p. 26.

⁴⁹ Henri Lefèbvre, *Hacia el cibernántropo*, Barcelona, Gedica, 1980, p. 179.

and discover a foundation that is no longer in the order of ideas or the theory of values but in the structure of the molecules and the geometry of light.

We want to look more closely at what is happening in the great phase transitions between different worlds. We want to approach the “work of art” that, as creative power, reveals itself in the critical point of Reversibility of Values.

Let us return to what I have called the “theory of instruments.” Hitherto, throughout our terrestrial pilgrimage, we have acted more or less as “machines of survival.” In terms of “biological genetics” we have preserved, combined and re-combined the genes inherited over millions of years of evolution and co-evolution. But, precisely now, as warning signs reach us of the deterioration of the ecosystem and damage to the genetic material, we observe a radical “turn” in the great currents of life. From the genetics of co-evolution we pass to a Gen-ethics of co-creation. Not only does a new idea come into play, but also a new function and a new molecule.

A new molecule? I will try to explain.

There is a biological genetics and a social Gen-ethics.

There is a sexual transmission of genes and a spiritual trans-mission of values.

There are “chemical molecules” that operate as cybernetic machines (perpetuating terrestrial inheritance) and there are “analogous molecules” that operate as catalytic messengers in the spiritual Gen-ethics of the great current of expansion of the consciousness.

Biological order, social order, spiritual order: different levels of energy/consciousness/organization that begin to be integrated based on the Reversibility of Values of a unique Sacred Order of Life.

In each one of the “breaks in symmetry” of the global system we can find a “transitional molecule” that ensures the exchange of matter/energy/information between qualitatively different worlds.

When I say “molecule” I refer to rhythm/language/organization. Under the profound gaze, the double helix of our own genetic material appears to us as an alternate rhythm of the deep currents of life.

Barbara McClintock, who discovered the transposable elements of maize, told us this before. She *saw* that the DNA code that she was researching was not a mobile but a rigid molecule. More than a stone etched with enigmatic hieroglyphics it is revealed to us now as a genetic language with moving characters, a veritable ritual dance of life.

If we examine the great features of the origin of genetic information and the natural selection of great molecules, we realize that in the long march of evolution there are certain key moments in which the drama of life reaches its maximum creative expression. Suddenly, at those critical points, the lights come on on the great stage of nature, unknown actors come into play who summon the forces of heaven and earth, and at the touch of the invisible conductor a symbolic dance begins that culminates in a song of liberation. The scenery falls, a wall is broken, and the current of life hurries to another space, dancing to another rhythm. Science describes these phase transitions with another language, but without being able to penetrate the mystery of the great co-evolutionary leaps. Manfred Eigen and his collaborators try to represent the conditions that prevailed on the Earth before the outburst of life and say that the “primordial soup” faced an energy crisis:

The primitive life forms had to somehow extract chemical energy from the molecules of the soup. Fermentation should have been enough for that, until the invention of photosynthesis provided a continuous energy source.⁵⁰

Of course, to say that photosynthesis “was invented” is a very elegant way of saying nothing; language, furthermore, that is typical of the theoreticians of random mutations that exalt the combinatory intelligence of the “typewriting monkey.” When one examines the marvellous process of “photosynthesis” that opens the way to the development of a whole kingdom, that of green plants, a process of capture and conversion of sunlight into binding chemical energy to produce organic matter by water *lysis*—all this as part of the “dance” of a privileged molecule, namely chlorophyll⁵¹—one can only sense that in that central point, symbolized by the chlorophyll molecule, the technology of nature enters into a marvellous resonance with a flash of cosmic intelligence.

⁵⁰ Manfred Eigen, William Gardiner, Peter Schuster and Ruthild Winkler-Oswatitsch, “Origin of genetic information,” in *Genética molecular*, Barcelona, Prensa Científica, 1987, p. 203.

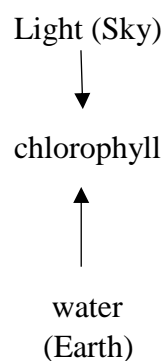
⁵¹ See Manuel Losada, “Los distintos tipos de fotosíntesis y su regulación,” *Investigación y Ciencia*, Nº 64, 1987, pp. 7-18.

At human level, what can we say of the “binding function” of another transitional molecule, haemoglobin, which makes our blood red, and whose iron nucleus, protected in the folds of the globin chain, allows its reaction with oxygen to be reversible?⁵²

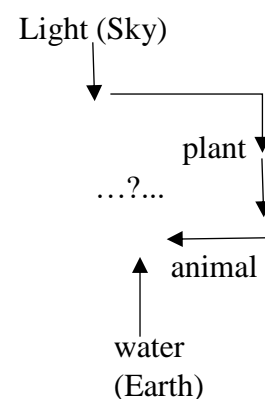
But if we accept the theory of evolution of molecules, if we recognize that there are ascending levels of complexity and function (a veritable hierarchical order) in these enigmatic messages, and if we see that a molecule such as *chlorophyll* typifies a whole kingdom of nature, what can we say about humans? Are we typified as the human kingdom by haemoglobin (Hb)? I would say no, because on the basis of a cosmic metabolism we are still related to the animal kingdom.

If we look at man as humanity, as “inter-mediary” between Heaven and Earth (if we wish to use the traditional symbiology of the “three worlds,”) we have to recognise that, in the conditions in which human life currently unfolds on earth, humans do not yet have a specific “molecule” that allows them to function in their plenitude as human beings. A molecule has not yet been “formed” that will allow us to feed directly from sunlight; we still need a chain of intermediaries. In this sense (and always speaking in symbolic language), the plant has a more direct relationship between Heaven and Earth.

Plant Kingdom



Human Kingdom (in formation)



⁵² See Max F. Perutz, “La estructura de la hemoglobina y el transporte respiratorio,” *Investigación y Ciencia*, N° 29, 1979, p. 41.

What is all this getting at?

Rethinking humanity.

There is no unique, uniform time common to all humans and to all gods. Hesiod's *Theogony* and Milton's *Paradise Lost* speak to us of the fall of ancient gods. Palaeontology, as a science of the ancestors of the Earth, tells us of the decline of the dinosaurs. And the philosophy of history tells us of the fall of civilizations. But now we as protagonists of the new History ask ourselves: who are the new gods?

The germinative “matrix” of humanity is not the same that existed in the time of the dinosaurs or in the time of the Vedas. The content of the collective unconscious is different. And modern society, dominated by science and technology, is also different. It is no surprise, then, that in this new telluric, social, historical context, modern humans, descending by existential crisis to the dark abysses of the underground world, should find there (“in the ground of the soul”—*Grund der Seele*—as Meister Eckhart would say) a new floor, a new “rock,” a new foundation; and resting the foot on that “rock” can reverse the falling movement and restart the upwards movement, “going against the current.” Such a *foundation* is no longer metaphysical but Gen-ethical, a new “social magma,” as Francisco José Figuerola would prefer to call it, a *proto-matter* that, like the black gold of social alchemy of the people of the Earth, constitutes “raw material” for the creation of a new world.⁵³

What does it mean to “create a new world”?

As Rodolfo Kusch says:

To create a world is, in truth, to give it meaning. The world does not exist as long as it is pure chaos. In this case, that is, before being created, it is an accumulation of forces that lack order. Only when the god walks on the world is it *created*, because it acquires meaning and, above all, a human meaning and use.⁵⁴

The question that I am forming about the “creation of a new world,” a new society, a new man, does not have an answer within the historical-social reality that we live in today, a reality that shows us the “loss of the image of the world” and the survival of a “last human”

⁵³ Francisco José Figuerola, *Teoría de la democracia social*, Buenos Aires, Depalma, 1986.

⁵⁴ Rodolfo Kusch, *América profunda*, p. 37.

who has lost their roots with the sky and the earth. What is, then, the new starting point? It is no longer a new idea or a new faith, but a new “molecule” (a work of art) which, based on human-divine structural reversibility, lays the bridge between the values of the soul and the chemistry of life. A new “alliance” between the “god that walks on the world” and the human who ascends the Tree of Life. That “alliance” is the energy foundation of social Gen-ethics.

XIII
ESSENCE OF FOUNDATION
Functions
Offices
Tools

XIII.1. FUNCTIONS

Genesis by embodiment

The new human phenomenon is not representable in terms of what is known. At most we intuit its presence, its potentiality. We sense that a powerful forcefield curves the trajectory of our historical time, but we cannot work out where the new invisible currents are carrying us. That is, we have no safe points of reference in the social, telluric and technical medium in which we move, and our only chance of knowing the rhythm, the measure, the meaning of the human phenomenon that is anticipated on the horizon of the future is to live it *before* we know it: resonance by similarity.

And what is it that we sense?

We sense that previously-unknown forces have burst into the world, forces from the sky, from the earth and from the underground worlds, and we realize that humans do not know how to handle these recently-released forces.

We find ourselves with an *initial* event, or rather an “Origin” that does not yet have a history. It is the gestation of the “new human.”

The ancient cosmogonies speak to us—in a symbolic language hard to decipher—of the “origin” of humans at the dawn of a cosmic time. But we want to unveil (where possible) the “origin” of a human phenomenon that breaks the symmetry of historical time and casts light on new paths for the future. The biblical Genesis tells us of the first creation of man, the “man of spirit” (“Let us make man in our image, after our likeness,” Genesis 1:26), the second formation, the “man of dust” (“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,” Genesis 2:7), and the first destruction (“The Lord saw how great man's wickedness on the earth had become... The Lord was grieved that he had made man on the earth... So the Lord said, ‘I will wipe mankind, whom I have created, from the face of the earth,’” Genesis 6:5-7.)

The *Popol Vuh*, the Maya book of wisdom, also tells us “the ancient tale of the origin and of the beginning” and the formation of man by the “procreators and builders”: the “men of mud” (that collapsed and could not stay on their feet and were destroyed), the “men of wood” (dolls that had no wit or wisdom and were also destroyed) and the “men of corn” (“finally the

substance was achieved that must enter in the flesh of man; they were procreated without a woman”; but these were “like gods” and the constructors had to reduce their wisdom and send them wives so they would procreate).⁵⁵

Returning to my initial question about the break of symmetry of historical time and the sense of the gestation of a “new human,” if we look at the mental and spiritual state of the human race on the earth—the weakness of the “men of mud,” the stupidity of the “men of wood,” and the excess intelligence and power of the “men of corn,” all of them disconnected from the telluric force of the earth and having forgotten the wisdom of heaven—it would no longer be difficult to understand that, at present within a cosmogonic-social order that has turned against life, the old forms have to enter a process of de-structuring and disintegration to give way to more lucid, more intelligent, more harmonious “messengers” who are capable of better interpreting the specifically human function of ensuring the free flow of energy-consciousness between heaven and earth.

The break of essential ties that bind the individual and social reality of humans with the light of the sky and the force of the earth ultimately proved catastrophic for our rationalist and technological civilization. Rodolfo Kusch saw this with clairvoyant anticipation when he examined in *La seducción de la barbarie* the schism between the culture of the European city and the reality of the mixed-blood America and, in turn, the schism of each of those cultures: “While the autochthonous culture maintained its schism between the truth of the soul and the truth of the spirit in demonism, the current culture maintains it in European formalism, relegating demonism to the background from where it lays waste to the city.”⁵⁶ Today, with our technological civilization fully developed, between Japanese “smart cities” and “social unrest” in the towns of the Third World, a gap has opened up that is getting wider and wider, a challenge to which the theorists of social democracy and the architects of the market economy cannot respond.

The deep problems of humanity and society are no longer due to social, political or economic models of “survival” (of adaptation, of balance), but to “molecules” of over-life (analogous, catalytic, a cyclic AMP to the second power capable of releasing human energy of evolution for more life.)

⁵⁵ *Popol Voh, El libro de los mayas*, Buenos Aires, Nova, 1944.

⁵⁶ Rodolfo Kusch, *La seducción de la barbarie*, Buenos Aires, Fundación Ross, 1953, p. 26.

If we seek to characterize in some way the coming civilization, the first thing we have to do is open up to the “essence of the foundation” (*Grund*), an attitude that follows the line drawn by Heidegger⁵⁷ and means appealing to the first, the “from where,” but in disposition of resonance, co-respondence and con-stellation with the originary potentiality of the age that is beginning. From this way of participating, the foundation no longer appears to us as an ontological truth or transcendental idea, but as “binding energy.” And it is precisely the code of this “binding energy” that *begins* the development of still unborn functions (potentiality of the new Gen-ethical code.)

It is from here, from this *initial* flash of constellation of the Self, that we can glimpse the first constellations in which the light that enters is manifested within. In my own inner vision, the fundamental Idea is transcribed in four *arkhetypal* functions. Those four “protofunctions,” which on an anthropological level I developed in my book *Anthropology of Synthesis*,⁵⁸ I return to now as so many other base functions of universal society.

First function: UNION	This is the mystical foundation of the social body.
Second function: LAW	The new law breaks the rigidity of the dialectics of opposites and opens the way to the reversibility of values.
Third function: FORCE	Foundation of human labour, of the providential economy, of the production of endogenous substances to sustain life at higher levels of consciousness.
Fourth function: FORM	It is the foundation of the design as tool of human transmutation. It is the office of legislators, <i>arkhitects</i> , educators.

⁵⁷ Martin Heidegger, “De la esencia del fundamento” (1929), in *Qué es metafísica?*, p. 61.

⁵⁸ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12

XII.1.A. First Function of Synthesis: UNION

Spiritual foundation of the social order

The protomodel of *union* reveals from the origin the primordial unity of Being-and-Not-Being, spirit/matter, human/universe.

As first function (first in the order of the Self), mysticism is a spiritual *foundation* of the social order. I refer to mysticism as a primordial sense of Union, which is more originary than any religious form.

The question that I ask today, at the threshold of a new era that is heralded under the sign of “totality” and which already has multiple expressions of “unity” (paradigm of union of the opposites in science and philosophy, a global village based on electronic communication networks, global economy, social planetization), is whether at the root of this gigantic movement of synthesis a unitive cosmic feeling beats that, like “mysticism of the heart,” inspires and drives the development of the organic, institutional and social functions of the coming civilization.

I said in *Anthropology of Synthesis*: “The founding value of the coming civilization does not come from a social ideology, a technology or a theology, but from a mysticism.” It is not a new idea but a new feeling. How can we characterize this new feeling? As a simple sense *of union*—a lost word—an indispensable sense to re-establish the unity between knowledge and life.

When I say that a new mysticism is born I am not speaking about something essentially different from the mysticism of all times, in whose root the fundamental impulse of unity of life beats, but rather that I refer to those differential features that are manifested in the feeling of the humanity of our time. What are these features?

The whole of humanity is eager for a *transcendent union*. There appears to exist in the humans of our time a hidden and mysterious perception that only through a transcendent union can they survive the existential catastrophe that threatens them (catastrophe through solitude of the soul): survival of the self by union. Why is there so much greed for love, encounter, meeting? Only sex? Only social communication? Even the wild avidity for sexual coupling that

has been awakened in society in these recent times does not reveal exclusively sensualism, but rather a symbolic form of transfiguration of the self in the sources of life, of revitalization, of search for identity (not only for oblivion).

Millions of human beings are realizing that neither sexual coupling nor social encounter are enough to satisfy the need for *union*.⁵⁹

Only transcendent union, mystical union, spiritual re-union return humans to their full identity as human beings: being in the union. But this primordial yearning of the soul, reduced most of the time to intellectual formation (metaphysical principle) or emotional sensitivity (affective movement), is not enough to summon the matter to generate “more life.” The self that seeks the totality does not commit “totally” with the dreamed of idea: ideas, emotions and symbols remain, but the bridge of energy (binding energy) is missing that makes the union of values of the soul with the chemistry of life a reality.

We are beginning to *hear* in our hearts the first chords of an expansive love. It is not only a matter of a new idealism or of a new feeling of cosmic fraternity, but rather we are beginning to discover the transcendent impulse that orients our acts. In other words, we are beginning to recognize the primordial force that sets life and death in movement. This integral movement of the Self, which marks the beginning and the end of things, and which the ancient philosophers recognized as an archetype of the universal movement (we recall Anaximander’s famous saying), this first disturbance, sensed as a “mystery” in the depths of the soul, we can call “mysticism of the Heart,” as we discover there the central (Immobile) principle of all the movements of the self, of love and of life.

Mysticism, as a first function of *union*, is a foundation of all life that can be called specifically human and of any society that can be characterized as universal. It is the foundation of all ethics, of all philosophy, of all sociology, of all technology, of all science. Of course, as I said in *Anthropology of Synthesis*:

Our reason will ask straight away: very well, but union with what or with whom? The *mystery of union* is a simple feeling, prior to any question. That does not mean that we cannot ask about the characteristics of this union, but we must not confuse the love that joins with the question that separates.⁶⁰

⁵⁹ See Ramón P. Muñoz Soler, “La mística como primera ciencia,” in *Antropología de Síntesis*, p. 231.

⁶⁰ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 231.

The new mysticism is *prophetic* by nature; it is prior to all words (not in the order of time but in the order of being). This means that it is not a new religion, or a new psychology, or a new gnosis.

Nonetheless, the question arises: what can religions contribute?

The great traditional religions have lost the universal character of the Revelation of origin. In doing away with prophetic ideas or renewal, little by little the human channel of transmission of teaching is growing more important than the divine sap that circulates in it. As time passes and the interpretations accumulate, the priestly authority substitutes the prophetic word, the psychological predominates over the spiritual, and when no one knows how to interpret the symbols any longer, and the sacred rite is reduced to an empty ceremony, at that moment the temples are deserted and the souls wander disillusioned along the desert paths of the world.

And what happens with those religions called “new religions”? Jacob Needleman made a very interesting study in his book *The New Religions* on the new spiritual currents that have gained influence in the USA, especially among the young.⁶¹ In all these currents it is the seed of the new that ferments, but they are not enough to generate a universal movement. The initial spark of inspiration is soon covered in ancient forms, especially loaned from the old traditions of the East, and esoteric psychologism ultimately conceals the message of the first revelation.

What role does the originary religious impulse play in the genesis of civilizations?

In his *A Study of History*, Arnold Toynbee proposes the problem of the “genesis of civilizations,” taking as a starting point for nascent societies the origin of their respective religions. He observes that in some cases “the traditions of other previous religions continue, assuming the religions of the dominant minorities of those previous civilizations,” and that, in other cases, the new civilization emerges “without any ties of relations whatsoever with the previous civilization, no matter how tenuous.” Toynbee is sceptical about the possibility of a new civilization “without relations” emerging in the modern world. “We observe,” says Toynbee, “that no civilization ‘without relations’ has emerged in the Old World in the last two millennia.” And he adds, “In the conditions of our time, when the whole world has been

⁶¹ Jacob Needleman, *The New Religions*, New York, Doubleday, 1970.

captured in the net of our western society, it is still perfectly possible to imagine that this very western civilization could begin to collapse and disintegrate in turn, but it is now almost impossible to imagine that new civilizations might emerge without any “relation” with the preceding western civilization to some degree.”⁶² Toynbee’s reflection from the perspective of the philosophy of history bears much resemblance, albeit starting from different premises, to Francis Fukuyama’s conclusions in *The End of History and the Last Man*. He says:

That is why modern man is the *last* man: the experience of history has exhausted him and has removed his enthusiasm for the possibility of a direct experience of values.⁶³

In short, what do I mean with these reflections on the “origin” and the “end” of civilizations that we have hitherto known?

What I mean is that the criticism of religious movements, the philosophy of history and political philosophy are unsuitable tools to detect the *initial* spark of the new age that is beginning. I return here to the “crisis of instruments,” which I covered earlier. Science, philosophy, politics at most can speak to us of the “last man,” but not of the *first*; they can recount the chronicle that leads to the “end of history,” but they cannot make us *hear* the primordial word that inaugurates the New History; they can paint the “twilight of the ancient gods” with dramatic brushstrokes, but they do not have eyes to see the birth of a new Sun.

The new mysticism is prophetic: it is not a new idea or a new feeling, but a new *code*. Who are its bearers? They are the “protagonists” of a new cosmic drama on the human stage, society and history. Not only do they bring a new vision of the world and a renewed spiritual concept of life, but also they have incorporated the sense of the transcendent as organic *function*, as “analogous molecule,” as homogenous structure of material and spiritual values. At this level of human-divine integration, we no longer speak merely of a genetics of nature or of an ethics of the spirit but of a human gen-ethics, which is constituted thus in the *foundation* (Gen-ethical Code) of the coming civilization.

Positioned in this terrain (which is a new *land*), mysticism is revealed to us as a function that is intrinsic to the human being—to all human beings—and which therefore is *universal*: it is not from the East or the West, nor is it Christian or Buddhist. This function—anthropological,

⁶² Arnold J. Toynbee, *Estudio de la historia*, Buenos Aires, Emecé, 1977, vol. I, pp. 209, 213.

⁶³ Francis Fukuyama, *El fin de la historia y el ultimo hombre*, Buenos Aires, Planeta, 1992, p. 410.

social and cosmic—must be salvaged from the philosophical and religious doctrines that cover it.

Although mysticism, as an integrating function, is universal and is *one* in its essence, in every age, in every culture, it manifests itself with a feature that is unique to it. Although it is universal as an originary impulse of feeling the life of a whole civilization and as an invisible thread that ties together all the values of a historical cycle in the same necklace of time, its root feeds from the planet's telluric energy and from the spiritual tradition of humanity to make, based on this matrimony, its gen-ethical "mark" on the social matter of every new cycle.

What is the mysticism of the new generation?

The new generation is not committed to ideas but to life. As I said in *Anthropology of Synthesis*:

The modern world is giving us testimony of a mysticism not necessarily tied to religious life. There is a mysticism in the scholars, the scientists and the great leaders of the people, and also in humble and simple souls who, even without religious concerns in the traditional sense of the word, make of renunciation, work and sacrifice a spontaneous mode of offering of life. It is precisely that background of love/sacrifice that is in the root of the heart of all men and women, that which we must aspire to if we want to salvage mysticism—as function—from the concealment to which it has been subjected (and the concealment of this function behind religious mysticism is not the least of these cover-ups.)⁶⁴

Nascent mysticism is not founded on the philosophy of life, but on life itself, on *my* life. And in touching that point of interiority, I realize that the very word "mysticism" is unsuitable to name the function of *union* that I sense. Given the semantic shift of language and due to the confusion of meanings that the word "mysticism" can lend itself to in different languages, when I try to penetrate the heart of this first function I prefer to refer to the traditional and symbolic root of *mysterium*.

And then, when we come to say what it "is not" and we want to approach what it *is*, we ask again: what characteristics, what features can we recognize in the mysticism of the age that is beginning? What is the mysticism of our technological age, of the age of robots, of space stations, of the global market economy, of the power of science, of the "transparency of evil"?

⁶⁴ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12, "La mística del futuro," p. 237.

We have only one answer: silence faced with the new *mysterium*. Modern mysticism is born like a new faith, but it is confirmed by a new *sacrifice*: the sacralization of matter itself.

The “protagonists” of the new age close the cosmic circuit of the light with their own matter, becoming—through constellation of signs—“messengers” of a new Gen-ethical Code. By analogy with what happens in molecular genetics, the gen-ethical key of the new code of “Origin” is transcribed (by those “messengers”) into *archetypal* functions of individual and social life.

If we have called the first function of synthesis *arkhetype* of *union*, we recognize the second as archetype of the *law* and the third as archetype of the *force* and the fourth as archetype of the *form*.

XIII.1.B. Second Function of synthesis: THE LAW or the Reversibility of Values

While in the unveiling of the Code of Origin of the new sign of the time we were able to sense the appearance of a primordial energy that I qualify as “new mysticism,” when we stop to decipher the content of said renewing current of life we manage to *hear* the rhythm of a new law.

In the origin of the civilizations (and it is here, on this point of “origin,” where once and again we want to position ourselves to try to discover the *arkhetypal* functions of the coming civilization), and in that essential space of the civilizations “without relation” (to use Toynbee’s term), not only do the first flashes of a universal religion cast their light, but also the symbolic figure of a new law is sketched out. And it is necessary to learn to *listen* to this “first” law.

As a first attempt to hear the *rhythm* of the new Law, we would do better to listen to the prelude of Richard Wagner’s *Das Rheingold* than to identify with the prophecies of Toynbee or Fukuyama. Let us recall Toynbee: “It is still perfectly possible to imagine that this very western civilization could begin to collapse and disintegrate in turn, but it is now almost impossible to imagine that new civilizations might emerge without any “relation” with the preceding western civilization.” And returning to Fukuyama: “That is why modern man is the *last* man: the experience of history has exhausted him and has removed his enthusiasm for the possibility of a direct experience of values.” Both Toynbee and Fukuyama make correct appreciations from the perspective of the “witnesses of the last days.” But the protagonists of the New History have a different vision of the world. They too *see* the decay of our rationalist, technological culture, but when they approach the time of the “end,” in the *same* moment they *hear* the first chords of the cycle that is beginning. The “end” joins with the “beginning,” not through a cycle of eternal return but based on a new rhythm of the Law: Reversibility of Values.

This is not easy to understand, but I will try to explain. I have dedicated a whole book, *Reversibility of Values. Where Light and Sound Meet*⁶⁵ to explain and give testimony to the process of inner transformation that allowed me to access the functions of life still in seed form.

⁶⁵ Ramón P. Muñoz Soler, *Reversibilidad de Valores. Donde la luz y el sonido se encuentran*, Buenos Aires, Arcana, 2006.

If I had to translate into a few words the result of that experience, I would use just one verb: *listen*. “Listening” is prior to “seeing” (prior in the order of the Self).

The ancient law, founded on the “dialectics of opposites,” has been exceeded by a more general law that we are beginning to recognize as that of “Reversibility of Values.” That new law is not formulated in mathematical equations, etched on stone tablets or written in social codes, but it bursts into the modern world as vibratory “code” that breaks the symmetry of the ancient system. When, in the course of the aeons an event of this nature occurs, the waters part, the worlds part, and humans no longer understand each other. It not only changes the “logic” of words but the “rhythm” of matter.

And this has occurred in our time, in our civilization, in our molecular biology. We undergo the vibratory disturbance of a law that we do not understand. This is the drama (the disconcert) of the governors, of the politicians, of the priests, of the educators, of the scientists, when they want to resolve the grave problems of humanity and society by applying the postulates of the ancient law.

But how to know a law that *touches* us very closely and which, at the same time, escapes from our hands? By trying to *listen* to what “the soul of the facts” is trying to tell us!

It is difficult to communicate these things that are too close and which, for many, sound too far away. It is a question of bringing a new language into action. I remember what José Ortega y Gasset said: “Those who think and dare to write today become depressed when they realize that the most decisive part of the vocabulary has become unusable because its terms are overloaded with outdated cadaverous meanings that do not correspond to our ideas nor to our sensibility.”⁶⁶ And so? So we have to communicate another way: no longer with an antiquated and cadaverous vocabulary but through resonance of similarity.

The new law is inscribed in the “soul of the facts,” in the symbology of the events, in the rhythm of our own molecular biology. And when we “listen” to the soul of the facts we “see” the geometry of the law. I will try to explain. Today we are drowning in a sea of laws, standards, regulations, provisions, decrees: electrons, protons, neutrons, neutrinos, antineutrinos, quarks, antiquarks; until someone like Heisenberg comes along, who has eyes to

⁶⁶ José Ortega y Gasset, *Pasado y porvenir para el hombre actual*, Madrid, Revista de Occidente, 1962, p.104.

see, and says: “In the beginning there was symmetry” (with the vision of which the world of particles is ordered).

In the world of social laws, ethics and morality, we find ourselves in a similar situation: every society, every religion, every people, every philosophical system, every political doctrine is based on different laws. We need to *listen* again to what “the soul of the facts” wants to tell us. And when we listen to the “voice” of the facts, we discover the geometry of the law.

When Heisenberg says “In the beginning there was symmetry,” he is referring to a symbolic geometry that establishes the order of the world. And when we refer to the “geometry of life” we are referring to the same fundamental geometry, to the same “mother tongue” that orders the world of particles and the human world. This qualitative leap—from the “logic” of the law to the “geometry” of the law—is what marks the gap between what we call the old law and the new law, between classical physics and relativist physics, between the dialectics of opposites and the Reversibility of Values.

Geometry of the law! A new starting point for ethics, the philosophy of law, political theory, social organization. But what kind of geometry (for there are many geometries)? The most I can say is that we stumble here on a symbolic geometry that, although totally intuitive and pre-figurative, offers us a foothold to draw (albeit clumsily) the first lines of the dynamic-structure of the new law.

And here we pause, to *listen* again.

The first thing we hear is that the word “law” itself resonates in our mental field with the multiplicity of meanings that the spiritual, social and scientific tradition of humanity has coined over time and history, a symbol that no longer “corresponds to our ideas or to our sensibility,” as Ortega y Gasset said. The question is that we need a law not only to know but also to live; not only to save our souls in the afterlife, but also to develop ourselves fully as human beings in society and in the cosmos. We need to recognize not only the law of God and the laws of nature, but the law of humanity.

We know the *natural* laws: through the philosophy of nature and scientific research (the laws of Kepler, the laws of Newton, the laws of the quantitative and relativist field).

We know the *social* laws: drawn up over centuries of work, social and legal experience (“the rights of the social man.”)

We know the *divine* law
(*dharma* in the
Hindu tradition) revealed to humanity by the great messengers of the spirit and codified in sacred books.

But what is the
fundamental
human law?

The law of gravity?
The law of “be fruitful and multiply”?
The law of “natural selection” (the survival of the “fittest,” the law of the great corporations in the technetronic society)?
The law of resignation, submission, dependence?
The law of the “lords”? Or the law of the “slaves”?

Or is it a still unknown law? A law that beats in the bowels of the humanity of our time and whose rhythm we are beginning to *listen* to, but which we have not yet managed to “formulate” properly as a foundation of individual ethics, social morality, economic policy, legal order?

And I ask again: what is the path to unveil the geometry and the meaning of the fundamental human law? In asking this methodological question, I am instantly reminded of Einstein’s answer, when in his prologue to Max Planck’s book *Where is Science Going?*, he says: “There is no logical path for the discovery of the most general laws of the universe. There is only intuition, helped by a sense for order that lies behind appearances, and this *Einfühlung* is developed with experience.”⁶⁷ But how does that human law that “lies behind the appearances” appear (to me)? It appears to me more as a “figure” charged with meaning than as a “formula” of mathematical equivalences: that is why I speak of “geometry-and-the-meaning” of the fundamental human law. It is not a law outside of humanity that humans have to apply (as may be the case with laws of the physical world that humans apply in technology), but it is humans themselves as law, as knowledge, as technology. It is no longer the isolated human, separated from nature and forsaken by God, but the human as “bridge” between the other kingdoms, as a “channel of resonance,” as an “alternate rhythm,” as “analogous molecule,” as “Reversibility of Values.”

⁶⁷ Albert Einstein, Prologue, in Max Planck, *¿Adónde va la ciencia?*, Buenos Aires, Losada, 1941, p. 12.

Reversibility of Values is a qualitative leap in the functions of human life. It is a new way of breathing, of moving, of communicating. It is not a theory of values but a choreography of forces. It is not a new metaphysics but a new physiology.

I will now examine:

The Law as Science

The Law as Justice

The Law as Tool

XIII.1.B1. The Law as science: from formal ethics to ethical physiology

Does a scientifically-grounded theory of human behaviour exist that we can take as a basis of universal ethics? I would say no. But I can say for sure that there are many doctrines about right or wrong action and many interpretations about virtue and vice, the just and the unjust.

Aristotle, in his *Nicomachean Ethics*, speaks of the “theory of the just medium.” José Ingenieros proposes *A morality without dogmas*.⁶⁸ Freud discovers in the “parents’ prohibitions and demands” the root of what he calls *moral conscience* in the internal space of the individual, and comes to the conclusion that “with the aid of the same system of rewards and punishments, God rules the human world.”⁶⁹

As we attempt to approach an integrated science of conduct, which covers *all* the aspects of human, spiritual and material life, new questions arise: Individual ethics or social morality? Philosophical ethics or theological morality? An ethics based on ideal principles, or a pragmatic morality (founded on real facts and principles of necessity and urgency)?

As I said in *Anthropology of Synthesis*, regarding the subject of ethics in the modern world: “Although it is true that there is a universal law and a social law, it is also true that what is valid for one may not be valid for another.”⁷⁰ In our age of fragmentation of knowledge (Gutenberg galaxy) and of “balkanization” of science it is hard to imagine a geometry of values that covers individual morality and social ethics in a single meaningful unit. In *The Grammatical Monkey*, Octavio Paz leaves the problem floating, without resolving it, in this enigmatic sentence:

But there never is a one, nor has there ever been a one: each one is an everyone. But there is no everyone: there is always one missing.

On the level of global consciousness (expansive dimension that we are already reaching as we pass from the society of nations to the planetary community of peoples), the transit from the moral individual to social ethics no longer goes through the dialectic contradiction of

⁶⁸ José Ingenieros, *Hacia una moral sin dogmas*, Buenos Aires, Losada, 1962.

⁶⁹ Sigmund Freud, *Obras Completas*, Madrid, Biblioteca Nueva, 1930, t. XVII, p. 190.

⁷⁰ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12; “Ética como ciencia de la conducta humana,” p. 260.

opposites but via a unitive mysticism of reversibility of values. At this higher level in the hierarchy of functions of life, we are no longer speaking of morality or ethics but Gen-ethics (trans-finite function.)

A brief interlude about the words used here. I will continue to use the terms “morality” and “ethics” to designate customs and behaviours that the current language has assigned to certain patterns of human inter-relations, but without losing sight of the function that includes them and which assigns to those terms a different symbolic weight in the dynamics of Reversibility of Values. In this context, “morality” is an industrial value, it belongs to the order of the Self, while “ethics” can be formulated in terms of social, ecological and economic values. Neither liberal individualism nor political socialism have been able to found an ethics of co-evolution, of joint development of the individual consciousness and the social consciousness, much less have they been able to develop a morality of liberation that drives, at the *same* time, the conquest of the world and the salvation of the soul.

We are beginning to glimpse a new social and political order founded in the Gen-ethics of life.

Rational, systematic ethics has entered into crisis. At present we are witnessing the collapse of a civilization that we assumed to be ethical, based on spiritual, philosophical and cultural tradition. In reality we have passed from a morality imposed by religion (code for perfecting the soul) to an ethics imposed by the large corporations of technological society (code of “total quality” for perfecting consumer products). Modern organized society has “sacred” rules of play and the punishments for those who break those laws are as radical as those of hell; the moral code of the technetronic system is as strict as the Code of Hammurabi, and for those who dare to violate it, torture, ostracism or civil death await. And this not only happens in those societies where the dictatorship of the proletariat has triumphed, but also in “western Christian” society. It is said that in a society where social justice is regulated this would not occur, but history shows that “social morality,” if it is reduced to a set of rules in a mass society (even if it is called social justice), is not of such morality.

To create a new social order founded on the Gen-ethics of life, it is necessary to rediscover the moral law as constitutive of the human being and differentiate it from the social and cultural laws that mark the customs and forms of behaviour of a given era. This is the task

we face: one step ahead, to build on firmer bases what we can call a scientific ethics. That scientific ethics (to differentiate it from “conventional morality”) is no longer founded only on an “ontology of values,” Nicolai Hartmann’s defence of “that which remains invariable” despite the relativity of human valuations,⁷¹ but rather it is a function of a “symbolic geometry” that “codifies” the synthesis between individual morality, social ethics and molecular genetics. It is no longer an ethics of “principles” (be these ontological, metaphysical or axiological) but a Gen-ethics of “substances” (moral values configuring molecules of life). From this point of view, ethics (Gen-ethics) is no longer only the basis of social order (the health of organized society), but also of the health of our own body (moral physiology?)

Beyond the electrochemical transmission of the brain (neurotransmissions), we are beginning to detect invisible currents of “moral forces” that circulate in the social fabric, activating circuits of energetic resonance. A new power. Hitherto we have considered moral values as virtues of the soul, but from now on we are beginning to see them as ultrasubstances of life. It is the beginning of the ethical revolution.

But let us not get ahead of ourselves. This all makes me think, given the crisis of values that we are experiencing on a global scale in the last decades of the twentieth century, that the Gen-ethical transition between old political society and new moral society does not occur in the luminous heights of the spirit but in the dark abysses of the matter. At this inferior level (*ad inferum*) the password is “corruption.” Corruption is not only an antisocial form of behaviour but a state of degradation of human matter and a possibility of “exit” from “underneath.” A fin-de-siècle ethical illness which, to explore its roots and assess its consequences, it would be more suitable to resort to the alchemical interpretation of *corruption* than to the theory of psychological-social motivations.

In a newspaper interview in the Buenos Aires daily *La Nación*, Franz-Oliver Giesbert asked Nobel Laureate Aleksandr Solzhenitsyn, author of *The Gulag Archipelago*, who was expelled from the Soviet Union in 1974:

⁷¹ See Ricardo Maliandi, *Hartmann*, Buenos Aires, Centro Editor de América Latina, 1967, p. 29.

“What do you detest in contemporary culture?”

“Let’s say I really have sympathy. Men, in their agitation, have lost the sense of the higher values. Hence the current confusion.”

“For a long time communism was your everyday obsession. Do you still think about it?”

“I think we have to avoid any form of triumphalism or celebration after the end of communism. It gave totally unsuitable answers to questions that are still being keenly raised. But injustice remains, and one sees that here and there a limitless kind of greed develops. If humanity abstains from solving its problems, there is nothing to indicate that in the twenty-first century phenomena similar to communism won’t appear in other countries.”⁷²

I would say that, precisely, on reaching this dark threshold of the twenty-first century we are presented with the opportunity to make a self-critique of a whole rational civilization that has oscillated continuously from one extreme to another of pairs of opposites and that can only reach a “just medium” through successive crises. Returning to Solzhenitsyn’s reflections, the policy of communism in the Soviet Union was determined by a single value, economic value, and a single theory, dialectic materialism. What was the result of the overall action? The collapse of the system. But it would be wrong, as the Russian writer says, to celebrate the triumph of the opposite system, the one sustained by a single theory, the “hidden hand of the market.” In short, all these systems founded on a single value (“ethical monism,” which Hartmann denounces as lacking a “connection with life” in the work quoted above), although they have the moral unitive strength to carry out great undertakings in the practical order, lead in the end to contrary values that feed the respective anti-systems. I can give some examples. The single value “Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth” (Genesis 1:28). That order (taken from the biblical Genesis but which, one way or another and with different interpretations, supports Faustian man’s actions over nature), creates the magnificent rational civilization of the West, but at the cost of cutting down forests, the extinction of thousands of living species and the ecological catastrophe that threatens the life of humanity on the planet. And as for the East, the *Ahimsa* principle (non-violence, do not kill, do not cause harm to any living creature), although generating on the one hand a profound mysticism of compassion and union with the Whole, on the other hand, interpreted unilaterally by priests and philosophers, leads to an ethics of negation of the world and of life that had catastrophic effects on the social and economic development of the peoples

⁷² “Rusia va a renacer,” interview by Franz-Olivier Giesbert, *La Nación*, Buenos Aires, 21 November 1993.

of the East. Albert Schweitzer gives a masterful criticism of that philosophy of (misinterpreted) negative values in his book *Indian Thought and its Development*.⁷³ And then with the passing of the centuries, the relation to the opposite pole: India becomes industrialized in the Western style, great masses of the population are marginalized from the consumer market, poverty, disease and moral degradation lead to the sewers of Kolkata (and in the middle of the night, a new sacrifice: Mother Teresa). In China, the communist wave sweeps aside Buddhist temples and establishes the “commune” in the peaks of Tibet.

And now what?

We intuit a Gen-*ethical* transition on a global scale; but how does it happen? On what bases? Based on what messenger molecules?

None of moral philosophy, rational ethics, social or political ideologies, ecological praxis or the mysticism of multinational companies can offer us today a foothold to unveil the foundation of the new ethics. In other words, by way of critical reflection on Marx’s aphorism, neither “the philosophers who speculated about the world” or the “revolutionaries who came to transform it” gave a solution to the problems of humanity. Now our gaze is not on pure theory or pure praxis but on testimonial sacrifice.

Born in Paris in 1909, Simone Weil experienced in her own life the drama of embodiment of new values, seeds of the future in a historical time that anticipated great storms of human, telluric and cosmic forces. Weil’s anarchist and revolutionary ethics, which led her to share with the poor and disenfranchised the penury of a world destroyed by war and social injustice, caused her at the same time to investigate in herself the roots of good and evil, to explore the possibilities of inner freedom and to reveal in the geometry of human behaviour the relative weight of “gravity” (of matter, society, history) and “grace” (the supernatural, the divine, the eternal). Her morality can be summed up in apodeictic, catastrophic formulas, without comforts or illusions: “Evil is the form that God’s mercy takes in this world.” Against the Kantian *categorical imperative* of the “must be” and the humanist ethics centred on the “will to power,” Weil fought with fiery words: “The will is only useful for servile tasks; it controls the right use of natural virtues, which are pre-requisites of the work of grace, in the same way as the ploughman’s effort must precede the sowing. But the divine seed comes from

⁷³ Albert Schweitzer, *El pensamiento de la India*, Mexico City, Fondo de Cultura Económica, 1952.

elsewhere....” And faced with the paradigm of classic morality (the irreducible contradiction between good and evil), Simone Weil, withdrawing to a mysticism of negative values, denounces the dilemma as “evil proposed” and offers a new “solution.” These are the principles that she intuit: “Real goodness is not opposed to evil (in order to oppose something directly it is necessary to be on the same level); it transcends and effaces it. What evil violates is not goodness, for goodness is inviolate; only a degraded good can be violated.” And so on what bases does she found moral action? Positioning oneself above the choice between good and evil: “Choice, a notion of a low level.” And she concludes her thinking with this statement that sums up Christian and Buddhist mysticism: “Arriving through self-effacement and love at that state of perfect docility to grace whence goodness spontaneously emanates.”

But there is a fundamental fact. All this “theory” (if we can call it that) about moral conduct would be no more than just another “philosophy” if Simone Weil had not confirmed it with her life and death. In the harsh years of 1940-44, in a France ravaged by hunger and war, she forced herself rigorously to not consume more than the amount of food permitted by rationing cards. Eaten away by hunger and tuberculosis, she was hospitalized but did not want to be given special treatment. “The death agony,” she wrote, “is the supreme dark night which is necessary even for the perfect if they are to attain absolute purity.”⁷⁴

From these reflections on morality, ethics and customs within the theoretical framework of the philosophy of history, it is worthwhile to return to the idea of “Reversibility of Values” as a Gen-ethical foundation of the age that is beginning.

Every epoch, every civilization, every culture is oriented by different values, and leading philosophers intuit with anticipation these guiding values, which order and clarify in so many other ethical systems.

Epicurus made *pleasure* the centre of his ethics. The Stoics assign central value to *resignation, serenity and austerity*.

According to Aristotle, ethical action is that which gives humans *happiness* when they comply with the laws of nature.

Thomas Aquinas aims at the achievement through *knowledge*.

⁷⁴ Simone Weil, *La gravedad y la gracia*, Buenos Aires, Sudamericana, 1953, p. 19.

Then comes the ethics of contemporary society, which are *pragmatic*: suitable actions, befitting any rational being (supported by knowledge) to maintain the stability and growth of the social system: ecological ethics, ethics of “total quality” in industry, trade, services, ethics of communications, sporting ethics, ethics of political parties.

All these ethics, based on reason, knowledge and will, at most prepare the conditions for moral action, but they are *not* morality. Nor can we theorize today about morality, because “moral philosophy” is ignored. A powerful wave of “corruption” (a “degraded good,” as Weil might say) on a global scale is sweeping away all the values that we believed firmly founded on religious tradition, rational ethics, political philosophy, scientific knowledge of natural laws.

And we ask again, now what?

Now all the theories fall, all the philosophies, all the interpretations. There only remain the facts (or rather, “the soul of the facts.”) We are moved by the image of Mother Teresa, elderly and infirm, kneeling together with the lepers of Kolkata. We recall Simone Weil, sharing with the workers of Paris their poverty and unhealthy working conditions. We also recall another revolutionary woman from the start of the century, a little woman called Rosa Luxemburg, kicked to death and thrown into a Berlin canal. And the sacrifice continues: it is no longer only individual and conscious, but collective, lived in the very heart of the opulent society and without a consciousness that gives it meaning. We have entered the night of the soul of modern civilization. Remember Isaiah: “The city is deserted and the houses without human beings.” The message of a poetic-ethics in the style of Hölderlin is exhausted: “Give them the hand, give the word, and share the goods.” We are only left with a technological-ethics (conservationism, repairing, of the total quality of products). And at the end we come out in a tragic-ethics, an ethics of the social laboratory, in which the rules of human behaviour are trialled once and again on the very matter of life. But in the middle of the night we glimpse an alchemical-ethics, in search of a new molecule. From rational ethics we move to living gen-ethics.

When the law is *lived*, not only in the light of spiritual conscience but also in the dark depths of the collective unconscious, that lived-law is inscribed in matter. And this is the conquest of the future human, to make within (through love, through knowledge and through sacrifice) the leap from the law written on the Tablets of the Law, in the sacred codes, in the

social codes and in the technological codes, to the law inscribed in the atomic network of their own molecular biology.

XIII.1.B2. The Law as organic principle of justice

Towards a “MAGNA CARTA” of humanity

We are entering an almost unknown terrain. Humanity's relationship with nature and the cosmos has varied. From justice as a legal standard of the polis we pass to the Law as co-evolutionary tool of total humanity. New legislation must accompany the forces of globalization.

The new justice, the *constitutional justice of humanity* (if we can call it that), is not born from some “social contract” between nations, but a sense of “global solidarity” between all the peoples of the Earth. That organic (*arkhetypal*) feeling, still incipient, but which enlightens the consciousness of a shared destiny, is beginning to translate into functions and rules of behaviour whose transcendent purpose is to break humanity's cosmic isolation. Beyond the Rights of Man and of the Citizen, the future heralds “functions,” “offices” and “tools” for a social praxis (on a planetary scale) of human development. The transition from “political society” (on a scale of nations) to the “organic community” (on the scale of a total humanity) can no longer be done based on a normative “logic” (legal ordering of justice) but based on a higher Law (social Gen-ethical code) that promotes, encourages and orders the right instruments for the expansion of the consciousness.

Is there any sign of this new guiding-justice in the computerized society of our time?

As I said in *Anthropology of Synthesis* on dealing with the “crisis of justice in the modern technological society”:

In our technical world the law has been substituted by ordinance and technicians have taken the place of legislators. The consequence is that modern humanity is full of regulations, but without law. The law has become a technical rule that ensures the functioning of the system but leaves humans isolated. Constitutional law, the founding basis of the modern states of the West, has gradually adapted to the practical needs of large business corporations, which have their own law and their own codes.

Complicated rules in tax, trade, the labour system, etc., have become increasingly disconnected from the essential root of justice and have formed an autonomous apparatus that has its own political law. And law institutions, instead of being channels for the living exercise of justice, have gradually been subordinated to administrative power and have had to create their own forces of repression. This divorce between essential law and technical law is what maintains the social schizophrenia of modern times, accentuating the

contradictions of the system and ultimately causing outbreaks of violence all over the world today that are increasingly difficult to control.⁷⁵

We have reached a critical point in the codification of justice. When we believed to have made a notable advance in the legal standards of our political democracy we ended up in the “paradox of the law.” The review of the “right to asylum” in France that led to the Rights of Man and of the Citizen is a sign of collapse of a postmodern order that ancient laws cannot control. Or rather, that they can “still” control but with the price of greater repression. In short, the paradox in the practice of the law can be summarized in the following terms: the “repressive apparatus” of the law consumes more energy than would be necessary to move the “wheel” of the law. With this system, social entropy increases, the energy of evolution (free energy) is exhausted and human effort is consumed in a race without destination: disease of adaptation.

What has caused all this? That “evil” has increased in the world (transparency of evil)? Or that the positive justice that we have codified until now to sustain the legal order of political society is no longer enough to meet the needs of development of a humanity that has crossed the cosmic barrier?

We already have a new science and a new technology, but we do not yet have a new justice. In this sense, the philosophers of justice have lagged behind the progress of scientific thought and the expansion of the social and spiritual sensibility of humanity since the start of the century. Sebastián Soler, a leading Argentine jurist, university professor and author of various law books, in dialogue with a group of Law students, recognizing that there is a void in the command of the philosophy of law and that the theory is almost limited to Hans Kelsen, sums up his thinking on this with the following reflections: “We have to remember that Kelsen is a theorist of law, not a philosopher. And that since Kant and Hegel no philosopher has seriously concerned themselves with law.” And to back up his theory of a philosophical void and technical predominance in the current legislation, he adds: “Since Hegel’s death, as no philosopher has concerned himself with law, Hegel takes on an internal technical unfolding, so to speak; Kelsen is the genial culmination of that unfolding.”⁷⁶ Sebastián Soler in this dialogue does not mention the contributions that another leading Argentine jurist, Carlos Cossio, has made to the philosophy of law through his famous polemic with Kelsen and the

⁷⁵ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12, “El derecho como órgano analógico del future: la crisis del derecho en al moderna Sociedad tecnológica,” p. 274.

⁷⁶ Sebastián Soler, “Diálogo con jóvenes estudiantes de Derecho,” *La Nación*, Buenos Aires, 21 December 1972.

formulation of his jusphilosophical thought in his *Radiografía de la teoría egológica del derecho*. Kelsen, in his *Teoría pura del derecho*, puts the emphasis on the *standard*, Cossio founds his *egological theory on behaviour*: it is not only a question of “interpreting the law” but of “interpreting behaviour through the medium of the law.” The accent on the standard dehumanizes, displaces the concrete person in favour of a legal rationalism; the emphasis on behaviour comes from the concrete fact of human life, and not from a concept (“justice is a concept, behaviour is an experience.”)⁷⁷

Although I consider Cossio’s contributions valuable, we have to recognize that the theory of justice leads to a dead end, that legal rationalism clashes with its own limits, and that faced with a new “invasion of barbarians” (mass migrations in search of bread, work and safety), faced with the pressure of that global proletariat which, once again, breaks down the frontiers of the empire of law, the global response is no longer to reform the old law but to create the conditions for the emergence of a *new* law.

On reaching this point a question appears that challenges reason: can human will create a “new law” (*volonté Générale*, social contract), or is it the *new Law* that is creating *now* a “new human”?

The question has been coming for a long time, without a solution. The very structure of the mind made it impossible (even for the most enlightened classical philosophers) to bridge the gap that the mind itself had created between the formulation of the law as “rational principle of order” and the law as “organizing power of matter.” Saint Augustine of Hippo intuited the different nature between the *terrain* city and the *City of God*, and could only sketch the relationship between both cities in terms of “struggle,” a confrontation from which *celestial Jerusalem* would emerge triumphant at the end of times. Saint Thomas Aquinas distinguishes, like Augustin, three levels of legality: *lex aeterna* (divine), *lex naturalis* (foundation of natural law) and *lex humana* (positive law made by humans). Thomas’s value contribution to legal philosophy lies in having pointed out the need for human law to conform in harmony with the law of nature and divine law. But as the “handling of that relationship” was subject to the *interpretation* of the law, the “ordering of reason to the common good” (Aquinian principle of

⁷⁷ Carlos Cossio, *El derecho en el derecho judicial*, Abeledo-Perrot, 3° ed., 1967, *Radiografía de la teoría egológica del derecho* (con una introducción fenomenológica de Daniel E. Herrendorf), Buenos Aires, Depalma, 1987.

social morality), it is difficult to sustain even by those same people who “enact the law and have the community in their care” (*Sum.th.*, I: II, 90,4).

The new Law, the Law that today moves the bases of modern civilization, does not come from philosophy, or science, or even from religion, but from humans themselves, whose matter has changed “rhythm.” It is not a formal law but a vibratory one, emitting high-frequency “phonons.” Perhaps we are all living (and suffering) that Law *before* understanding it. The challenge that the legislators of the future face is to create the instruments of practical action (organic rules of the law) so that the powerful human energy released in the planet in the crisis of phase transition that we are experiencing finds “exit” channels towards higher forms of consciousness. As energy does not find a way out “upwards,” through Reversibility of Values, through transformation of matter into energy-consciousness (the “other half of the formula” of materialism, of individualism, of socialism), it flows back “downwards,” producing aberrant crimes, insanity and death.

It is no longer just the philosophers and technicians who are summoned to the future ordering of humanity, but also the artists and the *arkhitects* of the law, because the key to decipher is the “symbolic code” of the law. On the basis of that symbolic geometry (which is not only logical but *analogous*) it is possible to design “functions,” “offices” and “tools” that configure the moral (Gen-ethical) fabric of political society.

Analogous theory of justice?

It is a question of capturing the correspondence between the Law and the instruments of the law. It is not enough to appeal to the “ontological” root of human behaviour to found justice: it is also necessary to enter into resonance with the “spirit of the law”: “analogous” resonance. It is the Law that creates justice, a creation by analogy. At this level of resonance, we realize that it is not the legislator who creates the law, but the law that creates the legislator. This is the sign of the planetary age that is beginning, it is the moment when justice makes a new turn; the theories of natural justice, the purely normative theories (Kelsen), egological theory (Cossio), all these doctrines of logical foundation give way to an *analogous* theory.

“Analogous law,” as I said in *Anthropology of Synthesis*, “is not a set of principles or a body of rules, but a legal creation, a work of art. It is a new spirit of the law that comes into play in the fabric of history. In this symbolic geometry of law, justice is not only a sword that

separates, but also the arm that brings together, that moves closer, that harmonises contradictions; the new sign of the law is justice joined to solidarity. In the name of the ancient God of justice the greatest atrocities have been committed, and in the name of the truth of the law the Tree of Life has been mutilated. It is time to move from the justice of the law to the balance of the law, from the truth of the law to the beauty of the law, and from the armed wing of the law to the understanding embrace of the law. The design of the tools to put this Reversibility of Values into social practice is no longer done by the philosophers of law but by the artists and architects of the new law.”⁷⁸

In this Gen-ethics of law that I am sketching, we have passed from the Law (as function) to ethics (as science) and to the law (as theory). But law cannot be reduced to the theory of law or to the application of the rule, but rather we are beginning to see it as a “legal medium” and an “organ” of justice.

In the genesis of the new planetary society a new “body” of legislation is being drawn that has educational value by itself: a new *legal medium*.

Returning to *Anthropology of Synthesis*, in which I developed this subject at length: “To develop the ethical conscience of planetary humanity we need a *legal medium* that is not only normative but pro-vocative, that is, that moves ahead, that pro-vokes, that summons to the ‘must be’ and which offers the means to *be*.” Not only the “principle” or the “rule” that succinctly announces a law and prescribes a punishment, but the “tool,” the organism, the institutions that offer the suitable *means* to live an egological-social justice: and not only as an ideal but as a “substance.” The lack of justice causes as much, if not more harm than the lack of affect, the lack of oxygen or the lack of vitamins. Men and women today who are protagonists of the future are gestating in their own bodies a new “organ” of ethical resonance (if we can call it that.) That “organ” no longer only responds to the formal message of the law that comes from outside but to the fundamental “sound” of the energy that circulates within (ultraphysical radiation of phonons?)

Ancient tradition placed the accent on a justice of the “afterlife” (*The Book of the Dead* of ancient Egypt: it is the gods who “weigh up” humans’ action). Modern society aims for a justice of the “here and now”: social justice (no longer a justice for the dead but a justice for

⁷⁸ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12; “Teoría analógica del derecho,” p. 276.

the living). But we advance towards a third stage, an “organic” justice, intrinsic to life itself. From an eschatological justice and a social justice we pass to a “physiological” justice. From a justice as an idea, as a moral value, as a social duty, we pass to a justice that generates indispensable “substances” for humans to develop fully as human *beings*. This “substantial justice” (if we can call it that) is the basis of a new science of human behaviour whose fundamental parameters are still incipient.

XIII.1.B3. The Law as tool or of the General-ethical codification of the Law

My spirit shall not abide in man for ever...

Genesis 6:3

It is not the first time that the Law has changed sign suddenly. The fall of the dinosaurs is a story that we were told, but the break in the planet's ecological balance and the existential crisis of humanity is a catastrophe that we are living and suffering today.

Human freedom, after centuries of multiple experiences in the different peoples of the earth, behaviour inspired by so many other centuries of religious doctrines, moral philosophies, political theories, finds itself today, for the first time in history, facing its own shadow.

It is a Reversal of Values on a global scale. It is no longer the hour of humanity, nor the hour of the peoples, but the hour of the Law. It is the same Law that, having arrived through man at the exaltation of the "will to power," changes sign, reverses its movement, causes the "implosion" of all values, reveals the unreality of what we thought real and reveals the "transcendence of meaning." It is no longer humanity that formulates a new law, but rather it is the Law that creates a new function.

We are still very far from understanding how this new codification of the Law is done in human matter.

All the systematic constructions of rational thought have entered into crisis, the world is not as we had imagined it (there are other geometries) and human behaviour is no longer ordered by some new theory of values but by new "molecules of life." The first step to approach the understanding of this neogenesis is to open our eyes and contemplate for an instant the gigantic whirlwind of Reversal of Values that has suddenly left our house without support and has thrown us into an empty space where we are left floating at the mercy of the elements and under the influence of a law that we do not yet understand. Jean Baudrillard was one of the first, perhaps the only one, who had not only the vision that "the game had changed" but also was able to formulate, in symbolic language, some of the laws under which that phenomenon of "reversal" today unfolds on a planetary scale.

Let us briefly examine the vision that Baudrillard has of the “Reversal of Values” in our culture:

Another very distinct violence appears today that we no longer know how to analyse because it is beyond the traditional model of explosive violence: *implosive* violence... It is the step from a centuries-old phase of liberation and of unfolding of energies to a phase of implosion. It is the step from the last explosive myth of our philosophy and our general economy to a phase of *reversal of the social*: a gigantic reversal of a field once saturation point is reached.⁷⁹

This phenomenon of phase transition and the universal law that operates in the *inter-medium*, which hitherto had only been heralded in cosmogonic terms (Emerald Tablet, Anaximander’s Saying), is rediscovered, in our time, in the rapid “transition of signs” that characterizes our culture (Baudrillard), in the “breaks in symmetry” in physicochemical systems of non-balance (Prigogine), in the “electrochemical interface” in processes of crystalline monoorientation,⁸⁰ in the “creation of pairs of particles and antiparticles from energy and the ‘reversal’ of the process by annihilation and conversion into pure energy” (Capra), and in other still little-known processes of transformation of live matter. But beyond this “interphase” (inter-medium) that takes on greater importance every day in scientific research, the question that strikes us today is whether the time has come for an overall reconsideration of human behaviour in terms of “interphase.” I will try to explain.

At the threshold of the twenty-first century, at the end of a long terrestrial pilgrimage and when the first flashes of cosmic consciousness cast their light, when we pause to examine with a critical conscience the results of human action on the earth, since it ate from the “tree of knowledge and of good and evil,” we realize that humanity has attained a high level of knowledge and control over the forces of nature, but at the same time it has endangered the same Tree of Life. And this is no longer in metaphorical terms of a symbolic Tree of Life in Paradise, but human beings themselves, as Tree of Life, are in danger. The specific function of “cultivating and caring” (Genesis 2:15) has been misinterpreted (or, rather, forgotten). Today, when life is threatened on the planet, when immunodeficiency diseases break spaces of defence that were hitherto sealed, when the water of the springs no longer slakes our need for meaning,

⁷⁹ Jean Baudrillard, *Cultura y simulacro*, Barcelona, Kairós, 1984, p. 102.

⁸⁰ See José C. Canullo, “Procesos de monoorientación cristalina de superficies metálicas,” doctoral thesis, Universidad Nacional de la Plata, Facultad de Ciencias Exactas, 1993.

all human behaviour is questioned, all ethics, all philosophy, all technology (all the humanisms, all the socialisms, all the materialisms, all the spiritualisms that we have fabricated).

And also all the “ecologism.” Of course the “ecological proposal” represents a major step in terms of the development of an ethical conduct, but it can also become a new “trap” (conservationist: being better to continue being the same). I presented this theme at a conference held in the United Nations Delegation in Buenos Aires, Argentina, on 5 June 1990, to celebrate “environment day.” I said on that occasion:

The celebration of “environment day” cannot be reduced to an academic speech. We have run out of time! The challenge is global, the imbalance of the ecosystem affects us all. We all know the grave dangers that threaten us from the outside, due to the deterioration of what we call the “environment,” but there is an even greater danger, which is the contamination of the waters that circulate inside (the invisible currents of the Tree of life). And we realize that to solve these grave problems academic and political speeches are no longer enough, but rather there is a pressing need to question human behaviour from the very roots that determine the acts.

After this short introduction I presented the video *Global Forum II* (a conference held in Moscow in 1990, attended by 300 delegates from different countries), whose magnificent photos transmitted by Russian cosmonauts from their space capsule showed the serious deterioration of the planet. And in the comments on the video one key question emerged: what is the future that awaits us? Ecological catastrophe? Or ecological conscience? Before answering these questions, I recalled the reflections made by Professor Manfred Max-Neef, winner of the alternative Nobel Prize for economics and author of *Barefoot Economics*, at a conference on “Development on a Human Scale” held at the Argentine Scientific Society in November 1989. When at the end of the conference I asked him how he saw the world, Max-Neef said he saw three possible scenarios. First scenario: “global catastrophe” (whether through nuclear war or ecological catastrophe). Second scenario: “social catastrophe” (due to demographic implosion, mass migration in search of work or social implosion of the great masses of marginalized people on the earth who will invade residential areas in search of food). Third scenario: “global solidarity.” Max-Neef did not develop the theme of “global solidarity,” but he warned of the chain reaction that individual action can trigger and the personal testimony in a highly sensibilized social mass such as that which currently exists in the world. He gave as an example the case of the Black woman travelling on a bus in the United States, who did not get up to give her seat to a white woman, and highlighted how that apparently insignificant gesture started a chain reaction in favour of racial non-discrimination.

Returning to the question about the “future that awaits us” and basing myself on Max-Neef’s reflections on the “three possible scenarios,” beyond the apocalyptic messages and the messages of hope, I saw “other” signs appear on the horizon and I heard the murmur of “other” questions for humanity.

What are these signs? How can these questions be formulated?

- Faced with ecological imbalance, social pathology, existential crisis, far from marking the “end of history” and the fate of the “last man,” should we not see in such events the *dark face* of a co-evolutionary process that “reverses” its potential in the illumination of a new human phenomenon that we have not yet understood?
- When the artist who made the video compilation shows us the image of our planet symbolizing Mother Earth speaking to us from hyperspace, is this not a “sign” that a dialogue has already been established between the Voice of a cosmic archetype and the receptive conscience of a humanity in a trance of globalization?
- Could it not be that, without realizing, we have already entered a *new era*, that we already belong to *another time*, and that the responses that we have been giving to the problems that trouble us were given for a world that has passed, for a history that we were told?

But what about “global solidarity”?

Aside from its valuation as “universal fraternity” or as “social ethics,” “global solidarity” (as effective action) implies the awakening of a *cosmic meaning* in humanity: an expansive consciousness that makes us feel united with all living beings of the Earth and with those who live beyond the Earth. But there is something more. We see in the video a Japanese man who communicated, through the sound of his voice, with a chick moving inside an egg, who he helped to be born and then taught to fly. This is a new function of co-evolutionary *participation*: helping to be born, teaching to fly. In short: expansive consciousness and participatory will; and art that does not negate technology, but uses science and technology as tools for the charitable development of the consciousness.

When in *Anthropology of Synthesis* I examined the new relationships that were occurring between humanity and the cosmos, I asked this question: “If the ethics of old humanity was founded, one way or another, on the premise of a social human world separate from the universe (separate due to a loss of “connection”), what are the ethical premises of the nascent cosmic

human? Such germinal premises are incipient functions, longings not yet formulated of the coming men and women (protagonists of the future) but who are the basis of an expansive and participatory feeling.”⁸¹ And I ask again what the premises are of a human behaviour founded on a cosmic society.

1. Not working for separate ends (questioning all alienated work, any disassociation between the consciousness and the will, any schism between the self and the task, any fracture between knowledge and life.
2. Not crystalizing life in one form (Reversibility of Values: expansive reordering of matter).

Social responsibility is not enough to found a new ethics. Social duty is insufficient to give perfection to ethical conduct, because the critical consciousness has discovered that after the veil of a supposed “responsibility” (seduction of the centres of power) has set up a blind machinery that devours men, women and children (a social Golem). No! A new sense of “global solidarity” has to emerge: it is the effective participation, with one’s own life, in a cosmic ethics. Cosmic ethics? Yes! That is, not simply social “ethics” (which saves the world) or “religious ethics” (which saves the soul), but “creative ethics” (which saves lives.)

After centuries of ethical codes, of moral laws, of social humanisms, we return to the “centre” of ourselves, to the deep root that inspires our acts, to re-discover there—in the “centre”—the keys of specifically human behaviour, keys that will allow us to leave the “human anthill” and recover a (forgotten) sense of cosmic belonging.

But let us not get ahead of ourselves. It is not a question of postulating a new ethics as an ideal expression of desires. To put in action a “global solidarity” that breaks the cosmic isolation of man, the idealization of life is not enough; life itself is needed. A new theory of values is insufficient, a new handling of the *force* has to be brought into play.

⁸¹ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12; “Premisas éticas del hombre future,” p. 281.

XIII.1.C. Third Function of Synthesis: THE FORCE

Two sides of Power

How can we intelligently handle energy to convert it into a tool of human development?

It is too late to ask the economists, the philosophers or the politicians. Perhaps it would be better to lend an ear to the voice of the astrophysicists, such as Barbara Whitney, of the Harvard-Smithsonian Astrophysics Centre, Cambridge, USA, who says that the great challenge to research is “deciphering the message of energy,” and listen to physicists and biologists who speak of a “Physics of Meaning.” In other words, we want to find a firmer foundation as “base function” for an economy of human life. And when in the search for this *foundation* we abandon academic and political scenarios where theories on growth and development are debated, and we descend to the deep roots of our own lives, we discover something very simple, something that we had always known but had forgotten: we come to realize that the fundamental energy that sets the wheels of life in motion and marks the course of the stars comes from something as simple and human as labour, sacrifice and the renunciation of the superfluous.

Once again, after many failures and errors, on the “fundamental stone” of *labour* we will build the future city of humanity.

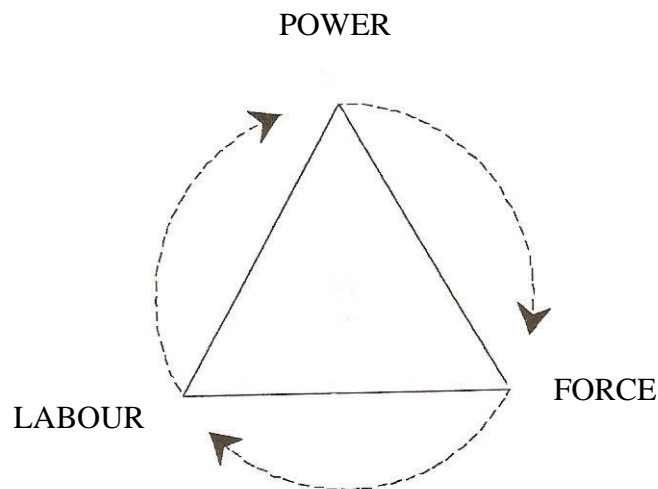
In speaking of labour as base function of the human economy, I distinguish three fundamental aspects: its energy potential, the direction of the force, and the meaning of the effort.

The ancient gods have died. Now, in the empty space, the goddess Energy reigns with an enigmatic mathematical face. Before a cosmic gaze, it is not hard for us to understand that Force and Power are the “keys” that move the gears of stars and galaxies. But on a human scale and in the scenario of everyday life, we realize that we have lost the symbolic keys of Labour.

Force. Power. Labour. Three words to name the same mystery and to decipher the same paradox: “control/abandonment.” As Ernesto Sábato says:

This is the contradictory destiny of that renewed demigod who demanded his individuality, proclaiming his will towards domination and transformation of things. He ignored that he too would become transformed into a thing.⁸²

When Power (as fundamental energy) is disconnected from Labour (human function of transformation of matter), the Force (converted into anonymous and autonomous power) turns against life. The key for a human development at higher levels of consciousness is to discover the equations of equivalence, of phase transition between these symbolic functions of life hitherto separated.



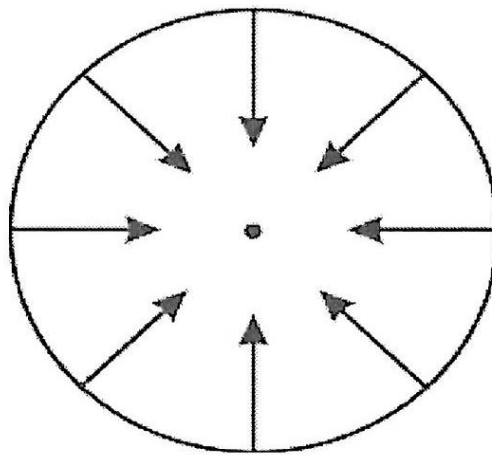
One of the most popular modern myths has been the myth of “development.” So-called “development policies” have changed their sign many times over the course of history but, in the end, they have led humanity to the same result: a development crisis. Yesterday, in the pre-industrial age and beginnings of the industrial age, it was said that there was no development due to a scarcity of capital and a lack of technology. Today, in the technetronic age, with abundant capital and excellent cutting-edge technology, there are millions of people socially marginalized all over the world. As Guy Sorman says in his book *En attendant les barbares*, in different countries a “subclass” is already forming of unemployed immigrants, drug addicts and misfits who “jeopardize social stability.”⁸³

⁸² Ernesto Sábato, *Hombres y engranajes*, Buenos Aires, Emecé, 1970, p. 18.

⁸³ Guy Sorman, *Esperando a los bárbaros: sobre inmigrantes y drogadictos*, Buenos Aires, Emecé, 1993.

In the 1960s a radical turn occurred in the force that moves history. Many still haven't realized; they did a cursory reading of the facts and kept an idealized image of May 68 in France. Jean Baudrillard, a contemporary of those events, with a profound perspective that captures the movement of the fundamental energy, realizes that something of great importance has occurred:

It is possible that a good part of the events of 1968 could still come from that revolutionary dynamic and explosive violence, but something else began at the same time there: the violent involution of the social, determined on that score, and the consecutive and sudden implosion of power, in a brief moment of time, but that never stopped afterward—fundamentally it is that which continues, the implosion, of the social, of institutions, of power—and not at all an unlocatable revolutionary dynamics.⁸⁴



We had discovered the “other side” of progress. We had observed “like Baudrillard) how living energy was absorbed in the simulation of the spectacle. We had seen the dark side of the light. We had realized that in the trajectory of the facts there is a critical point of “saturation” (due to excess consumption, excess production, excess sex, excess information), a critical point where the “energy of the social is *inverted*.”

Before a deep gaze, explosion and implosion appear to us as two phases, inverse and complementary, of the same universal current of living energy that marks the times of the stars, society, humanity, history. The mechanical age transmits the messages by *fragmentation* (Morse alphabet); the electronic era sends its message by *inclusion* (television). McLuhan saw this very clearly. The cities of the past were symbols of expansion of culture; the modern

⁸⁴ Jean Baudrillard, *Cultura y simulacro*, p. 104.

metropolises have become places of implosion of forces (Sorman's "barbarian invasion.") Baudrillard saw this clearly. However, this "reversal of signs" that we are beginning to see as a paradigmatic event of our age of implosive violence, does not only include the technical, the social, the economic, but brings with it—by inclusion—the human physiology itself. Whole functions of life have suddenly been uprooted from their symbolic reference points. The current of living energy that previously gave meaning to labour, knowledge, friendship, love, sexuality, fecundity, has been replaced by technical circuits fed by information, cloning, substitution, manipulation. Our souls were not prepared to withstand this torment of inverse energy that has come down on us!

What is the response to this challenge? Is it possible to retake control of the forces that have escaped from our hands?

Above all, we must the semantic code that today conceals the deep reality of life, cross the barrier of concepts, canonized by scientific-technical language, that sustain an image of the world emptied of essential content for humanity.

In this domain that we are examining of use and abuse of force, the first distortion of current language is that which refers to the term "power." State Power? Power of the revolutionary masses? The power of science? The power of the unions? Or the power of the gods? With a symbolic bridge broken, it is easy to raise magnificent constructions, many of them scientifically founded, which appear as coherent theoretical models to interpret reality in the practical order, but insufficient to respond to the needs of development of the consciousness and to the coevolutionary impulse of life.

Alvin Toffler, in his widely-documented book *Powershift*, defines the parameters of the "new sense of power" that characterize the transition from the age of chimneys to the global information society: violence-wealth-knowledge. "We are living in a moment when the whole power structure that kept the world together is disintegrating, and another, radically different one, is taking shape." Referring to the economy, Toffler places the transition in the passing from "muscle" to "intelligence": "The most important economic event has been the birth of a new system to create wealth that is no longer based on strength but on the mind." But Toffler does not make considerations of the "nature" of the force. And when he refers to "power" he restricts its meaning to the "sense of power wielded over people." "This definition," he adds,

“leaves aside the power used against nature or things.” Toffler concludes his important work of documentation and reflection with sensible words: “This book does not offer utopian promises.” And by way of synthesis of his three favourite parameters, “violence,” “wealth,” and “knowledge,” he ends the text with brief pronouncements loaded with meaning.

The use of violence as a source of power will not soon disappear. Students and protesters will still be shot in plazas around the world. Governments will still apply force when they imagine it serves their purposes. Similarly, the control of immense wealth, whether by private individuals or public officials, will continue to confer enormous power on them. Wealth will continue to be an awesome tool of power. Nevertheless, despite exceptions and unevenness, contradictions and confusions, we are witnessing one of the most important changes in the history of power. For it is now indisputable that knowledge, the source of the highest-quality power of all, is gaining importance with every fleeting nanosecond. The most important powershift of all, therefore, is not from one person, party, institution, or nation to another. It is the hidden shift in the relationships between violence, wealth, and knowledge as societies speed toward their collision with tomorrow. This is the dangerous, exhilarating secret of the Powershift Era.⁸⁵

I have paused, perhaps a little more than necessary, on the reflections of great thinkers and critics, such as Baudrillard and Toffler, regarding this event of “reversal of force” that appears to us as an energy paradigm of the new age that is beginning. I had previously warned in this same book that, among the philosophers, Heidegger was one of the first to intuit this “twist,” this “turn” that he calls *Kehre*, in the historic current of our time.⁸⁶ But to add a further fact to this “global dilemma” of challenge (without response) at the critical point of transition of phase of a whole civilization centred on the “power principle,” I will examine the comments made by Willis Harman at the so-called “Earth Summit 92” (June 1992 United Nations Earth Summit), a high-level conference organized by the United Nations and held in Rio de Janeiro to examine the current state of the planet and make suitable decisions to control the deterioration of the ecosystem. Harman (director of the Institute of Noetic Sciences in Sausalito, USA), in a work presented in Johannesburg, began by saying that the “world dilemma” implied in the Rio Conference is that “modern society is not viable on the planet in the long term, or even in the medium term.” And he added: “There are a multitude of signs of change in the vision of the world that could potentially provide a solution to the world dilemma. This fundamental change in minds is expanding around the world, but there are still few who have real awareness.” He summed up in a few words the message of the Earth Summit:

⁸⁵ Alvin Toffler, *El cambio de poder (Powershift)*, Barcelona, Plaza y Janés, 1990, pp. 37, 539.

⁸⁶ Martin Heidegger, *Die Kehre*, p.5.

The widespread opinion is that the solution to the world dilemma and to attain sustainable development will ultimately require full system change, including most of the basic assumptions that we have all taken for granted.⁸⁷

Later in that same year of 1992 (a prodigious year for world events) a very interesting dialogue occurred in Moscow between Silvia Pisani, special envoy of *La Nación* of Buenos Aires, and Michael Gorbachev. The journalist asked Gorbachev:

“How do you imagine the future? Socialist? Or liberal?
And the man who surprised the world with his bold politics replied:
“I seek a new civilization.”⁸⁸

Beautiful words! But the architect of *Perestroika* (renewal) and *Glasnost* (transparency) could not get poetry to embody history (to say it in the words of Octavio Paz).

In short, as Willis Harman says, “There are a multitude of signs of change in the world view”—“technological message by implosion” (McLuhan), “*reversal* of the social” (Baudrillard), “change in the *nature* of power” (Toffler)—but “there are still few who have real awareness.”

And I would add: those who have real awareness have withdrawn! We shall see below what I mean by this.

⁸⁷ Willis W. Harman, “Signs of a Shifting Worldview,” Planet in Change Symposium, Johannesburg, 22-25 October 1992.

⁸⁸ *La Nación*, Buenos Aires, 29 November 1992.

XIII.1.C1. A “Long March” inwards or the reversal of effort

The waste economy has gone too far. The energy reserves are depleted, the sources of water of life have run dry. And we have run out of answers. Can the mentality that has led us to the edge of the abyss generate a new economy of human development? As I said, the challenge is global, but the “corporate State” (as Charles Reich would say), that is, the corporations of science, the major business corporations, the Churches (as corporations), none of these great organizations of the modern world is taking responsibility today for the joint fate of humanity and the planet. Yes, there is an abundance of messages of hope! There was a first flash of consciousness in 1968, in France and the chain reaction on a global scale: blood ran, there was repression, there was prison, and some changes were made so that everything would remain the same. From 1989, with the fall of the Berlin Wall, there was a brief period of euphoria: the great dragon of Soviet communism had fallen, a new global world order was coming, economic neoliberalism took up the flag of human wellbeing and a new hope of peace and sustainable development emerged (the new word of salvation: *sustainable development*); but in a short time we saw great social unrest, new “barbarian” invasions, mass unemployment.

What is the future that awaits is?

Looking to the future, we have already examined the three possible scenarios that Max-Neef describes and we have heard his cry of “global solidarity.” But looking within and penetrating the deep abysses of the human soul, I wonder: could it not be that we have come too late and that we no longer have time to create a policy of “global solidarity”? And so? Maybe the time has come for “global sacrifice”!

The answer no longer comes from the academies, it comes from the *wilderness*.

Today, like yesterday, when a historical cycle reaches its end, when the fruits of the tree of knowledge turn bitter, when the reserves of meaning are depleted and when in the soul of the people summoned to liberation (today the whole of humanity) there resonates a secret impulse to renew life, at that instant of collapse of an empire, the men of women of greatest consciousness abandon civilization and penetrate the wilderness in search of deeper water. In the symbolic language of Martín Fierro: “They put an end to their argument, they stop singing,

smash their guitar against the ground and go off to the wilderness in search of *something certain*.”

It is the consciousness of the “Futility of effort.” I will try to explain.

Carlos Castaneda, in his book *The Fire from Within*, as an Epilogue to the “long march” of learning and experiences lived in search of a fundamental knowledge, he tells us, in his way and with this anecdotal language, one of those “breaks” in historic time.”

A couple of days later, all the nagual's party and all the apprentices got together on the flat mountaintop don Juan had told me about.

Don Juan said that each of the apprentices had already said goodbye to everybody, and that all of us were in a state of awareness that admitted no sentimentalism. For us, he said, there was only action. We were warriors in a state of total war.

Then Castaneda, through the words of Don Juan, points out the difference in strategy between the old and the new seers:

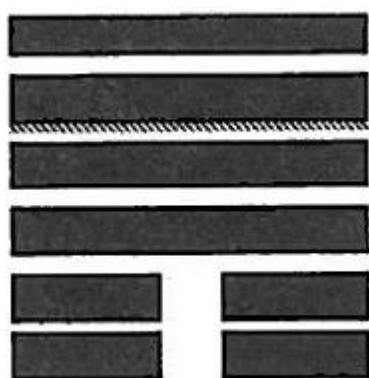
Don Juan said that adventurous men [referring to the world of the old seers], faced with the choice of dying in the world of ordinary affairs or dying in unknown worlds, will unavoidably choose the latter, and that the new seers, realizing that their predecessors had chosen merely to change the locale of their death, came to understand the futility of it all; the futility of struggling to control their fellow men, the futility of assembling other worlds, and, above all, the futility of self-importance. One of the most fortunate decisions that the new seers made, he said, was never to allow their assemblage points to move permanently to any position other than heightened awareness. From that position, they actually resolved their dilemma of futility and found out that the solution is not simply to choose an alternate world in which to die, but to choose total consciousness, total freedom.⁸⁹

Consciousness of the “futility” of effort! It is to deny oneself and affirm *oneself* as a contrary value in the Whole; “putting an end to their argument, stopping singing, breaking the guitar and going off to the wilderness to search for something certain”; “understanding the futility of what the old seers did, refusing to choose an alternative world in which to die and choosing total consciousness, total freedom.” Consciousness of the Futility of effort is affirmative-negation, Reversibility of Values.

It is not the first time, at the end of a historical cycle that is exhausted, that the most sensitive vanguards, those that go further, understanding the futility of continuing to fight in the same direction, take the path of the wilderness “in search of something true.” It is a *reversal*

⁸⁹ Carlos Castaneda, *El fuego interior*, Buenos Aires, Emecé, 1986, p. 316.

of the great currents of life. The biblical myth that speaks to us of the exodus of a chosen people ("Tell the Pharaoh to let my people go, that they may serve me in the wilderness," Exodus 7:16). Then came the "fathers of the wilderness" and the "monastic communities." Today, faced with the "global dilemma" of a civilization that is approaching the edge of the abyss, the protagonists of the new history have already withdrawn to the wilderness, but the "long march inwards" continues in the disillusioned soul of the new proletariats of the Earth. Within the laws of a universal Gen-ethics (Reversibility of Values), this "inward migration," which the *I Ching* called "The Retreat," in no way must be seen as a defection of cowards, but recognized as the *function* of the "noble." Let us try to see a little more closely the operation of this hierarchical function.



Above Ch'ien, the Creative, Heaven

Below Ken, the Stillness, the Mountain.

The force of the dark is in ascent. As it advances the light retreats, keeping itself safe, so that that force cannot affect it. This retreat is not a human arbitrary act, but the fulfilment of laws that govern the event in nature. So it is that in this case The Retreat is the correct way to act, and does not waste energies.

And the Chinese text is quick to clarify possible confusions:

It is necessary not to confuse retreat with flight, a fleeing that only considers one's own salvation, at any price. Retreat is a sign of strength.

The text then outlines the *function* of the noble.

There is the image of how the noble behaves to the commoner who comes up. He retreats from him, into his internal space. He does not hate him, as hatred is a form of inner participation through which one is connected to the object of

hatred. The noble shows his strength (Heaven) in the act of causing, thanks to his restraint, the detention (mountain) of the commoner.⁹⁰

As the *Book of Changes* itself says, “It is not easy to understand the laws of such an active retreat,” although at this level we are still in the framework of a social ethics that corresponds with qualitative changes of time. But when we speak of the collapse of a great civilization and of the exodus of a whole people that chooses the path of the wilderness to worship the unknown god, this break in symmetry implies a qualitative leap to a higher dimension of consciousness. On entering the wilderness the law is different. From social order we pass to a sacred order. And here comes the question that we have been postponing, at least in its express formulation: is there in our time, in full scientific-technological civilization, any sign that a “retreat to the desert” has occurred or is occurring, not as flight but as a gesture of “global solidarity”? Yes, there are signs of transmutation of human matter through a mysticism of the desert, but very few perceive it. Teilhard de Chardin was one of the first to notice that at the root of the great scientific, technological and social transformation of the modern world the invisible pulse of a spiritual vanguard was stirring: “As for me,” says Teilhard de Chardin, “I recognize the reality of the movement that tends to segregate, in the heart of humanity, a faithful people devoted to this great work: ‘To promote the unity of all.’”⁹¹

The *mysticism* of the wilderness cannot be reduced to the isolated gesture of individual wills that abandon society to go and live in a cave (as tends to be wrongly interpreted at the mention of “anchorites of the desert”), but is a *mission* of a “people,” as we read in the biblical Exodus or as Teilhard de Chardin says; which, in other words and in technical terms, is an “organic function” of the total body of humanity, a function of high spiritual hierarchy that brings together in human physiology (in an analogous “molecule,” if we can speak thus) the forces of Heaven and Earth. It is a “sacred order” that is constituted as essential basis of the “social order.” The human functions that come into play in this unified field of cosmic resonance are “binding functions” (human physiology to the second power); no longer social functions but “providential” functions.

What is the “rule” of this *Sacred Order* that, as archetypal model, is to be transferred (by Transmission) to the social order? That “Rule” can be summed up in three key words that

⁹⁰ *I Ching. El Libro de las Mutaciones*, Buenos Aires, Sudamericana, 1978, p. 211.

⁹¹ Pierre Teilhard de Chardin, *El porvenir del hombre*, p. 33.

we have mentioned previously, but which now we pick up as “passwords” in the Gen-ethical circuit of global society. At the level of “binding functions,” the same words take on a different meaning.

Labour: is *Work*.

Sacrifice: is *Transmutation*.

Renunciation of the superfluous: is *Providential Economics*.

XIII.1.C2. Re-discovery of Human Labour

The force of labour

The direction of energy

The meaning of the work

The economic crisis of the modern world and the existential void of humanity are due, to a large extent, to the fact that labour (an archetypal function of life) has ceased to be human. As Baudrillard says, “Labour is no longer an action, it is an operation.”⁹² In other words, *homo sapiens* turns into a computer “operator,” social justice is reduced to “unemployment benefit.” It is lamentable that trade unions fight for wages and not for the “work.”

The human sense of the *work* has been lost. The “force of labour” reduced to mathematical indices: GDP, labour cost, yield/hour.

Human labour is the transformation of matter into life goods; human strength that not only aims at a material product but a cosmic meaning. As I said in *Anthropology of Synthesis*:

Labour is an intrinsic function of the human being, and the law that governs this function must be manageable from within, from the very consciousness of the *self*. If we think about future models of development we must restore that essential function *before* the social law, the intrinsic government of the force of labour *before* the rules that regulate it from outside. Although it is true that the laws of economic policy and social justice mean an advance in the leadership of labour forces, they are not enough to re-establish the intrinsic hierarchy of human labour, which is governed not only by the “hidden hand” of the market but also laws of a cosmic economy that we are beginning to discover.⁹³

Before we hurry to formulate laws of a human economy that escapes our hands once and again, we must learn to listen to the “rhythm” of the inner labour and co-respond to its moments of affirmation of the will and expansion of consciousness, activity/rest, creation/dissolution. In other words, more than metaphysical principles or economic theories, we set out from the intrinsic dynamic of the “human labour force,” and from the “sound” of that fundamental energy that circulates within we will try to discover the structure and the rhythm of a function of cosmic hierarchy *in* humanity (but which in our rationalist,

⁹² Jean Baudrillard, *La Transparence du Mal*, p. 53.

⁹³ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12; “La economía del hombre total,” p. 296.

technological civilization has been reduced to the production and consumption of material goods).

I distinguish three aspects in human labour:

The force of labour.

The direction of energy.

The meaning of the work.

The force of labour

We focus here on *labour* from the point of view of the philosophy of action. Marx, in *Das Kapital*, makes the classic denunciation: capitalism appropriates the “economic surplus” produced by the workers and which belongs to the workers. The communist model of the Soviet Union sought to put an end to that social injustice, but it ended up substituting capitalist plutocracy with political bureaucracy. As a reaction to these extremes, models of “self-management” emerge which, some with more success than others, put the force of labour back in the workers’ hands. But all these models, whether capitalist or communist or self-managed, reduce the force of labour to an “economic value.” The age that is beginning sets out from a broader conception, a new paradigm: *the force of labour as energy of evolution*.

Cosmic humans take in their own hands the living forces that circulate within; not only to have, but to *be*: “meta-economic” value of human labour that Ernst Schumacher raises to the function of wisdom in the context of universal life rules. In other words, and always on the basis of a philosophy of action, “labour force” is potential energy that only in part needs to pass to action to satisfy human material needs, with a “surplus” of evolution energy left over. Capitalism wants to appropriate this “surplus” to generate more wealth, more money, more production and consumption of material goods. Marxism attempts to socialize this surplus to attain a better distribution of wealth and reach a classless society. But the “surplus” of the labour force must not be manipulated by capitalism or socialism. It is an intrinsic value of the human being, a “providential reserve” (and I say “providential” because it is a “surplus” that has been given to humanity by the Cosmic Mother so that it will stop dragging itself along the earth and be elevated—like a “feathered serpent”—to higher levels of consciousness). But on reaching this point, a critical reflection arises: not only does capitalism appropriate the “labour surplus” in favour of private property, and not only does socialism distribute that “surplus” for the benefit of an equal society, but human beings themselves, beyond any political system and in function of a rooted creed of possession, devour that “providential surplus,” limiting their possibilities of evolution, without realizing it. In our mass society, implosive and under the power of seduction of consumption, everything is eaten, everything is devoured, good and bad. Baudrillard radicalizes this greed of consumption of matter and of culture as “violation of a sanctuary”: “People feel desires to take it all, to loot it, to eat it all, to manipulate it all.”⁹⁴

⁹⁴ Jean Baudrillard, *La Transparence du Mal*, pp. 79, 98.

But there comes a moment of truth, and humans, waking from a long sleep, exclaim like Jacob: “This was a sacred energy and I did not know it.” Self-awareness that is reverted in a first *denial* by the will: refusing to identify the essence of the soul with the material goods of life. The Prometheus chained to earthly matter, tied by strong bonds to nature, society, history, not only awakens a consciousness of liberation but also takes the energy of co-evolution into its own hands. From this point of reversal of the force, the cosmic human no longer works alone with the matter of the world but with their own blood and life: phase transition of the outer and inner labour. Labour force transferred to a mysticism of liberation. This mysticism of labour, nonetheless, cannot be reduced to a spiritual philosophy, to a social doctrine or a political economy, but requires a new science of human energy.

The direction of energy

If the first word for a future science of human energy is “energy reserve,” the second word is “direction of force.” For centuries Chinese philosophers represented this “direction” of energy flow with the ideogram *chi*. But neither modern science nor philosophy of history noticed the change of sign that was coming in the phase transition from terrestrial matter to cosmic consciousness. The energy age in which we are living begins with a change of sign in the general movement of history. The current of human energy that, for centuries, flowed outwards to transform the world, now reverses its direction inwards to transfigure humanity. At the critical point of inversion of the force, the social revolution gives way to the spiritual revolution. The “change of direction of the effort” curves existential space in such a way (a critical curve) that the work on the matter of the world is reversed into work on the very matter of humanity.

When I speak here of “change of the sign of the time” and “change in the direction of the effort” we have to be careful not to confuse the habitual meaning of these terms in the physical world with the analogous symbolism that they take on in the general movement of Reversibility of Values. These are qualitative changes, phase transitions: between the will to power and self-consciousness, between condensation of matter and release of energy, between economics of waste and providential economics.

The very idea of “release” changes sign. The so-called “doctrines of liberation”—whether social policies of liberation or theologies of liberation—have not gone beyond their respective ideological postulates: they propose an ideal of liberation and a struggle for liberation, but they do not have the *human energy* necessary to do it. For centuries humans dreamed of travelling to the Moon, but could not make that voyage until they had a super-energy at their disposal. And it is at this critical point that we find ourselves today: there is an abundance of philosophies, politics and theologies of liberation, but “energy of liberation” is lacking.

What is energy of liberation? It is “value of resonance.”

How does one release the human energy enclosed in the consumer society? By voluntary *reversion* of effort, or through the *sacrifice* of the innocent.

Let's see in more detail what I mean by "value of resonance." Value of resonance is a term coined in high-energy particle physics. It is a critical level of energy involved in the collision of particles. When this level of energy reaches a certain value it constitutes an intermediate state ("channel of resonance," in technical terms) which begins to "resonate" (something like what happens with the air trapped in a cavity, which begins to vibrate when a soundwave that comes from outside reaches a frequency of resonance). To defeat the dragon (the anonymous power that blocks our way both outside and in) it is no longer enough to have knowledge of natural laws, religious prayer or revolutionary war, but we need a super-force (energy of resonance that we can no longer reach through effort but through reversion of effort). The effort of will, the ascetic of labour to transform the world (economic dimension of labour) is no longer enough; we need to de-cypher the meaning of the effort to occupy a place among the stars: mystical dimension of labour.

The meaning of the Work

The meaning of labour is revealed in the *work*. But what is the Work? Work is Union: Being-in-the Work.

The “loss of meaning” that typifies the “mass neurosis” of the modern world (Viktor Frankl) is due to the fact that humans work for separate ends: the doing is separated from the being, the product becomes alien to the producer, the work is lived as an effort separate from the work. The future human will have to recover labour as a tool of *union* between the will to power and the consciousness of the self; in other words, re-discover the invisible tie between the labour force and the rhythm of life. That “unitive function” of human labour breaks definitively the alienation of humans in the present mass society. In this system of fragmentation of functions, the “product” of labour becomes an autonomous economic power that turns against the worker; those who do *not* work (those who live from others’ labour) are increasingly richer, and those who work (those who live from *their* work) are increasingly poorer. Furthermore, in consumer society, the worker not only loses the *surplus* of effort but also *their* time is devoured by the anonymous machine of the system. Under the slogan of “increasing production” as a sign of wealth (although production is not separated from *what* or *for whom*) the worker has been stripped of their time; human time has become irrecoverable, it has been handed over to the production machine (be it capitalist or socialist).

As I said in *Anthropology of Synthesis*, on approaching this subject of the “meaning of effort”:

We speak of alienated labour when humanity loses its force of labour and its life time, that is, when the wheel of labour moves in the direction of death. And this is what is happening in current society, regardless of economic systems; it is something inherent to the system, but not to the political system—as is supposed—but the system of life we have ended up in. Therefore, criticism of this kind of alienated work is not criticism of one ideological system or another, but the denunciation of the *deviation* of a human function. We need to recover the “human labour function” in the wholeness of its *force*, its *rhythm* and its *meaning*.

The wholeness of this *labour function* in the wholeness of the *Work*. But the question arises again: what *is* the Work? It is not easy to answer this question. For the alchemist, the “work” was the *opus alchemicorum* (the transmutation of elements); for the masses storming the Bastille, the “work” was the revolution; for the scholar, the “work” is their consecration to science; for the saint, their consecration to God; for the politician, to their party; for the believer,

their Church. But when revolutions fall and churches become empty, souls are disillusioned. There has to be a more fundamental value that allows the human being to discover the meaning of the Work. It is a “gen-ethical” value. Let us see if it is possible to clarify its symbolic content. We read in the Book of Genesis that, at the end of each of the stages of creation (if we can speak here of stages), at the end of each one of the “works,” the *doing* reverts to being. “And God saw that it was good” (Genesis 1). It is the sign of “creation”: the Reversibility of all Values, the *co-incidence* of the end with the beginning, the *integrality* of the Work. And the sign of the new humans is that they are *in-vested* potentially with this “creative” function, a potency that they transform into an act through their individual participation in the integrality of the great work. But be careful not to arbitrarily extrapolate the signs! One thing is the divine mystery of “creation” and another is the human participation of co-evolution. One thing is the psychological theories about the “search for meaning” and another is the praxis of “Reversibility of Values.”

In short, the meaning of labour based on salary is not the same as labour based on Work. And when we ask again, what *is* the Work, trying to explore its meaning, we come to realize that the “work” has its own language and its own message, and that not only does humanity go in search of the *Work* (to realize the meaning) but the *Work* itself goes in search of humanity (to seal with it a pact of Alliance). It is the nature of said constitutional “pact” that is the root drive that marks the direction of the force and indicates the direction of the effort of the great cycles of history, time and life. Let us see if it is possible to characterize the different symbolic facets of this pact through the long march of humanity in search of meaning.

From the genetic point of view, we can say that the “first pact” was with nature. For centuries, humanity lived in harmony with Mother Nature: union with the *Spirit*, with the soul of the world. The Work was an *opus* of correspondence with the forces of nature: an action that transmutes the material world (dignity of the office), economy of protection. From the first industrial revolution, this “ancient pact” was broken: the bond with the Spirit was broken, and the world was left disenchanted! The charm of nature was substituted with the power of Technology: “Second Pact.” At this level, the Work is no longer done under the protection of the Mother but based on the rigour of the System (an anonymous Power that sweeps away all symbols: only “the useful” is left, what works, although it lacks meaning). But in the gigantic process of transmutation of values on a planetary scale a new social “magma” is generated, a

“raw material” for a new creation, a “new Alliance,” a challenge of the Work to the “third man”: a new pact of the Wilderness!

The “Third Pact,” the new pact of the Wilderness, releases a hitherto unknown powerful energy. A new Sacred Pact: “resonance” of the Mother-Humanity (the body of *all*) in contact with the silent Voice of the Cosmic Consciousness. What is the Work at this energy level of conjunction of life forces? To bring together what has scattered!

This phase transition that we are experiencing today on a global scale, this qualitative leap of a second nature (social-technical) to a third nature (radiant human matter), that Reversibility of Values, is no longer done by a new politics but by a new *Sacrifice*.

XIII.1.C3. Sacrifice as economic value.

From “ritual” sacrifice” to “function” sacrifice.

We want to re-discover the meaning of “human sacrifice” in the context of “Functions,” “Offices” and “Tools” of social Gen-ethics.

And I say specifically *re-discover*, because although everyone speaks of “Sacrifice” as something self-evident and which does not require further explanation, the symbolic content of that word has been lost entirely. Everyone speaks of the “sacrifice of a god,” the “sacrifice of the hero,” the “sacrifice of a people,” the “sacrifice of innocents,” or indeed “personal sacrifice” in the context of the great laws that govern the transformations (and transmutations) of humanity and the universe.

Why is there this hiding of the *self* from Sacrifice?

It is because Sacrifice is a *sacred* function, and I did not know it!

Sacrifice is a symbolic occurrence that does not happen on the habitual scene in which the events of historic time and everyday life occur, but rather that occurrence is represented in the hyperspace of transition between two worlds. In 1966, when I wrote *Future Seeds in Humanity*, I had noticed that “Sacrifice” could not be in any way framed in any of the rational known categories and that, therefore, nor could it be explained by psychological or social motivations, but rather that that “function,” intrinsic to life, belonged at the same time to the sacred order of the *Mysterium*. It belonged to that “background of incomprehensible difficulties and obstacles that it is impossible to fight against; it was the barrier of the irremediable, of what was there as a dark but real presence; in short, it was the *shadow of existence*.”⁹⁵ Rodolfo Kusch returns once and again to the subject of *sacrifice* as a dark, silent and sacred background of deep America: “Sacrifice in general,” says Kusch, “means descending where there is no light. It implies the assimilation of the negative, the immersion in the residuality of oneself, and oneself converted into residue, to notice there the roots. And it can be motivated by the supposition that deep down there has to be an affirmation that cannot be had through other means.”⁹⁶

⁹⁵ Ramón P. Muñoz Soler, *Gérmenes de Futuro en el Hombre*, p.16, “Integración de la existencia humana,” p. 133.

⁹⁶ Rodolfo Kusch, *La negación en el pensamiento popular*, Buenos Aires, Cimarrón, 1975, p. 95.

Deep down” means “at the end”; it is crossing the “barrier of the shadow,” it is the “other end of the path,” finishing what has been begun: “*Consummatum est.*” The consummation of the sacrifice reveals the mystery of phase transition between darkness and light, between the beauty of good and the “transparency of evil” (William Blake would say “between Heaven and Hell.”) And returning to Rodolfo Kusch’s quotation: “deep down there has to be an affirmation that *cannot be had through other means* (my emphasis), this reveals a law that we could call a law of “redemption” (another word that has lost meaning in the current language), transmutation of “dark matter” by the fire of sacrifice “the “nigredo,” in the alchemistic symbology of the mysteries of life). But let us not get ahead of ourselves and let us see a little more closely the meaning of what Kusch calls “residue.”

In the order of the metabolism of human, individual and social life, what is understood by *residue*? Baudrillard devotes a good part of his work to this theme (I would sum it up as “incomplete combustion.”) But let us hear from Baudrillard: “The social aspect is not a clear, unequivocal process. Do modern societies respond to a process of socialization? Or progressive socialization?” And he concludes that one reaches a point “in which this process can no longer be socialized”; what remains, what seems to escape the social, is not something alien to the social, but rather “it is the social itself as residue”; “a growing, soon to be universal residue of the dispersion of the symbolic order, it is the social as the remains of what took force from reality.” Baudrillard paints with strong contrasts of light and shadow the current state of contemporary society: “We are in a civilization of the supersocial and, simultaneously, of the undegradable, indestructible residue that expands to the same extent as the social.”

The ideal thing would be to “recycle” the residues: industry already does so, with technological means. Society attempts it, once and again, through “social security”; it attempts it, but without managing to assimilate (recycle) poverty, delinquency, moral degradation, that is, all that “dark matter” that constitutes the background of the social. The ideal of social justice always remains unreachable; an inveterate matter always remains, an undegradable residue. Social institutions, works of charity, social security, love for one’s neighbour... all these functional instruments go up to a certain point, up to the frontier of the black holes, and stop there. Aside from this human and social space where there is no longer any light, the scenario of a cosmic drama opens up, the laws are different, the protagonists of the trans-history are different: it is the place of Sacrifice.

We have reached the “end of the social,” the “transparency of evil” (in Baudrillard’s terms). But, the “end of the social” is not the end of life. Nor, in black holes, is the “end” of the light the “end” of radiation (Stephen Hawking’s “black hole radiation.”) There are others states of the matter, other dimensions of life. On reaching this point of Reversal of all Values, a question arises: how do we reach these black holes, these social residues, this inveterate detritus? We reach them by rupture of the symbolic organization of life!

And this is where we have arrived. The crisis of our civilization is not of an economic, social, political or ideological nature, but rather is a radical crisis of desymbolization of the world. It is the crisis of rationality of humanity, the end of the dialectics of history. We can no longer save what is lost. And to reach this conclusion it is not necessary to resort to sophisticated metaphysical principles, but rather to see what happens in the scenario of everyday life and realize that none of democracy, socialism or the market have been able to solve the problem of unemployment. It is no longer the time for ideologies; it is time for Sacrifice.

But *why* sacrifice? And also, sacrifice of *whom*? And *for what*?

There is a place of sacrifice, a matter of sacrifice and a scapegoat of sacrifice. We are approaching a new myth of the creation of the world. Kusch saw these things clearly, not from philosophy (despite being an excellent philosopher) but from his own sacrifice. To speak of these things from academia, from theory, from myth, from the philosophy of history, is to waste time: it is like speaking to the stones. Today one can only speak in depth from one’s own Sacrifice.

Kusch, in Maimará (in Inca lands, where he stays with his family), penetrating the mystery of deep America, tries to decipher the *what* of the sacrifice, or in the name of *what* one must sacrifice oneself, and comes to this conclusion: “Perhaps we can never say that *this is the what*, and see it solidly like a tree or a table. This is proposed in *Martín Fierro* when the characters scatter, at the end of the poem, to the four winds.” So is scattering, i.e., the sacrifice, more important than *the what*? In other words, I would say that the sacrifice is a spiritual value in itself, beyond time and history. Kusch describes this transcendent meaning of the sacrificial act:

Sacrifice always transcends history, it makes humans in their totality, outside of time. There is history for the colonized, but there is no history for those who sacrifice themselves, because there cannot be any for those who give themselves in their

plenitude, because they do not need facts to justify it, they always brush against the world of the gods, and the gods simulate eternity.⁹⁷

Not all that we call sacrifice *is*, truly, Sacrifice.

Today the whole of humanity has entered into a “time of sacrifice.” And the time of sacrifice is a *sacred* time, to differentiate it qualitatively from *another* time (the time of humans alienated in time). Suddenly, without our realizing, the luminous time of the Alliance for Progress, of classless society, of technological revolution, of hippie communes, of messianic enlightenment, that time of hope was substituted by the dark time of the sacrifice. When we believed (in our dream) that we were quickly ascending to the “City of God,” we woke violently in the *Dead poets society*. It is no longer “the end of the social,” as Baudrillard would say, but the end of the dream. We make contact again with the profound truth, with the truth of the dark matter, with the truth of the “residue” of ourselves, with the truth of the “inverse energy,” with the truth of the “other end of the path,” and with the truth of the “other” and of “the others,” and of the “scattering” of the protagonists to the four winds (scattering not as defeat, but as a mission; or rather, a trans-mission.)

Time of Sacrifice is to “descend to where there is no light.” Time of Sacrifice is “negation” of time. Time of Sacrifice is the “scattering” of the protagonists to the four winds (like at the end of *Martín Fierro*). It is not a matter of a simple negation, of a moment of negation in the dialectics of history. It is a question, as Kusch says, of reaching “that point where making a country implies the scattering to the four winds,” a critical point of Reversibility of Values where “the mystery of creation in its totality appears, which always comes out behind negation.”

In short, Sacrifice is a *negative value*; it is understood more by what it is *not* than by what it is. But it is *not* reduced to a simple negation in the course of rational thinking, or a moment of negation in the dialectics of history. It does *not* belong to the order of time, although it happens *in* time. Its roots sink into the deep mysteries of life, a dark background of existence that we begin to unveil through a new dimension of feeling.

Beyond the “ritual” sacrifice we begin to sense a “function” sacrifice. Beyond the sacrifice of a god, beyond the sacrifice of the mythical hero, we begin to discover the *human sacrifice*. Wasting time; it is like speaking to the stones. Today we can only speak in depth from

⁹⁷ Rodolfo Kusch, *La negación en el pensamiento popular*, p. 95; “El tiempo del sacrificio,” p. 97.

the “function sacrifice” itself which is inscribed in the context of the great laws of the universe and of life. This “function sacrifice” (which belongs to the order of the “sacred offices”) is not only a spiritual value, transcendent, individual, soul-saving, but it is transcribed in social Genethics as *economic value*. Economic value of sacrifice that is not reduced to the canons of political economics or social economics, but which constitutes a foundation of a Providential Economics.

XIII.1.C4. Circulation of “intrinsic goods” in the integrated circuits of a Providential Economics New form of wealth creation

Renunciation of the superfluous

Economic doctrines have reached a dead end. Two great models have sought to give a response to the global crisis of sociopolitical and socioeconomic development that has been worsening since the Industrial Revolution as a combined effect of world population growth, technological revolution, excessive consumption, environmental contamination and the depletion of the planet’s natural resources in the short term. One of these models, sponsored by the Club of Rome and implemented in the Massachusetts Technological Institute (MIT), based on the theory of the “limits of growth,” deemed it necessary to voluntarily detain demographic and economic growth as quickly as possible until a state of equilibrium is reached. The other model, of the Bariloche Foundation, the Latin American World Model Project, in its criticism of the MIT model sustained that “the factors that impede access to the goods of our civilization for a large part of humanity are of a sociopolitical nature, and if these are removed, there are no natural barriers—at least in the foreseeable future—to human progress. Even if the MIT’s hypotheses are accepted, ecological catastrophe would occur due to the excess consumption of developed countries and not because of the population increase in underdeveloped ones.”⁹⁸

In 1978, another leading economist, Raúl Prebisch, in a lecture given at the Institute for International Cooperation in Madrid, returning to the subject of economic development on a global scale, surprised the numerous and highly-qualified listeners when he said that “we must abandon any illusion that the problem of poverty in Latin America will be resolved spontaneously by the play of market laws.” With these words, he recognized that he had abandoned his thesis of years earlier, when he favoured an “economic system left to its own forces.”⁹⁹

In the twentieth century so far, the global economy has undergone major transformations. But the problems of human development have still not been resolved. There are numerous economic theories, but humans have still not been able to take the creative forces

⁹⁸ “Entrevista al doctor Amílcar O. Herrera, director del Proyecto Latinoamericano de Modelo Mundial,” *El Economista*, Buenos Aires, 10 November 1972, p. 15.

⁹⁹ “Prebisch y las leyes del mercado. Comentario a su conferencia en el Instituto para la Cooperación Internacional, Madrid,” *La Opinión*, Buenos Aires, 14 July 1978, p. 13.

of life into their own hands. In 1987, Peter F. Drucker, professor of Political and Social Sciences and author of over fifteen books, gave a succinct summary of the “Dramatic changes in the global economy.” Drucker said: “Today we speak of the global economy in transformation. I would like to demonstrate that the global economy is not “transforming,” *as it has already transformed*—both in its bases and its structure—and that it is most likely that this change will be irreversible.” What are these changes? “Control is in the hands of the global economy and not in the macroeconomy of the nation State; industrial production is moving away from the intensive use of raw materials; the increase in technology has meant, in fact, a decrease in labour; the “real” economy (flow of goods and services) has been substituted with a “symbolic” economy (movements of capital, exchange rates and credit flows.)” And Drucker concludes his prophecy with the following warning: “From now on any country—but also any company, especially if it is large—that wants to prosper will have to accept that the baton is in the hands of the global economy.”¹⁰⁰ And I ask: if the baton is in the hands of the global economy, what is left for humanity? In other words, with different languages and on an amplified stage, we return to the “invisible hand of the market,” although that hand is “the hand of the global economy.”

Alvin Toffler, in his well-documented study *Powershift*, returns to these dramatic changes in the global economy and puts the emphasis on the change in a new tool of “wealth creation” that emerges with the explosion of knowledge and the technological revolution. Toffler says: “The clash between the forces that favour this new system of wealth creation and the defenders of the old system of chimneys is the dominant economic conflict of our time, and exceeds, in historic importance, the conflict between capitalism and communism or between the United States, Europe and Japan.”¹⁰¹ The fall of the Berlin Wall in 1989 and the subsequent collapse of the socioeconomic system of the Soviet Union confirm Toffler’s thesis about the qualitative change of power and the new tool of “wealth creation,” but I still ask myself: what kind of wealth? And for whom?

Martín Fierro gives me an answer:

It is not unusual for one to lack
what another has in spades. (VI, 22)

¹⁰⁰ Peter P. Drucker, “Cambios dramáticos en la economía mundial,” *La Nación*, Buenos Aires, 21-22 April 1987.

¹⁰¹ Alvin Toffler, *El cambio del poder (Powershift)*, p. 48.

But I also get an answer, at least in part, from John K. Galbraith in his book *The Culture of Contentment*, published in the USA in 1992, and which opens a debate comparable with that begun in 1958 with his celebrated *The Affluent Society*. Galbraith says:

In the United States an *electoral* majority of the sated and contented conditions everyone's lives, through the institutions.¹⁰²

Since the collapse of the Soviet Union, the theory of social and political development has been taken up by economic neoliberalism in the name of a future “new world order.” We no longer speak of “market economics” (it sounds bad) but of “*social* market economics” (which better covers up the “invisible hand of the market.”) The consequences are the same: recession, unemployment, restriction of social security programmes and, when the extremes are reached, social unrest. The currents of the left that still survive in the Third World and in developing countries protest about the consequences of these “austerity” policies. “Neoliberalism is the doctrine of the total looting of our people,” says Fidel Castro, but the socialisms of different types do not have an answer either. We have stumbled on an invisible barrier, which is no longer a barrier of economic theories but a barrier of the mind. I will return to this later, but let us pause now on some proposals for an alternative economy.

The most serious proposal comes from Manfred Max-Neef, winner of the Right Livelihood Award (the “Alternative Nobel”) in 1983 and member of the Dag Hammarskjöld Foundation. In the prologue to his book *Barefoot Economics*, first published in Spanish in 1985, Max-Neef begins by introducing himself and presenting his work method: “After many years of working as an economist in diverse international entities, my enthusiasm and optimism of the early years began to recede, and was replaced with growing unease. To continue being a witness and direct participant in efforts to diagnose poverty, measure it, and design indicators that would permit the establishment of the highest statistical or conceptual threshold from which the methodologies behind the findings are defined (My God!); to critique the methodologies behind the findings, express profound concern (occasionally with a cocktail) for what those findings finally indicated, issuing recommendations to request more funds to continue with the research and discuss it in a future meeting, all seemed like a rather obscene ritual in which I was happily participating.” The realization of this “sickness” of the academic system (as he calls it) was decisive in changing the course of his life, not only as a professional but also as a

¹⁰² John K. Galbraith, “*Los ahitos y satisfechos*. Entrevista de Pietro Banas, de *Il Mondo* de Milan,” *EL Economista*, Buenos Aires, 9 March 1992.

human: “I cut my ties with the trends imposed by the economic establishment, I freed myself from the ‘objective abstractions’ and decided to wade into the mud ‘barefoot.’”¹⁰³ On reading this confession, I remember *Martín Fierro* and I say to myself: “Another one who went into the wilderness!” Max-Neef’s message, from the praxis of “barefoot economics,” is profound. For those who wish to read more on the theory, I recommend that and other works of his.¹⁰⁴ In an interview with *Brecha* of Montevideo, Max-Neef accurately describes the conceptual and experiential difference between *growth* and *development*. “The ecological economy distinguishes between growth and development. Growth must be understood only as a quantitative aggregation of magnitudes. In contrast, development is a liberation of qualitative potentials. It is a fundamental distinction, because we have accepted the assumption of conventional economic theories that there can always be growth, that it is possible to grow without limits. We stopped seeing that a country can grow at the cost of becoming impoverished. This happens when it grows at the expense of going into debt, the overexploitation of its resources, which can lead to irreversible impoverishment.” And he sums up his vision of the future of the economy as follows: “Unfortunately, it seems the final realization will come as a result of dreadful catastrophes that are just around the corner. And when I say this, I am thinking in one, three, five years more.”¹⁰⁵ This was prophesized in July 1991. Will it really be so? Will a *real* catastrophe occur?

Max-Neef was not the only one who abandoned academia to enter the wilderness. It had already been done by Gandhi, Schumacher and a whole group of cutting-edge researchers who, having travelled the roads set out by academic economics, took the less safe paths of the work, sacrifice and renunciation of the superfluous. Theodore Roszak, in his introduction to Ernst Schumacher’s book *Small is Beautiful*, seeking to define the historical root of Schumacher’s message, says: “Schumacher’s work belongs to that underground tradition of an organic, decentralized economy whose main voices include Kropotkin, Landauer, William Morris, Gandhi, Lewis Mumford, and more recently, Alex Comfort, Paul Goodman and Murray Bookchin. It is the tradition that we might call anarchism, if we want to mean with this term, so

¹⁰³ Manfred Max-Neef, *La economía descalza*, Montevideo, Nordan, 1984, p. 23.

¹⁰⁴ Manfred Max-Neef, “Ecodesarrollo y estilos de Desarrollo. Consulta Regional de Expertos sobre Medio Ambiente y Desarrollo,” Bogotá, 5-10 July 1976. RLAT 801/76,9; *Desarrollo a escala humana, una opción para el futuro*, Santiago de Chile, CEPANUR, 1986; Manfred Max-Neef et al., *Sociedad civil y culture democrática, mensajes y paradojas*, Montevideo, Nordan-CEPANUR, 1990.

¹⁰⁵ Manfred Man-Neef, “El lenguaje económico no atiende al desafío de la humanidad. Entrevista de Víctor L. Bacchetta,” *Brecha*, Montevideo, 19 June 1991.

arbitrarily learned, a libertarian economic policy that is distinguished from orthodox capitalism and orthodox socialism by its insistence on the idea that the *scale* of organization must be treated as a primary and independent problem.”¹⁰⁶ Let us recall, in this respect, that Max-Neef’s proposal is for a “development economy on a human *scale*.” But what is Schumacher’s message? It is not Schumacher’s theory, but Schumacher himself as protagonist!

Educated at Columbia and Oxford, a leading economist on the British Coal Board and consultant to the government of Myanmar, he founded the Intermediate Technology Development Group in London, which works in developing countries based on appropriate technologies. Schumacher set the “metaphysical bases” of his alternative proposal with words of fire: “A different model is required, we might say a culture of poverty.” And then, taking as reference the Gospel of John, he added:

We were told: “In the beginning was the Word,” but we continue reading: “And it was made flesh and dwelled among us.” A new concept may not be recognized or accepted, and even, it could be qualified as impractical or even subversive. But its eventual success in changing the world will not depend simply on its intrinsic truth but on its power to be manifested in the flesh.”¹⁰⁷

Speaking of “intermediate technologies,” I must mention the fieldwork of Mario Kamenetzky in Sri Lanka as a member of the transdisciplinary team of the Economic Development Institute (EDI) of the World Bank. After years of solid academic training, Kamenetzky also comes to realize that the “economic development of each society and the economic, political and cultural relationships between societies were formed, and to a great extent are still being formed, under conditions of *limited consciousness* between the ruling elites and, all the more so, between the masses.”¹⁰⁸ For more details on Kamenetzky’s contributions to the ecological economy, intermediate technologies, education policy, alternative energies, etc., I refer the reader to the works he published with Robert H. Maybury in the prestigious journal *Science and Public Policy*.¹⁰⁹ In short, Kamenetzky proposes to substitute the paradigm of classical liberalism, “The invisible hand of the market,” with a new economic paradigm: the expansion of consciousness.

¹⁰⁶ Theodore Roszak, Introduction by Ernst F. Schumacher, *Small is Beautiful*, New York, Harper & Row, 1977, p. 97.

¹⁰⁷ Ernst F. Schumacher, “A metaphysical Basis for Decentralization,” in *Earth’s Answer*, New York, Harper & Row, 1977, p. 97.

¹⁰⁸ Mario Kamenetzky, *Conciencia, la jugadora invisible: su rol en la vida económica, social y política*, Buenos Aires, Kier, 1999.

¹⁰⁹ Mario Kamenetzky and Robert H. Maybury, in *Science and Policy*, vol. 16, Nº 2, April 1989.

This twist in theoretical thinking from a mathematical economy of gross domestic product, interest rates, exchange rates, unemployment indices, to a human economy of “expansion of consciousness,” that epistemological turn (if we can call it that), marks a point of transition between the formal economy and the life economy. Today, on the threshold of the twenty-first century, if we look from above, we can already see the catastrophic results of that “wealth of nations” that has forgotten humanity. Cristovam Buarque, professor of Economics and former rector of the University of Brasilia, after a long pilgrimage of the universities of the world and having travelled all over Brazil, begins his book *Disorder of Progress (A desordem do progresso)* with this dramatic vision of the world:

In the 1970s, whenever I flew over one of the great cities of Latin America, such as Mexico City or São Paulo, I had the same sensation that some physicists described after flying over Hiroshima and Nagasaki, at the end of 1945. Frustration, indignation and part of the responsibility for the ecological disaster that economic development was causing. This sensation is aggravated when the flight becomes a walk around the cities, on seeing the social disaster beside the ecological one; shanty towns next to luxury, scarcity next to ostentation and waste.¹¹⁰

But let us return to the visionaries of a human economy that, until the 1960s, was still possible as an alternative to consumer society. Where is there a Gandhi, a Schumacher, a Che Guevara? They were not heard. They withdrew to the wilderness! And where are the hippie communities of artisans who worked with their hands? They were swept away by the mass production of robots in the affluent society! But now, without them, a question arises: what was the root of those voices that called in the wilderness? Perhaps one shouldn't seek it out in an economic doctrine or political philosophy, but in a deep feeling that lights a new vision of the world in the consciousness and marks a new path of history in the flesh itself. Before economists, philosophers, politicians or warriors, they were messengers of a new mysticism (the same mysticism of the Sinai Desert, of the Sermon on the Mount and the Sermon at Benares), but with a different message: to make a social praxis of that mysticism of the soul.

And other messengers came, and nor were they heard. And millions of men, women and children were cast into the wilderness in the name of the “supersymbolic” economy of the technological world! The cycle closes, and from the old agrarian economy of “protection” we pass to an urban economy of “abandonment.” Rodolfo Kusch saw this clearly, and voluntarily chose “abandonment” to live first hand that “culture of poverty” that Schumacher speaks of.

¹¹⁰ Cristovam Buarque, *A desordem do progresso. O fim da era dos economistas e a construção do futuro*, Rio de Janeiro, Paz e Terra, 1990, p. 1.

Rodolfo Kusch, from an academic, university background, is another pilgrim in the wilderness who set out with his family to walk the old paths of the Inca, not to research poverty, compile statistics and write technical reports, but rather to live with poverty and hear the wind whistle as it crosses the desolate valleys of the Andes. Kusch, philosopher that he is, discovers the metaphysical-telluric foundation of the *ayllu*, or “agrarian community that regulates the receiving of foods and constitutes the basic structure of a whole empire,” and qualifies the central idea of this organization as “protection economy,” to contrast it, he says, with “our economic forms, which from the indigenous angle can be described as ‘abandonment.’”¹¹¹

The force of this “protection” to which Kusch refers, whose root is nourished by the “ancient pact with nature,” something that has disappeared in the city of the modern human because of the breaking of that “pact,” is now recovered in the wilderness based on a new pact with the Spirit: “protection,” at a higher level of consciousness, is recovered as “Providence.” The economy, made into political science by economists, is recovered again by men and women with the vocation for renunciation as sacred science of life. Through a profound transmutation of human matter—a transmutation that can only be fully realized in the wilderness (and all those who have crossed the wilderness know this)—through that Reversal of Values, what circulates in the invisible networks of the social body are no longer only commodities, informatized services, electronic money, but above all “goods of life. But let us not get ahead of ourselves. Things are not so simple: we are not very sure whether a “sacrifice to the second power” will be necessary for this “economic alchemy” of the “few” to reach the “many”.

In other words, is it possible to reverse the social, political and economic consequences of a system based on the possessive appropriation of the goods of life? If the possession of wealth by a “few” deprives the “many” of what is necessary, will that economic system not end, sooner or later, in catastrophe? Baudrillard says that such a catastrophe will not occur: “There will be no real catastrophe, given that we live under the sign of *virtual* catastrophe. During the 1987 Wall Street Crash an evident distortion appeared between the fictitious economy and the real economy; it is precisely that distortion that protects us from a real catastrophe of the productive economies.” Baudrillard comes to the conclusion that “the hope of reconciling the fictitious economy and the real economy is utopian: those millions of dollars floating around cannot be transposed into a real economy; it is fortunate that this is so, because

¹¹¹ Rodolfo Kusch, *La negación en el pensamiento popular*, pp. 40, 97.

if by miracle it could be reinjected into the production economies, that truly would cause a real catastrophe because of the impact.”¹¹²

In other words, we no longer come up against a barrier of economic theories, but the *barrier of our own mind*. Not only in economics, but also in other important aspects of life (in the war we watch on television, in the staging of sexuality, in the transplant of organs), the fictitious protects us from the real: direct contact with the real economy, with the real God, with real Evil, with real death, would cause in us, as Baudrillard rightly says, a true catastrophe.

And a key question remains floating: what is the correct decision in an age of starless nights? Stay to “work in what is spoiled” (in terms of the *I Ching*)? Or “go to the wilderness in search of what is certain?” It is a question of two different functions in social Gen-ethics.

That which has spoiled because of humans, can also be made good by human labour (*I Ching*, 18 *Ku*/Work on what has been spoiled). But when hostile forces advance dangerously, the right thing is the “retreat”: “At the advance of the force of darkness, the light retreats. (33 *Tun/The Retreat*).

The transit from an economy of the “city” to an economy of the “wilderness,” from an economy of “abandonment” to a new economy of “protection,” from a “social” economy to a “providential” economy, is a shift in the hierarchy of values that no longer occurs because of passing from one economic theory to another, but because of a co-evolutionary leap in life functions.

The Providential Economy is more than a social economy and more than an ecological economy; it is also something more than a human economy: it is an “economy of Alliance.” It puts its roots into the spiritual tradition of humanity and has varied expressions in the different peoples of the earth. The economy of the children of Israel in the desert is an “economy of Alliance”: “This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it every man according to his eating” (Exodus 16:16). The economy of Leviticus, the jubilee, is an “economy of Alliance”: “Then the land will yield its fruit, and you will eat your fill and live there in safety. You may ask, ‘What will we eat in the seventh year if we do not plant or harvest our crops?’ I will send you such a blessing in the sixth year that the land will yield enough for three years.” (Leviticus 25:19). The economy of the Gospel is an “economy of Alliance”: “Do not worry about your life, what you will eat; or about

¹¹² Jean Baudrillard, *La Transparence du Mal*, p.4, “Transéconomique,” p. 35.

your body, what you will wear. For life is more than food, and the body more than clothes.” (Luke 12:22). The agrarian economies of protection are “economies of Alliance”: “It is a question of humanizing the world with prayer and the rite and that the world should be the living organism that shelters and protects” (Kusch, *América profunda*). In short, the Providential Economy transcends the purely human (social and technological) order and founds its principles in the sacred order of life (“because life is more than food, and the body more than clothes.”) Economy of Alliance, yes, but why “providential”?

The providential help that came from the ancient gods has been replaced by the promethean will of humanity. The ancient sacred pact with nature has been substituted with the demiurge power of technology. The human economy (using its own resources: agrochemicals, genetic engineering, industrial robots, credit, market freedom), the economy of human power, has been disconnected from the circuits of cosmic energy. With it we have accumulated material wealth, but we have become “impoverished” in terms of human values: whole functions of the human economy have been deprived of evolution energy. For the “ancient” providential power to be recognized by humans as an intrinsic function of life, the Reversal of all Values is required, a gigantic movement of implosion of history that we are experiencing and which, within ourselves, abandons old dwellings and ancient values to return to the “centre” and once again “hear the Lord God who wandered the garden in the fresh air of the day” (a magnificent symbolic figure of the biblical Genesis to represent contact with the primordial power of creation). This “hearing again” is the secret key of the new pact of “Alliance,” a human-divine alliance that is sealed with the first “offering.”

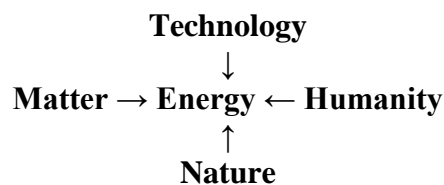
This “primordial offering,” this “first negation of the self,” this “constitutive *giving* of the Self (giving not what I have to spare but a part of what I possess), this “first sacrifice,” opens a *channel of resonance* in the heart of the human: the sacred fire joins the chemistry of life. This coupling of human-divine values that constitutes the structure of what we call Providential Economy *founds* (from the Self) the social Economy of participation.

Without this *foundation*, which is no longer political or philosophical but mystical (or “providential,” if we prefer to call it that), without that transcendent sense of economic values, the most advanced social economies of the world collapse due to a lack of the sacred fire that sustains them. Political society, the “organized communities,” can be formed on the basis of principles of social justice, social work and social solidarity, but those social and economic

values themselves (with their strength alone) are not sufficient to keep alight the sacred fire of human evolution. And once again the difficult question: what is the sacred fire?

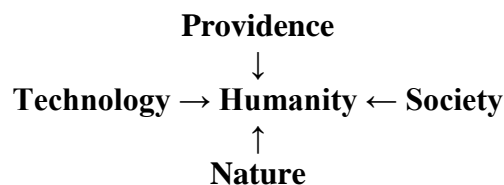
Sacred fire is the foundational power that gives unity and sense to human works. It founds (from the *origin*) the family, spiritual community and the social community, inspires artists and scholars, arms liberating warriors, multiplies the breads and the fishes (providential economy), destroys the forms crystalized in time and disintegrates the compounds that have turned against life.

Until now human labour (the work of humans) has been done (and is done) on the basis of knowledge and handling of forces of nature, society and technology (exalting technology above nature and humanity). The result: what shall it profit a man if he shall gain the whole world but lose his soul? We can represent the theoretical paradigm in the following diagram:



This is the model of all humanisms, socialisms and technicisms. Matter is burned, energy is released (which is then consumed) and sense is depleted.

From now on and still on a very small scale (initial work of the protagonists of a new “creation of the world”), the force is reversed within (in correspondence with the gigantic movement of implosion of history), and the Providential Economy is constituted in the “vertical axis” of social Gen-ethics. It is a question of a new symbolic geometry of the *force*.



In the new configuration of forces, technology is dethroned (like Saturn was dethroned by Jupiter), it loses its first place as presumed “message of salvation” and goes to occupy a more modest place, alongside society, in the horizontal dimension of history. At the summit Providence reigns again, the Sacred Fire, the fundamental Idea of the Work. And humans, in

sealing in their hearts the new “pact of Alliance,” recover their “central” function between heaven and earth and between society and technology: “sacred office” of transmission of material and spiritual values in the great circulatory current of the goods of life.

XIII.1.D. Fourth Function of Synthesis: THE FORM

Symbolic organization of human society

Functions – Offices – Tools

Human society, as it becomes technified and socialized, also becomes massified and de-socialized. We see it every day, the city of man is no longer his home and many human conglomerates have turned into death traps. We are no longer surprised that someone like Baudrillard, in his criticism of modern society, should herald the “end of the social.” However, as a counterpoint, and as I mention in *Anthropology of Synthesis*:

The new generation is born with a sense of organic solidarity in the social sphere; we are beginning to perceive the pulse, the heartbeats, the life of a greater organism that we did not know.¹¹³

Our existential anguish and feeling of cosmic abandonment is due, to a large extent, to the fact that society is no longer an image of the world for us. Octavio Paz says in his *Signs in Rotation*: “In antiquity the universe had a form and a centre; its movement was governed by a cyclical rhythm and that rhythmic figure was for centuries the archetype of the city, laws and works. Political order and the order of the poem, public feats and private rites—and even the discord and transgressions of the universal rule—were manifestations of the cosmic rhythm. Afterwards the figure of the world expanded: the space became infinite and transfinite, the platonic year became a linear, endless succession; and heavenly bodies ceased to be the image of cosmic harmony. The centre of the world was displaced and God, ideas and essences vanished. We were left alone.”¹¹⁴ Is it possible to re-construct the archetypal image of the city of man on the horizon of the new sign of the time? Before attempting an answer, let us see how the human phenomenon appears to us in the new planetary dimension that we have just acquired.

The modern social phenomenon, when observing it on a planetary scale, shows us two sides. On the one hand, symbolic disorganization and disintegration of the social matter; on the other, “global village” and global interaction. If we look at it within, “implosion of the history”; if we look at it from the outside, “expansion of consciousness.” But along what lines is the cosmic energy being channelled that sustains the new human phenomenon? Universalist

¹¹³ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12, “Génesis de las formas sociales del futuro,” p. 334.

¹¹⁴ Octavio Paz, *Signos de rotación*, Buenos Aires, Sur, 1965, p. 30.

idealism? Scientific socialism? A common market? An electronic communications network? A global solidarity or a global catastrophe? Or is there a path that we do not yet know?

There is a new reality that we cannot avoid, there is a “future” that is bearing down on us (“future shock,” in Toffler’s terms). The most enlightened thinkers glimpsed this “shock” early enough and, somehow, explained it; we live with the catastrophe almost without realizing it, but deep in our souls, we know that something *new* is happening outside and inside. Heidegger expressed this profound feeling in metaphysical terms: “Something essential is bearing down on us.”

As the great planetary disturbances gradually break the socioeconomic and political stability of the world that we knew at the start of this century (great planetary disturbances such as world wars, social revolts, mass migrations, scientific and technological revolution, demographic boom, the breaking of the ecological balance, AIDS), as all these changes occur, the invisible currents of global humanity, its magnetic field, its force lines, suddenly become visible and appreciable to us. And then we realize that *humanity* is something more than “political society” or the “social community” and we come to recognize that our “brothers and sisters” are not only the visible but also the invisible; not only those who are but those who were and those who will come.

At the current moment we are learning, without realizing it much, to live in a new body. Some peoples of the earth have already undergone the experience of living in great collective social bodies and are undergoing the experience of living in space in biocybernetic capsules, but the conquest of the future human will be to learn to live in the body of total humanity. Is there any sign that allows us to anticipate conceptually the way in which this change is taking place? I would say that many of us perceive a certain existential instability, something like the sensation of not being so well “incarnated” as in the past (using an expression of Castaneda’s we might say that “the assemblage point of the conscience has moved.”) We are beginning to perceive a certain physiological “alternance,” a bimodal rhythm of life (alternance of “bodies”: transition from an individualized physical body to an expansive universalized body.)

All these experiences that we are living with great uncertainty, experiences in the global field, whether sociological or technological and physiological, lead me to foresee that we are approaching a critical frontier of phase transition (a limit on the speed of thinking) where all

the theories fall apart. Furthermore, we have already stumbled across that frontier, with this limit of forms. What is there beyond the form of the social? “The end of the social,” Baudrillard answers. What is there beyond the form of the political? “The end of history,” Fukuyama responds. Perhaps the only theory that can still give the intelligence an (albeit precarious) foothold to understand the co-evolutionary leap that we are experiencing on the edge between two worlds is the so-called “catastrophe theory” (developed by René Thom in 1972), a theory applied by Eric Zeeman and Ilya Prigogine (1977) to those systems that at certain critical points of their development reach a “catastrophic” level of energy fluctuation that determines the “break of symmetry” of the system and the production of “forks” in each threshold of instability. For a better understanding of this “catastrophe theory,” I can cite again Erich Jantsch in *The Self-Organizing Universe*, in which, referring to “catastrophe theory” as an alternative to development, he says the following: “In the application of catastrophe theory it is essential to recognize that what has to be modelled always are discontinuous effects of continuous causes.”¹¹⁵ What I want to emphasise with this quotation is that the key of what we call “evolution” and “development” (at least in the great stages of transition such as we are experiencing) is not revealed by the continuity of history but by the “end” of history (although this “end” is for each person to interpret themselves).

In eras such as ours, with the collapse of old forms and simultaneously the gestation of new configurations of life, the philosophy of history fails as a theory to explain the future models, and also the scientific evolutionist theories fail, conceived on linear, progressist lines. The new forms (both biological and social) do not respond and have never responded to the expectations of old organisms, in which they are installed “subversively” without respecting the geometry of the old system (what does the butterfly have to do with the caterpillar?) These new forms are not visible in the plain light of day (in the light of day we only see the shadows of a world that has passed), but the forms are invisible archetypal “functions,” empty spaces to be occupied by the protagonists of the future. We are already beginning to glimpse and to co-respond to such archetypal functions of the universal society! Let us return to the subject of “Social Gen-ethics” which, in different aspects, has been presented to us once and again in the course of this writing, but which I now want to examine as a symbolic geometry of the organic body of a humanity that has already begun to cross the cosmic barrier.

¹¹⁵ Erich Jantsch, *The Self-Organizing Universe: Catastrophe theory as alternative*, p.57.

XIII. 1. D1. *Archetypal* social FUNCTIONS

A new sense of community

The social experiment that we are undertaking on a “global village” scale is of such magnitude, shows us such violent contrasts of light and shadow, has become so accelerated in social time, has such a fast exchange of information among particles loaded with information, is such an unstable system, and at times, the social revolts so terrifying because of the appearance of hidden forces; in short, the magnetic field of modern society is so powerful and one of such destabilizing effects in the human physiology itself, that many wonder whether what we have hitherto called “social community,” “social relationships,” “social services,” whether all that which we have been calling “social” has undergone a violent change due to reversal of energy and loss of meaning, and whether prior to any attempt to imagine an alternative model of society we should abandon the old terms and “hear” again the call to the *human encounter* that founds from the Self that *archetypal* community that has escaped from our hands. (“Where is Abel, your brother?” “I don’t know. Am I my brother’s keeper?” (Genesis 4:9)).

Many young people today are *born* with a sense of community that was unknown in previous generations; it is not a question of a political ideology but of a Gen-ethical root. Charles Reich had already noted this when he described in the 1970s the fundamental content of what he called “Consciousness III”: “Instead of seeing the world as a jungle, where each human only looks after themselves (Consciousness I) or the world seen as a meritocracy that leads to a great corporate hierarchy of rigid positions (Consciousness II), for Consciousness III the world is a community. The whole world belongs to the same family, whether they have met each other or not. It is as simple as that.”¹¹⁶ This does not mean that thousands of alternative communities have not failed. It is not enough to light the fire, one has to be able to sustain the flame.

The new sense of community transcends political ideologies and the social horizon. It goes beyond the social. It puts its roots into a cosmic, expansive feeling, which includes in its feeling not only humanity but also the universe. Furthermore, the community is not something that must be fabricated by humans, it is an *archetypal* model, a sacred space, a community that

¹¹⁶ Charles Reich, *The Greening of America*, New York, Random House, 1970, p. 227.

has always existed (*before* it was discovered by Benedict of Nursia, socialism or the hippies). In simpler terms, the community is the “home” (a disciple asked his master: “What is the home?” And the master replied: “The home is a place to stay.”) The *archetypal* community is “mystical” by nature; it is not sustained by an ideology, but by a sacred fire.

In the current mass society, the term “community” is used conventionally and arbitrarily. Community of neighbours? Community of scientists? Homosexual community? Community of businesspeople? All these expressions expel the root feeling that founds the community and only leave a caricature. Today, after the collapse of what were venerable institutions, the social community must be re-discovered. Rediscovered from the social *feeling*, from the *function* of origin that founds the social from the roots of life.

From the root of this unified feeling we can *see* the symbolic structure of an *archetypal* Gen-ethics that is reversed, by analogous transposition, into functions of molecular genetics. Perhaps through this thinking by analogy we can better understand the meaning of expressions such as “social messengers,” “a place in the world,” “trans-scription” and “translation” of the Gen-ethics message into “functions,” “offices” and tools.” In other words, through this unified symbolic language, the truly living tissue of society becomes transparent to us; that is, we rediscover the essential functions of the human community that habitually remain covered up (and most of the time substituted) by bureaucratized and technified social institutions that operate as “social machines.” What does the essential function of *human solidarity* have to do with “unemployment benefit”? What does the essential function of *curing the sick* have to do with “institutionalized and commercialized medicine”? What does the essential function of the *producer* have to do with the “wage earner,” the “middle-man” or the “trafficker”? What does the essential function of *direct participation* have to do with “indirect representation” (whether of political parties, churches or entertainment)?

The crisis of modern civilization is a “crisis of desymbolization of the world.” Today’s human existential drama is that of having become aware that with the energy released by technology and advancing at great speed due to the seduction of power, humans find themselves, before they reach their dreamed-of goal, at the barrier of their own shadow. The answer to this radical challenge no longer comes through the reform of institutions but through the reestablishment of the sacred functions of life. Along what paths is this qualitative change in the world’s geometry undertaken?

Until the 1970s we still believed we had an answer. A new social consciousness was emerging in the world: May 68, the Chinese Cultural Revolution, Che Guevara, Charles Reich heralding enthusiastically the awakening of “Consciousness III” in American youth. Erich Fromm was ahead with his *Revolution of Hope*. Something new was happening but it was none too clear. Herbert Marcuse, a well-placed interpreter of the intellectual youth and politics of his era, an ideologue of multitudes and a prolific writer—*Reason and Revolution* (1964), *Eros and Civilization* (1965), *One-Dimensional Man* (1965), *Soviet Marxism* (1967), *The End of Utopia* (1968), *Industrial Society and Marxism* (1969), *Carnivorous Society* (1969)—despite his sharp intellect for reading the signs of the times, he stumbled on his own contradictions when he tried to penetrate the genesis of the change that he himself was a part of. In an interview by Sam Keen and John Raser for *Psychology Today* (February 1971), when Marcuse was asked to sum up his thinking about what he had said about the “need to develop a new sensibility and a new rationality” as foundation of a new society, he replied: “True emancipation for humanity can only take place in a different society, after a fundamental change of values and change in the political and economic structures.” He continued, “But there is a paradox here, as I have always insisted that this new rationality and sensibility must emerge *before* the change.” And when he was asked whether what he said recalled the ancient dilemma of the “chicken and the egg,” Marcuse reinforced his position with a message of hope: “Change is already here, emerging in youth, especially among students.”

Marcuse could only go so far. The genesis of the new social order was out of his hands. As early as *One-Dimensional Man* he had come up against the same paradox. His intellectual intuition allowed him to glimpse that “society will be rational and free when it is organized and reproduced by an essentially new historic Subject” but at the same time he observed that “the power and efficacy of the material and cultural system of the advanced industrial societies are opposed to the appearance of a new Subject.” And he was not wrong; the repression of that youth that he saw blossom as a promise for the future was not long in coming. The new social order would not come through revolutionary theory but through the alchemy of sacrifice. Nonetheless, and despite these paradoxes, Marcuse, salvaging the best of Hegel, left in the hands of the new generations a valuable theoretical tool that, in his own words, was in danger of being destroyed: “the power of negative thinking.”

This “negative thinking” that had been reduced to a rational dialectics (idealist in Hegel, materialist in Marx) and as such a rationalism ran the risk of being depleted in the play

of its own contradictions, that “negative thinking,” taken by the new mind as a *symbol* of Reversibility of Values, configured (joined to a profound feeling) the new tool of *participation* of humanity in the creation of the new world. More than a new thinking, a new “rhythm” was installed in the functions of life. The dialectic contradiction between capitalism and Marxism was reaching its end, the human physiology had taken the co-evolutionary leap towards higher levels of consciousness and the dialectics (as a way of thinking) was absorbed (and preserved, as a second-order servomechanism) in the reversible rhythm of the new trans-finite functions: the same thing had happened in the domain of science when classical physics, with its mechanical laws and Euclidian geometry, was left as a second-order function with the onslaught of relativist and quantic physics. But returning to Marcuse and dialectics, and the danger of nuclear confrontation between the great powers (major contradictions on a world scale which in the 1970s were coming to the surface), returning to the abovementioned interview (*Psychology Today*, February 1971), one of the journalists (Keen) brings up the subject of nuclear confrontation, young people’s disillusionment with the old values and the search for the new, a subject that the other journalist (Raser) sums up by quoting what he heard from a young girl: “The bomb has already exploded and we are the mutations.” And Marcuse replies: “Excellent. She is right. All the same, I think that the threat of nuclear war is on no account the worst thing that we are facing. It is most possible that the superpowers will come to an agreement not to use the nuclear weapons for the benefit of their own interests. The true catastrophe is possible from the total dumbing down, dehumanization and manipulation of humans.”

Marcuse was not wrong about the secret pact between the powers of the old sign. He had seen the awakening of the new consciousness, but he had come too late. Like Heidegger, Teilhard de Chardin, Gandhi, Che Guevara, Moses (notwithstanding the great differences that separate them), all “threshold” prophets: they take the people to within sight of the promised land, but they do not succeed in penetrating it.

XIII. 1. D2. Gen-ethical Transition

Qualitative leap on a planetary scale

The student revolts of the 1960s had to fail; hopes died of a “new sensibility and a new rationality” that had been heralded by the likes of Teilhard de Chardin, Fromm, Reich, Marcuse, and the revolutionary hopes of the likes of Gandhi and Che Guevara died. The change that the precursors dreamed of would not come so soon. Still in the 1970s, the new society felt like it could be touched with one’s hand: “Change is already here, emerging in youth,” “The bomb has already exploded, we were the mutants.” But the ideas would descend to hell (besides, it was always thus in the great transformations of life.)

There was no historical continuity. From capitalist, classist society we did not pass to a socialist, classless society. Mao’s “cultural revolution” did not lead to social utopia (“may a thousand flowers bloom”) but to Tiananmen Square and “permanent sacrifice.” The break in the symmetry of the system and the fork in the currents of life had occurred. The message of the “lost revolutions” (their Gen-ethical potential) had to be recovered in a parallel (trans-social) world. But what happened in the world of those who remained in “Egypt”? Corruption, social unrest, economic neoliberalism, ecological imbalance, acquired immunodeficiency diseases, drugs, migration to all the points of the compass by a youth without destiny. The danger, the real danger, would no longer come from the atomic bomb but from the social catastrophe (over twenty years after they were uttered, let us remember Marcuse’s words): “The true catastrophe is the possibility of the total dumbing-down, dehumanization and manipulation of humanity.”)

The new war that was glimpsed on the horizon of history would no longer be ideological, economic or racial, but *archetypal*. What was at stake was not only a new society (as was being prepared along political philosophy lines), but also what was anticipated was the genesis of a new “body”: Gen-ethics of embodiment. Let us try to see this qualitative leap no longer from the perspective of philosophy of history but from the testimony of the protagonists of the new history.

Gen-ethics of co-evolution. Until quite recently, the ideal was a sufficient value to sustain life. From now on, “more life” is needed to sustain ideals. This “more life” is not a value transcribed in ideology but a value in-scribed in a “gene.” As Goethe said, “there are laws to preserve life’s treasures.” And these laws are laws of “incarnation” (if we can use a term that

has such a profound meaning in the Christian tradition). The ideals of Gandhi, of Che Guevara, of the youth of the 1960s, of the Chinese cultural revolution, of the social revolutions of Latin America, all these vanguard movements failed as an idea but triumphed as “ferment.” And the ferment is no longer an idea, it is a “molecule,” an “enzyme,” a “gene.”

A new—individual and social—body is being formed, unnoticed and mysteriously. It is a still invisible body that is built with the materials from the demolition of the old body: disintegration of matter, release of energy, expansion of consciousness. We no longer live in the same body from around fifty years ago. The different forms of destruction that we see in the world today on a planetary scale are just other signs of de-structuring of the living matter in the invisible process of genesis of a new organism: not only destruction but transmutation. A powerful cosmic current (not only radiation of energy but implosion of meaning) penetrates the planet, destabilizing the old forms and creating new paths of communication: not only destruction but co-evolution. Erwin Schrödinger says in his little book *What is Life?*: “The molecular configuration cannot change, unless it is supplied from the outside with a minimum of energy equivalent to the difference that is needed to “raise it” to the immediately higher energy level.”¹¹⁷ It is precisely this bursting-in (“resonance”) of energy-meaning that is configuring the new functions and organs of life.

What we are experiencing today in our own body (and, by analogy, in the social organism) is a *gen-ethical* transition; which is like saying that the quantic leap of molecules is, at the same time, a change in the geometry of values. It is a phase transition (to a certain degree, a transfiguration): from the old material body to a new energy-ethical organism (it reminds us, by analogous transposition, of “insect histolysis.”

To better understand the genesis of this new organism of “magnetic resonance” and to have any chance of glimpsing the geometry of the new organic forms, it becomes necessary to provisionally abandon the historic-social scenario where the human drama is represented today, and turn our gaze towards a more fundamental space where the *arkhetypal* symmetries of life are drawn. The intuitive scholars of the new physics made an identical theoretical transposition when, before the apparent chaos and disorder of the world of subatomic particles, they had the vision of “symmetries of order and beauty” in abstract mathematical spaces; the new physics of meaning begins when the researcher (by reversal of thinking) goes from the concrete world

¹¹⁷ Edwin Schrödinger, *¿Qué es la vida?*, Barcelona, Tusquets, 2nd ed., 1984, p. 81.

of material particles to the ideal fields that generate order: transition from thought to vision. The same thing happened in genetical research, when Barbara McClintock, breaking the paradigm of the stable genome (current until the late 1970s), raised her gaze to the rigid structures of matter and *saw* that “although most of the genes stay in their place, some move.”¹¹⁸ Something similar is observed by quantic chemistry researchers when the stable molecular forms pass to the electrochemical pulses that rapidly change configuration. In short, the alternate rhythm of order/beauty/meaning that the poets heard as a symbolic language of a “disembodied word” (Octavio Paz), began to be *seen* by intuitive scientists as a dance of genes, particles and waves. The “alternate body” was no longer a fantasy but a reality.

I return here to the idea of “alternate body” that I briefly sketched in *Anthropology of Synthesis*:

In the humanity of our time, as a counterpart to the institutions’ emptying of meaning, new foci of genesis emerge here and there, whirlwinds of human life renewed on a planet that activates centres of strength that until recently were dormant; perhaps, differentiations of polarity in the embryogenesis of a new body.¹¹⁹

New individual and social organisms are being born, vanguards of evolution on the human path. Nonetheless, these new bodies are *unstable*, they have no solidity, the balance, the stability of the atomic edifices crystalized in time. At certain critical points of fluctuation of the currents of life, the great ideals of humanity take on an organic form: they are moments of genesis; it would seem that, for an instant, the song of the muses became human language, as if in that instant poetry embodied history (the ideal takes “body,” but generally it is an unstable, transitory body). Let us see the historical development of some of these bodies.

We will begin by observing the trajectory of what we might call the “embodiment of the ideal of community.” As CONICET researcher Miriama Widakowich-Weiland writes in a work published in the Buenos Aires newspaper *La Nación*, with the title “The first communist republic in the United States,” in 1830, during the unemployment crisis in France and shaken by the social unrest caused by the first industrial revolution, Etienne Cabet, inspired by the ideas of Saint Simon, Fourier and father Lammenais, wrote a book titled *Voyage en Icarie* that would

¹¹⁸ Nina F. Federoff, “Elementos genéticos transponibles del maíz,” in *Genética molecular*, Barcelona, Prensa Científica, 1984, p. 85.

¹¹⁹ Ramón P. Muñoz Soler, *Antropología de Síntesis*, p. 12; “Danza de electrones y neutrinos en los cuerpos radiantes,” p. 340.

trigger unexpected events. In his book, Cabet presents “an ideal country that, through the abolition of private property, ensures the happiness of all its inhabitants. Only society is the depository of assets...” The author states that in Icarie “robberies, murders and suicides are unknown: there are no weapons in the homes or locks on the doors.” And Widakowich-Weiland story continues: “*Voyage en Icarie* caused such fervent enthusiasm among the expropriated and subdued artisans that they approached Cabet to ask him whether that marvellous State really existed, thus stimulating in the author the desire to create it. And so Cabet decided to found Icarie. On 3 February 1848 the expedition of future Icarians set off from Le Havre, to settle in the rich, unpopulated lands of northeast Texas.” The experience was profound, the equality perfect, to every man according to his work and ability, there were no personal interests and everyone had to serve the community. “But it happened that Icarian society did not evolve as Cabet had predicted. Disputes, grudges and envy soon emerged, and small groups formed, each of which sought to exert a hegemony. When Cabet wanted to retake power over Icarie, he had to proclaim himself dictator (1855). After a year of upheaval and struggles, he was expelled from the community, accused of treason.”¹²⁰ Eight years had passed since the departure from Le Havre.

It is not my intention here to make an ideological or political critique of the different “forms” of life in common that have emerged, over time, in different cultures and peoples of the earth. Aside from the “institutional form,” I am interested in salvaging the “*arkhetypal* essence” of what we call “Community.” In other words, I try to reveal the Gen-ethical potential of this function (regardless of their success or failure). And an inevitable question arises: can poetry embody history? Octavio Paz replies that it cannot. But the young people all over the world seek a common home.

In another historical-political context, Anton Makarenko founded the Gorki Colony for juvenile delinquents, near Poltava, Russia, a few years after the October Revolution, a magnificent educational community experience that Makarenko recounts in his three-volume work *The Pedagogical Poem*.¹²¹ According to his biographer Medidinski, “One of Anton Semionovich Makarenko’s pedagogical-tactical rules consisted of the most complete forgetting

¹²⁰ Miriama Widakowich-Weiland, “La primera república comunista en Estados Unidos,” *La Nación*, Buenos Aires, 18 February 1979.

¹²¹ Anton Makarenko, *Poema pedagógico*, 3 t., Moscow, Progreso, 1980.

of the colonist's past, especially their crimes."¹²² A magnificent work, "to blend into an authentic community," solidarity in labour and on the council, rousing in each person the sense of human dignity. All this common experience to gestate a new "gene" that was not expected to last in time. Very soon Stalin would come, with a different mentality and a different power, to end with this type of "pedagogical poems." Once again, poetry did not embody history. The organic body collapsed, but the spirit—its Gen-ethical potential—would go in search of new dreamers, new idealists.

Let us go a little further back in time, still in Russia but in a different environment. It was the time of the fall of czarism, a revolutionary wave was coming that swept away the old regime, and many poor Jews saw in communism something like a new religion, or at least, an ideal of community that they dreamed of taking to their native Palestine: "Return to the land of the ancestors and return to work the land," was the slogan, according to Santiago Ferrari, a correspondent for *La Nación* who researched in *Holy Land* (1970) the origin of the kibbutzim. Ferrari listened to stories of some members of the kibbutzim that still exist: "There are religious kibbutzim, but they are a minority; in the kibbutzim there are no wages, there is no personal property, the children are raised together (although all this is evolving quickly). Also in these new social bodies, the ideal cannot always be put into practice: it is not easy to give to each one according to their needs." And Ferrari ends his article with this reflection: "All this is admirable and there are many more things, equally admirable in tragic and abnormal situations, but which cannot be taken as a lesson or a model of humanity in a normal state."¹²³ I wonder when reading this article what the journalist understands by humanity in a normal state. Nonetheless, over twenty years after these reflections, although in most cases the kibbutz does not embody the ideal of community that the founders dreamed of, it remains as a symbol of an organization of solidarity where social values can be developed that remain dormant in mass society.

Returning to my exploration of "signs of genesis" of new social functions, we can pause a moment on Jean-Paul Sartre's analysis of the social and political unrest of the 1960s, starting with the liberation of France in 1944 and concluding with the student uprising in May 1968. In his *Situations* VIII and IX Sartre highlights the qualitative difference between the phase we might call "genesis" of a movement (he speaks of "groups-in-fusion") and the phase of

¹²² E. Medidinski, *Anton Makarenko: su vida y labor pedagógica*, Moscow, Progreso, 1976, p. 14.

¹²³ Santiago Ferrari, "Extraña institución del kibutz en Tierra Santa. Visiones del Cercano Oriente," *La Nación*, Buenos Aires, 20 April 1970.

institutionalization and immobilism. A “fusion group,” Sartre says, “is a transitory organization where a ‘common subjectivity’ is brought into action, a spontaneous thought that is committed in the action that it expresses. These moments of collective subjectivity are occasional, they only appear in history every so often. If the ‘group-in-fusion’ tries to prolong itself, it is degraded, it becomes an institution.” It did not escape Sartre that also here, in political praxis, “poetry did not embody history” (or, at the most, it embodied it fleetingly and at the cost of “permanently fighting against its own tendency to institutionalization.”

On reaching this point in my brief (and, of course, incomplete) historical review of the genesis and the development of different social community organisms, a fundamental question must be asked: “Why does poetry not embody history?” In other words, why does the ethereal freshness of the community crystalize in the heavy rigidity of the institutions? Why is that “tout commence en mystique et fini en politique”?

**XIII. 1. D3. TOTAL BODY: those who are,
those who were,
those to come**

Fluctuations between three worlds

The rhythm of all the processes of life has accelerated. Two sides of an at-once cosmic and human pulse, individual and social: an explosion of meaning corresponds to the explosion of energy (Schumacher had anticipated the strategy to live in the new broadened world: “Think big, act small.”)

There are many things in the world that we no longer understand. And many of the questions that we have asked have no answer within the mechanics of our old mind. Human problems can no longer be resolved separately (“The age of nations has passed, it is time to construct the Earth,” Teilhard de Chardin announced prophetically). We have penetrated a new world, integrated and interconnected, and to understand it a new epistemology is not enough, what is needed is a new “physiology.” An integrated “vision” of the world is not enough (whether it be called holistic or cybernetic), rather we need to acquire the experience of living in the integrated and interconnected “body” of global society. And today, due to the acceleration of events, this “living” comes to us in “thinking”; *before* we can think about the new civilization we long for, we are already living and suffering “the disease” of civilization.

We have not been educated for the *Community* (writ large) but for separateness. We have not been educated for the *Re-union* but for fragmentation. But we are living (and suffering) in a “planetary Body,” although we still lack the science to understand its laws, its pulse, its message. The “drift” of social matter, the transposition of “genes” from one point to another in the human genome, is changing the Gen-ethical transposition “humanographic charter.”

As early as 1945, and in keeping with his “reflections on the spiritual repercussions of the atomic bomb,” Teilhard de Chardin had noted a powerful unifying current of “human socialization” underlying the superficial vicissitudes of contemporary history. From Beijing, in December 1945, he announced: “A great event is taking shape: human planetization. The reality and consequence of a cosmic process greater than what I have called “human planetization, for

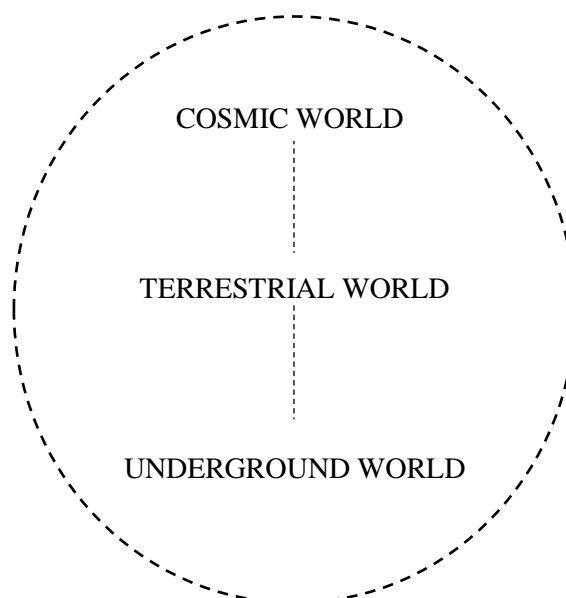
want of a more expressive term.”¹²⁴ This “super-organization of human matter” no longer comes from a new political organization of peoples of the Earth (something like a “new world order,” in the terminology of the centres of global power) but through a qualitative leap of the whole of humanity to a *new dimension of consciousness*: this is what Teilhard de Chardin calls “second Hominization,” and which I have called here “Gen-ethical transposition.” From the fracture of the “Body” of humanity into a multitude of nations, peoples and races, we pass to “complete hominization.” From the Society of Nations we pass to the “Human Kingdom.” In this social Gen-ethics to the second power, “human migrations” play an important role: transposition of “Gen-ethical material” from terrestrial society to the cosmic city (not only the “migrations” of peoples urged on by starvation, war, diseases, unemployment, but also the “transmigration” of noble values coming from the lost revolutions and the sacrifice of innocents.) In the 1980s I had already glimpsed this mass leap of humanity to a higher level of consciousness (I could not quite explain it, but somehow I found similarities analogous with the transposition of genes that Barbara McClintock had discovered—differences aside, of course.) In *Anthropology of Synthesis*, and as a complement to Teilhard de Chardin’s “noospheric” vision, I intuited the “anthropological” pole, centred on a new human phenomenon that put its roots into the profound currents of the Earth: “The *inner medium* of the planetary Body is changing (recalling Claude Bernard’s ‘inner medium’) and, without realizing it, we are displaced from one organ to another within a larger body: at best we are born in a leg and end up in an arm (thinking translated ‘mystical body’ functions to organs of human physiology.)” And, anticipating possible critics, I added:

And this is not science fiction, it is the purest reality. This “transfer,” this “migration” of human matter from one body to another, from one function to another, is what gives modern humans that peculiar dis-location, that “uncertainty” of not quite knowing what their place is in the world, and sometimes, especially in the young, that estrangement of not quite knowing who they are (sign of depersonalisation of the new era). The human of today (especially the new generation) does not have the same security, in terms of personal identity, as yesterday’s human. The coming children and young people do not have a social space allocated for them, but rather they have to rediscover their own space and their own identity. The human beings who have ended the race of the future have changed body several times in just a few years! It is no surprise that they should end up wondering: “Who am I? Who are my parents and who are my brothers?”

What is the “physiology” of this new “body” of total humanity, a Body in which we move, live and exist? What are its *archetypal* functions, its centres of strength? And how does it reveal its Soul to us?

¹²⁴ Pierre Teilhard de Chardin, *El porvenir del hombre*, p. 155.

When we transfer our Self to the “Centre of the World” (to that *archetypal* foundation to which different traditions have given different names) from the particular sciences that we know, from philosophy, from metaphysics, from that “Centre” we can glimpse the symbolic *arkhitecture* of the “Body” of total humanity (of those that are, those that were, and those that will come), discover the fundamental symmetries of organic life and anticipate some general ideas to construct the human and social sciences of the future. Although incipient, these sciences, integrated to their essential foundation, begin to provide us with information about a Gen-ethics that we did not know, that is, to show us the co-relations, the invisible bridges, the “messenger molecules,” the exchanges of energy-consciousness between specifically human life (the human kingdom) and what is above humans, the *Ultrahuman*, as Teilhard de Chardin calls it, and the *infrahuman*. And here I will make an observation. The rapid acceleration of events in the century so far (which I have mentioned more than once), the critical fluctuation of the currents of energy, culminating with the first atomic explosion in 1945, which leads to the break of symmetry of the system and the implosion of a new meaning of life, that “catastrophe” of the old world with the consequent collapse of the old values has suddenly placed before our gaze the co-relations between “three worlds” separate until then (or rather, “hidden” from the human conscience): the *terrestrial world*, until recently humanity’s exclusive habitat, the *cosmic world* (which we are beginning to explore) and the *underground world* (which we are beginning to suffer).



Each of these “worlds” is, at the same time, a “Self,” a “*state* of consciousness” and a “place.” It is also a “matter” and a “law.” If we transfer these Gen-ethical dimensions to the inner world of humans we come to realize that what we had known until now as “Human,”

suddenly recognizes itself in a new dimension as it is reflected in a double mirror of the “Ultrahuman” and the “Infrahuman”: the shock of revelation through the implosion of meaning. And if we look at the “social” world, we have to recognize that not all the forms of social organization that currently exist can really be called “human” (many have ceased to be so, due to the emptying of meaning). Just as faraway galaxies that rapidly move away in an expanding cosmos show us the spectroscopist, varying their colour towards red (Doppler effect), the “human galaxy,” dragged along in an analogous movement, reveals itself to our newly-opened eyes as a spectrum of values which runs its lines of force to increasingly higher levels of consciousness-energy; but which also leaves behind (like a comet’s tail) human matter in the process of disintegration. On one hand, “luminous beings” who go in search of “more light”; on the other, “children of the shadow” (our own impossible scheme) that feed from the “rubbish.”

The phenomenon of transmutation of matter, release of energy and expansion of consciousness occurs today at such a speed that in the brief lapse of some one hundred and fifty years we have seen *three types of human* pass before our eyes. With an anthropological vision of co-evolutionary references, we can differentiate between three human prototypes: the *homo nature*, the *homo technical* and the *homo mystical*. The first (*homo nature*) still maintains the primordial pact with nature; their social projection takes in the philosophy of Jean-Jacques Rousseau and goes as far as an ideal and romantic socialism. The second (*homo technical*) is the one who has broken the ancient pact with nature and has assumed as the only god on earth, with autonomy of power; their social/antisocial project and their “message of salvation” covers the period from the first industrial revolution to the explosion of the first atomic bomb, passing through dialectic materialism and the revolution of science and technology. And the third human (*homo mystical*) is that which is *born* with the bomb (something that scholars and those in the know cannot understand, but which is understood by the young woman who in the 1970s exclaimed with naïve simplicity: “The bomb has already exploded, we are the mutations.”) This “third man,” this new “mystical human” (and I say “new” because they incorporate in their physiology the ancient functions of the *homo nature* and the *homo technical*, without destroying them, using them as servomechanisms for practical purposes), and their social philosophy, if we can call it thus, is one of “affirmative negation of values.” If they ascend, it is to then descend; if they are liberated, it is to liberate; if they know, it is to teach; if they have, it is to give. The social function of the “third man” can be summed up in one word: *participation*.

Their “place” in the world is, at the same time, a “Gen-ethical function,” a “sacred office,” a “mission” (or rather, a *trans-mission*, because in that Gen-ethics they operate as a “messenger molecule” that transcribes the message of inspiration into life goods.)

One last question, to close this subject of worlds and humans: on what does each of the three human prototypes I have mentioned feed? Today biologists have discovered that organisms, despite the biochemical unity that characterizes them, are distinguished by the type of energy on which they feed. The *homo nature* feeds on nature. The *homo technical* feeds on information. The *homo mystical* feeds on light (from the invisible Sun). All this seems so esoteric, and yet it is not, and we shall soon see why.

XIII. 1. D4. New Gen-ethical code by implosion of meaning

It is a question of re-creating a new science of life. The qualitatively new Gen-ethical leap that we are experiencing today on a planetary scale (Omar Lazarte speaks of a “new dimension of life” in his book of the same name)¹²⁵ is a transfer of human values to a higher level of consciousness that has been produced by a powerful energy loaded with meaning—in an inner space that hides from the gaze of science.

If we speak of “mutation” to characterize somehow this co-evolutionary transition (to give it a name already coined by genetic biology), such a “mutation” can no longer be explained only by the incidence in the genetical material of X-rays, gamma rays, ultraviolet radiation due to the hole in the ozone layer and other mutagenic agents of a chemical nature, but by the impact of an invisible cosmic light radiation that, for want of a better term, I call “implosion of meaning” (a quantum of intelligent light is incorporated into the molecules of life, causing a qualitative leap of consciousness-energy). The new organic functions are born from this *marriage* between matter and light.

Let us pause for a moment on this event of “cosmic implosion of meaning.” The phenomenon is not entirely unknown to us, as on a social scale it has been well characterized by Baudrillard in what he calls an “implosion of mass.” From his “theorem of the damned part” and from his postulate of the “inseparability of good and evil,” Baudrillard leads us to a frontier of Reversibility of Values where “the extreme phenomena that lead to extermination and catastrophe play simultaneously with certain mysterious rules.” And he adds:

This totality of Good and Evil is beyond us, and all kinds of events are unpredictable there. All we can do is aim our gaze at that virtual world, in the hope that some of those events are kind enough to let themselves be caught.¹²⁶

Aiming not only the gaze but also all the sensibility at that total space of Good and Evil, from the beginning and from the end of events, I have come to realize that although there are certain social conditions that make the “implosion of evil” impossible (all evil, all violence, all the irrationality of society can, at a certain moment, implode specifically on one individual or

¹²⁵ Omar Lazarte, *Una nueva dimension de vida*, Buenos Aires, ADCEA, 1973.

¹²⁶ Jean Baudrillard, *La Transparence du Mal*, p. 111.

institution, bringing an “end,” in this way, to the social), there are also other critical situations in which, precisely, due to the emptying of meaning, all good, all nobility, all light of the whole cosmos, are revealed providentially on one individual or a people in the form of “implosion of meaning”: pleasure and pain as divine antimony.

When I speak of “implosion of meaning” I do not refer only to “meaning” in terms of its usual linguistic significations (of understanding, intelligence, reason of being) but to the “meaning” as energy charge (just as we speak of the electric charge of the electron).

“Implosion of meaning,” with this latter usage, is not only a “shining of the Self” (as we might say in metaphysical terms) but a “photon” of cosmic light (charged with meaning) which is incorporated into human matter, configuring with it a new order of values, a new function of life. If the “mass implosion” implies an energy catastrophe, the “implosion of meaning” generates a Gen-ethical potential (a new Gen-ethical code). The implosion of meaning is a force that generates “Order,” it is a sacred fire that drives life to “more life,” it is the new “Power” that comes into play today in humanity for the creation of the new world.

Current leaders are blind when it comes to giving answers to humanity’s problems. Social systems, economic theories, political doctrines, all those magnificent constructions of rational thought are exhausted (they have already been trialled in different parts of the world, they have given all they had to give). Centring consciousness development programs again, whether in the *social* (a new socialism), in the *economic* (a new liberalism) or in the *political* (a new world order), implies a lack of vision (it implies continuing to search for “natural resources” that have been exhausted). But there is one “resource” that has not yet been discovered; I am not referring to the Antarctic, but to the “source” of meaning. Social Gen-ethics puts its roots into that transcendent dimension of life. The leaders who orient the “current of meaning” of their peoples will be the true benefactors of humanity. “With meaning,” everything will be possible and bearable. “Without meaning,” the boldest plans will fall apart.

To implement a social Gen-ethics founded on “currents of *energy loaded with meaning*” it is not enough to know geometry and the new Gen-ethical code, but rather we need to recognize the paths of Gen-ethical transmission. If in molecular genetics we talk about “messenger molecules,” “enzymes,” “amino acids,” in social Gen-ethics we discover “functions,” “offices” and “tools.” But let us not get ahead of ourselves. Before continuing to

explore the invisible paths where the life goods circulate, we must make note of the difference between current “mass” society and the future society of “functions.” In other words, between a de-hierarchized society that no longer reflects the image of the world and the new emerging society that incorporates cosmic functions unknown until now (qualitative difference between sociopolitical order and sacred Order.)

Some of the most lucid thinkers of our time have realized that the key to the future is to re-establish the “bridge” between social order and “sacred Order,” a binding energy that traditional societies had preserved, at least to a certain degree, and which at present has been lost completely. But one thing is the map and another is the territory; even those that appear to have everything all worked out, when it comes to suggesting the path to find the “lost Word,” they get caught up again in the networks of old idealisms, socialisms and spiritualisms. To begin the search on a certain basis, the first thing we must do is recognize that, on a social scale, that key has been lost.

However, it exists somewhere!

XIII. 2. Sacred OFFICES

Gen-ethical Transmission

In some “place,” far from the stages where the existential drama of humanity and the ecological crisis of the planet are played out, beyond the noise of turbulent cities and the roar of the underground abysses, in the very bowels of a matter that is pre-disposed to enter into Alliance with the light, there in the hermetic circle of a virtual space humanity, like a single matrix, the gestation of new molecules and life functions takes centre stage.

On the surface of a “social magma” in a rapid process of co-evolutionary transformation, everything seems disordered and confusing, but in the deep waters of life, the seed of the new throbs. Those “future seeds of humanity,” those configurations of resonance with the light, are still pre-figurative organisms, invisible to a superficial gaze, but their *stereophonic* message can be *heard* if we try to grasp it from the Self. In other words, it is a question of hearing the soundless message of voices that have not yet been uttered. Difficult, but not impossible; something like what happens with “gravitational waves,” which must exist according to theory but evade the most sophisticated instruments (the “interferometer” might detect them.)¹²⁷

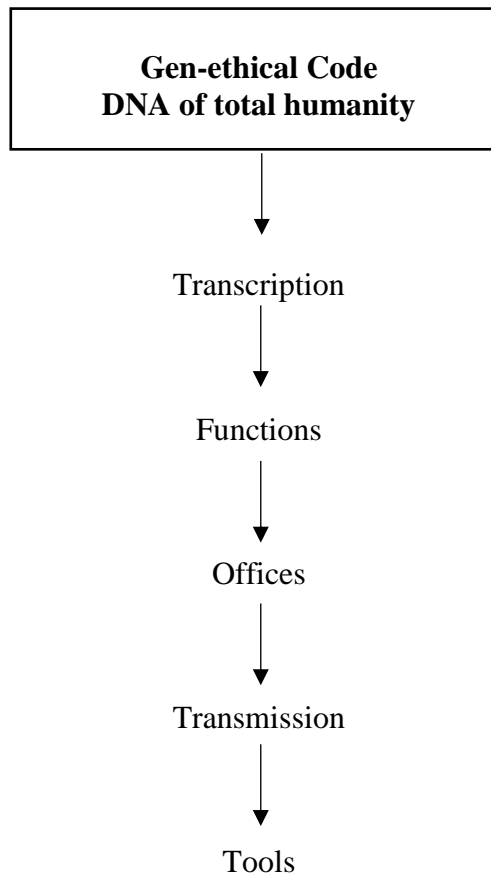
In *Anthropology of Synthesis* I sketched the more general lines of these “protofunctions” of a trans-finite Gen-ethics and I came to formulate a “theory” (albeit incipient) of what I began to call “Human physiology of the future.” Here, and so as not to repeat myself, I will try to draw a “geometry” of approach to “functions,” “offices” and tools” of a global “Body” of humanity which, although it is already our body, we do not yet recognize as our own. What is the difficulty? The difficulty we have today to recognize the qualitative leap of life functions is that we continue to think in terms of critical philosophy, without realizing that a “Gen-ethical gap” has appeared as a result of the break of symmetry of the system. When in a television interview on Channel 7 of Mendoza, Argentina, in 1986, a journalist asked me, “Do you not believe that what is needed is a new philosophy of values?” I replied, “One can have a new philosophy of values, a new philosophy of science, a new political philosophy or a philosophy of religion, and continue to be old.” In other words, we can talk about the same thing and not understand each other. Because the deep gap is not ideology but Gen-ethics.

¹²⁷ See A. Jeffries, P. Saulson, R. Spero and M. Zucker, “Observatorios de ondas gravitatorias,” *Investigación y Ciencia*, N° 131, 1987.

A Gen-ethical gap! An abyss between those who *see* and those who interpret; between the theorists of the past and the protagonists of the future; between those who preach the message and those who live it.

I will sketch a first overall model that will serve as a point of support to recognize the analogous and symbolic correspondences between the intuitive vision of intelligence and the will for transformation of practical reason. Perhaps all this that I am trying to say is not entirely new; here and there on the planet, in the mind and the heart of mystics and scholars of the vanguard, through the social experience of the vanguards of the Earth and in function of the sacrifice of the lost revolutions, there are enough testimonies in the world today that cast light on a *new relationship* (scientific, social, spiritual), but they are scattered fragments of a fundamental message, “etched stones” of a “Cathedral” of the future that awaits the masterly touch of an unknown *arkhitect* in order to be built. As early as the first publications of the United Nations University (Unu Publications, March 1983), some lines of this global strategy are sketched out: “To satisfy the need to mobilize resources of knowledge to collaborate in global problems that transcend national borders. With this purpose, the new university was established not on the basis of a place but as a network on a global scale.” This foundational project—submitted to the United Nations by U Thant in 1969 with the idea of releasing all the potential intelligence available to build the Earth—like numerous other global proposals of this time, from Ramón Llull, through the Florentine Academy to Auroville, still await the “touch of Power” from the Hierophant of the new human kingdom.

What is the path to access the *arkhetypal* geometry of the new social body? I have said more than once before: we have to look up, because the absolutization of the social that objective thinking creates conceals the vision of the Gen-ethical code.



DNA of total humanity

It is the *Arkhetypal* Geometry of the universe transcribed in the symbolic language of a human Gen-ethics. It is the founding *Matrix* of the new social organism. It is the *source* of meaning and the *totality of resources*. It is the total *Body*.

How to release the energy and decipher the sense of this Code of the stars reflected in the waters of life?

What nature has done for millions of years following the iron laws of terrestrial inheritance, humans begin to attempt on the threshold of the cosmic age. And with what means? As in molecular genetics, through the inter-medium of “messenger molecules” that transcribe and translate codified information into DNA in the functions and goods of life. The new social Gen-ethics is coming into place through the enzymatic (catalysing) action of “human messengers” (sacred offices) that incorporate the light of the message into their own molecules, configuring “with them” life goods that transmit to the social body (Gen-ethical transmission).

Why “sacred offices”?

Because those “messengers” perform a sacred function: incorporation and transmission. Like “messenger molecules,” they operate like enzymes, like catalysers, they perform their task of transmission “without being left with nothing,” they participate in the work without ceasing to be. The “sacred office” breaks the chain of intermediation; its carriers are not “intermediaries,” but *inter-medium*: they belong to a hierarchy of functions, not of functionaries. The “sacred offices,” by their essential nature, are trans-social, but due to their participating action they constitute the foundation of the social. Using the language of the Gospel, we could say that there are human functions of a high hierarchy that *are not* of the earth, but which are “the salt of the earth”: “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again?” (Matthew 5:13).

Today we are suffering a “social disease” due to a lack of that “salt.” The chain of Gen-ethical transmission of goods essential for the development of the consciousness has been interrupted; the “salt” of the earth has “lost its saltiness” (it has lost its “virtue”: the habit has replaced the monk, the wage-earner has replaced the producer, the functionary has replaced the function, the technology has replaced life). We no longer feed off light but off “rubbish.”

Salvaging the sacred offices as “salt of the earth” does not mean preaching an “elitism” or a “corporativism,” not much less a “social theocracy” but, simply, returning to the human being a lost function and re-establishing in society invisible circuits of light circulation.

Along which paths has the salt of the earth lost its “saltiness,” to the extreme point that the message of the light has been reversed in the barrier of the shadow? Along two principal paths: ignorance and premeditation. Ignorance not only of the illiterate but also of the enlightened, and the premeditation of the intelligent. Modern biology teaches us that the ageing and death of the cells occurs through the “accumulation of errors, statistically inevitable at molecular level,” and through “internal erosion (depletion of a non-renewable metabolic or enzymatic reserve.)” The ignorance of a whole consumer civilization lies in having assumed, as a premise of general wellbeing, the right to “eat everything”: renewable and non-renewable goods. And the “salt of the earth” is also a non-renewable “enzyme,” a “sacred energy” that if reduced to a consumer good we are left without “fire” to sustain life. The other path along which the gene pool has lost its virtue is premeditated extermination. From the 1940s some worrying signs were seen to appear on the horizon. As early as 1943, Erwin Schrödinger, with his usual lucidity for detecting major transformations in life, warned of the “genetic danger” that humanity faced: “The natural selection of the fittest,” he said, “has diminished enormously and has even been inverted. The anti-selective effect of modern slaughters on healthy youths from all over the world can hardly be considered compensated by the appreciation that, in more primitive conditions, war would have had a positive value in permitting the survival of the fittest tribe.”¹²⁸ In addition to this anti-selective effect of modern warfare that Schrödinger denounces, we can add very soon other deconstructive agents of the genetic material. In the early 1960s, the planet’s centres of intelligence had realized that an expansive wave was spreading (by chain reaction) on a global scale, jeopardizing the very bases on which industrial society and post-industrial society was set. The powerful of the earth reached an agreement and formed, once again, a “holy alliance” and implemented a “new crusade against the Grail”: it was necessary to stop the development of the consciousness, it was necessary to eradicate at the root the ferments of a dangerous social leadership. And young people were swept away! That war of extermination was not political but archetypal. A damage was inflicted on the gene pool of humanity. A collective sacrifice was consummated. But “Herod” did not win.

¹²⁸ Erwin Schrödinger, *¿Qué es la vida?*, pp. 118, 66.

As early as the beginning of the century, and anticipating the ecological catastrophe of the planet, a Gen-ethical reserve of humanity, a silent caravan of men and women with a vocation for renunciation separated from the dense and confusing world in which they had lived until then and took the path of the wilderness. As occurred to Abram in his migration to Palestine in ancient times, they responded to a message that came from on High: “Go from your country, your people and your father's household to the land I will show you.” (Genesis 12:1). Gen-ethical transposition, a qualitative leap of the terrestrial genetics to the Alliance with the light. From then on, as part of the “sacred pact,” they would return transfigured as “messengers” of a new Gen-ethical code (Abram returns as Abraham, subtlety of symbolic biblical language to represent the quantic leap of Reversibility of Values). This great invisible circulatory current orders, breathes life and gives meaning to the organic body of a humanity that wants to cross the cosmic barrier.

In this age of co-evolutionary transition that we are experiencing, on the edge between two worlds, we are witnessing a profound transformation of the humanographic charter: the transference of DNA on the Gen-ethical map of a symbolic Land. From the geopolitics of nations we pass to the *arkhi*-texture of the earth. More than once in the past there were similar transpositions of cultural, social and spiritual genes: mythical voyages that together with weapons, trade and crossbreeding opened new magnetic paths to ensure the circulation of the “salt of the earth” (from the mythical Rama, passing along the invisible roads of ancient Egypt to the nascent Greece, through the armies of Alexander of Macedonia to India, along the Path of Santiago, through the Crusades, reaching even the voyage of the three caravels crossing the great waters and discovering America). And the Land continues to be transformed, globalized, transfigured, transmuted: by technology, by politics, by sacrifice, by Gen-ethical transmission.

The development of the new human phenomenon on a global and planetary scale is a Work of such magnitude and depth that it slips from our hands time and again. It is like a multifaceted and multidimensional crystal that also escapes our vision, because of its rapid phase transitions. How is it manifested? What is its nature? How can we describe it? What is its ontological root? Is it a mysticism? A knowledge? An Organization? In the course of this book I have been able, within my limitations, to show some of these facets, but the frame as a whole is always incomplete.

Having spoken of “functions” and “offices,” there only remains for me to say a few words about “tools.”

XIII. 3. Logo-technical TOOLS

Humanity as tool

The “office” and the “tool” configure a unit of meaning for humanity. What is this meaning? To generate life goods! This essential correlation between “office,” “tool” and life has been lost in modern technological civilization.

Just as the culture of the Middle Ages was centred on theological discourse, modern thinking revolves dizzily around the virtual centre of technology (without reaching the centre). Furthermore, the “power” of technology is presented to us today as an enigma that exceeds the capacity for thought to understand its laws. This challenge to rationality goes so far that an advanced thinker like Heidegger was wrapped up in the contradictions of his metaphysical thinking. If, on the one hand, Heidegger says that “technology, whose essence is the Self, never allows itself to be exceeded by human means,” on the other hand he has to recognize that “man is no doubt necessary (required) to overcome the essence of technology.” In short, Heidegger reveals (metaphysically) the essential relationship between technology and humanity, but does not go so far as to sketch the “tool” to transfer and translate that relationship to the practical order. The most he can intuit is the “essential space” where that relationship is established:

For there to be established an essential relationship between technology and man with regards its essence, modern man must find himself in the fullness of his essential space.¹²⁹

At the opposite (anti-metaphysical) pole of reflection on technology are the thinkers “with a technological mentality” who discover in the scientific and technological revolution the release of an autonomous “power” that produces extraordinary results in practical terms: at this level, the essence of technology is not the Self but the results it produces. That which is useful, that which works, is the only value criterion. The power of technology is the new fire of Prometheus that humans now snatch from the gods: the modern power myth. This exaltation has reached such a point that Tomas Berry (a leading US thinker) says that “contemporary society has received the message of technology as a ‘message of salvation,’ a message that substitutes, on a human level, the message of spiritual transcendence.”¹³⁰

¹²⁹ Martin Heidegger, *Die Kehre*, p. 17.

¹³⁰ Tomas Berry, quoted by Valerio Ortolani, *Personalidad ecológica*.

Perhaps the difficulty that we find today in deciphering the message of modern technology is that we continue to think of it in terms of a technological “means” of the past: we have a difficulty in reversing our thinking and passing from the technological description to the Logo-technical description. To approach this new symbolic geometry in which “office-tool-life” configure a single “Logo-technical” circuit, it is best that we stay away momentarily from philosophical reflections and practical applications and direct our gaze at a new “medium” that has recently opened to the human consciousness: I refer to the cybernetic circuits (in the area of electronic engineering) and the paths of genetic transmission by “messenger molecules” (in the area of molecular genetics). And I say specifically that it is a “recently opened” field of research, considering that John Bardeen discovered the transistor in 1947 and James D. Watson and Francis Crick published the DNA double helix model in 1953. We are still very far from appreciating the deep significance of these new revelations of scientific thought; the practical mind (the old mind) that reduces any mental possibility into a material good, immediately took control of the new discoveries to translate them into symbols of power, into tools of transformation of the world: networks of electronic information, genetic engineering, organ transplants, synthesis of medications. All this brought many material benefits, but the human soul, once again, was disillusioned! The “intrinsic goods” were left out of the circuits of technetronic civilization. The technological message could not fulfil its “promises of salvation”: unemployment grew, social unrest multiplied, the loss of meaning turned into “mass neurosis” (Viktor Frankl), the immunological defences fell from within and then came drugs, AIDS and aberrant crimes (due to “implosion of mass.”) Apocalyptic catastrophe? No! The system has a great power of adaptation, dissimulation and seduction. But there was another power that was beginning to enter into play in the life of the organized community and which was no longer easy to control from the global centres of political and economic power: climate change, floods, droughts, fires, earthquakes. Thomas Berry had warned of this: the ecological damage that humans had inflicted on the planet was so great that “a massive reaction from the earth” could be expected.

Meanwhile, when the political promises of a “classless society” were worn out and the hopes of a “wellbeing for everyone” of the technological message of salvation were reversed in their contrary effects, the men and women who had retreated to the wilderness participated in a systematic, gigantic Work that would remain concealed from the gaze of the wise and the experts: the production (within) of “intrinsic goods” essential for “more life.”

The “implosion of meaning,” which began a new co-evolutionary cycle of humanity, had already drawn—in a virtual space—a new “Logo-technical” circuit of integration of material and spiritual values, a circuit (or space) that offered the suitable “medium” for transferring and translating the transcendent message from the consciousness to “intrinsic goods” (both social and individual) which, as “ultra-elements,” would play an essential role in the physiology of the cosmic human. Ultimately, if the algae and green plants and even certain bacteria (*rhodospseudomonas*) could capture and convert sunlight into electrical energy and chemical energy; if rhodopsin (a photoreceptor protein of the retinal rods) can absorb a photon and generate the initial response of a chain of phenomena that culminates in the sense of sight; if the chemistry of the brain can fabricate “neurotransmitters” (organic molecules loaded with sense that exchange messages in the complex network of emotions and actions); if nature has developed all these functions to sustain the co-evolutionary current of life until it reaches humans, why cannot humans (with their own physiology) generate new (ultrachemical) circuits of transmutation of matter?

To make this qualitative leap in life functions it was necessary for new “messengers” to come into play in human society (new “messenger molecules”) which, by incorporation of a “photon” of consciousness would transform cybernetic circuits into “Logo-cybern-ethical.” Only with this Logo-technical reconversion can we begin to think in terms of social Gen-ethics. I will try to explain this.

What *is* “cybernetics”?

There has been very little research into the meta-technological dimension of cybernetics. In the 1970s, Jorge L. García Venturini, who we knew from his valuable work in the history of philosophy and the philosophy of history, was a pioneer in examining the relationships between philosophy and cybernetics. Aside from valuing cybernetics as a practical tool, García Venturini intuited its metaphysical meaning; he discovered the theoretical and practical fecundity of its basic function: “Feedback, that unusual device that seems to enclose so many keys.” And regarding the future possibilities of these metacircuits, he says:

It is not the already constructed (which is a lot) but what could come to be constructed, even if it is never constructed, and even that which *could never be*

constructed, but that which only has been designed or even just thought of, that is the most important thing in cybernetics.¹³¹

What is it that, according to García Venturini, “could come to be constructed, or only designed, or only thought of”? To answer this question, we will once again have to leave the domain of thought and penetrate the *arkhetypal* root of offices and tools. The *I Ching* says: “When in ancient times Pao Hsi ruled the world, he gazed down and contemplated the events on earth; and thus he invented the eight signs in order to come into contact with the virtues of the luminous gods and to order the conditions of all the beings.”¹³² This is more than technology, this is Logo-technics.

This technology to the second power (if we can call it that) which, “in ancient times” was only the property of the “wise apostate saint in the right place,” is beginning to be *thought* of by man. We are beginning to become aware of the cybernetic circuits in which “we move and exist” within. We are beginning to know, through science and research, how nature works, and we come to recognize the genetic function of the “right place”: the right place of amino acids in protein molecules determines their specific function. And we are beginning to *think* of another way and to ask new questions: Feedback is bearing down on us, no longer as a metaphysical question (doctrine of “Karma”) but as inverse energy: what stimuli from the external or internal medium, what patterns of behaviour, what values placed in play in the wheel of life, “return” to us suddenly converted into pain, disease and death? Could it be that our brain is working with the wrong program (do we not know that in severe depressions the production of phenethylamine drops?) And to reach this point there is a key question: from what values is it possible to construct a new tool and make new substances? Is it not possible to re-discover the “right place” from where to trace that unified (cybern-ethical) circuit where the soul’s values join the chemistry of life? Is that “right place” not the point of Reversibility of Values where metaphysics joins genetics and where the “end” coincides with the “beginning”? Furthermore, is cybern-ethics of co-evolution not the theoretical and practical foundation for a Gen-ethics of transmutation on a social scale? All these questions would lack a suitable answer if we did not recognize that the “right place” is, at the same time, a “sacred place.” And in that sacred place the “code” of the “sacred office” is revealed that, in function of “messenger molecules” (cybern-ethical tools) is transcribed and translated into “intrinsic goods.” And the transmission of these

¹³¹ Jorge L. García Venturini, “Filosofía y cibernética,” *La Nación*, Buenos Aires, 27 August 1972.

¹³² *I Ching*, p. 416.

intrinsic goods (essential to life) is the highest function that, in my view, the gods have entrusted to the care of the coming men and women.

XIV
A PAUSE
before entering the fifth kingdom

Stopping to look

*He looked up
and contemplated the images in the sky;
He looked down
and contemplated the events on earth.
I Ching*

What is it that we see *today* in the sky? Enigmatic signs!

And what is it that we see on the land? We see that the “original plans” for the contributions have been lost; there only remain copies, reproductions. The “gene” of the origin has been lost. There only remains the memory of the events recorded in time. But the copies, reproductions and memories are not *life* (“Everyone who drinks this water will become thirsty again.”)

And returning once more to the silence, we hear a *Voice* that we thought was lost:

The great nature of Heaven and Earth consists of dispensing life.

The great treasure of the wise saint is to find oneself stationed in the right place.

How does one keep that place?

-Through humans.

How do the humans gather around one?

-Through goods.

The ordering of goods and the rectification of the judgments that prevent humans from doing evil is justice. (*I Ching*)

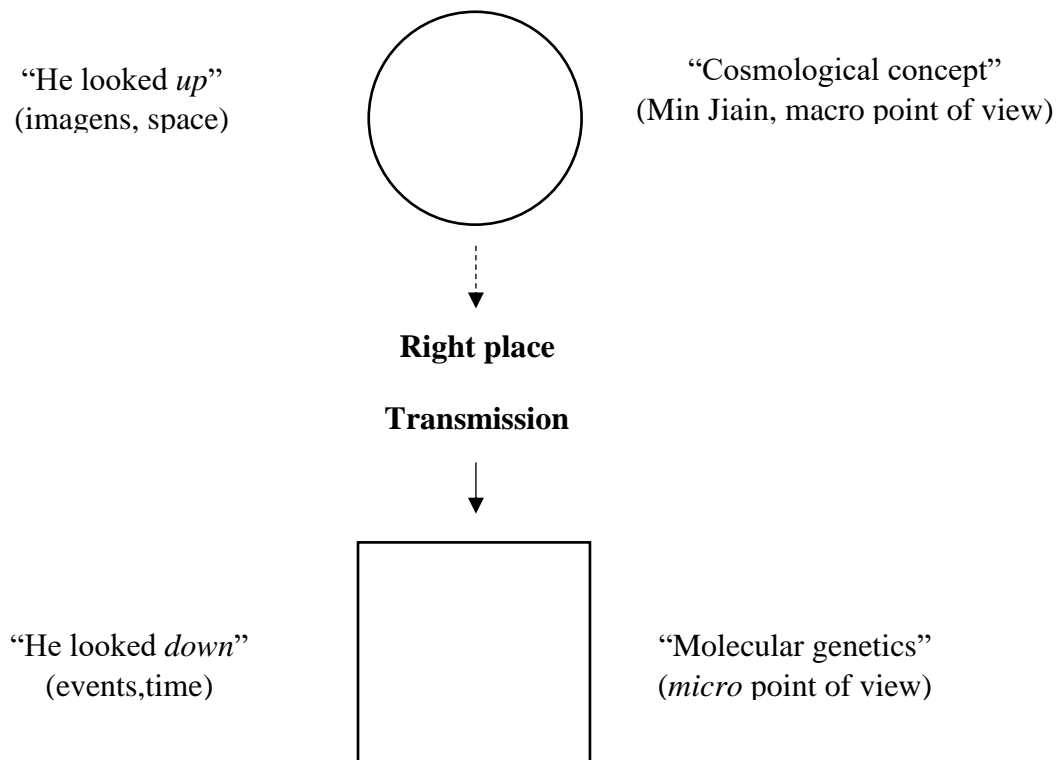
What do I mean with this return to the spiritual tradition of humanity? Only reminiscence over a lost word? Only nostalgia from a golden age? Only a literary resource to reconstruct a *philosophia perennis*? Something more than all this. To simply *listen* again!

And listening again means, at the same time, unveiling the “gene” of origin of the coming civilization.

A leading contemporary Chinese philosopher, Min Jiain, with major contributions in the cognitive sciences, systems theory and social philosophy, specifies a strict difference between “culture” and “civilization,” two terms that tend to be used indistinctly: “Culture shall be defined as genetic-*gene* in a social system, and civilization is its *phenotype*.”

Min Jiain transcends the exclusive sociological frame to which the reflection on “culture” tends to be reduced to advance on a more general theory that includes cosmological and genetic information: “Just as the cosmological concept of culture is a kind of analogy, it is also the concept that rests on molecular genetics. Both seek to offer us a new perspective to examine culture: one from a *macro* point of view, the other from a *micro* point of view. Just as modern cosmology is constructed on the results of microphysics, modern culturology needs a theory of cultural genetic-gene base. Both concepts confirm the old proverb: the extremes meet.” Min Jiain glimpses a global concept for the coming civilization, but he has to recognize that “so far there is no human culture suitable for an integrated global society, with harmony and stability.”¹³³

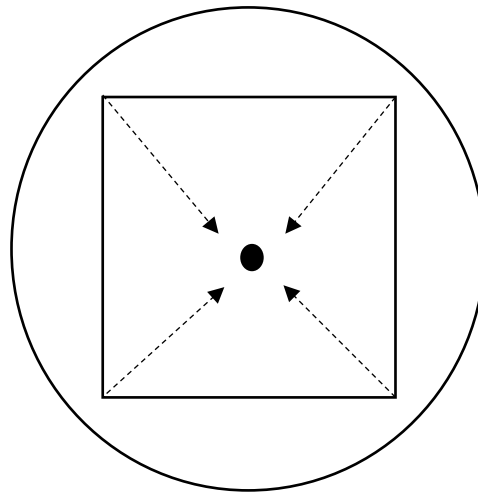
Is that really so? Or is better vision needed to glimpse the symbolic *arkhi*-tecture of the coming civilization?



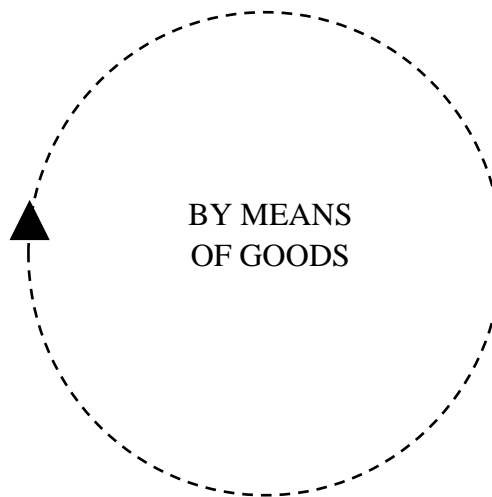
¹³³ Min Jiain, “Culture and Culture-Genetic Gene-Engineering,” *Isis Forum*, vol. 23, 1993, p. 52.

“Right place”: “How does one keep this place?”

Through humans?



“How does one
gather human
together?”



Circulation of
goods

Theory of goods

The ordering of goods (Knowledge)
and the rectification of the judgments that prevent
humans from doing evil (Reversibility
of Values) is justice.”

Social Gen-*ethics*

By way of summary

Of what I have said so far on the four primordial functions, and using alternatively archaic-symbolic language and scientific-technical language, we can get a general picture of a “theory of intrinsic goods” that serves as a point of support to explore the recently-opened paths of the fifth Kingdom.

Let us continue with the mythical tale of the *I Ching* regarding the “Logo-technical) activity of the creators:

Pao Hsi looked up and contemplated the images in the sky: he looked down and contemplated the events on earth. He joined man with woman; he placed order in the five states of mutation and established the laws of humanity. He designed the eight signs in order to govern the world...

He made knotted cords and used them in nets and traps for hunting and fishing.

The Spanish translator of the German version of the *I Ching*, D. J. Vogelmann, at the beginning of the paragraph quoted here, tells us that “this chapter shows how all the cultural institutions emerged as reproductions of ideal archetypal images.” But this requires an “art” that is no longer technological but theurgical (if we can call it that). This “sacred art,” that in the *I Ching* and in other traditional stories appears reserved for the mythical founder of a culture, the hero, the wise saint, begins to be recovered by humans through the “sacred office.”

It is in function of the “sacred office” that the future human (protagonist of the new history) will conquer their “real” hierarchy of “co-creator” in the co-evolutionary process of embodiment of a new world. It is not the gods who will come to order the world, it is the coming men and women! The *I Ching* says this clearly: the secret function of the “mediator” between Heaven and Earth belongs to the wise saint who occupies the right place (in biblical terms, this would be the function of Priest of God Almighty). But the function of “conserving” that place (on earth, on the matter) is carried out through the “medium” of the human (sacred office.)

Through the “medium” of the sacred office the human is constituted as a “tool” of Gen-ethical transmission: a carrier of cosmic energy (sacred fire) indispensable to *begin* the process of transmutation of the dark matter in intrinsic life goods. One cannot delegate industry, cybernetics, to the “third wave of informatic power,” the creation of those goods.

What are these intrinsic goods?

- Truth
- Health
- Providence
- Guidance
- Production

These are “essential goods,” like vitamins, like amino acids, enzymes: they sustain life, give it meaning. They are not abstract values, but *substance-values*, indispensable ultra-elements to sustain the life force at increasingly higher levels of consciousness: energy of evolution. The loss of these “imponderable ingredients” is fatal, a whole civilization might collapse. We are already beginning to endure the first symptoms. Today we are suffering from veritable social diseases due to a lack of that “salt” of the spirit that can fertilize the land.

*Ordering of goods and
rectification of judgments*

Social Gen-*ethics*

*“He joined man with woman;
established the laws;
designed the eight signs”*

Logo-technics

Transferring archaic symbology to modern scientific-technical language, we could say that when the traditional text says: “The ordering of the goods and the rectification of the judgments that prevent humans from doing evil, is justice,” with this judgment a “Cybern-ethical Theory” is formulated. And when it says: “He joined man with woman, placed order in the five states in mutation and established the laws of humanity; designed the eight signs in order to govern the world,” in function of such descendent steps in a social-cosmogonic cycle, it sets the practical bases of “Logo-cibern-ethical Design.”

Theory and practice of co-participation and co-evolution. We are installed in a “new dimension of life,” so that from there, from the “right place,” we take over as “protagonists” of the coming civilization. New hierarchy of functions-offices-tools: government of forces, intelligent handling of creative energy:

Synthesis of Functions

Arkhetypal

“He joined man with woman; he placed order in the five states of mutation and established the laws of humanity. He designed the eight signs in order to govern the world.”

The *arkhetypal* Order founds, from the Self, the social order.

The creation of the world (cosmogonic order) is *before* human laws (“He joined man with woman.”)

First Function of Synthesis:
UNION

Cosmic order and human order as a single expression of the Law (“He placed order in the five states of mutation and established the laws of humanity.”)

Second Function of Synthesis:
LAW

Transcription of the primordial “functions” to “offices” and “tools” (“He designed the eight signs.”)

Third Function of Synthesis:
FORCE

Unit of meaning of the social organization; correspondence between political power and the wisdom that guides evolution (“...in order to govern the world.”)

Fourth Function of Synthesis:
FORM

XV

FIFTH KINGDOM

Integration of trans-finite functions

Fifth Function of Synthesis: THE WORD

or of the spiritual initiation of humanity

*He placed order in the five states of mutation
and established the laws of humanity.*

I Ching

The human current has presently reached a “critical point” of fluctuation of matter-energy (fourth man), from which it leaps (by break of symmetry and implosion of meaning) to a completely new humano-divine configuration: spiritual *initiation* of humanity (fifth man). A new cosmological *function* corresponds to this anthropological transition. We are no longer speaking here of human society but of “human kingdom.”¹³⁴

The “critical point of hominization” (if can call it that) is, at the same time and through phase transition, an *initial* point of trans-socialization. Teilhard de Chardin glimpses a new evolutionary stage of humanity (a new state of consciousness he defines as “ultra-human”) but clarifies that “in the ultra-technified, ultra-sociabilized, ultra-cerebralized layers of human mass, something completely new can emerge that is not even the end of the Ultrahuman but the beginning of the Transhuman.”¹³⁵

But how to characterize somehow that “initial point” of convergence between what is human and what is beyond human?

*He placed in order the five states of mutation
and established the laws of humanity.*

Here we have an enigmatic correspondence between human forces and the premonitions of heaven. It is a question of an “order to the second power,” a transfiguration of social matter, an integration of *all* social values with the forces of nature and the cosmos. In placing in order the five states (that is, not only the four that configure the human in the terrestrial order but also the fifth, which forms the bridge between the human and the divine), in integrating those five states with the fundamental laws of the Self and of Life, humanity (as a whole) begins to operate

¹³⁴ The fundamental genetic “tone” of what I call “human 4” is symbolized in the chemistry of carbon (C), of valency 4. The gen-ethical transition to “human 5” is done through the incorporation of new values (in the style of harmonics that overlap the fundamental tone).

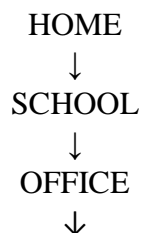
¹³⁵ Pierre Teilhard de Chardin, *El porvenir del hombre*, p. 364.

as a “Kingdom” between Heaven and Earth. We are still far from reaching that fifth state. We are still trying to reach a socialization that escapes from our hands time and again.

At the threshold of the twenty-first century, the great challenge that lies ahead on a social scale is to *re-discover* the laws of humanity. Those laws were established from the origin in a virtual (*Arkhetypal*) space, but today, on reaching the “critical point” of hominization (which is at the same time a point of de-humanization), we need to “re-establish” the laws of humanity to be able to function as “Human Kingdom.” This qualitative leap of human functions to a new dimension of life goes beyond all “humanism.” This hominization in the fifth dimension is not born from academic discourses on the “new scientific paradigm,” from pompous “ecological Earth summits” or “alternative messages” of the new age, but rather it is born from a transcendent correspondence between the divine order and the human order: a spiritual genesis still unknown by science.

We would not properly understand the scope (and transcendence) of what we have called “*initial point*” if we were not aware that said “initial” instant is, at the same time, “time of the end”: end of the creed of possession, end of the intermediaries between the producer and the needy, end of the society that makes a “mass,” end of the hegemony of power, end of humans’ cosmic isolation. In the co-in-cidence of “initial point” and “time of the end” the new trans-social paradigm is drawn, the new function of resonance of a social Body that functions as “Human Kingdom” between the forces of the Earth and mysteries of Heaven.

What are the symbolic figures of *initiation* that mark the footsteps of the new social Gen-ethics of cosmic resonance?



There is something that should not be forgotten and that I have repeated more than once: the sense of community comes *before* the “mother functions”; the mysticism of the nascent community is expressed in a charitable social body. The human beings called to integrate the new *arkhetypal* form recognize each other through vocational similarity. From that re-

cognition, from that initial solidarity, from that vocation of life in common oriented at a transcendent release, from that “centre of the soul” everything acquires meaning: the community of effort, the community of goods, the communion of sacrifice. Perhaps one might not find a more significant story to typify that *initial mysticism* that founds the social order of new civilizations than the texts of Acts of the Apostles referring to the first Christian communities:

All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.
Acts 4:32.

And now, from this spiritual “gene” that is transcribed and translated into functions, offices and tools of a solidary social body, it will be easier for us to rediscover the invisible paths where the creative forces of the “Human Kingdom” circulate:

Initiation in the HOME

Initiation in the SCHOOL

Initiation in the OFFICE

Initiation in the Home

“What is the home?” a disciple asks his master. And the master replies, “It is a place to stay.” The Spanish word for home, *hogar*, is derived from the Latin, *focus*, fire (“It is the place where the fire is placed.”) In modern society, that place “to stay” has been replaced by a “place to go”: a transitory inn. It is not only the “house” (in the traditional sense) but also the “temple” (the Lord’s house) and the “space of the spiritual community” (place where the sacred fire is kept). The loss of this first hermetic circle has been fatal for the spiritual evolution of humanity: with the fire out, there only remains the biological pair, the community of interests and the scattering of the children. This can no longer be fixed with “marriage courses.” We have to recover the mystery of the “initiation of Love.”

Initiation in the School

This has also been lost. Entire human functions have been paused in their evolutionary development. The unused creative energy flows back downwards dangerously. What is left of this “emptying” of the schools? There remains information (by itself). And this can no longer be fixed with new pedagogical programmes. We need to recover the mystery of initiation of the child in the school. Thomas Berry was one of the first to see this clearly: “There is no Divine Comedy,” he says. “The child who enters the school and begins their studies on Earth and their studies in life, does not experience any supernatural presence. Not even the concept of religious orientation, that has adopted the modern conception of the Earth only extrinsically, can provoke this experience in the child; much less can a secular-style school do this. History is not complete, it has no human or spiritual aspect. This has a very special importance, because the child’s school years now play in our society a role very similar to the role played by initiation ceremonies in traditional society.”¹³⁶ The “University of Synthesis,” to which I have referred in this work, aims at a “new initiation in the school.”

Initiation in the Office

It is not a question of the technician, of the professional, but of the “messenger” (Gen-ethical transmission). Most human problems that affect us today have no solution in the context of the social “medium” in which they are set forward. To re-build society around the new vision of the world, the (technologically) qualified office is no longer enough, nor the university master (with academic excellence), but a new type of “worker” (hierarchized within), who has incorporated the global meaning of the Work and is capable of working in it as ferment in the mass: nobility of labour. This “nobility” of labour, as a “qualitative” ingredient of the work, has been lost; and it has been lost to the benefit of “productivity,” “overtime,” the “wage” and other “quantitative” indices of the market economy. It is urgent to recover the dignity of the office (of the manual worker, of the school teacher, of the nurse, the doctor, the judge, the governor), centres of force that constitute (by convergence of *mission*) the backbone of the future society. All these offices participate, to a greater or lesser degree, in the “sacred office.” Why sacred? Because it is a “mission” assigned to humanity from the origin: “to cultivate” certain intrinsic indispensable goods for life (so they are not degraded) and “care for them” (so that they are not

¹³⁶ Thomas Berry, quoted by Valerio Ortolani, *Personalidad ecológica*, p. 225.

lost.) Let us return to the “right place” in the Work and the specific “mission” in the Garden:
“...to cultivate and care for it” (Genesis 2:15).

The Dark Face of Revelation or of the internal contradictions of the Kingdom

Every day, and with greater intensity, a hitherto unknown feeling of a “presence of evil in the world” is more closely felt. It is an undefined disturbance of our deep sensibility, not only through the impact of aberrant events that occur on the outside, but also the vague perception of a dark force that threatens us within. It would seem as if on a human level an “organic ultra-sensibility” has been awoken, a presence of the spectrum of the shadow, something like the opposite and to some extent complementary face of the high fidelity of technical instruments that today explore the light spectrum on a cosmic scale.

I read an article by A. Gil Terrón in a Spanish newspaper:

The atmosphere is rarefied. The space charged and tense. The disoriented people do not know where to look. A black, opaque curtain closes the stage of an immediate future that can be intuited as radically distinct. The dance of the shadows... And I do not refer just to our Community or even to Spain. I refer to this old world that is dying. Something is going to happen. You can breathe it in the air. In the time.¹³⁷

We are beginning to “see” the “other” face of the Revelation. The entry of the light has revealed the power of the shadow. Physicists speak of “inverse energy,” sociologists of “transparency of evil” (Baudrillard). But there is something more. Beyond the moral theology we are beginning to sense a “chemistry of error” (molecular genetics sets us on the track: there are “damned molecules,” monsters of the shadow that lead to disease, madness and death).

Just when we believed that we had the “Human Kingdom” within reach, the coming form, the divine identity of humanity, the egoence of the Self, here we come up against the barrier of the “Shadow.” I had spoken of cosmic *initiation* of humanity. But “initiation” is precisely what the word indicates: more of a promise than reality. For that virtual potentiality to become effective, human beings must measure themselves with their own shadows. The endless dialectics of good and evil is not enough: it is necessary to measure oneself face to face with the damned power. Even the most sublime beings have had to pass the test: Jesus was tempted by Satan in the wilderness, Shakyamuni was tempted by the malignant forces of Mara

¹³⁷ *Las Provincias*, 2 November 1993, p. 5.

and his armies in the process of his enlightenment at the foot of the Bodhi tree. It is a cosmic law.

There is a “feathered serpent,” ascending vertically to heaven, and a “dust serpent,” that crawls along the earth. Nonetheless, these are wonderful symbols that hide cosmogonic powers, but today, in the *beginning* of the cosmic era, everything leads us to think that what was represented in other times as a myth of “archetypal heroes” is beginning to be lived as sacred drama by humanity. It is no longer a question of the “dark night of the soul,” a prelude to enlightenment sung by the mythical poets, but of a “dark matter” that runs through the open veins of the social body in the form of “damned molecules.”

In short, when I intuit a “human kingdom” I do not refer to the ideal cosmic archetypes, utopian kingdoms of fantasy, perfect societies or flying saucers, but to the human ecosystem (with its biodiversity of functions) operating as “transitional Body” or “pattern that connects” (in Gregory Bateson’s terminology), building a bridge between the other Kingdoms of heaven and of the earth. At this profound level, the currents of life are manifested as cosmic language, and when we seek to capture conceptually their Genetic code we can translate it symbolically as the double helix of DNA, the “mathematical double helix,” the double movement of order and disorder, the double nature of light or the “marriage of heaven and earth” (William Blake).

Returning to the “dark face of “revelation” and the internal contradictions of the Kingdom, “the Plague” suddenly leaves the objective world of bacteria and viruses to become universal, uncontrollable: a symbolic power. It is no longer the “plague” that we read of in Albert Camus’s novel or in the cinematographic metaphor of Luis Puenzo (1991), but a symbol of a wicked power (“transparency of evil”) that threatens us outside and circulates within. And it is throughout this ultrasensitivity to the inverse energy that I begin to become aware of the “other” face of the Revelation. From this moment of sublime contact with the profound reality of life, the Revelation—at least for me—is no longer only *de-concealment* of the Self (*Alétheia*) or de-concealment of the Light, but also, and at the same time, de-concealment of the Shadow. And I am beginning to know “evil”; not the evil of others, the evil of the world, but my own evil: a “raw material” to be transformed. A new starting point: from moral theology I pass to the alchemy of life.

This transit from what until now we have called “individual consciousness” and “social consciousness” to the “consciousness of the Human Kingdom” (unfolding in the twofold cosmic movement of good and evil), this change of dimension introduces a completely new qualitative variable, in the geometry of functions and in the meaning of the effort. The “Kingdom” is something more than the classless society, organized society or the assembly of the United Nations. If I had to use an image I would say that it is like the “Tree of Knowledge of Good and Evil” located “in the middle of the garden.” The salvaging of this hierarchy of human *medium* in the context of the cosmic medium is what will make a new evolutionary leap possible to the other kingdoms (currently paralyzed, if not devastated, by the “forgetting” of the specific function of what has hitherto been called *homo sapiens*).

The “human kingdom” (as consciousness of “kingdom”) does not yet exist; the only thing that exists is a conglomerate of nations, peoples, races, cultures in antagonistic struggles with each other and without a consciousness of the role, function, or the place that humans occupy in the universe. But there is a new fact that has gone unnoticed and which creates *medium* conditions for a re-reading of the events occurring vertiginously in the world today and which disturb the human soul: I refer to the impact of the Revelation that has still not been recognized as such. The entry of the Light (invisible by nature) has revealed the power of the Shadow, and that “paradigmatic event” has not only inaugurated a “new paradigm” in scientific thinking but has allowed us to become aware of the “*arkhetypal* war” that is beginning.

Furthermore, we are beginning to *see* the horrendous crimes that occur outside, moral corruption, starvation, diseases, unemployment and the death of the soul that we come across constantly, all that spectrum of poverty, pain and death that condenses human degradation is only the “Shadow,” on the social screen, of the archetypal war that we are waging within. And that contact with the “Shadow,” or rather the “awareness of the power of the Shadow,” is the first step towards the coevolutionary transition that on more than one occasion I have called “cosmic consciousness” and which now, from a deeper vision, we should call “spiritual Initiation” of humanity on a global scale (or in other words, “sense of belonging in the human kingdom.”)

In referring once again to the “initiation” as transfinite function of a humanity in a trance of crossing the cosmic barrier, it would be fitting to recall the difference that Heidegger makes between two words meaning “beginning,” *Beginn* which implies time, and *Anfang* which is

outside of time. Nonetheless, when I say “Initiation” I am not referring only to “*Anfang*” as a metaphysical beginning, but to initial contact with a spiritual Mystery of the human soul. But this “initial contact” only implies what language formulates: a light that bursts into the night and suddenly sheds light on the path to be followed. From that “initial” sign the path of the warrior *begins*.

This all makes me think that in the coming decades the struggle will be very tough, both outside and in. The Power that today rules the world will not let us leave Egypt so easily: it is already demanding the sacrifice of the innocent. It is not easy to measure oneself with the Shadow. The key is no longer in the dialectics of opposites but in the reversibility of values.

Universal hierophany or the transmission of the sacred

Crowning the Work, beyond social Gen-ethics (that preserves the biological and cultural heritage of humanity), beyond scientific revolutions (that cast light on new dimensions of the mind), beyond social revolutions (that break old sociopolitical structures of the peoples of the earth), beyond the technological vanguards (that open the path to the stars), beyond the archetypal war of good and evil (or of evil against evil), in short, beyond the theories of evolution, the dialectics of history, political philosophy and theologies of liberation, we are beginning to sense the appearance in the world today of a *Word* of spiritual transcendence.

The fate of our human race (of those that are, those that were and those that will come) is not defined by the results of natural selection, cultural development, decisions of political power or the influence of the media, but is oriented and gains transcendent meaning through the Hiero-phanic transmission of a spiritual “gene” (sacred energy) that “touches” the human soul and “fertilizes” the bowels of the Earth.

The different spiritual traditions of humanity have recognized, one way or another and using different symbols, the surreptitious entrance of this *sacred gene* as de-concealment of a numinous Presence that is constituted as a guiding Star of a whole historical cycle or of the trajectory of a whole civilization.

Today we no longer have ears to hear the trans-symbolic sound of the poetic-mystical language of the sacred books. However, we sense (without being able to explain it) the bursting-in of a Hiero-phanic power in the fabric of our historical time.

What is “Hierophanic transmission”?

We can approach this by analogy, by symbolic transposition: it is “as if the dew of Mount Hermon were falling on Mount Zion” (Psalm 133:3), “like John baptizing in the Jordan.” The key is in the *Word*. Today we have lost access to that Word that orders the world, but we can approach its Hiero-phanic power by trying to rediscover the invisible current of language as “soul of the facts.” Because the message is there, before our eyes, in the everyday events, in the facts, speaking to us without interruption from the “soul of the facts.” But what is “the soul of the facts”? It is a Mother Tongue that we ceased to hear a long time ago and that we have

forgotten to speak. What can we do? Return to traditional symbology? Or turn to modern linguistics? Neither of the two! Language, symbols, the vestments that we have worn in the past to represent the “ontophanic power” of the primordial Word no longer resonate in the human sensibility of our technological world. And although symbolic linguistics has brought extraordinary benefits to construct the codes of computer language, it is insufficient for an in-depth reading of the “soul of the facts.” Nonetheless, it would be fitting and perhaps would offer a point of support to remember the effort of poetic and mystical language to represent in some way the “choreo-phony” of an essential Word that it out of our hands. Teilhard de Chardin resorts to the sacred ceremonial and concelebrates his “Mass on the World” with the forces of heaven and earth. Jaa Torrano, in his *Theogony*, when he wants to represent the inaugural, prefigurative “a-ccord” of the archaic era in Hesiod’s times, speaks of the “song of the Muses” (because it was in the form of “Song” that Greek sensibility captured the Presence of the divine in history). If we go to the Gospel, in the passage of the “Temptation in the desert,” when Satan says to Jesus, “If you are the son of God, tell these stones to become bread,” we hear that Jesus replies: “Man shall not live on bread alone, but from every word that comes from the mouth of God” (Matthew 4:3-4). And if we go to the Old Testament, we realize that in Isaiah divine power is reversed into prophetic word: “Before I was born the Lord called me, from my mother’s womb he has spoken my name. He made my mouth like a sharpened sword” (Isaiah 49: 1-2).

“The Mass on the World, “Song of the Muses,” “The Word that comes from the mouth of God,” “The Word that comes from the mouth of the prophet like a sharp sword,” all wonderful representations of a symbolic *arkhetypal* language, but insufficient to reveal the human-divine structure of a “gene” of spiritual transmission that codifies the functions, offices and tools of a humanity in a trance of configuring a Kingdom. Why “insufficient”? Because one thing is the symbol and another is the function. It is one thing to endlessly repeat the text of Isaiah 49:1-2 and it is another thing to *be* Isaiah. It is one thing to understand intellectually the spiritual grandeur of the prophet who “hears the divine voice that calls him by his name from his mother’s womb and makes his mouth like a sharpened sword,” and another thing is to prepare myself to hear the message of the Mother Tongue that resonates within, recognize it as a Word for me, assimilate the message, transform it in my own flesh and utter it with my own voice: *Egoence of the Self*. That function of the sacred Word is no longer genetic, or even

ontophanic, but “Hiero-phanic”: it is no longer the word that speaks of what is thought by humans, but the Word that gives testimony of the divine through human mouths.

Such a Hiero-phanic revelation of the Mother Tongue is today systematically negated, forgotten or reduced in all the modern representations of the world, whether using scientific, philosophical, social, cosmological or even theological models. Not metaphysics of the Self (in Heidegger), not the principle of self-organization of living systems (Self-organizing Universe), not molecular genetics, not high-energy particle physics, not the philosophy of history, not social revolution, not the symbolic dynamics of the collective unconscious (Jung), not evolutionary anthropology, not esoteric messages of different types, none of these forms, models or paradigms with which the enlightened mind seeks to grasp the ways the divine Mystery works in human matter is enough to reveal that “pattern that connects” (Bateson) the values of the soul with the chemistry of life. However, at the opposite pole and complementary to the “concealment of the Self,” and as a sign that heralds the *beginning* of a Fifth Kingdom, we begin to perceive the expansive wave of a Universal Hierophany: *Word* of spiritual initiation for the coming humanity.

I find it difficult to speak of this “Universal Hierophany,” no longer as a historical memory of ancient mysteries of initiation but as a lived experience of “contact” with a spiritual energy current that changes the configuration of the molecules of life in our time and in our world. And I say that I find it difficult because I cannot find a point of support in the current language to be able to translate that essential function (which belongs to the Sacred Order) into the individual and social forms of everyday life. It is the transmission of something essential, something “alive,” indispensable to *Begin* (like a catalytic molecule) the process of unfolding of spiritual life. Modern science explains human spiritual development in evolutionist terms of selection and self-organization of living matter. Religions explain it in terms of faith, dogmas, rite, worship. It is hard for the modern human, who has placed their will to power as the only tool of evolution, to re-cognize (and even harder to incorporate) a “gene” that comes from elsewhere and whose soundless message they call by its proper name. There are very few who can understand that human will “is only good for servile tasks,” of a practical order, but that “the divine seed comes from elsewhere.”¹³⁸

¹³⁸ Simone Weil, *La gravedad y la gracia*, p. 25.

Nonetheless, despite the thick veil that opposes the current mind (constellated with the power of technology) to higher levels of consciousness, humans who have set foot in the Fifth Kingdom (still very few) sense the vibratory wave of a Universal Hierophany and awaken the recognition of a founding *Word* that calls them within and by their proper name (from “the Mother’s womb”—remembering Isaiah). And the new human begins (perhaps babbling, like a child) to utter the Mother Tongue and to manage (prudently) the tremendous power of their creative energy.

The transmission of this Word of fire of this current of spiritual energy, officiated in the past through symbolic rites by Hierophants of hermetic Mysteries, is a priestly office (of a sacred order) that is beginning to be internalized, “in-vested” (by reversibility of values) by men and women with the vocation for renouncement and consecrated as “messengers” (carriers) of intrinsic goods of life. They are not intermediaries of the Word, they *are* the Word.

The reestablishment of the circulation of “intrinsic goods” (magnetic, mental, sacred) will make available to the future humanity a spiritual energy of evolution hitherto chained up by irreflexive materialism, a dominant technology and a genetics of involution.

How to glimpse the Total humanity functioning as a Fifth Kingdom?

It will be a different world, where the parents will pass down to their children the sense of the transcendent, where the master will transmit directly to the students, without intermediaries and through a language of resonance, the knowledge-and-the life, where the rule will channel with justice the economic currents of their people and will guide it with a word of wisdom, where the new “therapists” will cure with the word, knowledge and technology, where all the workers of the Earth will participate (with their own measure) in the integration of the great work.

Final Accord

When the revolutions fail, when the churches become empty, when the habit no longer makes the monk, when seven thousand ethnic groups are at risk of disappearing from the planet and scientists seek to salvage their DNA (genetic code of all the current and past characteristics) and they want to preserve that molecular heritage of humanity in a great “Museum of Life,” when all the experience of a cycle that is closing is codified in capsules of survival, a new humanity is discovered underway carrying a “divine seed that comes from elsewhere,” a messenger of a Mother Tongue that wants, once again, to re-establish the dialogue between Heaven and Earth.

POSTLUDE

Beyond words,
There is Something
that CANNOT be said,
that has NO shape,
that is NOT representable.

Beyond the
catastrophe of the dinosaurs,
of the star wars,
of the new world order,
there is a Sacred Order,
there is a Mystery of the Soul,
there is a Creative Word.

Buenos Aires, autumn 1996.

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