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INDIVIDUAL INTEGRATION

Excerpt from
La Integración Individual

A.D.C.E.A.
September 7, 1957

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PROBLEMS:

Points at issue become more typical today than at any other age. The whole world has issues and is looking forward their solution.

There are two types of issues:

personal,
existential.

EXISTENTIAL POINT AT ISSUE:

That is to say, a common existential problem in all men that none is able to evade.

It is life itself that, like the *Sphinx*, poses problems and asks us questions, and demands solutions from us... and sometimes we die but do not find them. It is like the Sphinx of Thebes asking the Thebans questions and throwing into the abyss those people who were unable to give the right reply until the time when the hero found the happy reply and the Sphinx itself was defeated and killed.

These issues are the same for everybody in essence, but in lifetime of everyone they appear in a particular attire and are demanding individual solutions; that is to say, a solution that has been found by someone else, or general solutions ever given by philosophers or wise men become worthwhile as indications on the path every one should individually achieve in order to find at a time his own solution.

I can set myself on the path with anyone of you and recognize we two hold the same existential issues but, despite it, I feel forced to find an individual solution to this problem that, notwithstanding its general aspect, comes up before me in certain attire that is different from that of my companion.

Shall some of us be an Oedipus fit for solving those issues that are posed by the sphinx in our own life... or shall we be devoured but such sphinx while we did not find the solution?...

BASIC EXISTENTIAL CONTRADICTION

But... let us start gradually: what are those fundamental issues in existence?

The root of all of them is existence itself coming up before us as a great *contradiction* while between their extreme poles we are ceaselessly struggling but not finding the true way-out... in the existence, everything is contradictory, starting from existence itself:

—*contradiction* in an existence we did not choose and which we have been thrown to:

–*contradiction* in our terrific loneliness and in our more intimate yearnings for a communion with the whole creation;

–*contradiction* between a life escaping from us in a constant flowing, and intimate yearnings for eternity...

–*contradictions* between instinct and reason, between right and wrong, and between life and death,

And above all (basic existential conflict), contradiction between free will trying to determine life in the man and a dark aspect manifested like indetermination (failure), that was called fate by the ancients, and tentatively denied but not evaded by modern men.

One may think these contradictions may be only existent for an uneducated person, but eventually non-existent for a philosopher or science man; nothing could be more erroneous: both history of sciences and history of philosophy disclose a more contradictory development of ideas and theories:

materialism and spiritualism
idealism and realism
individualism and collectivism
determinism and free will.

And if we go to the religious field, we find some religions what other religions deny:

affirmation and negation of the world and life.
theology of existence and theology of non-existence.

In short, we are before a fact of a very general type, and before which reason becomes powerless for its solution.

EXISTENTIAL ANGUISH:

Despite wonderful science breakthroughs and great philosophical intuitional flights, how does man remain in the dark as to his own life?...

How to get one's bearings among so many contradictory ideas emerging everywhere?

How to live in a world filled with so many contradictions?

And how to respond to contradictions that intimately are arising in the consciousness?

How to achieve the stability one yearns for in a changing and contradictory world?

A source of basic existential anguish –the most genuine feeling in a man of our days– becomes his inability to decipher by his own rational means these enigmas of the existence while finding himself

thrown to a world he did not choose, feeling separated from the universe, from God and from his fellow men, and sensing within he needs to achieve unity and communion with life as a whole.

But exactly why in this time? Did not we say the point at issue in the existence and its contradiction lie at the root of life itself and therefore they are not exclusive in a determined time?

SIGNS OF THE NEW AGE: CRISIS OF REASON

We should make here a short break in front of such question, and analyze, at least briefly, the problem of our time.

Some persons say it is a time of great decadence; others say it is a transition time; others say it is the start of a new age. Among so many diverging opinions, only we can say it is a contradictory time, even more, where a contradiction between opposite aspects and values apparently reaches its highest range:

- contradiction between East and West,
- contradiction between both individual and collective forms of life,
- contradiction between the traditional and the revolutionary of every type
(in science, arts, moral, etcetera).

It is a time when the power achieved by man through his own means seemingly reaches vertices so far unknown, but where anguish and darkness in front of destiny are bigger than ever before in his own life. The science splendor comes along with dismal chords of a philosophy focused on anguish.

Great epidemics brought about by big-size germs or parasites (plague, malaria,...) have disappeared but now are more and more as the result of tiniest virus (poliomyelitis) and even others by causes so far unknown: leukemia, cancer, mind diseases.

Communication media are linking remote peoples, but men remain separated in their hearts...

Doubtless, we are facing a civilization crisis where old values are destroyed, where outer stability points so far existent are shaken, and human beings, uprooted from their old stability patterns, still do not manage to find new patterns.

It is as if those traditional frameworks in which some few years ago placidly we lived together were suddenly cracked, and human beings stayed abruptly in the void, without a reference framework or support point.

If you ask men of these days what worries them to the utmost, most of them will answer it is lack of security...

1. Great wars and internal revolutions of peoples have unusually contributed to break the old social order;
2. renovations in science, philosophy and art thinking have broken old patterns of classic thinking; and to make matters worse,
3. atomic blasts have changed even the vital atmospheric and telluric framework where the man at present develops his existence.

All this entails something more than to move the ground under feet of someone else, and because of the universal kind of these changes, you can find an explanation about: great disorientation as far as ideas are concerned, prevailing social anguish, resentment, and tactlessness and unsteadiness in a man of our days.

Here are the facts:

So, we have started from recognizing an *existential point at issue* deeply rooted on a basic conflict: contradiction between human freedom and destiny of one's life, a conflict that cannot be solved by the only help of reason.

This crisis of reason and a crisis of human values in our present civilization has brought us to *anguish*.

And a man in anguish claims for a genuine way-out.

CONTRADICTORY SOLUTIONS TODAY

In the midst of such typical disorientation of our time, one should not be surprised if solutions everywhere emerged were also more CONTRADICTORY:

On the one hand, human beings get their bearings to traditional values because they feel truth and good sense are there, and on the other, revolutionary movements emerge that sometimes border on anarchy.

Toward the traditional

Security in the religion of the past, in family stability.

In individual economy (taking many beings to delirious possession of material goods.

Possession of cultural goods (erudition).

Toward the revolutionary

Release of the instinctive over the imaginative (sex madness).

Snobbism.

Free love.

Collectivism, socialization.

After all our sayings, it is time to stop and look.

We have started from *existence*, intending to discover its deepest meaning. What did we achieve?

To become conscious of its *contradiction* background, –contradiction of man and his works.

Whereby we have ended in *anguish*.

And in our search for way-outs, we have found *Contradictory Solutions*.

That is to say, attempting to eventually disclose the mystery of the existence and its contradictions, only we have found **failure**...

FAILURE IN EXISTENTIAL POINT AT ISSUE

But failure also lies in the existential point at issue; even it is one of those fundamental problems affecting us, that is to say, it is of universal kind.

Could be just in that failure the solution we are seeking with so much effort? So, we would reach a pessimistic philosophy! On the other hand, present existence philosophers speak of man as of a “being-for-failure”, which is true from the existential point of view.

Or perhaps are consisting our troubles for solving the mystery of the existence in remaining enclosed in the existence itself, and from a strict existential viewpoint the problem of contradiction and anguish really lacks a solution, and possible solutions lead to no other place than to new contradictions? Perhaps did not we say contradiction is the cornerstone of the existence? So, how could it be strange that while staying in the existence we have more solutions than those contradictory solutions?

But... and what about failure? This new character coming on scene will allow us to get out of the predicament, above all when and if we do not wish to understand and explain it, but we try to “live it”. So, what happens? We realize a failure is not simply an accident or a negative aspect in the work of a man but something more: its virtue consists in bringing about an amplified consciousness taking him out of it and putting him in contact with the very essence of life, which so far we had forgotten, being absorbed in analyzing the human existence.

Failure is a negative aspect in the existential point at issue that, simply by that character, enables to get out of it and to go beyond it, allowing a return to a source that because it is too much dark, it is unknown or denied: the spiritual source that is the supernatural root on which the very existence is established.

We'll do not study failure in depth by keeping it for other opportunity, but we'll notice this failure has enabled us to discover an aspect of the reality we have forgotten: the essence, and failure has given us a great lesson, the great answer we yearned for finding, the cosmic answer of life: to reconcile our existence with the essence, and to integrate both aspects of the reality in a higher synthesis.

By the light we have now, we are able to descend and illuminate issues we were asking since the beginning. Let us start again since the fundamental problem of the contradiction but seeing it now from other point of view.

CONTRADICTION HAS ITS ROOT IN THE VERY MAN

The man with his divine essence simply feels to be human and develops his activities on the plane of the existence by making a personal work separate from the whole.

The root of contradiction lies between essence and existence, between the natural and the transcendental, between God and man, between a “Pole of darkness” until today (that being divine comes up in life behind the mask of indetermination) and a pole of existential activity, which is merely human.

So that man might develop his rational instrument, necessarily his divine aspect was darkened and he was driven out to the existence, in the sweat of his face to eat bread. Forgotten of God, by the law of evolution, he plays with one piece (his will) on the board of existence whereby he wants to determine all of his acts and his whole life, but wick as a wink he finds other piece he does not see but has an impact on him in the way of failure and that is God, the unknown, interfering with his free will. But it not only interferes as failure but makes himself sense as dark voice of the conscience that does not abandon the being until his deepest descent.

By his divine influence, the man intuits unity and eternity, while the existence gives him contradiction, continuous changes and instability.

Unaware of his divine source, he looks for his affirmation and stability in the external, for his rational instrument leads him to the affirmation of his own values and works. In other words, by means of his free will, he comes to life, existence and conquest, but is unable to return to his original source; he remains trapped by life itself, when and if failure does not force him to return once and again, as if it tried to teach him the great lesson, the possibility of getting there and back, not staying on the way, of integrating his human will into the divine Will, his little work into the *Great Work*.

Failure breaks the individual separateness work and only leaves experience gotten from it, and enables the amplified consciousness to recognize more clearly the meaning in the cosmic plan.

That failure enabling the return to intimate sources of the divine consciousness what on a big scale his work is making in the present world, and the so-called failure or crisis of the present civilization is not other thing than the divine call made by God to many beings seemingly fit for developing in themselves a new type of more integral structure. Therefore the present crisis of values should not be simply seen under its negative aspect but to glimpse its cosmic range and the great possibility many beings are given to old patterns and permit to meet again the divine source lying on the root of the very life.

Now we understand that those outer stability points conquered by us and that so far were helpful should be replaced by other inner stability points, and that the anguish of many beings in the present mankind exactly consists of fighting between both old and new values but not finding, in the new times, the inner stability point of the man integrated.

ANGUISH CAN ONLY BE SOLVED IN THE INTEGRATION LAW

If we are aware of staying in a new age –now one should not be a prophet to say so– and if we realize old values should fall into disuse because a new man should arise; if we are aware right now of movements all over the world that are anticipating these new times; if science, arts, economy, sociology, everything is impregnated by a new feeling; if we realize how both new values and old men will become gigantic before dying, then our confusion won't be so great before the world in which we live. It won't be so strange any more to find those above-mentioned contradictions. It won't be strange any more to glimpse a new atomic vibration possibly establishing a selection between both old and new men. It won't be so strange any more to understand there are beings that are wide-awake to the new life and others that are fast asleep, and that right now one has to choose between the way of light and the way of shadows...

Solutions:

We have already seen how reason is unable to solve the problem of contradictions, because reason is exactly the source of the said contradictions.

And if a synthesis of the opposites is impossible on the intellectual level, even it cannot be made in the intimate feeling of the rational man, because the typical love in the ordinary man is also “too much human”, with strong possessiveness oscillating between both opposite and contradictory poles of love and hatred, creating and destroying, therefore refraining from finding unity and communion with others and with the cosmos, whose feeling he has during his moments of highest elevation.

The solution of the basic *contradiction* problems can be achieved only in the intimacy of every individual: *individual integration* by reconciling human values developed until today with divine values that are expecting a place in his heart.

Contradictions only disappear for man integrated. Here is the only genuine solution.

All other solutions trying to solve human problems avoiding the participation of the very man in the experience of integral transformation are in vain y sooner or later lead to failure.

Generally speaking, there is a tendency to seek solutions out of the very man;

new laws,
new types of collective organization,
new religious movements,
new revelation.

Until today, many beings that are more or less conscious of their own responsibility for human problems, intend to take part in new social assistance works, in new schools, in new cultural or religious institutions, they meet to discuss and spread new ideas they feel good and give to the said works a portion of their time, a portion of their money, a portion of their intelligence, a portion of their feelings... always a portion, but they as the medulla of themselves remain foreign to the experience they want to achieve...

One can give all his possessions for helping mankind: our work, our time, our money, our name, our intellect, but while one does not give himself, this is tantamount to give nothing.

What good it will be to expect a new Messiah if I am not ready to receive him, if though he may come, I am not going to recognize him?

Truly speaking, there are already new truths launched into the mind of mankind, and manifested through advanced movements in every area (science, art, spiritual movements). But how to grasp them? How to become sensible to them?

Therefore, in these times we do not need a new truth, a new creed, a new axiom, a new doctrine that a blind man should believe or venerate: what we do not need becomes a new truth; we need a capable new human instrument to discover it in existing facts and in coming facts.

New idols to adore, or new religions, or new temples to enclose old gods are not important; what becomes important is a living temple in the heart of man, where he may adore God in spirit and truth.