

Ramón P. Muñoz Soler

**PROCESS OF HUMANIZATION:  
VOCATION FOR BEING MAN**

Excerpt from  
*El proceso de humanización:*  
*La vocación de ser hombre*

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Translation by Héctor V. Morel

**FIRST CLASS:**

**RECOVERING MAN IN VALUE CRISIS**

First: Current of social transformation and “crisis of humanity”.  
Criticism of society and criticism of human condition.

Second: Rescue of human condition threatened or lost. Solutions proposed.

**First**

Throughout last century, human society has experienced deepest transformations affecting not only outer forms of relation life but also *deeply moving human nature itself*.

In Gurdjieff’s words: *“In this mechanization time, it is not a serious thing a man mechanizing more and more his activities and correlating himself with machines, but man himself becoming a machine”*.

In his *“Theory about present time”*, Hans Freyer says as large scale deforestation or monocultures have brought about radical ground transformations intensifying erosion and converting neighboring areas into deserts:

*“No man can forecast what inner human elements will be deleted and taken away forcefully forever when in this way have been picked up and shaken by monoculture so as to achieve special reactions. Anyway, we should certainly admit that their structure and poise center won’t remain unimpaired if they are subsumed under such system.”*

**Specialization age:** monoculture.

The industrial revolution and the mass production are over through the artisan that started and ended up his work; on the on the assemblage band every worker limits himself to a partial task.

But that is not most important: it is really important *for man his specialization* on some of his intrinsic functions:

Action/movement monoculture: man in action.

Rational mind monoculture: intellectual monoculture.

Instinct monoculture: instinctive monoculture.

*This distortion:* produced in man by monoculture, sooner or later brings about, as in monocultures, a crisis and the man does not meet himself. And *this consciousness of being in crisis with oneself* becomes one of characteristic signs in our age.

On our prior lecture we said human condition itself is nowadays questioned.

Doubt about universe authenticity.

Doubt about knowledge authenticity.

Doubt about human existence authenticity.

Not only philosophers but also more and more individuals are concerned about the *authenticity problem* of life.

Heidegger speaks of authentic existence and unauthentic existence.

And in the midst of value crisis in present society, men are asking worrying questions:

What man really is?

What authentic life really consists of?

Man condition may be lost? May man remain reduced to a sub-man condition?

**In short:**

Present social life, along with its mass institutions and its tendency toward ceaseless mobility becomes like an immense avalanche hitting men, devastating shallow layers and exposing bare rocks. *Apparently, we are subject to be tested by society as individuals:* Can an individual challenge the mass action of society? In one word:

Can a man be saved?

Can an essential human nucleus be saved?

On the other hand, there is no doubt that this immense social pressure has exposed failure of man as man.

Apparently, society, however bad may be, can destroy only the unauthentic in man and never his fundamental values.

*What are these failures that have been exposed?*

Lack of self-consciousness.

Lack of self-unity.

Lack of a visible nucleus or permanent stability center.

Lack of a mind that should resist the environment mind contagion.

Lack of a community sense enabling man for getting right relations with others and feeling the community with all men.

Lack of individual ethics determining his acts.

Lack of relation with God, and its replacement by Ideologies.

## **Second**

### **Rescue of human condition**

Can a man without such conditions be really called man?

How to acquire, recover or save essential conditions in human nature from failure?

Many sociologists and scientists have emphasized it is urgently necessary a new human quality.

In *“Behavior in Man”*, Alexis Carrels says: *“Life quality is more important than life itself. Human society needs supermen because is not able any more to lead itself, ad Western civilization is broken even at its foundations”*.

Very well, but how to produce that human recovery?

Hans Freyer says:

*“One should go and seek at deep heredity layers a large number of forces so that they may fill our present humanity reduced. So, it might happen that, starting from heredity, a new condition should cross and put itself on a par with the planed situation destroying the alienation”*.

Apparently, this is very scientific, very psychological, but all the same it is rather *chance expectancy*. We should not resign ourselves to it and in our opinion such transformation must be *individually produced* for those men that became conscious of their limits and have *vocation for Being-Men*.

## **SECOND CLASS:**

### **HUMANIZATION AND DEHUMANIZATION**

In our prior class we said the core of matter affecting mankind today is the problem of man. Men are not intimately concerned about the point at issue of knowing the universe or the “Beyond” or even the social problem.

In our time, the fundamental problem of man is his failure to meet up, and apparently souls are intimately claiming and yearning from meeting up again and integrate with themselves.

Today, man does not wish new philosophies –social, religious or ethical. Men are dissatisfied and ancestrally yearning for meeting themselves. They need a Bread of Life, a Living Water, and a Truth that may become living and vital in them. In one word, they need full humanity, full realization as men. A question arises: What does mean to achieve true fullness as man?

How important is to grant a true answer to this! It is important that every one may discover what means to “be-man”. The man does not wish knowledge verities because mankind is full of this. The man wishes salvation verities, that is to say, those verities added as a whole to constitutive aspects of the very man, from mind to matter itself.

What is this knowledge for? It brings about a mental excrescence making man more and more partial and specialized. When a “part” becomes the whole in man, a serious existential crisis takes place. Today, when we wish to review what the man is, we meet a great mystery because the partial man is unable to know the whole. When one of the parts is more developed and the man feels he is unable to solve all problems by means of that only part, he is aware of his failure from the viewpoint he had considered. This grants a chance to be open to a reality existing in him but unknown to him.

We say about souls intimately claiming and wishing to find again their full humanity but that most times such yearning is like a fleeting concern. It is a moment of enthusiasm before life concerns but at once one forgets it before a petty success and the true vocation for Being-Man is left behind. This is something that becomes rationally elusive and looks like an absurdity.

To achieve the vocation for Being-Man is not so easy. It is very difficult. It is a vocational path. It is not for all.

In short:

So far, the big process of growing specialization is leading large masses to a dehumanization process, that is to say, process moving the man away from his true condition of man; also, we are certain

that there are men yearning for a full humanization. This demands inner discipline, a vocational path that is not of mass but of individuals.

### **Dialogue between the speaker and the people present**

**Q.** Don't you feel that physiologically, that is to say, those that today we call needs depend on not being conditioned by man?; there are forces growing day by day, and for instance, the principle of objectively pointing out: it hangs over that specialization. The physiological aspect denotes a terrific decadence. Falsely, feel to be strong men. Physiologically we are extremely weak. A weak individual demands greater pain that he is unable to provide by means of his own life. A strong individual demonstrates that thorough the minimal he can get the immeasurable.

**A.** The man is used to waste energies in a way that suddenly he might wish to meet himself again but lacks energies: he is on a quite significant fall level and has no chance to recover. An energetic reserve is the first step to achieve the reintegration of man. The man that did not do it has nothing to even be able to try an integration process. Ideas are not enough; he needs strength.

**Q.** Vocation becomes a fundamental condition for self-realization of man. Now, from this point of view, if vocation is great enough, I feel one can meet himself. In my opinion, the loss of energy only should be reprehensible if it is deprived of vocation; but if there is vocation, implicitly it takes energy leading him to realization.

**A.** Usually, a man with vocation does not spend his energies.

**Q.** The recognition of that vocation is a call uttered in the being. How to recognize that vocational call?

**A.** The yearning of a soul willing to meet more intimate values, and truly to be and fulfill the mission internally felt, at the end it permits recognition. Such wish of the soul may be hidden or distorted by life, and sometimes may be an intimate uneasiness in this vocational quest. For example, a young man feeling the need for preserving his sex energies and his intimate purity; when this feeling is taken to the world, however it may be scientific or profane, hardly can be shared by others. It can be recognized as nature inhibition and the young is guided according to the collective principle of pleasure and his intimacy is not respected. A man motivated by intimate vocational wishes not shared in his environment, can feel misunderstood, knock at many doors and find nothing. However the man that has vocation possesses a power in him and overcomes the social trial. However more contrary may waters be in his life, the man with a real vocation crosses those waters. A man without such real vocation ends up drowned in the first pools. Vocation is tested in a mental and emotional atmosphere, but the individual that has it overcomes every obstacle. At the end, he finds the path to realization and is not enticed by currents of the world.

**Q.** Is vocation different from specialization? Is vocation a consecration leading to the true inner vocation?

**A.** For vocation we understand only that inclination or concern in a man by which he is ready to sacrifice his life. We should differentiate between a fleeting inclination and that man that is capable of permanence or testimony. A man that devotes his life to an ideal or to a feeling has vocation. Therefore, ultimately one can only speak of vocation after being dead because by nature the man is versatile.

### **THIRD CLASS:**

#### **RESCUE OF INDIVIDUAL CONSCIENCE**

Motivated by our purpose of valuing the real man, and in some way yearning for conveying as rationally as possible what is the foundation of what we might call true human condition, throughout these talks we are striving for being able to clarify, define and, moreover, “feel” what really is to be man; over all in this time in which we see a human type that is disharmonious and uncontrolled with himself by partially developing his constitutive functions. We see rationalist, sentimental and instinctive men polarized toward action, but all those human expressions apparently become partial effects of a whole escaping from our hands, which we cannot achieve.

By this attempt to grasp what characterizes a man, today we want to deal with what we call “recovery of conscience”. As we said there is a surge of mechanization, of specialization, so today there is a surge of unconsciousness, or prevailing unconscious aspects in man, attributing the right to become a principle ruling on humanity as a whole. For most men, the ruling principle, the moving principle that forms actions, is of unconscious type.

In the midst of this surge of unconsciousness, it is the need to be able to restore, in those men with vocation for it, the ruling principle of conscience. We are not negating the important dynamics of the unconscious: just we want to grant to it its due place.

Curiously, one can verify in conscience the true human root, the real human focus in man, darkened, veiled or distorted by pressure of antagonistic elements annulling it. It is a very large group of individuals whose conscience does not work properly; many of them have a true amnesia of conscience.

Why does not work properly that conscience, which is the most intimate in man?

What are those pressures distorting such conscience?

For a while, the idea consisted (and does consist) of the authority principle veiling the conscience. An authoritarian law distorts conscience under pressure. For long time, a conscience pressured by dogmas –over all, by religious dogmas that were forcing the individual to adopt certain patterns– beforehand was limiting that light that grants to man the power to lead his life. And this to such an extent that the men wanted to set aside that tremendous weight represented by authority for the conscience; so, the free thought movement arose not under the rule of a human or divine law but by imperative of a free conscience; thus the whole liberal current is born under the principle of free conscience. Apparently, this disconnection from old dogmatic authority patterns granted to conscience that original value, that



necessary purity for man to come back to his real dignity. But if we think of it properly, we'll see even free conscience has not granted to man capacity to possess a light and be linked to the universe. Why?

Many people refuse to follow dictates from this or that religion or from social laws, willing to lead their actions by themselves, by dictates from their own consciousness.

Pretty words! They are nothing more than words because when one reaches the bottom and sees WHAT KIND OF CONSCIENCE IS, then things change. At the end, here is a new bondage principle. In certain beings, their conscience is so much covered that, while feeling to respond to it, they are just responding to an impulsive, instinctive act from deep layers of their own unconscious.

In many beings, their conscience is desensitized, and distorted when and if they have it. To understand this has been quite impressive on me. They say "We follow our own conscience", we should ask: "WHAT CONSCIENCE ARE YOU SPEAKING OF?"

According to the philosopher Kierkegaard's thought, we might say there are three human types of conscience: aesthetical, ethical and religious.

Aesthetical: Ruled by the principle of pleasure. Good is everything helpful to satisfy desires.

Ethical: Ruled by the principle of duty. Good is everything responding to a duty before society.

Religious: Framed in the religious law where it acts.

But we don't want to speak of these consciences because ultimately all of them become conditioned consciences, limited consciences not responding to man as a whole in relation to the universe.

A conscience restricted and framed in religion is a conditioned, limited conscience. Conscience in the aesthetical man is limited by sensations. Conscience in the ethical man is limited by his duties.

All these types are expressions of conscience that are very helpful but incomplete and useful to act in a particular area of life but not granting to man true hierarchy to possess a conscience that might mean a real relation between him and the Universal Law.

We want to speak of an unconditioned simple conscience, which is true, unique and real conscience a man should have. An integral man should have a simple and pure conscience ruling on normal relations between him and the universe.

It should be a conscience reflecting the Universal Law like a mirror. A conscience that is not marked. To recover this value is not an easy thing. Apparently it is easy but it is not so. Why? Why is this conscience difficult to recover, –this conscience that should be a natural attribute in man? Because use

and abuse made by man for his development has linked him to a series of theories; such conscience is identified with things, with ideas. “My conscience is identified with my religion, with things I am studying, with of ideologies of my party. The being of my conscience did not remain at its original pristine nature”. It loses its original condition of really being sentinel of acts of the man, of that light that is the root principle of the very man.

How to recover it?, only by renunciation capacity, by mystique of the heart. According to psychologists, conscience tends to the object. It is true. But they forget that conscience also tends to come back over itself; the point is that the man does not permit it to come back over itself. When conscience goes to the object, it does not permit it to meet again with itself. One takes possession of an ideology and is identified with it. One does not know how to take an idea, absorb it and later leave the pristine nature of conscience free. Conscience cannot be recovered without an inner being. A man dealing with outer life has a shallow conscience, a complicated conscience that is full of compounds. Just a man that has inner life and reaches certain grade of renunciation to outer aspects, is able to recover his conscience and whereby to start meeting again God, which is the root principle of being.

In his definition of the man, Viktor Frankl says: It is a conscious and responsible being. One should ask: “Is he a being that is conscious of what?” Of his own impulses, of his own reasons, of what is the social law? Rather one should say: “a self-conscious man”.

### **Dialogue between the speaker and people present**

**Q.** Why do you say that an obstacle to the awakening of conscience is the consideration of the subconscious in man?

**A.** Some of the modern psychological schools deny conscience as original value. They assume that conscience is simply a relation with environment. A great deal of modern psychology tends to assign a neurotic character to the feeling of guilt. Social or religious tradition can give rise to this neurotic feeling of guilt, but to deny it as a whole leads to conclude that every action may be justified. To understand the subconscious dynamics of actions might be helpful but cannot reduce ethics –inspired by conscience– to psychology.

**Q.** Might it be hard to know with what idea one is identified?

**A.** Just real love can prepare for that recognition. To have the feeling that ideas, however very beautiful may look, are outdated; not to convert them into representative idols of absolute kind; to realize that the best in ourselves is the pristine nature of our soul, and not to worship ideas or doctrines. Just mystique can enable to recover the conscience. This is why we said that recovery in man is of vocational kind. It is a vocation for integrating ourselves as men and achieving harmony in our partial

aspects with the eternal root of life. It is the path to the meeting of man with himself, of our particular laws with the unique essential law ruling on life.

**Q.** You have told about an aesthetical conscience, an ethical conscience and a religious conscience, which are partial. So, might be the idea for the man to be identified with a unique law, and that for achieving it might be necessary for the individual to start renouncing?

**A.** At least, to stop adoring aesthetical, ethical and religious idols and to worship to the real and true being. We do not criticize the aesthetical, ethical or religious man because he is in his law until every one of them acquires certain experiences. We are cherishing the vocation of those beings in which a new concern is arising.

**Q.** In this division of ethical, aesthetical and religious men, do we all pass through it? In that division, what being is in the best position to jump?

**A.** It is a mystery. It is explained just by a call. It is the mystery of vocations. Every man feels or does not feel that call.

**Q.** You tell about conscience usually caught by mechanics of life. What is the extension of mechanics today? Like something continuously repeated?

**A.** All those people that cannot recover on the essential plane of life are ruled by mechanical laws. If we did not find that supra-mechanical law that we rather wish to share with you, the whole life of the man is reduced to mere mechanics. Just a vocation for eternity, for identification with the Being can save the man from his mechanicalness.

Feelings, thoughts and actions follow mechanical laws. But there is a supra-mechanical life that is out of it and it is the true life of the spirit, which should not be confused for religious life.

**Q.** Why should not this conscience be awakened in the mass?

**A.** It should be done if and when has been achieved in oneself. On the other hand, such conscience spreads alone, automatically. It is important to achieve these inner essential values that can be conveyed by those who have achieved them. Once the light is on, we do not need to spread it: it is expanded alone. You do not need how to convey it. The problem is its achievement.

**Q.** What is the part of the Messiahs advent in the development of the pristine conscience?

**A.** A fundamental part.

**Q.** In the sense that, apparently, the consequence of the advent of these great masters might be the creation of religions?

**A.**       Apparently. Religions are by-products of great masters; these masters do not come to create religions. They are coming to grant the fundamental idea about The Religion. They give the mother idea, which is ever universal. Instead, religions become partial and are like waters coming down clear from the mountain, but becoming dark as soon they reach the sea.

#### **FOURTH CLASS:**

##### **POSITIVE AND NEGATIVE VALUES IN PERSONALITY**

According to the cycle of talks developed through this course on the basis of Process of humanization, today we wish to speak of both positive and negative aspects in personality.

Bear in mind the central motivating idea of these talks. It is to be able to grasp intuitively and to certain extent rationally what the man is. This question apparently so easy to answer it is not so. In one word, we wish to enter the mystery of man.

From the start of these talks we have seen that, in our opinion, the man is a whole unknown. We might speak of “man, the unknown”, according to Alexis Carrell.

While we deal with the humanization process we start from the basis that we don't know what the man is. We know just partial aspects of him. We are aware of features, facets of a whole that is unknown to us: hues, aspects, characteristics, presentation forms of that whole that some times appears behind an aspect and other times behind other. We said the man that is known to us usually appears as a being that is divided and partially developed. Moreover, he appears as a specialized being whose parts acquire determined feature and excessive dimension and development to such an extent that it settles instead of the whole. That partial aspect might be, in certain persons, the mind, and the intellect prevails in some way over the whole man; and in others, it might be emotion or activity.

In this specialization age in which the man specializes in different aspects of practical life, it is a serious thing that some of its functions might acquire an intense development to such an extent that such function assumes hierarchy of the whole. At present, it is serious thing that the man specializes in this or that matter. In our opinion, that specialization in action is not as serious as the fundamental fact that the very man might assumes the direction or representation of the whole mankind. This is extremely serious because it means subversion in the fundamental unity of secondary functions and then a series of self-disconnections might happen in the man.

Here is one of the features in the man of our time because this man is not only misplaced in his world around and in the society in which he lives, and in the field of nature in which he moves but even fundamentally reflects existential anguish by that self-disconnection. So, we are going to develop this fundamental idea not entering its depths because they are very extensive.

Personality is like the “threshold guardian” mentioned by certain Eastern philosophies; it is the figure standing in the realization path followed by the wayfarer a figure not always recognized, and for

the great majority of men absolutely unknown because an identification of their individual essence has taken place with what we call personality.

A personal figure is an obstacle that not always becomes conscious, except at certain very particular moments in human existence, in which personally appears as an image that impedes to go beyond in the re-union of the man. For example, that famous relate, Oscar Wilde's Dorian Gray, which is so full of suggestions and psychological teachings. Ultimately, what Dorian Gray's picture is before which one day the protagonist is something that is mirroring him, something that is summing-up his features like structuring all his human fulfillments in time and space? This great figure is not other thing that the figure of the human personality, in which the very life of the man is mirrored.

What is personality? –it is space-time structure of human values. It is the figure of our life in time and space. It is structured representation of every possibility of the man that is historically conditioned. It is the figure of relation between the essence of man and the surrounding world. In one word: what we call our will, our thoughts, our feelings, our conscience, our “ego”, are just partial aspects that we can recognize on the mirror of our conscience and identify, that is to say, with the personality that also is a partial aspect of the very man, also it is a pretension of individuality, it is an aspect of human individuality, of the man as a whole; that is to say, we are making a difference between “personality” and the real essence of us (individuality). In fact, our individual essence identifies itself with our personality.

How to identify this crystallization process in human values? How to identify that true person, that true mask, that true structure that reaches to the material, with the individual essence of the man?

In fact, that phenomenon takes place by an inner movement of the soul, which is of possessive kind. It is the same as a character acting behind a mask and identifying himself with his part and then co-substantiating with it. He with his part is one and the same thing. It is a true process produced through possessive infatuation, that is, the individual steadies himself on his part. Naturally, every man has to fulfill his paper in life, and in fact in developing his rational-volitive-emotional aspects he had to fulfill his part; that is to say, not being abnormal. Certainly, to acquire a personality is not an easy task in the development of man. Formation of that personality is something useful at certain development stage; it is something useful to be related to others. A person becomes something the work of a man with himself. It is the figure of human experiences molded on a material reality because person is a material structure of crystallized experiences.

Why a person like that, who has been and is useful for developing functions of the man, however later might become an obstacle in the re-connecting the man with himself.

Here is the big problem in the historic becoming of the man: after preparing a statue, after putting the mind and energy in it, after animating and cultivating it, and at certain moment not being able to recover the essence that has been put in it.

Human personality is the main obstacle for the man to meet himself because it traps the life essence in its structure, so that the person should be destroyed so that may recover.

But how can somebody be destroyed if he is something that has been structured in mind, emotions and body?

A person can be destroyed by two movements:

by natural movement of life, and

by supernatural movement.

Naturally, a person goes toward failure and death; that is to say, the personal structure is formed in time and space, and all of these structures are going toward death on the plane of life. Personal destiny becomes failure by life situation naturally determined, such as death –disintegration imposed by nature on the structure of man. Certain souls want to go beyond it and seek the way of passing from personal life to supra-personal life. Doubtless, we can tell to these persons that to pass from personal life to supra-personal life –a life integrated with non-possessive values– one needs effort and renunciation to values affirmatively placed over the person.

We might say: a person is a space-time structure of human values by reinforcing the “ego” and will of the man. Supra-personal life means reverting that possessive reinforcement set on the person through self-denial and denial of those values settled on the very personality.

If a person is the result of possessive-affirmative love ray, one can recover supra-personal life by means of other lover ray of renunciation type, by mystique enabling man to settle in a first self-denial. The man starts renouncing to something of him and when a personal man fulfills his first self-denial, is already taking the first step on the self-connection path.

### **Dialogue between the speaker and people present**

**Q.** What might be a positive personality aspect?

**A.** All of them: even embellishment, that is to say, mind culture, feeling culture, physical culture, artistic culture. All of them are a personality cult. We wish to approach the supra-personal plane.

**Q.** Might the ideal be the negative?

**A.** When we say negative we refer to renunciation capacity by mystique, love to find the mystery behind personality. This assumes a heart mystique, without which it would be an absurdity to deny anything in life. For the sake of what are we going to deny a desire, a proper expression of mind, and an artistic aspect of personal embellishment? We are not speaking of denials in an absolute way, like absolute lines of life, but like denials inspired in one’s heart for a higher life that we yearn for conquering.

**Q.** Do you feel it that person adapts himself to the mask or vice versa? Does the inner life adapt itself to the character? Is it the person or the supra-person?

**A.** I do not understand your question. We call “individual” an inner being willing ever be the same and sometimes identified with the person. Most men are afraid of meeting themselves and therefore identify themselves with their person and lose their life delivering it to the part they had assumed. It is Dorian Grays’s case.

**Q.** When can one know when we can fulfill such renunciation?

**A.** This is a mystery. Dorian Gray might have been able to find the path to come back but his personal life is too much strong and he has no choice, he must destroy the person and he destroyed himself because he had identified himself with such person.

**Q.** In order to reach supra-personal life, the man should adopt that mystique; then does he need the person to act?

**A.** We ever need a mask, but where is its importance if the man knows how to assume it and how to leave it? The man is afraid of the big void, that is to say, he is afraid of the other reality that appears before him when he wants to meet himself.

**Q.** Should a person that has found his individuality have a mask to make use of it in practical life? Now, also that mask is ever subject to the personality because a person can deal with trading, et cetera, and he ever has a moral principle that prevails despite his mask.

**A.** It is hard to answer your question because in every man there is a different situation. An individual man is ever acting on the line of individuality though he makes use of that mask.

**Q.** That denial is sufficient to meet oneself again, or one needs the whole personality destruction?

**A.** You need the first spark that can give rise to new life because this places a man on the path that will dispel the personal figure enabling him to meet himself again. Here it is important our yearning for entering that path.

**Q.** Should we renounce to things imposed by life?

**A.** One’s soul renounces to what we feel that renunciation is necessary. Nothing should be imposed. A man prepared for renunciation reaches his individual freedom. In his heart nothing is structured and fixed. There is no law for it.



**Q.** Might those mystical values have something to do with ordinary religious values?

**A.** It is hard to know religious principles of today because they are involved. They are covered by a shield and we do not know if they are principles of distorted aspects of realities.

**Q.** In the practical field, might not be a mistake about the concept of personality?

**A.** Of course. Personality has been given a hierarchy it does not have; it is taken as expression of the whole man when it is just one aspect of him.

**FIFTH CLASS:**

**HUMANIZING INSTINCT AND HUMANIZING SPIRIT**

Now we'll briefly sum up our prior sayings on this final class in our Course about Process of humanization and vocation for being Man.

On the first class we would say that, in the midst of a crisis of values threatening the contemporary society in its structure, what was genuinely human must be saved in man.

We would spoke of the mechanization age and said that at present a mechanization of activities was not as much serious as the transformation of man into a machine.

Likewise it occurs with specialization, and here what really should be feared is the same man specialized on some of his constitutive functions and that some of these parts –intellect, emotion or activities– might try to assume the function of the whole.

Finally, we emphasized the need for restoring the man as undivided whole, –a whole were unable to value at its true implications, motivating those questions about what we wished mean for Being-Man and vocation for Being-Man.

In the second class, about Humanization and dehumanization we examined the large process of dehumanization and disintegration in man, which is more and more serious; and on the other hand, as compensation, we said there is other integration movement and effort into humanizing synthesis made by individuals with vocation for being really men. While the first process was linked to a mass movement, the second was identified as individual and reserved to an aristocracy of the spirit.

The third class was dedicated to emphasize what in our opinion constituted the essential root of mankind, which was the conscience, and how that conscience appeared veiled and conditioned, to such an extent that we had to differentiate a conscience of aesthetical man, a conscience of ethical man and a conscience of religious man. All these forms of conscience are limited and conditioned, and we said it was necessary to restore a simple conscience reflecting the Universal Law on the man.

On the fourth class we spoke of that “threshold's guardian” that was the figure of the personality. We have seen how most times the individual being remained hidden by the personality or identified with the personality.

Finally, in this fifth class we'll speak about humanizing instinct and humanizing spirit.

What calls more one's attention through our studies is the lack of unity in man, and when in our opinion we had found such unity in the personality, we found that this personality is nothing more than psychical aspects that as a whole are focused on a contingent ego and limiting life in the man.

What we usually call integral education is nothing more than embellishment or culture of different facets of a personality but in no way the integration of the individuality which we might wish to reach.

Yearning for the achievement of this integration, the man is looking at the world of the spirit the point is that such flight toward the spirit most times is nothing more than:

or a new sensible embellishment or refinement through art for example,  
or rational speculations: through philosophy, theology, et cetera,  
or a belief: through religion.

Usually, an aesthetical, rational or devotional attitude before the spirit looks like a personal attitude but intimately the soul yearns for spiritual values descended into the matter and the spirit made flesh.

In fact, the personality stands in the way, between two unknown worlds; the world of the spirit and the work of the instinct –leading powers emanated from them or reacting in a defensive way or being subject:

Submissiveness to the spiritual power as something external and feared.

Submissiveness to the abyssal power or in the way of hypnotic absorption or of repression or concealment.

But in both cases, one needs a true incorporation into currents coming from the plane of the spirit and from the plane of the instinct and the humanization of them

In our opinion, the spiritual life is substantial conjunction of both spiritual and material aspects so as to achieve, through harmony of the two, hierarchy of full humanity.

### **Dialogue between the speaker and people present**

**Q.** How do we know we have achieved to unite the human-divine?

**A.** You are going to know after fulfilling it.

**Q.** You have presented things in a way that gives rise to different queries and concerns; at least, this happened to me. Now, while trying to think and bring about a dialogue, it occurred to me the problem you have referred: the fact that the man is a unique unity but expressed by two aspects that are linked: and

I was trying to weight up what of such parts because themes related to this arise from religious and philosophical currents, et cetera, but ever in a philosophy related to religion. This theme, usually in those currents, grants absolute importance to the spirit and no importance to matter. It grants importance only to the body as a means to developing the spirit. You pose such things differently because you put the two on the same plane. Then you realize what the consequence of these two types of thoughts is. But one wonders: what is the reciprocal relation between them, and if there is subordination, how can they be united?

**A.** A third force must exist; otherwise, union is not possible. What one needs is the Trinity. It is the mystical force, the force of love. It is a third line that starts from the heart and enables to achieve that union. Love is the only unitive element. An integrative synthesis cannot be made on the dual plane; it should be made on the trine plane. Only a super-love is able to unite. Therefore, the synthesis should be made from a third line. Religions had to create heaven but also they had to create hell. A mystical line of love should exist beyond feeling and reason that might enable to conjugate on a first cell the synthesis of spirit and matter, and later to be multiplied and reach the other cells so as to make the total synthesis.

**Q.** Other doubt might arise. I do not know. At least I have such doubt. As men, can we reach that union with the Divine? I believe in immortality of the soul. The soul is a being but is not a man. It can be united with God.

**A.** But, where should we place the soul? This differentiation between soul and man might confuse us. We take the man as an animated being that is able to update the power of the spirit that he bears in him.

**Q.** On what level can one reach such union, on the highest level?

**A.** On a third level, which is neither higher nor lower; on the eternal level; on the level whose contingent values are transcended; on a new mystical dimension.