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EGOENCIA OF BEING

I

Excerpt from
La Egoencia del Ser

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I

PROPHETIC ANNOUNCEMENT IN MAN OF OUR TIME

Birth of a new state of consciousness

Ladies and gentlemen:

We will try to understand the emergence of a new man and his fundamental structure of being.

We are going to develop some ideas in what we called “*Germes of Future in Man*”. This ideas have been conceptually posed in my books “*Germes of Future in Man*” and “*The Way to Egoencia*”, but now we will use another communication medium, which is the live word on one side, and our power of reception and psychic resonance on the other side.

In spite of my two books on this “awakening of new man”, I have to say it is not easy to speak of this subject. It is as if on my attempt to communicate with you, again I should make efforts to translate into words my thinking and feeling about a new *life* willing to emerge among us. Of course, I would find easier to repeat concepts that I myself have developed on my writings, but then /this would not be a current of transmission of *life*, but memories fixed in time. So, this verbal medium we want to put into action at this moment, intends precisely to “be in tune” and “resound” together in front of what we call “the new”, which is in every of us. Necessarily here I have notes as guidelines, but I realise concepts and notes are not essential in a live transmission. Please, try to see if you may be in tune with me to grasp “essentially” what we wish to tell each other. And do not pause too much before verbal “forms”, but try to resound with the *current of life*, which wishes to be manifested among us from the very moment in which we are here together as souls.

Again I repeat what I said in the beginning: during these lectures we will try to understand the “emergence of a new man” and his “fundamental structure of being”. *It is not easy to understand* a new man, *to be in tune* with his being, so as to be able to *experience* and *live him* in ourselves.

We have to *open our soul* to his mystery, we have to *open our mind* and *our heart* so that the germ of the “new” may nestle there and become *life*. If this triple “opening” of our *soul, mind* and *heart* does not take place, then a new man will remain a beautiful science fiction subject, but not a live reality.

So, it is not easy to make of this a living experience. Surely we would understand better each other if we spoke of a fossil man or of Egyptian ruins than if we spoke of “the new” willing to be born in man. So, we have a way to understand things structured and made in the past, because they are already made and are charged with historical meaning. Instead, when we wish to grasp the mystery of new man, we have to approach something, or rather, someone, who still is in “gestation” and in his inception.

Also it would be easier to criticise an old man, or criticise our present society, and its alienation and pathology, because today books and movie pictures approach continuously these subjects, so we are aware of a world of accumulated history and human pathology. Many researchers in psychology and sociology expose vices and failures of the present world, but we find very few contributions actually introducing “the new” emerging in man to give humanity a new starting point. So it is easy to criticise the old, but not so easy to detect the new.

Why may be so difficult to “see” and “resound” with the new?

Because our mind rather gets used to perceive what is “out” of our being than what is “in” us. We are conditioned by a centrifuge movement of thoughts and feelings, but we did not learn yet to retire properly in ourselves and grasp what is “gestated” in our being: for centuries our mind got used to move in centrifuge direction, and this makes us to make an awkward use of a new tool that is indispensable to perceive phenomena on different dimension and of different quality. This attempted change of focus and direction of the movement to grasp the essence of a new man, will demand very much attention and aptitude to be in tune, open, and with mind flexibility. Without flexibility and aptitude of this kind to move somehow freely in the opposite direction –like astronauts moving head up and head down–, without this kind of mind-heart flexibility, it is very difficult to grasp an essence that surely would be out of our reach if we used the rational objective tool in an exclusive way.

Also we get used to see an *external development*, to value *progress* and development “exploding” in the world, but still we lack a fit tool to see the “implosion” in man. On purpose I am using these contrasted words to get some first reference points in this exploration of the unknown. We can easily understand an “explosion”, but do not know properly right now what is an “implosion”; one’s usual mind lacks a supporting point for this purpose, isn’t it? Yet, these words are not mere words: they want to tell something.

It is easier to assess what we can *weigh* than what is *imponderable*; it is easier to see and know *matter* than *antimatter*. It is easier to see something at the point of *death* than something at the point of

birth: we can register and describe accidents, misfortunes, death, decay, old age, or decadent civilisations, but we cannot grasp the point in which events and life are in gestation.

It is easier to see an *active side* than the *potential side*, and a *determined aspect* than the *undetermined*: it is easier to appreciate how big and useful is a waterfall moving a power-plant than the potential energy of a still lake that at a glance does not tell anything about its usefulness.

In other words, and in short: it is easier to see and understand a “*tree*” than a “*seed*”. And what we call “future man” and “new man”, today is more seed and germ than a full-grown tree.

Let us wonder: is it easy to understand a seed, a germ?

Insofar as we wish to understand a seed as something material, as an individualised object, perhaps we would say yes. We could understand its chemical compound, its percentage of water, starch, proteins or amino acids; or we could examine its cell structure with a microscope. But a seed, as a “germ of life”, is unintelligible and meaningless to one’s rational mind. We begin to understand a seed –as such– just when, in contact with humidity and heat of earth, and affected by sun radiation, an active germination movement is manifested and somehow we can grasp the projection, destiny, future and usefulness of this seed.

I do not know if you realise what I mean. I mean a seed only is meaningful in a context of *universal life*, that is to say, in an entire context of terrestrial-cosmic energy, and of sense uniting its beginning and end.

When we speak of “germs of future in man”, we do in regard to a new “germinal” state of consciousness, something “new” willing to “be born”, which we do not see but feel, and is *prophetic* in our soul; “prophetic” not in the sense of an announcement done by someone from outside, but like a self-announced new state *in* us. It is a new human phenomenon gestated in the inner consciousness of many souls, and self-announced like a state of unrest, anxiety, and expectation of something new –the advent of something –in the sense of something essential coming from the future–. If we do not detect this essential anguish in our being, then its projection to the external world is reflected on our expectation of something out of us; we expect the advent of something in the world, we expect certain change, certain event or something important to change to direction of our usual life style; we expect a social change, a flying saucer, or simply to get better material living conditions by our own efforts.

But we speak of an announcement reflected on an very different expectation from all other familiar expectations of one’s ordinary life. It is an existential expectation –if you wish–; it is the expected advent of a new being *in* us. In one’s life we can expect many things, but there is an expectation that is *unique* and *essential*, and affects our being: the expectation of a possible state of consciousness in which our human aspect may be in tune and unity with a transcendent whole, which we do not know, but

certainly feel. And this inner announcement about a possible new state of *life* in us, not only as a possibility but also as the reality, is prophetic. Every one of us is a prophet in regard to a phenomenon of this kind, because we are interpreters of a Voice from the depths of our consciousness, even though not always we can interpret it.

We said this announcement is like an existential anguish that one can interpret in many ways, but does not know in depth; it is like a *mother's* discomfort in the point of giving birth to her child: expected “gestation” in her intimate being.

In short, this announcement is an essential need in us, that of becoming truly men, beyond sex, nurture and sleep, and beyond social, political and economic wants manifested in the world.

Present man needs to be open toward the whole universal life that he intuits and feels, but does not live.

Many human anguishes, sometimes arbitrarily reduced to psychological causes or to socio-economic issues, essentially are existential and reveal over and above a lack of sense and a need of being different. This essential need is more and more intense in the inner consciousness of our present humanity, and at the same time there is a growing potential anguish as never in the past. Again, this anguish is not only psychological anxiety, and if we try to reduce and explain it right now in connection with emotional conflicts of social or economic kind—even though such conflicts may actually exist—it reveals the pressing gestation of a new state of consciousness: somehow and to certain extent, a man of today intuits and feels “beyond daily existence” that human-divine values, which so far were separate in the field of his consciousness, should unite.

You can understand this gestating germ, awakened in all of us, which is a state of consciousness named “*egoencia* of being”, only in a context of its manifested universal and planetary life. Just as in the above-mentioned example of a seed, so one cannot understand *egoencia* without “Heaven”, “Earth” and “destiny”: *egoencia* is meaningful only in the evolutionary process of the great universal work and in a new cosmic time.

Let us see if I can explain a little better what I mean: we said one cannot understand a seed without earth shelter and sun fertilisation, and without a destiny presiding over its birth, growth and development; but one cannot understand “*egoencia* of being” either as new state of consciousness if we do not refer it to a vision of the cosmos and universal life.

Now something occurs in the cosmic becoming, and if we cannot intuit what occurs in the life of the universe, it is very difficult to understand what reveals unrest and disappointment in our life, soul and being. When our existential anguish and will-to-be are disconnected, when our being is disconnected from sense in the cosmic context, and when we are personally disconnected from energetic-spiritual

currents of the universe and from vital-terrestrial currents of humanity as a whole, it is impossible to understand one's birth to a new state of consciousness –“*egoencia* of being”– because it would create a false image of new man; it is as if we tried to grasp humanity as a whole and previously would erect a restrictive barrier to the whole of this new manifested humanity: it is as if we tried to understand a seed and would ignore earth and sun. So we cannot disconnect rationally a seed from the cosmic-terrestrial context of its manifested life. And for the same reason, today we cannot easily understand the new in man because our mind gets used to examine separate human parts.

First we will try and venture on the unknown, opening intuitively our soul to grasp what occurs now in the universe, even though apparently this is a utopia or undertaking far beyond usual forces of any ordinary man, in order to find in this original intuition a starting point to understand “*egoencia*”.

Something extraordinary occurs in the universe in which we live. Some great beings perceived this from the first decades of this century. They saw the radiant birth of a “new star” marking the birth of a new cosmic time: they were great prophets of the modern age. Who are these extraordinary beings?

Among them, the fathers of modern science were the most renowned. Humbly we bow before them with respect and reverence because they have revealed to man laws of the universe that were entirely unknown. A modern scientist has been able to intuit the most general laws of the universe through resonance of his own soul with the mystery of the unknown and through a similar state of his soul to that of lovers or mystics, as Einstein says. Later these mother formulae could be reduced to mathematical expressions and technological results, but those inspired wise men were the first to bring the idea of a new image of the universe.

There are other great beings who were less renowned but contributed and are contributing their powerful energy to new currents of love in humanity. They are those Great Masters of the Heart mentioned in my book “*Germes of Future in Man*”: I recognised one of them in Santiago Bovisio, who was my teacher and spiritual guide; in his presence I realised intimate values of these humble men whose hearts possess a force totally unknown to present humanity, and that in spite of being unnoticed by ordinary people, grant to a new humanity a quantum of necessary loving energy to fertilise their yearning.

But it is not necessary to be as great as these beings who are ahead of the times; it is not necessary to be a Master of Science or a Master of the Heart to “see” what occurs in the universe. Somehow, simple souls possess the same greatness. I pay homage to these simple souls and place them on third rank, along with Great Masters of Science and Great Masters of the Heart, because I am convinced in a simple soul, unaffected by residues of a decadent age, his heart clean enough to reflect a great cosmic birth in his own pettiness. And today again we witness what Christ said in the Gospel: many verities hidden to the wise and learned are revealed to minds and hearts of many simple souls. Perhaps these simple souls do not

possess a rational tool sufficiently developed to conceptualise what they perceive, but spiritually are great enough to recognise the signs of the new times.

In short, great masters of science, great masters the heart, and simple souls saw how a new “Heaven” and a new “Earth” were open, and how the life of man acquired a “new sense” in this “new space” and “new time”.

“*Germes of Future in Man*” is not only the title of a book; it is neither a “utopia” nor a “theory”; it does not refer to a philosophical system or a new theoretical conception of the world and life; we are not speaking of a prophecy in the sense of a time to come, or of what may be; we are not speaking of science-fiction, technology of the future or utopian society, but of an existential reality that today takes place like a germ in man, and that tomorrow will be a way to live for coming men. So, we are speaking of our own life, of what to certain extent also we have perceived in our own consciousness, and we are attesting to what we have seen and lived.

This may be much or little; I do not know if we have a long-distance vision or not, and if our heart may be more or less fit to love, but nowadays we must attest to what we have seen and to what we are. If we see and feel something like a concrete experience –not like an illusion–, we should attest to this before other men because they need this declaration, not to follow us, because this would be another illusion, but like a contacting point to recognise and bring into action a similar experience in ourselves.

In every one of us there is a potential germ of new life, but let us watch our step: this germ of new consciousness, of new being, is like a seed, and also needs a father and a mother; it cannot develop by itself, such a “self-development” does not exist, but needs a contact with cosmic activating currents of *egoencia*, and also a contact with terrestrial forces, with forces of humanity that today are collectively pushing to reach a higher level of life. It is impossible for an individual to develop without this double activation, without this double contact between cosmic energy-consciousness and terrestrial energy, between divine consciousness and human will.

Many expectations connected with the advent of the new sometimes fail or even cannot develop because we are not ready to come into contact with fertilising forces of life.

It is somehow difficult to grasp this concept, and likely we may develop it better with other lectures, but, even in a small field, on domestic level, on level of human relations, of human community, you will find an example of what I mean. You realised if there is not a fertilising human presence, all souls are sterile, isn’t? Why do we find so many frustrated beings in the world?, why so many uncongenial couples?, why so much misunderstanding between parents and children?, why so much spiritual decadence? Because we need an atmosphere, a genuine human fertilisation *medium* in our souls. For instance, if a young couple constituted with the best wishes for a superior life, love and being, with best intentions to form a family and work for humanity, but this incipient community lacks a sufficient

“human medium” to bring into action the powerful current of their wishes, then perhaps we may find progress and growth of material goods, but not fertilisation and growth in souls who are living together. Our soul needs a fertilisation current to grow and develop spiritually, or rather, a transmission medium with sense of humanness, which is something more than mere biological heritage.

If a human couple, a human family, a human community is without this subtle “element”, which sometimes we believe to possess and we do not: if they lack this spiritual energy, this cosmic energy leading seeds to germinate, plants to develop, and flowers to bloom; if this imponderable aspect does not exist, then ultimately we will find only souls in common bondage, material development and spiritual decline.

This is much significant in children: they may be very well gifted by nature, intelligent, without physical defects, and with good biological heritage, but these children cannot develop toward higher forms of life if they lack a “human” stimulating “atmosphere” and a vital energetic contact with a current of higher life.

Without this double cosmic-terrestrial activation, without this divine-human activation, seeds will be seeds, germs will be germs, expectations will be mere yearnings, our ideals will fade away like beautiful dreams, and the call to achieve a new destiny in the universal will remain unanswered.

In short, if this “human-divine medium” does not exist, then no “germ” will grow anywhere in the world; its destiny will be that of wheat seeds in Egyptian tombs: for centuries they stayed there, but only could germinate by coming into contact with earth.

Likewise with “germs of future in man” in every one of us: we may have the best expectations and good will, and perhaps some day the experience of heavenly raptures, enthusiastic welfare work and humanity service, but without a fertilising contact of our being with currents of cosmic energy, we may get the fruit of an external work, but the germ of the new in us, which aims at our opening to a new inner dimension, will be just a promise.

But if we are sufficiently open to our inner being; if we do not spend naively our best energies, days and years, being engrossed in the world and lost in endless experiences, vague and multiple; and if we are honest enough to fully respond to the call of fundamental needs of our soul, then a contact with a proper current of cosmic energy-consciousness will occur at once by a law of resonance and similarity by which he who asks receives, and he who seeks finds: a phenomenon of resonance between Earth and Cosmos, between man and divinity, which exists, but still we are unaware of its proper use because we are unaware of the law of universal resonance.

We are aware of laws of mechanical causality and chance, we are aware of casual meetings of persons, loves at first sight, and other things like that, but we are unaware of laws of resonance among souls.

A wise man like Einstein humbly opens his soul to the mystery of the universe and intuitively its laws: he “sees” and “reads” them because they are there, before his open eyes. In fact, if you wish to be and actually long for inner growth, at once you find currents activating the higher life, because these currents are here, there and everywhere, in every one of us, and in circulation around us, like sun light circulating and being everywhere.

Let us not make a mistake: biological evolution, psychological development, socio-economic and technological transformations of humanity are one thing –every one of these things with its own value and place–, but an activation of “germs of future in man” is another thing altogether, which demands individual efforts in tune with a cosmic energy.

In spite of troubles in terrestrial gravitation, human and divine conditions exist in our time for the new birth in man: a germ of the new individual sleeps in the potential consciousness, and only expects a wonderful loving kiss to awaken to the reality of a new life in a full *egoencia* of being.

II

METHODOLOGY IN TERMS OF *EGOENCIA*

In our first lecture we said we would try to understand the emergence of a new man and his fundamental structure of being.

We said it is not easy to understand what is *being born* intimately in a human being of this new age, because the structure of our mind and emotions is better prepared to see what is out of us than what is *in us*; it is easier to see what is dying, what is of the past, and marked the history and can be repeated or imitated, than what *is being born* and willing to *be*.

We said it is easier to understand a fossil man and Egyptian ruins than a future man, and that it is easier to understand a tree than a seed that gives rise to this tree.

Through my last lecture perhaps you perceived my trouble to make me understandable, and that I felt forced to make use of images, signs and symbolic words like a bridge between a level in which an awakening to a new *life* takes place or may take place, and a level of one’s ordinary mind, which demands to translate this living experience into proper concepts. You remember we had to use the image of a seed, and we said a *seed*, as to “germ”, was not understandable *per se*, and that this seed only was meaningful

in terms of a convergence of its being with currents of terrestrial energy and currents of sun energy. I feel this image of a seed could be useful to understand a new man as to a germinal state.

But insofar as during the last lecture you followed with attention the development of the *communication process*, that is to say, insofar as you paid sufficient attention to what happened when we tried to communicate, you observed how even this symbolic intermediate language appeared among us and, at certain moment, we had to set it aside and to establish a *direct communication* by resonance of soul to soul.

Only when we could come into “resonance”, we understood each other and, precisely then, speech troubles disappeared and words were unnecessary. Some persons who attended to our lecture with much attention, could grasp this *phenomenon of resonance*. I received a letter from one of those persons, and he says as follows: “I understood your lecture beyond my our expectations; your example of a seed was excellent, but I feel if our souls were not in tune, its assimilation would be impossible”.

I would like to pause in connection with this phenomenon of resonance.

At this point of “being in tune”, that is to say, at this point of understanding on a deep level, on level of communion, doubtless we are in a better position to understand “*egoencia*”. In this second lecture, my purpose was to develop the subject in a systematic way and like object of an analytical study, and to emphasise its wonderful perspective in a future society.

More than one of you surely will think why I do not dispose of so many preliminary words and say once for all which is “*egoencia* of being”.

But I fear to disappoint you: instead of going on with a conceptual development of this subject, we are going to stop and suspend the expectation of our mind, keeping our potential energy that we intended to spend on clarifying what is *egoencia* and perhaps to enjoy its intellectual understanding, in order to revert to own our being a movement already started, and to get an inner expansion in the field of our consciousness to compensate for what momentarily we lose in connection with our objective understanding.

So, instead of studying the subject we intended to develop, and the *message* we intended to transmit –“*egoencia*”–, we will consider the *method* to discover *egoencia* and if we can achieve a living experience of this method. I do not know if this is clear. In other words, naturally our mind leads us to objectify and make this message concrete: our mind tends to move like that when is working on straight line. But we will try to revert this process: we are going to *stop* this movement, to *suspend* our *judgement*, to *keep* the potential energy that we should spend for understanding, and again to *retreat* on ourselves in order to be open to a new state of consciousness. We will transform the centrifuge movement of our minds into a centripetal movement.

This reversion of our usual movements of thinking and feeling is fundamental in the particular movement of a new man. If you can realise and experience this, at least to certain extent, you are going to take a momentous step in order to understand new ways of thinking and feeling of the future man. If you can experience this change of dimension, right now, at this precise instant, you will accede the mystery of this new method to explore laws of the universe and of the inner world of man, and laws of this method that you should use in human relationships of a future society.

This new method of discovery, announced and practised from the beginning of century by great masters of pure sciences, at present is being gradually incorporated into every field of human activity. Please see how a man like Bertrand Russell, on realising the importance of this method, said the great discovery of the twentieth century was “technique of suspended judgement”. Possibly this is not clear at first sight because the point at stake is to intuit certain negative values that still are out of our reach. We get used to “exercise” our judgement, to “affirm” values –as we said in our first lecture– but we do not know well what happens when we “suspend” our judgement.

Now, if *egoencia* appears as a new way to be, we may assume it is also a new way to think and communicate among men. In fact, what is this new method of knowledge and human relationships?

Let us return to our previous lecture, not to our words, that is to say, to what we posed as a system of concepts, as ideas, or as a message. Let us put all this between parenthesis, and as Husserl would say, let us suspend our judgement for a while, and let us see what happened among us in connection with the “living communication experience” of our precedent lecture, which surely is taking place now among us.

In the event you paid sufficient attention, you noticed that when we tried a full communication among us, we moved and continue to move on three levels of speech, did you notice it? So, in one way or another, sometimes alternatively, we used three types of speech to translate our inner state of consciousness experienced as *egoencia* of being.

The first level is our ordinary speech, when our communication was through a conceptual-emotional language.

At certain point, a language of this kind was not quite useful, and at once we had to enter a second level, using a “symbolic” language and the “image” of a seed in order to express what is difficult to grasp as a whole, and even “symbolic words” or words charged with certain “force” (force-words).

But at certain point, perhaps at the top of our communication process, we had to set aside any formal language and enter a third level that we name *resonance of the soul*.

In short, we have the first type of message that we name “conceptual”, the second, “symbolic”, and the third one, arising when after we dispose of any formal languages, our judgement is in abeyance and we renounce to confine certain states of the soul in familiar forms of our mind.

What we name “resonance” may occur as a flash, and after its culmination, we may need a conceptual language or a symbolic language to express our intuitions. But at certain point we ought to reach this level of resonance with a *new* life manifested in every one of us in order to understand what is *egoencia*.

Today this method of resonance begins to be so important that we can mention it as a true language and method of man of the new age.

So, previous to any message, idea or system of concepts about a new man, we would wish – rather, we wish during this lecture– to know and experience the tool that this new man has to develop in order to know and communicate.

The two first levels of language –conceptual and symbolic– are insufficient to grasp what is *egoencia*.

We will not understand each other if here we cannot come into “resonance” with the essence of a phenomenon announced in us as *egoencia*. And also it is important to understand this: it is not by lack of concepts, intelligence or “message” that we will not understand each other, but by lack of a “human medium” to make an understanding by similarity possible.

Our understanding is different in this incipient age; no matter how many messages may be –in fact, humanity received and continues to receive very important messages– we realise any messages are in vain without a “human medium” to receive, take root and participate in life.

We should wonder: today what should be the main thing: to transmit a new “message” or to develop a new “medium” in order to discover messages of the past and of the future? Because to speak of messages is in vain without those tools. Messages are here and occur, from the past or from the future, but where is the utility of messages without tools of resonance? Today I would like to develop this main thesis during my lecture. We will not understand each other without a method of investigation and without an inner medium to come into resonance with a new man and a future society.

But now I would like to emphasise the importance of this method of resonance that we try to get, not only for theoretical methodology, but also in connection with practical life: and it is not only a method on level of great wise men who are investigating laws of the universe, but also within the reach of all men and as the foundation of new human relationships in a society of the future.

Let us begin to understand it is a method of *direct* communication; and not only a method of “direct” knowledge of the essential reality, but also a new medium of “direct” communication among souls, among human beings.

Usually people do not communicate in a direct way; we believe we communicate in a direct way, from person to person, but, in fact, we communicate through intermediaries: through ideas, words and emotions. If we have common ideas, we can meet and communicate, but, in fact, we are communicating through those ideas. Likewise if we have common emotions: being together we feel moved, or share a common suggestion or enchantment, but our own being may be entirely absent. We can understand each other on a very high level through this *indirect* communication *method* by means of ideas, words or emotions, but we may remain disconnected on level of being.

We have not much experience yet as to a *direct* communication way from soul to soul, from being to being. We communicate “by means” of emotions, fascinating each other and sharing suggestions, and we agree because we have common interests, ideas and likes, but all these “common” things are intermediaries, and because they are precisely “common” –that is to say, collective– in fact persons “neither” understand each other nor communicate. In the event of being communicated, people would understand each other far better and without so much disappointment; and this disappointment exists by lack of direct communication.

Like wise with a scientist. If a man of science communicates with the reality by means of theories or systems of ideas, he knows just this intermediary, but not the reality such as it is. Those great wise men who opened this age made us to know a method of direct knowledge. When Einstein begins to investigate the laws of the universe without any other provision, in a direct way he contacts and apprehends them through a law of similarity and syntony with them, without any previous theoretical elaboration. Theory came later to translate the original intuition into a rational and mathematical language. Before the Physical Berlin Society, this wise man said, “The highest mission of a physicist is the investigation of these more general laws of the universe. No logical way leads to these more elementary laws: only intuition, supported by experience, leads to them. A fit state to such actions is like that of religious people, or of lovers”.

So, such an eminent man “suspends” his judgement, disposes of intermediation, that is to say, intermediate structures of his mind, systems of concepts, and previous theories, and renounces to all this, cleans mind and heart, and deprives himself of any structures produced by the ordinary mind –on level of concepts, emotions, opinions and systems– and does not share viewpoints, opinions or theories about the universe, suspends any judgement and opens himself to it, and when he comes into contact with the very laws of life, then discovers them by similarity. So this method remains definitely incorporated into pure sciences as an excellent and fundamental method to investigate and discover. The entire world admits it is necessary to use this method to discover something in pure physics and pure mathematics. Let

us understand properly this: to discover, not to describe or analyse empirical phenomena, which demands the use of an analytical method.

In short, we have two methods: an *indirect* communication –for both knowledge and human relationships– which is a method of our rational mind and ordinary emotions. And a *direct* resonance method, by essential similarity. Both methods open two fields to very different possibilities: to *discover* laws of the universe and life, and to discover persons such as they are, we need the direct method by essential similarity; and to *analyse* parts and *describe* compounds of things, we need an indirect rational method. These two methods are two ways of thinking, feeling and communicating, and every one of these ways has its own chances and range.

But we should mainly understand this: a method that for centuries has been not only out of the reach of ordinary men, but also out of the reach of very intelligent men, a method which only great wise men and mystics could accede, now is being tested by all of us. There was only one method that most of us could use: a method to describe things externally, a method to compare and understand rationally, but we needed a method to reach the “heart” of things, the essence of phenomena, and laws of nature.

A method of resonance and knowledge by analogy –I repeat– until recently in use among an elite of wise men of mind and heart, today is the heritage of ordinary men who want to *discover* by themselves and refuse to repeat sayings of others who are in the whirlpool of confused emotions, viewpoints, opinions, theories or systems.

A new man –willing to acquire knowledge about laws of life, dissatisfied with theories about these laws, and eager for becoming an investigator, a searcher– necessarily must use this method of resonance, this method of similarity, this method of direct approach to life, without intermediaries.

Einstein says “*There are not any logical ways leading to discover the most general laws of the universe*”. But even there are not any logical ways leading to discover persons such as they are: I may have complete references about a person, and register them in perfect devices, and even I may have his very detailed biography, but perhaps I do not know who is that person. One of the great mysteries that present man consciously faces in connection with his neighbour is precisely his aptitude to discover this neighbour, not to be deluded about him, or impressed or not by his appearance, or by sayings of others in regard to him; a new man wants to know persons such as they are.

Even there are not any logical ways leading to know our inner being. In connection with the inner world, many theories appeared throughout centuries, and every one speaks of inner life using his own ideas, images, opinions and theories, and none wants that his self-image may be touched. But the “image” of the external world and “impressions” about the inner world are one thing, and laws of this world are another thing altogether... and there are not any logical ways leading to know these laws.

In short, we are at the threshold of a new man willing to awaken, at the threshold of will-to-know and self-quest, and therefore we need a fit tool to see and hear: to see what happens in the universe, and to hear the resonance of laws of life in one's neighbour and in ourselves.

First and above, *egoencia* is anxious quest, and urge for discovering by ourselves laws of our inner life, but for this discovery also we need to function as a "particle of resonance". Here you have this new image taken from nuclear physics: "particle of resonance", to express a "new way to be in resonance", but we will develop it later.

Now you can understand better why at certain point of our lecture about the method we said the latter was more interesting than the message. Perhaps the age of messages came to an end, and we are entering the age of the method. What do we mean? We mean perhaps the age of former messages came to an end along with systems previously formulated and defined, systematic conceptions about the world and life, previous structured philosophies, and any model of ideas displayed for their serial repetition or reproduction. Today a new man, more than a model to imitate, wants his own tool to discover new models and also to discover by himself the laws presiding of life: and this is an individual cry of emerging *egoencia*.

Egoencia begins to be manifested when man rejects repetitive models and tries to discover the root of life, which occurs in a unique, original form in himself.

Egoencia is not a new theory –this is the first– or a new system of concepts that I built and try to pose as a new doctrine about man of the future, it is not a new speculation of my mind or a new philosophy, and even is not a new vision of man and the world or a new religion or social message. So, it is not a new theoretical conception with rational formulae or a new doctrine to learn or imitate. Systematic structures of this kind may be very interesting, noble and useful, but remain structures.

Egoencia is individual need of being, need of inner freedom, need of human-divine values in tune, and need of knowing and experiencing fundamental laws of the individual life and of the universe, but we have to experience all this. And at the same time, *egoencia* is to refuse laws and needs imposed by any authority as a ready-made system of ideas and concepts, or as previous theories about man and life.

A new man wants to discover laws of life because is tired of theories, and also of empiricism and endless experiences; he is tired of living with all sorts of difficulties and of learning just by means of painful experiences. Once for all we want to understand laws of life and to become these laws.

So, to receive a new message about man and life is not as important as to have at one's disposal an *individual* method to discover laws of this new man who is appearing in every one of us and already exists on this planet even though sometimes we cannot recognise him.

It is precisely in terms of this method that we are conscious of our restricted structures and human tools: our eyes and ears are insufficient to see and hear what occurs in the new space-time frame of the universe, but instead we have plenty messages. We have too many messages, and no tools and human media to receive these messages.

Our rational and emotional tool, improved throughout millennia, is insufficient to meet needs of new men and to receive the new message vibrating now in the universe through the life of messengers who are ahead of the times.

So, previous to any message, we need a resonance tool in tune to set aside old-fashioned methods, to renounce to conditioned structures of our mind, and to acquire certain level of inner freedom, flexibility and offering, so that those self-announced germs of future in man may find individual responses to make his development possible.

Without certain grade of inner freedom, opening of our mind and heart, and renunciation and self-offering, we cannot grasp the new in man and the world, and we will continue to react.... Instead of being in tune with the new, understanding the new and feeling the new, and instead of resounding in front of the new to make it ours, we will continue to react and to be old men who react: who react with their old structure and refuse to change.

2nd Part

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SIGNS OF THE TIMES AND SIGNALS ON THE WAY

PARTICLE OF REDEEMED LIFE AND DIVINE BIRTH IN MAN

III

SINGS OF THE TIMES AND SIGNALS ON THE WAY

And now a resume of our two precedent lectures.

During our first lecture we spoke of the *announcement* of a new time and a new man. When we spoke of “germs of future in man” we said we referred to a “new germinal state”, to something “new” willing to “be born”, to something that we do not see, but we feel and is of prophetic kind, in the sense of being self-announced in us. Its inner annunciation is like a need of being, and of inner freedom and union of an individual being with laws of the universe and life.

In spite of this intimate character, the birth of a new man can be understood only in connection with a cosmic delivery that, because by its universality and fundamental projection in human life, configures the birth of a new age. We said the radiance of this cosmic delivery, the light of this new “star” marking the birth of a new time has been previously seen by great prophets of the modern age: great masters of science, great masters of the heart, and simple souls intuited a new cycle and a new earth and, on this new horizon, life of man was destined to give new sense to the existence.

We devoted our second lecture to the method in terms of *egoencia*. Instead of introducing *egoencia* as the theoretical formulation of a message, we used the method in order to discover *egoencia*. We prefer to “see” and “intuit” *egoencia* in its source, previous to any theory about it.

We recognised three levels of language, and said the first two levels —conceptual and symbolic— are insufficient to grasp *egoencia*, and we need to reach a level of resonance with the very *egoencia*, where it occurs, in order to understand it.

Finally we said nowadays more than looking forward to getting a new ready-made message or a new theory about man and the universe, people need to start a quest, and feel an urge for discovering by themselves those laws governing the world and life.

And now some few words more in regard to the method of exposition we are using during these lectures, which of course we will continue to use later. We use a didactics of participation and gradual development of ideas. We will develop the idea of *egoencia* of being in successive courses, and we are not in a hurry to pose a theory; therefore perhaps you noticed I repeat my concepts many times. Some persons asked why I repeat so much certain things I have said. I do not repeat ideas because I simply assume you do not understand them, but I repeat them because I am using a didactic of resonance. If you “listen” with attention, you will realise I do not repeat them with the same tune or in the same context. We have to learn to “listen” to different tunes when the same thing is expressed, and this is very important on this method of communication.

And now let us directly consider our subject for this third lecture: signs of the times and signals on the way.

How to recognise the new in the world?

How to recognise a new man?

And over and above, how to recognise him by ourselves?

Let us try to investigate with the method by analogy and by resonance of our soul, which we begin to know.

First of all, we are unable to recognise this when we believe to be new men because we belong to certain advanced group –religious, political, artistic or scientific–, or because we disposed of certain prejudices, because we take lysergic acid..., or because we understand a new man by elaborating him with a theory, a new vision of the world and life, a social or political philosophy, or a new rational anthropology, and because in our view we have a sure guide right now because we possess a cohesive system of ideas about man and the universe.

In fact, during this journey across the sea of the unknown, like during any travel, we need points of reference, “signals” on the way. As much ancient and mythical argonauts, who where in search of the golden fleece, as modern astronauts, who are in quest of new unknown worlds, and like the future “*egonauts*” –please, admit this neologism to name the searchers of *egoencia*– all these pilgrims needed and need “signals” and “guides” on the way: in the event of being alone they may be irretrievable lost into shadowy abysses.

But where are these signals? What are these signals to guide the “*egonauts*”?... because being such as the latter are, they have disposed of points of reference of men of the past, and because they live a transition age such as our present age is, the new and the old are so mixed and confused currents that it is hard to get sure signals to be guided on the way.

Again, what signals can we take like referential points to be guided on the way?

Searchers of *egoencia* should learn to look by themselves, to trust in their own aptitudes to “see” and “feel”, and to have “pure intentions”: through this inner disposition, the “guiding signals” will appear alone, since now all is in order, in man and the world, so that he who has eyes may see, and he who has ears may hear.

An “*egonaut*” should learn to look at the sky, at the world around, and at himself, because those signals are marked on the *sky*, on the *world*, and on *himself* to guide him in his quest. Let us understand this, I do not refer to dead symbols, historic references or prophecies made letter, but to *living signs*, which can “signal” not only the course to a wayfarer, but also give him necessary energy and knowledge to start the way.

First, one has to learn to look at the sky for a guide from the stars, like ancient navigators did; and even modern astronauts are guided by the stars. One has to learn to have a “cosmic look”, to intuit the secret of the universe, to have the look of an artist, wise man, or saint; to look at the greatness in order to understand the insignificance; and to look at the universe in order to understand man.

One of our first troubles to understand *egoencia* is because of our excessive analytical look reduced to a socio-psychological field, to a “terrestrial look”, and a terrestrial look is insufficient to encompass the entire world and life.

But when a sincere soul is “open” to the mystery of the universe in search of the truth, this soul discovers the “guiding star”, the “mysterious presence” guiding a navigator, the “light of the divine medium” enabling him to “see” in the night of the unknown. In fact, a new time is announced on the sky by a new “star”, by an “ineffable presence” bearing the beginning and the end of an age. Now we repeat something already said during previous lectures, and we repeat it in order to deepen the idea of a “divine medium” that will be quite useful to understand the sense of the future.

We have mentioned “great beings” who opened a new age with their discoveries, that is to say, we have referred to the “human medium”. We have spoken later of the intuitive *method* used by them for their discoveries. But no discovery could be possible without a “divine medium”. Let us see if we can intuit this with more clarity.

Laws of the universe and life “are written”, and “fit men for getting these laws” are present in our times, but no reading is possible without the illuminating Light. I may have a message written on this paper, and I may have necessary eyes and a necessary mental tool to read it, but I cannot read it if I have no light to see. These three elements together are fundamental to understand what we name “new time” and “new age”.

Of course, in our second lecture we emphasised the value of the intuitive method, but let us not make a mistake: even though intuition is an extraordinary tool and its chances are higher than those of

reason, by itself is just an “eye”, perhaps a more improved eye, with chances to grasp the truth in a direct way, but an eye cannot read alone because needs “light”.

Our age of discoveries is not only that of a humanistic discovery, it is not only a renaissance inspired by great wise men –made possible by a great “human medium” coming into action at certain historic point– but its origin is a meeting of human-divine kind. In other words, it is not only a wise man or a holy man in search of a law, but also is at the same time a Law looking for man. It is not only a new “human medium” developed and expanded, or a new “method” to discover laws of the universe, but also this “medium” and this “method” acquire full sense in a “divine medium” revealed in them.

I do not know if you grasp with clarity what I just told you. In short, neither a human medium by itself, nor a great man in mind and heart, nor a full development of this human being *per se*, nor the highest method whatever –intuitive, by similarity or by resonance– acquires whole sense by itself, with the exception of a transcendent medium in which all they are manifested. Without this transcendent medium granting unity of sense, discoveries and realised works would be mere loose pieces, while the new age appears like a cohesive whole in which every piece makes sense in a great universal work as a whole.

Now let us look at the *world* around.

Let us see these new conditions occurred on the environment; that is to say, let us see what is happening around us in the surrounding world.

So we begin to study a “new environment”, a new “earth” in which a seed of future man has been sown. And we may announce this earth is no longer earth or environment in which men of my generation are born. From those days great changes occurred, and now we are living in a new “energetic” environment whose value we have to learn, not only in relation to its practical and technological consequences, but also in connection with its existential chances.

Quite succinctly we say this new environment is a result of: a new “physical-telluric” environment, a new “cosmic-spatial” environment and a new “technical-socio-economic” environment.

We cannot to develop all these ideas. I will refer only to existential perspectives of change, which occurred and are occurring in the environment.

First, we know an artificial disintegration of matter has taken place in this century, and this is the first signal we have to learn in order to see and understand.

When we speak of disintegrated matter or of atom energy, at once we think of its technological projections: radioactive isotopes for certain diseases, thermonuclear electric power-plants, atomic clock, atom bomb, or atomic radiation polluting our atmosphere, but still we do not realise that this

disintegration of matter marks for humanity not only a way toward technology breakthroughs or possible annihilation, but also is a sign of the end of the material age and of the “material existence”, and opens a new way of existence, which is a type of “energetic existence”.

Later we have another signal occurred in this environment, which is the conquest of the atomic space: a wonderful signal. But when we speak of an opening toward the cosmic space, at once we think of journeys to the Moon, cosmonauts, or interplanetary stations, but all this is just a discovery connected with its technical phase: also there is an existential phase, that is to say, a possible non-gravitational existence. We overcame terrestrial gravitation by means of a powerful energy coupled with rockets, but we have to realise “gravitation” is not only a physical force, but also a way of existence linked with matter: now there is a chance for a new way of non-gravitational existence, which is possible by knowing inner laws of an existence of this kind. Non-gravitational existence is a way to live with no support from those aspects of our life, which tie us to the matter and keep us in it.

Finally, when we speak of a *technological environment*, at once we think of computers, entirely automated industries, instantaneous communication media, et cetera, that is to say, we think of the mechano-technical phase of the process. But perchance we did not notice this technical structure ultimately incarnates, out of man, a mechanical side that already exists in man? So, a mechanical existence “out” of man is actually possible. If we imagined any mechanical aspect of man going out of us, if we could get rid of this, we would get rid of an enormous burden!, isn’t it? Well, the technological medium offers us this chance and places us at the threshold of a psycho-biological mutation. Today many troubles and impediments in our life derive from a heavy mechanism “in” us. But gradually we are delegating these mechanical functions to computers and servomechanisms, and this step will open for us a mental-spiritual field entirely unsuspected.

In short, new conditions in our environment are taking place. We repeat this: we spoke of signals marking disintegration of matter, the end of the material existence, and the beginning of a new energetic era; we have seen signals announcing a new non-gravitational existence, and we have seen signals of a technological medium, which if to certain extent scare us because we feel technology will deprive us of our work and we will be unable to know what to do with our leisure time, they put us at the threshold of a new mental-spiritual dimension.

Finally, let us look at signals that are taking place *in ourselves*; let us learn to see changes that are occurring in our “inner medium”.

Chemical, psychological and spiritual changes are taking place in our inner medium on great scale, that is to say, they comprise humanity as a whole.

Chemical changes are taking place over all in women, by a mass use of contraceptives and, at certain human groups, by the use of psychedelic drugs. Psychological changes have taken place by

opening the subterranean world in the quake of Freud's discovery, and along with it a chance totally unknown for the majority of men in the past century: our aptitude to know by ourselves unconscious corners of the inner world.

In our days, spiritual changes are announced by an unknown and mysterious disappointment of man, which is existential anguish and lack of sense. In Viktor Frank's view, existential anguish, existential void, and lack of sense unveil a type of mass neurosis in our times. In my opinion, beyond any neurosis, such changes in the inner medium are an "intimate signal" of certain spiritual need of finding a new sense in the existence; it is a "prophetic" signal announcing new times and new ways to be.

In short, changes in the *divine medium* –a "star" suddenly illuminating the sky and emitting a quantum of energy-consciousness, which gives life to a new age and enables us to see an entirely new landscape–; changes in the *environment*, marking a new course to humanity –toward a non-gravitational existence and toward a mechanical existence out of man–; and changes in the inner medium, which give a new biological medium and a new psychological medium, and open a new spiritual field.

Anyway, this triple play of signals only marks "general courses" as a way for humanity of the future, but for an "*egonaut*", on board his ship of individual command, these signals converge on a *unique* signal, destined to him and marking his course toward *egoencia* of being.

In other words, if he looks out of his existential ship, he sees signals of the surrounding sky and world, which mark the course to humanity as a whole, but if he looks at his own instrument panel –at his own individual consciousness– there his own light shines and marks an especial course destined *to him*; and this is the sign of *egoencia*, a call to respond individually to –and to be personally identified with– the cosmic consciousness.

In short, we watch many signs on the big screen announcing the new times, but what is my sign?, what is the sign marking my own destiny, my own mission, my own sense of the existence?

All those signs and ways, seen and mentioned here, give new possibilities to humanity, prepare new changes, and offer new games, but at the end, to him who is devoted to a self-quest, there is a definite *game*, which places this individual at the threshold of *egoencia*, that is to say, at the threshold of this possibility: to be what he ought to be, or not to be anything. This is an exclusive game of the individual soul, offering only one possibility: to break the barrier of the collective existence and finally to enter the life of the universe with a proper name –and this proper name is what we name *egoencia* of being.

IV

PARTICLE OF REDEEMED LIFE AND DIVINE BIRTH OF MAN

Throughout our precedent three lectures, gradually and as if we climbed on a space-shuttle toward three speech levels –conceptual, logic, and by essential similarity– we approached the idea of *egoencia*. We wish to be rather in tune with it than to pose it theoretically. By virtue of this method of resonance, which we have been using during all these days together, we have achieved a “living experience”, a direct contact by similarity, with this new state of individual consciousness that we name “*egoencia* of being”.

This *living experience* –achieved by successive intuitive flashes of our ordinary thoughts and emotions– is fixed in us rather as soft “impressions” of the soul than as conceptual forms –impressions in the sense of something imprinted– which record rather our intuitions on delicate tissues of one’s soul than on any formal language. This delicate “impression” of being, which precedes any understanding –and takes place when one’s soul comes into direct contact with life manifested in our presence– becomes the matrix of any understanding and further development on other speech forms.

After we reached this level of resonance –in practice, a level of contemplation (mystical language)– we will descend to two familiar lower speech levels. We will see the design of this delicate living experience intuited, and of this impression achieved, in the language of an artist; we will see how this takes form through a language of images, symbols, and force-words; and finally we will see how this is engraved on the conceptual language of a scientist, a logician, and a philosopher.

In our descent, again let us consider some of those images arisen on the second level of language. Please remember *egoencia* was the first one to be configured as an image of the “germinal” aspect, of “the new” emerged in us, which we do not see, but feel. When we wished to deepen this state of “germ”, or of “seed”, an image of new cosmic “delivery”, of “new sky” and of “new earth” emerged, in which this seed begun to project a new “sense” of the existence.

These images of a “germinal” side, of a “seed”, and of a “delivery” are somehow visual images of some kind. But these visual images occurred after hearing images; so, *egoencia* appeared before us like an “announcement”, like a “voice” of our consciousness calling us to meet in depth with ourselves. So we said it was a prophetic announcement of some kind, in the sense of a self-annunciation in ourselves.

When we refused to catch *egoencia* with a net of rational concepts, *egoencia* displayed another aspect, and appeared as a “way”, as an individual “method” to seek and investigate, *in se* and *per se*, fundamental laws of man and the universe.

And when apparently we were lost on this way of search –since we realised no logical way leads to discover these universal laws– “signals of the way” arose, marking the course to sincere wayfarers: the

spiritual star or divine medium, signals on the environment marking great courses of humanity toward the future, and the intimate signal guiding us toward a threshold at which we can break the barrier of a collective existence and finally to enter the life of the universe with a proper name. And again let us keep in mind this proper name is a “sound”, a “note”, a new “vibration” uniting *egoencia* and individuality.

This human-divine convergence on a new lower point, coupling a “Voice” of the divine consciousness that is calling (divine vibration) with a human particle that is responding, configures the above-mentioned “particle of human-divine resonance”, which is a new individual particle.

In other words, we can say this delivery of the divine aspect in the divine aspect, and this human-divine correspondence is a true “divine birth” precisely because is Life.

I would like to say some few words about particles of resonance, an image we take from nuclear physics to explain by analogy a human-divine resonance. During collisions of subatomic particles –under certain circumstances– sometimes some of them collide with others and repel each other with no considerable changes, and other times this collision produces deep changes, but there is a meeting of particular kind: when two particles are coupled in such a way that “live together” for a while –generally very short time–forming together a system of resonance, which is a “new” particle named “particle of resonance, later this particle gets uncoupled and every one follows its way.

Let us leave this here to climb down until a third speech level –third level in the order of descent– to translate the “vision” of one’s intuited *egoencia* into a conceptual language: now our formulation may be more meaningful than in the beginning when we had not any living experience of it.

Now we are in a position to ask: what is *egoencia*?, what is the fundamental structure of being? We asked this question in the beginning of our first lecture, and then we find it very difficult to answer.

In short, we may say “*egoencia is an individual way of being in tune with the cosmic consciousness*”.

Now we will analyse with attention this definition but, first of all, we have to learn new meanings of the words in terms of *egoencia*: we are using old words to express new functions, therefore we need to improve a new semantics.

First, we speak of an “*individual way to be*”.

Individuality, such as usually we see it, is in man an affirmation of “positive values” and a field of consciousness “disconnected” from the universal consciousness. An “individual” particle of this kind – disconnected from the cosmic consciousness– arises as an absolute value, and recognises itself on its own work. We should realise what means this: a man with an individuality of this kind identifies himself with his work, reflects himself on his work, “is” his own work, and recognises himself on it. This is the

greatness and tragedy of a man that today we name an “individual”: this man sees his objective work, but without a vision of the divine; he neither sees his neighbour (as a soul), nor sees himself; he is trapped in this work and, on the other side, what he names his work is a partial work that he cannot connect with the life of the universe. He is an individuality developed in terms of the law “be fruitful and multiply”, that is to say, a positive will oriented to achieve an objective purpose; it is the law of efforts, that of “in the sweat of thy face shalt you eat bread”. Doubtless, this yields fruits. Even though these fruits of personal efforts make development of human abilities possible and enable man to transform the material world, they are insufficient for a personal justification and do not offer him a proper mirror for his own reflection on those values in order to see in his own work the image of the universe in which he lives. In other words, an “individual” cannot find the sense of his own existence through his objective work: this is the fundamental crisis of development in a man of our times. Usually some people say, “Well, actually I have what I want, but I do not know what is the sense of my life”: here a crisis of sense arises.

Usually we know an individual development of this kind: this is the “system” of every one of us.

But this development, based on a quantitative growth, has a “limit”. When a fruit ripens, what happens? Its end may be a crisis of sense: we have said this, but things even may go farther. Because it is a unilateral development and a work growing in only one direction –inspired by a movement on straight line– this work takes the chance to become a tower of Babel and at certain point to be against its own original system.

This is the greatness and tragedy of one stage of human development, which in our view is of the past. It is the individuality of man of “yesterday”, but let us understand this properly, our own individuality of this man of yesterday that we are.

One’s individuality that we typify as “*egoencia*” is another thing. It is a *new* individuality, rather, is a new dimension of one’s individuality, improved as such when a determining will of the human particle *unites*, by a reversible offering, with the cosmic consciousness. That is to say, when a “human particle” and its values of individual development achieved by our own efforts, meet the “divine particle” and both are united to form together a new particle of “individuality of resonance”. I do not know if this still is still, but we try to approach the concept of *individuality* in the sense of *egoencia*.

So, this individuality, qualified in its ordinary sense, gives us a separate human particle, while our so-called individuality of *egoencia* is an individuality in tune with the cosmic consciousness, and in a provisory way, we name it individuality of resonance.

When we say an individual will unite with the cosmic consciousness, we speak neither of a union by dissolution (a human particle dissolved in the cosmic ocean, in accord with certain theories) nor of a union by annulment (identification of man with the divine will by self-effacement), but it is a new human-divine alliance achieved by exercising the individual will in tune with the universe and Life.

So, *egoencia* is neither a *denial* of individual values, nor an *exaltation* of absolute and independent values, but their transformation into *reversible* values in terms universal laws. Usually our familiar individuality is based on irreversible values, while *egoencia* is based on reversible values.

In other words, we know an individuality typified as a process of growth, of further development, by building floor by floor until completing a work. We could name it an outward journey, isn't it? We all wish to go somewhere, to reach certain goal but, once we have "arrived", we have not any chances to return because our life is confined and trapped in our own work. I have grown like a fruit, but later, I am holding this fruit, but cannot return to my own being: I came into the play of irreversible values. Instead of being trapped and dead by opposite values to the universal life, now we wish to enter this life "with" those values, and we get this as soon as we renounce to them: at this point of –mystical– *union* of the individual will with the cosmic consciousness, the reversibility of values and human transformation take place.

You can realise the tragedy of present man and civilisation is not so much a result of our lack of values. These values do exist, and the process of development and growth does not fail, because growth is all right, "be fruitful and multiply" is all right, our outward journey and our gradual ascent is all right, but all this is only a *part* of the movement of life. In fact, the tower of Babel is not improperly planned and designed; it did not come down by lack of values, but its basis was a movement in only one direction.

We did not learn yet the law of the vital movements of a round trip. We have learnt to grow, multiply, build, and erect systems of ideas and feelings, but any human work made in only one direction finally fails and dies, because there are not any movements in only one direction in the universe. No heart can work only by systole or only by diastole; in the very cosmos there are movements of expansion of galaxies on one side, and movement of contraction on the other side. Man builds, constructs, and makes something, but when he wishes to recognise himself in this "something", he cannot do it because is alienated from his own work, that is to say, because became strange to himself: he was unable to realise the movement of return –through reversibility of values– and his union with the cosmic consciousness. This reversibility occurs in nature: a fruit grows and ripens, but does not remain stuck to the plant, but we do by possessively appropriating fruits and values acquired during the process of development of our so-called individuality. The fruit of a tree starts a reversible process when we eat it and when it falls on the ground, decays and gives new life, but in the event it remains stuck to the tree, what happens?, would it remain as a piece of museum, isn't it? And we take the chance of being pieces of museum in the event we are unable to enter the current of universal life by means of reversibility of values. But an individuality working on a reversible roundtrip, with a movement of expansion and retraction, with a movement of development and renunciation, is a way to be that we identify as *egoencia*, and its structure is a union of the individual will with the cosmic consciousness.

Before any further consideration, we should agree about *what we understand for cosmic consciousness*.

When we speak of cosmic consciousness, first of all we should clarify this: it is not an usual “psychological consciousness”, even assuming it is infinitely vast and deep.

A psychological consciousness is separate from will in the ordinary current of the human existence: we are conscious of this thing and we do that thing, isn't it?: we have not a unitary consciousness that may be consciousness, will and life at a time. We have an objectified consciousness, that is to say, our consciousness remains trapped and identified with something when we are conscious of it.

Instead, when we speak of cosmic consciousness, we refer to a consciousness beyond the universe, to the divine consciousness –which is consciousness and will at a time–, that is to say, consciousness, energy and universal Law. In fact, instead of naming it “consciousness”, simply we should name it Life in capital letter: an unknown life that we sense; moreover, a life that we love and do not know yet; a life not restricted by death or by any other bondage of nature: a *free* life.

We do not know a free life; we know just a life conditioned by time, by circumstances, or by a matter or work of certain kind. We know this conditioned life as biological life, mental life or emotional life, but ultimately and intimately we want to be free. And a union of individual will with cosmic consciousness grants to man a sense of inner freedom. So we may say “*egoencia is born under the sign of inner freedom*”.

Now, returning to the cosmic *egoencia*, these questions arise: May I unite directly with the absolute transcendence, or do I need a fit *medium* for this? May I feed directly on cosmic consciousness? May I go and drink directly of the ocean of cosmic life? You know many theories have been posed about these things, but here we are not going to speak of theories, but of things we have personally seen and experienced.

I would like to feed directly on sun energy; in my opinion, this would be something unusual and I feel, instead of using his complex feeding system, someday man can directly use sun energy; but now I cannot do it and I feel none of you either, isn't it?; we are not like plants, because we have no green pigmentation in our blood to assimilate direct sun energy. Likewise, when I speak of “cosmic consciousness”, I understand for it a portion of cosmic consciousness in “someone”; a quantum of divine energy existing or possibly existing in “someone”, in a being, in a person, in a soul; and I understand for it a grade of inner freedom and participation in the cosmic consciousness, which exists in “someone”; in short, a “particle of *redeemed* life” existing in “someone”: “redeemed” life is life rescued from the bondage of time, space and matter through efforts, sacrifice and love of this “someone”.

Throughout ages and times, in East and West, in any race, religion and culture, innumerable souls have made efforts, with different method and under different circumstances, to build a bridge between the human and the divine: many have failed and are failing in their attempt, but on certain souls –and like a fruit of efforts and love– a “particle” of redeemed life emerges: a “photon” of spiritual life, which is its contribution and heritage to permanent life. These liberated souls as a whole, these “particles” with “high quality of life”, with high level of energy, with high grade of consciousness and very powerful love, form a current of liberating universal radiation. Its influence is extraordinary to develop spiritual life in the planet; these “ultra-particles” are constantly bombing us and constitute a catalytic ferment that is transforming the life: they are like invisible cosmic rays of extraordinary power. A gradual improvement of the human sensibility will enable us to recognise this momentous spiritual radiation on the spiritual genetic of the future.

Not surprisingly, today one’s biological heritage is transmitted by small particles; they are *genes*, ultra-microscopic particles in the nucleus of cells, which are summing up information accumulated by the species. We receive biological information coded on these small particles, but we have to learn to know those “genes” that transmit our spiritual heritage, which in fact is a resume of cosmic experience acquired by humanity that is ahead of us. I will try to explain this better.

We know a biological heritage, that is to say, we know genetic particles transmitted by men who are “behind” us. But there is another heritage, other particles and other genes coming from a humanity that is “ahead” of us, in the future, who constitute liberated souls. It is the heritage of humanity ahead of us and summing up in their current liberating experiences as a whole: it the genetic current of cosmic humanity. In other words, we receive not only a terrestrial heritage from our parents, grandparents and the entire animal species, which is “behind” us, but also a heritage of “redeemed life” from free souls: it is a liberating heritage transmitted from the future.

We know laws terrestrially gestated, but we should know laws spiritually gestated.

When we speak of heritage, we just imagine a conditioned collective heritage of the past, which our terrestrial family, blood and race engraved on us, but there is a liberating heritage of certain type, which still we do not know well: it is a genetic particle of certain type, transmitted by spiritual parenthood and motherhood engraving on us a sign of cosmic humanity and of liberated souls. In these particles of “high quality of life” is also summed up –like on a genetic code– information, teaching and liberating experiences of successive surges of men who have conquered certain grade of free life. A powerful radiation of this current of consciousness-energy-life is perceived with growing intensity at the threshold of the new age, and we can say its irruption on the horizon of terrestrial humanity “starts” the birth of a cosmic man.

So, *egoencia* is born under the sign of *life*. One cannot achieve this state through a belief, an ideology, or a social organisation, or by developing psychic powers, but we can get through the free “life” of “someone”: we may name it the sign of a “meeting” that leads us to the “presence” of the redeemed life and to the contact with the cosmic consciousness existing in a similar soul.

This meeting with someone who possesses a high quality of life is basically important in connection with the destiny of any man because this is the only chance of a soul to recognise itself on the mirror of a similar soul.

This subject of the “meeting” is something very interesting and would deserve *per se* an entire course: somewhere, sometime we are going to deal with it in depth. For now I say only there are “enslaving” meetings and “liberating” meetings. We have to learn to recognise ourselves beforehand: this is one of those “senses” that a man of the future” must develop to come into resonance with souls that in a similar way are in search of inner freedom to form with them a spiritual society. Otherwise, what is the use of a social organisation if the human beings are intimately in bondage together?

We said all this is very important, but previous to any theory about this “meeting”, let us see if we are able to achieve a living experience of this meeting, which is taking place here and now among us. In fact, here we are experiencing a meeting of some kind: we meet for reasons that perhaps we do not know in depth, but we are somehow reunited. We should intuit the “quality” of our present meeting, the “intention” by which our souls are united in this meeting, and what transforms a meeting of persons in a reunion of souls. Here we are not assembled for a material purpose, to sell something among us, or for a business; and we are not assembled to use each other or to take mutual advantages: we are assembled for something transcendent, for a need of our souls to participate in a spiritual community, to “be” in this - reunion of souls. And this need of a communion is one of the basic needs of man, which is as important as our water or our bread.

A reunion of souls is neither an organisation nor an organised meeting among persons; it is a transcendent meeting: the reunion of souls is matrix of a spiritual society, foundation of a civilian society, and human-divine field for the manifestation of liberated life.

Again as to a definition of *egoencia* on level of community, we may say “*egoencia*” is a way to walk together on the path, a way to live in spiritual community and civilian society: a way to participate in the divine fight of a redeemed life and in the human suffering, an “individual way to be in community”. Now, when we speak of “individuality”, how far we are from an individualism disconnected from the universal life and opposite to it! *Egoencia*, as to individuality, is an individual way to “be in” community.

This “individual way of being in community” is a distinctive feature by which one differentiates *egoencia* from individualistic liberalism of the past and from the so-called liberating experiences: it is neither a liberating experience by denial of the world, nor by union with the “absoluteness” or with an

absolute cosmic consciousness that may liberate a soul from an illusory world; in fact it is a liberating and redeeming experience *in* the world, not by denial of the world, but by its transformation, and not only by transforming a world that is “out” of me, but also by transforming the world that is “in” me, and even the world that I bear in order to transform it in me: *participation*.

Also *egoencia* is very far of any “collectivism”. When we spoke of a being in community, we referred to an essential community, human and divine at a time, which may offer proper atmosphere, food and medium so that man may reach his highest expression of individuality, and not a medium in which he may lose his individuality. This the tragedy of present man, isn’t it?: or an individualism separating him from the human and divine community, or an organised commune annulling him as an individual.

Egoencia, as “individuality in a reunion of souls”, is beyond these contradictions. A reunion of souls is something wonderful: it is a way to be and live that we hardly know because we get used to be alone, “linked”, “compromised”, or “in bondage” together. A reunion of souls is a society of new kind, or rather, an ever existing society, which we need to rescue from an alienation producing narrow individualism and globalising collectivism.

But still we need another sign. The sign of redeemed life is not sufficient, and the sign of meeting a pal on our way is not sufficient either –a reunion of souls offering us atmosphere, medium, radiating light and love to grow as individuals–. We need a sign of “self-offering” so that the germ of *egoencia* may come into action. In fact, perhaps we heard the divine Voice calling us in the night of the unknown – the “divine signal”–, perhaps we could see with clarity great signs orienting toward humanity of the future; we could intuit a method and way to achieve an individuality of *egoencia*; we could be in the presence of a redeemed life of similar souls inviting us to walk together through the way of liberation; but if there is not a vital response, then there is not any transformation. Again the individual freedom acquires here full sense: all conditions to be free may exist, but if man does not offer himself, if he does not surrender, and if he does not enter the play of spiritual freedom with his own life, then his inner transformation does not take place.

Then we may be romantic persons singing the birth of a new world; we may be idealists dreaming of new social utopias, or rebels claiming against injustice, or reactionaries against deep-rooted establishments, against evil and against old-fashioned things, but we will not be creators of a new man and new world if we lack self-offering and self-renunciation.

When we say “self-renunciation” we do not mean denial of man or life; we mean our aptitude for reverting the “system” of our own life and for “releasing living energy” connected with this “system”. In other words, *egoencia* is born with the sign of “creative motherhood”, which is aptitude for love through self-renunciation and self-sacrifice, in order to release a quantum of vital energy that we keep and confine into our “system” through a possessive sense of our existence, which once we release it, becomes

“nurture” for our children. We said the mission of a new man is under the sign of a creative motherhood because this energy released by renunciation produces a current of life offered to nourish humanity

Today we have to review in depth the so-called spiritual life. Now we cannot admit a romantic or idealistic spiritualism. There is too much sorrow, too much moral suffering, and too much darkness in the world to afford a consumerist spirituality that in fact is the only one that we know: a spirituality of sensorial improvement, tending to self-embellishment, illumination and wisdom, a spirituality founded on consuming gifts of the spirit and enriched by acquiring new powers or new lights.

But spiritual *egoencia* is born under the sign of sacrifice, creative motherhood and gestation of life: it is the attitude of a new man who acquires a value and can renounce to it in order to release a potential of energy that will be nurture and encouragement for the development of others.

You know the new age appears as a sign of disintegration of matter and release of energy, but this is only a material phase of a far deeper process, and of unsuspected results, whose culmination is *egoencia* of being. *Egoencia* is fundamentally based on one’s individual renunciation to cosmic life contained in our own “system” and usually used for our own development, in order to release a “particle” of high energy and high quality of life bringing a liberating current in the service of humanity.

There is much talk about self-development through our own efforts, about self-made man, and about other things like that, but in fact such values of development are generally produced at the cost of efforts done by innumerable unknown beings, whom we did not meet and never will meet: in fact, we enjoy a development made at the cost of the underdevelopment of others, but we are hardly conscious of it.

New man loves development, but a development based on energy of his own life, and not on the life of others. *Egoencia* is born under the sign of life, under the sign of its transformation and development, and refuses a development done at the cost of sweat and tears of others; moreover, it is born under the sign of the creative Mother, who offers her own energy so that others may live: not to take possession of cosmic energy or human energy.

In short, *egoencia* is born under the sign of energy released from our own life through renunciation: this is the last “signal” aiming at a development of the new universal society.

Ladies and gentlemen: This is the end of a cycle of lectures about *egoencia* of being, during which we wished to introduce some aspect of the inner law of a new man.

Perhaps the advent of a new man was so far a mere theory, an act of faith, a fiction, or a prophecy for the future, but today we can introduce it as a real and living fact, and to prove it sufficiently

in order to learn and recognise it by similarity in ourselves, so that we may not only preach it but also live it.

I appreciate your presence and company, and may this meeting of persons give rise to the wonderful and transcendent sign of a reunion of souls.

Many thanks.

