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**CONSCIOUSNESS
OF THE FUTURE MAN**

Excerpt from
La Conciencia del Hombre Futuro

Translation by Héctor V. Morel

CONSCIOUSNESS OF THE FUTURE MAN

1.– *The Coming Consciousness*

At the root of social transformations the need to develop a new quality in the human consciousness can be noticed.¹ Different authors, after pointing out this need, at the same time showed **ways** that apparently are a guide for activating this consciousness. In his book **The Greening of America**², Charles Reich sums up his thought with these few words:

“A revolution is arising. It shall not be like revolutions of the past. Its source shall be the individual and culture, and shall change the political structure only as its final act. It shall not require violence to win, and cannot be effectively resisted by violence. Here is the revolution of the new generation”.

In my view, the value of Reich’s theory lies on removing the problem of man from the restricted field of political revolutions and social struggles; he focuses it on a problem of “Consciousness”: **“revolution by consciousness”**.

In **“The End of Utopy”**³, Herbert Marcuse examines the transforming process in society, and criticizes Marxism for its exclusive emphasis on the play of material production forces, and points up the fact that, in the evolution of these productive forces, a stage has been attained in which “a jump from quantity to quality is possible”. “That which is at stake,” he says,

“(…) is the idea of a new anthropology, and not only as a theory, but even existentially: the source and development of vital needs for freedom... These new vital needs, as a productive social force, shall allow a whole technical transformation in the world and life.”

And later he adds, “In my view, development of consciousness is today one of the main tasks of materialism”. This subjective need to point up new qualities of consciousness –which in Marcuse is closely linked to the revolutionary process– underlies as a need to “expand the consciousness” on every juvenile movement based on psychedelic drugs. If we lay aside every deviation and pathology implied by the abuse of psychedelic drugs, and we research into this experience at its root –inasmuch as experience itself– we find an “expanded consciousness phenomenon”. In this respect Roszak says,

“If we agree to the proposition that counterculture essentially implies to explore the policy of the consciousness, then the psychedelic experience takes the place of one –but of only one– of those possible methods to ascend into that exploration. So it becomes some limited chemical means for a wider psychic end, that is to say, a re-formulation of the personality, on which as much social ideology as culture are based”.⁴

For Allan Watts’ part, in examining in his book “**Psychotherapy East and West**”,⁵ contact points between Western psychotherapeutic methods and techniques of some Eastern philosophies, such as Buddhism, Vedanta, Taoism, Yoga, et cetera, comes to the conclusion that both types of disciplines aim at bringing about certain “changes in consciousness”.

2. Consciousness of the cosmic man

In “**Gérmenes de Futuro en el Hombre**”⁶, we have portended the birth of a expansive and participating consciousness having a **germinal** character in the man of our times, but placing the present human being in outposts of the future. This new emerging consciousness that we qualify as “*Egoencia*” is an existential reality in terms of a historic dialectic, a psychic phenomenon of “liberating experience”; it is not the product of a reaction to the social establishment in force –at least it is not so in an essential way, although can be in an accidental way–, even cannot be understood as continuity of a type of consciousness usually prevailing in society –which is an organized collective consciousness–; also it is not an individual consciousness subjectively reflected on itself. *Egoencia* of being is the way of consciousness in the cosmic man who takes birth, understanding for “cosmic man” a human type whose individual consciousness transcends usual modes of a lineal consciousness to be transformed into an expansive and participating consciousness. No rational bridge can understand this new phenomenon: in this respect, one should use a new discovery method by similarity.

We are in face of an existential “void”. There is a tremendous “abyss” between our individual consciousness and the cosmic consciousness; and an apparent insuperable “barrier” between our personal world and the universe in which we are.

3.– The New Synthesis and Crisis of the Systematic Thought

To join together these two worlds we need a new **synthesis**. But we should realize that a speculative synthesis is no longer enough in the form of cosmological, theological, or philosophical systems, such as that which today is attempted in the interdisciplinary field between particular sciences; also it is not a religious synthesis, when and if for such synthesis we could understand a system of fundamental beliefs. Inasmuch as

all these means are systematic thought constructions, they are insufficient to create a synthesis because the thought structure itself is a **division** means **division**, not a union means.

One of those men who recently declared more clearly this idea is the German philosopher Martin Heidegger. In his eighties, the old Heidegger for the first time agrees to a TV interview with the young professor Richard Wisser, from Mayence University. This talk, which sums up the thought of the final Heidegger, was broadcasted by the official channel of the German TV, published in a booklet,⁷ and commented through different articles.^{8,9} On this interview Heidegger reports the fact that, since the Greeks, the human thought developed apart of the being, withdrawn (*Entzug*) from the being, in order to deal only with the entity; and this means that as much science as metaphysics and technique are only able to give a partial vision referred to their respective particular objects, but having no access to the total being: "Only thinking gains access to being".

No doubt, we all part from the assumption of having this thinking function; but this is not Heidegger's opinion, who intuits that thinking, as an "activity", is simpler than the activity of the intellect, and requires a "return to the original content of language".

In relation to this **future** of thinking, he declares himself a mere forerunner of someone else who will come, and refers to him through Heinrich von Kleist's words, "I withdraw in face of somebody who still is non-existent, and now, one millennium earlier, I bow to his spirit".

4. *On the threshold of a new mystique*

As long as thought is an **indirect** relationship means between psychological consciousness and consciousness of being, apparently becomes insufficient to go beyond the existential abyss of man: that which we need is not a relationship means, but a union means.

This means is being created inside the new man through **mystique**, not mystique as a belief, but as an integrative function of man to allow the development of the whole consciousness of man. This unified and harmonious consciousness is the new **inner means** that every man needs to develop as a human being.

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