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MEANING OF TRANSCENDENCE

Lecture given at
Asociación de Cultura Espiritual Argentina on April 3rd, 1973

Excerpt from
El Sentido de lo Trascendente

Translation by Héctor V. Morel

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As you know, subjects related to spiritual life will be developed through several courses and lectures given by different lecturers in due time.

On my side, I wonder, and now I am asking you, first, how certain spiritual message is manifested and revealed in man and society of our time; second, what means this message for a contemporary man; and third, where this message is placed in connection with different currents of thought and action of the modern world

Here are three basic questions I wish to develop.

First of all, as we speak of spiritual message, we refer to a deep, transcendent dimension opened today in every human movement with sense of future, and we will develop this subject considering, first, three basic points of view.

The first point of view, in a quite synthetic form, is that the attitude of modern man confronting the mystery of the divine, transcendent and eternal, differs from his attitude in the past.

The second point of view, also in a quite synthetic form, is that certain instruments of modern men to perceive the reality differ from their instruments in the past.

And the third point of view should be summed up in connection with the structure of the message, which differs from that of the past.

So, we will develop, first, the subject on attitude; second, the subject on instruments; and third, the subject on structure.

Let us see the first point of view. Certainly we can admit a spiritual tradition of humanity, but we could say it contains basic ideas of every people and times by means of an essential, unique message. But also we should admit a human development connected with time, mind, sensibility and state of consciousness in such a way that spiritual needs of present men differ from those of men of the past. And in fact, neither the divine has the same meaning in their living.

Diverse manifestations or expressions of the spiritual life that in the past touched the sensibility of many people, for instance, supernatural phenomena, and many experiences of self-realisation, today do not produce the same effect. Philosophical and theological speculations about the existence of God and his attributes, which aroused intense, deep speculations and theological debates, do not arouse the same concern. And many modern theologians even speak of death of God.

And also appraisals about sanctity, sacredness, good and evil, and moral behaviour, are deeply transformed in our time.

Perhaps all this is the result of spiritual decay in the modern world, as many people hold, but certainly something has changed in man, and in his psychological and mental structure, and if it is true that the message is essential, unique, a human being receiving it is different throughout history.

Basically, all spiritual messages are messages of liberation, but their meaning and reach in the lifetime of every one differ in every man and every time.

And now the second subject on instruments, which is a deep subject summed up as follows, somehow outlined, of course.

At present, we witness inadvertently deep changes in our perception of the reality, and we develop within new organs and functions; we go forward to a physiology of the future.

In other words, now we have not only better optic and electronic instruments to explore the world, but also our psychological and mental device experiences a deep change.

What is this change? In few words, we could say we are going from an organ of analysis, which is fit for knowledge, to an organ of synthesis, which is indispensable to grasp the meaning of life.

So, our progress is extraordinary on the field of knowledge, but insufficient on the field of meaning, in such a way that the former opened cosmic doors, but could not discover the meaning of human life in the Universe. We wonder: why this existential blindness? Because so far our cognitive method divided and fragmented the reality into a multitude of fields –entirely separate and independent– and gave rise to multiple particular sciences, which are extremely rich as to their content, but lead us to lose sight of the unity of being.

Moreover, even as this knowledge progresses, man is divided into multiple specialised functions, which remain independent.

Consciousness became independent of the will and heart. And work became independent of an intelligent manual work.

We are fragmented in multiple independent functions, that is to say, we have lost not only unity of being, but also we are losing the sense of unity in life, and this is serious.

A division has taken place, as it were, between the way of knowledge and the way of life; an scission, a division between method of knowledge and method of life.

In short, throughout so extraordinary, wonderful civilisation in which we stay, we have conquered the organ of knowledge, but we have lost the organ of meaning. In few words, this in connection with the type of process in which we live.

But, what is this future organ of meaning, which we try to discover? We may say the organ of knowledge permits us to know parts into which the reality is divided, but the organ of meaning permits us to grasp the reality of life.

The organ of knowledge is an organ of one's mind, and the organ of meaning is an organ of one's soul –two different organs and two different functions.

The first, the organ of knowledge, gives us knowledge of the world, as much knowledge of the outer world as knowledge of the psychological inner world; but the organ of meaning permits us to grasp the meaning of life.

The first, the organ of knowledge is that of science; as it were, the organ of meaning is that of consciousness, which is not the one and same thing.

The first, the organ of knowledge, permits me to be conscious of something –of things around me– as something outside me; while the organ of meaning permits me to be conscious of somebody, and this somebody, before all, is my self in relation to things, world and life.

It is the organ that actually permits to humanise the world, that is to say, the organ that permits me to enter the world as a human being –not as simple bystander, isn't?... neither as a simple impulsive action to conquer the world, but as a human self-conscious being.

In short, there is a third position in regard to the two classic positions, which resulted in a contemplative man and in a man of action.

This third position, which permits to be self-conscious, humanises the world as it regains the real dimension of a human being, who is a self-conscious man. Because I can be a bystander of science, or an exceptional explorer of knowledge, and at the same time, unconscious of my own doings; or I can be a man of action and conqueror of the world, and play a part in life, and at the same time, unconscious of my own doings and, therefore, unable to discover the meaning of life.

The human dimension takes place just when man becomes self-conscious.

And when man becomes self-conscious, whichever he does has a meaning to him, or rather, in this man, life has a meaning, whichever he does.

While in a man without self-consciousness, whichever he does, becomes meaningless.

Here is the inner crisis in man of our time; as a result of this exceptional development of his organ of knowledge, and of this atrophy in the organ of meaning, today a dangerous unbalance has taken place inside man and inside his own structure; and today this inner unbalance becomes our more serious peril, which is more serious than the atomic bomb, because great human masses, following this ravine of

unbalance, can fall into an abyss of frightful darkness, or into an immense desert of dryness, and existential apathy, which is the disease of modern man.

Anything is possible when life loses its meaning. Anything is possible: murder, war, genocide, tortures, man exploited by man; moreover, anything becomes understandable... and justifiable, because always one is going to find some justification.

Today we have reached this stage: overdeveloped peoples on Earth experience deep inner contradictions and horrible social conflicts of unforeseeable consequences for the future of humanity.

What message can we expect from these colossi of organisation, knowledge and science? They have a message for the world, but not for man. It is likely that, being little underdeveloped peoples of South-America, still we do not possess yet a message for the world, but we have indeed a message for man.

Argentina is one of those points of the planet in which a message for man of the future is born.

This leads us to refer to the third point, that is to say, we have considered the subject on attitude, the subject on instruments –with this unbalanced structure as a result of certain disharmonious development between the organ of knowledge and the organ of meaning– and now we have to broach the third subject of this lecture, namely, the structure of the message, what to understand by message, and what is message at present moment.

In fact, we are going to consider three types of message, because I feel there are three types of message, which should be known quite well in order to find a hierarchy of values handled in every one of these messages.

There is a biologic and genetic message, a social message, and a spiritual message. Three types of messages in all.

The genetic message is written on the genetic code, which we all carry as heritage of race and species. It is the code that organises and builds organs of our body.

The social message is written on paper books, on stone tables, and on computer punched cards –it is the message organising the collective life in society, and manipulating man. More than never before, the social message is written today on a technological code.

Genetic code, technological code... but the spiritual message is written on the heart of man–on an ontological code– and is destined to the individual, to every one of us; it is a mystery, and every man has to learn how to decipher it in his own life.

A genetic message, a technological message, an ontological spiritual message...

At present moment, we are reaching a turning point in the social message, and we must say this quite clearly if we want to understand what happens in the modern world. At present moment, the social message organises the life of man from outside, pointing every one of us determined and specific functions that we must carry out in society, according to the needs of the Establishment; an individual is a piece in a big organism, and the growth of this organism –of this big social organism– is the result of quantitative rates, such as gross national product, income per capita, mortality rate, crime rate.... a lot of rates everywhere, of anonymous and collective type.

But the social message, and the Establishment, are reaching such a point that the message for man is non-existent.

So, life of a human being, in the best organised systems, is now perceived as deprived of meaning. And here is the peril.

In short, as social development reaches a point when the very organisation has no message for man, then this society confronts a turning point and can collapse.

On the other hand, when we reach this turning point, where life of man in society has no meaning for him, then he may go on to grow quantitatively, but stops to develop qualitatively, that is to say, like plants rankly growing, but good for nothing. Then the individual being reaches a turning point, stops, and ceases to develop, and we have reached exactly this turning point.

We need a third message to surpass this link.

A social message is insufficient to produce a change on existential level, which humanity of our time claims for, at this turning point of saturated social message. In short, we need a new vital impulse. Now, impulses given by computers are insufficient for an existential transit of this kind.

We need a new impulse –from life–, a new message: a third message, beyond the genetic code, fostering “be fruitful and multiply”; a message beyond a social message tending to organise social institutions. We need a third message to develop consciousness of the soul and to give back man a new *joie de vivre* and a new meaning of the existence.

Social and human sciences, based on historic materialism, take for granted however that a technical, economic and social development in society is bound to produce an inevitable consequence: development of consciousness.

Of course, development of some aspects of consciousness –for instance, of a psychological consciousness or of a social consciousness– but to develop consciousness of being we need a new message. How can we identify this new message, if we were somehow grasp it in a rough view? Of course, before all, we should realise that many of messages of every type circulating today across the

world are messages of old times. They are messages of yesterday and useless for the present world – messages given by other men, in another time and another world, which go on to repeat in spite of the fact that those men and that world are dead. They seem recorded voices of astronauts lost in the space, trapped in their capsules, whose voices go on to resound in the cosmos. And many of the messages that we hear in the present world, are also messages that are trapped in their formal capsules, and that lost touch with present life: that of man and humanity of our time. In fact, they are voices with no message.

We should understand –in spite of being so obvious, but not always easily understandable– that messages of yesterday were given for a terrestrial man, and that a message of today is given for a cosmic man.

Just until yesterday, until 1945, man lived detached from the cosmos by a material impassable barrier, by an atomic door locked and with seven seals, and someone –someone of strong shoulders– broke that door and gave way to a new world.

If we do not grasp this, we are not going to understand anything.

In this connection I want to point that messages of yesterday can be defined as messages for consciousness, while the message of today is a message of consciousness, and they are two different things...

And many of those messages that today we know –whether social, political, religious or scientific, which in this case under consideration are the same– are messages of this type, namely for consciousness: messages covering up the consciousness of being.

The message for consciousness is a collective message. It is the experience of somebody who places it in the consciousness of someone else.

Here is a message for consciousness, and we could name it a supermarket message... Why? Because it is the packed experience of someone, which has to be consumed in a collective way. A knowledge or a message of this kind, whichever be this message, beyond any argument is a message covering up the consciousness of being: gratifies just for now one's eagerness for knowledge, but covers up the consciousness of being, and does not permit an awakening of the individual consciousness and of the organ of meaning.

While the message of consciousness is always an individual message, the message of consciousness of every one is always an individual message. It is a message pointing to every man a course and a destination, which cannot be transferred to another man.

There is another trait that I want to point in relation to this new message: characteristically, old messages based on ideas and beliefs are highly conservative as a rule.

What do I mean? They are beautiful, tentative buildings on unsteady human foundations.

They are like those old houses of yesterday, on not busy streets, that are built with any material and on any ground, and nothing happened at all. Nowadays, the best buildings, on busy streets, fall down.

And it is this that we should quickly grasp.

What do we mean?... That the new message rushes in with an entirely unknown energetic potential for a man of the past.

And this energetic impulse, before announcing itself as some new idea, has knocked down the building. I will try to explain myself: before giving my permission, before being ourselves able to open the door, this energetic impulse is already in our house. So, many human beings, millions of them, now are out of place, isn't?, being ultimately under the threat of an inner energetic current, which was entirely unknown in the past.

And it is precisely this what many spiritually-minded persons of the old generations do not understand: they used to feed on both romantic and ideal messages –spiritual idealism. And the message of our time is neither ideological nor romantic: its sign is deeply dramatic.

The new message rushes in man of our time, knocks down the old structure, and starts a new human building on steady ground. And this is one of those exceptional things that occur in millions of human beings. Before, anyone could make a mask of fake personality; this is more difficult today because the message rushes in man himself, and by being out of place, he is unable to stand a man-made mask, because sooner or later it falls through. And here is the characteristic of the message.

In short, it is a message announcing not only from inside the birth of a new being, but also denouncing the fake being that is covering it up.

It has two characteristics, two facets: announcing on one side, and denouncing on the other.

We could say it is both messianic and apocalyptic at the same time.

What I say here in a general way, would demand a much wider and deeper development.

But this lecture does not tend to such a detailed explanation, but to consider certain basic points which, of course, would demand far deeper examination and development.

And finally, the spiritual message is not anonymous; in short, the spiritual message has a face. You cannot easily discover it behind the mysterious veil of the divine, transcendent and unknown; and, on the other hand, it is a concrete and visible face expressed on those human beings who live and practise it.

In a multitude, in human beings, and with human traits, the face of a new humanity is outlined all over the world. Today this humanity acquires significant weight in the planet. It is neither economic weight, nor weight of social status, nor political weight, but existential weight.

And this message shows up in these new men, on these new faces, on these gestures of a new man, with certain characteristics that we could sum up as follows: its manifestation is through presence, force and law. In the beginning it shows up as presence, that is to say, this new man is equivalent to his own worth. The presence of the message is made flesh in man as a trait, because every one of us may have a considerable old structure, but we can have some trait of new man, and it is there that we should learn how to discover it, that is to say, not through entirely perfect patterns, but through certain expressive traits of the message.

I mean this when I say this message manifested in a new man is through presence, force and law.

His manifestation is through presence because a new man is equivalent to his own worth, that is to say, he simply acts by presence; his own presence has significant value, as well as the significant value of ferments in the ordinary living –his presence alone brings about transformation of matter.

His annunciation is through new force –inner human force, still unknown. A new man makes his way by means of his strength. I mean this: he is not endorsed by any collective force, by any brain trust, or by any corporate group to support him in a collective way. His force of penetration, labour, participation and presence, and his ability to make his own way through troubles and obstacles in his lifetime, result from his inner force alone, which is going to be the force of the future; and at certain point, men will be unable to use their respective organisations of power to have a place in the world. Every one must be such as he is, and must float on the world of the future with his own force; otherwise he will collapse, of course.

Today we feel at home because our supports are structures borrowed from others. We borrow many things. But gradually the foundations are looser and looser, and man must begin to float on a new existential space, on a new society, and to this purpose he should have an intrinsic force, which he cannot burrow.

It is quite important to grasp it, because is weapon, instrument of force in a man the future, and true force in an individual man. And the third trait or aspect of a man of the future –of a new man– is revealed by means of a new law.

A new law governs his life, a different law from the world of yesterday. The world of yesterday, the old terrestrial world, or rather, the law of this old terrestrial world is a law of gravitation on matter and of possession of life. Here is the law of the terrestrial world. Because it is a law of the gravitational world.

But the law of the future world, which is a non-gravitational law, is a law of expanded consciousness and participating life.

While the law for the old world is a law of gravitation on matter, and of possessing values of life, the law for the new world is a law of expanded consciousness and participating life.

The face of a new man begins to be outlined in humanity of our time. Sometimes it is a new face that is difficult to perceive because usually we classify and enclose human beings in pre-established patterns; then it is hard to discover traits of new man. Usually we put labels and divide human beings into classes and categories –by their knowledge and sayings, by colour of skin, or other things like that– and this classification covers our sight, and we are unable to see... So we cannot discover a new man, and are unable to join to him in order to form the society of the future.

These new faces are different. Did you notice it? And do you know their characteristic? They are not stone faces. That is to say, they are not fixed faces engraved on stone and definitely fixed on a position in the time. They are oscillating faces, which can swing between different positions, and even internalise themselves in search of a consciousness, and expand to understand the consciousness of others.

Their our nature is oscillatory, and enables them to understand all human sections, and to participate on all levels of living. While an old man, because of his own rigidity, can participate just in one sector, he feels well in this sector but cannot “work” on other sectors: he cannot function.

Here is the characteristic of a new man: he is an organ, an oscillating face, that is to say, a face with consciousness and will. On the one hand, he is an internalised face, and on the other hand, an externalised face. He is a mystical face in his own individuality on the one hand, and a face of practice, science and action, on the other hand. Also he is a potential and active face, contacting several similar human groups in order to build new foundations to develop a future humanity on them.

Deep attitudes of this type break old schemes and philosophies: philosophies of being on the one hand, and philosophies of non-being on the other hand. Philosophies of action on the one hand, and philosophies of contemplation on the other hand, that is to say, schemes of the past...

This oscillating face of a new man is philosophy of life, which cannot be enclosed in logical schemes of being or non-being. It is fiery philosophy, which intimately results from the heart of man, that is to say, from the very life of a human being, namely, philosophy of being and non-being, oscillating philosophy from non-being to being, and from being to non-being.

New faces, new images, new structures, new instruments: the face of a man of the future.

It's all. Thanks.