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SIGNS OF FUTURE

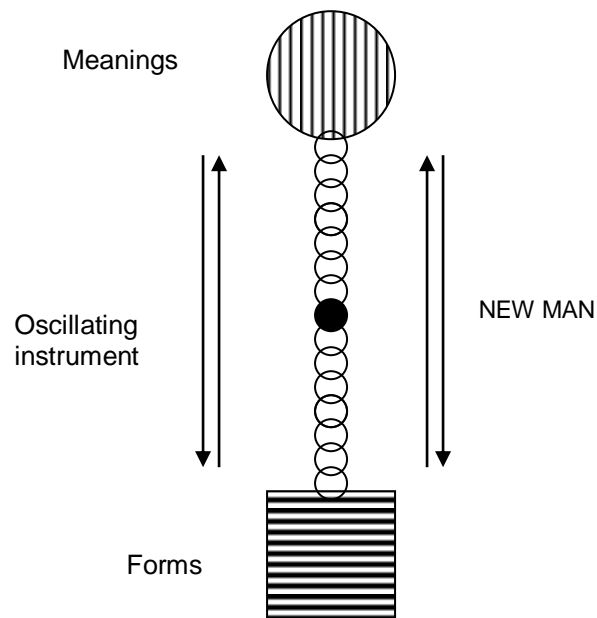
Introductory Course to Subjets of Future

Textual copy of Documents I and II, a synthesis of lectures given on the 1st and 14th April, 1976, at the Auditorium of the Investigation Centre on Subjects and Patterns of Future (Salón Auditorio del Centro de Investigación sobre Temas y Modelos de Futuro).

Excerpt from
Signos de Futuro

Translation by Héctor V. Morel

DOCUMENT I
SIGNS OF FUTURE



I. PHILOSOPHY OF THE FUTURE

1. INDIVIDUAL RESPONSIBILITY FOR THE FUTURE

Thesis:

Modern man needs to assume the future as existential alternative.

- Some years ago, the father of futurology, Bertrand de Jouvenal announced “the dimension of the future was really entering one’s thought”.
- But today we can say the future enters not only one’s thought, but also *life* of all of us. So, when Alvin Toffler speaks of a “future shock”, he understands it as a “collision with the future”: “the acceleration of change”, he says, “is like an elementary force invading our lives and shocking the foundations of our values and institutions”.

The above-mentioned quotations mean that we have rapidly passed from a *prophetic* stage (announcing a Message of the Future) to a stage of concrete *realities*.

In the beginning of century, signs of future were only perceptible by the fine sensibility of prophets of the modern era (and for prophets I understand mystics and sages). But nowadays, the future shocks the sensibility of an ordinary man, and the foundations of his thought system.

During the very short time elapsed between the *announced* new reality entering the modern world, and the *incidence* of this reality on man, the parameters of human responsibility changed by the phenomenon of future. If at the moment of this announcement it was apparently natural to call for a responsible “intelligentsia” because we supposed the most capable men could somehow anticipate the coming consequences, all are responsible on the stage of this incidence, because the consequences of this change affect all. To assume or not the future is not today a historic alternative or a cultural alternative, but an existential alternative, because in the latter we do not put at stake culture but life of every one of us.

By 1902, the author of “*War of Worlds*” and “*The Invisible Man*”, H. G. Wells assembled students of social sciences and said they should not focus their reflections on the past but on the time to come. But they did not pay attention. Since then, two World Wars took place, and also a scientific and technologic revolution, and the social revolution broke out in the world: extraordinary changes altered the face of our old society, but, at the same time, placed us at the edge of planetary destruction and dehumanisation.

Today, we confront a threatening future, and the most conspicuous students of this phenomenon of change do not assemble a learned elite, but resort to the consciousness of any ordinary man, and claim for the exercise of his individual freedom. The author of “*Au bord du gouffre*”, Georg Picht says the future history of humanity cannot be delegated to any group of experts”.

Our civilisation has reached a turning point and, at these solemn historic moment of our lives, along with the old signals of the past, *new signs* appear on the horizon of the time to come.

The purpose of this short course is to explore these signs and take them as a point of reference as our guide in the just open world.

2. CHANGE OF SIGNS

Thesis:

Signs guiding present-day men are not the same signs of the world of yesterday.

“The stars” of the old sign “have fallen”, and only their images of the past remain. It is as if we suddenly were in the world with no signals of reference. The old signals are a useless guide, and we did not learn how to discover the new signs yet.

The celestial chart, the social chart, and the humano-graphic chart changed. We need a cartography of signs of the future, a map of new signs and ways, a navigation chart as our guide in the new world.

Philosophical, social, political, historical and anthropological theories that we used as a basis to interpret man and the world of yore, today are useless to interpret the modern world. There are other signs on the horizon of the time to come, and other stars, men and society.

- In short, we confront *another reality*. And this different reality is a *new methodological instrument* to interpret it.

Our thesis about the future is not based upon an ideal future, but on a real one; not on a possible future (an “eventual future” according to Bertrand de Jouvenel’s terms), but on a future that exists right now.

In other words, the point is not to “build” a (logical, ideological or technological) pattern of future, but to “discover” *germs of future* that exist right now and constitute living signs in our present-day man, and signals for the coming world.

So we will outline:

A THEORY OF SIGNS (Semiology of the future).

A THEORY OF THE METHOD (Methodology of the future).

3. THEORY OF SIGNS

Thesis:

The future does not disclose its meaning with only one sign or a group of static signs, but with a configuration of reversible signs.

This implies the failure of any “dogmatics” trying to determine the future by means of fixed signs, and of any “dialectics” trying to reduced it to contradictory signs in motion, and forces us to pose a theory of reversible signs (not of contradictory signs, but of reversible signs).

What are these signs?

These signs are characters, letters of the MESSAGE of the future. Therefore, a theory of signs of the future is a theory of the language of the future, of a new language, which we have to learn. This language is of articulation and of no-articulation at the same time (a reversible language). We have to learn how to decode this language through a *semantics of ultra-meanings*, and to express it through a *phonetics of egoencia* (two new sciences).

These semantic and phonetic elements –of a charge of meaning and a charge of energetics– are as much important or even more important than any logical or technological elements to construct patterns; hence, as a previous step to any futurological (philosophic, scientific or technologic) “construction”, we pose a theory of signs of the future.

According to this initial thesis, these signs configure a new MESSAGE without precedents. And this message has its own code, its own meaning (and, of course, its own law, its own force and its own form).

The interpretation of this code is a challenge to modern man. Today the point is not to decode “memories of the future”, but the living signs of the future, which are printed on the present-day world and man. And we say “challenge” because now systematic thought constructions are insufficient for this interpretation; we need a new human exploration instrument. In other words, the challenge of the message of future is not a philosophic, scientific or technologic challenge, but an *anthropologic* challenge, because if this challenge approaches man, also man has to approach the Message.

Which are the signs of the future?

We are able to see three, which in our opinion are the most important:

T h e s i g n o f r e v e l a t i o n .

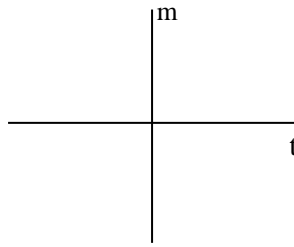
T h e s i g n o f d e s t r u c t i o n .

T h e s I g n o f e g o e n c i a .

1. The sign of revelation

It is the prophetic sign of the modern ERA. An Invisible Presence.

Beware!, we say *revelation*, and not simply change. Change is in history, revelation enters history. History is written on a horizontal coordinate of time, while revelation is inscribed on a vertical coordinate of meanings.



The coordinate of time and the coordinate of meanings are the two fundamental lines that enable us to locate the meanings of the future and to trace the above-mentioned cartography.

The revelation introduces a *new* meaning into the world, life and history (not only a formal change, but also a substantial change).

The sign of revelation is essentially hidden and transcendent –an Invisible Presence– but is the foundation of any meanings and activities of the spirit.

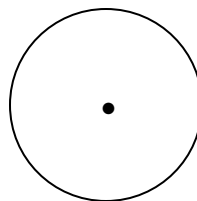
And why do we say the modern era is under the sign of revelation? Because a new meaning has rushed in the world and man; a new ideal of life is silently installed in ancient forms and produces a substantial change.

The Presence of this revelation in history affects *all* forms and, therefore, its character is universal. As soon as revelation enters history, the axis of the historic time changes, and a new ERA starts. And this is the transcendent moment that we live: we witness a change of era.

Modern philosophers, sociologists, anthropologists, they all realised that the *change* is the characteristic sign of the modern era (particularly any rapid change), but very few wondered about the nature of this change.

The revelation is a sign of *genesis*. It is the source of the phenomenon of the future.

It is not a sign among other signs, but the fundamental (substantial) invisible weft in which all phenomena of the future are disclosed; it is on this invisible weft that the new meanings are visible (and disclosed). If we had to figure out in some way this sign (though its description is impossible), we would do by means of a circumference to symbolise the equidistance of all phenomena connected with a substantial centre.



The revelation is a sign of *life*. It is not only an idea, an entelechy, but a *new living element* (germ of future) which, by contacting life, creates proto-patterns of the future, invisible matrices of new forms.

This sign of the revelation is unnoticed. It is an Invisible Presence. It was perceived rather by prophets than by learned persons.

The majority of present-day approaches to the future ignore it. They emphasise social, political, economic and technologic changes, but do not detect the substantial change, and fall into futurological reductionism.

2. The sign of destruction

It is the sign of the modern WORLD.

It is the *dramatic* sign of destruction of forms. Sign of crisis.

If the first sign was sign of revelation, the second sign is of *destruction*. Hardly understood. But is the sign that inevitably accompanies the first one (its contradictory shadow), since forms penetrated by a new meaning experience their consequences. Revelation implies creation and destruction at the same time. Old forms come down when the new meaning rushes in. This dramatic collapse of ancient forms is the sign of the world in which we live. A study in depth of this sign demands to differentiate “forms of destruction” from “destruction of forms”.

It is an *energetic* sign

A break of forms goes with a release of energy. Fission of atom and fission of human matter.

The first sign changed the level of meaning in the world (change of consciousness).

The second sign changed the energetic level of the world (not only on level of physical energy, but also on level of human energy).

It is sign of a new balance of power

It is a break of large collective organisations. A new balance appears between individual consciousness and organised collective power.

3. The sign of egoencia

It is the sign of new man. Anthropological sign.

Tension between meaning and form is solved *inside* new man through an harmonious synthesis between spirit and matter.

The sign of revelation speaks of the transcendent, of the divine.

The sign of destruction refers to the world in which we live.

The sign of *egoencia* is manifested as an infinitesimal point in the heart of man, in which divine and human values are harmoniously together. In spite of its smallness and apparent insignificance, this point of inner stability constitutes the foundation of a social community of the future.

4. THEORY OF THE METHOD

Thesis:

*We need a **new tool** to explore the future.*

Up till now we have used certain methods to investigate the future (prophetic method, philosophic speculation, historic criticism, and scientific methods of prospective planning), which are insufficient to give a global vision of the future. Methods of future presented today are too much charged with “utopia” or “ideology”, and are coloured by expectations and concerns of scientific, political or religious groups which *intervene* and prepare them. Therefore, they cannot constitute a methodological basis for a scientifically-founded philosophy of the future.

They are thought *attitudes*, whether intuitive, critical, scientific or technological). But an “attitude” is always a unilateral vision, and discovers some signs, but not all.

Since old methods are insufficient to achieve a unitive synthesis of knowledge, this just exposes the division produced in man between the way of knowledge and the way of life.

This divided man has a mental instrument of “fixed vision”, that is to say, his thought cannot move beyond only one direction, or on an intuitive and rational line (he cannot pass from ideas to concrete forms), or on a practical line (he cannot pass from concrete facts to the last meanings).

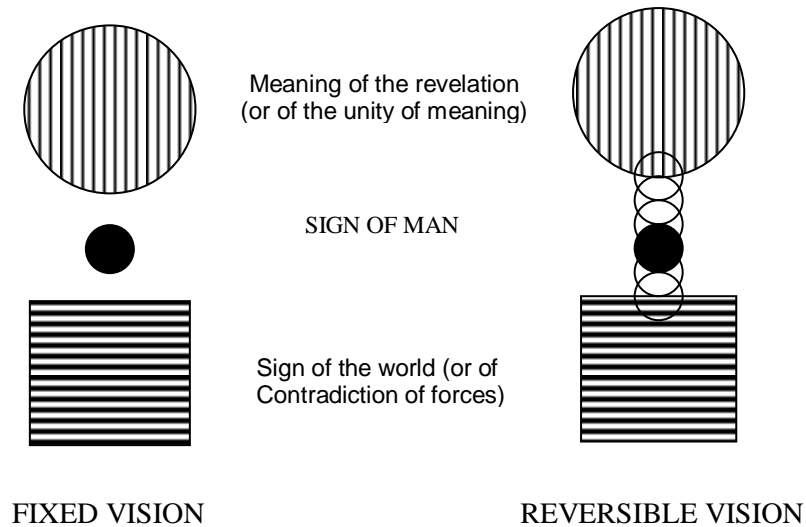
So we see intuitive men, rational men and practical men. This division of knowledge –which implies a divided man– was sufficient for particular sciences, but cannot be the foundation of a philosophy of the future.

The new method starts by integrating –in man himself– the way of knowledge with the way of life. It tends not only to interpret the message of the future, but also to live it. Of course, you could argue that we should interpret it in order to live it. But this can be a rational trick. Today you live the future (without interpreting it), or you interpret it (without living it).

The union of the way of knowledge with the way of life is achieved through mystique. And precisely mystique breaks the rigidity of one's thought and grants power of reversibility to one's thought.

When one's thought becomes reversible, it can oscillate between meaning and form, between spirit and matter. The mystique of new man is producing a reversible thought which can unite the world of meanings with the world of forms.

If we had to figure out somehow these two ways of thinking, we would do as follows:



This new method is not only an instrument for philosophers of the time to come, but also constitutes the way of thinking of men to come. Scientific, technical and social patterns of the future are founded on this new way of thinking.

DOCUMENT II

EXISTENTIAL CRISIS OF CONTEMPORARY MAN

THE EXISTENTIAL DRAMA OF MODERN MAN

Thesis:

Our present-day man is in the eye of the storm. Powerful telluric and cosmic forces have produced a current of future which, by removing him from his ancient abode, are carrying him to an unknown destiny. The existential drama of modern man is to suffer this shock but being unable to understand it.

We move on another space and on another time.

From this collision of forces –from this “collision with the future”, as Alvin Toffler would say– a new consciousness is born. Who knows how many thousand years the human race needed for this delivery, and who knows how many luminous beings have helped us during this epic! But there is a fact, grasped by certain people with more clarity than others, but felt by all: something *new* occurred in ourselves, the human consciousness came into expansion. But, why do we speak, then, of an existential drama? Because today the awakening of our consciousness does not take place in an ideal or romantic way –as if you suddenly found yourself on a new earth or under a new sky– but is a flower blossoming among one’s ruins, a dawn amid the darkness, light living together with shadows, the delicate silhouette of a cosmic man who is born and lives together with the old form of a terrestrial man who dies. This is, more or less, the drama of all of us.

Today millions of human beings experience everywhere an existential crisis manifested by a loss of meaning and by an inner void that is difficult to fill up with things of the world. And this, regardless of social, economic and cultural conditions. It is a universal crisis radically affecting the human existence, and that we should understand in connection with its pathogenesis and meaning.

I. PATHOGENESIS OF THE EXISTENTIAL CRISIS

Description of the phenomenon

1. An old man on the brink of death

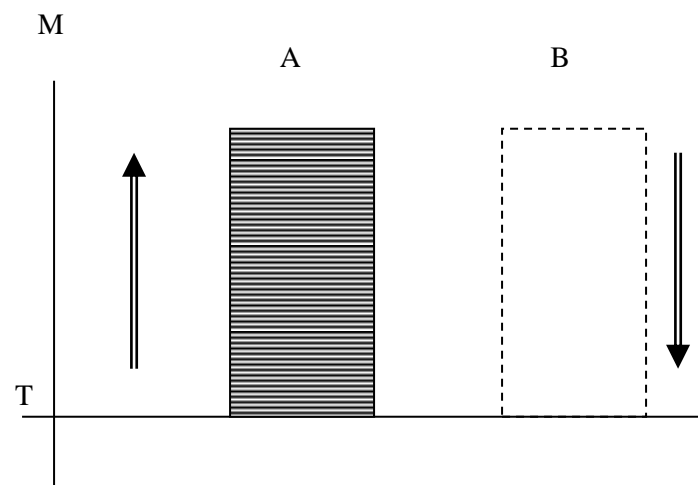
On higher or lower level, we all experience the failure of an old man and the collapse of old mental structures which, up till yesterday, sustained our existence.

We say this is an existential failure. It is a crisis in a system of values and a loss of the existential balance. It is the abyss of the human existence and the loneliness of the soul. The following dream describes dramatically this crisis: “In my dream my father was dying and my house collapsed, everything came down and my family was scattered, every one followed his own way, and I remained alone”. That is to say, a man has built an edifice in which he stayed safe, and now this building collapses. It is death, the end of a way of existing.

Since this moment, things never will be as they were. Values that up till yesterday sustained life and gave it colour and meaning, now do not sustain it any more. Something is broken in us, a fracture has taken place in the inner world, and life, which apparently goes by as always if you look at it from outside, has experienced an irreversible change within. McLuhan quotes Forster’s novel (though in another context), and says, “Life continued as usual... but all things have been apparently cut in the bud and, therefore, infected with illusion”.

The subject lives this existential crisis as if the image of the world (*his* world) disappeared and, for the first time, a human being comes into contact with the mystery of a lonely soul (a loneliness that we never knew).

If we had to trace a diagram of this phenomenon by using coordinates of time and meaning, we would say on A, man raises an edifice (the arrow of meaning upward), and on B, this edifice comes down, man –as “being-in-the-world– comes down with his world (fall of meanings).



World A: full world, with upward meaning.

World B: void world, with downward meaning.

2. “Neurosis of masses” in the modern world

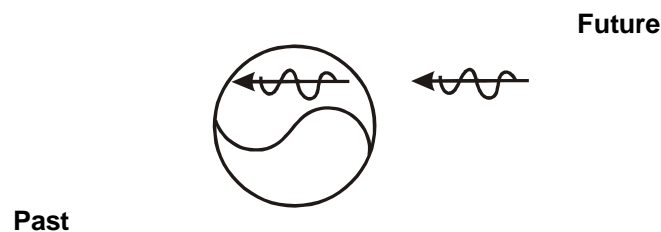
It is Viktor Frankl’s merit this detection of the existential crisis and its collective dimension when he qualifies it as “neurosis of masses” in the modern world, and his description of the outstanding characteristics of this crisis as “existential void” and “loss of meaning”. But, is this really a “neurosis”, an “unbalance”, a “pathology the civilization”, or is something more than all this? Usually, explanations given by way of social change or of technological revolution are insufficient to understand this new human phenomenon on planetary level. It is the entire Humanity which apparently is launched to a new centre of existential gravitation, and in order to understand this drama that is human and cosmic at a time, any help eventually given by paleontology, social anthropology, existential parapsychology or history’s philosophy is insufficient, because we need new points of reference in order to grasp its intrinsic dynamics.

Dynamics of the process

What forces come into action during the existential crisis of our present-day humanity? And how do these forces work? In other words, how to characterize in a scientific way the pathogenesis of the process?

1. The existential crisis is a “collision on the time”

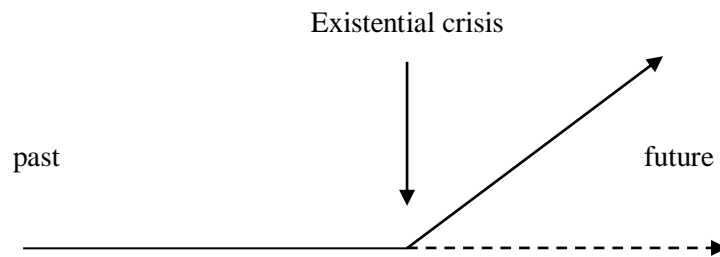
The human system is stable during eras of slow time. And it is unstable on eras of rapid time. And our era is of rapid time, of accelerated time; the rhythm of the time is accelerated, not only the rhythm of things, but also, the rhythm of *life*. A time of rapid rhythm (which we name “time of future”) has invaded the human system of slow rhythm which until then we knew, and this “collision on the time” produces an existential unbalance.



(Alvin Toffler) “shock of the future” is not a collision on the space, but a collision on the time. It is not an invasion of Martians (an invasion from outside), but we are “invaded” within (by a new time that we never knew).

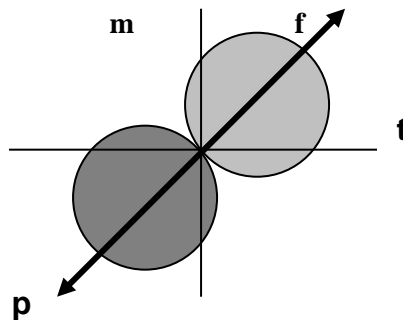
2. A nuclear crisis affects our destiny

When we speak of existential crisis, in the true sense of crisis, we refer to a “nuclear crisis”. That is to say, a man may confront many crises during his lifetime, which alter the course of previously traced events, but these crises do not affect his destiny; they are surface shocks which affect just the peripheral layer of electrons in the human atom, but do not endanger his existence. But the existential crisis is a deep shock that touches the “nucleus” of the system and produces an existential break. Since the moment of this collision, the line of the inner time experiences an inflection, a deviation, a change of course which alters the *destiny* of the human existence. Not only the “logic of living things” (as François Jacob would say) is broken, but also the trajectory programmed by the genetic code, by the psychological code and by the social code alters its course.



3. Gravitation centre displaced in the human existence

When the current of future collides with the nucleus of the system, the gravitation centre of the human existence is displaced and we lose our existential balance. The old world, being void of meaning, is displaced backward (past) and downward (fall of meaning), while a new space opens forward and upward (Teilhard de Chardin saw with clarity this last phase).



4. Incidence of death

Our relationship with death is different, we live it otherwise. We experience a new type of death, which so far we do not understand: it is a *death on life*, a collision on the time. Millions of human beings are going today toward the future and do not realize what happens in them; something has changed in their lives, but they are unaware of what is; an old world collapsed, and they were suddenly launched to the “void”; apparently they are dazed, bewildered, confused; they would wish to go forward, but they fear the void ahead; and there is an opaque world behind, which is not their own world at all. What happened? Their old world is dead, something has finished, they entered the void, loneliness, and *death*; they are dead (with the world), but are unaware of death.

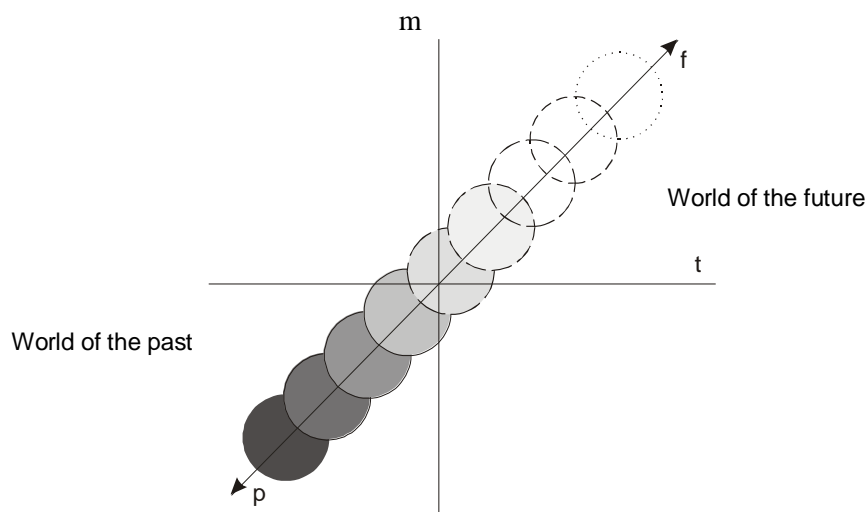
Physically we live longer, but today many people “die” earlier. In old days, in our fathers’ and grandfathers’ times, people died –as it were– in due course, but now people die *before!*, the meaning of things finishes “earlier” and we die “earlier” *with* things.

This collision on the time takes place today on planetary level. The time of an old Humanity has finished, and this implies certain disturbance on the ecology of death.

What is ecology of death? It is the relationship between the world of the living and the world of the dead. This relationship is different.

5. Toward the conquest of the void

On a Humanity rapidly moving toward the future, old worlds are pushed –as we said– “backward” and “downward”, while at the same time void spaces open forward and upward.



By analogy with Doppler's effect, we would say we witness on the expanding human cosmos a tilt toward the void of bands of existential space. This phenomenon of successive existential drainage implies an ascesis of "detachment" from old forms which are rapidly displaced toward the past, but not a detachment in the ancient way: it is a detachment imposed by the change (in the modern way!).

II. MEANING OF THE EXISTENTIAL CRISIS

What is the nature and meaning of the existential crisis? Is it a disease?, a psychological phenomenon?, a historic and social phenomenon?, a technological phenomenon? Or is the existential crisis all this and something more?

1. It is not a disease, but a message

The existential crisis marks not only the end of a way of existence, but also opens a new dimension of life. But not all want to cross this door. Millions of human beings on the brink of death and "called" to the future refuse to assume the end of their old world and try at all costs to live that which is dead. Nowadays, modern Psychology's concern tends rather to discover the causes of the existential crisis and to restore the lost order, than to show the message of future emerging behind a crisis. A "patient" is led to adapt himself to a world which is already dead to him, instead of assisting him to see in the hollow that this world has left, and to glimpse on this "non-being" a new existential meaning. In other words, they give a therapy or a pedagogy of adaptation instead of a way of liberation. One should learn how to *see* in those "hollows" of things that are dying, and to *listen* to "silences" of voices that are deadened.

2. Spiritual message of liberation

Old man is on the brink of death, but new man is born and wants to be free. The existential crisis breaks the identification of a human being with the world, and offers to a present-day man a new alternative of liberation. And we say "new" because the call to be free occurs today in accord with different premises from those of the past.

Above all, one's liberation is today *imposed* by facts. It is not only one's choice of the ideal of being free, but also the very current of the new time imposes freedom as an existential alternative

of life or death. And not only on individual level, but also on planetary level, as an alternative of survival for Humanity in the future.

Millions of human beings who “did not choose to be free” are being displaced from their old world by the collision with the future; they are rejected by renewing forces of life –in spite of them– from their ancient redoubts of biological, psychological and social bondage, and those forces launch them toward freedom. The velocity of this change is so high that there is no time to choose, –the human being “is chosen” for freedom. It is impossible any attempt to return; once the old world collapsed, it is impossible to occupy again the ancient space: or we assume his freedom, or we wander on the wild of the misunderstood persons.

We speak of freedom, but of what kind of freedom?

The existential crisis of modern man cannot be solved in accord with psychological freedom or with social freedom, but according to spiritual freedom. The point is not to reconstruct a lost world, but to transcend the world.

But this transcendence is not easy, and by only one jump you cannot reach it; there is “fear to freedom” (as Erich Fromm would say), and one’s consciousness, which has been left *without* the objects of the world, seeks in despair new objects to “give them names”, not to be alone, without mate (Adam’s consciousness). The existential loneliness (which should not be mistaken for pathological loneliness) is not a “deadly disease” but a “disease of life”, is not a pathological state to be suppressed, but a *sign* of liberation to be recognized. There is always a *help* on these critical levels of the human existence: it is a law of Love.

DOCUMENT III

III. SOCIAL COMMUNITY OF THE FUTURE

1. HUMAN BASIC STRUCTURE

Thesis:

Future society is being configured under the sign of mutual convergence of spiritual message and social message.

Contemporary social movements have broken the structure of the old society, based upon an individualistic conception of life, to give way to a society of masses, constituted by large collective organisations.

This process of socialisation has made humanity of our times rapidly advance and, in some few years, jump from individual consciousness to social consciousness.

From the little cell –of a tribe, family or company– of the ancient society to important organisations of the industrial society there is a considerable distance, and this change of module implies not only a different measure, but also, at the same time, a different dimension in one's consciousness. It is not the same to live in the little organism of a family or of a municipality, that in an important organised company; it is not the same to live with a brain connected with telegraph and railway, that to live with a brain coupled with an electronic planetary communication web. These human experiences are entirely different.

Modern sociologists and politicians have emphasised the importance of the “*social environment*” to developing higher forms of individual consciousness, as well as biologists at the turn of the century had discovered the importance of the “*biological environment*” (an inner environment, in Claude Bernard's words) to developing more stable, more self-sufficient and better organised forms of life.

(In “*Human Energy*”), Teilhard de Chardin says,

“A passage from the individual to the collective is the present-day crucial problem of human energy... And we should recognise that the first steps taken to its solution are only making us more conscious of its difficulties...”

“In my opinion”, he adds, “one century ago humanity failed to organise itself, but we should not find the motive of this on certain impossible nature of our attempted operation, but on the fact that our attempts to unite are based upon an inverted order of factors in this expected union. I'll try to explain this... Totalisation is

depersonalisation. The entire world admits this double objective to be reached. It is a defect of modern social doctrines to confront an impersonal Humanity with certain ambitions of the human efforts. What would happen when, instead of this blind divinity, we knew the presence of a conscious centre of total convergence? ”

You see, Teilhard’s concern is to find an harmonious point between individual consciousness and social consciousness, and a point of convergence between human efforts and divine consciousness.

From another viewpoint, Herbert Marcuse has said with total clarity: for man to develop new values he needs, beyond any arguments, a new society –that is to say, a fit “social medium” to develop those values– ; but, on the other side, he recognises that, for the existence of a new society, it is indispensable the previous existence of new men giving new “germs” for an eventual development of this society. During an interview given to an American magazine (*Psychology Today*, February 1971), Marcuse says, “A real emancipation of man can only take place in a different society, after a fundamental change of values and of political and economic structures”. But, he says later (and this may be paradoxical), “At least some human beings, of new values and new aims, must exist and do their work previous to a collective change making a general liberation possible”.

In “*Greening of America*”, Charles Reich admits it and says the coming revolution “will not be like revolutions of the past. Its source will be the individual and his culture, and just will change the political structure as its final act”.

In short, we may perceive a double need in our modern society:

- A necessary “social pattern” giving an indispensable ferment so that man may totally develop his possibilities as human being.
- A necessary “individual pattern” giving an indispensable ferment so that the social mass may jump to a higher level of consciousness.

It is precisely on the present-day stage of Humanity that a new *structural relationship* takes place between a social body, which has reached a high organisation grade, and an individual consciousness, which has reached a high level of spirituality. This new relationship between social “*force*” and spiritual “*consciousness*” constitutes the *basic human structure* in the social community of the future.

This convergence between spiritual message and social message introduces an entirely new dynamics into the emerging future society, and poses the need for developing new educational, economic, juridical and political forms that go beyond old-fashioned individualistic or socialistic schemes.

2. SOCIAL PLANETARY BODY

Thesis:

A coupling of social currents and spiritual currents does not take place on an ideal form, but on a corporal form. Its result is not a new idea, but a new body.

Humanity is discovering its own planetary body.

In spite of the fact that some people say such a Humanity is non-existent, and that only individual men as a whole exist ("Humanity? Humanity is an abstraction. There were only men, and there will not be anything more than men" –Goethe to Luden, quoted by Spengler), now the new generation is born with a (physiologic) sense of organic solidarity. We begin to feel the pulse, beats, and life of a higher organism which we did not know, we are aware of our own Human body (in capital letter), of a body of future planetary Humanity. This is the starting point for a sociology of the future.

The modern social phenomenon, observed on planetary scale, offers a double aspect: if on the one hand it shows strong contradictions threatening us with social disintegration, on the other hand tries to re-establish the union among men, and rescue the working power of the social body of Humanity.

Through what ways does this giant operation-rescue, in the unity of the body of Humanity, take place? Through universalistic idealism?, through utopian or scientific socialism?, through common market?, through a technological way of mass communication?, or perchance, through a way unknown to us?

As Humanity as a whole experiences great planetary shocks (for instance, world wars, mass migrations, scientific and technologic revolution, and also planetary events which did not take place yet, but threaten humanity with atomic war, population explosion and dehumanisation of man), as all this occurs, *life* in the body of Humanity, its lines of force, its currents of ideas, and its new social organs, shock our consciousness and entirely awaken in us a new planetary and cosmic sensibility. Perhaps it was ever like that, from the beginning of history, when frightful cataclysms on the planet awakened the consciousness and sensibility of the first men. At present, we are learning, perhaps inadvertently, how to live in a new body. Some peoples are already trying to live in collective social bodies, and even on space in bio-cybernetic bodies, but the conquest by a future man will be to learn and live in the body of a total Humanity.

3. HUMAN PROTOTYPES OF THE FUTURE

Thesis:

“We have too many patterns, but need a man”.

Nowadays, when people talk about “patterns of future”, generally refer to ideal patterns, mathematical patterns, or technological patterns (national projects, world patterns, space patterns) which, as theoretical propositions, can be very interesting, but that, generally, fail by lack of a *human pattern* as a basis. Today we have too many patterns, but need a man.

A message of the future cannot work on the basis of theoretical patterns (however perfect they may be mathematically) but has to *incorporate* itself into human patterns. Without this point of embodiment, patterns are void shells gone with the wind.

What human pattern may be useful foundation for a social community of the future?, a family group?, a modern company?, a labour union?, a political party?, a mutual association?, the State? To certain point, all these ways of organisation are today in crisis because their growth has reached a critical break boundary between institutional form and spiritual meaning. And we have lost the relationship between the formal pattern of human groups and their essential prototypal pattern. Now many of the institutions are not a way for men; from social patterns to achieve the transcendent meaning of the individual life they became self-sufficient material ends, and man is a prisoner in the nets of an organisation.

A social pattern for the future is being produced in accord with a process of break of forms and re-establishment of functions.

When forms deny a function (in its essential meaning), this function gets rid of forms: it is the law of transformations in life.

During this dizzy process of broken social forms, which basically shocks our present-day humanity, the *original* principle, which gives life and meaning to forms, is released. This appears internally in the new generation as eagerness for starting everything anew. That is to say, along with a destructive whirlpool outside, (in the body of Humanity) a mystery of gestation within takes place (germs of future in man and gestation of new forms). In other words, this phenomenon of future develops not only on a sociological, political or technological dimension, but also on a *mystical* dimension. And precisely mystique –not only the organisation of a future man– can sustain (from inside) new social forms appeared on the horizon of the time to come.

In short, we mean:

- The socialisation process has reached a turning point of development.
- Collective socialisation experiences on different areas of the world have produced certain “social matter”, that is to say, a human “product” with certain grade of social consciousness and social organisation.
- But to go forward and enter this future society, the point is not to advance in the same direction as up till now, by using only resources of the organisation, technology of politics, but also we need a mystique. And not social mystique (as usually people name political ideologies in our days), but spiritual mystique.
- This mystique of future man is a force of “*reunion*” which enables the “social matter” to be organised around a centre of spiritual transcendence. New social organisms, instead of being centred on material concerns, are centred on spiritual values. Mystique gives a new meaning to this reunion of men, and transforms human “society” into human *community*.

4. BASE FUNCTION OF HUMAN COMMUNITY

The existence of human “community”, and not simply of human “groups” –which is not the same– demands a previous condition (previous in the order of being), a reunion among human beings. This is the basic, archetypal function of society, its natural order.

When people talk about “human community”, they tend to restrict it to its social dimension (human society), but this social dimension is just one of the aspects configuring a reunion of human beings. The other aspect is the spiritual meaning of this reunion. For a reunion of human beings, and not of mere entities, we should establish a delicate relationship between social form and spiritual meaning of this reunion. It is precisely the dynamics between form and meaning of this reunion what we call “base human function”.

Because this double dimension, spiritual and social, is not properly valued in human community, forms of organisation fail on the quake of constituting ideal patterns (theoretically perfect buildings that come down by lack of root in the human matter) or material patterns (technically perfect, but meaningless for man).

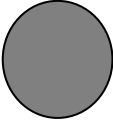
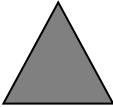

5. SOCIAL ARCHETYPES

Prototypal forms of reunion. Organs of planetary body.

The planetary body organisation is a delicate web of human links which are its invisible tissues and visible organs. The invisible weft of essential relationships is its archetypal pattern or mystical body, and the visible organisation is its social pattern, its juridical structure.

The first pattern of reunion of human beings (first, in the order of meaning) –its proto-pattern– is the spiritual reunion, which constitutes the original founding pattern of any human forms of social organisation. This first form creates a pattern of second level, a family, and a pattern of third level, base organisation of civil society.

So, functional ranks in a planetary body would be as follows:

	1) Spiritual community	Mystical body –holy order- divine law. A link uniting human beings on this level is purely spiritual
	2) Family	Psychic body –law of family. Blood link.
	3) Base communities of civil society.	Social body –social law. Juridical link.

This body of future Humanity, integrated by different levels, but centred on only one base human function (reunion among human beings) re-establishes not only the unity of meaning between civil society and spiritual society, but also the unity between the Law of God and laws of men, and in this way goes beyond irreconcilable antinomies of a fragmented world.

As a result of a misunderstood integrated operation of these archetypal patterns, a modern social disease occurred. A re-establishment of the full function of the archetypal patterns implies to re-establish cosmic hierarchies in human organisms and to make *life* of the social body possible. Life in a social body requires certain fluidity among different bodies and transfers of meanings, because otherwise we are in social anomie, which takes place right now. The body of our present-day society lacks life because we are

constantly mutilating this body and trying to adjust it (by arbitrary laws) to a pattern detached from its version, that is to say, subversion of values and functions in life.

DOCUMENT IV

THE SIGN OF FUTURE MAN, EGOENCIA OF BEING

1. STRUCTURAL CHANGE IN MAN

Thesis:

- *A new man exists on Earth.*
- *Egoencia of being is his characteristic sign.*

When we speak of “new man” do not refer to a change of outer forms (ideological or typical differences, different ways of thinking), but we want to point out something deeper and more substantial, a change in the intimate structure of a human being.

No familiar anthropological theory refers to this change of structure. Of course, it is a subtle change, produced in the innermost depths of a being, and therefore unnoticed (without fossil remains –bones of “new” men remain equal to those of “old” men–), but constitutes the source, “germ” of possibilities for a future man, a new starting point.

1. ANTHROPOLOGICAL JUMP TOWARD THE FUTURE

We cannot grasp this *egoencia* by starting from references connected with a man of yore. Parameters used to define “Homo faber”, “Homo sapiens” and “Homo socialis” are insufficient to characterise *egoencia*, because new man jumps anthropologically and a new revelation appears between social force and spiritual consciousness.

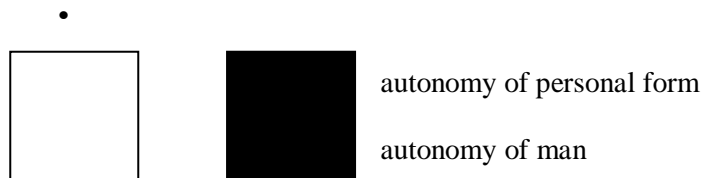
Nature was the “raw material” of man of yore. His human task consisted of controlling Nature through technique, and socialise his animal impulses. The “raw material” of future man is “social matter”, and his task consists of raising this social matter to level of spiritual consciousness.

While man of yore has built a (rational) bridge between animal nature and human nature (by humanising and socialising his animal force, but ultimately –in regard to his structure–and in spite of science and technique breakthroughs, man remains half man and half animal –because also there are intelligent animals–), new man establishes a new relationship between socialised human matter (human energy) and cosmic consciousness. This new structural relationship constitutes the root of *egoencia*. Through it, future man will not be half man and half animal, but half human and half divine.

2. FROM INDIVIDUALISTIC SELFISHNESS TO *EGOENCIA* OF BEING

Efforts of our will to conquer the world ultimately resulted in the identification of our individual being with things and functions of the world. In religious terms, we would say man possessed the world, and lost his soul. In sociological terms, we would say he conquered a role, a function, a part in society of masses, and experienced a loss of self. His identification with the world has produced a severe crisis of identity in modern man.

If we had to describe this state of consciousness in relation to familiar archetypal signs, we would do as follows:



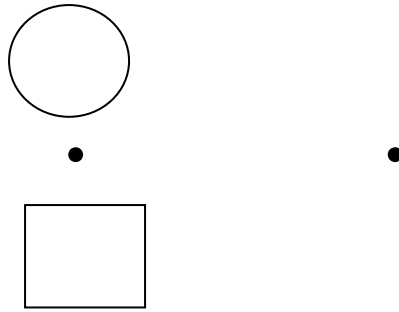
It is the symbol of wordliness (identification of self with the world). The individual being is lost in the world and autonomy of form remains alone.



In this state of consciousness, man imagines: to rule himself by a proper law (*ego-nomie*), but in fact he is ruled by the law of the world, which he carries within. He has taken possession of the world, or rather, the world has taken possession of him.

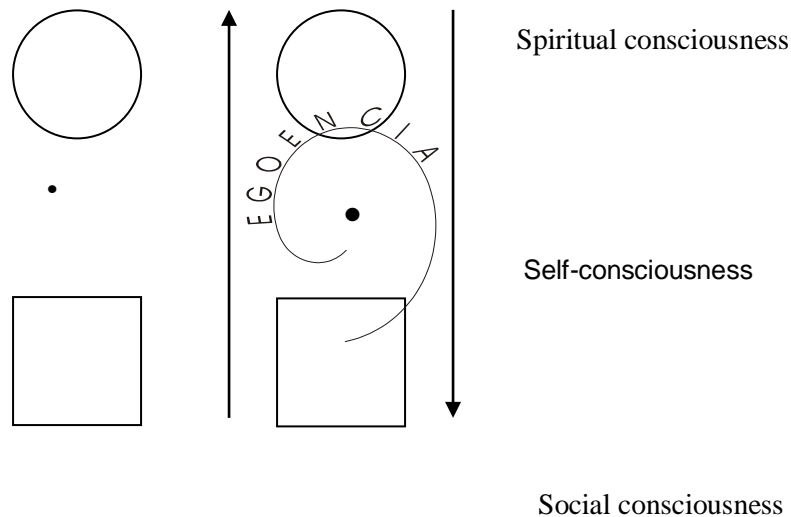
It is the symbol of the human anti-system, the shadow of himself (loss of self-consciousness, a self sufficient personal power, cosmic loneliness and social isolation).

Egoencia is rescue of one's consciousness that is lost in the world, and return to our self-consciousness. If we had to describe *egoencia* on its potential state, we would do with a point in order to symbolise consciousness that returns to itself. Future man passes from consciousness of identification (with the world) to consciousness of identity (with self).



This first movement gives back our consciousness its lost freedom and its original aptitude to see with clarity (self-clairvoyance). If one responds with love (love for being free) to this vision of infinity, one's consciousness becomes expansive (second upward movement) and participating (third downward movement). The point opens out on an spiral line, which symbolises an oscillating movement between spirit and matter, –rhythm of new man (“rotation of signs”), which we mentioned in the beginning of this course.

In terms of language, you cannot reduce *egoencia* to a concept or translate it into the linear dimension of a written letter, but it must be inscribed on the oscillating rhythm of a living letter. This rhythm implies three movements of consciousness self-consciousness, spiritual consciousness and social consciousness.



2. A NEW SENSE OF INDIVIDUALITY

Thesis:

*Man develops his potentials in a social body, but to reach a higher stage (egoencia of being) he needs **a new body**, the body of the spiritual community (reunion of similar souls).*

We have emphasised the importance of a social body for the development of the individual. The integration of an individual person into an organised society is the main contribution of modern socialising movements (an aspect unknown to ancient philosophy or neglected by it).

But the transit from social consciousness to spiritual consciousness (the present jump of future man) also demands an integration of the individual into a body. And this idea has been ignored (and is ignored) by all individualistic spiritual movements.

***Egoencia is individuality discovered on a spiritual community,
and achieved on a social community.***

When individual consciousness and spiritual body join together and participate in a social body, ideals become a current of life. And future society demands this living force for its own development. Ideals were insufficient to sustain life, and now we need life to sustain ideals.

All spiritual souls of the world united can produce sufficient spiritual force to prevent from planetary destruction and dehumanisation.

Spiritual beings sustain life in the world. It was always so. The sons of God sustained always the sons of men. Perhaps they do not know this, but protect many other unknown beings and are a light on the way.

A treason committed by these souls is fatal for all those who rely on them. A treason committed by those that, at any moment, have set up themselves as spiritual support of others –whether priests, or teachers, or leaders, or fathers, or mothers– produces an existential catastrophe around them.

Humanity is reaching a critical boundary of existential fatigue. Usual (or sophisticated) stimulation is insufficient to give meaning to human efforts. Even a stimulating social community (union of brothers) is insufficient: we need a transcendent union granting absolute meaning to human existence. Any human soul needs to find another soul with an ideal made flesh so that this human soul may find his own reflection and continue to be (reunion of similar souls). This is *egoencia*, a spiritual sign printed on the human matter.

3. A NEW SENSE OF PARTICIPATION

Thesis:

New man is “germ of future”, yeast in a dough and, therefore, his contribution to a future society is produced by:

His Presence.

His Participation.

His Reversibility.

The new values

Presence. The value of new man lies on what he *is*. His value does not lie on his possessions, or on his appearance, but on what he is.

Presence is the simple state of a soul.

Presence is self-consciousness, a unitive movement of consciousness with itself.

Presence is *mystique*.

Participation. A revelation of intimate values (first mystical movement) expresses a sense of participation (second ethical movement).

New man participates with his *inner force* (his renunciation releases human energy).

He participates with his *thought* in constructing human and social sciences of the future.

He participates with his *work*. He produces more and consumes less.

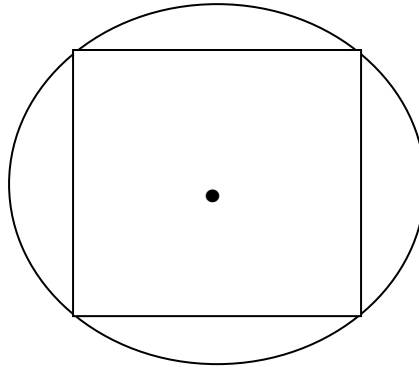
Reversibility. It is expansive and participating individuality. It is *technique* of transmutation.

It is physiology of the future, heart of the system. It transfers not only individual values to the social body, but also receives “social matter” and transforms it into spiritual consciousness (from photosynthesis to *ego-synthesis*).

6. *EGOENCIA* AS SIGN OF INTEGRATED MAN

Egoencia goes beyond certain antinomies of divided man, and integrates the opposite into a harmonious synthesis of the human and the divine, and of individual consciousness and social consciousness.

If we had to describe with a (static) sign this new balance of values, we could do as follows:



But *egoencia* rejects any schematisation. Those tentative formulae of one's thought to catch it, vanish in front of the mystery of the inner freedom of man.