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**FROM EXISTENTIAL ANGUISH
TO MYSTIQUE OF THE HEART**

Excerpt from

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I

INTRODUCTION TO METHODOLOGY OF THE REVELATION OF THE BEING

METHODOLOGY. Teaching by participation

In the beginning of this course, my intentions and guidance tend to form a group of teaching and apprenticeship all of us together. So, I do not intend to give a lecture, my attitude is different: I am ready to converse with you. Therefore, I feel that during our first class we should talk about METHODOLOGY, that is, about what we are going to do and how, so that we may agree about the *Method*, and every one of you may determine if he/she is individually ready and interested in taking part or not.

On my side, every time I have to confront this situation and express my ideas previously expounded through my books and other writings, my conclusion is always the same: I wonder once and again about what I am going to say. In no way I can repeat what I said—even though it would be easy—but in my opinion, this would be equal to give something dead, ready-made, and therefore, belonging to the past.

SUBJECTS FOR THE FUTURE

Now, I feel we should converse about what we could name the Message of the Future. So, I wish to converse about the FUTURE, and this is my purpose.

1. Perception of the Future

Instead of conversing, I intend to grasp the Future, to *perceive it* and, in some way, to experience it. Not only to expound ideas about the Future, but to determine if we all can grasp this phenomenon that already exists: to *see* how this phenomenon of Future is manifest in the modern world, and how it tells on our individual life.

I wish to talk about the world of the future: perhaps one of the present is a man of future.

I wish to talk about subjects of the future, that is to say, about our own fundamental queries in connection with what is happening right now. And you cannot understand what happens at present if you do not interpret and perceive the future. This is one of the characteristic signs of our times. Upon referring to the future, I do not intend to talk about eventual future events, which is an usual idea connected with the Future.

On the contrary, to talk about the Future is to understand what happens here, right now, and what happens in every one of us: this is the phenomenon of the Future.

So, to understand exactly now the life of every one of us, and what happens in the world, we should *perceive* the phenomenon of the Future –we should not only talk or hear about it –we should *perceive* it simply.

Today it is extremely difficult to understand each other, and even more difficult to understand what happens in our environment because certain orientation points of the past are misplaced today. Nowadays, we can understand what happens in the world by perceiving the new phenomenon bursting into us from the future.

2. Existential anguish and lack of sense

These misplaced orientation points belong to the past and produce *existential anguish* and *vital disorientation*, that is to say, critical phenomena of our contemporaries –again we should learn to decipher the world.

3. A new Way of life

We should discover the *Way* leading us to that just open new world under different laws and with different wayfarers.

4. New time

And now, perhaps the most fundamental aspect of change: the *new time*; not the new time of newspapers and television, but the sign of the time in which we live, and how a modern man experiences the time; not only by interpreting it rationally, but also being ourselves able to *see it*, to *feel it*, to perceive where from the wind blows, because this is our significant and fundamental guidance. We can find the course by perceiving the direction of the wind, isn't?

Do you see this with clarity? But in fact the time has altered its direction, and many persons cannot perceive this. So, many follow their usual direction –driven themselves by the past– but now the time of the new life goes in the opposite direction; thence collisions with the reality, difficulties to understand what happens, and general anguish and unrest. Perchance many times do not you feel that you go in the opposite direction? And this is true sometimes: if one cannot see the sign marking the direction of the time, then our life follows certain inertia coming from the past, and we fail to meet up men who are coming, and the current of life coming from the future.

Perception of the future, existential anguish, and loss of vital orientation, new Ways of life, and new time: this is the vista I would wish to comment, but to expound it in depth would require many months, so I present it here in a quite general form to be ourselves in tune with this topic.

5. New semantics

Ideally, we should experience existentially these things, and not simply convert them into a mere discourse because eventually, all our sayings: new time, man of the future, opening toward a new world, and message of the future, may be nothing more than words, and an explanation of these words – according to

conventional methods— would demand new words —isn't?— and at the end, adrift in a sea of words, we would not understand anything at all.

Octavio Paz rightly says, a characteristic of our time, among other things, is a crisis referred to the meaning of the words. In the past, the meaning of the words was a communication bridge, that is to say, persons understood each other by means of words, at least to certain extent. Today we witness a new phenomenon: quite probably, when you say a word, somebody else interprets it differently.

One's first attempt to start talking means a difficulty that we have to foresee beforehand, and the first barrier is *that of the words*. For instance, we use words like “*egoencia*”, “mystique”, “Phenomenon of future”, or “altered direction in the axis of the time”, and somebody may ask: “Well, but what is all this?”. And here you find the first barrier of the mind. On a similar field, a person asked Louis Armstrong: “What is jazz?”, and he replied wisely: “Man, if you ask what is jazz, then you'll never know what is”.

6. Message of the Future

As a matter of fact, we receive a series of ideas and appraise them as a *message*: social message, political message, religious message, or any message eventually emerged during this course; that is, usually our minds are ready to receive a message, to receive *what somebody else is saying*, isn't?

As we talk about Phenomenon of Future, many persons believe that it is a new message. Many writings that are round about somewhere refer —and even we refer— to the coming manifestation of the Future on humanity by means of a new message: a new social message for some people, and or a political, scientific, or spiritual message for others. In fact, we do not discard this —a message of future is right now expressed differently— but, in every one of us, the perception of this new reality is not an issue connected with the message, but with the *instrument*.

7. A new inner instrument

So, the point is that I did not come to give a message, since this could not be really significant. On the other hand, extraordinary past and future messages are a reality. Today, as a fundamental question asked by contemporary men, the main thing is if they possess *instruments* to receive, hear, and respond to that message, because otherwise, what is the use of the message, isn't? If certain subjective receptive conditions are absent, and the message, as it were, bounces back against my mind, then I may be before a general message, but not before a message that is addressed to me; and I may be detached from that message, and from the future and life.

FUNDAMENTAL CHARACTERISTICS OF THE MESSAGE OF FUTURE

1. Its transmission is by participation

In a group like this –and generally in all groups– there are several expectations connected with the words and message of the lecturer and, at the same time, his words produce diverse attitudes: whether of passivity and conformity, or of discussion, criticism, and reaction. All these attitudes counteract the receptivity of the phenomenon; today, the message of the future reveals attitudes of *participation* and *life*. If man does not participate actively with his own life, then the message of the future is out of his reach: it will become a new ideology, an emotional drive, or a reaction, but shall not penetrate into his flesh or transform his life.

2. Its transmission is not by a current of ideas, but by a current of life

Thence our methodological premise in the beginning: the group should participate and pay attention to what is behind words: what words contain is a conventional frame, but what is beyond words is life itself. Today, the transmission of the message of the future is not by a new current of ideas, but by a current of life: or we understand this, or we do not understand anything. The message of the future is not a new ideology, a new political or social manifesto, or a new religion: you may translate it into ideas indeed, but it *is not* a current of ideas. You may translate it into

patterns of thought or action, but it *is* a current of life. And we can grasp a current of life on one condition: being ourselves in tune and associated with that current, but not only by means of logical, ideological, or reactive attitudes, but also by participation.

3. Its transmission is by revelation

So, the message of the future is manifest in every one of us by participation: it *is* a phenomenon of participation.

Today, the human beings need a new revelation, and many ask and beseech a quick revelation to put a stop to the evils of this world. But, traditionally, one's mind and emotions respond to a revelation "given" in a "extraordinary way" by one of the great messengers of humanity as certain main and exceptional event which, by its power alone, can show to everybody something new revealed in the world. Things of this kind may occur –or occurred imperceptibly before– but this is not fundamental in the modern world seen from man himself. Today, one perceives not the phenomenon of Future by information, or by sayings of somebody else, but by revelation, by what somebody *is*; and one progresses not by the gift received, but by efforts and participation. Now, revelation is not announced as something got for free, but should be acquired and conquered within, as a right of one's soul. In the past, revelations of another type occurred, but in different times and under different conditions; but in our times, revelation is a talent of our souls, which we may conquer by means of inner efforts.

4. Its transmission is a reunion of souls

Another characteristic of the message from the future –as a whole– is that occurs when the souls gather. A reunion of the souls is the instrument of the revelation. This idea may not be easily grasped from the beginning. What do we mean? Today the revelation of the Future occurs not on an individual man, or even

in a man-mass, or in institutions, but on the “reunion of souls”. One cannot understand this so easily through reason. But we may explain it subjectively.

I do not intend to introduce myself as a speaker, lecturer, or author who wrote some book, or as a messenger, because all of them may be roles separating us in some way. I rather introduce myself as a soul among souls, because I feel that, if we are able to reflect ourselves by similarity, a new phenomenon may be manifest on that instrument of *union*.

On the other hand, this is not new –it is a universal cosmic phenomenon. Christ said: “For where two or three are gathered in my name, there am I in the midst of them”. So, on a human level, two or more souls reflected in others as souls, give rise to a third transcendent, cosmic element which illuminates and gives sense to this reunion of souls.

Today, human beings are suffering because their souls do not gather. When this reunion takes place, all is joy, fullness and love: a powerful current of understanding and love flows in and among them. But men have lost their condition of souls, and even their reunion as souls: in spite of mutual associations, human groups, and communities of different nature, all this has nothing to do with a reunion of souls.

And people go from bad to worse because their souls do not gather. Words are unnecessary when two souls gather: as a result of this, the message is disclosed and flows, and life has a meaning. But today, some person is “in front” of somebody else, or “beside” somebody else, but such a “*tête à tête*” or such a “togetherness” does not intimate true sense of community.

The new humanity is being aware of a new sense of planetary and cosmic community, and the spiritual foundation of this new community is a reunion of souls. Humanity has to develop gradually their new body, which is not going to be a Community of Nations, or a New European, (or Asiatic, or LatinAmerican)

Common Market –however these institutions be practically valuable– but they are material institutions and with no spiritual and human value. The phenomenon of Future cannot be unclosed in such institutional bodies as a phenomenon of consciousness or a message addressed not to interests of man, but to his own soul; such a revelatory instrument may be just a reunion of souls, which is the animated body of humanity where the message of Future can find its own reflection.

As you see, we may converse about many things, but now I do not wish to speak too much. In my opinion, this thirty-minute-speech is sufficient for you to express, participate, and give your own opinions, and posit new subjects. So, certain topics emerged from the group may be the starting point of new conversations. In short, something can arise and be interesting to all, and not only to me.

*Q.*¹

You have referred to certain participating attitude, but I wonder: participation of what kind? In relation to the future? Participation with life? Participation with each thing in existence?

*M. S.*²

You wish to objectify this to certain extent, isn't? So, you wish to find certain practical rule, and to establish a concrete participation.

*S. I.*³

Of course, because you talk about participation, and I participate in life: that is, each problem in my existence is certain participation. Now you are talking about future. I read those things that speak of the future, that is, I am anxious about the

¹ *Question*. Likewise in following chapters until the end of this book

² *Muñoz Soler*. Likewise in following chapters until the end of this book.

³ *Same interlocutor*. Likewise in following chapters until the end of this book.

future, and see new men of new attitudes; moreover, I see many daily attitudes in new men, which sometimes I feel shocking because they are projecting a different energy. So, is this new man all that? You speak of participation, and does participation mean to contact and live with hippies, or with ideas of any nature? In short, what and how is this participation?

M. S.

May I answer your question later? Meanwhile, all of you, please, ask other questions.

Q.

People speak too much about communication, but do so many words about certain things and even certain coercive advertising mean that all this is real communication or not?

M. S.

Communication is necessary. For instance, outer communication: communication media at our disposal assure outer relationships among men, but what we need is communication with the self.

S. I.

Yes, but generally these groups respond to particular interests, and not to those spiritual values mentioned by persons who speak of communication.

M. S.

So, in your opinion, this communication is actually non-existent, there is a crisis in regard to communication, and this is why so many ways of communicating arise; therefore, communication media, at a time, become mechanical, practical instruments.

S. I.

In general, they are practical and utilitarian.

M. S.

Their value is practical and utilitarian.

S. I.

But materially utilitarian.

M. S.

Somebody has something to add to this young lady's words?

Q.

In my opinion, we should not talk about communication. I feel we should speak of communion.

Communication involves two things united by something. Communion demands participation, existential experience and, as it were, to get into somebody else and share his existential experience.

Communication implies separateness: I communicate *with* something: whether with somebody else, or with another world, or whatever, but this always involves two moments, two things. On the other hand, communion implies integration beyond communication. This is the crisis in communication, that is, the crisis of present modern men who speak not of communion, but of communication.

I wish to experience existentially and love my neighbour; I wish to be under his skin intuitively, by an act of love, call it as you wish: by penetrating into him, or experiencing him existentially. Neither I should try to understand right away: my

purpose is to love and experience him existentially, and to get into him, and staying in him, just then to reason.

M. S.

You have offered, madam, a response to the present communication crisis, by pointing the need of a new communion instrument with the self, isn't?

Q.

My question is as follows: you referred to syntony and revelation, and my enquiry is: how this revelation can come, or what does it mean? Is a revelation through myself? How? In the beginning, you said, "We are going to talk about the methodology of the process". What is the methodology of the revelation to receive answers from the future? You rightly state that words are widely ambiguous, and we should go to the revelation; and later, what? I learned by reading, writing, and so on... and the revelation?

M. S.

Your question is alright. "What is the methodology?". Of course, if we try a systematic or practical methodology, the sense of the revelation is out of our reach and we should posit, as many currents do, that revelation is a simple praxis, that is to say, something that one has to make in order to achieve certain result, isn't ? Something like the young lady's question about participation –although I do not know if with identical intentions–, that is, somebody telling me what to do in order to achieve something. In the last case, we reduce this revelation of the self to practical exercises: for instance, meditation thirty minutes, one hour, or two hours a day, or fast, or bodily flagellation, or special breathing exercises, or bodily postures... Even we could follow certain exercises connected with knowledge, study, or certain virtues, that is, eventually, *how*.

It is difficult to follow practical, concrete and objective schemes in order to perceive a phenomenon of future. And in fact, as soon as we offer, for instance, a concrete formula about participation –and now my answer to the young man’s question– we can use recipes and regulations imparted by somebody else in order to get such or such results, isn’t?, and this may mean to leave aside what our own soul needs, that is, to perceive the current of the future.

In my opinion, it is always how a secondary question; so, let us begin there in order to continue with methodology. If somebody asks, how can I become a physician?, of course, this question is secondary; and the primary one is: “What about my vocation?”. This is a primary question that only my soul –and nobody else– can respond. I cannot respond to the young man “what is participation” because if he cannot discover it by himself, neither I can do; and if I say what is, this means something said by somebody else apart from him and, therefore, apart from his own self: and this cannot be a fit method for revealing the self. It is this primary “syntony” that we should learn to recover –not a syntony with Mr So-and-so’s words, or with news of newspapers or magazines, or with such or such television channels, because then we remain in the field of relationships apart from the self (which the lady pointed quite rightly by differentiating communication from communion).

Q.

May be a syntony with our own “contemporaneousness”?

M. S.

Well, I do not grasp exactly what “your own contemporaneousness” means.

S. I.

An existential time-space experience in one’s individual being.

M. S.

As a paraphrase of your own thought, I may say it is a syntony with my own soul, with what I am actually, with elements that my own being demands, and that perhaps I deny, suffocate, or destroy precisely because I seek a response “outside” myself. It is a syntony with what my own being needs while I hinder a self-revelation that my own being demands; a syntony with certain needs of my own being, which want to bloom, and I repress, postpone, or occlude by means of other superfluous needs usually “hidden” behind a lot of other worthless ideas and needs that have nothing to do with my own Being.

Then, there is a primary tuning. Before any syntony with the sun, stars, Nature, hippies, history, politics, newspapers, and radio, I have to learn to be in tune with my own Being, and to respect and love it, isn't?, to recover it, to listen to myself, because in the depths of my own soul, of my own being, It wants to reveal What I ought to be, and this is precisely the “Phenomenon-of-Future-in-myself”, which Voice I should learn to listen.

Q.

So, does it mean to achieve my own “sameness”?

M. S.

Yes, but beware, do not reduce this reality of life to one word...

I should be in tune with this Mystery of my Self... But if I remain confined in my selfish personality, isolated in my own subjectivity, in my own world, then this Mystery of my Self remains “occluded”. And only through my “opening” I can find, in the reunion with other souls, the instrument that can lead me to the self-revelation: my own being revealed by this reunion of souls.

Q.

Are not your own words outlining a method? It is a method indeed!

S. I.

So, up to a point and somehow, this an answer to other questions, because there is a method in germ.

M. S.

It is a method in germ indeed!

S. I.

So, instead of going outward, we should turn inward and listen to ourselves.

M. S.

Yes, but beware of too simple formulae... “Listen to ourselves”: usually a repetition of these words may lead to overlook their true sense and to produce serious distortions –then we can follow a subjectivism with no exit. His own self-quest may lead the subject to be trapped in his image, hypnotised by his subjective, self-created image, which is a kind of screen that occludes his being –and then such a revelation is non-existent.

Q.

The word revelation implies the idea of a veil, it is like something that should be drawn; then, you are gradually new as this veil is drawn. I feel that up to a point we –the audience– are challenging the “chair” to draw certain veils.

M. S.

First, such a “chair” is non-existent. Moreover, it is not the “chair” that has to draw veils. We are drawing the veil as soon as we are in tune as souls.

Q.

When you refer to a reunion of souls, I wonder: one knows himself in an introspective way, or by psychological analysis –by individual or group psychotherapy–; also, religions lead us to certain knowledge of the soul, and apparently they were not so effective, since at present we are seeking and asking..., but, at this point, could you clarify a little your concept about the reunion of souls, which you mention?

M. S.

Later we can continue to talk about this. Now, we are not going to respond some questions in a direct way and, by letting them mature in ourselves, we shall avoid a series of explanations that are apart from our own being.

Q.

Certain references to “find oneself” scare many persons –they fear to remain alone with themselves. Why does loneliness scare so much?

M. S.

Because usually men are not ready to face themselves alone, and as they try, feel threatened by their inner forces, and then their anguish grows and grows; generally, we live in a locked chamber and did not find the way to get rid from this anguish. If we are confined in this room, apart from other beings, and pressed by our subconscious, no doubt we shall be scare stiff of it because these inner forces are powerful. We have to find the Way and go from the locked room of our loneliness,

anguish, and subjectivity to a state of communion with the Being. But this state of communion –as you rightly said– is not easy because we confine ourselves in an idealistic and selfish subjectivity, or disappear in a society of masses. If we do not find the Way of giving ourselves –the way of love, as the lady said– we cannot get rid from our anguish. As you see, today, both modern philosophy and psychology as a whole describe quite well this anguish, but do not get rid from it. And there is a Way for man to go “beyond” this anguish, and exactly it is this what we try to show.

II

PERCEPTION OF CHANGE IN THE COSMIC TIME

In our last class we examined the Methodology for this course.

I said my purpose was not to give a lecture and create a duality between he who speaks and others who listen, but rather to create a unified field among souls that are here present, so that at the said “reunion of souls” may be revealed the *being* of every one of us.

In a quite general form, we expounded the *Subjects* of this course, that is to say, about fundamental ideas to develop and examine all together.

We said the fundamental topic of a contemporary man is his attempt to decipher the meaning of signs of the *time* in which he lives. Not the time referred to movements of stars or clock hands, or to social, political, or religious movements marking the time of the outer world, but to signs of the intrinsic time in its own life. Not the time of a community, that is, the time regulating a human group –each group has its own time– but the time regulating his own individuality as a human being: not the time of the manmass, but that of an individual being.

We said the sign of the emerging age consists of this fact: the said time is not registered any more as a lineal time that goes from the past to the future, but as a time that, coming from the future, collides with our own life –a change in the direction of the axis of the time.

And along with this idea we pointed the characteristic of the *Message* of the Future.

We said the Message of the Future is not something that is going to come, but something that exists right now, occurs even now, instantly, and *in a current of change in the direction of the axis of the time*.

When we say it is the time itself that changed, we mean that now we are confronting not only changes as to ideas or habits, but also an intrinsic change in the cosmic life.

So, we said the Message of the Future is not transmitted as a current of ideas, but as a *current of life* –of renewed life.

And to accede that current that the Future itself is inspiring, a belief, ideology, or practice is insufficient; we need an instrument: *revelation*.

And that instrument, that is, revelation is neither an individualistic psychological subjectivity nor a mass collectivisation –it is a “*reunion of souls*”.

Finally, in the last class, we referred to the *existential anguish* of man, which means an uncertain reconciliation of his individual life with the current of cosmic change and, at the same time, his hunch that the said “collision” with the Future tells fundamentally on his own destiny. As a matter of fact, today the point is not to remain apart from vogue or ideas of our times, but apart from history and life. Now, “to miss the train” means not only to be left behind, but also to lose the meaning of the existence. Today, the anguish of many souls is not only psychological and conflictive, but also of existential nature: not only metaphysical anguish, but also anguish for the destiny as human beings.

Later, during our conversation, the group emphasised their unrest in relation to *Communication*, –anguish of a human being who feels lonely, and efforts made by technique and advertising to create new mechanical communication media. Also we referred to the fact that, in spite of living in the communication age, as a result of this, we do not feel truly communicated, we lack something that is fundamental, and for this reason the said “non-communication” crisis occurs, and we feel that something lacks or is lost...

In short: we want to find a bridge to communicate with the souls, and do not know how! And when we speak of “reunion of souls”, we do not know its meaning!

Obviously, we need this *reunion* of souls but, at the same time, we are aware of another fact: bridges among human beings are broken, and the sense of community is lost.

This group could not grasp easily what is “reunion of souls” because precisely we *lack* the “sense of union”: apparently we have it, but we do not.

Upon speaking of *sense* of union we refer not to the eventual or real essence of this union, but to the sense as a biological quality –for instance, I do not understand what is the light because I have not the sense of sight.

And we cannot achieve the said sense of union –of community among human beings– by means of some new kind of social organisation or institution, or through new types of human “relations”: or by certain course on human relations, or certain sessions of group psychotherapy, or by an idealistic universal brotherhood. Of course, all these things can be useful from a practical viewpoint, but we are not going to acquire the above-mentioned *sense* of all those things as an *instrument of union*.

You cannot acquire this sense of union by means of outer activities or certain exercises, or by doing *something*. This sense of union is something *intrinsically ours*: I cannot find it outside myself, I have to find it in myself, and it has to reveal itself in my own soul through a *re-union* of my soul with other souls. A human being discovers the sense of community through his *re-union* with other human beings, not through idealistic or utilitarian meetings, but through his simple reunion with human beings.

One may say this easily, but it is not so easy in practice. You cannot live simply with “human beings”, as a “human being”, through a spiritual or social

idealism, or through an ideal, universal brotherhood –you can achieve it by *participating* in the needs of all men.

This implies a deep self-denial, and takes for granted renunciation to all our privileges and outer conditions which have “separated” us, and even renunciation to our own power leading us to “confrontation”, and also involves renunciation to artificial “roles” that “occluded” the face of our own condition of human beings.

Many cannot understand this easily, and this is a barrier between past world and future world.

Neither the “rich” can understand this – those who have “many possessions”, as the Gospel says: those who live involved in the past, compromised with the past (not only with material possessions, but also with a culture rooted in the past) and entirely impervious to innovation– nor *spiritual* men –those who use a “consumerist spirituality”, a conventional spirituality, or some kind of spirituality to serve their own interests– nor *old* men, that is, those of a “crystallised” consciousness.

The Message of the Future, and its deep sense of planetary community and cosmic opening can be easily understood by young, simple souls in which the sense of freedom, love, and beauty resounds.

Q.

In a word, may you explain the change of direction in the axis of the time?

M. S.

I should reply as Louis Armstrong did when someone asked about jazz: “You are not going to understand”.

I⁴.

But, it is something so obvious!

M. S.

Yes, obvious to a person who perceives it. In this case, it is as obvious as then sunlight. Let me try a better explanation.

S. I.

But the case is that I expect a simple explanation so that all of us may understand.

M. S.

Well, let us try again. Please, may you all help me?

Q.

We may need a little grade of revelation in the group, but if the bridges are broken... how many persons can rebuild these bridges? Or rather, how many blind people should gather for just one person to recover the sight?

⁴ Another interlocutor. Likewise in following chapters until the end of this book.

M. S.

You recognise the need of a little grade of revelation, but think that there is too much blindness.

A. I.

Do these concrete reunions facilitate or can facilitate certain satisfactory revelation connected with the question of the young man about the change produced in the time?

M. S.

Well, you are asking another question. Please, try to co-operate in relation to the reply. Otherwise, we are going to create more and more questions. Let us try to be in tune with the current itself of this change...

Q.

Another question that emerges from the context: are we on the only age in which the axis of the time is reverted throughout history? That is, does this phenomenon occur for the first time, or not?

M. S.

This question enables us to scrutinise historic landmarks and examine past events, but all this will not clarify at all what is happening right now.

Q.

When you speak of a change in the direction of the time, one should take for granted that we know where from this change is coming?

M. S.

I am testifying about my own perception. But, on the other hand, my words are not an invention or doctrine of mine, or something that occurred to me –today many persons are saying this in the world. So, it is not something offered here as an innovation that nobody has commented: let us begin from this. The phenomenon of a different perception of the time has been announced by great intuitive beings of our age, and now is being studied by contemporary philosophers, psychologists, sociologists, and physicists, and even perceived by many persons as an existential shock.

Q.

So, instead of offering us an explanation, you are inviting us to perceive this phenomenon.

M. S.

To try a theoretical explanation of these things would be in vain –we have to learn to recognise what already exists and is the object of our experience, even though we are now unable to understand.

Q.

Then, it is a question of faith, isn't? And it is difficult to understand each other in questions of faith... This problem is quite suggestive.

M. S.

In my opinion, this does not depend upon faith or upon acquiring faith. Faith is an issue entirely apart from our topic. It is not a question of faith, but of *vision*. The point is simply to *see* and apprehend what occurs, and this demands a mind with no

prejudgements or conditionings. It is something so simple that only simple souls and young persons can apprehend this new time that is emerging.

Q.

But, apparently, the same conditions were present in humanity from its inception.

A.I.5

This is a supposition.

M. S.

Please, no arguments, and just try to see.

Q.

Please, allow me to say this: so far this group lacks a finality because it is non-existent as such. In fact –that is, what I see here– we are entirely separate, and each one of us should recognise why we are separate –each case is different–. That is, I consider an error to speak of a non-existent group. There is no communication, for the only reason that all of us have arrived and are under usual, permanent pressures of our daily lives. For instance, you said we have lost the sense of the existence, and I wonder: why did we lose the sense of our own existence? Or, why do we remain lost? In my view, the issue is not to be alone, but to remain lost among so many people.

So, my essential position –and in this sense it is a compromise with myself– consists of attacking permanently the public spirit that permeates every one of our actions, and standardises and flattens informally all individuals. In this sense, I am

⁵ Another question. Likewise in following chapters of this book.

not interested in speaking here, because this should have a different formal connotation from what here is a lecture; that is, that of a lecturer and persons listening and asking questions: the more convenient position for this audience and also, to some extent, for the lecturer. In my opinion, we are not obliged to speak; instead of speaking, we could remain –I assume– seated on the ground, or even dancing, that is to say, communicating each other in some way. So, if the word is dead –as we said during the first meeting– then each has to feel what he says. In my view, the word is not dead, simply because I could communicate by words with those who are inside me and, in some way, are my friends, persons, and objects of my love –and when I refer to objects, they may be whether a table, or a stone, or a mountain.

In my opinion, we should leave aside our daily cultural drive and spirit of error. After leaving our job, we should not come here and talk of recovering the existential experience of community and, on the following day, not to wonder at all why we go everyday to our office, and why we wake up everyday in the morning at eight p.m. o'clock... and of course, this is normal and usual, such is life. So, every one of us somehow cherishes the error.

In my view, we should leave aside our present pressures –even my own pressure. Recently I attended a meeting where an atypical London psychiatrist, David Cooper, first of all, previous to any discourse, told to the audience to feel comfortable and relaxed, to touch the arm of his/her companion, to look at him/her, at the colour of the hair, how the person was seated... that is, relaxation with no fear.

M. S.

So, you are questioning the public spirit in this group, and you say we are not alone, but lost among so many persons. That is, you are aware of all of us in a group, but unable to communicate, and that we should relax to communicate.

Q.

Well, my purpose is not to contradict you, but to clarify my position; I am not tense, on the contrary, this is one of the most convenient moments in my life and, much more than deeply moved, I am almost “touched” every time I come here and feel that we are communicating, even though I need to grasp something more.

A. Q.

Again, you referred to the need of grasping personally the issue of the future. The point is to develop in our selves the intuition, isn't?

M. S.

From *one* viewpoint, yes: there is a pole of intuitive reception; but also there is another pole that is equally or more significant than the first: the contact with the human aspect (the young man of the previous question could say, “let us take our hands, and look at our companion”). If we are able to oscillate between these two poles, we are going to understand the Phenomenon of the Future. In other words, the key to the phenomenon that we are living is the *movement* of life between these two poles, the oscillation between the human and the divine. Perhaps did you mean this in connection with “dancing”?...

Something like Shiva's dance?

Q.

I meant that in order put a stop to our tension, we have to live, and, at this point, please tell what makes the difference between living and living together. We not only live together in relation to our family, but also in relation to a lecture. And we should learn to live, as much at work and during our breakfast, in the street as well... and still we do not know how!

M. S.

You notice a want of life, and a disconnection from life.

Q.

Do we possess instruments to grasp that current of life, or should we develop them?

A. I.

Those instruments are in all of us, but we should let them act.

A. I.

I feel that we do not live for want of spontaneity. Generally, people wake up in the morning and at once they condition their day according certain plan, and then by responding to this plan, spontaneity is absent. For instance, one goes to a relative but, since our vibrations respond to our respective plans, we neither see, nor observe, nor feel the plan. And since every one has his own plan, sometimes their plans do not coincide, and then disagreement and fight begin. But if we were spontaneous and, instead of living for those plans –which sometimes are fictitious– we lived for ourselves, being what each one is, feels, and thinks, and eager for understanding each other, then we would remain spontaneously in the current of life leading us toward a higher and higher understanding.

A. I.

The point is that by means of the word we express ideas and feelings that we do not feel, and then we believe that all is the product of a defensive attitude that every human being assumes in relation to others.

M. S.

You have sufficiently advanced by yourselves in your efforts to clear the way toward that communication that we all want to achieve. Now we leave all this until our next meeting.

III

GUIDING SIGNALS IN A NEW WORLD

On the occasion of last classes, we offered certain ideas and you asked certain questions, but many queries remain.

ADVENT OF THE FUTURE

Obviously, we all expect something from the Future and from what we may call *Advent* of the Future, apart from understanding it or not.

We may ignore what means “change of direction in the axis of the time”, but that “current of accelerated change” tells on, moves, and shakes us, by imparting to our lives –inadvertently– certain different *direction* from a previously traced direction in terms of ideas, habits, projects, and ways of our past thinking and feeling. Suddenly, a current of Future “invades” our lives, and the future installs in our present life, but not an expected future, which in some way was foreseen and projected, but an *unexpected* and *unforeseen* future: this is the “shock of future” in Alvin Toffler’s sense.

We may not interpret always the Message of the Future, but the said Message is being given *right now*, in spite of us and in spite of our eventual interpretations.

We may be sound asleep, but the shock of future has awakened many souls, and a *new state of consciousness* is born in man, and this is a new fact.

We do not take for granted that humanity must reach in the future a new state of consciousness, but our starting point is that the said change has taken place *right now*: we are not seeking the arrival, but we have a *new starting point* even now. A new world is born, and the fundamental problem of the modern man is his orientation and position in the world.

INTIMATE CHANGES. A new vision

Today we witness deep changes on the outer environment and in our society –this is obvious to all of us, isn't?–: changes in connection with the air that we breath (not the same air in our lungs as in our birth), radioactive atmospheric changes, technological changes, institutional changes, different habits, new life styles, new forms of thinking, feeling, loving, and hating. But all these outer changes can make us lose sight of the most important change produced in man *within*, not outside us, but in ourselves, not on the outer environment, but *intimately*.

The understanding of these changes produced intimately in the human soul demands certain change in the direction of one's look: a *new vision*, and this may be not so easy. Ancestrally, we use to look outward, in the same way as we are driven to an outer action. The world is different, the current of human life has turned round 180°, but by inertia –like a rocket driven from the past– we go on to keep our previous direction: we neither altered the course, nor the angle in our instruments of perception. We strive to look continuously at the person beside us, and to take his hand –as the young man said on the other class– but we do not know how to look at ourselves, or even discover our own *being*.

All is blurred and confused by this sudden alteration of our look.

Now, as a group, we are at this point: all seems confused, isn't? We say, a new world is born, but we are groping in it. What to do?

Again, we have to put signposts in the way, and discover new coordinates, new referential points marking the course to the wayfarer; that is, we have to re-discover the image of the world.

A WORLD WITHOUT SIGNALS

In the past, man had an image of the world, and his cities, buildings, habits, laws, in a word, all – in some way– was an image of the cosmos, a symbol of a

universal order; the outer world had a meaning because –to some extent– reflected the image of the world.

But nowadays the outer world has lost all meanings. Not only words have lost meaning, as we said in our first class, but also the world itself has lost meaning.

Before, the city had a meaning, and also distinctive scales of values: a centre and a periphery, a central square –central place–, a holy place –the church–, an especial place for justice and laws, and in the outskirts, a cemetery and brothels. But now all is mixed up: neither such a centre nor such outskirts do exist; we may find brothels in downtown, and downtown in brothels...

In his “*The New Analogy*”, Octavio Paz quite rightly examines these things and says the present technical world has invaded all and erased the image of the world as a meaning: we just find remains of useless, meaningless things.

So, in the past, there was an image of the world with objective and fixed signals, with quite clear landmarks, and cardinal points: and the human being was born in that world. But now man is born in a *world without signals*, in a meaningless and mute world.

And the new cardinal points cannot be given: we should *discover them*.

The point is not to give a new image of the world behind the form of a coherent system of ideas, or a cosmic vision of intellectual type (*Welstanschauung*): that was the illusion of the systematic thought.

But today we are confronting a crisis of systematic values.

Today, humanity needs, and the youth demand not to hear what to do or think, or where to go. Nowadays, the souls demand only one thing: a *point of reference*: nothing more than this. Some men testify that they have found new referential signals –rather, they *are* themselves those signals, and reveal themselves as guiding points in the way: it is not so important what they say or do, but what they are.

Today you may discover those new coordinates in new souls, that is, those already *ordered* and configured souls in accordance with a new existential model. This is why we said from the beginning of this course that the revelation of the being cannot occur on a disordered globalisation, or even on an ordered organisation tending to utilitarian ends; this revelation can take place in “ordered” souls in terms of the *Being*.

THE NEW “ORDERERS”

I cannot get my bearings from the city, its monuments, or its technology, or even from books or computers; or from the example of others, or from actions or words of others. But certainly I can get my bearing when I find a soul that *is*, and existentially orientated according to what one is. You get your bearings from an orientated person, and you get order from an ordered individual; you unclothe what you *are* when you meet a person that *is*, and you discover your own soul when you reflect on another soul. That is why we said new humanity reveals itself through a reunion of souls.

The function of the new humanity is that of orientation by *Presence*: new parents and new teachers are orientating in this way.

This new existential arrangement reveals itself behind a *configuration of signs* rhythmically discovered on three fundamental dimensions:

One vertical dimension, aiming at the sense of the transcendent, divine, and cosmic aspect.

One horizontal dimension, marking the way to the discovery of humanity on the planetary aspect as a whole.

And on inner dimension, pointing the direction of the intimate Being, the direction of the way of an individual soul, of its proper name.

Q.

Well, you have explained certain problems of the technological society and, in my view, apparently and ultimately, the applied technique could be the “Great *Guru*”, because if a man can be alone by contacting this technical, economic, and social structure, this is positive, because then he cannot stick to something. Then, his challenge might be to accept his loneliness, and not to invent any escapism to elude society. In my view, all is centred there, and the quid of the question, to accept his loneliness; that is, a man is born and has to die alone.

M. S.

May all the rest say something?

Q.

How to explain love for humanity? How to meet other persons when we are centred in our own loneliness?

A. I.

Well, I feel that at present we experience a situation that leads us to loneliness, and if my interpretation is right, the said loneliness is a condition that may open the way toward something beyond this loneliness and that even may give it a sense.

A. I.

So, by means of our loneliness we could find that vertical dimension, that is, an opening to the transcendence...

M. S.

So, mind you do not use those expressions and try to establish an absolute position. One may say lightly, “You should accept this loneliness”, but in this loneliness you can find not only yourself, but also despair and madness.

Q.

In my opinion, here we forget something fundamental: man is a “being-in-the-world” with his own problems and problems of other men.

M. S.

Yes, man is a “being-in-the-world”, according to a right expression coined by modern philosophy, but the said expression is insufficient to reveal the *total* sense of the human existence. Yes, we can say the human being is a “being-in-the-world”, but also he is a “being in the divine Presence”, and a “being in Himself”. This is the sense of the configuration of signs mentioned at the end of our conversation of today. In other words, if I place myself on the horizontal coordinate, for instance, and I tell that man is a “being-in-the-world”, and that the revelation of the being that I am myself is going to occur by a “meeting-with-somebody-else” (according to an usual statement of existential philosophy) the said formula is as insufficient as the thesis that says, “Well, I am going to find myself in my loneliness”; neither I can say, “I am going to find myself in the divine Presence”, because then I would postulate a spiritual being apart from the world. All these are partial viewpoints. In fact, I am going find myself at a convergence point between these three dimensions.

Q.

May you explain something about the existence of God, because even though some persons believe in an outer God, I do not believe in a God like that (something coming from outside); I believe in something intimate.

M. S.

Agreed!, but we are referring to beliefs. We speak of a *sense* of the transcendence, a sense of the spirituality, not as a belief, but as intrinsic function in the life of a human being.

Q.

Perhaps I interpret what the young lady says, which is awakening to something intimate, to an inner force in myself that makes me know more and more myself, and love my neighbours.

M. S.

Yes, but you should naturally differentiate what we call horizontal coordinate (marking us the way to humanity) and vertical coordinate (pointing the way to transcendence).

Q.

In my view, man never is alone. To speak of loneliness in man or of man only is a pure abstraction. Machado, a poet, gave a great –even philosophical– synthesis:

“I converse with a man that always comes with me
He who speaks alone, expects to talk to God someday
My soliloquy is a talk with this good friend
Who taught me the secret of philanthropy”.

M. S.

It is a poetic synthesis of our sayings, and points figuratively the existential passage from the human to the divine.

Q.

I cannot grasp the above-mentioned three coordinates. How to differentiate a vertical coordinate from an inner one?

M. S.

It is an interesting question that we should explain in another class. For now we keep your question to deal with it later along with the sense of the transcendence and the sense of the human. In my opinion, for the time being all these ideas are enough. Please let me pass this topic to another class.

IV

ON THE THRESHOLD OF THE COSMIC CONSCIOUSNESS

A NEW STARTING POINT

Last class we said the future looks not as the arrival point –an idea of the past century in regard to “progress”– but as the *starting point*.

And we referred to a starting point because there is right now a new state of consciousness in man: the future announcing itself in the present world as a birth of consciousness.

A new man is born while the old humanity still struggles with problems of the past.

The new generation constitutes a new starting point while old men strive to show an arrival point to the new generation.

ON THE THRESHOLD OF THE REVELATION

We witness a new human *quality*. This fact has been noticed with clarity by many modern thinkers who described certain features of the consciousness of the new man, but, in general, they tend to explain this jump in anthropogenesis by means of past schemes: people speak of new political or religious consciousness...; in general they hardly try to explain it by means of a new humanism, that is, they want to explain the new consciousness as the fruit of the technological or social revolution, not realising that the birth of the new consciousness is naturally not a phenomenon of revolution or reaction, but a phenomenon of *revelation*.

TOWARD A VISION IN DEPTH

We said we could interpret properly the emerging world through free movement on three dimensions: one vertical dimension, giving the sense of transcendence; one horizontal dimension, discovering the sense of the human; and a physical dimension, giving the sense of the individual soul.

But we should grasp how difficult is to acquire this “stereoscopic vision” when the usual consciousness of man responds to only one dimension; there is certain flat, levelled consciousness: what Marcuse calls one-dimensional man”.

This flat consciousness hinders our *vision*. It is the new consciousness that makes the said vision possible, just as it is the light that make the eye possible: the function makes the organ.

A NEW ANTHROPOGENESIS

1. The new quality of cosmic consciousness

We are on the threshold of a new anthropogenesis, and the schemes of the past anthropology are insufficient to interpret this new stage. In other words, our familiar model of terrestrial man is insufficient to explain the new qualities of the cosmic man who is being born.

Now we are not only in front of a man of more lucid, more wide, or more universal consciousness... because all this would mean qualitative variations; in fact, we are in front of a new quality of consciousness, something as if we talked about the discovery of a new element or new energy in Nature, something not constructed by man, but existent in man: this is why we speak of a quality of cosmic consciousness.

Just some few have seen this. We have to go up the mount in order to perceive this new “radiation of consciousness”: it is like getting out the heavy earthly atmosphere to detect cosmic rays; we should imitate those scientists who take their instruments to the highest peaks, or to satellites outside Earth.

2. Unveiling the cosmic consciousness

Now we shall try to be in tune with this new consciousness, gradually near it, in order to discover it behind its veils and to recognise it behind its different manifestations.

The *Gospel* says:

“And Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses and one for Elias”. (*Matthew 17:1-4.*)

All this contains deep cosmic symbols: it is the mystery of the Transfiguration.

I wish to examine just one aspect for the time being: Here you see something *new* displayed, a spiritual Presence previously occluded, and *discovered* now and, on the other hand, Peter humanly tending to associate that Presence with the past and to occlude it with a tent: “unveiling” and “occluding” the being; revelatory and expansive transfiguration of the consciousness on the summit, and occlusion and limitation here below.

3. Dynamics of the cosmic consciousness

How to articulate both the human and the divine? What is the bridge that unites the “explosion of the cosmic consciousness” with the human consciousness? In some

way, does the illuminating Vision produced on the summit descend to humanity here below, or is restricted to a group of Initiates?: the only Presence of the new emergent brings about this contradiction on all levels. When an “explosion of consciousness” shines on the summit, irradiates everywhere as a sun and tells on *all* men: if on the summit of the thought appears as a *Vision*, deeply inside the consciousness of all men announces itself as a current of inspiration and *vocation*, as an intimate eagerness claiming for filling new aspirations of the soul. On the summit, a betrayal may occur when those who saw *refuse to descend*; and also a betray may occur here below when those who, being driven to renew their lives, *refuse to go up*. We see a betrayal of old persons when, in front of the new, want to associate it with the past, and a betrayal of the young when, in front of the inspirational breath of their vocation, stick to a romantic idealism or drain their energies by means of social revolutions and political fights, and reject their own transformation.

Q.

In the beginning you said neo-humanism cannot explain the phenomenon of Future, and apparently you considered that technological breakthroughs and the social revolution are somewhat unimportant.

M. S.

I mean this: in the *root* of the new phenomenon there is a *spiritual* element that we should try to grasp if we want to understand what is, its essence, the phenomenon of the Future; there is an awakening of consciousness in its root. Of course, the said phenomenon of consciousness can mean social and political unrest, new scientific ideas, and new technological applications... space travels and many other things, but neither psychology, nor technology can explain the *root* of the phenomenon, nor the latter is the fruit of social revolution or political revolution. We witness something –naturally– new, a spiritual *Presence* registered on the consciousness of the Being.

Q.

May you clarify your concept about one-dimensional consciousness and – with your own words – a necessary “stereoscopic vision”?

M. S.

The phenomenon of Future manifests itself not only on the cosmos, or as a social phenomenon, but also in my own soul: moreover, it manifests itself in a simultaneous way on this three dimensions of the reality, and we have to learn to sensitise a vision enabling us to *see* the phenomenon in relation to its functioning as a whole and its dimension as a whole. Because when we want to understand it in only one dimension, this phenomenon is out of our reach.

If I want understand it only in its horizontal dimension, as a historic, social, political or human phenomenon, or as another kind of humanism, then I am not going to understand it; if I want understand it just as a spiritual phenomenon, as a

phenomenon of divine revelation disconnected from the context of humanity as a whole and disconnected from my own being, I am not going to understand it either; and if I want to explain it by considering only the inner coordinate, that is, if I want to explain it from the viewpoint of the individual psychology, I am going to reduce it to subjectivism and psychologism. The new phenomenon of birth of consciousness here referred is not an exclusive psychological, social, or spiritual phenomenon –it occurs in a harmonious and co-ordinated way on these three dimensions: divine, human, and individual.

This stereoscopic vision is not easy; generally we tend to divide this phenomenon into portions.

Our consciousness does not work on these three levels at the same time; it is not a “stereo” consciousness, but looks like flattened, levelled on only one dimension. The very structure of the technological society has flattened the consciousness in only one direction: social movements, political movements, and even religious movements respond to this one-directional consciousness.

Usually, we work on a consciousness of platyhelminth (flatworm). You have noticed that, during these lectures, when we want to perceive the subtlety of the spiritual phenomenon and, at the same time, its projection on other fields, it is difficult to keep our total perception; even in a group like this, which we assume to be quite interested in the topic, the total vision of the phenomenon is constantly out of our reach and we tend constantly to reduce this phenomenon of multiple dimensions to only one dimension: and in this way we flatten, distort, and spoil the phenomenon.

I am told that I neither pay too much attention to your questions, nor try to consider in depth the subjects proposed. May be, but the point is that I do not pay too much attention to my answers either. In my view, we should learn to go out of

the level on which you ask the questions and I give my answers... I do not know if I explain myself.

Q.

But then, how are we going to accede that new quality of the human consciousness? What should be the way to follow in order to know and perceive the current of the future?

M. S.

By *prophetic* way. Just some few advanced men –whom we could call “prophets of the race”– have seen with clarity the new phenomenon of birth of consciousness. And also we all should be receptive and able to perceive and anticipate the future.

Q.

Now, in connection with your example about the transfiguration of Christ before his disciples, I do not understand what you name “refusing to descend”.

M. S.

Let me explain this. Present youth –especially in the United States– use a word which usually sums up what they think of the old generation: “*betrayal*”. Young persons understand for betrayal when ideals proclaimed by the elder (parents, teachers) are not reflected on life. Had not the ideal of the Mount descended to become life, the consequence would be a betrayal.

There is a betrayal of “the old” that the youth repudiate. But we say that also there is a betrayal of “the young”. Today, all new movements are in some way inspired by an upward current in search of developing the whole man. Young persons perceive especially this current of inspiration, a current driving upward to reach the

highest peaks of the human condition. To feel this upward drive toward the summit and remain on the mass consciousness, on the social consciousness, or on the psychological consciousness, and sometimes –a little later– entangled in the nets of a consumerist society, sex, success, and other values of the Establishment that a person once repudiated, all this, no doubt, is the betrayal of the new generation: they some time “saw” and “heard”, but now refuse to ascend. In a young person, his “betrayal” is to transform the inspirational drive of the new consciousness into an horizontal reactive movement leading him sometimes to change all, but rejecting his own transformation and transcendence.

To understand all and spare my own life: this is betrayal. It is the existential drama of men who see and feel. We admit that there is a drama of men who “see”, that is, the drama of those men who strive in the dark of the consciousness. But vision gets distorted by betrayal in those men who *see*, in those men who in some way have the consciousness of the new time and hide the truths behind a tent, and spare their own lives.

Q.

You said we witness the birth of a new man. How to detect this birth? Where does this birth is manifest?

M. S.

So, you wish an objective feature, a trait defining him externally!

S. I.

Exactly! How can we tell that the new man is being born now, and that this never occurred in the same way?

M. S.

It is a new *quality*, remember this, and you shall lose it as soon as you try to objectify it or give it a form. When we speak of a new birth, we do not mean something *germinal*, which is in its source, something that we see when it is born. If we refer to an old race, we see a fossil, isn't?, a quite defined form, an mandible angle of such grades, a front angle of such grades, and a brain of such weight. But right now we want to grasp the new man from inside, and we should be in tune by presence; then we perceive this presence not outside us, but in *us*.

Q.

I cannot understand entirely what you mean, but apparently I begin to intuit something...

M. S.

Keep that "impression", even not understanding it. Today, to objectify the new man is very dangerous because all human movements pretend to sponsor him. If you talk to a communist, he shall say the new man is being born in the communist society; if you talk to members of neo-religious groups, they shall say the new man is born in such or such group; and if you talk to other vanguard groups, you shall find them among artists of new sensibility, among technicians of main technological institutes, or among scientists who are mentally able to understand Einstein's or Plank's equations, or among astronauts who experienced the space weightlessness. As soon as we want to define and objectify the new anthropology, we are restricting the human phenomenon to certain dimension: it is as if we wanted to take a radiography, and later to develop and fix its image. Now we cannot do this. We can

do only one thing: to be in tune with the new man, to intuit and love him, and to be eager for loving him.

Q.

But if it is a quality, cannot not we say something about this new quality?

M. S.

Well, a quality is precisely to be reluctant to objectify it! First, we could define it as a negative quality. I am reluctant to objectify it as something specific, or to mark it with such or such identification sign, I do not say the new man is such or such, is here or there, or emerges from such or such group. As soon as I refuse to objectify him, in the same characteristic non-objectiveness – which changes usual movements of my consciousness– one of the qualities of the new man appears... Is it clear now?

V

SPIRITUAL PRESENCE

1. Revelation on the summit: Cosmic transfiguration.

Last class we pointed the discovery of the spiritual dimension of the phenomenon.

We said if it is true that the future “invades” our lives as a powerful current of technological, psychological and social changes, the said current could not be explained as a whole as the result of a technological revolution or social revolution. In the source of this accelerated change in the world we should learn to see not only a phenomenon of revolution or reaction, but also a phenomenon of *revelation*.

When we say “revelation”, we mean that we are neither in front of a neo-humanism –that is, a human consciousness, wider, more lucid, more rational, more universal, and less charged with prejudices– nor in front of a divine revelation apart from man and history; we are in the *Presence* (in capital letter) of a new *spiritual consciousness* revealed in man and the world.

And we said this new consciousness emerges in the present humanity amid a one-dimensional consciousness. You saw that at this point, in our last class, suddenly we passed from a conceptual language to a symbolic language.

Through the cosmic symbol of the Transfiguration we could see the Unveiling of the spiritual Person as a *Presence* revealing itself behind apparent forms, and manifested as a powerful “*Current of Cosmic Energy*” (“and his face did shine as the *sun* and his raiment was white as the *light*”). In our days, we are in the Presence of a phenomenon of “Explosion of Cosmic Consciousness” on the summit, manifested in humanity as a “Current of Inspiration” taking the form of human “traits”.

We said for entering this cosmic and spiritual dimension of the phenomenon of Future we are required to soar and be high up to perceive properly cosmic phenomena: we quoted the example of scientists carrying their instruments to satellites outside this earth where a purer vision is possible. Also we should learn to raise our spirit to the summits and perceive there the spiritual phenomenon. To raise over the heavy atmosphere of our minds, and there, being high up, to discover the eternal mysteries of life, great mysteries revealed by the spiritual tradition of humanity and manifested again today behind another form and in another time.

This new “spiritual element”, this new “quality of consciousness” is the “germ”, “enzyme”, “yeast” in the dough, which can transform this dough, but also can be devoured and consumed by it: materialised, occluded again by the receiver.

Today this “new element” produces in the world a powerful current of new life manifested in one way or another on all human movements, but without *mystique*, the transforming drive that demands to abandon the system, now is a force serving the old man who stays in this system, and is at ease in it! So, he receives the “Inspiration”, but when *mystique* and “Inspiration” are absent, the spiritual inspirational current betrays the spirit.

2. Revelation here below: human transfiguration.

The Inspirational current of the summit, here below assumes new human “traits” that we should learn to discover behind apparent forms. When we talked about the birth of a new man, somebody asked, “And how can one recognise this new man?”. You can recognise him precisely by these subtle “traits” imprinted on his structure –traits that still are of germinal nature and even can co-exist with features of the old man, but that are the *sign* of the new generation in the wake of their different quality.

Q.

If I am right, you said we should canalise through mystique the spiritual aspirations of man, because otherwise we lose them. I cannot grasp at all the meaning of mystique.

M. S.

As soon as you say “mystique”, a lot of associations emerge referred to meanings of this word throughout centuries, especially in regard to beliefs about the existence of God. When speak here of mystique, we refer to a *function*, a function of the human being, which is indispensable for life, that is, to harmonise the individual consciousness and the cosmic consciousness. It is a necessary function for the life of the *being*; we lack it, and it is as necessary as Vitamin C, or hormones. The absence of certain organic elements produces deficiency diseases or metabolic diseases: the absence of a little particle of an indispensable element for life can produce an organic disaster. We are not aware that also there are subtle, substantial elements connected with the life of the being, which are like an indispensable “ferment” for *transforming* the life of a human being. Mystique is the function that transforms the material life of man into spiritual life: it is the “ferment” that impedes the crystallisation of life into a material form.

Q.

So, should we believe in God?

M. S.

In my view, it is something more than a belief. I can believe in the Vitamin C and die of scurvy. What is important is the Presence of the living “spiritual” particle in my own being.

Q.

But, why do you say mystique is an indispensable function for life; perchance is it impossible to live without mystique?

M. S.

Yes, but in that case, it is a life destined to old age and death... Modern biology says the old age in bodily cells is derived from a gradual accumulation of “metabolic errors”, and cellular death, from an exhausted enzymatic reserve that cannot be renewed: death occurs when those ferments are finished.

What happens in a human being if, after that accumulation of errors, he is without “enzymes” to transform these errors?

Q.

Again, the example of the Transfiguration on the Mount: you speak of cosmic spirituality. I can understand in some way a human spirituality, and not a cosmic spirituality.

M. S.

You should realise that we are in a cosmic age, of new cosmic laws, and opening toward the cosmic space. Who has inspired all this? Today, as we speak of a cosmic opening, we only see the most material, objective and technical aspect – perhaps the most accessible aspect to our way of seeing the things– but previous to an opening toward the space, an “opening of consciousness” took place and made the cosmic *Vision* possible. In the *source* of the cosmic phenomenon that we witness, there is an illuminating vision, that is, the birth of the cosmic consciousness in the human consciousness: of if you wish, an inspiration on this level of consciousness. And learned people and prophets of our time have testified that it is like that. But it is important to grasp these things.

Q.

Anyway, if that current of cosmic inspiration does exist, I feel that we can grasp it on certain level of the human mind. But what happens with those human layers below certain level of intelligence? What happens with underdeveloped and submerged human beings?

M. S.

Do not you think that the sun rises for all? Do not you think that the cosmic rays coming from the space penetrate everywhere, reach the depths of the seas, and even go through thick layers of lead?: at least, scientists say this. I feel that the current of spiritual Inspiration is a current of life that everybody can grasp.

S. I.

But do you think that your words can be understood by an individual who is not mentally prepared to understand it?

M. S.

The point is not to understand or to divulge ideas, but to participate in transmitting that inspirational current to humanity.

S. I.

It is interesting; all your examples aim at ethics, at spirituality descending to others, at a participating goodness. Now I wonder: do I acquire goodness, and am I born with it? Years ago, on occasion of an ethic problem, I wrote a paper about goodness: in my view, people were bad, aggressive, selfish, wounding! I grasped quite well your last concept, but I want to know if someone can transmit goodness to persons who are not good: and it is precisely this that I wish to know in relation to a communication among the souls.

M. S.

Now your question is clear. I shall try to reply.

Let us not restrict ourselves to goodness, by dealing with the transmission of personal values. So, the question could be: How to transmit values from one person to another who lacks them? The answer is: by simple Presence.

Let us see if I can explain myself more properly. A father transmits his own values to his son by Presence, and also a teacher or a lover, if and when that value exists; if the person *is* a value, then the said value can be transmitted by simple presence, without preaching or “understanding”: the radiation of this *existent* value penetrates into all levels. The transmission of human “traits” by *presence* constitutes the foundation of new education. And these traits can be grasped –I do not say simply “understood”– by everybody. Even an animal receives from a good person that trait by presence; an unruly child receives the loving reflection from a loving teacher. What may remain in us when our parents passed away? Perchance only a memory? It is the *impression* of their traits that remains in our souls by presence. The time may blur their words, their deeds may be considered good or bad, and their figures may gradually vanish, but the presence of their *beings* in our souls leaves an unforgettable impression: these “impressions” of a human being upon another constitute the invisible code of a universal language among souls. The value of a person is such as it is, simply. And again the question about goodness: if a being *is* good, he can transmit goodness by his presence alone; the point is not to preach goodness, but to *be* goodness.

Nowadays, the transmission of the spiritual Message does not depend upon preaching, but upon *Being*. That is why we have chosen the cosmic symbol of the Transfiguration, because Transfiguration is not a preaching on the Mount, but the Presence of the spiritual Person, the Presence of the spiritual Being.

Q.

You talked about the transmission of those human traits from parents to children, or from teachers to disciples. Do you mean that there is a spiritual heritage that differs from biological heritage?

M. S.

Any person who *is*, *imprints* his human trait on his neighbours; his presence is not only inspirational, but also *shapes*, that is, his spiritual image shapes and remains imprinted on the souls: this is the noblest heritage, which shall return to teachers and parents their specific, human function to transmit those traits of the human being which are indispensable for the development of man *as a whole*.

We should begin to see here the essential foundation of the future education – which rests not on technology or on changing educational plans or systems, but on the living *presence* of the teacher.

Likewise in relation to parents. As soon as certain human trait of one's father, or certain indispensable trait for the development of one's life as a human being blurs, we can see how the entire generation of our family experiences that lack. And many evils that we suffer are the result of not receiving from our parents, teachers, wives, or husbands, that subtle "trait" which could have balanced our lives. It is a true genetic and spiritual lack.

VI

SENSE OF THE TRANSCENDENCE

In last classes we tried to approach the mystery of the spirituality, and had to strive to “Ascend” and penetrate into the high atmosphere of the mind; there we discovered great cosmic archetypes and, behind symbolic veils, we could intuit the ineffable and mysterious Presence of the divine manifested in the world of men.

When we soar over our human insignificance, when we went up the mount of our more intimate aspirations, we are on the threshold of transcendence. There, on the loftiest yearnings of the soul, we aim at a Truth that illuminates all, at a Way opened to all, and at a resplendent, luminous and expansive Life that, as the Sun, grants life and value to all. Perhaps, do not we wish this?

We all feel somehow this need of Transcendence, of the divine, of eternity, of what is beyond this little life of ours, that we know absolutely it is destined to death... We want a life not reduced to earthly dust, isn't?... a life eventually transformed into the mystery of the infinite.

But even though our vocation is essentially cosmic, and our sense transcendent, in fact the “psychology” of ours is “that of tents”, that is, that of the old terrestrial man that refuses to transfigure himself and wants to endure and tends constantly to reduce the divine to human measures.

In spite of statements repeated everywhere about universality, freedom, and expanded consciousness, in fact most of us are far away from this. And each human group “makes its own tent” and wants to be covered by it, along with its limited truth, restricted and narrow. We all speak of universal consciousness and cosmic consciousness, but tending to be covered by this “tent” that we have built.

This existential contradiction between two levels of consciousness is one of the signs of the time that is being born. Certain symptoms reveal quite patently this contrast.

Few days ago, three astronauts of the Soyuz 11 Mission died tragically: their lives, as those of all men devoted to the cosmic adventure, anticipated their sacrifice. But what was the repercussion of this on our behaviour?

There is not a link between our usual consciousness and the consciousness of those men... What those men saw and felt can be offered to others by way of testimony, by way of anticipation: to some extent, by *prophetic* way... As learned people and mystics do, all they have in some way the sign of the prophecy. They are those who bring news about the new, not about something to come, but about what they are experiencing beforehand in relation to their contemporaries. But crowds do not understand the language of those men. They are not popular heroes. Their voices are claiming in the wilderness. Some of them did not want to return from the space, and the majority stay in community with similar souls: but they are witnesses of the future.

A spiritual man, being above the level of consciousness of his contemporaries, and seeing and feeling beforehand the Presence of a new current of transformation of life in his own soul, is also a witness, spokesperson, and prophet of the time to come, and therefore, liable to general misunderstanding. Also he is a voice claiming in the wilderness, because the majority of his contemporaries are apart from all this, their psychology is different, a “psychology of tents”, a psychology “covering the being”...; a psychology of “Love story”, sweetly covering the soul with the pink robe of a romantic past...

And humanity struggles between these two poles. What happens, then? What is the sign of the future in the present world?: exactly these two contrasted states of consciousness. Between a *Cosmic Consciousness*, which is the human aspiration to

the transcendent, unlimited and universal aspect –at a Sun shining for all and at a light irradiated beyond the farthest ends of the universe–, and a *psychological consciousness*, a “psychology of tents”, which reduces the Truth to *my* truth, The Way to *my* way, and the Universal life, cosmic life, Life (in capital letter) –which is beyond what we call life and death– to a life in small letter, tending to follow to a terrestrial model destined to destruction and death.

This human contradiction takes place between those persons with “vision” of future, those persons with “vocation” of future –and nowadays, to have vocation of future is to respond to this call with our own life–... and the large anonymous, aseptic group of all those who, under their own tents, reply, “In spite of all, it’s nice here!”.

This contradiction is in every one of us. It is our greatness and our misery, but even in possession of a vision of future, usually our actions respond to a consciousness compromised with the past.

In the past, the sense of the spirituality could be reduced to a belief, a contemplative vision, or a liberating experience –that is, to something transcendent and “beyond” life–, but in a man of our days, the sense of spirituality is born as a need of something Transcendent connected with life itself: as a “divine particle” united with the human life. That is, as a “transcendent” and indispensable element for the full development of man as human being.

Q.

But as a result of this sense of transcendence, perchance instead of fostering human development, did not the latter make men overlook their own problems here on earth, and seek a supernatural world as their goal?

M. S.

Yes when those two points are separate. But here we talk about a sense of the divine united with the human life.

S. I.

Anyway, I cannot grasp why an invocation to the divine is required in terms of human development. Perhaps certain efforts done by a rightly guided man, an improvement of social conditions, and certain increased solidarity could not be sufficient to release our society from its present state?

M. S.

Yes, of course, but all those human conditions, which you have mentioned, only are possible in a new state of consciousness!

S. I.

And cannot this new state of consciousness of man occur in a society offering fit instruments for developing his own chances, and not appealing to that “divine particle” that you have mentioned?

M. S.

Yes, a man needs a fit social environment for developing his potentials as a man but, at the same time, he must discover the transcendent sense of his own existence. One should not identify this sense of transcendence with a religious belief,

but rather as the presence of a “spiritual trait in man”. When I refer to divine “particle” in man is because I want to emphasise that this is not a purely ideal trait, but something “substantial”, connected with the *life* of a human being. The “absence” of this particle produces an especial *deficiency* disease, which today begins to be recognised in humanity by certain alarm symptoms: loss of unity in a being, blindness related to values, and loss in the sense of vital orientation. A mechanical life, disconnected from the “ordering particle” produces in man that strange disease of the modern man, a similar disease by lack of Vitamin B1: “they lose the orientation sense”.

VII

TRANSFIGURATION OF THE HUMAN BEING

Today we are going to converse about the phenomenon of transfiguration in a man of our time, that is, the revelation of the soul in a human being –how a soul reveals itself in every one of us.

In previous classes we talked about the phenomenon of Transfiguration on the summit, and found the unveiling of the spiritual person. Also we said this transfiguration implies to recognise the spiritual identity because the person is self-revealed such as he is: the Master appears before his disciples as a whole, that is, reveals his full Presence as spiritual being.

In spite of the exceptional conditions of this phenomenon of Transfiguration on the summit, we should not think that this phenomenon in itself is exceptional. I mean that it is not an exceptional and unique phenomenon, which occurred just once two thousand years ago and that later never happened again. We should learn to see the transfiguration as a cosmic phenomenon that can take place on different levels of consciousness: on the summit and here below as well. That is, we should learn to recognise this unveiling of the spiritual being, not as a miracle, or an event “beyond the law”, but as a phenomenon subject to a cosmic *law* that we do not know.

As early as in our first class, we said we were on the threshold of the revelation of the being in man. And what we called “Phenomenon of Future” is manifests in a man of our days as an unveiling of his being. Contemporary men, in their innermost facet, desire to reveal their own souls, to unveil their own being, to discover their true *identity*, and their self-revelation behind certain veils of their usual consciousness.

THE REVELATION OF THE SOUL

Behind our personal figure, behind our names assigned by society, behind our biographical history, and beyond racial heritage and background of experiences accumulated in the collective unconscious, every one of us feels obliged to *reveal* his own soul and to discover his own *name*.

We should learn to discover the Revelation as a cosmic phenomenon that exposes what is hidden. The universal life is manifest constantly by hiding and disclosing the being by means of forms.

The Revelation is not a theory, or a doctrine contained on holy books as dead letter, or a knowledge granted by God to certain person, to some few individuals, or to some people in particular...; that is, nobody is the owner of the Revelation, and the latter cannot be placed under a tent: it is like the sunlight which is cosmic energy irradiated to all.

The Revelation is not a bridge uniting the human and the divine: it is a human-divine function required for the development of the human being, but that can be “covered” by veils of the usual consciousness.

The Revelation is not –as certain people believe– “spiritual food” given only on exceptional conditions, or a comforting belief for idlers or refined persons, which, as a biological luxury, can occur only on wealthy and well-nourished nations for their leisure time... The Revelation is an *indispensable function for the life of a being*, and so indispensable as vitamins, hormones, or biological ferments. But it is a function suffering of a deficiency disease. So, nowadays, when we say Revelation, it is like a cosmic element that the human beings need to “live” because they “lack” it.

Moreover, when we talk about Revelation, we should place ourselves immediately in the time. We should realise that the Revelation, in every historic time,

is of certain characteristic and sign. In every age, the divine is manifests in certain way in the world of men, and also we can say humans in every age were of different sensibility to perceive the divine.

Nowadays, our age is not for metaphysical or theological propositions about the divine, or for seeking supernatural experiences; we are on the threshold of the “revelation of the soul”, before the threshold of the *transfiguration of man*: this is the characteristic of the spirituality in the modern world.

The Christ’s disciples saw on the Mount, behind his human form, the Presence of the spiritual Person. But any of us –to some extent– may get the revelation of the spirituality *in man*. One day, behind the figure of “Someone” who is with us in this life, and who teaches, understands, and loves us, we discover the figure of the teacher, priest, or learned man... Happy those persons who sometime and somewhere have “met” some of these great souls. But also it is not required a great soul to discover the spiritual being. Perhaps, some day, after staying many years with a person, we discover the wife behind the figure of a woman, and the husband behind the figure of a man.

And one day, a young man discovers the figure of a *bride* behind the physical presence of a girl whom he loves. And perhaps, another day, he discovers the figure of a *friend* behind the physical presence of a companion in a college, boarding-school, adventure, or way.

We have named several figures, namely a “teacher”, a “wife”, a “husband”, a “bride”, a “friend”: they are not purely romantic figures –of an obsolete romanticism here exalted– but mystic figures symbolising a transcendent person whose face has been “veiled” by an entire civilisation that has conquered the world and lost the soul.

Our eyes have been “occluded” by a materialised consciousness that does not permit us to recognise these figures right now. But those who have eyes to see know that these things do exist and that the profile of the soul appears delicately behind

that personal “object”; it is the “unveiling” of the soul, the “re-discovery” of the soul glimpsed behind physical forms, the *transfiguration* of a human being; it is a trans-objective recognition of man; and the discovery of a human being in his more essential aspect.

When one loses this spiritual “sense” of recognition, which every human being should have; when one loses the sense of revelation of the being, then we cannot recognise anyone, any person is anything, and nobody recognises himself as a soul: they are recognised as façades, figures, numbers, or set of data, but we do not discover that transcendent trait by which a person is such as he is: we cannot discover the mystic figure of a human being, the revelation of the soul.

Happy he who discovers the soul! Happy he who loves! Happy he who discovers his “wife” behind the physical presence of “his mate” –as some persons says... there is an essential difference between “mate” and “wife”. Likewise in a “bride’s” case: her figure responds not to customs and manners, or to bourgeois or artificial ways, but to a real figure, connected with a transcendent and cosmic meaning, of particular charm, beauty, and unitive force. All the above-mentioned mystic figures possess a especial unitive force. As we find a teacher, we remain united with him forever. And when one perceives the physical presence of a wife behind a woman, then that personal figure never blurs. The same occurs when you meet a friend... ;Friendship!: this is a spiritual trait, so extraordinary and beautiful in a human being, but, so fragile and, sometimes, evanescent, as the perfume of a flower. All these mystic figures are fragile and out of our reach: they are of an especial unitive force, as we said, but, at the same time, we can lose them easily. One day, the figure of a husband or a wife blurs, we do not see it any more, and only a material façade remains of something belonging to the past, and we only see the hollow cover of a disappointed humanity. Because spirituality is this: a subtle “trait”, a mysterious facet of the being, a marvellous particle shining a split second as the

light, and if we cannot keep or safeguard it, then burns away easily, escapes, and you lose it.

In some few words, we meant this in relation to the transfiguration of man as a cosmic phenomenon, that is, the revelation of the spiritual trait *in* man, the vision of a divine trait co-existing in a human being: and this is the characteristic of our present spirituality. We should not see these things as extraordinary, supernatural, marvellous, or perfect; the point is not to go and find a model of perfect wife –Luis de Leon’s “*The Perfect Married Woman*”–, or the perfect man, whose image still reflects models of sanctity, or the perfect teacher, or the perfect friend...; not at all, the point is to discover the divine “trait” coexistent with the human reality: nowadays, the spiritual dimension of man is manifests on this level of harmony between human values and divine values. Ramakrishna discovers this trait on a prostitute passing by him, and then he is in ecstasy.

So, what is the soul? It is the “divine trait *in* man”. It is the spiritual trait hidden behind the psychological consciousness, but that can shine as the light. Perhaps he cannot shine as a sun, but it is sufficient to shine like a little spark... The important thing is his *presence*. It is this presence, as a trait, that grants dignity to man and characterises a human being as such. When we meet a person in which this trait is manifest, we can say rightly, as the Master’s disciples on the Mount; “Lord –or Lady– it is good for us to be here!”. You feel well in the simple presence of a person of spiritual trait, isn’t?: in the presence of a good man, a loving wife, a teacher, a friend. The spiritual trait is valuable by itself, his only presence “irradiates”, and he who possesses it is valuable for what he *is*, and not for his doings or sayings, or if he is wrong, or has such or such imperfections...

But in our present humanity, we witness the opposite phenomenon, the counter figure of all our sayings: not an “anti-man” or an “antichrist, but lack of spiritual trait. The absence of this trait, or lack of this “particle” begins to be manifest in humanity of our days as a modern disease, the most lethal and destructive ever

known. This *deficiency* spiritual disease is already manifest by several quite important disturbances but, fundamentally, by two key symptoms, namely: “dehumanisation” and human descendants who begin to display the “sign of the shadow”. A profile of future man is outlined by this tremendously contrasted lights and shadows, and of birth and occlusion of consciousness.

Let us return to the phenomenon of the transfiguration. We have seen its vertical dimension, its transcendent dimension –on “the summit of the Mount”– its horizontal dimension –on the discovery of the soul in our neighbours–, but beyond discussion, for discovering the presence of the soul in humanity we are required to recognise ourselves as souls, to *reveal* our own soul. In other words, nowadays, all these above-mentioned things are so extraordinary and wonderful, but demand the discovery of our own soul in order to be manifest and visible. We may talk about God, the Absolute, the divine, the revelation on the summit of the Mount, or to discover the profile of the soul in our neighbours, all this is meaningless as a whole if I do not begin to internalise the mystery of own soul and to recognise my own spiritual being.

When we referred to humanity on the threshold of the revelation of the soul, we meant that, as a specific existential problem of the contemporary man, in some way we all are on the threshold of revealing our own soul, of transforming our own person, and of unveiling our own being.

Q.

I cannot say “it is good for me to be here”!

Q.

Does this revelation of the soul imply and mean a contact with the cosmos?

M. S.

It implies a contact with the transcendent aspect, which makes the expansion of consciousness possible.

Q.

Once you talked about the astronauts, it seems to me that you said they “opened” a way toward the cosmic consciousness, and I feel that one of the present said the conquest of the space would not enable man to accede his own inner life. But, I wonder if their experience is going to have some meaning from the viewpoint of the consciousness. What do you say in this respect?

M. S.

In my opinion, it is meaningful; the experience of these human beings is extraordinary by their immolation. They discover an aspect, a facet, in the multidimensional phenomenon of future. This phenomenon of future is a dimension –individual and social, spiritual and technological, outer and inner. The only presence of man on the space is spiritually valuable. The experience of weightlessness tells not only on our physical body, but also on our mind and consciousness. Now this “weightlessness” constitutes a new dimension, which a man of the future has to conquer, and not only on level of outer space, but also as new existential space.

Q.

You talked about the revelation of the soul and gave as examples the revelation in men: through a wife, a teacher, a friend... And I ask: to aware of the soul, should we reflect it on something or on anyone else? Our spiritual self-consciousness could practically exist only in terms of this kind of reflection?

M. S.

Since our first class we said revelation of the soul occurs not as an isolated, subjective or selfanalytical phenomenon, but on a “reunion of souls”. Perhaps one may not understand this easily because this reunion of souls takes place as a transcendent and untranslatable phenomenon, but we meet ourselves and are essentially alone in an existential community.

Q.

Is the existential frustration derived from not staying in this community of souls?

M. S.

Of course! You may hear the call to *be*, and perhaps the said call remains as a lost track in your soul. Essentially, this phenomenon has taken place, but not consummated or *humanised* in an existential community.

Q.

At present do we witness, as you say, a phenomenon of deficiency in connection with the spiritual aspect?

M. S.

In my opinion, yes, and the said deficiency brings about a specific disease.

Q.

Excuse me, is it a deficiency?, or is the spiritual aspect left aside?

M. S.

Well, you say “left aside”... If an organism inhibits an enzyme or biological ferment, eventually it is non-existent, is it not so?: it neither “works” nor lives.

VIII

A NEW DIMENSION OF THE THOUGHT

In our last classes we said humanity of our time is on the threshold of revealing the soul, on the threshold of discovering the individual being, which is veiled by an occluding consciousness, by a false self-consciousness.

But for understanding this revelation of the being as a whole, it is insufficient to display it gloriously with the cosmic symbol of Christ's transfiguration, or ideally with a transfigured humanity –as we did by unveiling figures of the “teacher”, “wife”, “bride”, or “friend”– because such ideals are insufficient for man to get a living and personal experience of discovering his own soul.

That is why, after unfurling the veils of our own ship by the breath of inspiration in search of routes of the Cosmic Ocean, or of ways of Humanity, we hauled them down at the end of our last class and entered the mystery of our little or insignificant personality... At the arrival point, under a shining Sun on the summit of the Mount, not an ideal goal in a transfigured humanity, but at the starting point, more modest and humble, in our concrete person –the human being that every one of us is–, who wishes the self-revelation by means of a *living contact* with that transcendent reality cherished at moments of inspiration, but being often out of reach as a winged and evanescent ideal. It is not the theological or metaphysical question: “Who is God”, or the sociological question: “What is Humanity?”, or the psychological one: “What is the soul, or what is the spirit?”, but another existential question: “*Who am I?*”

And we had arrived here, on the threshold of revealing my own being, discovering my own soul, and unveiling who am I actually and not what I believe to be. But previous to go on ahead with this idea about the revelation of the soul, let us look above ourselves to observe what happens with the *Method* given during these conversations: so, let us return to the method before continuing with the message.

1. Beyond fixing the thought

As early as in our first class we gave some ideas about our methodology, but at that time you could not understand them as a whole. Today, at this point, those who were regularly present and participated actively in the work developed during these meetings, have experienced this methodology by themselves.

First, you noticed that we neither fix the thought on an idea, concept, or symbol, nor develop this thought later, gradually, by following all its sequences, which occurs as a rule, isn't? Surely, you noticed that we follow a different method. Let us try to clarify this.

When an idea arises, generally we try to grasp it, as he who catches a butterfly, fixes it on the table of his own mind, and wants to analyse and examine it separately, isn't?

As the idea about a "reunion of souls" arose, at once someone grasped it and began to ask how he could establish a better communication among persons. As the idea about the divine dimension arose, about the sense of transcendence, a young lady said she did not believe in a God outside man, but in a God *in* man. And as the idea about "Cosmic Consciousness" arose, someone said he did not grasp its meaning, because he could not see the said-consciousness expressed in humanity.

I am not criticising all those questions, but giving these examples for you to see more clearly the usual operation of our thought, which tends to objectify and *fix* ideas... And you observed that I refuse to fix such ideas and to systematise the thought, by leaving always the field open to receiving new ideas. To fix an idea is like shutting the doors of the perception.

So, I refuse to fix the thought in only one direction... And the usual thought of all of us projects itself in only one direction; it is a thought on straight line... I refuse to fix the thought on only one coordinate, on only one cardinal point, on only one

sign, on only one signal. This is why the thought is non-systematic in these conversations.

As the idea about the “transfiguration” arose, behind the symbol of the cosmic Christ, more than one of you may have thought that I could develop the said idea in the context of some religious doctrine in particular, by developing later the idea connected with the transcendence. On the contrary, we left the vertical dimension in order to see the same phenomenon of the horizontal dimension of humanity. But, at a time, had we followed this line, we would end up at an idealistic humanism... So, after a new turn, we entered the intimate dimension in search of our own being, of our own soul.

So, the thought tends *not* to follow a straight line, but a movement of “rotation”, expansion, and self-retreat; that is, it tends to a pulse, a beat of the thinking, to a *living thought*: not a thought fixed on conceptual models –butterflies fixed on the table of a naturalist– but a thought united with the flow of life.

2. In search of a new image of the world

So, in some way, we return to orientation signs commented in other class. We said humanity had lost the image of the world, and the technical age offered us a world of instruments and things that were useful but without cosmic meaning, and disconnected from a world of universal meanings.

But a soul that is lost in a world of gears –as Ernesto Sabato would say– a soul that has lost its own name in a globalised society, a soul that has lost the image of the world –an image that at another time, in some way, referred to the universe– a soul that has lost orientation signals in this universe, in short, a soul like that needs new orientation points.

As Octavio Paz says, a child is born in a meaningless world, takes a look at a mute world, lacking orientation signs and a compass to find the North at a glance. In

our childhood, many houses had a weather-vane marking the direction of the wind, which had not only a practical meaning, but also was the emblem of a “signalised” world. But in our days, in big cities, a child looks above just to find the whimsical smoke of incinerators.

The technological world has replaced the world of meanings. Constellations of fixed signs and structures of systematic thought disappeared, and we are entering an age to discover again, necessarily, the meaning of the world. A system of fixed signs cannot guide us and, for this reason, during these classes we do not try to build a system of this type; on the contrary, every time that we notice that the thought tends to remain fixed on certain model, we jump over those schemes.

3. Toward a vision of synthesis

This sudden passage from a model of analytical thought to a model of dynamic thought; from a model of signs in which every cardinal point has a fixed place in our respect, and a model of “rotating signs” (Octavio Paz); this sudden passage from one direction to another; this passage from a dimension of transcendence to a dimension of immanence, from a divine dimension to a human dimension; from a transfiguration on the Mount to a transfiguration of our neighbour... apparently, all this is so bewildering and finally gives the impression of being ourselves unable to define any clear ideas or concepts, or any concrete images... Many listeners may hear us and leave because they did not find something in particular, and that is why some persons are gone: still they are in the time of photographs, they want a fixed image.

A photographic image appears with clarity when the movement stops, isn't? The photographer tells us to be quiet, in certain posture, and to look in only one direction. But man is awakening to a new vision, which emerges from the movement of his own soul, and we are required for that new vision of synthesis not fix our thought or leave our brain crystallised: we should be careful for the doors of the perception not to close.

Today, first, our class considered the revelation of the individual soul, and this question: “Who am I?”, and the query about my true name, but instead of developing this idea in an objective way, we have returned to the very structure of the thought of the *enquirer*... and surely this way of unveiling our thinking can help us go with due care through the threshold and follow the way to the discovery of ourselves.

Q.

You talked about how our present society has lost its orientation points. And in my opinion, all this is so tragic because those institutions which in other times marked the direction cannot guide us!

M. S.

It is so tragic... and this is why we live in an age of anguish. Existential anguish is precisely to feel that we have not any supports.

Q.

Excuse me, but I do not believe that the cause of all this is a crisis of symbols as such; on the contrary, so far, those symbols have been experienced rather as a projection from outside inwards, instead of recognising them from inside, and thence the rejection.

M. S.

So, the point is that they were subjective points, something ready-made, models of a collective experience, with a meaning as collective signals, but unable to guide my own soul.

Q.

That is why the youth reject any eventual orientation from outside, and prefer to seek it in themselves, against any symbols of authority.

A. I.

But naturally, he who sticks to traditional symbols, defends himself and reacts if you try deprive him of his supports. In those cases, I feel, first, that one should foster an inner change, and later, they leave by themselves the old symbols when their consciousness expands.

A. I.

So, we should not rest on a symbol, but on the being.

A. I.

In my view, as we unveil ourselves, every one of us can find his own orientation, his own guiding signal in life, and serve others as a point of reference.

M. S.

You have opened the way by yourselves to discovering new signs... Of course, when we refer to our crisis of meaning and of objective symbols –as the young man said– we aim at unveiling new symbols. And these new symbols – perhaps many of us are symbols– become living symbols: they are trait and presence of the new man, being themselves self-constituted as guiding signs for a new world. We are not going to discover guiding signs in old material models, institutional models, or fixed letters of texts; on the contrary, we are going to discover them in the human soul. Cosmic symbols signalling the way are engraved on the human soul with subtle traits. We should discover in all persons the living sign of inspiration, teaching, guide, and orientation. One may be meaningless to anyone else

if we are robots; otherwise, we can mean all when we reveal ourselves as souls. Even though it is true that present youth are reluctant to any orientation imposed by authorities –as one of you said– in spite of this, they are receptive to those living traits of the human being whose presence alone catalyses so significant meetings.

Q.

Of course! But we are living in a technical age, and we tend to reduce all to things, and then, even man is a thing.

M. S.

So, we have lost the true “contact” with the human being, and we should discover him again.

Q.

Are you fully informed about the “Hair” theatre and its numerous new signs?

M. S.

I don’t... But, please, do not mistake representation of symbols for living symbols that we want to discover in persons. We should not mistake symbolic figures for those subtle traits engraved on a person as quite significant signs of life.

Q.

May these traits characterise a person as a soul and differentiate him from mere intellectual or affective aspects?

M. S.

Yes, it is a transcendent trait printed and formed in the human being, and characteristic of a soul.

S. I.

And how can one discover that transcendent figure in persons?

M. S.

The revelation of the soul begins by self-humiliation and self-recognition of the human being, not only by intellectual comprehension, but also by deep self-love. And I am going to discover another human being as a soul not only if and when I understand him, but also if and when I love him. The mystery of revealing the being consists of “I understand and love”, and not only of “I understand”. Understanding alone is insufficient. A disciple is unable to discover the master if he does not love him. A husband is unable to discover the wife if he does not understand and love her. Even I am unable to discover my own soul if begin being reluctant in myself in regard to my deepest essence, hiding myself with a mask of appearances, and manipulating it as anything else in this world. In short, one should have intimate values and the inner instrument which make the revelation of the being possible. The revelation of the being responds not to metaphysical, theological, or psychological speculations, but to a context of mystical experience.

IX

FROM THE WAY OF THE IDEAL TO THE WAY OF LIFE

The main idea of this course is “Unveiling the being in man”. But, so far we have pointed only general lines leading to this discovery, and cardinal points that can give a general orientation in this search of the being, as if we were pointing some few stars in the sky to guide a sailor. We have pointed a constellation of signs marking the way to discovering what a man actually is, and this constellation of signs appears today on the sky of human aspirations as three “guiding Stars”: first, the star marking the way to *divine aspirations* of man, his need of transcendence, and its connection with the divine; second, the star marking the way of his *human aspirations*, his need of meeting other men, and his connection with humanity; and third, the star marking the way of his *intimate aspirations*, his need of meeting himself, discovering the mystery of the individual being, and revealing his own soul.

But we said a chart of fixed signs and stars, and of static signs, was insufficient, because no sign of this kind is sufficient by itself for leading a man to fill up his needs as a human being as a whole.

A divinity made a dead symbol cannot guide us, as some star that shone two thousand years ago on the Mount of the Transfiguration and now remains as a simple shining object... as those stars that we see on the sky, which became extinct many millions of years ago, but which light of still remains. Moreover, we cannot be guided by an ideal Humanity at which we aim as an abstract symbol of human community. Even we cannot be guided by an “ideal prototype of man” eventually giving me a model of perfect man to imitate... because we said such models of perfection are non-existent, at least as we imagined them.

But, as we discover LIFE manifested beyond those symbols, and we can discover that transfigured life behind its material veil, then this transfigured life can be Inspirational current and guidance for our own souls.

All this, in spite of being so beautiful, may seem quite theoretical and ideal... and in fact, it runs the risk of being like that... And it may seem quite ideal, over and above to a man who recalls his life in a well-signalised world, when technique has not effaced the world of meanings, when the owners of stores were proud of exhibiting their names on the façade of their premises, that is to say, before the appearance of anonymous corporations.

Many well-defined tracks that marked the way have disappeared, and usually we have to guide ourselves by more subtle signs.

A man who usually follows concrete signals, facts, and images, may consider utopian these words: “Guide by yourself with the force of the Inspiration”. One should tell this man: in spite of believing yourself that you are lost and alone in a mute world, with no signals referred to the universe; in spite of the fact that those images that you have formed about God cannot tell you anything: in spite of the fact that humanity appears as a lot of unfamiliar souls; and in spite of being yourself someone else that is unfamiliar to you...; in spite of all that abyssal loneliness which you consider dead, there is a current of *Cosmic Inspiration* that is manifest behind all those things that in your opinion are dead: try to be in tune with that Inspiration, and to hear its Voice: that Inspiration shall guide you...

All this sounds as quite ideal, quite abstract, isn't?

So, we have pointed the way to great ideals: a focus of Cosmic Consciousness, the face of an ideal Humanity, and the image of an “ideal man” –that of an “*egoencia*” of the being revealed in an individual as harmony of both human and divine values. These great Ideals can actually Inspire me, but are insufficient to “open” the Way that, as a concrete man, I would wish to travel for discovering myself. And this is the turning point in the human existence: by descending from the summit of our aspiration to the concrete plain of the daily living, and going from the “Way of the Ideal” to the “Way of Life”.

This Inspiration can guide us until the threshold, but we should put our *foot* on the Way in order to cross it.

1. The conquest of the existential verticality

It is insufficient to understand (to devote our brain) and to love (to devote our heart); we are required to put our *foot* –our instrument to contact the ground– on the material world. As we put our foot on the ground, and we follow through the material, concrete way of life, and when our foot feels the rough way, just then a man conquers his true *existential verticality* and transforms himself into a “bridge” between heaven and earth; just then he conquers the true functional verticality, and not a simple postural verticality. What do we mean by “functional verticality”? a man functioning in two poles, his head on heaven, and his feet on earth.

2. The conquest of the material dimension of the existence

To put our foot on the way means to accept the material world that we inhabit, and to take terrestrial elements for *transforming* them into transfigured elements of the cosmic man through knowledge, love, work, and sacrifice.

3. The coordinates of the Life

At the precise moment of accepting his real human condition, three *coordinates of the life* are manifest and point the wayfarer how he must strive for transforming the Ideal into Life, for humanising the divine, and for the spirit truly incarnated in the matter. These three coordinates of the life are:

The *coordinate of understanding*, which points us the way of *knowledge* and gradually removes one by one the veils of the ignorance and discover the reality of what is.

The coordinate of love, which points the way of the *heart*, removes gradually the cover of selfish loves, and releases the purest and most generous loves.

The coordinate of the effort of will, through work and sacrifice.

4. The homogeneous structure of human and divine values

In short, six coordinates, six cardinal points, six stars guiding us at the night of the unknown, in our search of the sense of our existence:

Three Ideal Coordinates, of Inspiration: the star of the divine ideal, the star of the humane ideal, and the star of the individual ideal.

Three Material Coordinates, of action and life: the star guiding us toward knowledge, the star guiding us toward love, and the star guiding us toward work and sacrifice.

Three ideal coordinates aim at a vertex of Cosmic Consciousness, transcending human limitations. And three material coordinates aim at a Will accepting the said limitation for knowing, transforming, and transcending them.

But for all these signals to work as a *living structure*, a seventh star must shine in our inner heaven: the star of *compromise* with life, since this signal brings into motion the indispensable *energy* for a man to achieve his own destiny.

Q. (A young lady)

When you refer to this current of Inspiration, apparently you begin by taking for granted that all human beings, at certain point of their lives, may contact the divine, but my impressions are only of aesthetic nature.

M. S.

Your question refers to certain potentials of man in front of the divine. I prefer not to speculate about this... If you allow me, I leave your question in abeyance; so, your words go on to resound in all of us and, at certain moment, the suitable answer can emerge in this group.

A. I.

On the one hand, you talk about certain Inspiration apparently coming from beyond man, and on the other hand, about efforts focussed on man himself. Is not this a contradiction?

M. S.

It may be a contradiction or not. As soon as one's mind wants to dissociate the unity of being, then this emerges as a contradiction.

S. I.

But if you talk of both human and divine aspects in man, do not you postulate right now a duality that is exactly against the said unity of being?

M. S.

They tell on the unity of being if we dissociate that unity in ourselves and in fact we live “outside” the unity of being, whether on an ideal pole or on a material pole, and we spend our lives in a permanent contradiction with ourselves. But man feels more and more the need of solving the said existential contradiction not through a new “dialectics”, but through a new mystique for re-establishing the sense of union.

Q.

How may you harmonise your statement about “accepting this material world in which we stay” with the generally accepted idea that the spiritual life negates is precisely against the materiality?

M. S.

The point is that we have cultivated certain spirituality based on rejecting the matter, and this has led us to negate life. The spirituality of our days is based on a new attitude before the matter, and this attitude tends not to negate, but to transform the matter. A man should learn to transform the matter of his own life.

Q.

But cannot a reaction against the world and matter be the result of aiming at the spirituality?

M. S.

It is quite easy to react against the world or against the matter, but this reaction does not permit to understand. If you react against something or against anyone else, you are negating it or him and you cannot understand it or him because of your

negation. We are not going to understand the materiality of the world if we negate it.

The modern man feels the inspiration of the spiritual world but, at the same time, wants to understand the reality of the material world that he inhabits, he wants to love and transform this materiality, for harmonising both human and divine values.

So, those three cosmic coordinates of Inspiration become three coordinates of human life – namely coordinate of knowledge, coordinate of love, and coordinate of work– that is, three dimensions for an individual man to strive and conquer the material world that he inhabits, and to transform it. So, we reach this essential, human point, in which the expansion of the consciousness in the cosmic infinite is in tune with a will restricted to our personal, concrete experiences by accepting and understanding the limitations of our concrete being, of being-in-the-world. By an harmony between this human insignificance and that cosmic greatness we can fill up our existence: not by negating the existence, or reacting against the matter to seek refuge in a spiritual idealism, or identifying our being with the matter to efface ourselves in a material pragmatism, but by consummating entirely our existence, consummating the egoencia of being. Because egoencia of being, which is so difficult to grasp when we try to reduce it to a concept, is that wonderful drive between the consciousness expanded to the infinite and the will reduced to the human insignificance, in order to consummate the harmony of both his human and divine values.

Q.

If I understand rightly your words, so far you pointed three cosmic coordinates which, in some way, would be three great lines of inspiration of the consciousness, and three coordinates marking the effort of man for achieving on earth what he intimately feels as great ideals in his life. But later you talked about a seventh star –

as you call it– that of compromise, according to your words. I cannot grasp properly what you mean by compromise!

M. S.

Let us see if I may give you a better explanation.

In this course –so far, at the end of the second month– we have contacted, in some way, those great ideals of life that we all want to achieve sometime. But at this point of the course, we wonder as a result of our conversations: what is the concrete consequence of this “contact”, “syntony”, or “aspiration” in every one of us? Should we go on to fly over the summits of the Ideal, and can we embody those aims in our own material existence? Should we remain as eternal lovers of ideals of our soul, or can we compromise with life? Do not see that this existential question, which every human being asks at certain moment of his life assumes by itself the radiation of a seventh star which, in the inner heaven of each of us, completes that constellation of signs that so far we have mentioned?

In my opinion, according to the development of this course, we were going upward and upward until contacting great ideals of life, and now we shall go downwards in order to achieve, individually, our grade of compromise with those ideals. On the other hand, any answer, for the only fact of being ourselves in touch with the inspirational source, implies a compromise of our intimate being. I do not know if you have realised this.

X

DEMYTHOLOGISING THE SPIRITUALITY

In our last class we said a man may feel alone and lost in a mute world, of beautiful highways leading him from one point to another in the planet, but all this neither marks a cosmic destiny nor an existential meaning. Man has lost his personal image of God, or in some way, has emptied that image of its original meaning, by leaving it as an abstract symbol, without voice and life. The image of an ideal humanity –egalitarian, fraternal, and progressive– has collapsed and paved the way to a humanity of deep wounds produced by war, genocide, famine, and undeveloped masses. And the image that every one formed about ourselves, some day may come down and be an strange face that makes us ask: “In fact, who am I”... We have walked by an abyss of loneliness, through a wilderness where our own steps promptly vanish by a breeze, as many other landmarks that we believed to build upon a rock: our families, children, enterprises, material works, brain, and heart... we believed that all these things were solid and sure cardinal points to progress toward the future, but some day, all these meaningless things may force us to ask: “And all this, for what?”. Such statements point me only a past that is dead, at most they show me the fragility of the human works, or my own bondage, but cannot grant a sense to my life. And precisely because we have lost those images, symbols, and signals that in other times offered in some way certain cosmic orientation, a man of our days feels, perhaps more intensely than ever, the need of finding the way toward his true destination as human being in the universe.

We should realise that we entered the wilderness... In spiritual sense, humanity as a whole has entered the wilderness, that is, the loneliness of the soul. But this wilderness has, at a time, its own law. It is taking away many illusions about life and, as we contact the arid ground, a new sensibility is awakening at the same time.

Many times we are told that we entered a materialistic age, which has left us void of meaning, but we have to recognise the positive work of the materialism in contemporary society: it has moved us way from an ideal world, and made us know the real world: it is a “purifying materialism”, as Simone Weil said. And this “disillusioned soul” –in Ortega’s words–, void of its illusions but, at the same time, purified, is more rightly prepared than ever to become sensible to the current of cosmic Inspiration. By a paradox, in spite of the materialism and lack of sense, the man of our time is more properly prepared than ever to be in tune with the most subtle spiritual currents, and is awakening to a new cosmic sense of the spirituality.

Of course, when we say all these things in this way –amid a lonely and void humanity demanding urgent and concrete solutions for improving material conditions of life– apparently they are utopian and make many people think that we are postulating a spiritual idealism. Nowadays, when we say we should try to be in tune with cosmic inspirational currents of the soul and to hear the divine Voice guiding humanity toward its transcendent destiny, we recall the people of Israel in the wilderness when they whispered that starved and missed the “pots of meat” in Egypt, and as they demanded a concrete reply about those vicissitudes, Jehovah tells to Moses: “I will rain bread from heaven for you” (*Exodus* 16:4).

Not strangely, in this context of ideas and situations, in the last class a young lady said, “with the exception of aesthetic impressions, I never contacted the divine”. And this statement should make us ask if those “sensible impressions” did not occluded the contact with the spiritual aspect. And we are going to develop this topic right now.

1. On the threshold of the divine

This question leads us to the threshold of the divine, to the gates of the sacred sphinx, and then we wonder about the potentials of man before the divine. That is, we deal with a point considered many times during these conversations and that, in

one way or another, we did not broached frontally. Every time that the symbol of the divine arose, you asked questions about what is the divine, or how to interpret the spiritual aspect, and we omitted a direct answer because we felt we were more ready to doctrinal polemics than to discover the spiritual life vibrating behind symbols and words.

In our life, at certain sacred moment, one's soul contacts directly the mystery of the transcendence –at that moment the birth of the cosmic consciousness takes place in the human consciousness: this moment is called “Vocational”. But we cannot speculate about this, and must recognise it in ourselves.

To understand these things, first we should demythologise the symbol of spirituality. What do I mean? To demythologise the spirituality does not mean –as some persons misinterpret it today– to remove from it every mystery and reduce it to something rational and comprehensible; on the contrary, it means to *unveil it*; that is, to remove the veil by which we have “occluded” the divine in our own soul, to take it away from the “tent” in which its was confined, and to discover, beyond any limitations that our mind wants to impose –to “reduce”, “classify”, “repress”, or “negate” it– its true dimension, transcendent, universal, and cosmic. And not only its cosmic dimension as an abstract being or a mathematical law, but also the expression of this unfathomable Mystery in the life of a human being.

2. The divine as cosmic function in man

When we talk about the divine, usually every one interprets it in his own way; as soon as one utters the word, every one reacts according to his own conditionings. When we talk here about the divine, we neither refer to the god of the Christians, Hindus, or Buddhists, nor to the god of some people or race; on the contrary, we aim at that Source of Inspiration that is in the root of the consciousness of all men.

In other words, when one talks about the divine, usually people tends to understand it by means of some belief or doctrine in particular: by theism, atheism, dualism, or monism... Throughout centuries, philosophers and theologians discussed about these things and did not get any conclusion, and the worst of all this is a tremendous (past and present) bloodshed in the wake of these doctrinal polemics; it is incredible, but after centuries and centuries, the hate of religious wars still survives. This is why several times I refused to respond certain questions which could lead to speculations about the spirituality.

We should learn to discover the divine as a cosmic function, and not as an ideology.

All these doctrinal polemics “occlude” many things and entertain educated people and uneducated people as well. So we run the risk of transforming a philosophical or theological discussion into a screen that occludes or negates the divine *function in man*, that is, *Life* substituted for a theory. A discussion about the undulatory or corpuscular nature of the light should not impede us to *see* the light.

3. The revelation of the divine as human experience

A man of our days wants to experience the universe that he inhabits, and to discover its laws. The age of speculations, theories, and suppositions is over, and the age that is being born is announced under the sign of life.

Humanity as a whole strives to explore the cosmic *space*, isn't?, but in this space one experiences and lives the law of weightlessness. And humanity as a whole entered the age of the cosmic *energy*, which also is an energy experienced and lived: we all are subject to natural cosmic radiation and atomic radiation. An information from Apollo XV is quite significant in connection with our words. The astronauts, with a bandage over their eyes, can perceive in the dark the flash of cosmic rays on their retinas. Who was able to *see* the cosmic rays directly? Detected and registered

by instruments, now you can *see* these rays, and this has a meaning for the future: the human being wants to experience the laws of the universe directly.

But in spite of their wonderful results, such conquests are just symbols of human power, emblems of will-to-power... But it is the most important and transcendent discovery carried out by humanity of our days –beyond the conquest of the cosmic space and of the cosmic energy– the revelation of the *cosmic consciousness* in man. And we can say we have entered the *cosmic age* definitively just when humanity contacted the cosmic consciousness directly.

4. The convergence point between human consciousness and cosmic consciousness

A man contacts directly the cosmic consciousness when his *Vocation* is manifest in his life. It is a very especial moment, very solemn, sacred, and significant, which occur in one's life, but that may be unnoticed, as a Call that you do not hear.

So, when we talk about a contact with the cosmic consciousness –and here is the answer to the question of the young lady– we refer not to some wonderful contact, or to a sort of ecstasy, samadhi, or dissolution of the ego in the ocean of the cosmic consciousness, but to something far simpler, which is inherent in the conscious life of all human beings. Every human being experiences sometime a solemn moment in which he is in the presence of something unknown, marvellous, and transcendent, and this convergence point between the line of a human destiny and a cosmic destiny marks by itself a new starting point.

5. Thresholds of opening to the cosmic consciousness

From an integral viewpoint, I feel there are two quite significant moments in the development of the human life. One is the moment of the childbirth in the atmospheric environment, which is marked by a movement of breath-in (air by the lungs). Then the individual being makes touch with a cosmic element that so far was

unknown, by means of which he *starts* an independent biological life! Poor us if the said contact does not take place! But there is another solemn moment that also starts with an *Inspiration* – when the human consciousness receives the Inspiration from the cosmic consciousness. It is the awakening of the consciousness to its universal potentials, a moment of true freedom of the being, when the infinite reflects on the human insignificance; a moment of pure love, truth, and justice –then you see the things such as they are. Call it a contact with the truth, with love, or with the divine; it is important not to occlude, distort, or negate it, because the said contact is indispensable for the life of the consciousness. Poor of us if we cannot to breath that pure air of the Inspiration! –we run the risk of becoming sub-human beings. Then we can get a great physical development, or a brilliant intelligence, and we can build splendid works on earth or beyond this earth, but we shall be the nothing as human beings.

6. The metabolism of the cosmic man

We should learn to appraise the said contact with the cosmic consciousness in the metabolic process of the human *being* as a whole, which is a metabolism not only of matter and energy, but also of consciousness. But if that total metabolism of the being lacks the spiritual “element”, then, not surprisingly, the development of the being is disturbed, and the consciousness stops.

Not surprisingly, many biological functions are underdeveloped: one’s intelligence is inactive, one’s love stops on its most primitive levels, one’s ability to work does not develop –certain persons never worked. So, there are many functions of the human being that remain mutilated, distorted, occluded, or effaced, and work in an erratic way: this is the image of present man, of an unfinished man, because one’s education did not foster our whole development as human beings.

And before this underdevelopment we are talking about a new stage in the anthropogenesis that aims at the cosmic man! We are talking about an opening to

the cosmic consciousness when millions of human beings did not reach yet the most elementary levels of social consciousness. But this is precisely the tremendous characteristic contradiction of our era.

7. The vocational function in the development of the human being

In few words, we wanted to appraise the *vocation*, that is, a moment when a human being makes touch with the divine, transcendent, and cosmic aspect, and to state that this inspirational contact is so valuable, or more valuable than the contact with the air that we breath, and represents a key function to develop the human being –we should learn to discover, recognize, and permit this function to work: yes, to permit it to work simply, as for a plant to grow in a fit climate.

In next classes we shall develop this idea of the vocation, but today we wanted just to appraise it as a function before our own eyes and point its importance as a function of future. All physical signals may disappear in the material world, as well as signals printed on holy books, all doctrines, and all visible masters, but if the lonely soul can hear in the wilderness of its own life the Voice of its Inspiration, that work never shall follow the wrong way. Unfortunately, our ears still are awkward to hear these intimate calls of the being, but such functions shall be more and more significant in the concrete existence of a man of our days.

And now, any question about our sayings? Any comment from the young lady who asked that question?

Q. (Young lady)

I did not expected so soon this clarification of a quite difficult point, but you said very important things... in connection with functions, and I agree totally with you. Well, it is something to think.

Q.

It occurs to me that it is quite fundamental to follow the guidance of our inner voice, but at present the image of a winner is so engraved on us that to some extent we fear to follow our inspiration, especially when this means to overlook conventional patterns and to show up ourselves as somewhat weird persons. So, we could follow that guidance –which in my opinion points a positive way– and not pay attention to certain images that rain on us from everywhere and offer human happiness always in connection with certain conventional symbols. We can follow more easily the said inspiration if we can destroy all those images that are bombarding us constantly.

M. S.

According to your words, it would be an inner way.

S. I.

Yes, at present, it is a difficult way because the outer reflexes are very impressive, and because our behaviour may be somewhat strange to others at certain moment of our lives.

Q.

I feel that we should meditate much on this, and to be very careful and wonder, “who is speaking in us” –if it is the voice of the truth, or that of the error. So, to what extent can we know which is the true way? If God speaks in us through our consciousness, we should meditate intensely not to be wrong; we should try to

investigate who is speaking in us (does he speak right or wrong?, does he express justice or error?, love or confusion?). This discrimination may be wonderful if and when we reach the truth, and do not repent of our choice. This topic deserves especial meditation, study, and attention.

Q.

I agree with the lady. But to what extent can one know, as we meditate about these things, if we are actually contacting that divine, cosmic inspiration, or if the latter is the result of our own imagination?

Q.

Well, it occurs to me, before an issue of this nature, that it is quite difficult for a man to analyse himself, since he is judge and party, and here a mental play shall come into action, without any certainty about truth or error. But in my opinion, if a man is genuinely honest and fundamentally humble, he can succeed in knowing – with inner certainty– if he is right or wrong. Moreover, in relation with precedent lectures, in my view, that vocation should be guided by somebody else once it wakes up; otherwise, this vocation may be lost on the way.

Q.

In my opinion, the truth is inside oneself, and should be guided somehow by somebody else...

Q.

I am not against guidance, but also we have commented here that the guiding images of parents and teachers are somewhat blurred. But I see that we are lost in a sea of words, and many words do not mean clarification necessarily, and that the most humble and less cultivated being in myself can find his inspiring and guiding voice.

Q.

Several persons in this audience said much meditation is necessary in order to determine if what we feel intimately is the true or not. And I wonder if we should meditate or, on the contrary, meditation itself is not bringing about doubt.

M. S.

So, in short, and as a final commentary, we have slid gradually along the slope of the doubt. If we begin to doubt about “who” speaks in us, and if this is true or not, then we efface ourselves and make use of an instrument of doubt, which is our own mind. As I referred to vocation as an “inspirational moment”, I did not talk about discrimination, meditation, or discursive thought in connection with something, but *simply* about hearing: it is a simple act beyond any doubts; doubts can come later, when I begin to ask if I heard well or not –that is, when my mind takes part–, but Inspiration in itself, as it were, is “chemically pure”, or rather, “psychically” pure because is an spiritual action not distorted by psychic activities in its source.

Q.

I wanted to say something in the last class, but for want of sufficient time I could not, and now I notice that this class is of the same tenor... I mean this: somebody may feel upset, but here, since the last class, I see a significant collective group, but exactly as we are considering “the thing” more in depth, most questions asked by the present contain many doubts, and they ask of you a guarantee that your sayings are genuine and true... And I feel that such guarantees are non-existent.

M. S.

No rational guarantee is possible because one’s reason is naturally uncertain, and always can force us to choose between truth or error, especially in case of inner perceptions.

S. I.

I agree absolutely.

M. S.

We start a stage of self-discovery, but our inner vision still is hesitant and we remain quite conditioned by our quest of outer and sure images...

S. I.

And over all, by the symbol of success.

M. S.

Are we right or wrong? Questions like these have carried thousands of human beings to the stake in the Middle Ages. "Is Christ, or the devil, speaking in you?", they said to Saint Therese. Our mind gives us this images of doubt. But in every human being there is a moment of truth, and we want to grasp that moment.

On level of inspiration, we are anti-Cartesians, that is, we do not postulate a methodical doubt, because this doubt is a rational and fit instrument for investigation in the concrete field –in a field where doubts are possible and genuine. But poor of me if I made use of this method! Certain human beings established the doubt as their method, and that is why they spends their lives in a sea of doubts –did they love or not?, should they love or not?, should they do this or that?... But eventually all this is a torture, isn't?

Q.

A question, please. Several times, you have restricted the vocational Inspiration to a “moment”. Is it just a moment?, or can we experience this call many times?

M. S.

Please, tell me: when you are born and make touch with the air, this moment comes again?, or does it occur just once? How many times does that moment of contact take place?

S. I.

Just once.

XI

AWAKENING OF THE SPIRITUAL CONSCIOUSNESS IN MAN

In our last class, we dealt with the subject Vocation. We approached that wonderful convergence point between the divine and the human, when the spiritual consciousness of man wakes up.

But I felt that we have omitted something... I refer not to the formal communication aspect, but to its intrinsic aspect; not to words or ideas expressed about Vocation, but to the fact that we were unable to *be united*, in this vocation, in order to experience it together as a spiritual existential experience. So, we were unable to *feel* together the Vocation, and to be in tune with the living current that “Inspires” this Vocation; at most, we talked “about” Vocation.

This was a lofty topic... we grazed an existential vertex, a “summit” of the spiritual development in a human being, the turning contact point between the human and the divine and, perhaps, as we dealt with this points –more than at other moments– it is more patent that one cannot see these things through our usual knowledge –we need to be in tune spiritually. And this method of syntomy, of search of a spiritual reality by similarity, which we want to apprehend, demands a quite particular *attitude* of our soul.

Just as a passive attitude of him who comes to hear a lecture to learn something in particular, or a critical attitude of him who seeks a verbal fencing by means of words and concepts, or an hesitant attitude of those who question any sayings as to their truth or error is insufficient, also an aesthetic attitude assumed by “consumers” of culture, and by those who attend a concert, an exhibition of paintings, or a lecture is insufficient if their comments only refer to “their likes or dislikes”, or to “their good or bad impressions”.

Something like that occurred in the last class... At least, I could perceive it during my talk. And also one of you noticed it by observing that the group was more “reactive” than in other occasions, and demanded more “proofs of authenticity” from the orator... And then certain questions based on the doubt arose about truth and error...

But do not believe that I felt just in your persons this obstructive attitude –I felt also this attitude in myself during my talk... While I tried to offer you an explanation about Vocation, I could observe in myself that I was disconnected from the inspirational current of the Vocation, and that my transmission only consisted of concepts. And one cannot understand the Vocation by means of concepts.

What do we learn from all this?

That an intellectual, aesthetic, or reactive attitude is insufficient to apprehend certain spiritual realities –we need a *participating* attitude. We must participate with our own soul in all those aspects that we want to apprehend. In some way, it is necessary an intimate compromise with what we want to know even before knowing it; that is, we must love it before knowing it...

And today, this participating attitude enables us to approach the Vocation again.

Let us sum up our sayings of the last class:

1. We have appraised the PRESENCE of the divine in man by means of an Inspirational Current of Cosmic Consciousness which, by colliding with his own soul, points him his cosmic destiny.
2. We said the FUTURE is born in a man of our days under the sign of a “cosmic opening”, but not that of an ideal opening, but of an *experimental*

one. Today, man experiences a cosmic space, a cosmic energy, but intimately longs for a contact with the *Cosmic Consciousness*.

And as humanity is “open” to the Cosmic Consciousness, then we can truly say we have entered the cosmic age.

3. This need of a “consciousness opened” to a cosmic dimension is manifest in a man of our days as *new sense of the spirituality*, that is to say, as a need of developing in himself an *organ* to make a direct perception of the spirituality possible.

It may seem strange to talk about a new sense of the spirituality because usually we take for granted –as this young lady would say– that we all possess the said sense... We question this supposition and also feel, as the young lady, that many of the so-called spiritual experiences do not go beyond aesthetic or psychological – or even parapsychological– impressions. Usually, spirituality remains “occluded” behind a façade of “spiritual intellectualism”, of an “aesthetic refined sensibility”, or of a “psychological change of consciousness” (such as it can happen by means of hypnosis, psychedelic experiences, or extrasensory perception).

But all this is insufficient to reveal the consciousness of the spiritual Being.

We need to go beyond both the psychological aspect and the aesthetic one, beyond the systematic thought, and beyond psychophysical experiences. We need to define certain attitudes and develop new values in front of life, that is to say, certain qualitative changes have to be introduced in the intimacy of the human being for the activation of indispensable *functions* that may “open” this new sense of the spirituality.

4. So, we begin to recover this Vocation as one of these functions of opening toward the cosmic consciousness in man. And we talked about Vocation, we did not refer to an extraordinary experience, or to a Voice of the divine revealed to extraordinary beings. The spiritual tradition of humanity

gives us examples and statements about this revelatory Voice of God marking the way to man: Samuel, Therese of Lisieux, and many others. In spite of their greatness, we refuse to take these examples as prototypes for studying the said Vocation because their greatness shows them exactly as inaccessible to the usual human experience. We prefer to recover an inherent *function* in life and spiritual development of *all* human beings.

THEN, WHAT IS VOCATION?

Apart from its eventual significance and dimension, and from being sometime achieved or not, Vocation is a *function of opening in one's consciousness...*, certain moment when can see a cloudless sky..., a moment of *vision...*, a moment of “spiritual opening” in the material system of man. At this moment of opening, a man can “see”, at a glance, his individual potentials as a whole.

In spite of its transcendence, the said moment may be unnoticed by a man effaced in the collective or in a role, or in a concrete function of the material world. It can be manifest as a “Light” turned in a split second on the panel of his material consciousness, and gone out at once when the veil of his current illusions occlude it. Or it is manifest as a “Voice” calling to a proper realisation, but that is rapidly silenced by the whisper of the collective mind. In other words, the “vocational function” can remain “occluded” and unable to come into action. And this inactivity of certain indispensable functions for developing the human life as a whole should be our first topic of study if we want to understand in some way what we are considering.

We say this because the development of the collective life, the need of making efforts together to build great human works –the tremendous effort demanded of big human masses to “build this earth”– has been made at the costs of the individual life. Our modern life has placed the ideals of big “corporations” –of the “Corporate State”, as Charles Reich would say– above the individual. Under the motto “first the

Enterprise”, big modern states have been built, big constructions have been erected, and big scientific and technologic teams have grown as symbols of the organised collective power... But all this has been made, at least partially, at the costs of a functionally- mutilated individual.

The youth of our days is aware of this mutilated life, and beyond the surface of a social or political reluctance, its rebelliousness is the reply of the individual life which refuses to die suffocated in the collective.

That is why the youth, today more than ever, represent the vanguard of the Future, because from now on, the inspirational force of humanity changes poles... Great collective ideals of the past shall stop being the standard. Inspiration shall not come from voices of leaders of globalised men, but the Inspiration will be more and more intense in one’s consciousness, intimately. The inspirational Voice of one’s Vocation shall acquire more and more importance. So, the inspirational guidance will not come from outside, but from inside.

1. Reaction against the collective organised power and the force of the Vocation

Day by day, we are more aware of how the individual remains confined in big collective organisations. We are aware of the material structure of the society in which we live. We are aware of the organised collective power and of the subjection to enormous human masses to the said power. In short, we are aware of anonymous powers by which the individual remains in bondage, and today this awareness brings about quite violent reactions in humanity.

But the reaction against the Establishment and the violence exercised against outer enemies and symbols of the collective power, can impede a deeper awareness about the true causes of the alienation of man.

Of course, the alienation of the consciousness is the result of the crystallisation of the said consciousness in the material power, but we have to learn to discover the

said materialisation of our consciousness not only in big corporations, but also in ourselves: we have to learn to recover our consciousness from the material power that has confined it... And this recovery of our consciousness, at least on individual level, today is not a problem of reaction, but of Vocation.

2. Two critical moments of awareness; two possible moments of opening in the cosmic consciousness.

In the last class, when we talked about the Vocation as a moment of opening toward the Cosmic Consciousness, we referred to a moment when the said contact occurs for the first time, at its *original* moment, when the sun shines for the first time on the Mount of spiritual aspirations of man: it is the romantic moment of the vocation, its *lyric* moment.

But, what happens later, when those first flashes vanish under the heavy burden of one's personal experience, and we find our consciousness crystallised in material power? Under such conditions, our consciousness can be recovered just at a tragic moment of our existence: at the tragic moment of the vocation, at the moment of human *failure*.

Nowadays, we feel so confined, and so intensely forced by our selfishness to accumulate material power beyond our needs, and we have erected so high and thick ramparts for protecting our material possessions at all costs, that our situation is identical to that of an atom of physical matter, which contains an immense power, and can be recovered just in case of "fission" in the system...

We should understand that many persons only can contact again the cosmic consciousness through *failure*, *crisis* in their personal work, or *existential fissure*... because, in a closed system, the Light only can penetrate again into the life of the universe through the said fissure.

If in due time we assign particular importance to the lyric moment of our vocation, in the same way we appraise the tragic moment because an opening toward the way of life in the being is possible. At those moments, you can see with clarity, at those moments –to certain extent– a man recovers the vision and can discover guiding signals on his way.

Q.

What is to be awake?

M. S.

Your question may be the result of other deeper aspiration. Please, try to observe yourself in order to discover the root of your question.

S. I.

Well, one feels that is awake and, suddenly, we wake up, see other things, and realize that we were asleep.

M. S.

It is you who replied –this is to remain asleep. You have contacted something different, something that is useful for awakening your consciousness.

Q.

Then, what you call “tragic” would be like a therapy by electroshock. It would be like saying to people, the existential crisis is positive, that they are actually in crisis, and not to occlude or compensate the said crisis, but to assume it: one should take it for granted for discovering its sense.

M. S.

Exactly. But we should warn that what we call “existential crisis” happens today in humanity as a collective phenomenon produced by social circumstances, but with a cosmic meaning: it is symptom of a new anthropogenesis. The point is that still we are not ready to take advantage rightly of this “shock” of the Future, and when this happens, we tend rather to seek new sure points of the past. At this turning

point we need to be with “somebody else” who has crosses the threshold of “death” (because one lives the existential crisis as death).

Q.

Now one can understand more properly the meaning of the so-called “crisis” of the modern world and why the cardinal points of the past are lost. Because if humanity has to be open to the cosmic consciousness, doubtless any buildings of the past have to collapse and give way to a new world.

M. S.

But also you should understand that all this is a source of sorrow, isn't? And that most people experience these changes as a tremendous break in their lives, and they feel confused, and do not know what to do. Thence those important statements of persons who are more conscious and can foster the birth of a new Being at the moment of labour.

XII

RE-ESTABLISHING A HARMONIOUS FUNCTION OF CONSCIOUSNESS-WILL

We said a human being could contact the Cosmic Consciousness at two key moments of his existence: at his *lyric* moment and at his *tragic* moment.

Let us clarify this: when we talk about “Cosmic Consciousness” we refer to a simple state of consciousness that marks the individual destiny. And at the said critical points of his existence, a man confronts precisely his own destiny in some way.

1. The inspirational moment of the vocation: prophetic vision

We said the lyric moment is originally *Inspirational*, and one’s soul perceives, as a simple *Vision* and for the first time, the image of what a man shall be, and according to the beginning of San Martin’s sentence: “You shall be what you ought to be...”.

The image of what one “ought to be” appears beforehand at that moment and, in that sense, one’s vocation is a prophetic vision, because it is the “Announcement” of what a being has been called to Be.

At that moment, an image of Future, a “proto-image of Future”, the image of his own individual future is Printed, Formed on him.

This first image is like a prototype of consciousness, like the prototypal model of what one “ought to be”.

But Vocation is not only an “Image”, but also a “Voice” calling to fulfil a destiny.

So, at this moment of “opening” of consciousness, of “expansion” of consciousness, a being Sees suddenly his potentials as a human being as a whole, and Hears the call to be, manifested as the existential project assigned to him, as his own *mission* to fulfil in his life...

Moreover, it is not only a Vision and Call, but also a Drive, a new Force, certain Energy so far unknown, which Initiates in a human being a new movement of expansion of life. It is the creative moment in man, that of time-space convergence of all human and divine, terrestrial and cosmic forces, which can give rise to a “new being” –the “Son” of man.

The said focus of “convergence” of cosmic energies in man is “germinal”; it is like a “germ” or “seed” containing the prototypal image of the future plant and the necessary potential energy for starting its future growth.

From this viewpoint, Vocation is a *Unique* moment in the life of a being (this was not properly understood the first time)... It is unique because there is only one moment of *genesis* in man... In an individual there is only one moment when forces of the Creation take form... It is like the fertilisation, it occurs once in the individual... A plant can bloom many times and yield many fruits, but *each* flower is fertilised just once. A woman can be fertilised many times and give birth to many children, but *each* ovule is fertilised just once... Multiplicity occurs in the species, in the collective, but on individual level, the moment of creating a new being is *unique*.

2. The response of the will

This “Image”, this “Voice”, this “Germinal Vocational Drive” is the Message of the Consciousness, but –as any seeds– needs “earth”, a human MEDIUM, a response from the Will of man which can transform the ideal intuited Truth into way of *Life*.

The Will of man not always responds to the call of his Consciousness... The Will of a human being not always assumes a total “compromise” with Life.

Sometimes he carries out just *partially* what he is called to do.

Other times he takes advantage of the Inspirational Force of the Consciousness not to carry out the original project of cosmic perspective, but to carry out his own selfish wishes and ambitions, and his spirit is in the service of matter: this is the use of the Creative Force for begetting not a Son of the Light, but a son of the shadow... In this case, the work of man becomes *opposite* to life and its destiny is destruction and death: his work is “negation” of Life.

When the Will rejects the Consciousness, as a result of it there is a “satanic”, “tamasic” element.... All this brings about “evil”. Why? Because evil is something apart from one’s being, something “strange” to one’s being, something “alienated”, in modern words (that is, something strange to itself).

But the original consciousness is “occluded” not only by these pathological monsters, but also when man keeps and not transforms the normal fruits of life, – even the most honest and ethic works. Then life remains “fixed”, “crystallised” in a material model, beyond the term to complete those works. What do I mean? Any fruit has a time for growth and season, but beyond this point, if you do not alter it, the fruit decays. This is the law, in Nature and in man as well.

This dissatisfies and upsets, and eventually frustrates many honest persons, because here we talk not about the frustration of mean human beings, but of the good ones.

3. Crystallisation of the consciousness in a material model

In Hindu mythology, certain story describes vividly what so far we have said. Romain Rolland’s “*L’Evangile de Ramakrishna*” says:

“The god Vishnu became incarnate as a wild boar to destroy devils, but after their destruction, he did not return to his heaven and wanted to live as a wild boar. He had several children and was happy with them. The *devas* in heaven thought, “Why does not our Lord come back?”. Then they went to Shiva and asked him to convince Vishnu to come back to heaven. Then Shiva appeared and beseeched Vishnu, but He was caring of his children and did not pay attention. So Shiva pierced his body with the trident and liberated him from his self-illusion. Vishnu laughed and returned to his heavenly residence”. “Such is the power of Maya”, Ramakrishna says through the Romain Rolland’ storyteller.

This emblematic example shall permit us to examine the characteristic work of man, and what law governs his creation and destruction.

First, “Vishnu became incarnate as a wild boar”. That is, the man has an instrument (his own mind) which is a fit medium and function for knowing his environment and governing it.

“...to destroy evils”. That is, one’s consciousness decides by means of a concrete and positive affirmation of our will, of a concrete objective. It is the development of an *objective consciousness* founded on affirming *positive values*.

“...but after their destruction, he did not return to his heaven and decided to live as a wild boar. He had several children and was happy with them...”

Here, the being *identifies himself* with his outer work. But at the end of his work, the will stops responding to the call of the consciousness, becomes autonomous, and there is certain “oblivion” of the being. It is as if the power to affirm the will on an outer work created an existential gravitation field around the nucleus of a self-affirmed ego... and by curving upon this personal ego the space and

time, the consciousness would remain confined in a material system. So, the human “atom” emerges with a sense of absolute autonomy. And the human being constitutes a *separate particle* that has lost its original relationships with the consciousness (it *lacks* cosmic consciousness); it is a man identified with his own work, he is his own work, sees his work and does not see God, or his neighbour, or himself: he has conquered the power of his will, but lost the consciousness, has conquered the world and lost his soul; it is a fit man for “production”, but lacks “vision”.... The Consciousness remains *reduced* to “objective consciousness”, that is, determined by its relationships with objects. On the contrary, the will becomes stronger through a sense of power.

At present, and by virtue of the technological development, apparently this will-to-power reaches the summit (man possesses not only the strength of a wild board, but also the power of an atom.... but the night in the world is also darker by *lack of cosmic vision*).

“...After their destruction, he wanted to live as a wild board...”

His will-to-live keeps the being here, in the material world –“he wanted to live...”– and here we find a quite significant Hindu and Buddhist idea misconstrued by commentators, which confused many persons; that is, “if man is tied to the material existence by his will-to-live, then the way to liberation must be founded on the extirpation or annihilation of this will...”, or, in other words, to certain negation of the world and life. But on the above-cited story, nobody says this –it emphasises the fact of a wish-to-live *as* a wild board, which is a *way* of living.

“He *had* several children and was happy with them...”

This “had” implies a positive sense before life, and not in the sense of *being*, but of having. The work, by itself, is insufficient for a being to justify himself; and neither gives him a proper mirror for a self-reflected consciousness, nor permits him

to *return* to himself. The travel of Vishnu –as to consciousness– was without return, and he had to be in crisis.

The Faustian man, with his sense of autonomy and independence before the cosmos, sooner or later is in crisis because his unilateral system of life cannot be balanced beyond certain limit; it is like an atom in physical matter: as it “possesses” certain number of electrons and atomic “weight”, produces its own disintegration, that is, a contrary movement toward destruction and death for re-establishing a new balance. The intervention of Shiva re-establishes the harmony with the Cosmic Consciousness.

But as a result of being confined in this personal work, man lives detached from himself, and all this leads him to a gradual differentiation, separateness, and hostile relationships: brothers do not recognise each other and even feel strange. Then Shiva –the principle of destruction– intervenes and reestablishes the balance between individual consciousness and social consciousness. Individualism alienates not only the consciousness, but also unbalances the planetary economy: our present economic crisis responds to a crisis of consciousness. In other words, the wish to “live as a wild boar” takes for granted not only a philosophy of life, but also to have a quantum of cosmic energy in detriment of the human economy as a whole. And Shiva intervenes always when such an unbalance of power occurs...

“...Shiva *beseched*...”

There is a second Call! A second moment of the Vocation is the call to leave, the call to “finish”... The Mother’s Call for his son to “stop playing” and to be again himself what he ought to be. If the “consciousness of child who plays” overlooks this call, then the “wolf comes” and devours him... In this story, Shiva –Destructive Power– first “beseches”: it is his presence as a “signal” to finish the play; sorrow and frustration function many times as a “signal” –it is time to finish.

People do not know how to finish their works and actions. Theoretically, we know that all finishes, but we recall this when the power itself of life puts a stop to our achievements. A man is not internally ready to “stop” striving. His will still is possessive and apart from his consciousness; he produces, owns his production, and identifies himself with the product. It is as if in a cell accumulated metabolic products: what would happen then? Modern biology teaches that a cell can *die* by one of these causes. We rear and educate our children, but it is hard to “leave” them, isn’t? We acquire something valuable, certain knowledge, we qualify for something, but later we transform those values into possessions for our own benefit, and we are reluctant to renounce to them. And when a human value, however perfect, “crystallises” in a material model, is autonomous, becomes a “product” of life, but IS not life... These “products” of life, these “metabolites”, these illusions that in our consciousness become symbols of a self-realised man, at the same time “crystallise” and “fix” life on a material model destined to death.

Human life follows only one direction –it is a “no-return” trip– that is, a movement of the will that crystallises our consciousness in the material power: this is the human work!

The last class someone asked about this fact, “Is it possible to invert the process when this crystallisation occurs?”. Nicodeme asked the same: “How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?” Modern medicine asks the same question: How can arteriosclerosis be cured? Can flexibility return to stiff, calcified arteries? In other words, can we be young again?

We would need a quite especial “solvent”, isn’t? Without such a solvent, what is crystallised could fracture or break again... It is the critical moment in the material system of life –its *tragic* moment.

If a human being, at the “lyric” moment of his Vocation, is somewhat aware of the infinite, absolute, and boundless aspect, then at this tragic moment is aware of the relative and limited side of his work. Then he understands the meaning of the second part of the above-cited sentence: “*or you will be the nothing*”.

4. Toward a new philosophy of the values, and a new sense of the existence

At this point, we should wonder: What is the meaning of all this? Are we proposing a “negative” philosophy of life, or postulating the illusion of the existence, as the above-mentioned example taken from Hindu mythology apparently intimates it? Are we questioning the material values and the active part played by men in our society?

Not at all; we just want to denounce a separation between the “work” and the “being” of man, between his “consciousness” and his “will”, and that this “division” in his being impedes to find the sense of the existence.

As Charles Reich says, in the technological society of our days, the man not only is ready and qualified for a function, but also he becomes the said function: being a physician, a stewardess, a worker –being a “wild boar”–; this means not only to qualify for something in the system, but also to empty one’s being as a whole in the mould of that particular function, and in the role and paper demanded by our society to carry out the said function, but all this occurs in detriment of the whole being. This does not mean that such “officials” are valueless –if we understand for officials all those who carry out a function– but their values are relative. They are useful “to play a role”, as a physician, driver, or laboratory technician, but now, many of these functions are substituted for machines...

The “function”, what you do, can give full social sense to the life of a man, but may lack existential sense. The “part” that one plays marks by itself a social

utility, if and when the said part is not declared some day “disposable”, because then life itself of a human *being* has no sense.

What is the meaning of all this?

Life cannot be “fixed” on material models, or “caught” and pinned on a table as a naturalist does with his butterflies. Life is a current that cannot be “contained” in the hollow of the hand. Its own power tends once and again to get rid of those patterns and shells, and to re-establish the freedom of Consciousness beyond life and death.

5. Displacement of the existential gravitation centre. *E pur si muove!*

Now a human being cannot find his existence only on *affirming* its positive values, because to fix the said values on material models is insufficient to constitute an existential stability point beyond usual frames in which man intended to fix his living.

The sign of the time that we are bound to live –through a current of accelerated change shaking our lives– consists exactly in becoming conscious that such steadiness points of the man on his own values move... *E pur si muove!* By becoming conscious, a new cosmos opens. We are not living any more on the fixed cosmos of yore –on a Ptolemaic system– where all reference points were fixed... As the “ground moves”, humanity as a whole wakes up to a new cosmic sense of existence and begins to discover a new **stability center** transcending those frames on which the man attempted to fix his life.

The last class, a young lady asked: “What is to be awake?”. To be awake is to be aware of this displacement in the gravitation centre of the human existence taking place *right now* in the world that we inhabit.

Many persons may deny these changes and continue to dream of restoring the world of the past, as at the end of the film “2001”. The “guardians of orthodoxy”

still may defend a world of fixed signs –of stability–: as Galileo Galilei, we shall go on to tell: *E pur si muove!*

Now we live with “no support”!... Now we live an “anti-gravitational life”... and this new sense of life is the starting point of a modern mystique that grants a new meaning to the vocation of man.

Q.

You talk about a crisis of material values and about the suffering involved by this crisis, but is there another more natural way of impeding the crystallisation of one's consciousness and those critical moments?

M. S.

The future man has to develop a new function to make the systematic offering of his values possible, an organ to detect rapidly when a work is over. But being ourselves deprived of a sense to detect that our works finished, we want to continue without a fine sensibility to know when we finished something, and to feel when we should renounce. It is the wisdom of the being ("ego-encia"). One believes that something is over but, in fact, we do not know and eventually life itself snatches it away from us. But we have to develop an inner sense to anticipate this painful break. When does a father finish the education of his child? When does our assimilation of knowledge, or any experience, finish?

Q.

There love would come into play because I assume that one's personal selfishness hinders our offering.

M. S.

One must develop a new aspect of love because a possessive love is insufficient to meet our need of "finishing" and offering what we finished.

Q.

The point would be that we should learn to love because a possessive love makes a man continue in the past, but deprives him from being expansive and giving universal sense to his work.

M. S.

Of course! Today we are on the threshold of the awakening to an expansive love. Traditional philosophies are wrong because they did not fix with clarity a balanced position before life, and on the contrary, postulated absolute positions by affirming or negating the world and life. We should find the reversible point to revert the work once the latter is carried out: we would say a liberation point. Neither a liberation founded on negation –“I must save my consciousness and not taint with life”– which is the viewpoint of misconstrued mystical philosophies, nor on the affirmation viewpoint of modern positivists –“I negate the consciousness of being in order to conquer life”–. These two positions are extreme positions –philosophies of non-being and philosophies of being– but there is a third harmonious position, a philosophy of being-and-of-non-being. It is a philosophy founded on renunciation, but not a renunciation to things not possessed, but to things possessed. Christ speaks of renunciation to the rich young man, that is, to a person who possesses. Renunciation is meaningful when a value has been conquered and offered. Renunciation to things not possessed may lead to stop the human development and to negate life

Modern mystique arises from the being of a man who has conquered a value and sacrifices it. Mystique cannot emerge from a fruitless life, from an individual who never conquered anything or loved anyone else. Negative mystiques of this kind not only sterilise but also lead to nowhere.

Modern mystique emerges from a man who conquered knowledge, and even his will; a *qualified* creative man, who discovers a new value in donation. So one enters the way of wisdom, that is, the way of the true *homo sapiens*, and not that of the *homo faber*.

Mystique begins on a learned man who knows when something is over, and sacrifices the result of his efforts to accede an immeasurable field.

Q,

So, would this sacrificial offering consist of considering that a work is over, but being ourselves ready to other achievements?

M. S.

The final moment is a wonderful moment of opening. It is one's birth to another thing, to another state. As soon as we finish, we are free, and again we recover our consciousness of being; then we can choose again. It is a moment of "death", a moment of "genesis". It is the moment of death by which our life acquires a true sense.

XIII

MYSTICAL SENSE OF THE VOCATION

We did not understand Vocation as a whole when we marked it only with one point, its Ideal point, isn't? Because its reduction to an ideal would take for granted to understand life as an ideal.

Neither we could understand the vocation when we marked it as a material cardinal point and tried to reduce it to a role, work, or profession, that is, to a social function –“my vocation is for this or that”–; this would take for granted understanding life as effort (and many persons understand life only as effort).

We need a third point –the mystical aspect of the Vocation.

So, the profile of Vocation is a figure or function when we mark it with three points or three coordinates: Its vertical dimension calling to union with the transcendence: its horizontal dimension calling to union with humanity; and its intimate dimension calling to achieve these values in the heart of man.

1. Vocation as value of synthesis

At certain point, a human being sees that he cannot place the sense of his existence at an Ideal point –the Inspirational moment of our last classes, in connection with expansion of his soul in the cosmic consciousness– because, in spite of its greatness, the said inspirational moment is fleeting. And even those who transform entirely their lives into an ideal or an idealism, eventually notice that this idealism cannot satisfy entirely their human aspirations.

Also, we cannot establish the sense of living by means of mere efforts of our *Will*, however noble this efforts be, –we have appraised it on Vishnu's legend– because when our efforts are unilateral and in only one direction, they lead to a “crystallised” life, playing the role of a social utility, but may lack existential sense.

And many people realise –today more than ever– that, after a life entirely devoted to efforts and sacrifices, even being on the summit of success, they wonder: and all this, for what?

In other words, one can realise that Ideal and Efforts, Consciousness and Will often constitute independent movements, if not entirely opposite to life, and even source of frustration and death.

It is then when one understands the *value of synthesis* in our Vocation.

Then, one’s soul understands that, for carrying out the union with “what ought to be”, and for Consciousness and Will to stop being in mutual opposition, and for becoming the only expression of life, this *very soul* must participate in the play of universal powers of Life; it is the *mystical moment* of the Vocation, when the *unity* of being is carried out.

2. Vocation as way of Life

One’s soul understands that the way of the Ideal is insufficient to achieve “What ought to be” (that is, the way of an abstract truth, or of an ideal beauty apart from the world and life, or of an Ocean of Cosmic Consciousness “beyond” my own life). The way of *Material Efforts* is insufficient (of a will established in the world and denying the consciousness of Being). The truth must necessarily become *incarnate* in our own life.

At this threshold, a man understands that all speculations of his mind are in vain; that his selfsufficient will is in vain; and that even the noblest aspirations of his heart are in vain, if the Ideal truth – that he discovered someday at a moment of Inspiration– cannot become a way of *Life* in his own soul.

3. The vocational Way

When a man realises all this and decides to respond by placing himself as a response to the Call, then the Vocation “opens” by itself the Way...

So, the Way is not an “outer gate” which you has to knock on. The Way “discovers itself” –that is, remains exposed– at the moment of the Compromise. When I am ready to *respond* to the truth, the Way becomes patent and appears before my eyes. The Way is always from inside, and not from outside.

Then one begins to understand what *is* the Way, and all our illusions about those things fade away.

The Way appears when one *wants* the truth. The Way is veiled by what “occludes” the truth to oneself; the Way does not appear when we deceive ourselves.

And then, what it the Way?

The Way occurs when two souls meet and are together... The Way occurs when one meets another soul in a significant way. So, the “gate” to accede the Way is the *human soul*: thence the importance of this meeting with another soul.

But people has constructed an spiritual romance with all this, and every one interprets these meetings in his own way...

Some persons –especially those influenced by Eastern literature– expect a “Master” of wisdom, the “Guru”, isn’t?

Others expect the “twin soul”...

But all this can be so illusory. In fact, one cannot find the way of the souls if we are not able to recognise ourselves as souls! And what do we mean with “to recognise ourselves as souls”? I mean precisely to take out our “occluding veils”, to remove our masks, to be ready to *listen* to the Voice of the truth..., to be ready to *find oneself* with the Truth manifested in ourselves in due course.

4. The mystic moment of the vocation

One can listen just when there is silence in ourselves, when we learnt to keep silent.

As a man stops establishing himself as a positive and independent value, when he stops believing that he knows and can do all, at this moment of true humility, an ineffable expansion takes place and makes his self-recognition as a soul possible: it is the mystical moment of the vocation; and not the Faustian moment of the will-to-power, but the mystical moment of self-offering.

Then one understand that the way of *Union*, the way of unity of one's being, being *in* ourselves, and not as intellectual subjectivism –often it is reduced to this– but as *offering* of personal values.

In other words, the way of union is not the result of an ideal value, but of a vital value; not as a value of one's mind, or of our aesthetic sensibility, but as a value of the soul, of the heart, because just our heart can make an offering and renounce: this is why we speak of mystique of the heart, which is mystique of Life.

In our days, mystique is not intellectual, social, or political mystique –if and when the word mystique may mean all these things– but mystique of *Life*. And mystique of Life only can be born in a human soul, in the heart of a man.

5. The future of the human heart

We have lost the sense of offering and renunciation, because we have lost the sense of love. Our selfish love is not entirely humanised yet... and still has wild, animalised territories, and other areas are in the Stone Age. Our heart only knows how to love when strings of utilitarian and possessive love are vibrating, but also it has other subtler forces waiting for a hand from the new man to vibrate through selfoffering: it is a virgin area of future.

When we talk about renunciation, this word breaks our selfish heart ancestrally inclined to possess things –and considers renunciation as death. We did not discovered yet renunciation as a way of Life.

Our image of life is *material*, and we begin to perceive life as *energy*, but we have to learn to discover the life of the Consciousness. We have to learn to recover the life of the consciousness from its material redoubts, not by denying matter –as in the past– but by learning to *transform it*: this is the sense of mystique in a man of the future.

6. Renunciation as vocational way: Vocation of Renunciation

Now we may understand more rightly the sense of Renunciation. Not only as a virtue to assure the salvation of one’s soul, but also as a new Function in the service of life in a complete human being –a function that makes the transformation of life possible: it is a transmuting function par excellence.

The process of human transformation implies an Initial drive from renunciation, and the said transformation refers not only to values, culture, or spirit, but also is of *material* nature. Its results mean not only ideal or spiritual values, but also transformation of bodily functions and transmutation of ordinary energies into higher forms of spiritual energy. So, renunciation has not only a moral, ethic, or spiritual sense, but also a *biological* sense in the area of *physiology of future*.

7. Renunciation as social function: the Heart of society

Our appraisal of this mystical sense in Vocation through Renunciation does not mean its reduction to an exclusive individual value –it acquires a deep *social* sense. When mystique of the heart reestablishes the unity of being, and *expands* the life of one’s soul among all souls, then a man discovers the way of his own soul and, at the same time, recognises his mission in society.

From this viewpoint, Renunciation –as to Vocation– means a compromise not only before God and ourselves, but also a compromise with society and history.

A soul that responds to the call of vocation by renouncing to personal values is not escaping from the world to seek a refuge in an artificial paradise –he realises that his own person and the world are the same thing, and that a transformation of the world demands to transform his own life...

According to many persons, certain radical movements tending to social, political, or technological change are idealistic: in fact, they know not what they say because are unaware of the deep laws of transforming life.

In short: renunciation means not negation of life, but integral function of life. And mystique gets the rank of a lofty and specific function in society, and not outside society.

Q.

We talked about mystique as a process of human transformation, and a transformation in ourselves, but my question is: what is the source of energy that we are going to use for the said transformation?

M. S.

The source of energy is matter of our own life –our own values and goods: no raw matter to disintegrate. And just our heart can decide for this offering, because our mind is always hesitant. Matter of our own heart has to come into action, and an atomic light shines in the heart of man through the material fission of this “atom”.

Q.

In spite of your words, I need further clarification: renunciation to what?

M. S.

Do not you realise that your question comes from your mind?

S. I.

One’s heart understands, but our mind speaks and needs further explanation.

M. S.

When you ask, “renunciation to what?”, perhaps your question is about the *sense* of renunciation. If your mind asks, “renunciation to what”, it means that is unable to understand the sense –“for what”–, isn’t?

S. I.

Of course” I would wish to know how to carry out a practical offering or renunciation.

M. S.

You should take the offering to an altar in your own heart, and discover in yourself a mysterious – and quite hierarchical– presence so that you may offer yourself before this Presence. Does this Presence assumes the form of Truth, Beauty, or Love? Anyway, never shall be something abstract. Neither the most animal love nor the most ideal lover is something abstract. Love is always to someone. And at certain moment, this Someone in the centre of the heart as a receptive altar of the human offering. Then, this offering may become practical. But this offering is a free action, and no rule, law, or method can determine it. No law can decide it. Love itself gives this law. So, an outer law saying “how to renounce” is impossible because this would be like compulsory renunciation, and renunciation, by its own nature, cannot be imposed. Love responds not to any laws, but to love itself. No law, no method can impose how to practise love.

Q.

May we consider that our renunciation to love, our renunciation to certain affection is an offering?

M. S.

You try to lead me to say what is renunciation and what is not, if renunciation is this or that. And I said renunciation cannot be determined from outside. I do not intend to handle the offering –my purpose is to place you on your respective place, and this place is the heart of every one of you. Just your heart can decide, at certain moment, if an affection is something to offer or not.

Q.

Sometimes, one fears to renounce because apparently we deprive us of a part of ourselves.

M. S.

Renunciation is a part of life itself. This is why one's ordinary personality considers renunciation as death, but the final result is the transformation of our being.

XIV

ON THE THRESHOLD OF THE COSMIC MAN

This class is going to sum up ideas presented in this Course.

ADVENT OF THE FUTURE

We began with certain queries about the future. And we said something great and significant is happening in our days..., something difficult to apprehend as to its essence, but characterised as a cosmic advent of deep consequences for the future of man.

THE MESSAGE OF THE FUTURE

Something new is coming from the Future, and brings us a *Message* and challenge to interpret its meaning.

Certain researchers have perceived what they call “change in the direction of the axis of the time”, and others –Alvin Toffler is one of them– talk about a “mighty current of accelerated change” which, as an elementary force, “invades our lives”, “shakes our institutions”, “alters our values”, and “shakes our foundations”.

In fact, today nobody questions that we witness deep changes in the world that we inhabit –from changes in the planet, changes related to the radioactivity of the atmosphere, to technological, institutional, and social changes– but when one can look beyond these outer events, we discover changes in the intimacy of *man* himself, changes telling not only on his historic and social future, but also on his existential future and his destiny as human being in the cosmic becoming.

SPIRITUAL MESSAGE AND HUMAN INSTRUMENT

In this Course that finishes today we wished to deal with these changes telling on the *being* of man. We tried to draw the veil that hides the mystery of the spiritual message of the Future.

1. Reunion of souls

First we intend to enter *together* the spiritual mystery, to discover it *together* –if possible–, to be in tune *together*, as a “reunion of souls”, in order to have the fit *Instrument* for revealing the spiritual message in ourselves. And our efforts as a whole during the last three months were not efforts to understand, but rather efforts to *be in tune*, efforts to achieve spiritual harmony.

So, the point was not to transmit a belief, a system of ideas, or a doctrine, or a message, but rather to *be in tune* with this message.

2. Human instrument

So, since our first day, this group deals not with an issue connected with the message, but with the *instrument*. We said this in the beginning, and then it was difficult to understand.

Present humanity is likewise in front of a spiritual message of the Future, which is vibrating right now on the spiritual atmosphere of the planet, but this message needs a *human Instrument* for its reception, canalisation, and expression.

3. Vision of future

Now you can understand properly why in this course we strove to create conditions to make both a “vision” of the Future and a “revelation” of its spiritual message possible. The point was not to express only ideas, but to create instrumental conditions to make a “vision” possible –or at least, a glimpse– of the living reality of that Future that we wanted to grasp.

4. Features of the spiritual message

During our conversations, some of you asked why we did not disseminate these ideas on wider circles and why we did not make use of mass communication media. The answer is quite simple:

A. “Current of life”: because the transmission, spiritual message is not as a current of ideas, but as a “current of life”:

B. “Revelation”: and its transmission is not by dissemination, but by revelation.

C. No intermediaries”: First, we had to efface ourselves as “intermediaries” to make a direct contact with the spiritual message possible, isn’t? Because some of other characteristics of this Future’s message is its transmission without any intermediary. What is the meaning of this? And who are these intermediaries? We are intermediaries by identifying our own beings with any outer personalities, or by our (or your identification) with a civil name, state, profession, role, or social function, because it is then when that personal “mask” hides certain mediation among our souls, among us as human beings who simply *are*, with no title, label, position of any kind, and so on. Had I tried to assume the “role” of a master, and had you tried to assume that of disciples, we would become at the same time intermediaries of the *Being* who wished to reveal himself among us.

Our work mainly consisted of “simplifying” our relationship through a dialogue.

We could not understand all this always. Some of you said I did not answer your questions directly, I refused to respond or to discuss certain topics in depth, or I started developing a subject, and later passed to another not clarifying the first. In fact, I intended to avoid antagonistic ideas and more mental barriers –already

existent—; on the contrary, I tried to “undo” contradictory knots, by “simplifying” our relationship, and to “unmask” and “discover” ourselves by “unveiling” our own *Being*... by removing gradually from our souls certain “occluding” veils, and revealing it as a simple state of consciousness. And it is our own *soul* the instrument of revelation, and not “intermediaries” of the soul —our ways of thinking and feeling— but the *soul itself*.

5. The instrument of union

We left aside, gradually, our discussion of ideas and methodical doubt. That is, as we left aside instruments of reciprocal “contradiction”, and “separatist” attitudes.... we discovered gradually the instrument of *union*, and felt *united* in a “reunion of souls”.

6. “Oscillation” of the soul and discovery of rhythm in the cosmic life

When we could break our “rigid” outer personality and, to some extent, when certain “moulds” – by which as much you as I intended to “fix” ideas, positions or attitudes— are also broken... When we used certain guiding “models”, “coordinates”, and “symbols” in order to trace in some way a spiritual phenomenon naturally beyond our reach... When we left aside that “referential scaffolding” so that certain wishes of our souls could flow... That is to say, when our souls were able to *oscillate* freely along with other souls, then we came into direct contact with “That Current of Life” behind ideas, images, words, and symbols. When we were able to “oscillate together” as souls, we discovered the movement, beat, and pulse of *life* in all souls, that is, the rhythm of universal life. And we discovered in this rhythm of cosmic life a moment of individual consciousness *expanded* in the cosmic consciousness —when one’s soul confronts the mystery of the Unknown, transcendent, divine and eternal, and there is a *retreat* of that consciousness to the intimacy of our being: then, we confront our own souls and the call to what “ought to be”.

REVELATION OF THE FUTURE IN MAN

Then we understood that the Message of the Future is not ideal, but *Vocational*; so, it is not an ideal of future, but of existential future announced beforehand in each soul as “what this soul ought to be”. So, the last reply of a man confronting the future comes from his *Vocation*, and not as a result of bodily, intellectual, or imaginative gymnastics.

But some of you still were unable to understand...

You wanted an “objective” message, claimed for “clear definitions”, and requested “concrete ideas”. You wanted to “fix” the message on ideological models or conceptual images...

You cannot find the Message of the Future on a “photo”, or fix it on a still “image, or define it by means of a “concept”, or encase it in a “system”, or reduce it to a “belief”... It is beyond all those moulds... It is life itself, and you cannot keep it in the hollow of your hand.

Today, you understand the Message of the Future not by means of (metaphysical, psychological, or parapsychological) knowledge, but through *Revelation*: this Message discloses itself to simple souls that are “open” to the Future.

Neither this Message discloses in a lonely way: it is manifest on a “reunion of souls”. This is another feature of the spiritual Message revealed in our days.

What do we mean? That we are not alone any more...

Now humanity is not cosmically isolated as in other historic times when a contact with the spiritual consciousness could take place just on exceptional conditions. In Egyptian or Maya priesthood’s times, these contacts implied to be “outside” an usual state of consciousness by means of hypnosis, hallucinogenic funguses, psychic trance, or religious ecstasy..; it was a very hard path to travel, of

quite dangerous passes, and terrible trials... and very few returned from those paths. For instance, Zanon's, Ella's, Ayesha's books refer to these extraordinary ways in search of marvels.

Dante Alighieri's Divine Comedy is a symbol of the lonely way, referred to the journey of a lonely soul. He says:

“In the middle of the Way of Life
I found myself wandering on a dark jungle,
After losing the straight course...”

And when he meets a similar soul, this occurs on exceptional conditions:

“As I went down the deep valley I found such a silent being who apparently was mute.”

“As I found him in a tenebrous wild,
‘Poor of me!’, I claimed in distress,
‘Are you a man or wandering spectre?’”
And he replied: ‘Not a man, but a former man’.

When we talk about “reunion of souls”, we refer not to these “disembodied” souls.... but to human beings on this *earth*.

Souls of spiritual vocation need not a trance or ecstasy to come into contact with sources of Inspiration, or long pilgrimages to Himalayan caves... or, as Dante Alighieri, to seek a master in the “other world”.

Today, simple souls who live to offer themselves can find easily the spiritual Way among similar souls; a mere look of reciprocal understanding is sufficient for these “contacts” by similarity to occur, and for the soul to find that human current of better sympathy with his spiritual yearnings.

In this sense, the transmission of the spiritual Message is by means of “gradients of similarity”. What do I mean? Its transmission is not by usual cognitive ways, or by levels of human hierarchies – cultural, economic, or social–, but by a gradient of “spiritual similarity”, which is the bridge between souls.

THE IDEA MADE FLESH: MYSTICAL BODY

A “contact” with the spiritual current through similar souls is insufficient. We need a Compromise –the Idea made flesh in our own heart. In this sense, “reunion of souls” means the “organ” for the spiritual Message made flesh, that is, its Mystical Body.

What do we mean?

Today, the spiritual Message of the Future cannot become an “institutional body”, a “body of ideas” (an ideological body), or a “globalised society”, because these bodies are insufficient to canalise its immense potentials... All these bodies are material ones and would crystallise the spiritual consciousness in a material pattern. The spiritual Message, as a current of life, need not an organ of transformation, which can convert the inspirational current of cosmic consciousness into current of human life and, at the same time, human works into current of spiritual energy...Only one organ of sensibility, rhythm, and beat can carry out this wonderful reversible function: the human heart, but not any one, but a heart devoted and surrendered to that sublime mission, which is mystical par excellence.

Each human heart that is ready to renounce can be a “cell” in this wonderful “Mystical Body”, in this marvellous “reunion of souls” that now is being subtly traced as a “mystical figure” in the emerging society of the future.

TOWARD A NEW ANTHROPOGENESIS

To develop certain potentials of the human heart means new *functions* and new *senses* in a prototype of future.

1. A new sense of individuality

When a reunion of souls reflects on a human being, he discovers his own individuality, not a selfish, separate individuality, but an individuality founded on a sense of *spiritual identity* –and identity as soul, as human being, as one actually *is*.

2. A new sense of planetary community

As a human being discovers himself as a soul, he finds the way of union with all men of his time: he discovers the *social body* of humanity. In our days, mystique of the heart emerges in society with deep social sense and quite clearly aware of the human and worldly problems... even though this position may “differ” from other human movements tending to transform this world.

Mystique is a “specific function” in society itself; not a function apart from society, as some persons believe, but a specific function connected with life itself of our society, taking part in its “intimate structure”, as one of its “inner” indispensable organs for life in all societies. Life of society could not survive or develop without an organ and function destined to transform life... And we said this means to be clearly aware of the human movements, because a mystic is aware of the world such as this world is: he reacts not against life, but transforms it; and not outside himself, by intending to change the world, but transforms it inside himself, because he understands that evils of this world are his own evils, and the misery of men of his time is his own misery.

Mystique, as a function, is the big laboratory of humanity: it is the “*heart*” of humanity, but also its “*liver*”: it transforms and purifies substances.

Some of you did not understand these things... And according them, they could not understand how it was possible to change our social environment by a mere transformation of the individual... Plants and flowers may reply: they know how to charge oxygen in the air that we breath in, and that it is not so indispensable to live.

3. A new cosmic sense

But in our days, the spiritual Message is far deeper, more transcendent, and beyond imagination: it prepares this earth as abode of the cosmic man.

In our days, mystique of the heart transforms not only this familiar life into better life, but also starts an evolutionary stage that many souls wish right now: transforming blood of terrestrial man into energy of cosmic man.

Beyond his eagerness for conquering this earth and building a society of the future, a man of our days looks at heaven in search of *signs* marking a new destiny in the universe.

The cosmic life begins to move him, and feels something so far indefinable – his necessary union with a wider and total life. And this necessary union comprises not only all human beings – humanity as a whole– but also beings that he intuits beyond this earth, as if the strange presence of a “universal community” of souls claimed suddenly for our love and participation in a Work that is actually universal. It is as if Humanity felt itself called to a new evolutionary effort which, at the same time, marks the end of their cosmic isolation. It is the birth of a cosmic humanity.

We know many speculations about this: space conquest, space platforms, flying saucers, and so on. All this is important, but not fundamental. A cosmic humanity is born because the gravitational centre of the human existence moved from a material stability point to a new spiritual stability centre.

And we are at this threshold. On the one hand, we remain with just open senses and a blurred cosmic vision which, however, enables us to glimpse a new destiny and, on other hand, we bear the burden of our old bodies, awkward functions made for terrestrial life, and vicissitudes of our *present* exile: this is the greatness and misery of gestation times, of cosmogonical epics, when humanity as a whole gives birth in distress to the cosmic consciousness in man.