

Ramón P. Muñoz Soler

ANTHROPOLOGY OF SYNTHESIS

Excerpt from
Antropología de Síntesis

Translated by Héctor V. Morel

ANTHROPOLOGY OF SYNTHESIS

New Co-evolutionary Alliance

In spite of prophecies about destruction of the world in the future, one can notice, on the horizon of time to come, sufficiently significant signals of a new awakening of life, –luminous flashes of forthcoming men and women.

Great shocks that today we undergo on planetary scale are not only of socio-political, economic and technologic kind, but also of **evolutionary** type, rather, co-evolutionary type, because we have entered a new phase of exchange between terrestrial matter and cosmic consciousness. Our own physiology “vibrates” with different rhythm. The anthropological “canon” is changed. The relationship between man and cosmos is not the same.

The new anthropology is not the result of a new theory of man, but of an “event” **in** man. Its foundation is not metaphysical but genetic, a “new alliance” between values of the spirit and chemistry of life. It is from this double genetic/spiritual dimension of the human phenomenon that we can speak about “Anthropology of Synthesis”.

Epistemology of Synthesis

The word “synthesis” becomes our first difficulty of semantic/epistemological kind. I use the word “synthesis” not as a concept but as **symbol** of a new function that comprises, in one and same significant unity, complementary –and sometimes contradictory– aspects of human physiology in the process of transcendent evolution.

From philosophical anthropology of the past we pass to “physiological” anthropology of the future. Now the purpose is not to describe previously established functions, or even “embryonic remains”, or “fossil tracks”; the question is to perceive primordial “impressions”, “resonance configurations” in our inner environment, very subtle signals of pre-figurative embryogenesis.

We cannot show the operation of these new organic functions with the usual rigor of positive science. We only can bear witness to those things that we see and live within. In this field, as in other advanced fields, the word-witness comes ahead of the experimental method. Now it is not science explaining to man but man explaining to himself by means of science.

An outstanding biologist, Jacques Monod solemnly announces, “the old pact with Nature is broken” and poses possibilities of a “new alliance. The Nobel Prize winner, Ilya Prigogine has demonstrated that, in dynamic processes, “far from balance”, far from thermal death determined by the second thermodynamic law, there are sufficiently wide “fluctuations” that can “break” the structure of the ancient system (“symmetry break”) and launch it to another qualitatively different cycle. And on his side,

Fritjof Capra speaks about “Tao of physics” and a parallelism that he observes between quantum mechanics and Oriental wisdom. All these are convergence signals between field of knowledge that so far were separate.

But from the viewpoint of Epistemology of Synthesis, one should pose certain objections to arbitrary interpretations derived from the so-called “holographic paradigm”, in relation to a cosmological reductionism (reducing laws of man to laws of the cosmos) or to the so-called technological reductionism (reducing the spiritual transcendence to an alleged technological transcendence).

Terrestrial Genetics and Cosmic Inheritance

Today people talk too much about human development, expansion of consciousness, or evolutionary jumps, but they do not know well what is the question. It is easier to cry “forward” than “where”!, Matchett says.

Theories about evolution have unveiled certain aspects of the biological inheritance, but they are insufficient to explain the co-evolutionary development of consciousness.

At present we face a turning point in our terrestrial pilgrimage where the human evolution apparently stops. Furthermore, some modern researchers speak about dangerous “ebbs” of creative energy, which instead of activating higher functions of the “anthropos” (the “ultra-human” aspect, in Teilhard de Chardin’s words) revert their movements and precipitate us in regressive and abyssal forms of the “cybernanthropos” (Lefèbvre).

Modern biology and physico-chemistry say, “there is no evolution without symmetry break”. But today we experience a symmetry break on individual level (existential crisis of contemporary man) and also on collective level (daily sacrifice of the innocent) is insufficient to start the ‘ignition’ of matter. Many persons see the their houses that collapse, but very few succeed in being transformed.

Symmetry break implies “opening” of the system, a door that opens, a crack in the wall of the cavern where light can come in. But one thing is “opening” of the system and entry of the light” and another quite different an “alliance with the light”

Ilya Prigogine and his school, through molecular biology researches, have appreciated these three phases in the evolutionary process of living matter: “symmetry break”, “opening” and “new alliance”, but an arbitrary extrapolation of laboratory data to human experience leads to cosmological reductionism: co-evolutionary self-organisation theories: “self-organising process”). That is to say, they plainly identify laws of man with laws of the cosmos by enlarging the frame where the evolutionary process takes place, but this frame remains. They mistake psycho-biological opening for spiritual transcendence.

New alliance, on human level, is something more than exchange established with cosmic energy. It is a new word of man in front of the divine mystery, a word that we have lost in our long journey to conquering the Earth.

From Metaphysics of Knowledge to Geometry of Life

If we put the “word” of the man in the ‘centre’ of a creativity that transcends him, it is the Anthropology that breaks reduction barriers imposed by particular sciences, and recovers its original dimension as science of the total man, that is, as a “bridge” between mystery of Heaven and wisdom of Earth.



Primordial function of this Anthropology of Synthesis is to “unite” the way of knowledge with the way of life. But now this “union”, this “link” is not through metaphysics or theology, but through the “living word” of the very man. And this word “united” with life of the total being (*egoencia* of Being) is “pulse”, reversible rhythm from the centre, alternating movement traced by a new science geometry. Anthropology emerged from this reversible movement –Anthropology of Synthesis– acquires the configuration of social, ecological and cosmological anthropology on its expansive face, and that of spiritual, transcendent and mystical anthropology with its backward movement toward the innermost Being.

Physiological Anthropology. General Theory of Human Functions.

Anthropology cannot be reduced to a science of museum, –it is a science of the living human being. Anthropology cannot study only fossil skulls, social forms of early peoples, or the metaphysical structure of the individual being in the world, –it has to expose **human functions**, that is, those specific functions in the human being so that a man may operate such as he is, not as an animal or machine. Moreover, anthropology should teach how to see not only functions stabilised through millennia of biological, social and technological evolution, but also all those incipient functions emerged like still invisible stepping-stones of a “physiological stairway” that builds a bridge between terrestrial man and cosmic man.

I prefer not to stop with the embryogenesis of this proto-functions or with laws of integration, reversibility and analogy of new organic configurations; I have considered these matters in my book

“*Anthropology of Synthesis*”. Here I wish to deal with anthropology of synthesis as a “logotechnical tool” for an intelligent use of the co-evolutionary process of the human life.

An integral geometry of human space –geometry of reversible dynamics– comes out as alternating rhythm of four primordial functions or proto-functions: **union, law, force and form**.

The first function –proto-pattern of **union**– is to make consciousness accessible as new **feeling**, –clair/feeling (self-consciousness, “*egoencia* of Being”).

This unitive/feeling comes out as “creative energy”. It is not metaphysics of the intellect, but **mystique of the heart**.

I do not mention mystique as doctrine, but mystique as “organic function”. That is, now not as an extraordinary manifestation on high peaks of the spirit, but as inherent function of the human being –any human being– and that, as such a function, is **universal**.

One has to rescue this anthropological and cosmic function from those philosophical and religious ideologies that cover them. One should not mistake mystique (as a function) for beliefs (as ideologies).

Usually mystique –an inherent function of life– has been identified with interpretations given by religions about life; these interpretations became synonyms of ‘mystical life’ and ‘religious life’, but mystique is of life, not of religions. Modern world bears witness to a mystique that is not necessarily linked with religious living. You may find mystique in sages, scientists and great leaders, and also mystique in humble and simple souls who, even without religious preoccupations, convert renunciation, work and sacrifice into an spontaneous way of participation in the great creative stream of life –a unitive/feeling that reveals the transcendent sense of the work.

The second function of synthesis is the **law**. We know physical, biological and social laws governing the operation of man in the world, but we still have to discover the inherent law of the very man.

Great religions have revealed the Divine Law that guides the destiny of “all” men, and science discovers more general laws of the universe, but beyond these general frames, every one of us needs to discover the inherent law of our own individual life, –a law marking our own place in the cosmos and the sense of our own existence in humanity.

The foundation of this new law is vocational, and not metaphysical. Vocation is the key-note to being, a proper name “chanted” from inside. It is the vibrational, phonetic foundation of specifically human ethics (phon-*ethics*).

The new ethics is not only formal, but even substantial; it is not only written on codes, but even *inscribed* on life (it is “signature” of the message). The said inherent law is inscribed as archetypal configuration on the social body of humanity, previous to be given by a legislator; the spiritual community lives it previous to its translation into codes of the civil society. When we say the message of future is inscribed as vibrational code on the **body** of humanity, we want to emphasise that it is a substantial law, an organic law (organism that gets rich by a ‘gen-*ethical*’ contribution that enables it to build new functions, new organs, new institutions. It is this subtle, invisible, but powerful “signature” that changes the course of usual movements in human behaviour (not only social behaviour, but also molecular and atomic behaviour of a physical organism). This change of direction in movements of life drags organic matter to a higher level of consciousness, and the physiology of the elementary nature (that of the animal man) acquires the rank of ethical physiology (physiology of the spiritual man).

Its first function of synthesis (**union**) leads to **mystique**, and the second (**law**) establishes **moral**; the third anthropological function (**force**) is energetic principle of **human economy**. What is human economy? It is rather than a science of man, a function of life, solidly supported and developed by **human work**.

Present economic systems are in crisis because their foundations are theories strange to needs of human development. Materialistic society of our time has reduced work to an econometric variable, by depriving the said function of its sense as “work”. Today people fight for a salary, and not for the work.

Work is an inherent function of the human being (it cannot be replaced with an unemployment assurance), and the law that governs this function should be handled from inside, from the being. To lead human economy from outside –from centres of political and economic power– would be like trying to control the organic metabolism with plans to regulate the environment.

In the prospect of a human economy of future, the function work is a tool that enable to accede goods of life, and the said goods are as much material as spiritual. In the economy of the total man, it is not only the Gross National Product that counts, but also the development of consciousness.

Work energetics is a fundamental subject for human economy of the future. So far we have manipulated the work power for transforming the world, but the economic science of time to come shall have to teach us how to use the work energy as fuel suitable to the expansion of consciousness.

At this point of describing synthesis functions we can wonder if the order of our presentation: **first**, **second** and **third**, is arbitrary or responds to its own anthropological geometry. I dare say it is a hierarchy of human functions arranged from the top downwards on a vertical axis of meanings.

|
mystique
|
moral
|
economy
|

In other words, for a vision of synthesis, **moral** is non-existent without **mystique**, and **economy** is non-existent without **moral**. They are three primordial functions but, in order to plant these principles in the concrete human living, we have to wonder, like Plato in his *Timaeus*: “And what about the fourth one?”.

The fourth one, that is, the fourth function, is **form**.

If the first anthropological question is, “what is man?”, the last question is, “what is humanity?”. The first question is of metaphysical kind, a question about being; the second is of sociological type, a question about form. Anthropology of future seeks a relationship between being and form, –a relationship that is lost!

In spite of some people saying that such a Humanity is nothing more than a set of individual human beings (“Humanity? This is an abstraction. There have been only men, and there will be nothing more than men” –Goethe to Luden, quoted by Spengler), in spite of it, now the new generation is born with a sense of “organic solidarity”. We start sensing the pulse, beats, life of a bigger organism so far unknown to us. We are becoming conscious of our own “total body”, of our own ownership sense in the total body of humanity. It is this the starting point for sociology of future. We pass from organisation to “organism”.

How does this new organism take form? –Through participation of individual consciousness/energy in a “mystical body” with morpho-genetic potential.

Why do I say “mystical body”, and not “social body”? –Because the social body (as political contract and technical organisation) has lost its genetic capacity and entered a phase of “implosion of mass” (as Jean Baudrillard properly said).

We came to an end of socio-political revolutions (the great Ortega y Gasset had warned about it) and to an “end of the social aspect” (in Baudrillard’s words), a time when specific social values are being replaced with simulation and show). And also we are coming to an “end of nations”, as Teilhard de Chardin says: “*The time of nations is over, it is time to build the Earth*”.

What ways are producing this planetary organo-genesis? Universalistic idealism? Utopian communism? Scientific socialism? Common market? Cybernetic communication web? Or perhaps a way so far unknown to us?

A strange form of war takes place in the planet; now not only men are fighting, but also gods and demons! As long as this great planetary shock breaks the structure of old institutions and even destabilises the human matter (world wars, organised violence, mass migrations, scientific/technological revolution, population explosion, eco-catastrophe, AIDS); as long as this occurs, **life** in the body of Humanity, its power lines, its currents of ideas become visible and tangible; its vibrational field runs in our consciousness and awakens in all of us a new planetary and cosmic sensibility. Perhaps all this was ever so, from the beginning of the race, when enormous cataclysms awakened consciousness and sensibility in early men. At present we are learning –inadvertently–how to live in a new body. Now some peoples have experienced and lived in large social collective bodies (mainly, Russia’s and China’s experience), and even in space bio-cybernetic capsules, but the conquest made by the man of the future will consist in learning how to live in the total body of Humanity.

Now this jump toward a planetary dimension of consciousness takes place through new social institutions suitable to man. Here big is small (organic internalisation of the cosmic archetype), and small is big (“small is beautiful”).

If we still did not succeeded in glimpsing these new human organisms and, on the contrary, old institutions come out more and more as strong voids, all this is the result of new patterns emerged as invisible bodies and void spaces gradually occupied by the forthcoming men and women, while generations of the past are desperately fighting for keeping their ancient refuges.

We live a **gestation** time of new social forms, many of them fragile and fleeting (emerging communities, organic architecture, biological agriculture, socio-spiritual economy, alternative universities, systemic pedagogy), ways so far hardly trodden (some of them with no way out), but emerging here and there on the planet like whirlpools of renewed human life.

Now researches about these “morpho-gen-ethical fields”, their inherent dynamics, their development laws, their pathology, come out like a fertile area for human and social sciences of the future. Today, to carry in a suitable way these new creative forces we need a new university mastership. Now a professional university is insufficient; we need to establish the University of Man. University men and women of the future must be, over and above, teachers, educators. It is insufficient to heal ills in a

sick society, and isolated efforts are not enough. Sociologists, psychologists, physicians, jurists, architects, artists, philosophers and educators shall have to learn how to work all together for canalising the powerful human energy released in the planet. I refer not only to multidisciplinary groups, but also to a new type of research organism, so far little known, which I call “human hologram”. We pass from holographic paradigm to human hologram, –a new antenna in the organ of knowledge.

It is an “event” **in** man, and not a concept about man that gave rise to Anthropology of Synthesis. Anthropology of Synthesis did not arise from philosophical speculation or theological dogmatics. It is born of unity of man, and not of science integration. It is an intellectual translation of a living experience of synthesis.

More than twenty years ago (1966), when I wrote “*Germes of Future in Man*”¹ I was sure that, in the deep waters of life, in my own living, palpitated the “primordial germ” of a new human being. First signals of a “pre-figurative embryogenesis” anticipating faces of time to come!

Today I say again what I said in those days: “The cosmic clock strikes a different time”, and even, stars are announcing the “message” of a new time.

A powerful significant energy rushed in the inner space of the ancient Nature, a paradigmatic event changing the geometry of matter and engraving its invisible track on the soul of man: revelation/shock, post-modern message! The anthropological “canon” is changed, our relationship with the Universe is not the same, the rhythm of human physiology is different. A cosmic man is born, but we need a science to explain this.

Anthropology of Synthesis is an attempt to include in a significant unity the functional structure of this “new Alliance”, a dynamic configuration of signs beyond conventional thought patterns, which obliges man to a new self-expressive word. We have named this new identity of the human being after a symbol-word: “*egoencia*”.

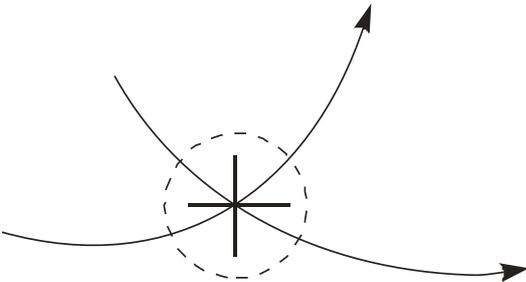
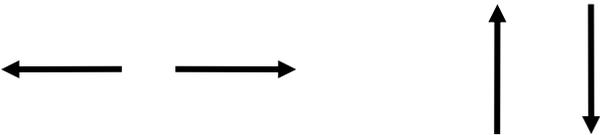
Egoencia is not a concept, but a “vibration”, a “new state of the human matter”. From this starting point, we begin to move on an entirely different field. Now we do not speak about memories of the past, but about “germs of future”. It is a new “code”, that of energ-*ethical* rhythm of a new “law”. We pass from philosophical anthropology to “physiological” anthropology. Now is not a new “idea” about man, but a new “molecule” of life.

I took eight years to write down “*Anthropology of Synthesis*” (1980).² In those days, this question worried me: how to translate into concepts my unitive experience that I lived within? In my inner world, symbols of ancient gods had fallen, but how to decipher the code of the new law? A conceptual language was insufficient. How to articulate the “vibrational” message of the new sign of time with the

word/feeling of the new man? Instead of a new semantic a new “physiology” was necessary, –a “human” function building a bridge between scientific revolution and spiritual revelation.

The post-modern message is prophetic/scientific, and a mind, practically trained for fragmented knowledge for more than twenty centuries, cannot understand this easily. Now epistemology of synthesis (“holoepistemology”) is not based on conceptual logic or even on what one may call quantum logic or ontological metaphysics; it is founded on symbolic configurations of total life, on integrated geometry of knowledge-and-life, –a “hologramatic”.

By way of explanation about this epistemological switch, we may say that, looking from outside, the post-modern message comes out as value contradiction (science on one hand, mystique on the other hand), or as doctrine parallelism (similarity between quantum mechanics and Oriental philosophies), but, looking from inside, this message comes out as “convergence signals”



How to discover, how to decipher these “convergence signals”?

–They are not discovered or deciphered; they are revealed! And for a mind moving in only one direction of time this is hard to grasp. Today, the sign of time is changed; our life appears in a different time, but our consciousness goes on to work in paradigms of the old time. Externally, we live in the luminous time of technical revolution; internally, in the dark time of a “disillusioned soul” (Ortega y Gasset). Now a “bridge” between these two dimensions of time cannot be built by means of intellectual synthesis, dialectic materialism, or spiritual idealism: we need a new “logotechnical” instrument, a co-evolutionary physiologic emergent, a new “reversible” function of life that makes a transit possible from

one dimension to another, from one world to another, and that makes self-transference possible from a concrete determination of the will (“particle”) to the expansive field of the consciousness (“wave”). This new function, a new “transistor” in physiology of the cosmic man, which goes beyond the contradiction dynamics of the rational mind and achieves a new synthesis through “reversibility of values”.

Again, Anthropology of Synthesis is not based on a new theory about knowledge, but on a new function of life. This does not lay aside an eventual and significant consideration of the anthropological discourse related to a “theory of functions”, but provided that it is “function” that explains a theory, not contrariwise.

It is from this activated “germ of future **in** man” that co-evolutionary functions of a new biological/spiritual organism and organic forms of a new social community shall gradually emerge. Now an anthropology arisen from this qualitative jump cannot be defined as a new science explaining the man, but in terms of a new self-explained man through science. The new anthropological function becomes apparent, from its source, as a “sense of union”, a “feeling” united with the “being”, as deep Self-consciousness, as “*egoencia* of Being”.

“*Egoencia*”, as the first function of synthesis, as “signature” of Alliance, as principle of individuation, emerges *rather* as mystique than as science. Since it is an emerging, fount-phenomenon in the innermost Being, this “sense of union” cannot be in the frame of those forms that so far we have assigned to mystique. It is not a mystique as dogmatics, but a mystique as function, –in the beginning was the Union.

In our days, mystique comes into being as a mystique of the wild. The first chords of a new feeling in the long journey through the wilderness of the modern civilisation, dark feeling of cosmic ownership and sudden awakening of an expansive consciousness. But the wild has its own dissolving power, and many remain behind, blurred by a human “magma” operating as “raw material” for new constructions of the spirit.

Anthropology of Synthesis tries to decipher the gen-*ethical* code of these new creation/dissolution forms; it exposes some general laws governing the co-evolutionary development of this planetary “embryogenesis”; and anticipates foundational (morphogenetic) energ-*ethical* values of right, economy, and future social organisation. Not only a theory but also an instrument, a tool (think tank) to use the logo-energetic potential of the message of the new sign of time as a force activating the co-evolutionary development of knowledge-and-life. Again the sacred fire of goods in the hands of man!

Today we can say that the “sacred fire” is burning once more upon the Earth; but now, this time, not upon the peak of the Sinai or upon the Caucasian rock, but in the very matter of the heart of man (in his “atomic heart”). Now the challenge for the new humanity is not to ignite this fire, but to keep it burning!

Just till yesterday I believed that an ideal was sufficient to sustain life; now I understand that we need life to sustain the ideal. Which is the proper fuel to sustain this “fusion reaction”? “Matter” of our own life, our “possessions”, our ancestral wish to retain life in a form. A new metabolism, a physiology of “reversibility of values” (by disintegrating matter, radiating energy and expanding consciousness). New dimension of the renunciation message, preserved by great spiritual traditions of humanity, but now, as renunciation message in the new sign of time, not only as salvation mystique, but also as science of life; not only as Voice of spiritual transcendence, but also as law of social development, as a new sense of right, economy and work.

Bibliographic reference

¹ Muñoz Soler, Ramón P., “*Gérmenes de Futuro en el Hombre*”, Arayú, Buenos Aires, 1967 (“*Germes de Futuro no Homem*”, Editorial de Cultura Espiritual, Sao Paulo, Brazil, 1978).

² Muñoz Soler, Ramón P., “*Antropología de Síntesis*” , Depalma, Buenos Aires, Argentina, 1980.