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**ANTHROPOLOGY
OF
SYNTHESIS**

Egoencia of Being

Excerpt from
Antropología de Síntesis: La Egoencia del Ser

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INTRODUCTION

Modern man plays with the future, but the future plays with man. Under this sign, the planetary man is born.

The planetary man is a shape of the new era: ‘human matter’* loses stability, unseen cosmic currents become visible, and life brings about new sparkles, new configurations and new organs. In anthropogenesis, this jump is a true work of art by an unknown artist: it does not belong to anyone in particular and belongs to all. It is evolution and revelation; it belongs to history and is out of history; the process hides the message, but the message is revealed in the process.

Anthropology of synthesis is not a construction of the systematic thought; it is rather an attitude of the spirit toward the understanding of the total human being. Understanding of the totality is ‘synthesis’, but not only logical synthesis but even analogical and biological synthesis.

Today we are living a phenomenon of future that we do not understand but that disturbs foundations of the human existence. From this existential shock, the new anthropological topic is emerging, which is not a topic dealing with **principles** or **forms** any more, but a topic dealing with **life** of the planetary man.

Here is the mission of the anthropology of the time to come: to expose those significant topics for the future of man, and not only as proposals for the intelligence, but even as signs for the way. If we did not succeed in recognizing on time this ‘topics-signs’, if we did not succeed in glimpsing through these ‘signs’ of the future a new ideal to live and to be, we would run the risk of ending in aberrant forms of life (as it occurs now). If higher human functions are not brought into action, if we do not enter the new world on time and set foot on the new Earth, man will be destroyed but those forces that he has unleashed.

Perhaps today, as a physician psychotherapist grasps at once sciences of man and man himself; moreover, as he personally takes part in the search of an answer to the existential crisis of contemporary men, –I repeat, perhaps– this new physician-philosopher is able to understand deep changes produced in the mind, sensibility and molecular biology of men and women of our age.

The **subject** that I shall offer refers basically to the “link” between scientific-technical revolution of the modern world and present transformation in the inner space of man.

* Throughout the text, the author uses simple quotation marks in order to give to understand that the word carries a semantic charge that goes beyond the conventional meaning of language

The **post-modern** message is not ideological, but “vibrational”, significant energy altering the geometry of the matter in the world and engraving its invisible mark on the soul of man.

To name the function of synthesis –a characteristic of the anthropological emergent in the new sign of time– I use the word-symbol “**egoencia**”, *egoencia* of Being.

Egoencia is “germ of future in man” and anthropological principle of a unified science of being, “Anthropology of Being”.

The new anthropology shows not only tracks of our anthropological past, but also “signals” of men and women that come, still incipient signals, but with extraordinary significance for the human future.

EPISTEMOLOGY OF SYNTHESIS

While old academic structures preserve the fragmented knowledge of “Gutenberg’s galaxy”, advanced scientists in nuclear physics, quantum chemistry, molecular biology, and astrophysics, transcend the rational epistemological frame and enter the field of intuition, understanding and vision. Not surprisingly Einstein says “*the way to accede to more general laws of the universe is like the experience of lovers or mystics*”; Heisenberg refers to the mathematical matrix theory, Fritjof Capra devotes an entire book to “The Tao of Physics” to show a parallelism between modern theoretical physics and Eastern philosophies; and Einstein converses with Rabindrabath Tagore, and David Bohm talks to Krishnamurti. All of them in search of significant bridges between scientific thought, poetic sensibility and spiritual transcendence.

This epistemological switch is more and more urgent in the field of anthropology, as long as we realise that our present fragmented knowledge is not enough to understand man.

What I call “epistemology of synthesis” is not based on a new theory of knowledge, but on a new human function. It does not derive from a new metaphysics, but from a **new** physiology, from a new cognitive “organ”.

In other words, this epistemology of synthesis does not emerge from unification of science, but from unity of man. That is, the unity of man **anticipates** the unity of science; the “word-witness” **anticipates** the scientific-experimental “test”.

The word “synthesis” is misleading as concept, but fecund as symbol. As concept is a moment of dialectics and takes for granted the compound of a whole by the sum of its parts. But as symbol, any synthesis is an operation made outright, accedes to the whole immediately, and avoids a sum or a

compound of parts. Here there is no division between the knower and the known thing, between knowledge and being, between language of the intelligence and mystique of the heart.

The word “synthesis” offer us a first difficulty of speech in the field of Anthropology of Synthesis –a semantic barrier that, on the other hand appears today with any attempt to understand globally the reality.

If as a basis this epistemology of synthesis is not founded on the language of science to interpret man, but on the language of man for his own expression, we shall understand that beyond the conceptual language one shall require of a “vibrational” language, energetic-symbolic, descriptive and analogical at the same time, made of words and silences, and of gestures and rhythms.

Just as the new physics had to present concepts-syntheses such as “particle/wave”, “space/time”, “mass-energy”, and “matter-antimatter”, so Anthropology of Synthesis requires of even more encompassing symbolic expressions, such as “transcendent/individuality”, “**egoencia** of Being”, “resonance by similitude”, and “reversibility of values”

This “semantic tilt” of the speech is more and more swift. In a short while we have gone from formal logic to symbolic logic and to quantum logic, and now we are progressing toward a vibrational language through “resonance by similitude”.

PHYSIOLOGICAL ANTHROPOLOGY

From philosophical anthropology of the past we are going to **physiological** anthropology of the future.

Here one does not deal with “embryonic remains” or “fossils”, but with “essential impressions”, pre-figurative embryo-genesis of incipient functions that shall be organs tomorrow.

My symbolic referents to approach this physiology of **before** are: “symmetry break”, “new alliance” and “alternating body”.

Symmetry break

A Nobel Chemistry Prize, Ilya Prigogine proved that in dynamic “far-from-equilibrium” processes, far from thermal death determining the second thermodynamics law, quite expanded “fluctuations” take place and “break” the structure of the old system (“symmetry break”) and lead it into another qualitatively-different cycle.

Today we live a break like that, outside and inside, as “Paradigmatic event in the new sign of time” After 1945 we do not live on the same world or in the same time. Suddenly we have penetrated into a new space, but still we do not know how to live on it. These are not only socio-political and technological changes of the outer world, but also transformations that we experience in our own physiology. The “intrinsic time” of the human matter is another, the relationship of man with the cosmos is not the same, the “anthropological canon” is different. As a biologist, Jacques Monod says, “the old pact with Nature is broken”. But at the same time, new conditions for a “new alliance” are being prepared.

New alliance

Which are the conditions for a new alliance? Researches in molecular biology tell us that for the production of a “dissipative structure” (in Prigogine’s words and his school), that is, an expansive form of living-matter, one needs basic conditions of “opening”, “exchange”, and “catalysis”.

These principles demand a different reading in the co-evolutionary dynamics of a human being. The qualitative frame is different. Here it is not “Inter-change” of energy/information on an anonymous cosmic ocean, **none** inhabiting it, but living relationships of a being on an inhabited cosmos.

Let us try to explain us.

What we call existential crisis (“symmetry break of sense”) is a previous condition to the “alliance”, but it is not the very alliance. Many people see how their houses come down, and most persons stay under debris. The symmetry break brings about the “opening” of the personality mask and, at most, produces certain opening of one’s mind, but not always an actual opening of one’s heart.

Modern technology (with his “hybridisation of means”, in McLuhan’s words) has brought about a “new alliance”, but only on “logo-technical” level: it is the anthro-electronic alliance of informatics and cybernetic machines. But to humanise the energy released by technique one needs to complement the “logo-technical mind alliance” with the “logo-chemical heart alliance”.

What is “logo-chemical alliance”? It is the union of soul values with chemistry of life. Without this “alliance of the heart” –let us say so– one can build quite well the techno-tronic society (the Japanese miracle, “tell stones to become bread”: the new temptation in the wilderness), but this way one shall not achieve the higher level of humanisation that today beats, as a deep desire, in every social and spiritual vanguard.

How to realise this “value alliance” of the soul with chemistry of life. Through a “contact by similitude”.

In particle physics, the “link” is made through a “virtual particle”; in molecular biochemistry, by catalysis; and on human level, by a “significant encounter”. Exchange levels are different, but the “law” of encounter is the same: “resonance by similitude”.

What is “significant encounter”? It is “Self”-reflection on another similar soul giving us back the “lost half”.

But the significant encounter, however marvellous be, is just the “prelude” of the alliance, not the very alliance: is a mirror of transcendence, and not the transcendence itself.

The alliance (not as romance or idea, but as “Transcendent Union”) is an ineffable state of being; one cannot find a word to express it. Perhaps one may typify certain “Previous condition” of Alliance, but not the very Alliance.

Heidegger puts on the basis of the unitive foundation “*a rash self-denial*” –as he calls it– granting to it a supreme existential value, and Heidegger adds that this “*annihilation*” can take place only “*when there is something to offer to life in order to assure the supreme greatness to the existence*”.¹

The *Gospel* is even more radical, and this is its answer to a question about transcendence: “*Sell your possession, take your cross, and follow me*” (three steps on a not-too-much understood human/divine dialectic).

Anyway, today we can say that beyond philosophical speculation and beyond religious faith, we are entering the “experience” of the Alliance –an experience that is made not only on the soul, but also on the whole body of mankind in our days.

From the field of the inner experience, the “law” of the alliance appears to us as “reversibility of values”, and the “power” of the Alliance, as spiritual energy uniting values of the soul with chemistry of life.

From physiology of terrestrial man we go to meta-physiology of cosmic man –a metabolism of spirit/matter on the reversible rhythm of an “alternating body”.

Alternating body

Inadvertently we are taking part in a co-evolutionary dynamics of an expanded body. Now it is not only an extension of senses through technical means, but an extension of the whole individual body on the field of forces of a “total body”. Suddenly we went from physiology of force circuit in terrestrial man to physio-ecology of open circuit in cosmic man. It is not only social revolution, or transference of technology, or international commerce, but just open channels between human physiology, earthly forces,

and cosmic intelligence. We stand many psycho-physical and psycho-social disturbances derived from lack of adaptation to the “change of rhythm” in a body that now is not the same as that of forty years ago.

The crisis of the contemporary civilisation is not by lack of message, but by lack of body. The message does not find human space in which to stand (“there was no room in the inn for them”, as the *Gospel*, says). As the vibrational energy of the message does not find a fit body to transform the idea into “work”, **goes back** and stimulates old dreams: individual and social ill by energy “flowing back”.

While we witness (and stand) how the old bodies are losing their structures, a new organism is “woven” with invisible threads on the double vertical-horizontal dimension” of the “*space of human encounter*”.² Now it has neither the rigid structure of bodies of the past, nor their material density. It is a body with reversible structure, “alternating body” of matter/light, determined as ‘particle’ and expanded as ‘wave’.

How can one work at this new body?

One requires of a “dance” of another type; one requires of an inner point of “force reversibility to stand on the void and not to fall; and one requires “transcendent/identity” to work with “joy” at the “work of all”, and not to stop being.

One begins to perceive the new body within as a “new sense of belonging”, “idea/feeling of a cosmic man”, *egoencia* of Being: and manifested outside in terms of “work”. But here work is not disconnected from “being”, but being is self-made through the work. A good deal of our present dissatisfaction derives from our substitution of the sense of the work for salary benefits. Unfortunately, labour unions are struggling just for salaries, and not for the work.

CRITICAL ANTHROPOLOGY, AND METHODOLOGY OF THE RESEARCH

The first criticism refers to the “theoretical frame” in which the very notion of “anthropological frame” emerges, and in other words this means questioning the system of concepts that has permitted us to form certain idea about man.

Anthropology of Synthesis is based not on an “idea” of man, but on a movement **from** man. This methodological switch leads us from an anthropology of concept to an anthropology of participation. From “idea” we are going to “measure” of man.

In Anthropology of Synthesis, “method is measure”. It is something like in quantum physics when a measure is made: an abrupt jump from a many-sided potentiality (Schrödinger’s wave function) to the compatible objective reality with our sensorial experience. The contradiction between subject and

object is over. As Heisenberg says, the wave function occupies *this “strange mean range between idea and reality”*. The same occurs with the method of synthesis when we go from “idea” to “space”, in which idea, reversion of thought appears. In one case and the other, here we do not stay on the solid ground of formal logic, but on the reversible dynamics of “quantum logic”. In Anthropology of Synthesis, “measure” is relationship between individual particularity of concrete human being and field potentiality of total Being.

The second questioning is related to the entire philosophical or metaphysical anthropology disconnected from daily life. Anthropology of Synthesis posited rather as “practical tool” than as theoretical model, rather as “signal” for the way, than as the way itself. It aims rather at the “work” that at the system; not at such or such work of man, but at man himself as work. And the work does not emerge from the idea, but from the **Self-movement**, from the free movement of Being. It is not such or such direction of movement, but a total movement, a lost dimension for the sake of specialised functions. The total movement is a “reversible pulse from the centre”. This movement traces the total field operating as foundation of different facets on which Anthropology of Synthesis manifests. On its expansion face, we find a social, ecological and cosmological anthropology; and on its retreat face, that of return to the centre, we find a spiritual, transcendental and mystical anthropology.

Here I want to consider here the third criticism referred to the anthropocentric cosmic vision, science/technique-oriented, that today rules over highly-developed countries, which led us to a critical point of fragmented culture, void of sense, and social ill. Before models centred on the “will to power”, we emphasise humanistic and transcendent values of Latin-American culture, oriented to the “consciousness of being”. It is the “other half” of the formula. The expanded power of knowledge by science and technology demands to retrieve the “sense of humanity” through earthly root and spiritual transcendence. If this inner equilibrium point is absent, cybernetic advances shall create the “cyber-anthropos” (in Henry Lefèbre’s expression), but with it simply we shall deny the human being as such, – and this denial of the “anthropos” shall mean the end of all anthropology.

ANTHROPOLOGY OF SYNTHESIS AS FOUNDATION OF A NEW UNIVERSITY MASTERHOOD

Anthropology of Synthesis opens the way to a new University Masterhood, Synthesis Masterhood. It is the best “maieutic method” of the new age, sacred office performed today by wise men, artists, scientists, teachers, priests and therapists with “parturition vocation” –on the space of the new sign, they assist at the child-birth.

It is the Masterhood of the future University: “Synthesis University”. From professional university we go to university of Man. The sap that nurtures and gives sense to this new Masterhood now

does not circulate only through the tree of knowledge, but also through the tree of life. Now it gives not only **more** information (quantitative variable of knowledge), but also transmits certain **human features** (qualitative variable of being), indispensable energy/consciousness to start developing the new planetary culture of synthesis. Developing not only science and technology, but also **life** that can be properly named human.

In man of our time a dangerous break occurred between will to power and consciousness of being. The main task in the Synthesis University is to constitute “human means of union” between the way of knowledge and the way of life. But we need a new pedagogy –participation pedagogy. Informatics is not enough, we need spirit of knowledge **united** with function of service. And the outer cybernetic “man-machine” relationship must retrieve within the “master-disciple” link.

Japanese computers of fifth generation represent today the “last word” in our technical civilisation, but to enter the new age, the last word is not enough; one needs the “first” word, and this “first word” is not that of computers, but emerges from a new teaching/apprenticeship relationship, – release of significant knowledge energy. The point is neither to deny technique, nor to make of cybernetic, of informatics, and of general system theory a myth.

In pedagogy of synthesis, research moves from instrument to person. Rather, here there is no contradiction between instrument and person, but person **is** the instrument.

In specific medicine field, it is patent the division between medicine of instruments and medicine of person, –two currents that, on the one hand, are more and more separated by technical development, but, on the other hand, curve their course in search of a new synthesis. At the same time, the new therapy is a new “pedagogy” –pedagogy of human development in terms of co-therapeutic function. Now the new therapist does not act as technical instrument separated from the person, but interacts with his own person as instrument. This “humanisation of technique” –if we may call so– restores the “art of healing” to the rank of “holy office” in traditional medical schools, and places the new “physician-philosopher” on more advanced levels among those that impart orientation and guide during this turbulent process of change in our present society.

Today the contemporary society stands certain pathology of another type –a social ill by energy flowing back and by “mass implosion”.³ I would say that this is something more than an ill. A strange form of war, still not understood, has started all over the world. Something is out of our reach. Now organised violence is a self-contained force, an independent power, with no face, but with different masks, bringing out chain reactions that are hard to control. They take repressive action against violence, but cannot discover the hidden root of this phenomenon. And this violence brings about an even greater contrary violence. What is happening?

Revolutionary war?, economic-financial war?, war against drug-traffic?, war against international crime?, war against pornography?, war against AIDS, galaxy war? We continue to see shadows of a planetary phenomenon that we do not understand.

The planetary shock that today we stand is more like the *Mahabharata's* war than like social and political revolutions of the 20th century. It is an archetypal/cosmogonical fight. It reminds what Hesiod (*Theogony*) described on the darkest phases of the sign of time. Now not only men are fighting, but also gods and demons do.

Shadowy powers are unleashed; now they are not of this world, or even of the world of the dead; they are powers of the underworld; and these powers are among us. Evil became visible, adopted forms, and is made substance. The rape of pregnant women by mad hooligans is a terrible sign of the power of shadow (life against life). Psychological complexes, economic needs, or political ideologies cannot explain this. Now we are not at the edge of growth, but at the “edge of light” (social equivalence of Schwarzschild’s radius on the space/time curvature of the physical universe. We have passed through the dangerous door, the not-to-return threshold –the frontier of black holes in the social body. It is the opposite figure to progress, the sinister side of what we call “development”, the dark face of progress in science, the subterranean reverse of the space conquest.

How to repair all this? With more prisons? With more psychiatry centres? With more technology? With more repressive action?

I feel that we cannot heal all this with words, informatics, genetic engineering, psychological doctrines, social philosophies, or market economy. We need to release a still-unknown human energy – energy to develop a total being.

We have conquered the atomic energy, the psycho-social energy, and the information energy; now we advance toward the release of the “spiritual energy” inside us.

Spiritual energy is reversible movement between Heaven and Earth; cosmic rhythm in man; mystical link between knowledge and love; field of forces in the spiritual community operating as energetic foundation of the social consciousness.

The union (alliance) between individual consciousness and this numinous energy (so far exclusive genic function of gods) shall offer to the future man the power of creative action by “operative presence of being”.

Operative presence of being is radiating energy of “*plasmation*”. It is the luminous power of teachers and therapists of the future, of parents of coming generations, and of all those that, because have

incorporated the light of the spirit in the matter of their own bodies, can help others pass through their own shadows

¹ Heidegger, Martin, “Qué es metafísica” (*What is metaphysics?*), Siglo XX, 1983, page 52.

² Barbuy, Santiago R., “El espacio del encuentro humano” (*Space of human encounter*), Ed. ADCEA, Buenos Aires, 1976.

³ Baudrillard, Jean, “A l’ombre des majorités silencieuses. La fin du social”. Denoël/Gonthier, Paris, France, 1982.