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**LOOKING AT
THE
TWENTY-FIRST CENTURY**

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Mirando al siglo XXI

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LOOKING AT THE TWENTY- FIRST CENTURY

Symmetry break and consciousness expansion

1. Energetic dimension of the new sign of time

The sign of time has changed.

Now we do not inhabit the same world.

We move on a different space.

The first atom blast broke the symmetry of matter. Now the house where we stayed is without support. Material values that till yesterday sustained our lives and gave sense to history, are extinct.

A wind of future shocks the foundation of contemporary civilization, a new energy/consciousness has rushed in the planet, but for the time being we do not succeed in decoding the message of the new sign of time.

In his 1970' best-seller, Alvin Toffler mentioned de *Shock of Future*¹, and thirty years earlier than the twenty-first century, he portended that millions of human beings would face “a collision with the future”.

Undoubtedly, in those days many of us had realized that the sign of time had changed.

In his beautiful book, *El Arco y la Lira* (1956),² Octavio Paz refers to “Rotating Signs” and warns that the characteristic of this new time is “the loss of world image”.

As early as on his first writings, but specially on the *Third Wave*,³ while Alvin Toffler attaches importance to technique as a change agent and development force, Octavio Paz sees the opposite face of the said development: “The Universe has lost cohesion”, he says, “it has ceased to have a center”. And referring specifically to technique, he adds:

“To technique, the world comes up not as an archetype, but as resistance: it has no figure, but reality... A higher temple, a medieval cathedral and a baroque palace were something more than monuments: they were sensible points on space and time, privileged observatories from which a man could look at the world and trans-world as a whole... Instead, technical buildings –factories, airports, energy plants– are absolutely real, but are not presences; they do not “represent”: they are signs of action, and not images of the world”.

And in regard to this sense depletion in the soul of contemporary man, Paz concludes his reflection with these words of a pilgrim in the wilderness: “Today we are not alone in the world; there is no world”.⁴

These two approaches of philosophy of history, the reading by a man of thought on the one hand, and the reading by a man of vision on the other hand, may be held as different aspects or phases of only one whirlpool of life developed in synchrony through multiple dimensions of space/time/consciousness, whose potential (that is numinous and technical at a time) is beyond our own human tool to measure it.

But let us go back to 1945. The atomic power release through an “opening” of the sealed matter enclosure, lead us to a more original “event” disclosed in the soul of man as consciousness expansion. Perhaps Teilhard de Chardin was one of the first to perceive the double technical-spiritual face of the foundational event of the new age. By 1946, Teilhard de Chardin reflected as follows about the spiritual impression caused by the first atom blast:

“For the first time, an atomic fire has burnt upon Earth for a second... As soon as a man traced the gesture, as soon as his dream of creating a new ray came true, astounded in front of this success, he turned upon himself at once... His body remained intact, but what had happened to her soul?”⁵

From the Promethean adventure of the earthly man, we have inadvertently moved to the first flashes of cosmic consciousness.

A change that is technological and spiritual at the same time, shocks today the foundation of our civilization. Our contemporary world-wide crisis responds not only to acceleration of time, but also to symmetry break of time, not only by energy release, but also by consciousness expansion. Not only by conquest of cosmic space, but also by an “opening” of human space.

The anthropologic “canon” has changed. Now the relation of man with cosmos is not the same. The challenge of this new time is made not only on epistemological level but also on “physiological” one: now, the vibration of our molecular biology follows a different rhythm. Not only a new idea, but also a new energy/consciousness, a new “message” carrying a new “gen-ethical code” entered the game of history. We vibrate with the rhythm of a new “law”.

2. Germs of Future in Man

By 1966, *Gérmenes de Futuro en el Hombre* was published for the first time.⁶ In those days, I intuited that beyond socio-political revolutions of the eighteenth and nineteenth centuries, and beyond the

scientific/technical revolution of the twentieth century, first signs of an anthropological change loomed on the horizon –in synchrony, this change was passing on the space of consciousness and on the matter of life.

I call “germs of future in man” the first “chords” of a new feeling, first “configurations” of a new thinking, and first pre-figurations of new geometry of human life.

Along with extraordinary discoveries swiftly developed outside (atomic energy, space conquest, fifth generation computers, genetic engineering), I was witnessing a wonderful event passing through inside: certain Presence hitherto unknown was rushing in, and now I re-cognize it as “consciousness expansion”.

My main difficulty was, and keeps being, to “translate” the inner **unitive** experience that was living in the fragmented field of the rational thought. (Present and past) poets and mystics, and astronauts and scientists have an analogous difficulty when they enter spaces hitherto closed to ordinary thought and sensitivity.

“*Gérmenes de Futuro en el Hombre*” is **rather** a thought construction; **rather** mystique of the heart than science of life.

Here, “*Germes*” is not a new system –it is a new *synthesis*, which originally took place in my own being-and-feeling, before to *un-veiling* itself through forms of knowledge, which in those days symbolically I called (and I keep calling) “*egoencia* of Being”.

3. From prophetic vision to scientific revolution

Prophets came before doctors (the Einstein’s vision of the space-time curve came before the experimental proof of English astronomers).

Since the initial “Big Bang” of consciousness expansion, a wave of “symmetry break” breaks all enclosures of the old system.

July 1945, symmetry break in matter: for the first time, ignition of the atomic fire on Earth.

May 1968, social symmetry break: for the first time, ignition of young matter creates a world chain-reaction of a new feeling.

Still we did not understand the meaning of the student revolt, in May 1968, on streets of Paris; also, we did not measure the reach of the wave of consciousness expansion started in Berkeley, Nanterre, Paris, Buenos Aires, Praga, and its culmination as the violent wave of Chinese Cultural Revolution. All those young persons who rushed in universities as an “invasion of Centaurs” (Theodore Roszac)⁷ were neither misfits nor individuals driven by dissolving or nihilistic ideologies (they have been typified in this

way). Behind a political façade there was the youth rebellion against science divorced from consciousness.

This student revolt of the sixties is still a phenomenon out of the reach of sociologic criticism; we have seen just the crest of a wave of violence, but not the essential root of the enigmatic message flowing from the deep life of youth. The political power could not see signs of the new time. We did not know how to canalize the current of human energy suddenly released on the planet. The Faculties calmed down, but violence started somewhere else and in another way. In regard to the University, certain changes have been made so that everything could remain the same; the way to knowledge remained apart from the way to life.

Did reactionaries fail? Yes, but also many revolutionaries failed; practically they did not know how to support that revolution agitated by them theoretically.

Anyway, the die is cast; after much blood-shedding and a lot of disappointment, our materialistic civilization is in crisis, and a challenge on the new frontier of history demands a different response.⁸

Where from is this response?

Today, not from Academies, but from the desert!

Charles Reich, a Law Professor in Yale University, United States –born 1928– was one of the first researchers on the social commotion of the sixties to notice the depletion of socio-political revolutions of the past and the irruption of a new current of energy/consciousness anticipating institutional and social forms of planetary civilization in the third millennium. In his book *The Greening of America*, (best-seller by 1970 in the United States), Reich says as follows:

“A revolution is coming. It won’t be not like revolutions of the past. Its starting point shall be in the individual and culture, and its final act, shall be a change in the political structure. It won’t need violence. Here is the revolution of the new generation”.⁹

What is the structure of this revolution of the new sign of time?

Here the prophetic vision “is articulated” with scientific experimentation. The way to knowledge “unites” with the way to life.

An atomic heart inside “corresponds” to an electronic brain outside.

Suddenly we have entered a new space, but still we do not know how to navigate on it.

A cosmic man is born, but we need science to explain this.

4. Anthropology of Synthesis

My book *Anthropology of Synthesis* is born as a response to this challenge.¹⁰ After eight years of writing, this book was published in 1980.

While *Germes of Future in Man* is the spiritual reflection of a message on the soul, *Anthropology of Synthesis* is the “signature” of the message on bodily matter. Now it is not science explaining about man, but man explaining about himself through the language of science.

The new anthropology is not born out of an “idea” about man, but out of an “event” *in* man. It is not based on thought constructions, but on life functions. It is not born out of memories of the past, but out of “germs of future”.

At present, on the process of co-evolutionary development of the human life we find a “gestation” phase of new functions and new organs: pre-figurative embryo-genesis. Not many papers (at least, as far as I know) deal with what we could call Anticipated Anthropology. But I may quote a research conducted by a lecture in Psychiatry, at Valencia Faculty of Medicine and Member of Granada Royal Academy, Spain, Professor Miguel Rojo Sierra, who made me know his paper on occasion of his recent stay in Argentina.¹¹ Based on neuro-physiological experimentation and acute intuition for detecting incipient functions in the human intra-world, beyond logic-analytic, affective, and magical forms of consciousness, he discovers however higher levels of anthropological development, which he characteristically calls as follows: “*homo transformans*”, “*homo cosmicus*”, and “*homo numinosus*”.

In my book *Antropología de Síntesis*, I have outlined a (pre-figurative) geometry of future human physiology, –incipient functions gestated at present in the inner life of earthly man, which are a prelude to the existence of cosmic man. “Vibration fields”, so far unknown, “resonance functions” beyond individual limits, manifested as unitive feeling, expansive consciousness, will-to-participate, and creative power.

As soon as these vortices of consciousness/energy start being recognized as possible “way-out doors”, the direction of the effort shall be different. Then we shall not seek the way-out outside but inside. But the star that illuminates the way is not an ideal of salvation (scatological ideal, beyond death), but an expansive liberation feeling united with goods of life transmuted.

Smothered by a heavy physical, mental and social atmosphere of a world more and more self secluded, our present humanity shall realize that the liberation roads so far tried “curve” his course and

reach a critical frontier where the individual meets his own shadow. And this shadow is not only the projection of an archetype of the soul, but also certain configuration of “matter” of life.

It is this “matter” that has to be transformed; not a matter of the world outside me, but “matter” configuring my own world and projecting its own shadow. Now, to go across this “barrier of the shadow”, a new ideal is not enough, but we need a new “energy”, liberation energy that is constantly out of our reach, “catalyst” ingredient to keep our own “physiological” circuits open, and to prevent from crystallization of life in a form.

The anthropological turn from liberation ideologies (political, social, technological, or theological ones) to a “liberation physiology” today gives rise to a serious trouble in sciences of man (psychology, economy, law, sociology), which are impotent to respond to a more and more pressing need of integral development of the human potential. This demand, from the intrinsic dynamics of life, forces to denounce any educational epistemology, and places us before the alternative of postulating as Anthropology of Synthesis any anthropology that deserves to be called “anthropology of future”.

5. Integrated circuits of human functions.

From principle of contradiction to resonance by assimilatory.

The old anthropology is based on a question, a metaphysical question: “What is man?” –a question with no answer in the intellectual frame– or a historical, biological or cultural question: “What has been man?” -a question with no answer either, in the frame of philosophy of history, evolution biology, or sociological criticism-.

Now, the new anthropology starts not from a question, but from a *function*, a primordial function of “synthesis” which, in the co-evolutionary process of human life, emerges as “alternating pulse” between reflective thinking of the understanding and unitive sense of our heart: integrated circuit of the new human physiology.

From a Kant’s interpretation of being as “being and thinking” we pass to the anthropological function of “being-and-feeling”, a qualitative jump that exposes a new dimension of the human being.¹²

Now this new function operates not as dialectics between opposites, but as “resonance by similarity”. From this point of functional view we may talk about an “alternative Anthropology”, whose foundation we should seek not on philosophy of the existence or on history of the culture, but on the “pulse” and “beat” of a physiological resonance circuit by which one can hear the inaudible sound of Being, key note that reveals the identity of forthcoming men and women (*egoencia* of Being).

From physiology of earthly man we pass to eco-physiology of cosmic man.

From circuits of electronic resonance (whereby logo-technical information circulates) we pass to integrated circuits of human resonance (whereby the spiritual/sap of life circulates).

The irruption of this new “organ” of synthesis in the transformation process of the human physiology erects a vibrational barrier between men of vision and men of thought. It is the same barrier that in old days put asunder prophets from doctors.

An outstanding anticipation epistemologist, Gregory Bateson, in his book *Pasos hacia una ecología de la mente*, relates his troubles in regard to questions asked by his pupils: “My pupils listened to my words with deference”, Bateson says, “and even with intense interest, but this question came up every year: “What does this course deal with?”

And he answers with the following reflection: “Gradually I discovered a fact that hindered my explanation to the pupils about what the course dealt with: my way of thinking was different from their way”.¹³

Something is patent in Bateson’s words: his “presence” rushed in the conceptual field of his pupils not only as new epistemological paradigm, but also as new anthropological “instrument”. He does not use an instrument apart from his own being, but Bateson himself *is* the instrument.

6. “Quantum/field fluctuation”.

From philosophy of values to geometry of life.

After few years we passed from Newton's-Descartes' paradigm of fragmented knowledge to holistic paradigm of integrated knowledge-and-life.

But we should not confuse the emergence of a new paradigm (as intellectual *interpretative* pattern of the world) with the “occurrence” of a new function (as a way of *living* in the world). We should not confuse philosophy of values with geometry of life. One thing is the right method in terms of practical intelligence, and another thing altogether is to “be right” in terms of organic life.

According to the Chinese method:

Right method and wrong man: wrong result.

Wrong method and right man: right result.

This paradox derived from traditional wisdom may be questioned by a practical, efficiently-minded philosophy, but is entirely in force in terms of “ethical physiology” (*gen-ethics*).

In the frame of an alternative Anthropology, that is, in the field of resonance functions, laws differ from those of the world of “objects” or “things” (the world of the “*homo clausus*”, where the consciousness of the observer stays apart from phenomena subject to his observation). In an “open”

world, where we entered inadvertently, the mind does not work on straight line, –it is an “ecology of the mind” (as Bateson would say) that is working as the result of cybernetic circuits to the “second power”, which unite values of the soul with geometry of life. In this “quantum/field”, what “one” does or stops doing has repercussions on “all”, by way of (Rupert Sheldrake’s) “formative causality”, or by way of dynamics of (P. Weiss’) “morpho-genetic fields”.

Today, big ecosystem fluctuations on planetary level, socio-political unbalances, crisis in the international economic/financial system, drug trafficking/use, organized crime, and even weather changes and dangerous AIDS’ irruption respond to “fluctuations” of a new “environment”, which is human and cosmic at the same time, an inner and outer environment, where messages of the consciousness, which travel through the “curved” space at higher velocities than that of the light (an analogy with the Bell’s theorem in quantum mechanics), synchronically change the molecular geometry of the messenger. You throw rubbish to the lake of the mind, and this rubbish turns against you immediately.

“*Karma*” becomes instantaneous, synchronic; now you should not expect a new reincarnation in order to see the results of good and evil; by acceleration of time, today a forward or backward palingenesis is experienced as changes in the state of the bodily matter throughout the same lifetime.

This new dynamics of “quantum/field” releases a new type of energy/consciousness that we do not succeed in handling properly. As we do not know its “principles of uncertainty”, problems come down upon us, and when we try to solve them, they become far “heavier” (by converting energy into matter). The critic and sociologist Jean Baudrillard discovers in contemporary society a new type of phenomenon, which he calls “mass implosion”.¹⁴

The matter/consciousness relationship has changed by irruption of certain variable “sense”. And while the social field “is earthed conductive” by loss of consciousness, also we start discovering a new individual function, which is expansion of consciousness through loss of the mass and release of energy: human energy release by new builders of Earth.

An alternative rhythm between summits of the spirit and deepest abysses of matter is more and more visible on the screen of the human consciousness, and the said intrinsic rhythm of cosmic life brings about a new ethics in man. From formal ethics we pass to physiological ethics, where values of the soul unite with chemistry of life.

A change in the one-directional flow of time forces us to lay new methodological foundations in the practice of both human and social sciences, including a consciousness/responsibility vector to calculate economic, technologic and organizational variables.

Not strangely, leaders fail when they constantly make use of Galileo’s-Newton’s formulas for this humanity that has gone across the cosmic barrier and travels at higher velocities than that of the light.

7. From social organization to planetary organism. Human hologram.

Henri Lefèbvre, a French philosopher and critic, says, present culture confronts a “difficult rampart to cross”.¹⁵

On my side, often I repeat: “Computers are insufficient for a science of man”.¹⁶

We move at the frontier between two worlds: between mass implosion and consciousness expansion; between entrance of light and power of the shadow.

The challenge of forthcoming centuries is to lay the foundation of “pedagogy of synthesis”: by learning how to unite inside, “organically”, individual values with social practice, and by teaching to build a bridge between intuitive/rational cerebral knowledge and mystique of the heart.

At the dawn of a new age, this “Way of Union” is revealed *earlier* by testimonial way than by way of experimental proof. Pilgrims of the dawn take the lead in regard to laboratory scientists.

But if we examine subtle currents of the planetary system, we can see, on the summits of the intelligence, poetry, and love, certain “convergence” between wisdom and sanctity. Not surprisingly, Einstein, a physicist/mystic, converses with the poet Rabindranath Tagore, and David Bohm, a quantum physics researcher, converses with Krishnamurti.¹⁷

Another outstanding quantum physics researcher, Fritjof Capra speaks of “*mutation point*” in regard to this convergence movement.¹⁸

Space/time curved? Something more. We can say, in some way, scientific revolution and spiritual revelation configure today an organic tissue, and its web of invisible relations works as a development matrix of human consciousness on planetary level: human hologram.

Among so many mix-ups in the world of our time, the “Venice Colloquium”, sponsored by UNESCO, points out a significant meeting at this initial cultural age.

March 3, 1986: by UNESCO’s initiative, seventeen personalities meet at Venice, among them two Nobel Prizes, from fifteen countries, representing different geo-cultural areas of the planet, who issue a document that may be considered as the first to translate values of synthesis portending the planetary civilization of the third millennium; I refer to the so-called “Declaration of Venice”.

“Those who take part in this “Colloquium” point out the gap between a vision of the world that is derived from advanced science (particularly physics and biology) and so far prevailing values in philosophy, sciences of man, and life of modern society, –values mainly based on mechanistic determinism,

positivism, or nihilism. Those who signed this “Declaration” feel this gap to be quite dangerous and full of destructive threats against our species. These reflections conclude by recognizing the urgency of a dynamic exchange among exact sciences, human sciences, art, and tradition. Certain conjoint study of Nature and the imaginary, and of the Universe and man, would enable us to approach more properly the real, and then we could give a better response to different challenges of our time”.¹⁹

As we consider the feeling of this “Declaration of Venice”, different human movements are more and more visible at different areas of the world, which are working on a fine integrative art of science and mystique, reason and intuition, and theory and life. Let us recall the “Findhorn Community”, in North Scotland; the “Elmwood Institute”, conducted by Fritjof Capra, in Berkeley, California, United States; the “Holos Brazil”, with headquarters in Brasilia; and the “Integrated Study Institute”, in New York, and its magazine “FORUM for Correspondence and Contact”, as an open communication channel among researchers of different areas of the world (Editor, Professor Janis Roze). In France, the “Université Holistique Internationale”, with headquarters in Paris, and one branch in Geneva. And in Argentina, our “Taller de Síntesis” (“Synthesis Workshop”) and its programmed Courses and Seminars at the “Sociedad Científica Argentina”.

The “inspirational” unity of all these movements and the variety of “instrumented” programs are a theoretical and practical challenge at the same time to all of us who, in one way or another, feel called to take part in the renewing current of this message of the new sign of time.

For more than two thousand years we have been educated under the premises of a paradigm of fragmentation; break in the unity of knowledge, labor division, nation division, class division, race division. The philosophy of human development was founded on individualism or collectivism. But all these reduction schemes (individualistic or socialistic ones) are in crisis.

Suddenly, now we have to learn a new language, that of the complementary “particle/wave” relation, which we have seen working in the world of quantum physics and in the holistic language by “interaction patterns” revealed on the holographic image. Technique took the lead. Now we have to learn how to dance with another rhythm. From resonance among particles and from wave interaction (technical hologram) we have to pass to the field of “human interaction through resonance by similarity (human hologram)”. From social, political and religious organizations we pass to the planetary “system”, to its centers of force, to its organs and functions. It is a change of body. A jump into another dimension of the human existence.

It is not easy to “work together” in this new body, a body of reversible energy; its alternating rhythm is supported by certain spirit/matter metabolism: reversibility of values between individual will and social/spiritual community.

It is not easy to “live together” in the invisible web of the planetary community, where action or omission of “one” has immediate repercussions on “all”. So far we are marked by centuries of possession creed, self-sufficient selfishness, consumerism voracity and will-to-power.

It is not easy to “create together” in the new space of love and being.

It is not easy to re-cognize oneself, reflect oneself, and dream of the same dream, after centuries of being strange one another!

8. Sense of the Work.

Design of new human institutions.

Toward the University of Synthesis.

How to go across the barrier of the shadow? How to re-establish the sense of the human? How to make life circulate again?

Now, this enquiry is not philosophical, but initiatic; it is the question asked by the modern sphinx; it is the radical challenge to this humankind that has reached the “end of history”.

Previous to any answer, a primordial intuition emerges: the point is to substitute the system for the “work”.

Unfortunately, nowadays, labor unions are fighting just for salary, not for the work.

In traditional societies, the idea of work is united with design of institutions and sense of human life. In modern society, many human institutions are disconnected from the archetypal pattern that gave them life, and remain like temples which ceased to be abode of man.

But it is not enough to criticize institutions in order to enter the future; we should re-discover in ourselves the meaning of the work. And this is not easy, in part because of the “essential concealing” power of prevailing ideologies (including sociology and other sciences of man) and, to a large extent, to the “irreversible form” of institutions. As Henri Lefèbvre quite rightly says by criticizing technocracy: “The work has lost its sense by contamination, on the one hand, by the product and merchandise, on the other hand, by the philosophical-metaphysical image of the creation”.²⁰ Marx starts mentioning the “work”, and finally refers to the concept of “product”.²¹ The Greek city is, according to Hegel, the prototype of the work. But in *Genesis* we find the “Word of Creation”, and the alchemists took the lead in regard to the mystery of the “Great Work”.

Nowadays, in the frame of Anthropology of Synthesis, the human work comes up by individual participation in the great renewing current of life. A new sense of work: to work on the task of all, and not to stop being. A new work of art that is achieved earlier inside than outside.

Today, as yesterday, advanced architects start discovering new spaces to man, or rather, the spatial aspect of human institutions, the “environment” (between Heaven and Earth) where the light of inspiration and forces of life may be translated into a specific human work. And I say “specific” because many works have stopped being human.

In his work *Idea e Imagen*, Louis Kahn refers to the architectonic design and says as follows: “Institutions become abodes of inspirations. The architecture embodies inspiration”. And he adds: “I am in search of new expressions for ancient institutions”.²²

According to Kahn, new institutions should “return a renewed will-to-live to the human being”.

Are there institutions of this kind? –We should create them if such thing is nonexistent.

The University of Synthesis is one of them, an educational model for year 2000; roughly, in my book of the same title, I outline this University.²³

9. University of Synthesis

Certain persons have defined this work as a utopian model. Of course, it is so. Again referring to Henri Lefèbvre and his acute sociologic criticism, I select some concepts about the “catalyst” function of utopia at moments of symmetry break in the system. Lefèbvre says: “At present, Utopia reigns supreme. It is the impossibility. One has to pass from the utopian and impossible in order to conceive of the real and possible. The impossible today is possible tomorrow. And again we propose this maxim: “Ask the impossible and you will get the possible”.²⁴

If we look at the twenty first century, feeling a commitment to the education of new generations, we’ll have to admit that, sooner or latter, somewhere in the planet, we’ll have to start all anew.

From professionally-minded university we pass to University of Man.

In times of crisis, as our own times are, amid the extinction of ancient gods and the birth of a new sun, knowledge seeks refuge in capsules of internalization. In the medieval past, the (Toynbee’s) “ark of survival” consisted of monasteries, and today universities may replace them.

University of Synthesis is a “new space for human meeting” in order to teach and learn. It is convocation to unknown teachers and challenge to young persons of the world.

Now we cannot continue on straight line. We cannot go on to discuss insoluble problems at the University. Many of the so-called university problems are “fake problems” because they are posed in the context of a system of values which is in crisis. One’s familiar university clashes with itself and is at the edge of fragmenting knowledge, a dangerous frontier where the way of science moves away from the way

of life. The *link* of parts with the whole is missing. Today we get more information, but less vision. We number more technicians and professionals, but less teachers. We should live again the University life.

We are before a difficult barrier to cross. How to return to the source of being and life? Leopoldo Marechal says we have to follow the waters uphill? Is it possible?

Present educational system does not give an effective help to cross the barrier of energetic potential, which brings about the development process of human consciousness. As renewing forces of life rushing in the youth do not find an “upward” way, they flow back dangerously downward by bringing into action hidden powers of the subterranean world (social diseases of our time by existential emptiness and loss of sense).

On this critical threshold between two worlds, at this “bifurcation point” between expansion of consciousness and power of the shadow, the proto-model of University of Synthesis emerges not only as space to know, but also as “human environment” to live, grow up, and be.

What are the premises for pedagogy of synthesis?

It is not pedagogy of “before”.

It is the “catalyst presence of the educator”, who comes up at a privileged moment, in the intrinsic time of human life:

before the “fall” in fragmented knowledge;

before professional-minded deformation by specialized functions;

before life crystallized in a form.

Once fragmentation of knowledge and division of life take place, we cannot do anything; “Neither horses of the king nor men of the king” could assemble the broken Humpty Dumpty of the old childish song.

To understand the reversible dynamics of the University of Synthesis, and its alternating rhythm between objective knowledge and consciousness of being, we have to resound with its own *arkhi*-tectonic language. University residence, creative workshops, research laboratories, logo-technical circuits of teaching/apprenticeship, re-creation and entertainment areas, the configuration of these spaces responds not only to a functional need of knowing, but also to a vocational will-to-live in certain way.

Here architecture “embodies the immeasurable”, as Louis Kahn would say in his above-quoted book *Idea e Image*, but the *human presence* “curves” the geometry of the space and makes possible that the information flowing through the tree of knowledge can be united with the sap circulating through the tree of life.

From academic and administrative University organization we pass to “university organism”.

From one-directional movement of university careers we pass to logo-technical circuits of university life.

The first circuit, the innermost circuit is “university residence”, “space for human meeting”.²⁵ the first Law: to learn how to live together. (Its starting point is the need of union).

If we glimpse the University of Synthesis as an educational model on planetary level, we can understand easily that two years of university residence configure the fittest instrument for awakening a feeling of understanding, friendship, and solidarity among young persons of the world; a more powerful sense of belonging to the human community than the link that today are trying among different peoples of Earth through diplomatic, cultural, sport, or technological way.

Two years of residence are more advantageous than examinations and admittance courses. Here “selection” depends upon “human capability” to live together, to be solidary, and to work in common, and not through academic curriculum, financial level, or social status.

Here there is no division between teachers and non-teachers, between manual task and intellectual task. It is life at home –all deal with everything.

The second circuit is of “logo-energetic resonance”. Re-discovering the rhythm between human physiology and cosmic energy (a lost function). Here, again, Louis Kahn’s architectonic design and genial intuition about “thresholds where silence and light meet together” constitute analogical referents to enter the energetic dimension of the human space. An ecological practice shall widen these first signs of logo-energetic resonance.

If the first circuit awakens a sense of human belonging, the second circuit brings into action a sense of cosmic belonging.

The third circuit is of “spiritual resonance”, of mystical transcendence (another lost function). The point is to recover mystique as inherent function of the human being, beyond political ideologies or religious doctrines. A double movement, pulse, or beat reveals the activity of this function: expansion toward work outside, and *in*-expression inside, toward self-consciousness.

These three circuits –of human understanding, energetic resonance, and spiritual resonance– are in terms of internalization (inner chamber of the temple, if we can call it so, or “hermetic circle”), and from the viewpoint of integration of knowledge and life they correspond to phases of potential energy, dimensions of human development, which today have been forgotten by virtue of objective results and practical value of science and technique.

Three circuits configure the outer chamber:

Social work,
Creative workshops,
Vocational orientation.

10. Social work

It breaks the academic-minded isolation of the University and offers to the future student conditions to develop social consciousness.

Work, as a social duty, breaks to certain extent, the sense of individualistic appropriation of goods of life, and is the foundation of human liberation economy. A young person learns and takes part personally in the life of all, handles the “social matter”, and learns to transform it within himself into human liberation energy: a turn in the direction of efforts.

This achievement inside of what one wants to do outside should be *previous* to the study of sociology, psychology, politics, or philosophy of history. Future teachers, legislators, rulers, shall not be any more theoreticians of the society, but leaders; they shall be able to understand through participation, and not through information.

11. Creative workshops

It is apprenticeship of languages of man, *previous* to any professional specialization.

Before knowing particular sciences,
To know the language of science.

Before becoming a technician,
To know the language of technique.

Before professionalism in art,
To know the language of creativity.

Before philosophical discourse, literary criticism and history of religions,
To know the language of the soul.

The incorporation of fundamental languages releases a tremendous current of energy along with consciousness expansion.

The point is to acquire a new “physiology” of integrated circuits, which by coupling themselves with the electronic web of computerized circuits (techno-physiological alliance) enables to handle a mass of information already acquired by humanity throughout centuries, with a minimum of energy (principle of minimum action on human level). New organic tissue between one’s achievements outside and our living experiences inside, a logo-technical bridge between language of science and language of the body.

Free of the heavy machine of the rational mind, now the human consciousness is able to start the new stage of development of the intuitive mind and expansion of the cosmic consciousness.

12. Vocational guide

After years of living together, participating, and expanded, and *before* choosing a profession which may open ways to the “work” in the complex web of human relations, a new pause of internalization is required, a pause for self-consciousness, vocational discovery, and commitment with the mission of *being* a university graduate.

What is a *university graduate*? A new relation between the individual aspect and the universal (*uni-versity*) aspect.

A new sense of the universal aspect is emerging, –not plain universalism, but discovery of an invisible (archetypal) relation between consciousness of the individual being (self-consciousness) and organic warp of the Universe. This idea/feeling that today is flowing through multiple inspirational channels is claiming for a new instrument of *uni-versity* formation. The old universalism represented a culture of universal values –theoretically, shared by all human beings– but, practically denying a substantial man, his historic and folkloric values, his social needs, and his spiritual aims.²⁶

University of Synthesis should be, above all, university of Man. Its primordial function is to lead the education process that aims at the civilization of the third millennium (“university mastership of the future”).

Classic University formation was bound to culture.

Modern University formation is bound to science and technique.

Formation from University of Synthesis is bound to man. From there teachers will come to guide new generations.

How to bring into motion this new educational process centered on an integral development of human potentials?

–A new *foundation* is required.

–A planetary pole of knowledge *in-plosion*, energy radiation and consciousness expansion should be created.

–Teachers already existing in the world should be summoned (those who are formed in universities and those who are outside universities).

–And young persons of the world, gifted with vocation to be and serve (who also do exist indeed) should be summoned.

Where to found the University of Man?

What is the planetary point where necessary human, telluric, and cosmic forces, can flow together in order to give life to a new planetization current?

Nowadays, if on planetary scale we can place the expansive pole of scientific/technical knowledge at the United Nations University, in Tokyo, Japan, the pole of “human *in-plosion*” has to be in America, in the University of Man. While the first summons experts and technicians, the second should summon students.

An accelerated development of the technotronic society is claiming for a same and opposite movement by knowledge implosion and consciousness expansion.

Why America?

Because America, the “deep America” (in Rodolfo Kusch’s words),²⁷ has reached sufficient internalization level in the souls of its peoples, and a suitable synthesis of both material and spiritual values so as to offer to this incipient globalization “transmuted human blood” that can become a bridge between heavenly archetypes and wisdom of Earth.²⁸

Without this pole of human internalization that “dissolves” compounds of dehumanization created by a technical civilization, that is to say, without this pole of “self-consciousness”, certain “transcendent technologies” (as Thomas Berry calls them), which today control the modern world can lead us to the sinking of the post-modern Atlantis.²⁹

In his *América Profunda*, Rodolfo Kusch realized the importance of this universal “solvent” in the genesis of the new. By means of a comparative analysis between the philosophy of an intellectually cultivated European (centered on “being somebody”) and the mere “staying” of an American Indian (taking root in earth and confronting the wrath of God”), Kusch concludes his reflection as follows: “The point is that the West has no simple “staying” to dissolve its tension. We need social and political forms permitting this dissolution and reabsorbing it by transforming it again into life”.³⁰

Without this “mystique” of “dissolving” compounds of life, peace proves to be illusory because the “products” of life itself finally clog the source of creative energy (entropy increased and evolution paralyzed). Quite soon, through some of its multiple forms, violence must “open” again the system so as to assure an ever-renewed flow of life.

Nowadays, on the threshold of the new age, and before a difficult rampart to cross, violence comes up behind a new form: “the daily sacrifice of the innocent”.

It is time for a different response.

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