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UNIVERSITY OF SYNTHESIS

**Expansive/implosion
of
knowledge-and-life**

Excerpt from
*Universidad de Síntesis. Implosión/Expansiva
del Conocimiento- y- la Vida*

Translation by Héctor V. Morel

UNIVERSITY OF BRASILIA

Announces the Creation of the

“Centre of Synthesis”

First University Model

**Teaching, Investigation and Human Formation
for Planetary Culture in the Twenty-first Century**

Brasilia, 1987

Rectorship's Proposition to New Generations of Teachers and Students

- Crisis in the fragmentation paradigm of knowledge.
- Gradually a wider gap between results of objective science and inner life of man.
- According to some sociologists, materialist and technical culture of our time has reached a “frontier hard to cross”.
 - But we should warn this, in spite of destruction prophecies about the future of humanity, you can see on the horizon signals of the awakening of a new consciousness emerging on different places of the planet as a stream of renewed life.
 - A group of researchers, summoned by the UNESCO (United Nations Educational, Scientific and Cultural Organisation) in March 1986, signs the so-called “Declaration of Venice”: “The re-union, so far overlooked, but quite promising, between science and different traditions of the world, enables to think of the appearance of a new vision in humanity...”
 - In March 1987, the First International Holistic Congress held in Brasilia adheres to the “Declaration of Venice” and writes down the “Chart of Brasilia”, underlining, “the twenty-first century will be holistic, or won’t do”.
 - The University of Brasilia, echoing numerous works of scientists, philosophers, artists and mystics who bear witness to the emergence of a new integration paradigm of knowledge, and based on its own humanistic tradition as University, assembles today teachers and students (whether in or out of academic curricula) to participate in a new University experience, with planetary projection, in its “Centre of Synthesis”.
 - The work here published belongs to Doctor **Ramón P. Muñoz Soler**, signatory of the “Chart of Brasilia”, and author of “Germes de Futuro no Homem” (edition in Portuguese) and “El Camino de la Egoencia”, “Antropología de Síntesis” and “Universidad de Síntesis” (editions in Spanish).

Concrete Proposition:

Creation of the University of Synthesis.

The University creates the

“Center of Synthesis”

as a pole for expansion of consciousness.

The *Centre of Synthesis* organises the

School of University Mastership

of human formation for planetary civilisation
of the third millennium,

and summons to the First Course of Students/Apprentices.

BEYOND UNIVERSITY REFORMATION

Challenge to Creative Imagination

Environmental pollution,
drugs, alcohol, prostitution and pornography,
nuclear confrontation between great powers,
poverty, famine, unemployment and underdevelopment
threaten life in the planet.

The way of knowledge has detached itself from life.

Our children and our young men and women undergo a threat: “hopelessness”.

“The waters of life” are threatened; “genetics” of the human race is in peril. It was Marcuse who, with sufficient anticipation, said: “I feel that a nuclear war is not the worst we can experience. A real catastrophe is the perspective of total brutalisation, dehumanisation and manipulation of man” (*Psychology Today*, 1971).

What answer do we have to all these threats?

–Political revolutions are obsolete (“God is dead, Marx is dead, and I do not feel quite well”. May 1968).

And other answers?

–Galaxy wars?

–Or perhaps, in response to the man that is damaging Nature should we expect a “mass reprisal of the Earth”, as Thomas Berry says? (in Ortolani Valerio, “Personalidad Ecológica”).

–Or is the answer the technological prophecy, the modern myth of salvation through technology?

- AIDS? –Someday a vaccine shall come!
- Famine? –Someday genetic engineering shall come!
- Life decay, disease, death? –Someday organ banks and cybernanthropos’ industry shall come!

Now these answers are unsatisfactory for young men and women of the world; they demand something deeper, something more essential!

Today we notice that a criticism of the system is not enough.

Also, apocalyptic messages of destruction are not enough.

Salvation messages from “transcendent technologies” are not enough (Thomas Berry).

A spiritual idealism with roots detached from life is not enough.

*Just until yesterday I felt that an ideal was enough to sustain life;
To day I understand life is necessary to sustain an ideal.*

The post-modern message is not ideological, but “vibrational”. Certain “critical fluctuation” in matter/consciousness of humanity has produced a symmetry break in the old system, a new “gen-*ethical* code” has been installed in the weft of life.

Here is our forthcoming task: deciphering the new code, knowing the new law, and discovering in us the new rhythm of the stream of life.

This enterprise is both individual and collective, a new human “geste” on planetary scale!

What part shall the University play in this “Great Work”?

Something very simple and very noble at the same time. Recovering by itself a lost function – “University Mastership of the Future”.

From Professional University to University of Man

Something more than “reformation”. A new instrument, a new “organ” of knowing.

A classical university would form for the sake of culture;

A modern university forms for the sake of science and technique;

A future university has to form for the sake of “man”,

for the sake of integrating knowledge-and-life **in** man.

Fragmented knowledge (a galaxy of particulars) has concealed the sense of existence and the creative energy of life.

Today we have more information, but less vision;
we have more technicians and professionals, but less teachers.

The University of Man claims for a new “synthesis”. The said synthesis cannot be made any more by science, philosophy or religion; it has to be achieved through an opening of the very man to a “new dimension of life” (Lazarte Omar, “*Uma nova dimensão de vida*”).

Foundational Premises for a *Uni-versity* Project

This new University is **prophetic** (still unarticulated word) and of **synthesis** (first it accedes the whole, and later, parts).

Its first function is “*Uni-versity* Mastership”, educating new generations and projecting ideas and models for a culture of synthesis in the twenty-first century.

What is its sense? –Creation of a pole of “humanisation”, by balancing within the expansive dynamics of a technical society. A “critical mass” of creative human values can revert the destructive power of life, now released in the planet.

Which is the foundation place: –The “heart of America”!

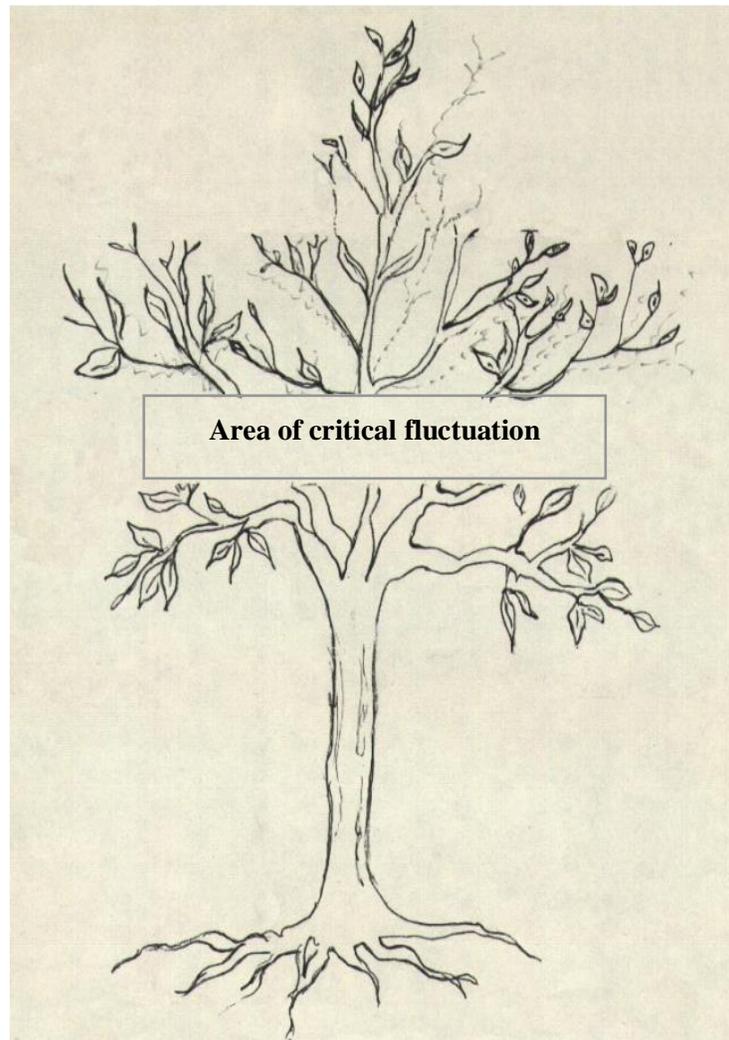
“Deep America” (in Rodolfo Kusch’s words) is the land able to offer the man necessary telluric force for a “new alliance” with the spirit. Pre-figurative germ of the new cosmic civilisation.

Who shall start the Work? –Creators! Those who did not crystallise in time. Unknown teachers who are out of universities. Young students of the world before their professional distortion.

Physio-epistemological Foundations of a New Mastership

Physio-epistemological foundation of a New Mastership

-Reversible Geometry of the Tree of Knowledge-



–The foundation of the new Mastership is not a theory of knowledge, but physio-epistemology of knowing, that is, the discovery of universal laws implied in development of human life.

Area of Critical Fluctuation

On the stream of energy/consciousness ascending through the “tree of knowledge” we discover an “area de critical fluctuation”, where a “new” structure/function, a new dynamic configuration of knowledge-and-life can start. In other words, it is an “area of passage” where the potential involved in the tree of knowledge can pass to outer forms of the “tree of life”.

On the evolutionary development of knowledge of our young students we see a critical threshold of this kind at about the age of 15-17 (the end of the mean teaching cycle) when, previous to a dangerous break between thinking and feeling, by catalytic contact with teachers coming from the future, a young soul can create in itself a new reversible structure of knowledge-and-life.

New Initiation

It is this “catalytic” contact of human encounter that I call “initiation” in the way of Mastership.

Aspirants to new teachers and new leaders begin in their childhood. They retrieve for themselves the mystery that children someday had in entering the school, a missing “school initiation”. In the old school, the initiation in the mystery of knowledge (now replaced with mass information), in the new University passes to a higher level –initiation in the mystery of life.

Suddenly the young man or woman is before a threshold hard to cross. Present educational system does not give any help for that qualitative jump of energy/consciousness demanded by the new co-evolutionary development stage, and young persons of our time have to pay a too heavy price because they stay stationed in front of a rampart that blocks the way to creative forces of life, and dangerously pushes downward to dark abysses of drugs, crime and conformism.

Gen-*ethics* of the University Process of Synthesis

The University of Synthesis is born as “capsule of inwardness”, germination nucleus by implosion of creative forces.

Its gen-*ethical* foundation is not a new pedagogic theory –it is a state of consciousness and a new function of life.

Which is its “measure”. –The very man (human canon). It does not aim at a great organisation (mass university) –its inspiration is certain “miniaturisation” paradigm: “small is big” (Schumacher).

Which is its place in the educational system? –The “centre” of all schools, “catalytic nucleus” of all processes of cultural and social development.

How does it work? –By implosion, radiation of energy, and expansion of consciousness.

How is its configuration? –A dynamic form determined by social participation and expanded by individual consciousness. Its “atomic heart” is the university residence. Its “organic body” is the entire society.

Pedagogy of “Humanisation” in the New Ecological Age

This pedagogy integrating knowledge-and-life is based upon the potential development of the human life. Its teaching/apprenticeship instruments rest on holo-epistemology of consciousness-raising and methodology of participation.

1. Holo-epistemological Principles of Consciousness-raising

- Expansive/implosion of knowledge-and-life.
- Resonance by similarity.
- Reversibility of values.
- *Egoencia* of being.

Expansive/implosion

–By transmutation of matter, release of energy, and expansion of consciousness.

–Foundation of “human energ-*ethics*”.

Resonance by similarity

–Vibrational language (breaking the cosmic barrier).

–Foundation of a new language of human communication.

Reversibility of values

–Stops the “entropic fall” in the anthill; impedes crystallization of life in a form.

–Foundation of “creative gen-*ethics* (Matchett’s matter/energy/meaning).

***Egoencia* of being**

–Self-consciousness. Transcendent/individuality.

–Foundation of human/divine participation mystique.

2. Methodology of Participation

Direct “contact” of being with the soul of phenomena that this soul wants to know. Intermediaries between teacher and pupil disappear. Convergence between intellectual intuition, artistic sensibility and scientific experimentation.

Appreciation of formation in “students/apprentices” as a basic level to follow professional careers: social practice and intellectual knowledge integrated.

When the way of knowledge unites with the way of life, one not only participates in producing material goods, but also we enjoy our participation in goods of the soul (a new dimension in human economy).

Principles of Programmatic Instrumentation

1. The University **summons** creators of planetary culture of synthesis in the twenty-first century.

A call to educators with vocation to teach the art of integrating knowledge-and-life (in or out of university or school curricula), and young students of the world willing to inhabit the new *university* community of knowing-and-being.

2. **Planetary convergence pole of human values.**

If the United Nations University (UNU), in Tokyo, Japan, is born as an expansive field of scientific-technical knowledge on level of experts, it is urgent to constitute a complementary pole by implosion of the souls of young students of the world, so that the sap circulating through the tree of knowledge may incorporate itself into the tree of life.

3. **Physio-ecology** in the teaching/apprenticeship process.

When the “total” human being gets involved in the teaching/apprenticeship process by social praxis of reversible values, he constitutes not only a productivity link in the chain of terrestrial economy, but even a “resonance particle” in cosmic physio-ecology.

LOOKING AT THE TWENTY-FIRST CENTURY

Now we cannot continue on straight line.

Now we cannot close the eyes.

Life is threatened in the planet.

Perhaps we went too far by leaving our responsibilities for preserving life in hands of scientists, politicians and Academies.

The fragmentation paradigm of knowledge is now in crisis, and the unity of knowing cannot be made any more by science but by man.

Now it is time to handle personally the creative forces of life!

With which tools?

–Logotechnical tools.

These tools still are non-existent, we should create them! Not with fire stolen from gods, but with intelligent co-operation with gods (co-evolutionary function of the “homo creator”). Now the new tools are not only a technical instrument, but also a logotechnical circuit. Now it is not a tool outside man –this tool **is** man himself.

The new pedagogy has to teach how to use these “logotechnical” tools. Now there is no division between human function creating the tool and the tool that configures a new function.

How to configure these logotechnical circuits in the *uni-versity* praxis? Which are their functions?

The first circuit is of “comprehension”. It operates by living together in the university residence. Its function is to awaken sense of community.

The second circuit is an “energising” circuit. It operates by ecological practice. Its function is to awaken sense of cosmic ownership.

The third circuit is of “social consciousness”. It operates by practical social work. Its function is to incorporate sense of social responsibility into individual life.

The fourth circuit belongs to “integrated knowledge”. It operates by expansive/implosion of knowledge. Learning how to “dissolve” ideology of knowledge and giving way to “creative wisdom of life”. Its function is to re-establish the universal language.

Previous to learning sciences, learning the **language** of science.

Previous to acquiring practice in arts, learning the **language** of arts.

Previous to exercising, exercising the **language** of work.

Previous to practising philosophical and theological speculation, learning the language of the soul.

Suggestions about design, programs and organisation

This proposition about “University of Synthesis” emerges as “model zero”; it is not a reformation –it is something new.

Two years of “university residence” can awaken certain feeling of understanding, friendship and solidarity among young men and women of the world, which may be higher than all those attempts to improve human relations through diplomatic or cultural ways among different countries of the Earth. After two years of living together and common work and reflection, the young student can at least learn a second language, a complete profession and humane formation that shall enable him not only to fulfil more efficiently his chosen profession, but also, over and above, to respond in a suitable way to labour mobility and social insecurity of a world that is more and more unstable.

In the informatics workshop, he shall learn information language and also the use of knowledge already acquired by humanity, so that he may be in a better position to develop the intuitive mind and expansion of cosmic consciousness.

In the creativity workshop, he shall learn how to relate languages of science, literature, art and technique to inner processes of his own living, by building a bridge –that still is non-existent– between results of the research and development of consciousness, between laws of the universe and laws of man.

In social practice, he shall learn how to participate in lives of those who suffer and of those who work with their intelligence and hands, and how to participate in worries and troubles both of rich and poor persons. He shall learn a complete profession and the rest of practical things for living, that is, cooking, attending a childbirth, helping a wounded man or woman, or assisting dying persons.

In the meditation hall, he shall learn how to know the inner Silence, which goes beyond religious doctrines that divide human beings, and prepares the soul to unite with the mystery of the Unknown and Transcendent.

These two years of “residence” can be a formative basis of the “University professorship career” for all levels of educational systems. At the end of the training period, the student may be given his training

diploma, so that this may open opportunities for work and social activities in different areas of the world, something like an “international baccalaureate”. In case of support by some world prestigious institution, these new professionals would get the rank of true “multipliers” of the scientific, social and spiritual message for the emerging culture of synthesis of the twenty-first century.

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