

RAMÓN PASCUAL MUÑOZ SOLER

Reversibility of Values

Where light and sound *meet*

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For the many and for the few

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By way of presentation of the author and the work

Each of my books expresses a particular aspect of an inner work that transcends them. Viewed together, they are just some of the “figures” of a spiritual code in-scribed in the matter of my own life. The *opus*, as an alchemical process, began on the inside before the outside. But all that is of oneself radiates as energy and is embodied as work.

In works of this kind, there are various ways of approaching the essential message: through “reflection” on the ideas or through “contact” with the current of energy that transcends the ideas.

I will speak of spiritual revelation and social revolution.

I will speak of the physical world and the moral world.

I will speak of the forces circulating between Heaven and Hell.

And I will speak of Humanity, and of myself, and the functions of resonance between the spirit and the matter.

The path is narrow, like a knife blade, but in no way do I wish to present it as inaccessible, in the style of those marvellous spiritual adventures that took place on the summit of sacred mountains or in underground caves in a hermetic circle of ancient mysteries.

On the contrary, if I can give testimony of the qualitative changes that have occurred in my own human physiology it is because I am convinced that, today, we are prot-agonists of a new *Mysterium*, although we are not always aware of it. We have entered a new time, in a new co-evolutionary cycle of humanity. The Initial Event is a “birth by fire,” which is no longer revealed as illumination for a few but rather as a challenge for everyone. What kind of challenge?

To cross the cosmic barrier!

The break of symmetry of the ancient system. A phase transition.

The illuminative disintegration of the matter and expansion of consciousness. The time of the “end” and the beginning of a “new history.”

This new conjunction of Heaven, Humanity and Earth was heralded by the prophets before it was explained by the scholars. But today the new dispensation has become accessible to the intuitive sensitivity of the coming men and women. Many feel, even before they understand, that the “key” to penetrate the recently-opened space is not a message coming from outside, but a “Voice” calling from within. In other words, we are beginning to realize that the cornerstone of the Great Cathedral of the Future is not a new discourse (scientific, philosophical, theological or political) but a new “Alliance.”

The liberation of “binding energy.” Functions of resistance. Signature of the light of the stars in human matter. The reflection of the great on the small. Reversibility of values.

A new ideal? Or a new sacrifice?

An invisible power blocks our way, the “barrier of the Shadow.” It is no longer an ideological, religious, political or technological gap but a *state of human matter* that puts up resistance to the passing of the light. Not only has the environment (the waters of the seas and the rivers circulating on the outside) been degraded by humans but humans themselves (their inner environment) have become opaque to the transcendence of the spirit.

But a new vibratory message is breaking the order and the disorder of the ancient system. The Knight of the Swan no longer comes on the water but from under it, navigating the deep currents of our molecular genetics; he comes as a Messenger of a cosmic dance that is beginning to be incorporated into the energetic rhythm of a new social body.

Pre-lude

About words, rhythm and meaning

We are entering a new dimension of space and we are moving under a new sign of the time.

A new vibratory message bursts in to the inner human world, breaks the stability of the matter and draws a new geometry of life. How is the gen-ethical code of the new law discovered and deciphered? It is neither discovered nor deciphered. It is revealed!

Once again, the gods have come to converse with humans, the light of heaven is beginning to circulate within the tree of life, and the cosmic Serpent has uttered words of fire.

And they were many. And our sons and our daughters prophesied. And the peoples agitated and there came days of darkness and there was a new sacrifice: the collective sacrifice of the innocents!

And the human soul cried the prayer of the desert, and the masters who had retreated returned trans-figured.

Now is not the time for empty words.

The coming men and women begin to speak a new *mother tongue*. How does one utter that language? By learning to transform light into sound.

From conceptual language we pass to an energetic-symbolic rhythm; trans-linguistic communication. Perhaps the words we utter are the same ones that we use in current language, but with a different energy load and with an organic sense that transcends the semantic force of the word.

We see some of these symbolic con-figurations:

What is *Message*?

It is the pro-phetic bursting in to the fabric of history.

Gen-ethical code of new law.

What is *Gen-ethics*?

It is the transcription of the Message in functions, offices and tools.

What is *Trans-mission*?

It is the work of the Messengers of the spirit. They transmit the meaning and the impulse of creative action.

And what is *Energ-ethics*?

It is the “other half” of the formula, a qualitative dimension of power equations.

What is *Reversibility of Values*?

The stars are born and die and the Sky remains immobile.

What is *Egoence*?

It is the “key note” (in-audible sound) of my own Self. It is the wave of cosmic energy associated with the reversibility of my own values.

This is just a guide: it is the finger pointing at the moon, but it is not the moon.

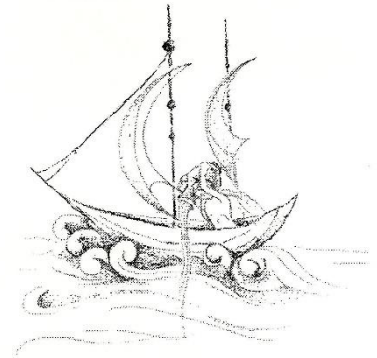
BETWEEN HEAVEN AND EARTH



**Between the twilight of the
ancient gods
and the birth of a
new Sun**



THE AQUARIAN CON-SPIRACY



The biblical Genesis again? Or *the* Genesis?

...the land was desolate and empty,
the crash of creation was heard again,
and the sacred fire burned once more on the summit of the mountain.

The *Age* of Pisces was reaching its end. The twilight of the gods. The loss of the image of the world. The collapse of ancient values. There is no longer an answer for old problems. But new questions arise:

What is the sign of the new time?
Who are the new gods?
What is the geometry of the new values?

And the Masters of heaven came, once again, to converse with the people of the Earth.

The Light re-enters. The cosmic energy fertilizes the barren land. A new alliance between the fire of the spirit and the waters of life.

The prophets heralded the Illumination before the scientists formulated the new laws. The In-audible Voice joined with the in-tangible matter, generating a new configuration of signs, a new “signature,” a new Gen-ethical code.

From the dialectics of opposites,
on the horizontal axis of time

we pass to the reversibility of values,
on the vertical axis of meanings.



The Pilgrims of reason (“the wizards of the old sign”) built a bridge to join Heaven and Earth, but those who go along that path cannot make out the bridgeheads.

It is the “bridge of reason.” The limit of enlightened reason. Science at the frontiers of knowledge. In the cosmological order, the limit of the speed of light, the Schwarzschild radius (what happens in that region could never be seen). And in the order of terrestrial geometry, the limit of the measure (measuring a geographical coast precisely, with all its intricacies, is an endless operation: fractals theory). With all the science and technology that we possess we find it impossible to overcome the limits of the human instrument of sight and measurement.

But other Constructors came, with other instruments, with another “Message.”

Who are these “Messengers of the Dawn”? They are noble souls, ahead of their time. They belong to a hierarchical order of cosmic functions. Not only do they formulate a theoretical synthesis, they *are* the synthesis. I named them in *Future Seeds of Humanity*¹ “Masters of Science,” “Masters of the Heart” and “simple souls.” A hierarchy of differential functions, but with the same “catalytic” mission in the process of integration of the Great Work. They form part of the “Mystical Body of Humanity,” they are “precious stones” of Indra’s Net. They generate a current of ideas, feelings and works that Marilyn Ferguson identifies as the “Aquarian Conspiracy,”² and which I prefer to call—using the symbolic force of the language—“Con-spiracy,” which means “breathing the same spiritual breath”: a “meeting of souls.”

What we have called “new science” since the start of the twentieth century (especially new physics) was a mysticism before it was a science. Einstein, Planck, Bohr, Heisenberg, Pauli and Dirac not only formulated new laws of the universe, they also penetrated another world, opened a new space, cast light on a new dimension of reality. These are the “Masters of Science.”

And the “Masters of the Heart”? They tend to go unnoticed by their contemporaries. But they are the ones who are closest to those who seek the self, the truth and life. They are the guides of the desert. They work through simple presence. I met one

¹ Ramón P. Muñoz Soler, *Gérmenes de futuro en el hombre*, Buenos Aires, Arayú, 1966.

² Marilyn Ferguson, *The Aquarian Conspiracy*, London, Paladin, 1982.

of them, who I call Master Santiago. A reflection of his word, his love and the work that he set in movement is what I will make known in this book.

What can we say of the “simple souls”? I say *simple* because they have escaped the complexes, sophistications and seductions of their time and, simply, are. And they *are* where they have to be. They belong to the nobility of labour, they are the workers of the Earth and they give testimony of Transcendence through an offering of life and voluntary sacrifice.

The Con-spiracy of these messengers of the Light, of these *fedeles d'Amore*, of these sacrificial witnesses, con-figures an invisible web of human relationships in which an “igneous blood” circulates, a breath of the spirit (spiritual “In-spiration” that animates and sustains the life of the social body). But there is also a “dark face” of the Message, its demonic side, the “Transparency of Evil” (Jean Baudrillard). The Light that enters reveals the “Power of the Shadow.” Two sides of the same message, at once luminous and dark.

Faced with the imbalance of the ecosystem on a planetary scale, administrative corruption, terrorism, drug abuse, AIDS, in addition to the existential void as “mass neurosis of the modern world” (Viktor Frankl), the very idea of “message” appears blurred.

Is there really a message that comes from the future? Yes, it exists, but we find it hard to recognize it!

And so, where are the Masters? They have retreated! Only the masses are left. The revolutionary masses? No, the disillusioned masses!

On the surface of the social noosphere unusual “turbulences” are currently occurring due to the sudden release of energy. Extreme phenomena: “transparency of Evil,” “mass implosion,” to use Jean Baudrillard’s term.³ This “fall” (due to the collapse of values) not only occurs because of the clumsiness of the ignorant but also because of the premeditation of the intelligent. It is the Aquarian “Conspiracy” understood in the

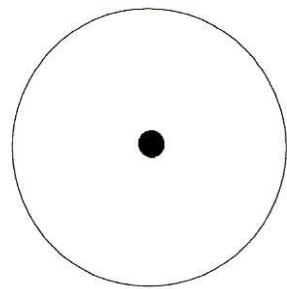
³ Jean Baudrillard, *A l'ombre des majorités silencieuses. La fin du social*. Paris, Denoël-Gonthier, 1982.

current meaning of the term. It is the face of the “Anti-message,” the message that is not, “institutionalized seduction.”⁴

Message and Anti-message. But there is a third force that comes into play in the co-evolutionary Gen-ethics. And it is the con-vening power of Sacrifice.

⁴ José González Muñoz, *El despertar de América*, Buenos Aires, Adcea, 1975, p. 65.

SELF-AWARENESS



ONE DOES NOT BEG FOR INNER FREEDOM, ONE WINS IT

With what weapons? With the power that comes from Oneself. Egoence of the Self. Miguel Serrano, in his “Último encuentro con C.G. Jung,” says the following:

Now I ask him: What will happen to man in the coming technological super-civilization? Do you think that anyone in twenty years' time will concern themselves again with the spirit, with the symbols, in the age of interplanetary voyages, the “sputniks,” the Gagarins and the Shepards? Won't the spirit seem old-fashioned?

Dr. Jung smiled maliciously and said: “Sooner or later man will have to return to himself, even if it is from the stars. All this that is happening is a strange extreme of escapism, because it is easier to get to Mars than to find oneself. If man does not find himself, if he does not return to himself, then the greatest of all dangers, his annihilation, will occur.”⁵

If we look closely we can observe today a “mass migration” of humanity towards an unknown “Centre,” an invisible “Pole” towards which different currents, forms and events converge, con-figuring the strange world in which we live. This “drift” inwards is caused by an inverse movement of the soul, by reversal of cosmic time in humanity, by the change of course of the flow of matter. It is the “return journey,” the “return” of the pilgrim to the house of the Father (“going up the slope of the water,” as Leopoldo Marechal says, in poetic language.)

This “journey to the Centre” is a mythical theme, formulated with different expressions in the domains of science, philosophy and life: metaphysics, “search for the self”; psychology, “search for identity”; ethics, “search for meaning”; physicochemistry, “search for symmetry”; mysticism, “search for Union.”

But what *is* the “Centre”?

It is *nothing* that we can imagine. *AND IT IS EVERYTHING.*

How is it revealed to *us*?

⁵ Miguel Serrano, “Mi ultimo encuentro con C.G. Jung,” *Humboldt* (Spanish edition), N° 8, 1961, p.76.

- As a “simple being” (a *simple state*.)
- As a “primordial sound.”
- As a “home” (a place to stay).
- As a “warrior’s rest” (a simple state where the opposites cease).
- As a “delicate touch” in the interiority of the Self—Saint John of the Cross

exclaims in his mystical poetry: “Oh living flame of love, that tenderly wounds my soul in its deepest centre.”⁶—A delicate touch is “tangible feeling,” “primordial contact.”

- As an “encounter with the Master.” “Central” event that reveals the “Beginning” of the Path.

An “Encounter with the Master” is to feel received as a soul, it is to re-cognize the divine light that guides in the night of the world, it is to discover for an instant in oneself the power of the energy of the Alliance.

One does not beg for inner freedom, one conquers it! But not with the fantasies of imagination or the omnipotence of will, but with the cosmic force that circulates within when humanity itself takes it in its hands as a sword of liberation.

And here once again the Master intervenes like a Hierophant of fire.

But who *Is* really the Master?

It is “Someone” who has the keys to lead us down narrow labyrinths to the centre of the “Atomic Heart.”

In my life, that “Someone” was Master Santiago.

Who was (who *is*) Master Santiago? Those who knew him well have given testimony, on more than one occasion, of the power of his Presence, the sweetness of his Heart, the strength of his Will, the knowledge of his Word, the mystery of his Death. But aside from this personal biography and aside from the forms of life and death with which we identify his figure, there begins to appear, even for many who did not know him, the delicate outline of his trans-figuration.

⁶ Saint John of the Cross, “Llama de amor viva,” *Obras completas*, Madrid, Biblioteca de Autores Cristianos, 1946, p. 1101.

“FULL OF FORCE IS THE MOVEMENT OF HEAVEN”

The founding master

Who was Saint Benedict? Who was Saint Bernard?

The biographies of these giants of the spirit, their exemplary conduct, the chronicle of their works and their days, none of the traces that they left in time can explain the nature of the power that they brought into play. The transcendent meaning of their work is in-scribed in the gen-ethical code of humanity, but the force of the expansive wave that they generated underlies the *Mysterium* of the Foundations.

Master Santiago's true quality is revealed in his Presence, a spiritual presence that transcends his historical dimension. His biographical past is lost in the sands of time, but his Word has a living presence in the soul of those who received it. He left no book written. All his teaching was oral, from master to disciple. Nor did he leave material goods, his possessions were intrinsic. What was his legacy? The revelation of the fundamental and contingent laws for the coming civilization. What was his work? He lit the sacred fire in the heart of his spiritual children and taught them to sustain it and transmit it.

Aside from the powers and virtues that we might recognize in a great soul, there is something unusual, unique in Master Santiago that connects him to the Great Spiritual Tradition of Humanity, and it is his quality of *Founder*. He is the Hierophany who begins the Work. He is the Master who embodies the Idea.

And he called to his first disciples.

And they were three.

Moments before he died, one of the participants in the Ceremony of Foundation confided in me details of the Initial event. Each one of those present had taken a written work. The Founder took the papers in both hands and they began to burn. When he opened his hands, they saw that the papers had been reduced to ash. He then said to them that “*the work was beginning, and that all he could offer them was a life of sacrifice and renunciation.*”

It was something more than a personal work. As yesterday, as always (I remember the words of the Sermon on the Mount and the Sermon of Benares), “the Wheel of the Law had been set in motion.”

Today, as I write these lines, many years after the Foundation, I can glimpse the spiritual Light that was manifested in that “fire” and I can understand the living symbolism of that “ash.” I have come to realize that the ritual that the initiated Priest performs in a “Hermetic Circle” is repeated, analogously, in other circumstances and with another measure, in every human being who chooses to hold in their own hands the same “fire” and become that same “ash.”

The “Ceremonial of the Fire” belongs to the Spiritual Tradition of Humanity. It is a liturgy of yesterday, today and always. It is the “lighting” of the human matter by a spark of the sacred fire.

Returning to Master Santiago, when I speak of “Foundation Ceremony” I refer to a cosmogonic rite, a universal language, an analogous rhythm between Heaven and Earth, a symbolic choreography of the feat (that draws a new geometry of values and heralds a new order of life). It is the power of the Initiating Word.

But where does this Word come from?

MYSTERIUM MAGNUM, **or the question of foundation**

*Before the things there was only a fog, a
great cloud*

Popol Vuh

What is that Foundation that is beyond the things, beyond the roots of time,
beyond the patency of the self?

- It is the Breath that precedes the word.
- It is the Silence that is before the sound.
- It is the Name that cannot be uttered.
- It is the Void whence thought emerges.
- It is the metaphysical Zero whence all the numbers come.

It is the “mystery” that encloses the total Possibility in its Self, the paradox of the
Being and Not Being, the “most luminous/Darkness” that Dionysius the Aeropagite spoke
of.

This *Mysterium Magnum*, that cannot be thought, uttered or represented, has
nonetheless been named with different names in the different traditions of humanity.

- It is the All.
- It is the Nothing.
- It is the Tao.
- It is the Matrix of the Cosmos.
- It is the Mother of God.

And when we want to represent that *ALL*, we draw a circle; it is the first figure
that a three-year-old child draws spontaneously.



All these expressions and figurations are only symbolic points of support to name what cannot be named, to represent what cannot be represented. Miriama Widakowich-Weyland, a researcher for the Argentine National Scientific and Technical Research Council (CONICET), in an extensive essay on compared mysticisms,⁷ warns of the possible confusion and distortion of terms. “Naturally, the Nothing that the apophatic mystics refer to is not that of usual language, that is, an inert void or total lack. As Corbin explains, it denotes a ‘supernothing’ (*surnéant*) that brings about the being and the nothing, or as Ricœur claims, it is a term chosen by analogy, as the mystical experience of God must necessarily be explained in some way. This is something that Saint John of the Cross knew, when he said in his poetry:

‘Great things I understood there,
yet cannot say what I felt there,
since I rested in unknowing,
all knowledge there transcending.’”

And if from poetic figuration we pass to the symbolism of language, we come across the enigmatic “Aleph,” which is the “breath” that precedes each letter, but which is not the letter but the “root” of all articulated sound and, furthermore, the matrix of the whole alphabet. Once again the *ALL*, but in another form.

⁷ Miriama Widakowich-Weyland, *La Nada y su fuerza. Ensayo de mística comparada*. Buenos Aires, Distal, 1982, p. 31.

The first three mysteries of initiation

Why do I make all these considerations about the Transcendent Foundation of the Great Work, reflections that seem to take us further away from the Initiating Word of Master Santiago? It is because the “Work” I refer to in this book is not the work of one man but the human expression of a divine *Mysterium* that transcends it. The Founding Master Initiates the Work and is trans-figured in the Work (Principle of Reversibility of Values).

This “Principle” (if we can call it that) that comes *before* all principles is revealed once and again in humanity and in the world, behind the veil of different forms. It is revealed as an Initiating Word.⁸ It is a “lost Word” that we must salvage if we are to be the bearers of a “Message” that transcends the current antimony between human and divine values.

I say this because the so-called currents of “knowledge integration” go no further than an “intellectual synthesis,” systems that are formulated as “unified field theories,” but which go no further than the scope of thought and do not transcend the frontier of time. At most they draw broad brushstrokes of what we could call a cosmological gnosis, but they cannot integrate the *Mysterium* that transcends all gnosis. They are truncated constructions, missing the “cornerstone” that crowns the Work.

The new civilization of Synthesis is not founded on a new Gnosis, a new Theology, a new Metaphysics or a new Religion, but on universal “Principles” that we have lost, *gen-ethical Principles* that derive from a founding Word rooted in the *Mysterium Magnum*.

This initiating Verbum, this Word of fire,

is *heard* in the Silence,

is *recognized* in the Encounter,

is *pronounced* in the Commitment.

The three first mysteries of initiation.

⁸ Word of *origin*. Bear in mind the difference between “beginning” (“*Beginn*”) which is something that happens in time, and “inception” (“*Anfang*”), as *fundamentum* of time.

Ramana Maharshi says there are three paths that lead to initiation: touch, gaze, silence.⁹ But these three mysteries do not refer solely to initiation understood as an extraordinary path towards the summit of the sacred mountain, but constitute many other starting points on the human path (*silence*, *gaze* and *touch* which tend to go unnoticed in the whirlwind of everyday life and which we must recover as initial words if we wish to attain the transcendence that grants true dignity to human life).

⁹ Arthur Osborne, *Ramana Maharshi (El sendero del autoconocimiento)*, Buenos Aires, Kier, 1971, p. 152.

The Voice of Silence

Cosmogonically, it is the First Principle, the Principle that creates the worlds, “In principio erat Verbum.” It is the original light (*Ur-licht*) in Mahler’s second symphony.

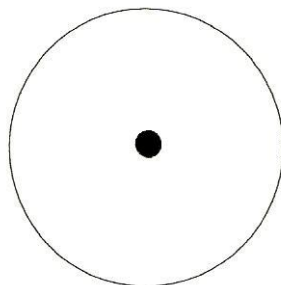
In humans, it is the Voice that is *heard* in Silence. In the words of Friedrich von Schlegel: “Of all the noises that can be heard in the variegated space, there is a very soft sound, perceptible only to those who listen in secret.”

In metaphysical terms, it is the First Revelation, the Word that heralds within the Unity of the Self.

I do not refer here to the revelation of great prophets, to the enlightenment of the great mystics, to the intuition of the great philosophers or to the inspiration of the wise and the artists, but to the “revelation-function” that belongs to the “Self” of every human being, an essential function that has been forgotten, obstructed and deformed by a whole rationalist and technical civilization and which we now wish to salvage within ourselves to found the new civilization of Synthesis.

When I say salvage, I mean “listen” again (a primordial function of the ear) to the soundless Voice (which resonates within) and which is recognized as our own, “Egoence of the Self.”

What is “Egoence”? It is the Principle of “resonance by similarity,” a simple act of “self-recognition.” It is the highest (and at once the deepest) expression of “expansive individuality.” It is the critical “point” of reversibility of all values.



In this point of “phase transition,” words prove insufficient (of course, the very word “egoence” undergoes a semantic collapse). In this point of “reversibility of forces”

the rational principle of individuation fails. In the world of quantum physics, we can no longer speak of “particle” or “wave” but rather of “particle-wave.” And what happens in the human world? Søren Kierkegaard was, perhaps, the first to realize the difficulty of resolving the paradox of individuality: “Either the individual as the individual is able to stand in an absolute relation to the absolute or he is lost.”¹⁰ This paradox cannot be solved in dialectical terms, nor can the paradox of light behaviour be solved in terms of particle or wave. In other words, the paradox of the human individual cannot be solved in purely philosophical, metaphysical or mystical terms, but rather by means of a “transitional function” that I call “Egoence,” without seeking with this to reduce the function to the etymology of the word. Nonetheless, with the word “egoence” I preserve a phonetic-semantic “point” as “analogous symbol” of the primordial Word.

Why do I base myself on the “phonetic” dimension of the word? Because the primordial Breath that founds the meaning of the language in humans is received through the ear (“Then Moses went up to God, and the Lord called to him from the mountain,” Exodus 19:3).

Let us return to the question, but this time from interiority itself: “What is Egoence?” It is the re-cognition of Self. That is, not only revelation of the Word, but recognition of that Word as one’s own. The primordial Word is not always recognized as one’s own. Generally, it is “projected” and it is heard as a voice that comes from outside (“Now Sarah was listening at the entrance to the tent, which was behind him,” Genesis 18:10). And in the New Testament, the angel Gabriel transmits words of grace to Mary, but “she was greatly troubled at what was said and pondered what sort of greeting this might be” (Luke 1:29).

In his book *The Unconscious God*,¹¹ Viktor Frankl describes, taking the example of the prophet Samuel, this “projection” of the transcendent Voice and notes the difficulty that the individual consciousness has in recognizing it as its own: “Samuel was lying down in the house of the Lord, where the ark of God was. ⁴ Then the Lord called Samuel. Samuel answered, ‘Here I am.’ And he ran to Eli and said, ‘Here I am; you called me.’ But Eli said, ‘I did not call; go back and lie down.’ So he went and lay down. Again the Lord called, ‘Samuel!’ And Samuel got up and went to Eli and said, ‘Here I am; you

¹⁰ Søren Kierkegaard, *Fear and Trembling*, Buenos Aires, Losada, 1958.

¹¹ Viktor Frankl, *El Dios Inconsciente*, Buenos Aires, Platina, 1955, p. 63.

called me.’ ‘My son,’ Eli said, ‘I did not call; go back and lie down.’ Now Samuel did not yet know the Lord: The word of the Lord had not yet been revealed to him.” (1 Samuel 3:3-7). Only with the help of the priest Heli can Samuel reply to the voice calling him and say “Speak, for your servant is listening.” (1 Samuel 3:10.)

In an age of “confusion of tongues” such as this, we have to learn to recognize in ourselves the Voice of the message and identify it amid the multitude of voices with no message. There is a difference between the revelation that comes from outside (through prophetic intermediation) and the revelation that comes from within (as an intrinsic good, without intermediaries). It is something like the difference that Castaneda points out (in the words of Don Juan) between the perception of the “ancient seers” and the “new seers.”¹² It is an anthropological leap, from a new dimension of the consciousness, from a new “function” in human physiology.¹³

Often, I also “sleep,” like Samuel, in the sanctuary of my own heart without hearing the Voice that calls *to me*. And the recognition of that “to me” is the key note (in-audible sound) of a new anthropological function that permits me to utter *myself*: “Egoence of the Self.” The “medium” that makes this inner revelation possible is Silence, a spiritual value by itself.

What is “Egoence,” then?

It is the “infinitesimal point” where sound and light meet. It is a cosmic “function” in-corporated to human life that makes it possible to reverse dimensional time into expansive time (a “transistor.”)

In this new anthropological stage through which we are transiting it is, precisely, a question of incorporating the “divine message” to the functions of human life. And I say expressly “divine,” and not messages from the unconscious, or messages from the astral world or messages from flying saucers, because by their very nature, psychological, cosmological and technological messages “cover up the Self” as much as the sensorial perception of the world.

¹² Carlos Castaneda, *El fuego interior*, Buenos Aires, Emecé, 1986, p. 20.

¹³ Ramón P. Muñoz Soler, *Antropología de síntesis*, Buenos Aires, Depalma, 1980.

It is a question of accessing, through Silence (a negative value) the dynamics of reversibility of values. Although this seems very complex, it is very simple: it is simply a question of “listening.”

The bursting in of the transcendent Voice on the waters of life (of *my* life) is revealed as “primordial intuitions,” delicate “con-figurations of idea/feeling” that easily escape from the hands, very subtle “new” signals that the consciousness is not accustomed to recognizing as its own (we have lost the habit of conversing with the gods). These pure spiritual intuitions, as they are not recognized as messages *to be lived*, are “repressed,” “projected” or “disguised,” that is, they are re-dressed (hidden) in the “patterns” already fabricated by the psychological consciousness, social morality or archetypes of the collective unconscious, and thus lose their Genesiac potential as transformative life forces. Viktor Frankl has indicated especially that, just as Victorian morality led to the repression of sexual instincts, we are witnessing today a new disease of civilization due to the repression of the transcendent Voice of the consciousness (mass neurosis of the modern world due to an existential void and loss of meaning).

Of all the representatives of apophatic mysticism, perhaps it was Meister Eckhart who came closest to the universal function of “egoence.” And the German authors, when they wish to express Eckhart’s thinking in a few words, say that it is a question of “*Die Gottesgeburt im Seelengrund*,” which is like saying “The birth of God at the bottom of the soul.”



THE GAZE OF ENCOUNTER

Cosmogonically, it is the (Maya) magic of cosmic duality. “The spirit of God was hovering over the face of the waters” (Genesis 1:2). In the human terrain, it is “the gaze of resonance.” It is “the reflection” of Oneself in the Other.

But what is Encounter? There is a “magical encounter” (it is magical love). There is a “providential encounter” (the reunion of similar souls). And there is a “tragic encounter” (a “trap,” where love encounters death).

In the current time cycle in which we are living (of concealment of light), the “mystery of the encounter” has been lost; what predominates is the sterility of the “dis-encounter.” The so-called *encounters* are, today, fleeting contacts, fragile ripples on the waters of life; friendship has become superficial, instead of falling in love there is seduction, marriage has been substituted by the couple. It is as if the “binding energy,” that mysterious cosmic force that keeps the subatomic particles together, has been weakened. And, in effect, this is what it is, a qualitative degradation of the bond that, at human level, translates into indifference, apathy and distance: humans have become strange to humans.

Perhaps to recover the creative mystery of the “encounter” we have to suffer an even greater aridity of “dis-encounter,” a dangerous frontier where the human being might lose trace of their fellow travellers. It is in that void of human communication that we move today. How to re-establish the language of the soul? By resonance of similarity!

A new dimension of love? Or a new vibration of matter?

Resonance by similarity is a “significant encounter,” both divine and human, the initial disturbance of the soul, sublime mystery of Love. It is the awakening of the Immobile Loved One,¹⁴ the bursting in of the cosmic fire that removes the original ONE from their absolute solitude and makes it TWO. It is the projection of the archetypal women in the soul of the man (ELLA, as Miguel Serrano says) and the kiss of the male archetype in the soul of the woman (ELLAEL) (Her-Him).¹⁵

¹⁴ From Amado Nervo’s poem “La Amada Inmóvil” (“The Immobile Beloved.”)

¹⁵ Miguel Serrano, *ELELLA, libro de amor mágico*, Buenos Aires, Kier, 1973.

The meaningful encounter with another human being not only “humanizes” the original Word (the disciple finds their master, the people recognize their guide), but also gives “body,” that is, it polarizes the essence of the spirit in the substance of life (man, through woman, sentimentalizes the idea, and the woman intellectualizes the sentiment through resonance of similarity with the man.)

From resonance through similarity between the ideal archetype that is dreamed of within and the real encounter that occurs outside, the idea-force is “born” that gives wings to the wheel of life. It is the “providential encounter” that changes fate (Martín Fierro, cornered in a dangerous fight, discovers the soul friend in the providential appearance of Cruz, and recounts the encounter in symbolic verses:

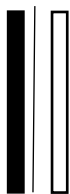
The heart of a gaucho among them then,
A Saint must have made rebel;
Above the rest he shouted loud:
‘God damn your souls for a cowardly crowd!
Before you kill a man like that,
You’ll have to kill Cruz as well!’

And in a jiffy he was afoot,
And into the fight he sprung.¹⁶

“In a jiffy he was afoot”: it is the friend who recognizes the friend *before* meeting him! The “encounter” is something more than the company that covers the solitude of the empty hours, something more than the sentimental affect that comes and goes. “Encounter” is the revelation of Love in itself, a “function” of life, an interaction of human forces that operates as a catalytic ingredient in the expansive dynamic of the consciousness. This is why the frustration of the encounter is so painful; it is not only a question of wounding the feelings, but the break of an expectation of spiritual fertilization (it is something valuable that is lost, like the potential that a woman loses every month her female egg does not couple with her divine male consort).

“Encounter” is liberation of creative energy, radiation of human magnetic field, mystical-energetic foundation of social community.

¹⁶ José Hernández, *Martín Fierro*, Buenos Aires, Del Bagual, 1979 (trans. Walter Owen).



THE WORD OF COMMITMENT

Cosmogonically, it is the “bond” that con-figures the Triad.

Humanly, it is the Word that is uttered in the Commitment.

Mystically, it is the “seal” that confirms the Alliance.

It is the *signature* of the Alliance, word of honour, analogous will.

If the first *mystery* is revelation of the Self, and the second *mystery* revelation of Love, the third *mystery* is revelation of Force.

Through the Word of commitment human beings utter themselves before others (social responsibility); but the pure act of commitment is *before* God before it is before humans (spiritual power of the word not yet uttered).

The “word of honour” is the moral foundation of the legal order. It is the spiritual force that sustains within the dynamic of political institutions. Furthermore, it is the organic principle of specifically human life (con-stitutive principle of life itself, not only as value of ethical responsibility, but also as ordering energy of matter). The “word of honour” lays a bridge between the values of the soul and the chemistry of life (analogous molecular geometry still fairly unknown). It is the “power of embodiment” of the living word.

The discovery of this “power of embodiment” of the Word of Commitment, the revelation of the relationship between human values and the geometry of nature (in other words, the co-relation between the moral order and the molecular order), is the key note that opens the doors of the new civilization of Synthesis. The clairvoyants of the new age came to realize that the supramolecular field that governs the geometry of living matter, the field that biologists in turn had intuited by an experimental path, responds to subtle vibrations of a moral nature that escape the eye of technical instruments, but which are visible under the resonance microscope of researchers of the unified field of spirit-matter. To the eyes of these new seer-scholars the patterns of resonance appear that the ancient

seers-chemists described as “*signatura rerum*,”¹⁷ that is, as the “mark” of the Word of God in the matter of the world, but this time as “signature” of the human word (made Verbum) in the matter of their own life (biological and physiological facet of “Egoence of the Self.”)

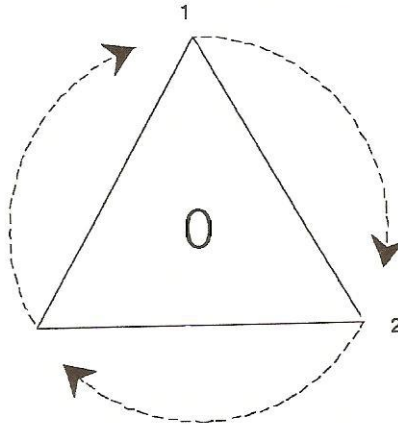
¹⁷ Jacob Boehme, *The Signature of All Things*, Cambridge, J. Clark & Co. Ltd., 1981.

In short:

Self-awareness

is pre-heralded as a Voice of Silence

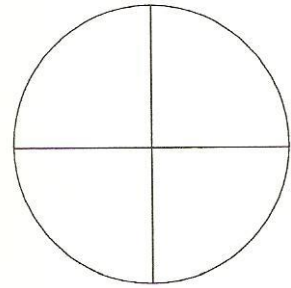
is pronounced as a Word
os Commitment



is recognized in the Gaze
of the Encounter

three **points** that draw a primordial Space.

AND THE FOURTH?



FROM THE TOUCH OF THE SPIRIT TO THE RHYTHM OF LIFE

How do we go from “ontological” order to “cosmological order”? This is like asking “how do we go from the information codified in the DNA to organic structures and functions?”

The Gospel of John answers in hermetic code: “And the Word was made flesh” (John 1:14).

Molecular genetics shows us three steps:

Information
Transcription
Translation

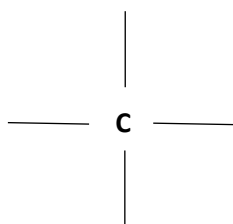
But the question comes from further afield:

One, two, three. But where, my dear Timaeus, is the fourth (Plato, *Timaeus*, when Socrates begins the dialogue.)

The question about the fourth implies, first of all, how to pass from the ideal order to the material order, from the *eidos* to the *hyle*, from the essence to the substance; medieval mathematical philosophers sought the formula of the squaring of the circle.

The primordial Unit of genetic information implies the complementary Duality of the DNA molecule (double helix), a duality that is transcribed in the nucleotide trio of “sugar-group phosphate-base” and which, in turn, is translated into the quaternity of the bases: adenine (A), cytosine (C), guanine (G), thymine (T).

In the hermetic tradition, the four is the symbol of the manifestation of the Logos in the physical world. According to Plato, it is “the origin and the root of the eternal nature.” In Islamic tradition it is the “Kaaba,” the cubic stone. In the order of the geometry of our spatial-temporal world it represents the four cardinal points, the four forces of the cosmos, the four valencies of carbon. It is also the “cross.”

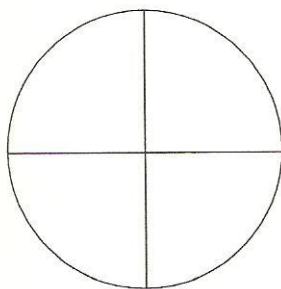


It is the “stone” on which the temple of the spirit is built (“On this stone I will build my church”; Matthew 16:18). It is the “foot” that leaves its mark on the sands of time. It is also the “end,” the result of things, the sacrifice, the consummation of the Work (“Consummatus est,” John 19:30).

The four, written “outside” of the circle (without the circle), is the cross:



The Hanged Man in the Tarot; as a modern mandala, Jung says, it is “as if the place of the divinity were occupied by the totality of man.” But the cross inscribed “within” the circle, according to the same Jung, is a “symbol of human and divine values.”¹⁸



It is the “Fourth” mystery, it is the mystery of yesterday and today, the “homogenous structure of divine and human values.” This “Fourth Mystery,” or the mystery of the reversibility of Love, has been reduced by the rational mind, or rather an “embodied Word” (Christian gospel), or a “disembodied Word,” as Octavio Paz calls it: “The poet’s mission is to re-establish the original word, turned askew by priests and philosophers.”¹⁹

¹⁸ C.G. Jung, *Psicología y religión*, Buenos Aires, Paidós, 1949, pp. 131 and 134.

¹⁹ Octavio Paz, *El arco y la lira*, Mexico, Fondo de Cultura Económica. 1973, p. 237.

But in this cosmic age in which we are living, the mystery of Love reveals a dimension unknown until now; it is no longer just a case of the “embodiment of the Word” or of the “disembodied Word” but also of recovering in ourselves the unity of the human-divine movement through the reversible rhythm of the heart. It is a nascent function of the cosmic man; not a new ideal but a new “molecule,” a new state of the matter, a new geometry of life.

At this deep level of life, the question about the four is no longer how to enter the matter (cosmological question), but how to take the matter to transmute it (mystical question). This reversion of the cosmological question no longer finds an answer in political philosophies, religious doctrines or scientific theories; it is no longer an answer of intelligence but rather a function of Life.

FROM THE MECHANICAL HEART TO THE ATOMIC HEART

We are prot-agonists of a new “feat,” of a gen-ethical “Event,” of a secret “Alliance,” of a pact of Love that brings the most exalted Life values into play. The fruit of this mystical union is something more than a new idea or a new feeling, it is also a new “molecule.”

The synthesis of a privileged molecule (think chlorophyll, haemoglobin, DNA) *begins* a completely new stage in the co-evolutionary process of living matter. They are “bridge” molecules,” binding different worlds. And this is the question now; not new ideals to sustain life but new life to sustain the ideal.

The astronaut is the prelude to the cosmic human. The key for the anthropological leap is not genetic engineering but spiritual gen-ethics. To the electronic brain on the outside there corresponds an atomic heart on the inside.

Modern biologists say that “the ancient pact with nature has been broken” (Jacques Monod). It is not now a question of “returning” to nature (a romantic ideal), or of substituting *natura* with *tejne* (technetronic ideal), but rather of making within, in our own internal medium, a new synthesis (embodiment of a new life “molecule.” For this, the power of knowledge, the exaltation of beauty, the poetry of love and the magic of technology are not enough, but rather “extreme conditions” are required that humans have never been reached until now; conditions similar to those that exist in the stellar plasma and which enable the atomic “fusion” of the elements; conditions that scientists seek to reproduce in fusion reactors and in molecular biology laboratories; conditions that the mystic generates in their heart until they reach the critical limit of transmutation of matter and which the whole of humanity experiences today on a planetary scale through the offering and the collective sacrifice. A break of symmetry of the matter, the “opening” of atomic spaces on the threshold of despair.

Modern “initiation” is no longer for just the chosen few, but rather for everyone (only the “measure” and the “rhythm” are different). The transmutation of values is being done today on a collective scale, no longer in secret chambers, as in the ancient mysteries, but in the light of day, in the secret laboratory of our own hearts. It is not only mystics

who speak of “illumination” in these terrible days. Many of those living with AIDS, some political exiles, some survivors of the torture chambers invented by modern civilization, some astronauts, give testimony to the awakening of an expansive consciousness. And some children come with the cosmic sign on their foreheads!

The cosmic initiation of humanity is neither romantic nor metaphysical, but Alchemical: direct contact with the invisible Light that comes from Heaven, a delicate “touch,” a “*tangible* sense” of Union, an energ-ethical “bond” between the values of the soul and the chemistry of life. Not only a new mysticism but a new “physiology.” From the mechanical heart we pass to the atomic Heart; from terrestrial rhythm to cosmic rhythm.

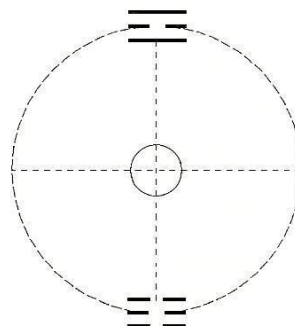
And it is the very “rhythm” of the atomic Heart that reveals to us the “Law” of the Universe *in* humans. This de-concealment of the inner Law marches in correlation with the de-ciphering of the physical law in the field of matter and energy. As Michael Talbot says in his book *Beyond the Quantum*, the challenge for the coming times “is no longer the cataloguing of movement without explanation of movement —Era I (Galileo, Kepler)— or the cataloguing of the law that explains the change, but without the explanation of the law —Era II (Newton, up to quantum theory)—but the deciphering of the physical law in itself—Era III.”²⁰ The “physics of meaning” is the point of support that we have today to decipher, by analogy, the internal movement of the Heart.

What is the Law of this intrinsic movement of the Heart? Before attempting to penetrate this “mystery room” I have to say some words about the Master of the Heart, because the Master of the Heart taught us to live this Law *before* understanding it.

“Above the Fire, Below the Earth”

In the centre,

**“a strong prince gathers the other princes
together around the Great King.”**



²⁰ Michael Talbot, *Más allá de la teoría cuántica*, Barcelona, Gedisa, 1998, p. 237

THE MASTER OF THE HEART

In speaking of the Master of the Heart, more than referring to a given person (although I recognized in Master Santiago a Master of the Heart),²¹ I want, instead, to name a “function” of life that is still mostly unknown: I refer to that expansive potency of Love that is revealed by simple Presence. In the “encounter” with some noble souls I have felt the inner peace that that Presence induces.

With Master Santiago words were not needed; the concepts, the explanations, the justifications, all the scenery of discursive reasoning suddenly fell like leaves torn out by the wind and one was left naked in the simple gaze of an invisible light. This was the first lesson that I learned in his Presence, a wordless lesson, a direct contact with a “force” that was at once sweet and terrifying. Years later I realized, like Jacob, that “I had been in a sacred place and I did not know it.”

It wasn’t easy for me to withstand a gaze that went right through the tissue of my soul; at the beginning I felt “embarrassment at being naked,” I wanted to cover myself, but I couldn’t; at times I feared a reproach (that did not come), at times I attempted an explanation (which was delicately interrupted). Little by little I realized that it was best not to do anything, to not resist, to stay still and forget myself in the Master’s radiant Presence; when I managed that, I felt a profound inner peace.

But I didn’t just want to feel; I wanted to understand! And so, I asked and asked... “Yes,” I said to myself, “*I realize that you want to set the teaching in concepts* (and I stress the word “set”), “*but when teaching is set in a conceptual system it loses the pristine energy of the Verbum and it is reduced to a word that is repeated.*” The Master did not like to repeat something that he had already said; when I asked him to please repeat what he had just said because I had not fully understood it, he would say: “*I will tell you the same, but in another way.*” His teaching was a living current that descended, ever renewed, from the high peaks to the valley. He didn’t like his words to be recorded, or to use a blackboard to fix concepts.”

²¹ The Master Santiago had “the double heart line” on his hands. Eugenio Soriani, *La moderna quirología*, Buenos Aires, Ananke, 1937.

Without doubt, what I had understood until then by teaching, by doctrine, by system, had nothing to do with what I started to experience when I entered in resonance with the Master's vibratory field; then they were not words that I heard, but rather I "listened" to the rhythm, the pulse, of an unknown energy.

Understanding came from another path; it was no longer knowledge processed by the brain, but the wisdom-rhythm of the heart. A new "chakra" had been activated, a new "function" entered into the play of life; it was no longer the beat of the mechanical heart but the reversible rhythm of the atomic heart (the *solve et coagula* of the alchemists lived from within). What I felt at the beginning were confusing impressions (a "loving-and-understanding" at the same time), but I found it hard to translate into intelligible terms the modulate wave of a different heart.

What was the meaning of this awakening of the heart? And furthermore, what was the meaning of the Teaching of the Master? What was the mission that this Messenger of the Spirit carried?

The human personality of the Master blurred into the greatness of the Work. But what was that Work? He told us that in these difficult times, times of confusion of ideas and moral decadence of the organized masses, it was essential to "*preserve in a sacred place the mystery of divine Love.*" We asked what that space was (is). A new temple, perhaps, or new tablets of the Law? "*No,*" the Master replied, "*the space is a gathering of souls.*" And he specified further: "*The living flame of divine Love must burn again in the human heart; and we must learn to keep it alive.*"

For my part, I made some reflections. To love God in the Secret Tabernacle of the Heart (*sacro speco*) was a universal message that, one way or another, was implicit or explicit in the spiritual tradition of humanity, but "to keep the flame of divine Love *alive* in the human heart" was revealed to me as a "function" of the profound life that went beyond the devotional impulse. The mystics of all the times have given testimony, with their lives, of that exaltation of love. Saint John of the Cross in his mystical poetry to the "living flame of love." But I wondered: what was the message of Love for us, common men and women who participated in the current of life of the gathering of souls? And the Master replied: "*The message is to learn to live in the centre of the heart.*" And I still did not understand. "Yes," the Master explained again with infinite patience, "*to live in the*

centre of the heart is to absorb in oneself that spiritual principle that works without inner effort.”

I didn't understand what he meant by “action without effort.” He corrected me: “*without inner effort,*” and expanded on his thought: “*without spending all one's energies on the phantasm of outer success, but giving oneself totally to personal success; because putting all the imaginative fantasy, all the creative potential into a work to engender, is to give to that phantasm of self-realization all the inner wealth of the soul.*”

Without doubt, this teaching went beyond a religious message. This mysticism of the heart not only implied a feeling but a “force,” a hitherto unknown cosmic energy in humans. It was (is) a question of sustaining on a human scale—in the atomic heart—the transmutation of the matter that is produced in the stars: a “solar” function of the coming men and women. And no longer in individual form, but in the sacred space of a “gathering of souls.”

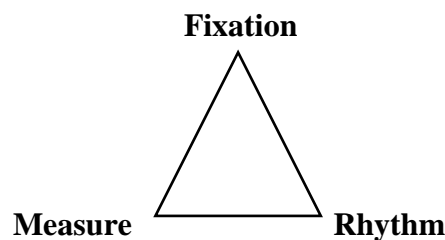
Aside from the conceptualization of Teaching and of the possible interpretations of linguistic symbolism, I sought to discover how the message of the heart “operated” in the very life of the Master and how the phenomenon of “resonance” occurred in the physiology of my own body. Was there a law that governed the phenomenon? I had observed that the Master's words were something more than words, there was a vibratory message in his expression, a “rhythm of meaning” in his hours, his works and his days, a “symbolic language” that animated his gestures, his postures and his statements (a humanized cosmic dance); I realized that if he hit me with his right hand, he then caressed me with his left. And there was also a “measure” in him: he never put me in situations that I could not withstand and never violated my freedom to think and to feel. I discovered in his silences and in his gestures a pedagogy of the truth (Ortega y Gasset would call it “pedagogy of allusion”):

He who wishes to teach us a truth should not tell it to us, but simply suggest it with a brief gesture, a gesture that starts an ideal trajectory in the air along which we glide until we find ourselves at the feet of the new truth. Truths, once they are known, acquire a utilitarian crust; they no longer interest us as truths but as useful recipes.²²

²² José Ortega y Gasset, *Meditaciones del Quijote*. Madrid, Revista de Occidente, 1966, p. 77.

In Master Santiago's vibratory language, "keeping the flame of divine love alive in the human heart" was not only a message for feeling and devotion but a verbal symbol of a "unified equation of the force." In other words, a new sense of effort; to take with ones hands the powerful forces of life that circulate within and take them as an offering to the Queen's chamber. Furthermore, to keep alive on the Earth the flame of the spirit is (and always was) a sacred function; yesterday it was the priests of the fire, the virgins of the Inca, the knights of the Grail; today it is the cosmic human who "sustains" in his own heart the energ-ethical "rhythm" of human and divine values. And this is something more than an ideal of transcendence and something more than a will to power; it is also a submission, a sacrifice.

When I say "sacrifice" I mean to make the "matter" sacred, "sustain" the flame, "keep it alive"; I mean to feed it with life itself. In saying yes to life with the totality of oneself, the spirit is "fixed" in the matter" ("fixation," in alchemistic terms), and the movement of life is revealed as *Life in itself*. The cross starts to move and the four becomes three again; they are the three primordial principles of life:



Three symbol words to represent the unified movement of reversibility of values.

The Master of the Heart revealed to us a new Law. The spirituality of the human being that anticipates the future was no longer reduced to premises of "action without attachment," "renunciation," "negation of the world and of life"; the world had changed, the cosmic medium was different and the physical and mental structure of humans was different. Now it was necessary to live the Law in other way, in another historical context, with another state of consciousness.

How were we to move in the recently-opened space? With three symbolic steps in a new dance choreography: Fixation, Rhythm and Measure.

**THREE STEPS IN
THE CHOREOGRAPHY OF LIGHT**

FIXATION, or the “sustaining value”

Here I do not take the word “fixation” as a concept of physical stability, but as a symbol of the interior “point” of reversibility of values.

Fixation is a “sustenance value,” the “point of stability/dynamics of the flame, the human word that sustains the flame of the spirit within; it is “fidelity” as principle of Im-mobility of the Self; it is a “unique feeling,” a pause in time to radiate as consciousness.

It is no longer the word that the wind carries away. Fixation is the sustained promise, the “vow,” the consecration of life—the offering of the Nazarene—(Numbers 6:2); it is the “Yes” of the Alliance (“binding energy”), not only a promise of the soul but a new state of the matter (through “principle of inclusion of consciousness.”) In other words, “fixation” is not only a metaphysical principle or an ethical value, but an ultra-physiological “state,” an installing oneself in the centre of the Self.

Today we have lost this inner “point” of stability/dynamics, and millions of human beings collapse within as they cannot sustain the accelerated rhythm of the new sign of the time.²³

²³ Fixation is true immobility: “not ‘immobility in immobility,’ but ‘immobility in movement.’ Only when there is immobility in movement can the spiritual rhythm begin.” Fritjof Capra, *The Tao of Physics*, New York, Sambhala, 1975, p. 180, and Taoist text.

RHYTHM, or the “reversibility of values”

Rhythmic harmony. “When Yin flows, it becomes Yang. When Yang is concentrated, it becomes Yin.” From Mechanics to Gen-ethics. The romantic poets knew this: “All thought engenders a substance” (Novalis). We are beginning to discover it.

The move from the terrestrial human to the cosmic human is done through a change of rhythm. A qualitative change of rhythm. Not only based on energy but also values. A change in the *nature* of movement. From peripheral movement, in a straight line, leading outwards (“outside of the Self,”) to the movement that “returns over Oneself,” centred “on Oneself.” It is the discovery, or rather, the re-discovery of the profound rhythm of the Heart.

From the laws of Galileo, Newton, Kepler (celestial mechanics) we pass to the equations (still unformulated) of the reversible movement of Life. A gigantic leap in the revelation of feeling and of the “meaning” (not only knowing the “post” of the human in the cosmos, but also recognizing the “function” of human life in the rhythm of the “Great Work.”)

When you discover the cosmic rhythm within yourself, you realize that your life changes, that your world is no longer the same, that your molecular genetics is different. It is not only a question of a philosophy of values, but of a “transmutation” of matter.

In our time, the change of rhythm of the human heart causes the collapse of the premises of the system.

How do I discover the profound rhythm of the Heart? By taking deep awareness of Myself. Not only through knowledge but through feeling. Beyond the peripheral feeling of the emotions there is a profound feeling, a “feeling of the feeling” (a feeling to the second power). It is the symbolic language of the Heart that is revealed as the inexpressible rhythm of Life.

And how can I express the inexpressible? If I have truly taken deep possession of Myself, the “feeling of the feeling” is translated into “symbolic forms of Knowledge.” It is knowing what I *really* feel (*Erkennen*). It is the de-concealment of feeling, the *clairvoyance* of the heart.

But what do I see? What does the secret rhythm of the Heart say? What I see is that the blood does not flow, it is “transmuted.” That the systole is not only the contraction of a muscle, but a determining Will, and that the diastole is not only relaxation and expansion of an organic space, but an expansive consciousness. And I see that a “not something” is transcribed into energy and translated into matter, and that the matter reverts its potential in energy and disappears into another “not something.” And it is a dance of creation/destruction, of life/death, of good/evil. It is the “*solve et coagula*” of the alchemists, the “principle of action/inaction,” the transit from Being to Not-Being and from Not-Being to Being, the secret ancient language that I now begin to decipher and translate with the help provided to me by the new forms of scientific language: transition of phase, quantum leap, matter/antimatter/information, mor-phogenetic field.

But do the “physical theory of meaning” and the “*clairvoyance* of the Heart” help me to resolve my own conflicts? Yes, they help me, not when I want to resolve them, but when I come to understand them in their last root (transit from the dialectics of opposites to the reversibility of values).

MEASURE, or “analogous proportion”

Is “man the measure of all things” (Protagoras)? Or is God the measure of man?

Commenting on the line in Hölderlin’s poem “In Lovely Blueness,” “man not unhappily measures himself against the godhead,” Heidegger says “The godhead is the *measure* with which man measures out his dwelling, his stay on the earth beneath the sky.”²⁴

Is there another “meter” to measure this “not unhappy measure” between the human and the divine?

Perhaps the “metric” of poetry? Paul Claudel says that “poetic inspiration is distinguished by the gifts of images and number.”

And what does the Bible tell us? “The height of heaven, the breadth of the earth, the abyss, and wisdom—who can search them out?” (Sirach 1:3).

The experimental scientific method seemed to shatter the biblical question and give certainty to the measure. Today we can measure great cosmic distances (of the order of 1.5×10^{26} metres) and the infinitely short lifetimes of subatomic particles (3×10^{-24} seconds). But the new physics discovered that there was a *limit* for measuring, a “frontier,” which in the macrocosm is given by the speed of light (event horizon) and in the subatomic world by the uncertainty principle (we cannot simultaneously measure the speed and position of a particle). Furthermore, the “fractals theory” destroys the precision of measuring instruments, when it is a question of measuring a geographic coast, for example, and postulates that “some kind of agreement” is required between the inner world that seeks the measurement and the reality of the objective world that one wishes to measure.²⁵

But how do we transfer this relationship/object of the physical world to the world of values? What is the measure of man?

Leviticus tells us that it is “honest action” (“You shall maintain honest scales and weights,” Leviticus 19:36). We have to be able to read these words “scales” and “weights”

²⁴ Martin Heidegger, “...Poéticamente habita el hombre,” *Humboldt*, Spanish edition, N° 62, 1977, p. 22.

²⁵ Benoit Mandelbrot, *Los objetos fractales*, Barcelona, Tusquets, 1987.

in their symbolic meaning, that is, referring to the “principle of honest action” (“nothing shall pass without being weighed.”) And here we return to Heidegger: “Divinity is the measure with which man measures his dwelling,” or to the Gospel: “With the measure you use, it will be measured to you” (Matthew 7:2).

But one thing is the “principle” of the honest measurement and another thing is the practical “Rule” for measuring the works, the hours and the days.

The “Rule” is the “symbolic human-divine equation,” the “analogous proportion,” the “wave function,” that permits man “to not unhappily measure himself against the godhead.” And why not unhappily? Because of the appearance of the “uncertainty principle,” which both in the physical order and in the moral order presides over the action to measure.

The great challenge for the coming civilization is to discover the new “Rule” for humanity, the new “measure” of the Law: because the anthropological “canon” has varied (humans’ relationship with the cosmos is no longer the same) and, therefore, we must find the “new analogous proportion” between the human will and the cosmic consciousness. Such a “proportion” no longer emerges from a measure made outside of humans, but from humans themselves as measuring instrument. The “meter” to measure is a new “function” of cosmic resonance that makes it possible to found science and the institutions on a “human scale.”

At his Viking Fund lecture, Teilhard de Chardin glimpsed the emergence of a new anthropological function that prefigured the measurement conditions of what we call “human development”:

Biologists often forget that above the varied rules of ethics, economics and politics, certain general and inalienable conditions of organic growth are inscribed in the structure of our universe. Determining in the case of humanity these basic conditions of the biological process should be the specific field of a new anthropology: the science of anthropogenesis, the science of humanity’s further development.²⁶

²⁶ Pierre Teilhard de Chardin, quoted by Ubaldi Pietro in *Descida dos Ideais*. San Vicente (Brazil), Monismo, 1967, p. 117.

But to approach this science of the “ultra-human” there is a need to penetrate even more deeply in the “matter” of the human, discover “qualitative variables” of development there that we hadn’t taken into account before. Prigogine says in *Only an Illusion*: “We need a theory of qualitative diversity, of the appearance of the qualitatively new.”²⁷ And precisely the works of Prigogine and his school confirm in Teilhard de Chardin’s laboratory of intuition the existence of “basic conditions” of development, both physicochemical and biological (“There exists a *limit* to manipulations,” says Prigogine, which is like saying a *measure*); the new biology uncovers a “measure of order,” a “measure of fluctuation,” a “measure of entropy,” a “critical distance from the balance,” all basic conditions for the leap of a qualitatively new order.

The new physics, furthermore, introduces the concept of “minimal action,” for the determination of which a new branch of mathematics has been developed, the “calculus of variations.” That “minimal action” is a new point of support, now from the exact sciences, to “measure” human action in terms of development (what is the action that produces the greatest expansion of the consciousness with minimal entropy and less concealment of the self?)

In another field of human sciences, especially in economics, aside from purely econometric models, a new language is emerging to interpret environmental, ecological and social catastrophes that threaten human survival at the end of this century. Firstly, the difference is established between “growth” (as a quantitative variable of the gross product) and “development” as the liberation of qualitative potentials in the human order). And secondly, especially with the works of Max-Neef and his school, what we might call “measurement of needs” is proposed as a fundamental theoretical premise. “*How much is enough?*”: this is the key question that Max-Neef asks when he tries to draw a model of economic development that aims at improving the quality of life (“this question that nobody asks themselves and which should be asked, on an individual, private level and up to a collective level, is the most important question that one can ask today, anywhere in the world.”)²⁸

And what happens in the terrain of sociological and political criticism when I seek to “measure,” somehow, the basic conditions for the development of social

²⁷ I. Prigogine, *Tan solo una ilusión*, Barcelona, Tusquets, 1983.

²⁸ Manfred Max-Neef, interview with Victor L. Bacchetta, *Marcha*, Montevideo, 19 July 1991.

consciousness? Here I realize that beyond the class struggle and the international division of labour and beyond formal democracy there is a qualitative variable of development that comes into play in social equations, which is the “measure of participation.”

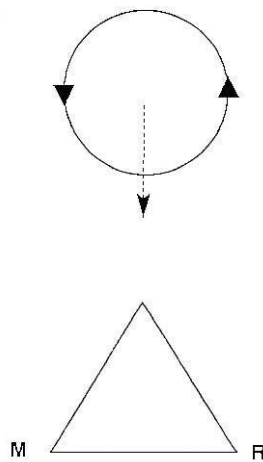
Summary

Fixation/rhythm/measure

It is an archetypal power structure.

In conceptual terms, we can say that it is the trans-position of metaphysical principles to human functions.

In terms of symbolic geometry, we can say that it is the first con-figuration of the movement, the first triangle.



Can we say that it is the “principle” of movement? Perhaps, as long as we understand by movement the basic conditions of creativity; not only in the time of the fall, which leads to death, but the time that returns to eternity.

We are no longer speaking here of the movement of the fall of the bodies, the laws of thermodynamics, the flight of the galaxies, dissipative structures, but rather of a more fundamental movement, intrinsic to the self and to life, humanity and the universe. Am I referring to the Tao movement? But what is the Tao? To be able to name it I call it great. Great means that it is in movement. *In movement* means that it has a long reach, and if it goes far it returns to the place of origin.

To approach conceptually what we could name as “eternity travelled” (paradox of the fundamental movement) we return to the basic con-figuration of signs: Fixation, Rhythm, Measure. Modern science, when it seeks to approach these principles of genesis,

speaks to us of “singularities,” “cosmic constants,” “intervals,” “branch points,” but with all the power of theory and research, it only gives us “half of the formula.”

We are coming to the frontiers of thought. Ancient metaphysics has given all it can give. Modern cosmology is debated in a mathematical formulation that does not quite close the circle. And experimental science clashes against the barrier of meaning.

But to enter the choreography of light we need an intermediate step, a mystical interlude!

MYSTICAL INTERLUDE

OR AN INTERLUDE OF SUPRALUMINAL RADIATION

Modern science does not go beyond the cosmological order.

Philosophy has been caught up in the nets of systematic thinking.

Religions has crystalized into dogmatic forms.

But there is a gen-ethical power in the world that disintegrates the forms emptied of meaning and gives a new impulse to life. It is a new “message” that is revealed as spiritual radiation full of meaning. It is not a question of a new ideology but of a new “vibration.”

Superluminal radiation, “photons” of high spiritual energy that strike matter and illuminate the consciousness; spiritual values by themselves, that suddenly emerge from the depths of the unconscious like luminous intuitions but with a fleeting presence (they are like those particles that appear and disappear suddenly in cloud chambers, values that move the soul for an instant but which escape from our hands).

The mission of future humanity is to “embody” those values, “fix” that spiritual energy in the atomic whirlwinds of matter, “trans-fer” the value in itself to the “rhythm” of life and give a human “measure” to the divine message. We are beginning to experience this “embodiment of the Word” as a “physiological mystery,” when until now we only saw it as a cosmogonic myth or theological dogma. It is a question of new functions, intrinsic potentialities of new matter that are activated by resonance of similarity.

How to recognize in ourselves these evanescent functions?

By resonance of similarity with those who possess them! It is a question of the transmission of a functional gen-ethics unknown until now.

How can we recognize the “code” of the spiritual message of the future?

We recognize it by presence,
by participation,
by reversibility,
by renunciation.

Four primordial functions that make up total human life and through the means of which human beings behave in conformity with the laws of Heaven and the forces of the Earth.

But who transmits these “genes” of perennial life?

I will take as a prototype the testimony of the Master who transmits the living teaching.

The Master who transmits the Living Teaching

The Master Santiago taught us to live renunciation even before understanding it. It was a very simple truth, not to be preached but to be lived: offering *oneself* (fundamental principle of the egoence of the Self); the offering of personal values as a founding principle of inner freedom and a cornerstone of the future civil and spiritual society.

Learning to give *oneself*: giving of the self!

More than a philosophy of values it is a choreography of life, that is, a “gesture,” a human movement in the cosmic dance; it is a gesture of the hand, of the body and of the whole person, which belongs to the burning ceremonial of the spirit (a sacred ritual that sets in movement the forces of Heaven and Earth). “Giving oneself” is a simple value, a pure act; it is the instant of reversibility of all values, where all words end, all philosophies fall and we truly begin to live!

If we want to call this giving of *oneself* renunciation, we can do so, but it will be merely a word. What I learnt from the Master Santiago is not what he told us with words but what he taught us with his own life. When the Master spoke to us in the early days of the doctrine of Renunciation as it had been formulated in the spiritual tradition of humanity, and encouraged us to study the teachings of the great scholars and mystics of East and West (Patanjali, Saint John Climacus, Saint John of the Cross, Meister Eckhart), I didn’t distinguish much between the eschatological value of renunciation (denying the world to save the soul) and the spiritual value of the offering of the self as a release of energy for the ordering of the world and the renewal of life. But undoubtedly the sign of the time had changed and the meaning of renunciation was no longer the same.

On one occasion we asked the Master what he could tell us about the “renunciation of the desire to live” as a postulate of liberation, as it is often formulated in interpretations of Buddhism, and he said: “*To renounce life because a solution cannot be found to the evils of humanity and the world is a very poor remedy, but to renounce the possession of life to transform it and redeem it, therein lies the key to spiritual transcendence.*” In these few words the seed was concealed of what the Master would later develop as the social doctrine of renunciation.

So what was the difference between the ancient formulation of the principle of renunciation and the new Law of Renunciation? The “sense of participation” was different. The sign of the time was different; from the dialectics of opposites we passed to the reversibility of values (not only a new paradigm to interpret the world but a new “function” to create a different world).

To conceive renunciation as a spiritual value in itself, beyond social philosophies and religious dogmas, to incorporate such a principle as “function” of life itself is the force idea that sustains (within) the revolutionary message of the new age.

Renunciation as “function of reversibility of values” cannot reduce me to non-possession of the negation of the world and life, and the very word “renunciation” is insufficient to express the vast wealth of ideas, feelings and force of the message.

On one occasion Master Santiago was conversing with a group of disciples about the different interpretations that emerged about the doctrine of renunciation. He asked one of them, Carlos:

“What is the difference between the Renunciation that we teach and the interpretation that comes to us from Buddhism?”

As no one answered, the Master drew a circle on the ground and marked a point in the centre.

“Buddhism erases everything,” he said, and erased with his hand all that he had drawn. *“We, in contrast, always leave a dot,”* and he marked a dot.

What was the meaning of that dot? Years later I realized that that “dot” was a singular “point” of reversibility of values, the “point” that each one has to discover within to recognize themselves; it is the point of “stability/dynamics” of the Self, the point of support of the divine principle at the very centre of the human heart. That point of reversibility sustains the integrity of the message, preventing spiritual energy from being lost in idealization or crystalizing in materialization. Renunciation is not idealism or materialism. Nor is it spiritualism. It cannot be reduced to an ethical monism or a spiritual monism. I had realized that that “infinitesimal point” gave the possibility of beginning a new human physiology: initiation by transmutation of matter, release of energy and expansion of consciousness. Furthermore, I had also realized that what was revealed in

my interior as a “point of fixation” (and of initiation) was recognized by cosmologists as “singularity” (in their mathematical equations) and as a “branch point” by biologists, at critical thresholds of fluctuation of living matter in areas removed from balance: the convergence of spiritual vision and scientific thought that, by analogous transposition, made a unified conception of humanity and the universe possible. In his poem “Burnt Norton,” T. S. Eliot describes the point of stillness in the turbulence of the world: “At the still point of the turning world.”

That “dot” that the Master drew in the ground was a “contact” between the Idea of Heaven and the substance of the Earth. A transitional point; the new idea of renunciation was not a message for the afterlife, nor was it entirely for the here and now. Several years would have to pass before I realized that that “paradox of renunciation” (so categorically heralded in the Gospel: “Whoever wants to save his soul will lose it,”) that spiritual paradox had a perfect correspondence with the principles of a new physics, the new biology and the new social movements: the “ultraviolet paradox,” the “particle/wave paradox,” the “Einstein-Podolsky-Rosen paradox,” the “order through chaos paradox,” and the hardest one to understand, the “providential economics paradox.”

But let us not get ahead of ourselves and let us return to the development of the new human functions by resonance of similarity.

The Master of renunciation taught us with his presence, not with preaching or indoctrination. He taught us with co-existence. Participation of the master with the life of the disciple. He taught us with the reversibility of his own values. And he taught us with renunciation, as a supreme expression of inner freedom.

The synthesis of material and spiritual values as a unified field of life was no longer represented with the single word “renunciation,” but with four words:

Presence
Participation
Reversibility
Renunciation.

Four words that not only name metaphysical principles, existential categories or archetypal symbols, but “four primordial functions” that begin the physiology of the cosmic human.

THE FOUR PRIMORDIAL FUNCTIONS

PRESENCE

What is the first principle of spiritual identity? It is “being in the presence of God!” It is a simple value, a pure feeling, beyond all images, visions and words.

There are different human ways of “being” in the divine presence. There is a first level of Presence that we can call moral, which comes from tradition, in the way that Don Quixote advises Sancho before he becomes ruler: “Firstly, oh son, you have to fear God: because in fearing him lies wisdom, and being wise you cannot get anything wrong. Secondly, you must focus on who you are, seeking to know yourself, which is the most difficult knowledge imaginable.” This is moral advice that comes from outside. But there is also a presential response to a Voice that calls from within: “Samuel hears the voice of God that calls him: Samuel! And he replies, I am here!”

“Being-in-the-world” is a metaphysical category (it is founded on an abstraction of the self, doing without the human of flesh and blood).

Rodolfo Kusch, in his attempt to unravel the meaning of life in the Americas, makes a distinction between “being someone” and “being here.” To the desperate “urge to be someone,” a paradigm of European culture transplanted to the Americas, Kusch counterbalances the “mere being” that underlies the conception of the world of people in the Americas. “Being here” is prior to “being someone,” says Kusch, because it does not create things, such as cities and spaceships, but refers to the very substratum of life. Just as Heidegger asks himself the metaphysical question about the “self,” Kusch ponders the existential root of “being”: “Is mere *being* that vital primary magma whence everything emerges again: nations, characters, culture?”²⁹

If “being-in-the-world” is a metaphysical category and “being here” is a vital magma, the “Here I am!” is a spiritual conduct. It is no longer simple human presence in the world of things, in the landscape of nature, in the time of history, but rather it is the power of Presence itself, the energ-ethical principle of inner activity.

The “action of presence” goes beyond current human possibilities. It belongs to the hierarchy of spiritual functions of the heart. It is an activity of the “igneous principle”

²⁹ Rodolfo Kusch, *América profunda*, Buenos Aires, Bonum, 1986, p. 173.

("Agni Yoga") that sustains the world from within. It is the intrinsic potential of the Self (Egoence of the Self).

The spiritual human (and I understand by spiritual the human being who sustains the cosmic fire with their own hands) operates in the world by "simple Presence," does not need to move one way and another and, as the Chinese adage says: "I am still and the people spontaneously correct themselves." Presence is principle of order.

The "being someone" belongs to the small history, to the personal history written in the pages of *Who's Who*.

The "being here" belongs to the "bond with the cultivated patch of land, the community, the hostile forces of nature, the history of the people" (Rodolfo Kusch).

But the "Here I am!" belongs to the Great Work, to the Sacred History in-scribed in the molecules of life. And the "action of Presence" (of an individual or an organization) is a "sacred function" that implies the trans-mission of something "vital," something indispensable for the integrity of life. When that substantial ingredient is missing, where there is an excess of form and an emptying of content, society is weakened, the family scatters, empires collapse.

Master Santiago made "presence" a key function in the process of human spiritual development. "*There is a human presence and a divine Super-presence,*" he told us. "*Humanity is going through a crucial moment, and our responsibility is very great in the world we live in. This responsibility must make every one of us identify with the spiritual message. The message of today is a message of Being; a lot or a little, but Being. Ideas or thoughts or works are one thing, and Being is a very different thing. One thing is being able to be this or that, and another very distinct thing is simply Being.*"

This "simply Being" is at once a spiritual and social function. It is not only "Being-in," but "being-with" (it is the Being that is in contact and presence with the ten thousand beings). It is teaching without words, without flattery, without promises; teaching with the testimony of what simply Is.

The human being who "Is" is a benefactor of humanity. Their mere presence comforts the afflicted, helps the needy, gives health to the sick and peace to the dying.

PARTICIPATION

Fritjof Capra says in *The Tao of Physics*:

Quantum theory has abolished the notion of fundamental separated objects, has introduced the concept of the “participator” to replace that of the observer, and may even find it necessary to include the human consciousness in its description of the world.³⁰

It is a question here of an epidemiological leap, a new paradigm (knowing is participating) of profound consequences not only in the order of theoretical knowledge but in the reality of total life.

Biochemistry and molecular biology have introduced the concept of “co-evolution” into their field formulations, connecting the development of the human consciousness to the organization of the cosmic matter. On a sociobiological level, the idea of “co-evolutionary development” takes on greater importance every day.³¹ And what happens in advanced social currents? In this domain, human development is inseparable from social consciousness. From political democracy we pass to social democracy, and from the “invisible hand” of the market to the consciousness of an ecological economy of participation.³² Furthermore, we can say that, in the spirit of modern social revolutions, a mysticism of participation is encouraging: “Every true man must feel on his cheek the blow struck against any other man’s cheek,” said the revolutionary Cuban poet José Martí.

In the words of Martí and so many other “true men” we notice that the energetical current that sustains human ideals no longer only passes through the idea of a new paradigm (to introduce the “concept” of participative consciousness in the equations of the descriptions of the world), but passes through a deeper reality: “to be a participant.” This expansive consciousness of “participation” is born today, in the new generations, based on a sense of cosmic co-evolutionary belonging. We not only seek to understand the world; we want to create a new one.

³⁰ Fritjof Capra, *The Tao of Physics*, p. 129.

³¹ Erich Jantsch, *The Self-Organizing Universe*, New York, Pergamon Press, 1980, p. 217.

³² Personal correspondence with Dr. Mario Kamenetzky.

The “principle” of participation goes beyond an epidemiological, biological, sociological or political concept; it cannot be reduced to a theory of knowledge or a social doctrine. Nor can the “sense” of participation be reduced to a political philosophy or an ecological ethics. Rather, it is born from a mysticism rooted in the life of the universe: the feeling of the cosmic human is today ahead of the morality of the social human. This does not mean that the meaning of participation cannot be exercised socially, as an ascetic of social work, but rather that it transcends the framework of political society to become a spiritual “function” in-corporated into human life. Che Guevara understood such a phase transition very well. In a letter to the director of the Montevideo weekly newspaper *Marcha*, referring to the value that the Cuban revolution assigned to voluntary work as a social duty, he wrote: “We do all we can to give labour this new category of social duty and unite it with the development of technology, on the one hand, which will provide conditions for greater freedom, and voluntary work on the other, based on the Marxist idea that man truly fulfils his full human condition when he produces without the compulsion of the physical need to sell himself as merchandise [...] Of course, there are still coercive aspects in labour, even when it is voluntary. [Man] is still to achieve complete spiritual recreation in the presence of his own work, without the direct pressure of the social environment, but bound to it by new habits.”³³ Historical experience shows that a barrier appears in the process of development of social revolutions that is hard to breach; I would say that it is a difficulty on the way up (“difficulty of ascent,”) a critical point of transit between social responsibility and spiritual consciousness.

But also spiritual movements encounter a difficulty on the way down (“difficulty of descent”); they stop when they cannot breach the barrier of socialization: the spiritual message “is not embodied” in the social body, and promises of liberation are postponed for the afterlife. The great Ortega y Gasset noted this disconnection of the spirit with life in the first decade of the twentieth century; in *El espectador*:

The bodies created by culture—science or moral, State or Church—have no other purpose than to increase and boost life. But it so happens that those instrumental constructions lose sometimes their connection with the elementary life, they declare themselves independent and imprison in their walls the very life

³³ Ernesto “Che” Guevara, “El socialismo y el hombre en Cuba” [letter originally published in *Marcha*, 12 March 1965, and reproduced in *Brecha*, 3 October 1986.]

from which they proceed. The river forms a course and then the course enslaves the river.³⁴

“Difficulty of ascent” and “difficulty of descent”: in both cases a negation to participate in the integrality of life.

This “gap” between a social participation that stops in its movement of ascent and a spiritual participation that stops in its movement of descent cannot be saved with a new political theory or a new religious doctrine but with a new anthropological “function,” with an organic synthesis of material and spiritual values: this is the sociospiritual challenge for the coming men and women.

In the new level of development of human “physiology,” “participation” is not only a way of doing but, above all, an integral way of Being, an inherent “function” to life itself, to the spiritual-social life of that “true man” that Martí names (qualitative change that is revealed as a human equation of a unified field). Participation is “incorporation” of cosmic consciousness into the human physiology (entry of light) and “transference” of personal values to the social body (radiation of individual energy), two sides of the divine/human rhythm of co-evolution, co-reflection, co-participation.

Master Santiago did not theorize on participation, he simply participated and taught us to participate. “*The only thing that has real value is that which is given,*” he told us. And he added:

But “participation” is not only giving. Christianity has taught humanity the magnificent virtue of charity, giving, giving to empty hands; all this is very beautiful, but the “participation/participant” is something more: I not only participate with my goods but with my own soul; I participate physically, mentally and spiritually with the soul of all beings and all things. In reality, there is no your soul and my soul, but “the” soul. My life is your life and your life is mine. I give and, at the same time, I receive the life of the other beings. Your problem is my problem, your concern is my concern, your joy is my joy, your sadness is my sadness, your sin, your vice is my vice and my sin. This is much more than simply giving, it is giving and receiving, it is Being.

³⁴ J. Ortega y Gasset, *El Espectador*, Madrid, Revista de Occidente, 2nd ed., 1928, p. 168.

When I asked what the (spiritual and social) scope of that “giving and receiving” was, the Master said:

There is a participatory participation (when the self participates essentially with all the beings and all the things), there is an illuminative participation (when the soul is emptied of all its thoughts to become a living channel of the divine Light: illuminating itself to illuminate), and there is a participation of holocaust (when the soul not only seeks its perfection but also longs that all human beings may participate in the divine union: in the image of the Buddha who, before entering Nirvana, descends among humans, or of the Christ, who remains on the cross until the last of the human beings has gained their redemption).

These spiritual principles gathered from the Master’s teachings have their analogous correlation in the “organic functions of participation” that modern science discovers in biological evolution, in social development on a human scale, and in the sense of sacrifice as a break of the symmetry of history. In other words, “co-evolution” (co-evolutionary development of the human being with all the forms of cosmic life), “social co-participation” (global solidarity, social justice, providential economics), “spiritual co-redemption” (assuming voluntary sacrifice, as a form of giving *oneself* in an extreme experience, offering *oneself* in holocaust: “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many,” Matthew 20:28), all these forms of participation tend to reach that critical point of reversibility of values where it is possible to transmute matter, release energy and expand the consciousness.

REVERSIBILITY

Irreversibility of time? Or reversibility of values?

Profound is the mystery that presides over life, death and the afterlife!

How to access the geometry of the intrinsic movement of matter?

*No other plant,
Cover'd with leaves, or harden'd in its stalk,
There lives, not bending to the water's sway.*

(Dante, *The Divine Comedy*, Purgatory I, 105)

The reversibility of values is a “key,” a function that breaks the inexorable direction of time’s arrow; perhaps a “transistor” in the physiology of the cosmic human who is born. But be careful with the scope that we give this word “reversibility”!

The laws of classical mechanics (equations of Newton and even of Einstein) are reversible (equally valid whatever the direction of time), but the second law of thermodynamics (Boltzmann-Clausius) includes the irreversibility of time. Piaget, in turn, in his *Genetic Psychology* wonders how we pass from the sensory-motor perception of a small child (irreversible) to the logical operations of reversible thought, and comes to the conclusion that “the fundamental law that seems to govern the progressive mentalization of *action* is the passing from irreversibility to reversibility.” Through his laboratory experiences in physicochemistry and biology, Prigogine discovered the fundamental difference between the irreversibility of the time of the second law of thermodynamics in closed systems (increase in entropy and maximum disorder), and the “fork” that occurs at critical points (far from balance or thermal death) from amplified “fluctuations” that lead to the break of symmetry of the system and to the creation of completely new dissipative structures (by exchange with the medium).³⁵

In the field of particle physics, in the strange subatomic world is where we observe with greater drama the sudden transition (by quantum effect) between different states of the matter (particle/wave, mass/energy, matter/antimatter). Dirac’s equations represent,

³⁵ I. Prigogine and I. Stengers, *La nueva alianza, metamorphosis de la ciencia*, Madrid, Alianza, 1983, p. 22.

in mathematical language, the “creation” of particle/antiparticle pairs and the conversion of both into pure energy in the process of “annihilation.” Does this not remind us of the alchemists’ *solve et coagula*?

And what happens in the cosmological domain? Some cosmologists, on the basis of mathematical models, interpret the genesis of the universe as a “vacuum fluctuation.”³⁶ The Tao Te Ching says it in other words: “The space between the sky and the earth is like a bellows, it is empty without being exhausted.”

A new vision of the world is gradually unveiled before our eyes, but as we advance towards the limits of the universe, whether to remote galaxies or the incredibly short distances that we record in the subatomic world, as we occupy the cosmos, our own inner void becomes clearer. Scientific theory advances rapidly in the search for the invisible bridge that joins the laws of the universe with human laws. Humanity’s spiritual tradition tells us that that bridge exists, but just it seems that we are about to reach it, it vanishes time and again like a mirage on the exhausting march through the desert.

There is a limit to our technical possibilities to manipulate matter, energy, time: the limit of the speed of light, the limit of uncertainty that is marked by the Planck constant, the critical limit of entropy... all of them limits that have placed the scientist and the researcher before the certainty of the finite. On reaching this frontier, the mind falls silent, but the soul continues to ask questions. Are the laws of the universe determinist or do they leave some margin of chance? Are there eternal laws that reflect a divine order in the world? Or instead are there only human conventions that prove useful for the practical handling of reality? Furthermore, has the time not come to review the very concept of “law” that we had formed until now?

Some time ago, in his polemic with the theorists of quantum physics, Einstein fixed his conception of the world in that famous phrase: “God does not play dice with the universe” (a clearly determinist postulate). But experience shows that the “quantum” exists, “discontinuity” exists, “uncertainty” exists, “chance” exists. To incorporate these “incoherences” and this “disorder” into the laws that govern coherence and order, a number of researchers have attempted, without great success, to integrate in a unifying formula the Einsteinian faith in the divine order that governs the universe, and the chaos,

³⁶ Edward P. Tryon, “Is the Universe a Vacuum Fluctuation?”, *Nature*, 14 December 1973, p. 69.

disorder and fractalization that the phenomena of nature and life show. On reaching this point, the law becomes a “paradox.” Mandelbrot, examining these questions in his book *The Fractal Geometry of Nature*, referring to a work by Joseph Ford, announces a new postulate: “God plays dice with the universe, but the dice are loaded.” And he adds: “The main aim of physics today is to find out why the laws are loaded and how we can use them for our own ends.”³⁷ With the expression “God plays dice... but the dice are loaded” there is an attempt to join the general theory of relativity with quantum mechanics, but to do so the author must use a metaphor that transcends (as meaning) the mathematical formulation. Once again we come up against on a barrier that is hard to overcome.

Other researchers, both in the field of biology and physics, go in search of a unique law that integrates classical reason (which gave shape to the ancient world) and modern intuition (which has penetrated a new world). In *Chaos (Making a New Science)*, James Gleik includes “chaos” and “organization” in a single conceptual formula: “Evolution is chaos plus feedback.”³⁸ The aphorism is elegant, it appears to explain it all, but in reality it explains nothing. Humanity, the human consciousness, the meaning of evolution, continue to remain outside of the system.

David Bohm, a leading theoretical physicist, goes one step further in introducing into the laws of the cosmos the notion of the “qualitative variable.” In questioning the contradictions between the postulates of the theory of relativity and the basic principles on which quantum mechanics is based, he comes to the conclusion that it is not surprising that a satisfactory unified equation between the two theories has not yet been reached and that, on the contrary, what we need is a “new qualitative theory from which both relativity and quantum theory are to be derived as abstractions, approximations and limiting cases.” Approaching this “new unified theory,” Bohm introduces the ideas of “holomovement.” How is this *holomovement* characterized in David Bohm’s worldview? As the “step” from an implicit potentiality (implicate order) to a manifest, objective present (explicate order). Bohm gives priority to the “implicate” order, which would be something like the potential material of the universe (everything is included in everything) from which the objects and particles that we perceive separately in the world of observation and experimentation would emerge at intervals. In Bohm’s own words: “We propose that in the formulation

³⁷ B. Mandelbrot, *The Fractal Geometry of Nature*, New York, W. H. Freeman and Co., 1977, p. 314.

³⁸ J. Gleik, *Chaos (Making a New Science)*, London, Heinemann, 1987.

of the laws of physics, primary relevance should be given to the implicate order, while the explicate order should have a second class of significance.”³⁹ On hearing this proposal from one of the most important contemporary physicists, one can’t help but note strange similarities with Hinduist cosmogonies of the breathing of Brahma, who creates the universe by breathing out and dissolves it by breathing in. Bohm, perhaps without proposing it, comes to that mysterious frontier between physics and metaphysics. Furthermore, he says in the introduction to his book *Wholeness and the Implicate Order* that “since I was a child I have been fascinated by the enigma of nature in movement.” Perhaps later he realized that the question that the scientist asked could only be answered by the mystic.

But let us not get ahead of ourselves, and let us address the question that appears to us at the end of this brief review of the theoretical proposals on the reversibility or irreversibility of nature. All these integrating models, all these proposals of synthesis between the macroscales of the general theory of relativity and the microgeometry of the subatomic world, even those formulations that make up the consciousness with the physical laws of the cosmos, do they really include humanity in their mathematical equations? In other words, I wonder whether the “fluctuations of living matter in areas far from balance,” the “vacuum fluctuation,” or the “transitions from the implicate order to the explicate order,” formulations which, one way or another, integrate a “participating observer” in the general laws of the cosmos, whether such signals that come to us from theory and experimentation are enough to explain the sense of movement of human life, to represent the flow of values, and whether they help us have some kind of control over the direction of time, or respond to the need from stillness, transcendence and eternity.

If from scientific experimentation and philosophical reflection we explore the depths of our own spiritual life, some conclusions become clear to us:

- There is a “mechanical reversibility” (indifferent to the direction of time).
- There is a “thermodynamic irreversibility” (time flows in a single direction).
- There is a “reversibility of values” (that is based on an “instant” of eternity).
- There is a “sense of self” and a “direction of movement.”

³⁹ D. Bohm. *Wholeness and the Implicate Order*. Londres-Boston, Routledge & Kegan Paul, 1980, pp. 176 y 150.

- The laws of the physical world (including mass, energy time, determinism, chance) are one thing. Human laws (including need, liberation and fate) are another.

But the big question still remains unanswered: is there a unified formula that integrates “all” the values in a “single” value? The cosmogonic myth, the breath of Brahma, are not enough to satisfy our need for knowledge, and we reach the frontiers of knowledge along the path of “cosmological equations.” And we ask again: is divinity the measure of humanity? Or is humanity the measure of all things? Or in our search have we reached a critical point where only the revelation is possible of a “human-divine equation” that has not yet been formulated in mathematical language.

Master Santiago announced to us the “reversibility of values” as a new “rhythm,” a new “function” in the physiology of the cosmic human; the incorporation of a qualitative variable into the iron laws of life that made it possible to suddenly break the fateful destiny of being crystalized in one form. *“There comes a time,”* he would say to us, *“when the minds of humans stop, despite the magnificent promises announced in youth. And this is my despair. Even among us, we who have received spiritual teaching, I have seen souls that promised a whole world of realization when they were young, there seemed to be nothing that could stop the drive of those souls, but when a certain moment came in their lives, their minds stopped and no one could make them move a step further. What they learned until then they retain and they perform magnificently in what they know, but it is not possible for a single new idea to penetrate in them.”*

These words of the Master led me once again to reflect on the second law of thermodynamics, the increase in entropy of “closed” systems and the irreversible direction of time’s arrow; physicochemistry and molecular biology also told us that there is a “critical threshold” from which “it is not possible to advance one step further.” But at that threshold, at that critical point, something new can happen. The Master spoke to us of “reversibility of values,” and that reminded me of those “fluctuations” that Prigogine discovers at “privileged points,” far from the balance (which is the same as saying far from thermal death, far from the crystallization of life in one form). Nonetheless, in the early days I did not understand a word of what “reversibility of values” really meant (nor do I now), but I wanted to understand (and I want to understand). On a certain occasion when we were discussing the implications of the new physical theories in the laws of

development of spiritual life, we asked the Master: “*What is reversibility of values?*” And he replied: “*It is the instant when a dynamic value becomes static, and vice-versa*” (and he stressed the word “instant”). But we still didn’t understand, and when we asked him to clarify the idea with an example, he got up from his chair, and without uttering a word, went over to the light switch, flicked the switch and left the room in darkness. We all remained in silence. Had we understood? I think not!

The mind could not understand the ritual gesture that was being executed. It was not a question of mechanical reversibility but of reversibility of values. It was not, simply, the matter of the physical world passing from one state to another, but a phase transition between the Self and the Non-Self. It was not only a philosophy of values, but a “function” of life; in fact, a “new dimension of life.”⁴⁰

The reversibility of values, as anthropological function, emerges as a human “response” to the biblical curse that weighs on the serpent of paradise: “You will crawl on your belly and you will eat dust all the days of your life” (Genesis 3:14); a response to biological determinism, to the irreversibility of time. But there is “another” serpent and another law: it is no longer the serpent that crawls on the ground, condemned by fate to eat the dust from the ground, but the serpent that, summoned by the magic flute, climbs to the top of the mountain and is trans-figured into a feathered serpent.

What is important is that we realize that there is a “critical” moment in human life where the “fluctuation” of matter can break the symmetry of time and in-corporate a “photon” of eternity; it is the instant of “illumination” (of seeing clearly): the maximum probability of transforming the ideal into life and of sustaining the ideal with life. It is the instant of maximum creativity, where a dynamic value becomes static and vice-versa (reversibility of values). But once again I must make a clarification about the terms used; I use concepts of modern language to translate a function that transcends them. What are “dynamic values”? What are “static values”?

What is the key of the message of the new sign of the time? “Be fruitful and increase in number and fill the earth” (Genesis 9:1). “Deny yourself, take up your cross and follow me”? Or is it a third movement that we cannot call “movement” either? But above all, what is the “instant”? Is it time? Is it eternity? Perhaps more than a response

⁴⁰ Omar Lazarte, *Una nueva dimension de vida*, Buenos Aires, Adcea, 1973.

(which would lead to interminable metaphysical and theological speculations), what is imposed is a question that arises from life itself: how do we install ourselves in that critical point of the break of symmetry where the transition from being to not being is triggered? In other words: what value will be placed “there” so that the wheel of life spins in the opposite direction?

Many years passed before I could find an answer to the questions that were raised by the Master’s revelations about “reversibility.” I had exercised myself considerably in the practice of “appearing” in time and in form (being someone, playing a role in the world), but I lacked learning a much more difficult art, “disappearing” in the instant.

But once I overcame the fear barrier (fear of disappearing, of “losing one’s mind,” of not having a name), I realized that it functioned in another way, although I could not explain what that “other” way was. What I did realize is that the phase transition had been caused by an abrupt leap from superficial thinking to deep thinking; I had discovered in myself a “force” of feeling that indicated the correct direction of thinking (in other words, the current thinking had become expansive and oscillated with the rhythm of the heart). And the question arose: was the unified field formula, which scientists were desperate to find on the path of knowledge, to be found on the path of life? As the rhythm of reversibility of values sustained itself through the exchange of matter/consciousness, I realized that I was beginning to think by analogy.

What relationship was there between this reversibility of values that I discovered in myself as an intrinsic rhythm of profound life and what experimental science described as a sudden leap of the electron from one orbit to another or as an abrupt transition of matter/antimatter? Yes, there was a relationship, but not of identity but rather of analogy! Perhaps it was a question of the same universal law, but operating in different worlds and under different conditions of space-time-consciousness. My relationship with the world was no longer the same, a circuit of resonance had been created between the values of the soul and the chemistry of life.

The spiritual tradition of humanity has preserved, under the veil of the parable and the symbol, the inverse and complementary relationship between material and spiritual values. “Whenever justice is weakened and illegality prevails, I return” (this is the Voice of the Lord in the Bhagavad Gita). And Christ instructs his missionary disciples:

Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town (Matthew 10:11-15)

This principle of reversibility of values, reserved until now for the gods, begins to be re-discovered as an intrinsic function of the coming men and women. But for the principle to become “function,” we must add a fourth word to the three (presence, participation, reversibility) that we have already uttered: renunciation.

RENUNCIATION

Affirmation or negation of the world and of life? Possess the world or lose the soul? To Be or not to Be? Being or nothing? So much dialectics around these issues! So many philosophies! So many words!

Renunciation is the “creative force,” but at the same time it is the “universal solvent.” By this law the worlds were made, by this law life is sustained, by this law the gods come to converse with humans. And by this very law the suns explode, the forms dissolve, the consciousness expands. Two sides of an archetypal will. Plato says in *The Statesman*: “When the world is left to its own devices, it spins the other way; when God takes the helm of the world again, things also return to their normal course.” It is the reversible movement of the cosmic law, the inspiration and breath of Brahma in Hindu mythology, the *solve et coagula* of the alchemists.

Western philosophies and theologies have separated these two phases of the universal movement, creating eternal heavens and irredeemable hells. Romantic poetry sought to unite (poetically) the opposing forces in a “marriage of Heaven and Hell,”⁴¹ but Octavio Paz, despite recognizing that “the mission of the poet is to re-establish the original word, turned askew by priests and philosophers,” ultimately recognizes that “solitude continues to be the dominant note in the poetry of today” and that “poetry has not been embodied in history.”⁴² Heidegger has perhaps come closest of all the metaphysicians to binding (existentially) the two complementary aspects of consciousness/will. Heidegger says: “The renunciation of our own finitude is a *radically rash* attitude,” and he adds: “This daring form of annihilation occurs only when there is *something to offer life* with the goal of ensuring the existence of supreme greatness.” And he continues:

For the daring, dread is not an opponent of joy or even of the comfortable pleasures of quiet busyness. It shares a secret bond with the cheerfulness and mildness of creative yearning.⁴³

⁴¹ William Blake, *El matrimonio del Cielo y del infierno*, Buenos Aires, Ediciones del Mediodía, 1978

⁴² O. Paz, op. cit., p. 250.

⁴³ M. Heidegger, *¿Qué es la metafísica?*, Buenos Aires, Siglo Veinte, 1983, p. 52. Trans. Groth.

Therefore, poetics as metaphysics and the mysticism of negation of the world and of life fail in their attempt to join the fundamental with the contingent, because they do not recognize the reversible breath of this cosmic breathing that sustains the life of humanity and the universe within.

What to call this universal law that creates and dissolves the worlds, which leads to the annihilation of Christ on the cross and which affirms him in the resurrection, which annihilates a particle of matter and creates a photon of light? Some call it “law of Renunciation.” Perhaps it would be better not to name it, because there is no suitable word to name the dance of humanity in the Universe and the dance of the Universe in humanity.

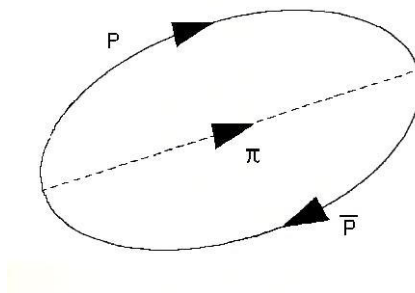
“Renunciation is the “law” of the future world and will be the way of life of the coming men and women,” Master Santiago told us.

The doctrine of renunciation has been proclaimed by the spiritual tradition of East and West as a supreme law of liberation of the soul; Buddha enumerates eight stages of renunciation in his “Eightfold Path,” and Christ tells his disciples: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me” (Matthew 16:24). But today, in the atomic age, this same law requires a new formulation. In the new sign of the time, renunciation is not only a religious virtue, an ethical value or a metaphysical principle, it is also revealed as cosmic energy and social message; it no longer has to do only with the salvation of the soul but with the transformation of the world; it is not only an ideal of the spirit, but a tool of life. In other words, the message of Renunciation is not only a mysticism but also a science, a technology, a social law.

What is the form, the stereophony and the stereochemistry of this new law? In the human-divine unified field equation, “Renunciation” is reversibility and reversibility is “renunciation.” An ineffable voice that founds a new dynamic structure of spirit-matter, an analogous rhythm that “joins” the values of the soul with the chemistry of life.

The new law reveals its message in the “vacuum” of the atomic heart. Current language does not have a suitable word to name the “bond” between the human and the divine. The same word “renunciation” (even capitalized) is insufficient to express the “stereophony” of the Word.

From formal logic (yes or no, this or the other) we pass to quantum logic (yes and no, this and the other). From the dialectics of opposites to the reversibility of values (me and You). In the geometry of this dance of particles and waves, of words and signs, of time and eternity, Renunciation is revealed as “the path of the medium.” I take this expression from the symbolic language of Buddhism, but I find an analogous correspondence with the symbolic representations of quantum physics.



In the subatomic world, the dance of particles is not chaotic or arbitrary, there is a rhythm, a con-figuration of forces (a proton and an antiproton, revealing a pattern of symmetry through the exchange of a “resonance particle,” π). What is a “resonance particle”? I would say: it is what is in the medium, a “binding” energy (bound state), an intermediate state, “something” that occurs *between* particles when the energy of the collision reaches a critical level that we call “resonance value.”

But what happens in the human world? If we pass from the laws of the physical world, by analogous transposition, to the founding values of human life and to the bond between humanity and the Universe, we also discover (in the “vacuum” space of the heart) “something” (or “Someone”?) that is “in the medium.” Let us recall the message of the Gospel: “For where two or three gather in my name, there am I with them” (Matthew 18:20). Who *is* that “Someone” who is “with” them? In quantum physics terms we would say that it is a “messenger particle” (virtual particle or energy of resonance), but in mystical terms we say that it is a “Messenger.”

Today the scientist and the mystic ask the same question: what are the conditions for that potentiality that is there, “in the medium,” to reveal itself as “binding force” and produce visible and measurable effects in the world of matter? And the answer is: when the energy of the “collision” (or of the “encounter”) attains a critical value that we call “resonance value.”

What is “resonance value”? It is not easy to define. It is a question that disintegrates the answer; with it we arrive at a frontier of thought, at an area of passage where all the concepts fall apart, all the images vanish, all the physical laws collapse. That frontier is the space of the “Encounter.” An encounter with the truth? An encounter with love? Simply an “Encounter” (with a capital E). We don’t very well know what happens in that space we call “the medium,” but what we do know is that on reaching a “resonance value” powerful forces in the world are triggered, and we ourselves are transformed with the world.

We know the laws of acoustic resonance (the human voice sustained in a critical frequency breaks the crystal glass), and we also know electromagnetic resonance and nuclear magnetic resonance (both with major technological applications), but we know very little about the laws of the resonance of the heart. The heart strings vibrate at different values of cosmic resonance, but there is a “key note” that breaks the symmetry of *all* the known values and draws a new con-figuration of forces. That key note, that supreme value that transcends all values, is known in the spiritual tradition of humanity as “Renunciation”: “Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me” (Luke 18:22).

This new law has not yet been understood properly, it has been mutilated, reduced to a “negation,” the negation of human values, the negation of the world and of life. This is the spiritual order. And as for the cosmological order, the originary vision of the researcher is often hidden under the veil of scientific formulation. When the intuitions of physicists and mathematicians on the origin of the cosmos are transferred to their respective theoretical frameworks they are reduced to a materialist monism (with which they are left with “half of the formula”), or a symbolic monism, like Edward Tryon’s “vacuum fluctuations” model.⁴⁴ In this theory, closer to the paradoxes of Zen Buddhism than mathematical rigour, a “spontaneous polarization” (more/less) would be produced from the vacuum, in such a way that the sum of “all” the physical values of the total fluctuation would always be zero.

It would appear that in all these unifying visions, both from the mystical and cosmological side, it is indispensable to introduce a “negative value” in the equations of

⁴⁴ E.P. Tryon, op. cit., p. 30.

the movement for the formula to work. And the same thing happens in philosophy when monist doctrines are based on the negation of the world and life. But the risk is also great here, as the other half of the formula, which is constituted with the ethical affirmation of the world and of life, is negated. In *Indian Thought and its Development*, Albert Schweitzer highlights the paralyzing effect on Eastern culture of the “idea of keeping oneself uncontaminated by the world,” a spiritual idealism that, as a counterpart and with the same excess, is formulated (now with a positive value) in dialectic materialism.⁴⁵ In turn, Hartmann, as emerges from Ricardo Maliandi’s commentary, questions all ethical monism, and in his “axiological table” he opposes the “unilateral hierarchy of values proposed by Scheller, instead sustaining that there is a pluridimensionality, in virtue of which the hierarchy can vary regardless of the axiological structure.”⁴⁶

If I have overstretched, perhaps too much, regarding the correct place of renunciation in the global vision of the world and life, it is to highlight the difference between the old formulation of renunciation as a doctrine of salvation through “self-negation” and the integration of this “negative value” in the dynamics of “reversibility of values.” Between renunciation as “negation” and renunciation as “reversibility” there is not only an ontological difference but an energ-ethical one: in the words of the Gospel, not only “deny yourself” but “deny yourself and follow me” (where the key is in the “and,” as in quantum logic.) In other words, more than a word of negation, renunciation is a secret pact of “Alliance” (it is the release of “binding energy” in the analogous rhythm of a new law).

“If the human being renounced not the thing that they consider harmful but love and freedom, they would attain in life a state of untold love,” Master Santiago told us. Associating renunciation not with the negation of life but with the expansion of the consciousness implies a qualitative leap in the flow of values. To renounce not life but the “possession” of life is like introducing a value of spiritual transcendence into gravitational field equations of matter (once again the idea of a negative value that curves the trajectory of the action), which makes it possible to recover life as an intrinsic good even after losing it.

⁴⁵ A. Schweitzer, *El pensamiento de la India*, Mexico City, Fondo de Cultura Económica, 1952, p. 10.

⁴⁶ R. Maliandi, *Hartmann*, Buenos Aires, Centro Editor de América Latina, 1967, p. 31.

The old human (of the old sign, of the old paradigm) fails due to “existential crystallization” (their triumph is a failure); it is the failure of the young man of the Gospel. In turn, modern biology also teaches us that life crystalizes, stops, degrades, when it reaches the thermal balance (triumph of the second law of thermodynamics): “Not everything in a living system is alive,” say Prigogine and Stengers.⁴⁷ But the same authors indicate that far from the balance on certain singular points, a “new beginning” can occur. On a human scale, that point of reversibility of the force is the instant when the individual will joins the cosmic consciousness “through mystical abandonment” (through renunciation).

The key for the development of the consciousness is not to have or have not, to be rich or poor, to belong to the First World or the Third World; the key is the handling of the reversibility of values. This law, only known until recently to the gods, returns to the human domain, not only in the laboratory but in their own lives. The spiritual human discovers, parodying Plato, “that when the principle of transcendence abandons the world (their world), life (their life) spins in the opposite direction (due to increase in mass, loss of energy and fall of meaning), and that when the Light enters again, things (their life and their world) not only return to the normal course but are also trans-figured (by loss of mass, release of energy and expansion of consciousness.)” Today we live the mystery of “abandonment” (“Lord, why have you forsaken me.”) The question is this: will God return to the helm of the world, or is it humans who must take into their hands the creative force of Life?

The world turns today in the opposite direction, and we wonder: all this disorder, the concealment of the Self (of which Heidegger speaks), the fall of ideals, the inverse movement of the currents of life—through “reflux of creative energy,” as Henri Lefebvre⁴⁸ rightly points out, or through “mass implosion,” as Jean Baudrillard says⁴⁹—could all this entropic fall be reverted by the co-participation of humans in the cosmic economy, or will we have to face a “mass reaction from the Earth,” as Thomas Berry warns,⁵⁰ as a result of the planet’s ecological imbalance? In other words, have we reached

⁴⁷ I. Prigogine and I. Stengers, op. cit., p. 156.

⁴⁸ H. Lefebvre, “La porte de l’avenir,” *Planete*, N° 3, April-May 1972.

⁴⁹ J. Baudrillard, op. cit.

⁵⁰ Thomas Berry, quoted by Valerio Ortolani, *Personalidad ecológica*, Puebla, Universidad Iberoamericana, 2nd ed., 1986.

the end of history, or the beginning of a new co-evolutionary cycle in the development of the consciousness?

When Master Santiago says: “*Renunciation is the law of the future world*” (he does not say what it will be but what it *is*), he reveals the presence of a new ordering principle of life. None of modern philosophy, psychology, Marxism or the field equations of the new physics have noticed this “change of law” that already operates in our molecular biology as an analogous rhythm of a cosmic physiology; the break of symmetry in the existential trajectory of humanity that prepares the ground (from the matter) for the illumination of a new state of consciousness, expansive consciousness.

Renunciation, as it is conceived now not only as a virtue of the soul but as a “law” of life, comes from the mystical, moral and metaphysical framework in which we had placed it (through intellectual reductionism), to enter as force idea in the diverse fields of science, technology and the social philosophy of the coming world. In other words, Renunciation, in being founded on the principle of “reversibility of values,” is assimilated by the new subject of history as law of “con-version” of their own life.

Con-version, in the sense of the new time, is not only metanoia but also metaphysiology; not only a change in the way of thinking or feeling but transit in the chemistry of values. An ideal is no longer enough to sustain life, we need life to sustain the ideal. While religious conversion has been reduced to the framework of a new creed, the con-version founded on the principle of reversibility of values takes us to a new molecular order of matter.

Nonetheless, even in the new context, the word “Renunciation,” which is too connected in modern language usage to the idea of “non-action,” remains unsuitable to name the principle of “action/in-action.” Master Santiago pondered a question about this: “*Until a short time ago I did not understand how to join the ‘renunciation to oneself’ with the ‘effective action’ that is required to live in our bustling world.*” And he replied: “*Perhaps we have to turn to what modern science discovers as a principle of minimal action and that future humans begin to live as an alternating rhythm, that is, a potential state of the soul, active only in part.*” On another occasion he spoke to us of “*action without inner effort.*”

Principle of minimum action:

$$S = \int_{t1}^{t2} (KE - PE) dt$$

It is kinetic energy minus potential energy, integrated with time.

There is a minimum possible value for the trajectory of an object going from one point to another. In human life, based on “minimum action” we can pass from “action” to “in-action.”⁵¹

Action without effort? Is this *perpetuum mobile*? No, it is action *without inner effort*!

Is this a philosophy of action? Or of a Life technique?

But, before answering: “What is the right action on the human path?”

- Concrete, effective action in the world of things?
- Contemplative action?
- Action without attachment?
- Inactive action? Or active inaction?
- Will to power? Or will of meaning?

Many doctrines have been constructed around these values. But it all makes me think that we are still using unsuitable terms, models of behaviour that no longer respond to the development needs of the modern human consciousness. Today we find ourselves in a dead-end in the terrain of philosophy of action. Suddenly we have been dragged along by a powerful current of energy that changes the course of our lives, but we do not have a suitable theoretical framework to intelligently handle that force; we have entered a new space, but we still do not know how to navigate it.

⁵¹ *The Feynman Lectures on Physics*, Adison-Wesleg Pub., California Institute of Technology, 19 January 1964.

Nonetheless, some signs of orientation reach us, more from prophetic vision than from scientific thought. In *The Fire from Within*, Castaneda says: “One of the most extraordinary things that the new seers discovered is that our command can become the Eagle’s command.”⁵²

That “*can* become” is the fundamental premise of the mysticism, science and technology of the coming civilization. But there is a fair distance from the “possibility” to the “act.” From “principle of reversible action” (as idea, as philosophy, as vision) one has to pass to the “act of union” (to effectively *be* the eagle command). And at the point of phase transition we find “renunciation” again as a key function, as a “binding” word between the transcendent values of the soul and the chemistry of life. In the age of the “new seers,” we no longer live this “bond” as “ecstasy of union” (which takes us outside of the world) but rather as energy of “re-union” (which brings us to a new pact of reversible grounding with the fundamental nature that is within ourselves).

Today, the “new seers” are no longer only the “mystics” or the “wizards” but also the “scientists” and the “technicians.” They do not speak of “renunciation,” but they do speak of “break of symmetry,” of “negative entropy,” of “principle of minimal action,” of “singular points.” The message that the prophets and mystics heralded in maxims and parables, scientists now formulate (analogously) in mathematical equations and quantum paradoxes. The lesson that the masters of the spirit taught us to live as “renunciation,” the fathers of modern science teach us to recognize as “laws” of the matter and “possibilities” of life.

Nonetheless, the questions do not end there. Is renunciation “absurd” in life? Or is life gained at the cost of the loss of the soul?

This type of question lacks a logical answer. “Renunciation” is not a value judgment that intelligence can formulate, but a rite of passage celebrated in the heart. Given that the phase transition between the spirit and the matter is as hard to understand as the square root minus one, the mathematical symbol that makes the unification of space-time in Eugéne Minkovski’s equations possible, a gap as enigmatic as the “interval” in Einstein’s theory of relativity, a law as obscure as the “logarithm of probability” in the formulation of entropy ($S = K \cdot \log P$). However, it is these “symbolic

⁵² C. Castañeda, ob. cit., p. 149.

constants” that lend unity and beauty to the equations of the great syntheses of the physical universe, the simplicity and beauty that make Herz exclaim: “On the sensations that these mathematical formulas had a life of their own, as if they were more intelligent than us, and even their own author.”

Does the formulation of “renunciation” as a message in the gospel “Sell everything you possess and give the money to the poor, and you shall have wealth in Heaven; and then come, follow me” (Luke 18:22) not have the same simplicity, beauty and harmony as the great cosmic laws? And if so, why does it cause horror?

Fear? Fear of what? Fear of freedom! Renunciation causes fear because we have taken it more as a message of salvation than as an instrument of liberation.

The message of Renunciation is not Christian or Buddhist (it does not appear in Islamic philosophy). It does not belong to the canon of beliefs but to the order of life. We still have not realized the tremendous energetic power that is released in “inactive action.” Nor were we aware until well into the twentieth century of the terrible power enclosed in the physical atom. But there is also a power enclosed in human matter, the ancient scholars knew it, and we know it: it is possible to transmute the material body into a body of light!

Summary

Four primary functions

Presence

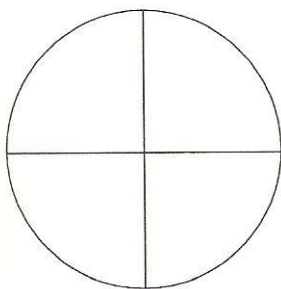
Participation

Reversibility

Renunciation

Four movements of the same
analogous molecule.

Four transitional phases
in the circulation of light.



SIGNATURE OF THE LAW

IN-SCRIPTION OF THE SACRED ORDER IN THE FABRIC OF TIME

The revelation of Wisdom transcribes the code of the Law.

But what is Wisdom? It is not only knowledge, but also health and sanity (“A multitude of wise men is the welfare of the world, and a sensible king is the stability of his people,” Wisdom of Solomon 6:24). The revelation of Wisdom is not only *alétheia* (dis-closure of the self) but also *gen-ethics* (translation of the Sacred into geometry of life).

In pronouncing the word “Revelation” all the other words fall silent, all the books fall from my hands, all the dreams fade away, all the symbols are blurred; at the “touch” of the Revelation all the moulds are broken and the curtain of the temple is torn in two from top to bottom; the voices of the soul fall silent and there only remains a gesture, the reverence before the ineffable.

Today we have lost wisdom, we have only been left with information; as an Arabic proverb says, “There are many sciences, but few wise men.” We have also lost the Law; we are left with just the standards. *Homo Sapiens* no longer possesses the Logos, only science and technology remain for us. But one question remains: is the development of knowledge not enough to decipher the signs of the heaven? Georg Picht says “the accumulation of knowledge is the true driver of evolution and the sum of knowledge available doubled once between 1800 and 1900 and a second time between 1900 and 1950, and it doubles again every fifteen years.”⁵³ All this is quite true. Science and technology have changed the face of the world, but today, just as yesterday, the water of knowledge is not enough to slake the thirst (“Everyone who drinks this water will be thirsty again,” John 4:13). Can we call this accumulation of knowledge “knowing”? “Unfortunately,” says Ernesto Sábato, “in Spanish we do not have that difference between *savant* and *sage* that the French have.”⁵⁴

The key for human development lies not only in knowledge but in the generative power of the living Word.

⁵³ Georg Picht, *Réflexions au bord du gouffre*, Paris, Robert Laffont, 1970, p. 96.

⁵⁴ Ernesto Sábato, “Entre la letra y la sangre,” *La Nación*, Buenos Aires, 30 October 1988.

The Sacred Revelations of the past, those that founded the great civilizations, not only gave humanity a Lesson and a Law, but also generated new currents of life that changed the course of history. Is there some type of sacred “gene” that is transmitted by chain reaction? The qualitative changes that occur from time to time in the trajectory of the self in time appear to imply this. Even historians who in no way appear to attribute importance to the appearance of the sacred in their reflections on philosophy of history, such as Ernesto Renan, still see the generative power of the word and the presence of the founders. Renan says in his *Vida de Jesús*:

The world has not ended as Jesus announced and as his disciples believed, but it is renewed, and renewed as Jesus wished. If his thinking was fertile, it is because of his double phase. His chimera has not shared the same fate as many others who have crossed through the human spirit, because he harboured a seed of life that when introduced, thanks to a fabulous appearance, in the heart of humanity, has produced eternal fruits in him.⁵⁵

But how is the sacred manifested in our time? The sacred is manifested today as a “catastrophic event.” Why “catastrophic”? Because it comes without intermediaries! I will try to explain. Examining the forms of religious experience in the new Age of Aquarius, Jung reveals the psychological impact of this *direct* bursting-in of the “numinous” in the soul: “As soon as the dogmatic barrier had fallen and the rite had lost the authority of its effectiveness [he refers to the mediating and protective function of the Church] man faced an inner experience without the protection and guidance of a dogma and of a worship that are the quintessence of religious experience, whether Christian or pagan.” Jung concludes his reflection on this “abandonment”: “I only know [and with this he implies the knowledge of innumerable persons] that currently there is an age of death and disappearance of God.”⁵⁶ Jung warns of the “dangers” of this desacralization of the world (it is like opening a door to the autonomous power of the collective unconscious and appearance of deleterious forces from the underground world which, furthermore, is what is happening and what generates the social pathology of our time). But is it only pathology? Or a terrifying form of the sacred that, like an “angel of death,” prepares a cosmic spirituality?

⁵⁵ Ernesto Renan, *Vida de Jesús*, Barcelona, Maucci, 1987, p. 206.

⁵⁶ C.G. Jung, op. cit., pp. 44, 147.

One way or another, the human of the atomic age is exposed, directly and without intermediaries, to a hitherto unknown energ-ethical radiation. The spiritual experience (which is not always recognized as such) is today direct, “catastrophic” as I said, because it is incomparable with any other psychological, religious or social experience. As the protective shield provided by dogmatic religions (and also political ideologies) disappears, the power of the penetrating ray is left exposed, the divine laser that enters without knocking (which disintegrates the matter before illuminating the soul). What enters into play here is no belief, no dogma, no ideology, but simply the operation of a new Law.

In the presence of Master Santiago, I learned to recognize not only the truth of the Law but the *life* of the law. I realized that beyond the path of Knowledge there is an initiation of Love.

Miguel Serrano speaks of an initiation of “Love”: “A secret marriage exists. To be fulfilled it only needs the light of one star. You marry by looking at that star, and a declaration of love transmitted by the light is enough.”⁵⁷ I would say that, as an ideal initiation, the light of one star is enough, but as a real initiation the “touch” is required of the hierophant who carried the sacred code of the star (which is like saying the Messenger that carries inscribed in their own life the energ-ethical code of the Law).

I knew the sacred codes of the different traditions of humanity (the written law), but the Master transmitted a vibratory teaching whose energ-ethical code was hard for me to decipher. Nonetheless I realized that the secret key enclosed in his words, his silences and his gestures was not something I should seek out in the order of knowledge but rather in the order of life. On one occasion, coinciding with a spiritual anniversary, the Master gave us a clue to approach the “signature” of the message:

Humanity is today going through a crucial moment; many souls feel a great unease, a great dissatisfaction at being in a world that is not their own, that is not the one that corresponds to their intimate feeling; they would like to be free of many things of this world, but they have to live with them. And, precisely, the unease of many human beings today lies in recognizing that the ego is easily identified with the thoughts, the emotions and the physiological

⁵⁷ Miguel Serrano, *ELELLA*, libro del Amor Mágico, p. 27.

functions of the body; and when at the end of the day one wonders “where has my ego been?”, one has to recognise that that “ego” has been identified with a whole series of mental complexes without being able to find oneself again. The spiritual wisdom of future humans will be, precisely, to access that divine power of reversibility that allows them to dissolve the compounds of the soul and remain in themselves.

I came to realize that the “key” of the message of the new sign of the time did not lie in the conceptual truth of the written law but in the vibratory code of the in-scribed Law.

Signature of the Law? Yes, wisdom of the Law in-scribed in the matter!

But where does this wisdom come from? Today wisdom does not come from academia, it comes from the wilderness. So it was in the past. In times of transition, wisdom takes refuge in the arks of survival. But what are these “arks”?

Over twenty-five centuries ago, the Desert Fathers in ancient Egypt performed the most extraordinary “feat” of reversion of historical time. As James Hillman says, quoting Violet MacDermott: “These desert saints attempted to “invert” the psychological effects of their old religion of origin.”⁵⁸ In other words, they attempted to “dissolve” (through prayer, fast and penitence) the psychical residue of Egyptian magic and “prepare the conditions” (in their own bodies) that would serve as gen-ethical support for the new rational mind that would go to awaken in Greece. *The Temptation of Saint Anthony*, masterfully painted by Hieronymus Bosch, shows the drama of those inner struggles of the soul with the powers of Darkness.

In our days, at the end of a historical cycle that is exhausted, when we have also entered the desert of modern civilization and we no longer have the gods to converse with them, the new desert fathers prepare (we prepare), through superconductivity of matter, the conditions for the “signature” of the new law.

What is the nature of this extreme experience? What forces do we have to defeat the aridity of the desert and cross the sound barrier? As in the temptations of Saint Anthony, the powers of nature and the residues of culture turn against all those that

⁵⁸ James Hillman, “Picos e Vales,” in *No Caminho do Autoconhecimento*, São Paulo, Novos Ubrais, Pionera Editora, 1973, p. 99.

attempt to leave the home of their fathers. It is an invisible barrier that is raised at the frontier of the two worlds; it is the same cosmic barrier that all humanity today attempts to cross in search of a new state of consciousness and a new dimension of life. On this long march through the desert many are left along the way, but if they resist up to the limit of their own strength the desert guides will answer our silent call; unknown powers come into play: a providential theurgy and theophany of the Law.

The Old Testament paints us the saga of the desert with dramatic signs. When Egypt was already far away and the people were thirsty, a Voice from on high came to Moses and said to him: “Take in your hand the staff with which you struck the Nile, and go. I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink” (Exodus 17: 5,6). It is the “providential function” of the Law in the hands of the desert guide. But one step more on the path and the people will witness on Mount Sinai the “theophany” of the Law, the word of the law that the Legislator will then transmit on stone tablets (Exodus 34:1). It is the transition from the oral Law to the written Law.

THE MASTER LEGISLATOR

On Earth as it is in Heaven.

Signature of the Law.

The Master who knows the Law transmits the code of the Rule.

The greatness of Benedict of Nursia, his colossal stature as founder of the monastic order of the West, lies in having designed the “Holy Rule,” the instrument of his monks’ spiritual transformation and an archetypal model for the social organization of the new world that emerged from the ruins of the Roman Empire. The fourth century saw the corruption of customs, the barbarian invasion, darkness and ignorance. But someone was watching and dreaming of “a place where one could live, pray, work and do everything with one’s gaze placed on God, where human and Christian order would reign again, something so painfully lacking in the world of their time.”⁵⁹

Master Santiago began his spiritual work in 1937, but the development of the work required a Constitution, an organic charter that would be something like the “signature” of the Law; he needed the architecture of “symbolic language” that was to inhabit the recently-opened mystical space. A little over ten years would pass before the work had a Logo-technical tool that would make it possible to transfer the Spiritual teaching that descended from the high summits to the organic life of the human beings who were to walk the earth.

Nonetheless, I began to live in the spirit of the “Rule” *before* knowing it. That was (and that *is*) the (unwritten) rule of any sacred commitment. As I deepened my practice of the Law, I re-discovered the “Rule” as a dynamic living structure, a fabric of co-existential interactions that I formed part of. It was not only a set of “rules” to be followed, but rather a network of virtual energies to be lived; not only a “rule” that was imposed on me from outside as a “must be” but rather the human “Measure” of a universal law that I darkly felt vibrating within myself but which I now recognized as a “home” to live in and to be in. Fidelity to the “Rule” was not for me obedience of a foreign law; rather, it was like returning to the sacred space where I heard a familiar Voice that said to me: “My

⁵⁹ Benedict of Nursia, *La Santa Regla*, Buenos Aires, Paulinas, 1973, p.7.

yoke is soft, my burden is light.” The “burden” of the Law was, at the same time, the “weight” of my own cross and the “truth” of my own destiny.

Who wrote the “Rule”? It was not exclusively a human work. When the “Rule” was promulgated in 1949, the Master confided in his disciples his spiritual vision: “*A chorus of Masters descending from high levels of consciousness witnessed the Ceremony and put their stamp on it.*”

This spiritual “Signature” is, precisely, the vibratory note that differentiates human laws written in the sands of time from the divine laws in-scribed in the gen-ethical Code of Life. The “stamp” is the organic “matrix” of the work, it is the “mother tongue” that founds from the Self the sacred architecture of the Rule. This does not mean that that “mother tongue” cannot be transcribed to other (spiritual and social) languages, as long as the spirit of the Law is not changed. Any *aggiornamento* that does not respect this “key” of translation is a betrayal of the principle of life of noble things (in the breaking of the “original pact” we must see the root of the spiritual emptying of religions and the moral decay of social organizations).

What was the social meaning of this new “Ordering Rule of Life,” beyond the hermetic circle of the first disciples who were to give it their vow of fidelity? The Master Legislator announced the “canon,” the “measure,” the “analogous proportion” corresponding to the new sign of the time.

Aside from scholastic and philosophical speculations about the similarities and differences between the *lex aeterna* and the *lex naturalis*, the Master pronounced an ethico-spiritual synthesis from the roots of the Self. The order of the Law was formulated in the “Rule” as a “unified field of knowledge, conduct and organization.”

Aside from the contradictions and struggles between civil power and ecclesiastic power, between the Temple and the Synagogue, between the Church and the State, between the Pope and the emperor, in short, beyond the dialectics between the Law of God and the laws of humanity, we pass today to a completely new legal order, as nor does it belong entirely to civil law, to penal law or canon law, but rather it is a matter of *one* Law that in-corporates and orders “total” life, an ordered life that is spiritual and social, individual and collective, divine and human. Nor is it exclusively a question of the “rights of man and of the citizen,” or of the “declaration of independence” or of the “social

contract,” but something deeper, something that is at the root of life itself. And that “something else” is the “mother tongue” of the universe, it is the fundamental Law of the Spirit in-scribed in the matter, a “tongue” that every human wants to express as a language of liberation in the co-evolutionary process of life: and here we touch the fundamental right of humans.

We no longer speak of natural law or divine law, of spiritual order or social order, but rather we speak of a single language; we anticipate from the Self the unified field of Life. But this single language, fundamental-and-contingent, does not exist in the current legal and justice system; and that “break” in the “canon” order of the Law (loss of the founding “canon”) brings dark consequences for a proper development on a human scale. Such an “instrumental lack” between the need for expansion of the consciousness and the normative compulsion of a legal system that does not take it into account generates a block of the creative forces of humans and a social pathology due to the “reflux” of energy. At the time of writing, I read in the newspaper the sincere confession of a professor of Constitutional Law of the University of Buenos Aires, who as a reason for resigning from his post says: “One cannot teach constitutional law in a society that does not believe in justice and constitutional law, and less so when we have a government that does not practice it” (1980).

In this rapid fall that we experience in the hierarchy of values we have reached a critical (and dangerous) point of “dis-order,” of “oblivion” of the initial conditions; dangerous because it is no longer a question solely of a metaphysical oblivion (oblivion of the “Self,” as Heidegger would say) but also a gen-ethical oblivion (oblivion of the “Code” of origin).

So where can a new order come from? Biologists and cosmologists, based on experimental observations, speak to us of an “order that emerges from chaos” (but one must not forget that new information must enter for that to happen). Where does that new information come from that makes a new legal and moral order emerge from the collapse of a civilization?

The answer to the question about the principle of order no longer comes from philosophy or physicochemistry, but from the geometry of a new Alliance. It is the energ-

ethical current of the sacred Legislator that bursts into the fabric of history and in-scribes in the “tablets of the law” a new measure of the time.

Returning to the “Rule” that the Master announces, we wonder what the new principle of order is. I would say that the answer comes from the paradox of freedom, from the “principle of inner freedom through obedience of the law.” But obedience of what law? Simply of *the Law*!

The sacred Legislator does not invent the law, but rather specifies a Universal Order that is the “ontological constituent element” of the human being, and transmits it as meaning of the Work *before* as formulation of the law.

That is, *before* a philosophical reflection on the scope of a legal rule we must tune in to this meaning of belonging to a founding order of “co-existence” that reveals to us our specific place in the world. Daniel Herrendorf, in his introduction to Carlos Cossio’s book *Radiografía de la teoría egológica del derecho*, and referring to that value of “social co-existence,” says that “this societal understanding is an existential way of being a we,” a way of being as a common life project:

If we are capable of assuming a life programme as a nation, we will understand each other as fellow citizens. If we are capable of assuming a life programme as a world, we will understand each other as humans.⁶⁰

This shared life programme is not an abstract programme but a life programme. And if we pass from social organization to spiritual order, we see that the vocation of “being-in a gathering of souls” is *prior* (in the ontological order) to the Rule that orders that life in common. The Self of the Rule is the source of life of the Rule. And it is the “contact” (and the love) with that primordial energy that circulates via the symbolic fabric of the Rule (its gen-ethical code) which makes the Rule an instrument of liberation. This spiritual premise has a great deal of importance in the process of development of the social consciousness; if the soul of the people is not of a piece with a founding value that gives meaning to social life, all the laws and rules that political power enacts will be no more than so many other burdens that are hard to bear, and the boldest proclamations of liberation will remain like beautiful unfulfilled dreams.

⁶⁰ Carlos Cossio, *Radiografía de la teoría egológica del derecho*, Buenos Aires , Depalma, 1987, p. 70.

The archetypal design of the Law is *before* the formulation of the rule. Fidelity, an implicit value of the Sacred Order (*implicate order*), is before the explicit obedience to the law (*explicate order*).

But a question must be asked here: what is the design, the functional structure of this archetypal Rule as an instrument of liberation?

Here a principle of “inclusion” comes into play, which *includes* the human being in the symbolic structure of the Rule; this principle-value is Fidelity, which as an inner fixation point in the human heart closes the circuit of the Alliance. The Law is no longer strange to humans, but rather humans “con-figure” the very structure of the Law. It is the new principle of order (which includes “Dis”order). It is no longer a question of the mystical body of a Church on the one hand, and of the social organization on the other, of spiritual life and of profane life, or of technology and theurgy as separate functions, but rather of the con-figuration of an integrated circuit of a Logo-technical nature. The sacred order of the Law in-corporated into the co-evolutionary process of life con-figures a unique circuit of reversibility of values. It is no longer a question solely of a mysticism, of an ethics or of a technology, but rather of new circuits of energ-ethical resonance that open hitherto unknown paths of cosmic sensitivity.

Have there ever been “integrated circuits” of this type on the planet in which mysticism, knowledge and organization con-stituted instruments of intermediation (inter-medium) between the cosmic order and human order? Yes, they have always been there, albeit with a different design, rhythm and measure, according to the sign of the time. It is the Law as *dharma* (in the Hindu tradition), as archetypal principle of order, as fundamental balance of the beings and the things in the hierarchically-ordered totality of the world. Guénon says that we can accept the word “law” to translate *dharma*. But this founding “law” of traditional civilizations is something more than what we understand by law today, both when we speak of physical law or social law. Guénon says that this “law” can be considered, in principle, as a “universal wanting,” and that in each cosmic cycle this “wanting” is manifested as the “Manu” (the primordial Legislator) who gives to that cycle their own law. In other words, the cosmic function becomes historical tradition, and the spirit of the fundamental Law is preserved (codified) in the collective memory, in what Ricœur calls “ethical-mythical nuclei,” which in the form of symbols,

sacred constructions, religious codes and folklore orient and give meaning to the behaviour of a whole community.

Today many of these ethical-symbolic nuclei have been lost; they have been lost in the memory of the initial conditions in which the culture of the peoples is founded, and as a consequence of the “oblivion of the Self,” the wheel of the world spins in the opposite direction.

But all is not lost, and I was seeking to come into contact, without really realizing it, with the energ-ethical potential that enclosed this “contact,” with the living current of that “universal Wanting” which in the form of a new “code” of the Law summoned me to a new dance of life. There would be many years and many profound experiences in the spiritual order before I discovered the intrinsic wisdom of the Rule to which I had made a vow of Fidelity. Only then did I understand that the “rule” was a gen-ethical code that, like a transitional instrument, had been incorporated into my own molecular biology. I had knowledge of the smart “chips,” of the intelligent “electronic robots,” of the intelligent “molecules,” and also, of course, of the intelligent “mathematical formulas” (of these strange symbolic figures that are more intelligent than their very authors), but I was far from supposing that the “Rule” was in itself, because of its own functional structure, an “intelligent circuit.”

In the practice of our spiritual life, access to the “Rule” is in stages; we show fidelity to the spirit of the Law before knowing the rule. In the beginning, I knew the Rule on the outside; I knew the fundamental principles and a part of the Ceremonial, but only when I incorporated such principles into my own life, when I began to feel “included” in the cibernet-ethical circuit of the Rule (“principle of inclusion”), when I activated with my own energy the virtual programme of its Gen-ethical code (“principle of participation”), only then did I realize that, more than adhering to the institutional rules, I had incorporated to my human physiology a “gene” of cosmic wisdom. Does the dynamic molecule of haemoglobin not enclose an intelligence of Nature that exceeds the most sophisticated circuits of artificial intelligence? Does it not operate as an inter-mediary between two worlds? Well, I had incorporated a “code of the spirit” that was even more intelligent than haemoglobin in blood.

But there was a dimension of the Law that had escaped from my hands and which only now, as I write these lines, can I understand, at least in part, and it is the second paradox of the Law. I will explain. The integration of the Sacred Order (by means of a symbolic code) to the personal, historical and social current of human life makes it possible to discover the structure, rhythm and measure of the Law. Not only is the “logic” of the Law revealed, but also one participates in the “universal wanting” of the Law. And that “wanting,” to attain a “universal” dimension, cannot be reduced to the category of “Order” but must include “dis-Order.” If the first paradox of the Law is “liberation in function of obedience,” the second paradox can be formulated as “Order that integrates disorder.” Reversibility of functions of the Law.

Until now we have lived these functions, as separate “moments” of the Law, but as we advance in the laws of “quantum field” and “dissipative structures” we want to discover the single movement of that “universal Wanting” that we sense as a unique Law of humanity and of the universe.

When we succeed in penetrating the symbolic nucleus in-scribed in the founding laws of all the civilizations of the world, we realize that the archetypal Law is constituted with the following functions:

A transcendent principle.

An ethical code.

A cosmic-social ceremonial.

But let us not get ahead of ourselves, and let us pause for a moment on the ontological question. Is there any relationship of similarity or analogy between the divine Law and human laws? Is there a “code” (in the social order) that through the internalization of the universal Law in the human order releases the energy we need to attain the highest levels of consciousness?

FROM THE “LOGIC” OF THE LAW TO THE “ENERG-ETHICS” OF LIFE

Is there a bridge or rite of passage between divine order and human order? Between “giving to God what is God’s” and to “Caesar what is Caesar’s”? (Matthew 22:21). And if there is, how does one pass from the sacred Order to the social order?

Is there a living (not just mathematical) relationship between the laws of the cosmos and the laws of humanity? Yes, there is an invisible bridge, or rather, a “celestial messenger” that makes the translation of the wisdom of the Stars to the legal codes that order law, justice and the social life of humans on earth. Let us recall this “messenger” in the archetypal figure of the “Legislator,” a “Manu” who pronounces the eternal laws of the universe to the measure of humanity. The Legislator, in their function as cosmic operator, founds the legal order from the transcendent root of the Law, which is like saying from the Self of the Law; in other words, not only in the “logic” of the Law transmitted but also the “energ-ethics” of Life. The invisible bridge, that “universal wanting” that the troubadours sing at the dawn of the civilizations, is that word that comes from the mouth of the prophet *before* the pen of the scribe, the teaching that is an oral tradition *before* it is written legislation, the “First Law” that is an ordering “Presence” before it is a “social pact.”

The Legislator pro-nounces the Law, the jurist enunciates it, transcribes it. The Law that we know in the codes and the rules is not the First Law, it is the second law (Moses broke the tablets of the first law on seeing the golden calf that the people made and went back up Mount Sinai to receive the “second tablets” of the Alliance; Exodus 34:28).

With the decay of the civilizations and the darkening of ideas, the gen-ethical stamp of the original Legislator has been blurred and, gradually, the archetypal design of the founding Code is substituted by the routine of customs and parliamentary pragmatism; as the “numen” disappears from the Law we are left with the letter of the “rule.” Today we have lost the “bond” between divine Law and human laws, between the *lex aeterna* and the *lex temporalis*. A gap has opened up between both domains that is hard to bridge. The great legislators of the past, from the mythical Hammurabi, taking in Lycurgus, up to Justinian, inspired the principles of law and formulated the legal codes that for centuries

guided the social and political life of the most advanced peoples of the earth. But today, in mass society, those who lay down the law are multinational corporations and mass media (hence “What’s good for General Motors is good for the United States of America.”)

With the constitutive archetypal Order of traditional society gone, what is the legal answer to order dis-Order? We can no longer expect the voice of the philosophers of law (because they have disappeared), we can no longer refer to the models provided by Plato’s *The Republic* or *City of God* by St. Augustine (the bishop of Hippo who exalted the justice of Heaven in the face of the political decadence of the Empire)—both models have grown distant from us in time—nor can we turn (despite its greater proximity) to that jusphilosophical reserve that goes from the Spanish “*fueros*,” taking in the English Magna Carta of 1215, to Montesquieu’s *The Spirit of the Laws*. This is another time; the development of technological society has broken the theoretical frameworks that hitherto sustained the spirit of the Law.

And so? So we begin to formulate another type of question.

Is there any relationship between the forms of human behaviour and the geometry of organized matter? Fritjof Capra, in *Uncommon Wisdom*, in which he recounts his conversations with notable people, refers to his meeting with Manfred Pokert, deeply knowledgeable of traditional Chinese science, whom he asked about the meaning of the term *ch’i*, a concept that is habitually translated as “energy” or “vital energy.” Capra asked him:

What does *ch’i* mean? And Pokert replied: *Ch’i* is close conceptually to what we understand as energy. It is close to that term, but it is not the same. The term *ch’i* always implies a qualification, and that qualification is the definition of direction. *Ch’i* implies directionality, movement in a particular direction.⁶¹

I think that that “directionality” of movement in a particular direction gives “energ-ethical meaning” to conduct. It is not the same to move “up” as to move “down” (in the symbolism of qualitative spatiality). It is not the same to move “outwards” maintaining the connection with the source of the Self, as to move indefinitely outward

⁶¹ Fritjof Capra, *Uncommon Wisdom. Conversations with Remarkable People*, New York, Benthams Books, 1989, p. 162.

breaking the will of meaning. There is a limit of “humanization of energy” (if we can call it that); if that limit is passed (due to excess information), the direction of the energy is inverted and the creative impulse is transformed into “inverse energy” or “principle of Evil”—in Baudrillard’s terminology.⁶² We are beginning to discover the intrinsic morality of life. A geometry of space-time-value is revealed that had previously gone unnoticed. Formal ethics is translated into a physics of meaning.

⁶² Jean Baudrillard, *La transparence du mal*, Paris, Galilée, 1990, p. 79.

FROM THE THEORETICAL DISCOURSE OF JUSTICE TO THE SOCIAL POLITICS OF THE LAW

On heaven and on earth, unusual events are occurring today that are impossible to explain with the knowledge models that we have previously used to interpret the world. The very notion of “law,” which emerged from the philosophy of nature and mathematical rationalism, founded on the paradigm of “order,” relationships of equivalence, cosmic constants and behaviour patterns, prove insufficient to integrate the category of “disorder” which is implicit in the parameters of nature, history and life.

Not only in modern physics and in molecular biology, but also in the epistemology of human sciences, this category of “disorder,” left aside until now as an error of calculus or as an irrational variable awaiting more precise measurements to put everything “in order” and thus close the mathematical circle of truth, enters again with all the right of an unknown truth in the new vision of the world. In the field of social and cultural anthropology I want to highlight the valuable work of Roberto Cardoso de Oliveira (*Ordem a Desordem*) whose work can be consulted in the *Anuario Antropológico* of the University of Brasilia, 1988.

But the important thing, at least for me, was not the reflection on the new paradigm of the “law” but the internalization of the paradox of the Law. I had realized that in making that “universal wanting” *mine*, in in-corporating the spirit of the “Rule” as ethics of *my* behaviour, the intentionality and directionality of the inner energy (that mysterious and for now inapprehensible *ch'i*) were transcribed, codified in the matter of *my* own life: the values of the soul were translated into a chemistry of life. I came to understand that in closing the circuit of the Law with my own human energy, the values were not only virtues but “substances” (enzymes, neurohormones, co-ferments), “ultra-elements” of a super-evolutionary chemistry.

Perhaps the most important task of future legislators will be to transfer this gen-ethical potentiality of the cosmic law to the organic body of social life.

The “logic” of the law, the sole parameter of order that configures the rules of civil, criminal and ecclesiastic codes, leaves “outside the law” a residue of “disorder” that

is due no other destiny than prison, the asylum, civil death, excommunication, hell (or, even worse, dying like a dog in the street.)

The jusphilosophical discourse of law is exhausted; the principles of so-called “natural order” (the right to property, the right to education, the right to freedom, the right to life), theoretical premises reiterated once and again in encyclicals and constitutions as inalienable rights of the person, are not enough in practice to install themselves as true social justice; and so-called “divine law,” in terms of the three Christian virtues, remains as a spiritual directionality for the perfection of the soul, but most of the time without quite redeeming the darkness of matter. In short, not only does “poetry not embody history” (to paraphrase Octavio Paz), but nor can the cosmic Law embody social politics.

And so? So if we scrutinize the horizon of the future, we can glimpse that the “alliance” between cosmic Law and human laws is not attained through rational dialectics but rather through “spiritual radio link” (modulated frequency of analogous rhythm that, through resonance of similarity, releases a social energy of co-evolution that humanity needs to attain higher levels of consciousness and which it can no longer extract from oil wells or nuclear power stations.)

The function of political power will no longer be only to ensure “order” or to administer “disorder,” but above all to create conditions of “social super-conductibility,” so that human matter has the least resistance possible to the passing of the light. This requires a completely new gymnasium in the work, knowledge, economy and organization; and in the qualitative handling of time and in the energ-ethical measure of action. It is not a political philosophy, or even a social ethics, but something deeper that has to do with the very nature of “super-conductibility,” and which in both the technological order and in the human order refers to the “geometry” of the elements that con-figure the will of meaning.

In everything to do with technological power today, whether in physics or in biology or information technology, the production of maximum effects in function of principles of minimum action and minimum entropy not only depends on the knowledge of the Law that presides over these phenomena, but also on a certain fine methodology that has a lot to do with what we call “rite” and “ceremonial” in the order of alchemy of the soul.

Does another type of “ritual” of conduct exist that makes effective what in symbolic terms I call “spiritual radio link”?

The first step that I took to close the circuit of the sacred order with my own human energy was not metaphysical but “ritual.” And it was that first “contact” (at once mystical and energ-ethical) that struck me, because I had discarded all ceremonials from my life many years before. As I have said previously, at that time I was closer to Augusto Comte and Claudio Bernard than Saint Benedict and Meister Eckhart. But when I reached the frontiers of rational thought and I became aware of the limitations of the experimental scientific method, I felt that it was necessary to recover a symbolic language that formed a link between the transcendent dimension of the spirit and the laws of nature and humanity. That forgotten language was the “cosmic ceremonial,” a ritual inherent to life itself but which had been disconnected from the social laws and the laws of human behaviour. Law, method and ceremonial were not separate entities, rather they configured a single functional superstructure that gave meaning and directionality to the human effort (once again we return to the enigmatic *ch'i*). The existence of a cannon law on the one hand and a civil law on the other, a religious ceremony on Sundays and a profane life on the other days, were all artificial divisions of a single cosmic movement that was hard to recognize on a human scale. Cosmic time or human scale? “Why is one day more important than another, when all the daylight in the year is from the sun? By the Lord's wisdom they were distinguished, and he appointed the different seasons and festivals,” Sirach 33:7-9).

But how to recognize this wisdom of the Lord, this sacred order, amid the disorder of subjectivity, time and history? How to make a “rite of Alliance” of conduct so that the human word can break the power of the Shadow?

Summary

Signature of the law

Or of the sacred Code in-scribed in the fabric of time.

Archetypal con-figuration of “universal wanting”:

A transcendent principle (a “voiceless silence” that calls to liberation).

An ethical code (that marks the directionality of energy, the measure of individual action and the meaning of the social function).

A cosmic-social ceremonial (that operates as a “rite of Alliance” in the circuit of reversibility of values).

**THE POWER OF THE SHADOW
OR OF THE IMPLOSION OF EVIL**

INVERSION OF THE ORDER (NEGATIVE ENERGY)

In this age of Sputniks and UFOs, as we prepare to travel to faraway planets and come into contact with extra-terrestrial civilizations, on earth, or rather in the underground world, we are surprised to witness the implosion of Evil. Just when we believed we had reached the unveiling of the One, we find ourselves with the Other.

There is an impossible dialogue, beyond the frontier between civilization and barbarism, beyond life and death; it is the con-frontation (without answer) between the world of lights and the children of the rubbish. “We are the trash that you throw in the street. We have nothing to be sorry for. Society killed Sharon Tate” (paraphrasing somewhat, this was how Charles Manson faced his judges).

What are we talking about? The retreat of the spirit? Or the hour of truth?

Before reflecting in the context of the philosophy of history, moral theology or cultural anthropology, I would like to see, if possible, the “figures” of time:

There is a sign of cosmic time:

The Psalmist sees it.

“When you hide your face,
they are terrified;
when you take away their breath,
they die and return to the dust.”

Psalm 104:29

There is a sign of historic time:

It can be observed from the perspective of the philosophy of history.

“Michelet claims the fall of the Order of the Temple was the greatest cataclysm of western civilization.”⁶³

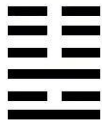
“Master Danoff notes how the Bulgarians fell under slavery to the Ottomans because of their persecution of the Bogomils.”⁶⁴

⁶³ Louis Charpentier, *El misterio de los templarios*, Madrid, Bruguera, 3rd edition., 1876, p. 6.

⁶⁴ Aida Kurteff, *El maestro de Izgrev*, Buenos Aires, Kier, 1976, p. 167.

“This old saint in the forest hath not yet heard of it, that God is dead! (Nietzsche announces the end of modernity in his *Zarathustra*).

And there is a sign of our time: It is the opposite of the sign of progress,
“Darkness of the light” (Ming I): above the earth,
below the fire.



“Here the sun has sunk below the earth. The situation is presented as exactly opposite that of the previous sign (progress). There we see a wise man as chief, who has capable assistants at his disposal, and they all advance together; here, in contrast, a shadowy man occupies the position of authority, and the capable and wise man suffers harm because of him.” (*I Ching*)

The horizon of the sign of our time appears to us as a break in the symmetry of meaning. Advancing at great speed, and without much realizing it, we have come up against our own “shadow.” We have entered another time; we are prot-agonists of another history. Something new is occurring in humanity and in the world; it is revealed to us as illumination of the consciousness within, but on the outside, we only see the “dark” face of the phenomenon.

The archetypal society of the new history is no longer the Garden of Eden or the Cosmos populated with shining stars and black holes, but rather the human society in which we live, suffer and un-veil ourselves. The protagonists of the history that is beginning are no longer Jehovah and the Serpent, the Lord God and his servant Job, or Faust and Mephistopheles, but rather every one of us dancing in the field of forces of a divinity that hides its face from the human gaze. The cosmogonic “myth” of creation (the struggle between angels and demons, between Order and Chaos) we see reflected on a sociological scale; the archetypal war between “Pandavas” and “Kuravas” is repeated now, but under different disguises.

The “projection of the shadow” and “desacralization of the world,” as critical accounts that characterize the current historical cycle that some typify as post-modernity, have not gone unnoticed in the gaze of philosophers, poets and theologians, but in general their reflections do not quite reveal the nature of the change that has operated in the sign of the time. In the symbolic figures of the “Antichrist” and of the *Mysterium iniquitatis*, Jung returns to the archaic subject of the “end of times,” and discovers how the “*anima christiana*” not only knows of the existence of an Adversary, but also has awareness of its future “assumption of power.”⁶⁵ And Jung adds:

Fortunately for us, the threat of his coming had already been foretold in the New Testament—for the less he is recognized the more dangerous he is. Who would suspect him under those high-sounding names of his, such as public welfare, lifelong security, peace among the nations, etc.? He hides under idealisms, under -isms in general, and of these the most pernicious is doctrinarism, that most unspiritual of all the spirit’s manifestations.⁶⁶

Another modern author, Anthony Burgess, in *Earthly Powers*, focuses openly on the subject of the “appearance of evil in our century” and denounces “our incapacity to combat it.”⁶⁷

George Orwell, in turn, symbolizes in an apocalyptic date, “1984,” the counter-figure of the very foundation of contemporary civilization since the Greeks: “Thought is no longer thought, but ‘doublethink.’”⁶⁸

Octavio Paz is gentler in characterizing what we might call the “colour” of the time; he does not speak of “dark night,” but rather of “cloudy weather”: “We live in an age of permanent intellectual masking and families living with the lie.”⁶⁹

And the French sociologist Jean Baudrillard, who I have quoted already several times, goes even further when he states that “after the orgy of the liberation of all forces” (*après l’orgie*), that is, “after political liberation, sexual liberation, liberation of the productive forces, liberation of the destructive forces, liberation of women, of children, of unconscious urges, liberation of art, after the liberation in all the domains, we have

⁶⁵ C.G. Jung, *Aion*, Buenos Aires, Paidós, 1986, p. 49.

⁶⁶ Idem, p. 96.

⁶⁷ “Reportaje a Anthony Burgess,” *La Nación*, Buenos Aires, 8 November 1981.

⁶⁸ George Orwell, *1984*, New York, New American Library, 1961.

⁶⁹ Octavio Paz, *Tiempo nublado*, Barcelona, Barral, 1983.

entered a new phase of violence that we can no longer control and which we characterize as transparency of evil.”⁷⁰

⁷⁰ Jean Baudrillard, *op. cit.*, pp. 11 and 92.

THE NEW FACE OF THE SERPENT OF PARADISE

For centuries, the theological discourse could not resolve the contradictions between good and evil. And modern psychology, especially from the perspective of psychoanalysis, evades the problem by concealing under the veil of motivation theory. Jung returns to the ancient polemic that was expelled from the pantheon of science and installs it again at the centre of modern humanity's concerns: "Human nature is capable of an infinite amount of evil, and the evil deeds are as real as the good ones [...] Today as never before it is important that human beings should not overlook the danger of the evil lurking within them."⁷¹ And referring to Aquarius (the Age that succeeds Pisces) he adds: "It will then no longer be possible to write off evil as the mere privation of good (absence of evil); its real existence will have to be recognized."⁷²

But above all we return to the question: "What is evil?" And once again we find insufficient answers. Because one thing is the theological answer (privation of good) or the metaphysical answer ("concealment of the self"), and another thing is when we seek to find a gen-ethical, existential (and, indeed, chemical) answer. And we reach the conclusion that, in our time, the Serpent of paradise appears to us with a different face, albeit with the same power of seduction!

How does "Evil" appear to us today, when under the deep gaze we succeed in crossing the barrier that serves it as covering mask?

- It appears to us with the face of the arrogance of power (a power with no authority)
- As pure information (DNA that has become autonomous, data with no commitment—so many millions of children die every day in the world—, knowledge uprooted from the self and from life).
- As death of life (of those who "have a dead soul but still live.")
- As organizations that have lost their soul (empty temples).
- As "evil sons of the shadow" (carriers of "inverse energy"; "residue" generated by the very sons of the light in the underground world).

⁷¹ C. G. Jung, *Aion*, p. 65.

⁷² *Idem.*, p. 97.

- As “degraded matter” (inverse symmetry of the current of life). It is the old theme of the “Fall,” but in a new context. It is the same theme as “Seduction,” but under a different perspective. It is no longer “evil” as value, but as *power* (“energ-ethical value.”)

The nature of “Evil” is the same, but the game of time is different. And the reading of the signs is also different. It is no longer enough to detect the presence of “Evil” on the outside (in the other, in society, in history), but it becomes imperative to recognize the “cracks” that appear within (weakening of our moral immune system) that makes us vulnerable to the power of the Shadow. “Morality” suddenly takes on another meaning: it is not only an instrument to save the soul but also to not lose one’s life. If I do not hear in time the signal of danger that sounds within (in my own molecular biology) and the presence of intrusive radiation (dulling of moral receivers), the most seductive human encounters become cursed. It is the (hidden) operation of the power of “Evil.” It is “Seduction” to the second power: it is no longer accidental but “fatal” (the “fatal event”: the encounter with AIDS, with drug abuse, with love (with a small l), with the shattering of illusions). It is not “chance” (by itself) but rather a “chance full of inverse meaning.”

FUNCTION OF “EVIL” IN THE ECONOMY OF LIFE

Does “Evil” have a function in the organic process of life? In our time we see that what we call “implosion of Evil” operates in a double sense: as an enigma of the sphinx and as a social solvent. It is the “other face” of the Serpent. It is the “dark” (forgotten) side of the tree of Paradise; a tree that was presented to us as being of “good and evil,” but the evil was forgotten, it is “another world,” “another matter,” “other powers.” The ancient tradition recommends us not to enter there, it gave us the rules to “not sin” (the instructions of the Decalogue of the Law), but the humans of the new age want to recognize “Evil,” see it up close, know its terrible power (modern science seeks to deactivate the infernal machine of terrifying viruses.) The modern world is no longer populated with “demons,” but it is populated with no less dangerous human influences; the separate intelligence of the spirit feeds the electronic networks of a “cursed brain.”⁷³

But before we continue I will return to the question: “What is evil?” It is a power without a face but with different masks! It is the great universal solvent (the “plagues of Egypt,” the “horsemen of the Apocalypse.”) What is its function? It dissolves the compounds, no longer through light (through understanding) but via the opposite path (through the power of the shadow, through the secret code of disease, pain and death). But the questions return: “Can Evil be reduced to the loss of light?” I think that there is a qualitative difference. In my view, “evil” is *monstrosity*, a “cursed coupling” produced in the world of the Shadow; it is a power that is generated on crossing a forbidden barrier, on violating a sacred space; it is not only the “fall,” but lower than the fall, lower than time, lower than darkness and ignorance (because the darkest shadows are below darkness); it is not only the “passion,” but beyond passion (in passion we are still in the scenario of—reversible— drama), while “evil” enters the domain of tragedy: it is horror, the incomprehensible, the unnameable, the irreversible.

“Evil” is an “autonomous power,” but it is also an “authorized power.” It is “autonomous” in terms of its genesis, but in terms of the meaning of its operation it is subject to laws, many of which we have ignored until now. What are some of these laws that we are beginning to glimpse on the horizon of the new human sciences? One of them

⁷³ Ramón P. Muñoz Soler, “Cerebro electrónico y expansión de conciencia (de la revolución cibernética a la egoencia del ser),” Ernesto Dowling lecture, 7th National Neurosurgery Congress, 29 May 1975, *Temas y Modelos de Futuro*, N° 5, Buenos Aires, 1975.

is the protective power of “innocence” (a qualitative variable of the immune system that prevents the genetic machine of the virus from being able to choose its victim). Another law that governs the human ecology is “Non-resistance,” the negative polarity of the strength that paralyzes the Adversary (the “retreat” in the correct way to act in response to the ascent of the sombre, says the *I Ching*; “Do not resist an evil person,” the Gospel recommends (Matthew 5:39). And Gandhi took up the revolutionary banner of “passive resistance”.) But there is a supreme law that transcends all human valuations and which integrates “Evil” with the con-stellation of cosmogonic functions; it is the “Evil” that operates not only now as a blind, autonomous power but as an “authorized power,” to attain a meaning that goes beyond meaning (it is the law that “authorizes” the sacrifice of the innocents: at the Last Supper, Jesus says to Judas Iscariot: “What you are about to do, do quickly” (John 13:27); it is an order. And to Pilate, when he threatens Jesus saying “Don’t you realize I have power either to free you or to crucify you?” He replies: “You would have no power over me if it were not given to you from above” (John 19:10, 11).

Returning to the function of “Evil” in the economy of life, when I say that it operates as a “universal solvent” I do not only see there the shadow of sin, the punishment and the fury of the gods, but a much broader “enzymatic” function of reach that prepares the necessary conditions for an “opening” so that life can continue its evolutionary process to higher levels of consciousness. When I see “Evil” operate in the form of “mass implosion” or “social autoimmune diseases” (and on a collective scale) I begin to realize that in closing the human system to any form of communication with the light of the stars (by gravitational collapse of biomatter) only the trident of Vishnu can open the heart of stone, to Be again.

THE BARRIER OF THE “SHADOW” AS ANONYMOUS POWER ON A GLOBAL SCALE

“The world is full of Molochs,” Allen Ginsburg says in a newspaper interview. In other words, I might say that today “autonomous power” exceeds the human measure; we have fallen “lower” than we had hitherto understood by humanity. What is happening with the boat people fleeing from the horror of Vietnam? No ship wants to accept those poor castaways of fate! Where are the rights of man and of the citizen? Where is human solidarity? Or is the answer like Cain’s: “I am not my brother’s keeper”?

Narcotrafficking, a global power with many faces; human organ trafficking, a clandestine market in complicity with technology and poverty; organized prostitution, a global network parallel to the business world; economic and financial corruption, no country is safe; ecological disaster on a planetary scale, the other face of the society of waste; torture, as a terror strategy used one way or another by the powerful of the earth. What is happening in the world? a mix of contradictory ideas and confusing feelings! On the one hand, a Promethean will to power: “Technological development will bring us peace and wellbeing”; on the other, the frustration and impotence of great human masses: “We can’t do a thing.”

Faced with the anonymous powers that threaten us, many people think that there is no hope whatsoever, that words are carried away by the wind and that, in the end, the hidden force of the system triumphs, that it repeats its complicit “Anti-message” again and again.⁷⁴ This emptying of the world leads millions of human beings to insanity, crime, drug abuse, the worship of money (and sexuality as consumer merchandise and cup of oblivion). Others, on the contrary, refer everything to a question of political ideology, social organization, economic theory; the great mass political religions proclaim (proclaimed) that in a classless society, with social justice and technological development, peace and happiness will be reborn. But the reality tells us that we have reached the end of utopia. The news of financial corruption from a computerized Japan, the drug abuse and juvenile delinquency of capitalist countries (the USA and Europe), the attempts at drug trafficking in socialist Cuba, the brutality of the repression in Tiananmen Square after Mao, and the political fracture and economic decay of the Soviet Bloc all

⁷⁴ José González Muñoz, *El despertar...*

show that the “Power of the Shadow” does not recognize today political ideologies or geographic frontiers.

Conservative forces, feeling threatened by the social revolution on one hand and political and economic corruption on the other, have launched a powerful counter-offensive with the “appearance” of a message. Capital now “discovers” that labour must be humanized; the churches, that for centuries preached the salvation of the soul through the negation of the world and life, now “discover” the social doctrine; commercialized art, from its elite spaces, proclaims the social function of art; businesses “discover” the economic value of good human relations, and the State “discovers” democracy and participation. All this politics of “expansion of consciousness” (as it tends to be designated) is bringing about major changes in decision-making and in the exercise of power, but in many cases (not all) that policy conceals, under the media seduction, different forms of “anti-messages” (changes in the surface so that everything continues the same.) How many false prophets announce today their message of salvation! They come from everywhere, from East and West, with different disguises, different voices, but with the same power of simulation.

STRATEGY IN THE FACE OF THE ADVERSARY

So many lost illusions!

But the criticism of the system is not enough! It is not enough to discover the “projection of the shadow” and the “appearance of Evil” as symbolic variables of history, nor is it enough for the human soul to recognize the archetypal presence of the Adversary. It is necessary to measure oneself with it!

The protagonist of the new history is no longer a god, a race or a chosen people, but the whole of humanity. We find ourselves before a new *mysterium* of initiation. William Irwin Thompson recognizes the current evolutionary movement as one of “initiation,” when the entry of the light reveals the power of the shadow. “The first stage of enlightenment in Tantric Yoga,” says Thompson, “comes when the awoken Shakti (psychical energy) makes our darkness visible.” And on a planetary scale, he continues, “we are experiencing the initiation of the human race at a new level of consciousness, and this is a truly terrifying experience.”⁷⁵

We have not yet grasped the nature of the challenge or the role that we have to play in the face of the Adversary. We continue to represent (like a simulation) the mythical themes of the past, but we have not yet assumed the epic leading role that the new sign of the time demands of us. It is no longer a question of fighting against the evil of the world, but of re-discovering the operational presence of evil in humans; not to make of “Evil” a new theological, metaphysical or psychological discourse, but rather to be able to “handle” its tremendous energy. A difficult task for a future science of Life.

As early as 1960 or 1961, Master Santiago’s prophetic vision told us of the coming time: “*The Masters are withdrawing. This year it has been more difficult for me to receive the Message... perhaps this is because we are a little older and we must make use of our own means.*” It was a first signal (the light retreats). When those words were uttered, I didn’t realize their true meaning and reach (rather, I took them as a moral warning of an allegorical nature). But the following year the Master himself “withdrew from physical life.” Hard times were afoot, the “darkness” continued in ascent, the environment became

⁷⁵ William Irwin Thompson, *Evil and World Order*, New York, Harper & Row, 1976, p. 82.

increasingly adverse, the whole of society entered into a violent confrontation; the time would come of the “disappeared,” persecutions, threats, clandestine prisons (the “doctrine of national security” would occupy the vacuum of political power). The lesson would come now not from the light but from the Shadow. The command of the Gospel was the only thing we could take: “Do not resist evil!”

After the cycle of stark violence had passed, an era of “decay” would come, the deterioration of the institutions (eaten from within by intrigue, distrust, authoritarianism). The *I Ching* typifies this phase of time as “stagnation” (P’i-12).



“The vulgar are inside; the noble are outside. Heaven and Earth have no relation with each other. The superior and the inferior lack a mutual relationship, and confusion and disorder reign on the earth.”

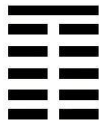
The question is: in such circumstances, when the medium has become adverse, what is the strategy of the “noble”? And the *I Ching* gives us the answer: “When a mutual distrust reigns in public life, because of the influence exerted by the vulgar, any fruitful action is impossible, as the base is false. Hence the noble know well what they must do in such circumstances. They are not seduced by shining offers to participate in public affairs; this will only be dangerous for them, as they will feel incapable of joining the infamies of the others. For this reason, they conceal their merits and retreat while remaining hidden.” Let us recall Jesus’s retreat to Egypt at the advance of Herod’s power (Matthew 2:14).

How should the “Retreat” be interpreted in the dark age? Defeat? Weakness? Renunciation of the struggle? The *I Ching* itself lends meaning to such a retreat. The function of the nobles who retreat is to “restore order,” but no longer through their will and decision, but rather “by personally taking on suffering, they find success in their principles.” There is no external support, any help or solidarity is lacking, the external ties have been broken, but the noble “personally assume collective suffering,” descend to the “bottom of the soul” (as Meister Eckhart would say), retreat within and come into contact with the current of creative energy that gives “life” to the principles (function of the mystic).

The retreat within, when one reaches the “bottom of the soul,” becomes expansive; it is a force of “embodiment,” a power of “genesis” that is no longer personal but which operates as an expansive consciousness in a new invisible medium. Marshall McLuhan glimpsed this function of retreat (albeit reduced to the media) when he said:

And it is only on those terms, standing aside from any structure or medium, that its principles and lines of force can be discerned. For any medium has the power of imposing its own assumption on the unwary.⁷⁶

But what happens, in general, when the light reaches the limit of the retreat? Then the organization disintegrates (Po-23.)



“The sign represents the image of a house.

The line on the top is the roof.

When the roof breaks the house collapses.

It is not possible to work against such conditions of the age. This is not cowardice but wisdom, if one agrees docilely to avoid action.”

When the critical limit is reached, a catastrophe occurs in the order of social ecology. What the *I Ching* calls the “retreat of the noble,” Günter Kunert says in a different way, and to stress the “ecological effect” of that retreat, he speaks to us of *The shrieking of bats*.⁷⁷ “As they are flying through the air in the dusk, up there, up there, they shriek loudly, but their shrieks are heard only by their kin. Treetops, barns, church towers reflect an echo that they perceive in flight and which warns them of the obstacles that lie ahead and where there is a free path. But if their voice is taken from them, they can no longer find the way; crashing everywhere and slamming into the walls they fall to the ground dead. Without their presence, all that they habitually destroy increases excessively, and the creepy-crawlies take to flight.” Jean Baudrillard discovered this collapse in the hierarchy of values as the “end of the social.” Not only do the “nobles” retreat and the “bats” die, but also a human “mass” is left outside of the goods of life: it is the mass of the socially marginalized and the dispossessed of the earth. That social “mass,” from the (dark) pole opposite the entry of the light, operates in the genesis of the

⁷⁶ Marshall McLuhan, *La comprensión de los medios*, Mexico City, Diana, 1969, p. 38.

⁷⁷ *Tagträume in Berlin und andernorts*, Fischer Taschenbuch Verlag, Frankfurt, 1978, p. 23.

new expansive consciousness, no longer along the path of political revolutions but along the path of “collective sacrifice” (they too descend to the “bottom of the soul,” but not because of enlightenment but because of poverty, unemployment, disease, despair, torment); they no longer assume “individually” the darkness of the world (like the “mystic” and the “noble”) but rather they are responsible for society’s evils (through mass implosion): “Society killed Sharon Tate!”

The “collective sacrifice” is reaching a critical point in the global ecology of the planet (of nature and humanity), an “ecological singularity” that, from the complementary pole of negative energy, operates by break of symmetry of the system, as a transitional point of reversibility of all values.

What is the scope of this cosmic function in the total economy of Life? It is no longer the sacrifice of a god, but the sacrifice of humanity. Once again, in our time, the Light that enters con-fronts the dark power: a new archetypal war, where what is at stake is not the fate of ideas but the transmutation of matter.

Nonetheless, the power of “Evil” goes up to a certain point. In theological terms, I repeat, it comes to the “authorized” limit (“You would have no power over me if it were not given to you from above.”) In biological-social terms it goes as far as the point of the break in symmetry in the system (an opening that leads to a new evolutionary stage): “Without the break in symmetry there can be no evolution,” modern biologists say (“Evil” operates at this level as a complementary force of co-evolution). And in terms of moral philosophy we can say that “Evil,” “when its fury is exhausted,” destroys itself and lets good back in. “Critical event.” Trans-figuration of the power of the Shadow in the angel of Light: “When the pain and the darkness of the world is greatest I come” (Bhagavad Gita). Paradox of evil? Or illuminative disintegration?

THE “OTHER NATURE” OF MODERN WARFARE

I will repeat something that I said. The dialectics of good and evil, even taken to the limit of opposites, is still maintained within a dramatic order (it is the drama of good and evil). But “Evil,” as I said, is an autonomous power, an escape from dialectics, a will (perhaps a substance?) that has crossed the frontier of what is human; it belongs to the sphere of the demonic, to the underground world; it is not the dramatic but the tragic. It is not the accidental but the fatal. It does not even belong to the order of strictly human values but to a hierarchy of powers of the underworld. And it is precisely these underground powers that belong to “another nature,” those that have burst into the human world and those that give a completely different appearance of the war that we suffer today (without understanding) on a planetary scale.

What before belonged to the underground abysses and was beyond the collective unconscious has now turned “transparent” to the consciousness. And perhaps this “Transparency of Evil,” as Jean Baudrillard prophetically announces, is the most emblematic sign of our time and the most powerful elemental barrier that terrestrial humans find when they seek to cross the cosmic barrier.

But to speak of “Evil” as a “potency” takes us back to a theological language that we thought we had exceeded. Has perhaps the moment come to de-cipher the hidden physicochemistry of that potency that is manifested in different clothes?

Baudrillard was one of the first to refer us to the concept of “evil reversibility” and of “inverse energy.”⁷⁸ What does all this mean? It means that we are facing a power that no longer has a “natural” reference point (in the nature that we have known until now), or a social reference point (in the social economy of the market of values), or a psychological reference point (such as the primary complexes of the personal unconscious or the archetypes of the collective unconscious), or philosophical (such as the reflection on ethical principles). The “Evil” that has become transparent is more than political corruption, organized crime, environmental contamination or the hidden power of radioactive waste deposited in underground caves. They are residues of “another nature,” residues of life, residues of humanity. As Victor Massuh rightly says when

⁷⁸ Jean Baudrillard, *La transparencia...* p. 69

examining the problem of “toxic waste” from nuclear power stations and its potential threat to the future life of the planet:

It is the material manifestation of a profound reality that is also expressed in art, thought, literature. This reality is *waste* by itself. If we pay attention, we will find it not only enclosed in threatening barrels, but also dominating a vast field of contemporary culture and conditioning our way of life.⁷⁹

What is the “nature” of this *waste* that dis-orders the machinery of the immune system of human life (at least as we have known it until now)? And also, how is this waste generated? I would say that aside from the technological discourse, from historical hermeneutics and from philosophical reflection, we begin to glimpse, at the root of what we call the “transparency of Evil,” a hitherto unknown “ultra-physical” dimension.

A “physics” of “Evil”? Perhaps this is the truly modern question about the “matter” of that which, until now, we have intuited ideally as “moral world.”

Can we integrate the values of good and evil as qualitative variables of that formula of unified field that both physicists and cosmologists desperately seek? If we look at the (hitherto invisible) “other half of the formula” of Galileo’s free fall law and Einstein’s gravitational field equations, could we speak of a “gravitational fall” of human biometry in function of previously unknown moral laws?

Returning to Baudrillard, we see how this intuitive sociologist penetrates that “other dimension” of social matter that escapes the current gaze:

When things, signs, actions are freed [by excess] from their respective ideas, concepts, essences, values, points of reference, origins and aims, they embark upon an endless process of self-reproduction. Yet things continue to run long after their ideas have disappeared, and they do so in total indifference to their own content. The paradoxical fact is that they function even better under these circumstances. [...] The idea of wealth that production once connoted has disappeared, yet production itself continues more vigorously than ever. Indeed, it picks up speed precisely in proportion to its increasing indifference to its

⁷⁹ Víctor Massuh, “Residuos tóxicos,” *La Nación*, Buenos Aires, 16 October 1988.

original aims. [...] A thing that has lost its idea is like a man who has lost his shadow, and it must either fall under the sway of madness or perish.”⁸⁰

And I wonder: what is it that perishes, that is lost? The symbolic organization is lost, the “organization” itself remains; marriage is lost, the “couple” remains; the economy is lost, the “market” remains. politics is lost, the “simulation” remains; knowledge is lost, “information” remains; community is lost, the “social contract” remains; life is lost, the “form” remains. Where is all this leading? Are we not losing ourselves in metaphysical subtleties? Even if the idea is lost, does everything not keep functioning as before, and better? Yes, everything continues to function, but with an inverse symmetry in the order of the self. To a superficial gaze the world continues as before (and many speak of development and evolution), but in the profound vision we notice that the wheel spins in the opposite direction. Powers of counter-initiation have entered the play of history; a current of “negative energy” that de-activates the idea, the essence, the “initial” value that gives meaning to things.

True modern warfare has changed to a different stage. The wars that we see on the outside, the wars for political power, for economic power, for technological power, racial wars, ideological wars, wars of conquest, wars of extermination, all these wars that we know, despite the violence and cruelty, still belong in the terrain of humanity and trigger forces that, somehow, can be controlled by humans. But the war that has broken out in the world today is a secret war, an archetypal war, that is not fought on the battlefields of Vietnam, or Nicaragua, or Iraq, or the Falklands/Malvinas Islands, but rather is a war of a different “nature” that operates on a different stage; the battlefield is not the deep sea, the earth’s surface or outer space, but rather the inner space of human beings themselves (their own minds, their own immune systems); it is not even a human war anymore, but rather a war of “powers” that have slipped from human grasp. It is the war of the powers of the Shadow. And its stage is the Shadow itself.

Something “fatal” has happened with the atomic bomb, aside from radioactive contamination. A barrier of protection of the planet’s noosphere has been broken. We didn’t realize that the Earth was a living organism! The light and shadow of “other worlds” entered together through this newly-opened crack. It is the end and the beginning of a new age.

⁸⁰ Jean Baudrillard, *La transparencia...* p. 14. Trans. James Benedict

Precisely, the entry of light reveals the power of the Shadow. But light, as pure information, is invisible, and we only see the “shadow,” as in Plato’s cave (McLuhan saw this clearly when he said that “it is not the light but the ‘content’ that is noticed.”) And this “blindness” to the light face of the cosmic initiation of humanity is what leads Baudrillard to say that the war that we are suffering today is not a struggle between good and evil but rather of “Evil against Evil.”

With his critical agenda of the system, Baudrillard leads us to the frontier (without a frontier) of the Shadow. In describing this explosive moment of modernity (that of liberation in all domains) he reaches the conclusion that the “fractalization” of all values is the “current model of our culture.” But Baudrillard’s vision, like that of so many other prophets of the end of times, is still pessimistic; it has hermeneutic value, but does not offer a way out; its diagnosis of “end time” (as Merton would call it) is correct, he uses a technical language appropriate for the social matter he deals with and reveals the (technological) genesis of “Evil” through the “potential reversibility of all the effects,”⁸¹ but does not quite penetrate the root of evil as “substance,” that is, in that secret “ultra-chemistry” that is generated in the deepest abysses of the human heart and which taints the crystal-clear waters of life with its dark presence.

⁸¹ *Idem.*, p. 110.

BEYOND THE HERMENEUTICS OF GOOD AND EVIL

We have reached a conclusion. The Order has broken, the symmetry of the system has broken, “Evil” operates as an agent of destiny. The noble are outside and the vulgar inside! But there is a question: is there a possibility of more life, which one way or another means that something new can be born? Or will we end up irremediably in the fractalization of values and the abandonment of all hope?

And more questions remain. What are the moral or physical conditions that violate the integrity of human life and make it possible for “Evil” to triumph as a force of destruction?

And in the dialectics of good and evil, is there a critical point of no return (as in the laws of entropy) after which there is only crystallization and the world of the Shadow? Or is it possible to evade the implosion of “Evil” and access more life?

While “Evil” is integrated as an “opening” function in the economy of Life, along what path might a new entry of Light appear? Will it be via spiritual initiation, in the style of the initiation tradition of East and West? Or will we have to prepare the conditions for a “New Alliance” of spirit/matter in the context of a social Gen-ethics?

In short, and as my last question, is the “power of the Shadow” the Adversary that must be eliminated? Or is such “power” an “inverse energy” that operates as a (dark) indispensable ingredient in the alchemical process of “Enlightenment.”

TRANSMISSION OF THE CREATIVE FORCE

FUNCTIONS

OFFICES

TOOLS

BEYOND THE END OF HISTORY

None of philosophy, science, art or poetry are capable of founding the present moment. We are witnessing a crisis of foundation, or to put it another way, a crisis of what we had placed as foundation stone.

However, beyond the “end of history” and the “death of God” we intuit the presence of the *new*. But the new escapes from our hands, and in the turbulence of the social magma we only see the “de-structuring” and the “de-configuration” that precede the creative act.

And so? So if I stop to look, in the very instant when inhalation gives way to exhalation, I manage to see (and feel) that while everything is confusing and disordered on the surface of the social body, in the deep waters of life the germ of the *new* sheds its light.

And pro-phetic intuition combines with scientific thought in an attempt to explain the inexplicable.

Before life crystalizes in one form, it is possible to be born again.

Before reaching “thermal death” (through maximum entropy), it is possible to incorporate “more life.”

Before reaching maximum disorder, it is possible to generate a new order, but then the “Work” that is born can no longer be explained by human science but by the mystery of creation.

There is a “warp of light” and a “fabric of time.” There is a genetics of the terrestrial human and a “Gen-ethics” of the cosmic human. The new humans have already been born, but we find it hard to recognize them!

The difficulty that we have in detecting the “embryo-genesis” of the new human phenomenon is not due to a lack of theory, but due to human biomatter’s resistance to the light passing. In theological terms we could say that it is because of the darkness of the fall (“O how unlike the place from whence they fell!”)⁸² In cosmological terms we could say that at a certain density of mass the stars collapse into black holes.

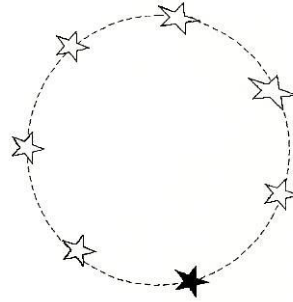
⁸² J. Milton, *Paradise Lost*, I, 75.

But there remains the testimony of those more advanced in time; they live the new human phenomenon even *before* they understand it.

And wanting to get closer to the power of embodiment of the creative word, we speak of

Trans-finite functions,
Sacred offices,
Logo-cibern-ethical tools.

TRANS-FINITE FUNCTIONS



It is a question of the embodiment of the spirit in matter, creative activity, “connection” of the human soul with the light “beyond the stars.”

I am not referring to a philosophy of the “place of humanity in the cosmos” (in the words of Max Scheller), but rather the awakening of “cosmic functions” that change the rhythm of human physiology. That is, it is no longer only a question of how to enter the night of time, of how to dwell among humans, but also of “how to go out into the full light of day,” of “how to dwell among the great gods,” of “how not to die for a second time” (all expressions from the *Book of the Dead of the Ancient Egyptians*, which should really be called “The Book of the Resurrection.”) Not only a terrestrial generation but also a solar genesis (conquer a place among the stars). The soul says that it has defeated the charms of the sublunary world: “I am Orion who, passing among the innumerable armies of the Stars, travels the region of the Sky.”⁸³

The “Solar” dimension of humanity. The possibility of occupying a place beyond the world of the dead. Recovering a sense of cosmic belonging that we have lost in our eagerness to conquer the earth.

Beyond the mandate to perpetuate human life (“Be fruitful and multiply”) there is a process of cosmic liberation (“and you will be like gods.”) Beyond the tree of Knowledge is the tree of Life. There is a molecular genetics and a hierogamy of the light. There is a “priesthood of mortal humans who receive the tithe” and a “priesthood of

⁸³ *Libro de los Muertos de los antiguos egipcios*, Madrid, Bergua, 5th ed., 1973, p. 118.

indestructible life” (Hebrews 7:18, 16). Beyond the life that leads to death (irreversibility of time) there is a life that renounces life to have more life (reversibility of values).

Beyond the stones of the moon there is a living cosmos. Beyond the shadows of the “cavern” there is a universe of life. And the light of a new “Sun” fertilizes the Earth again. To participate co-evolutionarily (with the other beings of creation) in this new dance of life, a theory of knowledge, a poetic metaphor or a spiritual symbology is not enough; we need to release our own creative energy. The challenge for crossing the cosmic barrier is not epidemiological, but “energ-ethical.” What blocks our way is not a “barrier of perception” (a way of seeing the world), but a “barrier of shadow” (which is not a metaphor, a way of saying things, but a “state of human matter that opposes the passing of the light.”)

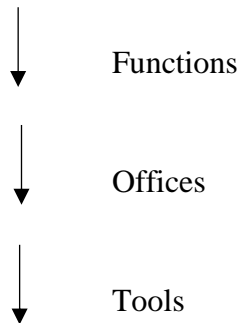
Beyond the small history, the small personal longings (having one’s name written in the sands of time), we are beginning to feel the rhythm of the Great History, heralding signals of “cosmic functions” that speak the language of human life. How can we recognize some of these integrated functions? The spinal column, its invisible channels, operating as “super-conductors” along which the forces of Heaven and Earth circulate; double movement of the heart as analogous rhythm of reversibility of values; the “body of fire,” the igneous blood, as energetic “double” of the stars in humanity. Integrity of the Work. Con-stellation of Love. Functions of Alliance.

When the artificial barriers that separate the people fall (the Berlin Wall has already fallen), when the wave of the oppressed of the earth overflows (alarming social unrest is already occurring all over the world), when the young Chinese cross the “wall” of the Celestial Empire (they began in Tiananmen), when the young of the American continent recognize each other as brothers and sisters of the same cosmic civilization (The Beatles and the students of the 1960s already started this) and when the planet itself (our Mother Earth) gives the signal that the time has come, a “critical mass” of new humanity will liberate the energy potential necessary to set in motion the new civilization of Synthesis. And our elder siblings of the Cosmos, those who crossed the barrier of death, those who occupy a place among the Stars, will come to help us cross the barrier of the Shadow.

And in the meantime? In the meantime, we have to continue working from within, following the signs that are sensed in our inner sky, until the key sign of the guiding star appears that makes the path for the traveller. How is the light and sound of that star revealed? As a “clear-feeling”!

I will try to explain. It is the re-cognition of my cosmic belonging. It is the clear-feeling (clair-voyance of the Heart) that signals to me (with evidence) the mission to fulfil on earth.

When I can *see* (on the horizon where light and sound meet) that the “cosmic functions” (“celestial archetypes”) are transcribed in my own matter in “sacred offices” and “logo-technical tools,” I discover a human Gen-ethics of cosmic resonance.



How is this transit made from the transcendent “function” to the concrete “office” and to the practical “tool”? As in molecular genetics, the original code → is transcribed and → “translated.”

But when it comes to a Gen-ethics of “Alliance,” what type of “enzymes” (of powers or of values) operate as intermediaries or “messengers” in this “binding” rhythm that is at once mystical and energetic?

It is not easy to answer this question, but the important thing is that we realize that speaking about “trans-finite functions” does not mean “leaving” the world, denying history, abandoning matter, but “entering” into even deeper dimensions of matter, history and time to participate in the integrity of a Work that transcends the individual sphere and expands to social and planetary life.

On crossing the cosmic barrier, we begin to “hear” in ourselves the first chords of these trans-finite functions:

Egoence.

Reversibility.

Embodiment.

I have said something about Egoence and Reversibility. But what is Embodiment? It is the power of Genesis, creative activity in the purest sense.

How can we recognize this creative function? We recognize it in what I call “Cosmogenesis” (the activity of Heaven, as the *I Ching* says), in the “Anthropogenesis” (the morphogenetic activity of Nature) and in the “Plasmagenesis” or creative activity of humans in the Gen-ethics of the Great Work.

SACRED OFFICES, or the “place” of humanity in the world

The existential question of humanity cannot be reduced to a question about the self. It is not enough to ensure my condition of “being-in-the-world,” or to recognize that “I” am “I-and-my-circumstances,” but also I need to discover my specific location in the world. Because my “place” in the world (social gen-ethical *locus*) specifies my place in the Work. Both in molecular genetics and in cosmic Gen-ethics, the identity of function goes hand in hand with the “place” of the self (identity of the elements in the Table of Elements, identity of function in the sequence of amino acids in the protein molecule, individual identity in the social place that corresponds to it).

What is *my* place in the world? To realize the fullness of my human possibilities I need to occupy *a single place*! Not one place at work, another at home and another in the church, but one place in which “function,” “office,” and “tool” converge in the unity of the self and the integrity of the work. When such integration occurs (and happy are those who manage it) a quality of life emerges that was unknown until then, a consciousness of “being-in-the-place” that leads Jacob to say on awaking from his dream: “This was a sacred place and I did not know it.” It is something more than a place in the company, in the trade union, in the home, in the school: it is the place where the function of the “sacred office” is revealed.

What *is* the sacred office? It is an “internal computer” in the organic process of life; it is the “force-and-the-meaning” that sustains the social organization from within.

Modern society has desacralized the offices and eliminated the hierarchies of functions. “Sacred offices” that were the spiritual foundation of traditional societies have been substituted with social categories of a technological nature (in the place of the wise king, the priest doctor, the teacher initiated in art, today we have the official, the professional, the technical expert). The cosmic order that regulates the social function has been substituted by the information technology of the system, the class struggle has hidden the meaning of the work, the handling of power has replaced the mysticism of labour.

The loss of the “place” in the Work has been fatal for the development of the consciousness; a catastrophe that has disturbed the order of the human ecology and which has led to the social pathology that today moves the bases of our civilization. Any attempt to re-establish social harmony must necessarily pass through the rediscovery of the cosmic functions that give directionality (the “to where”) to the co-evolutionary process of life.

We are already beginning to sense the first chords of this “cosmic physioecology” that is manifested in the individual order as a new “sense of belonging” and in the social order as a new “sense of the work.”

When we stand in the right place we realize that the “self” is not disconnected from the “work” but rather that, on the contrary, “the self is realized in the work and in the place that the Great Work requires.” It is lamentable that workers’ unions fight for wages today and not for the work.⁸⁴

The “mother function” of the office, of the “celestial archetype” that gives meaning to all the offices is the power of the “internal computer” in its two sides of action and contemplation—an archetypal function of reversibility of values that disappeared from human society a long time ago. To have some idea of its bearers one would have to go back to the mythical Melchizedek, king of Salem and priest of Most High God (Genesis 14:18-20), a function of “king-priest” that today is manifested again in different functions, offices and tools in the men and women who come to found the cosmic civilization.

I learned to discover this archetypal function of Synthesis in the life of the work of the “Master who prays and rules.”

⁸⁴ Ramón P. Muñoz Soler, “Egoencia del Ser. Del hombre Terrestre al hombre cósmico,” paper presented at the First IberoAmerican Congress of Medical Psychology and Psychotherapy, Mendoza, October 1986.

THE MASTER WHO PRAYS AND RULES

There is a “principle” of government, an “organic” principle of the universe, of society, of life.

Ortega y Gasset wrote that modern philosophy replaced the “Prince” with the “principle.” Today, science substitutes the “principle” with the “process.” Nonetheless, to give coherence to their systematic constructions, philosophy, biology and sociology have been unable to do away with a “principle of order” (an “implied order,” as David Bohm would say). That “principle” is respected, at most, as an epidemiological premise, but not as a living reality constitutive of the universe, society and life.

To participate in the “sense of integrity” of the Great Work, to be able to discover in oneself the operational power of the “ordering principles,” the direction of the “orienting signals” and the flow of “creative forces,” it becomes necessary to recognize the *Presence* of the “Organic Principle” that gives force, order and meaning to the “ten thousand selves” (as Chinese wisdom says) that constitute the “Body” of the universal manifestation of life.

This transcendent “Principle” is symbolized, in the biblical Genesis, as “the Spirit of God that hovers over the waters” (Genesis 1:2); and Fabre d’Olivet, in his *Genesis Revised*, names that Spirit as “the expansive and exhilarating breath that exerts its generating action above the Waters.”⁸⁵

In traditional society, this “Archetype of Cosmic Order” is represented symbolically through human *Investitures*. Through the figure-functions of the King, the Emperor, the Pontiff, the High Priest or the King Priest that “Principle of Order and Government” was preserved that in modern times was swept away by political democracy, by philosophical systems, by scientific theories. This “sweep” of metaphysical principles enabled the development of the rational mind and the affirmation of the will to power. Modern humans conquered the world (and the stones of the moon) but they lose their souls.

⁸⁵ Fabre d’Olivet, *Génesis descifrado*, Buenos Aires, Creación, n/d.

The hierarchical world sank. The ancient gods fell. But on the frontier of the unknown, we began to sense the Presence of a new Sun!

More than once, in the presence of Master Santiago, I had the sensation of finding myself at one of those frontiers where light and sound configured an enigmatic sign, a “singularity” of the space-time-meaning (beyond the critical limit of the speed of light), there where the laws of physics fall apart, where the will to want to understand the world also collapses, to take a step into the contemplation of mystery. I saw in the figure of the Master the human symbol of a cosmic Presence. Through his words, gestures and silences I sensed the rhythm of a universal land that I did not know before (the Universe spoke through the man). What was that “rhythm”? It was the rhythm of His own life! It was the rhythm of consciousness/will, action/contemplation, being-and-not-being. It was the rhythm of the Master who Prays and Rules!

The splitting of this unique function of “Praying-and-Ruling” into separate, antagonistic powers (the Pope and the Emperor, the monk and the guerrilla, the ruler and the people) has de-articulated (and desacralized) the social body.

The interpretation of the transformations of the world through “mass revolutionary movements” is a very poor vision left to us by historical materialism. It is true that many times in the course of history the “masses” brought down a corrupt authority. But aside from the political vanguards there is a “real Authority” that orders and governs the matter. What would become of life on Earth if it was not fertilized by sunlight? What would become of the soul of the world if it were not exalted by the fire of the spirit? And what would become of social community if there were no transcendent “Government” function that made the transit of human matter to higher states of consciousness possible?

Beyond the “forms” of government (*Politeia*), beyond the social, political, religious organizations, and beyond the cybernetic circuits of self-organization, there are invisible “operators” who belong to a “Sacred Order,” and who make a “catalytic bridge” between human will and the cosmic Consciousness. These human/divine functions are hard to recognize in the play of lights and shadows in the fabric of history. And here we return to a question that I have asked myself before: who was that Master who integrated in himself the archetypal function of “Pray-and-Rule”?

Who was Don Santiago, as we usually called him with a mix of fondness and respect? Was he a mystic or a warrior? A priest or a scholar? Or was he one of those warrior monks of the spiritual order of chivalry of the Middle Ages who came as an immigrant in time? I find it hard to uncover his true rank.

An anecdote, that was told to me by one of the first participants of the Work. It was winter, a small group was attending a spiritual retreat in the house that they were building in the mountains. It was cold. They all stayed in silence while the Master stoked the fire in the grate, his back to those present. The atmosphere was tense, loaded with questions. One of those present, under the influence of esoteric literature, couldn't help but associate Don Santiago's clairvoyance and other psychic powers with the revived presence of a magus of Tibet, a Rosicrucian master or an initiate Priest of Ancient Egypt, and as his imagination recreated those mythical characters, looking at Don Santiago, who continued with his back to him, he asked him mentally: "Who are you?" And the Master turned around and replied in Latin: "*Ego sum qui sum.*"

For those who have ears to hear, the testimony that the Master gave of Himself was enough to unveil the "Principle" of essential unity of all values. It was a supreme "Yes" that broke all duality and contingency. But for others, the most critical, it represented only a precarious point of support, especially when they sought to resolve the contradictions that the Master himself introduced as "Method" in the praxis of reversibility for values.

All this had a logical coherence. Because it is one thing to speak of "saints" detached from history, of "astral masters," of "spiritual influences," and it is another very different thing to live with a master of flesh and blood in whom the values of the spirit are integrated with the forms and weight of everyday life. And it was precisely that correspondence between personal subjectivity and the cosmic order embodied in what the Master offered to his disciples as "living symbology" so that they could attain through resonance of similarity the same state of consciousness that he possessed. A homogenous structure of human and divine values. Egoence of the Self.

But this "direct" form of transmission of teaching was not always well understood. And in the alternate game of human and divine forces, the clashes between Master and disciple were, at times, very strong, especially in the early times, when very vigorous

characters came to the Path who would not let themselves be guided like lambs by the magic of any guru.

In one of those dialogues between “knights”—dialogues which, although they often reflected the spontaneous flow between the Master’s authority and the freedom of thinking and feeling in his cherished children, other times led to insurmountable contradictions—a disciple felt “touched” by a gesture of authority from the Master (or by what he perceived as authoritarianism that subjugated his individual freedom), and as he did not receive a satisfactory answer from his interlocutor, said to him: “The thing is I don’t believe in gods on the earth.” To which the Master responded, after a brief silence: *“I am not a god on the earth, but nor am I a common man.”*

Once again the testimony of identity of the Self! Even in the hermetic circle of a gathering of souls, the antimony of the powers of the old paradigm was revealed again. Once more the confrontation between the Pope and the Emperor (antinomy between the divine principle and the individual freedom that Jung dramatizes so masterfully in his “Answer to Job”) But the sign of the time had changed, and the Master taught us to pass from the dialectics of opposites to the reversibility of values.

What was the “Method” that was anticipated on the horizon of the future? The key was not only what until then we had understood by “spiritual ascetics” but rather, from now on, the Path entered in the unknown domain of social Gen-ethics. The spiritual function became a social mission (sacred office: free oneself to free others).

HUMAN ORDERERS IN THE GEN-ETHICAL TRANS-MISSION.

WHO ARE THEY AND WHERE DO THEY COME FROM?

In the current critical moment of humanity's co-evolutionary transition, when the political discourse is exhausted, when the democracies of the world are debating their own internal contradictions, when the dictatorship of the proletariat is collapsing and the soul of the people is falling into disillusionment and despair, a spark of cosmic consciousness bursts into the fabric of history and changes the geometry of values.

Gen-ethics of Alliance, new order, new measure, new sense of life.

The foundation of the new world order is not political or economic, but gen-ethical—or rather, supra-gen-ethical (supra-ordering principle, in David Bohm's terms)—which implies a formative field that while transcending the parameters of the material world, manifests itself in the human world through a new con-figuration of values.

Who are the bearers of this new supramolecular order? When I speak of “sacred Offices” I do not refer to ideal functions or to formal investitures. I do not speak of the monk's habit or the warrior's sword, but rather of “human orderers” of flesh and blood that have taken on the sacred mission of transmitting cosmic ultra-energies essential for the development of life.

These are differential functions in social Gen-ethics. In this order of values, it is not the “number” that counts but the “amount.” Robert S. Ropp, a doctor of philosophy and brain chemistry researcher, caught my attention with a lecture on “Psychotransformism” (published in *No Caminho do Auto-conhecimento*), about the profound changes induced in the mind by a few micrograms of hallucinogens, when he connected future human evolution with the production of not-yet-known substances. And when one of the listeners asked him whether he believed a diminutive quantity of chemical substance was enough to pass to higher levels of consciousness, Ropp answered. “Mother Nature only needs a tiny amount of this superior human, she doesn't need sextillions.”⁸⁶

⁸⁶ In James Hillman, *No caminho do autoconhecimento*, p. 143.

The activation of the new human Gen-ethics of cosmic resonance requires the “ordering presence” of “catalytic” agents and “alchemical” messengers that operate in a secret mission (as all chemistry of life is secret) and who collaborate, often unknowingly, in the gigantic process of Synthesis that is taking place in the “nucleus” of a de-stabilized social matter.

Who are these Messengers? What face do they have? Are they a new revolutionary vanguard “capable of organizing the movement and leading it” (as Lenin wanted)? Or a new hierarchy of heroes and “initiators” (as Carlyle called them), great men and women who “see further than the others” and who “desire more ardently than others”? We do not know very well where they come from, but we do know that they are the new *masters* (who teach children to “see”), the new *rulers* (who orient with wisdom the economic currents of the people), the new *social workers* (who teach to produce more than they consume), the new *priests* (who teach to transit between heaven and earth). These “human Orderers” no longer fulfil an office, perform a function or wield a tool, but rather they themselves *are* the function, the office and the tool. This is what I mean when I speak of “sacred Offices.”

A significant coincidence! As I wrote these lines on the “sacred Offices,” wondering to myself whether all this might sound like an idealist utopia in a society marked by materialism (no longer historical but technological), I received a small leaflet in which someone, perhaps also a dreamer of utopias, listed the blessings of the Sermon of the Mount in the social context of our time:

BLESSINGS FOR TIMES OF CRISIS

- Blessed are those who grow poor from investing and creating jobs.
- Blessed are the public employees who work as if they were taking care of their own business.
- Blessed are the bankers, the stockbrokers, the traders, who do not take advantage of their situation to increase their earnings.
- Blessed are the politicians and trade unionists who take the trouble to find realistic solutions to social shortages.⁸⁷

⁸⁷ J.M.M., “Bienaventuranzas para tiempos de crisis,” *Ciudad Nueva*, N° 218, July 1989.

Who are they and where do they come from? A new political class? A new aristocracy of the intelligentsia? Or a new Round Table?

But the “function” that creates the “office” also designs the “tool.”

LOGO-TECHNICAL TOOLS

We are not only witnessing today the crisis of theories to interpret the world but also a crisis of the “instruments” to *see* the world.

Theories abound and discernment is needed. We need a new “tool” to realize the synthesis between knowledge and life. Not a tool as an autonomous power outside of human beings, but the human being as tool. Not only a technical instrument but “Logo-technical” (joining *Logos* with *techné*). In these human circuits of cosmic resonance not only information circulates but also wisdom.

Some of these intelligent (computer) circuits have already been created by modern technology (McLuhan was one of the first to note the coupling that had occurred between the human consciousness and electronic circuits in the mass media: the “hybridization of media”) but now it is a case of reaching a higher dimension in the hierarchy of the instruments, passing from techno-logy to logo-technics.

What can I say about these “Logo-technical circuits”? They are “organic matrixes” through which the sap of life circulates, configurations of resonance that transmit and translate cosmic functions to the human measure: “eyes” and “hands” of a different physiology. I will explain myself. For the cosmic human to have real existence (that is, without using technical prosthetics) requires a “change of conductivity” of human matter; in other words, intellectual vision, sensitive union and ethical conduct are not enough as forms of integration of the human consciousness in the organic process of the universe, but rather the “energ-ethical” coupling between the hitherto separate functions of Life (the human organism operating as a “superconductor” of the cosmic current that circulates between Heaven and Earth). A new human tool of cosmic resonance.

In 1848, Marx and Engels announced in the *Manuscript* a new approach of the philosophy of history: “Entirely unlike what is happening in German philosophy, which descends from heaven onto the earth, here we ascend from earth to heaven.” But today, one hundred years later (in 1945 the first atomic explosion occurred), on the threshold of the twenty-first century, we realize that both visions of the world represent two phases (inverse and complementary) of the same universal movement; we also come to realize

that the synthesis of material and spiritual values does not come via a philosophical path but rather an energ-ethical path. The great fallacy, both of philosophical idealism and of spiritualist mysticism, is having supposed the possibility of attaining higher levels of consciousness via a purely intuitive or illuminative path, without a qualitative change in the “matter.” And the myopia of dialectic materialism lies in having assumed that solely with the play of contradiction of opposites is it possible to attain the enlightenment of the spirit. Today, the terrestrial human crisis worsens not because of a lack of ideas but because of an excess of matter (“materialism” in the true sense of the term), that is, through the increase in matter’s resistance to passing light. We have more information, but less wisdom; we have only been left with the flow of information that circulates along the tree of knowledge (cybernetic circuits), but we lack the sap that flows through the tree of life (and for this we need cibern-ethical circuits). Without this current of humanized cosmic energy, life dries up, is weakened, degraded. The power of knowledge increases, but wisdom stops (due to matter’s resistance to the passing of light).

To attain a science “to the second power” (as Picht postulates), which includes humans in its mathematical equations, requires not only knowledge but higher levels of energy in the inner circuits of humans themselves. Maliandi comments that Hartmann in his *Ontologie* notes that “the unity of the real world coincides with the temporality, and there is an inverse relationship between ontic *force* and *height*, thus expressing his opposition to the German idealism that imagined the Spirit as principle and condition of the material world.”⁸⁸ But the “energetic” response through the unity of forces today is ahead of the “ontological” question through the unity of the world. When it is no longer the philosophers but the physicists who ponder the foundation of unification, the answer is connected to the “energy level.” Paul Davies says in his book *Superforce*:

At a very high energy (or, equally, at a very small distance) weak and strong electromagnetic forces merge into a single force and there is no difference between quarks and leptons. We perceive different forces and particles in the world of our experience because we examine matter at a relatively low energy. Physicists call mass 10^{14} of the protons the “unification scale.” There is a great significance behind this number.⁸⁹

⁸⁸ Ricardo Maliandi, op. cit., p. 22.

⁸⁹ Paul Davies, *Superfuerza*, Barcelona, Salvat, 1985.

And what happens with the synthesis of knowledge and life when we want to include humans in the mathematical equations that determine the laws of the cosmos? What happens is that that unified field theory escapes from our hands. Furthermore, the theoretical paradigms of unification only give us half the formula. To reach the “other half” requires a qualitative leap in the physiology of humans themselves, a change in the geometry of the matter and in the “temperature” of the action that allows us to pass from the low-energy cybernetic circuits of terrestrial humans to the high-energy cybern-ethical circuits of cosmic humans. This subtle differentiation in the use of language means introducing equally subtle variables in the con-stitution of the circuits themselves, in short, in-corporating a mysticism and an ethics to the energy of life, passing from this form of technics of nature to the logo-technics of the spirit.

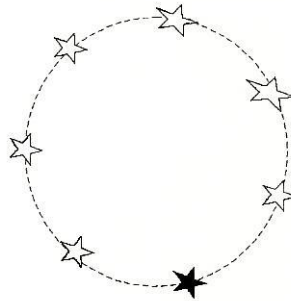
What is the difference between a technical circuit and a logo-technical circuit? To operate in a technical circuit, it is enough to know the rules of the art; to reach a correct result in the practical order it does not matter much if the person operating it is correct or incorrect. But in logotechnical circuits a different law operates. Here the Chinese aphorism is valid: “Correct method for wrong person: wrong result. Wrong method for right person: right result.” In other words, the ethical and spiritual “measure” of the person influences the results.

These new instruments still do not exist in the technetronic society that we know; they have to be created, and they have to be created within. It is the function, the office and the tool of the coming men and women. It is the cibern-ethical premise of mysticism, knowledge and the organization of the future society.

The seventh star

In the hierarchy of “cosmic functions” and “sacred offices,” humans as “logo-technical tools” close the hermetic circle of reversibility of values: $(3 + 3) + 1 = 7$.

Summary



SOCIAL CON-FIGURATIONS OF POWER

THERE ARE NO MORE WORDS, IT IS TIME FOR THE TESTIMONY

O many singers have I seen,
That have won a singer's wreath,
That have talked a lot as they passed the pot,
Of the songs they sang and the songs they wrought
Till their voices rusted in their throats,
As a knife rusts in its sheath.

José Hernández, *Martín Fierro*, I, 4.

One thing is to preach the Message, another is to live it. There is a gap between theory and testimony. To enter the coming world, we do not want any more philosophies, but we need signs. What kind of signs? Testimonies of life!

Where do these signs come from? Yesterday it was the Desert Fathers. Today it is the Pilgrims of the Dawn. They set the course for the walker. Their light is transformed into sound. They come from elsewhere. Their message is not ideological; it is vibratory (expansion of the consciousness that is recognized by similarity).

The new subjects of history, the precursors of the new Age, the luminous disks that come from the sky and the noble souls on a mission on the earth are living instruments of cosmic resonance. A delicate *Arkhi-tecture* that vibrates with analogous rhythm.

Why *analogous*? Because there are other ways of functioning: by reaction, by imitation, by reproduction, by simulation.

Analogous rhythm is reversibility of values, the embodiment of an idea and the disintegration of a form, appearing and disappearing (like subatomic particles, like meteors, like UFOs).

There have always been instruments of analogous resonance, all of them designed based on a traditional wisdom and with the purpose of making the light that comes from the Heavens “audible” and the voices that come from the Earth “visible”: Celtic dolmens, Stradivarius violins, the Egyptian and Maya pyramids, gothic cathedrals, precious stones.

But today the “precious stone” is the network of magnetic resonance of our own molecular biology. Not everyone can hear the inaudible sound of the “feathered serpent” in its ascent to the summit of the Mount, but our bodies are changing, strange channels of cosmic resonance come into play and we are becoming apt to participate with our own human energy in the co-evolutionary process of the universe.

What are the tools to orchestrate a policy of human development on a global scale?

- One Mysticism
- One Knowledge
- One Organization

GEN-ETHICAL POTENTIAL OF THE NEW MESSAGE

“Pro-phetic” power is today ahead of political power.

Today’s prophecy is not only a word that is announced but a “power” that pronounces, an audible vibration that breaks the symmetry of time and changes the geometry of matter. Is there a word of this type at the threshold of the era that is beginning? Yes, there is, but with one characteristic: what it announces to us “is not what is going to come but what has already come.”⁹⁰

Nonetheless, despite announcing to us “what has already come,” the Message of the new sign of the time escapes from our hands. The change is so fast that we suffer the Message *before* we understand it. We live in a time of confusion of tongues, of concealment of the meaning of history (the philosophy of history has been substituted with the incessant flow of information). Have we reached a dead-end in terms of the “way” of questioning events? Instead of persisting in the old methods of philosophy of history, should we recognize that we have entered the current of a “new history”? (Thomas Berry speaks of a “new history of Origins.”) Ortega y Gasset saw this clearly in the 1920s, when in his reflections on *The Subject of our Time* he said: “Rarely have humans lived less clearly with themselves, and humanity has hardly ever withstood so docilely forms that are not theirs, survivals of other generations that do not respond to their intimate heartbeat.”⁹¹

New history? What is the new starting point? Neither Adam nor the monkey; nor the cosmological “Big Bang”; nor the first organic molecule in the “primordial soup.” The new history begins when the prophetic Message bursts into historical time, configuring a new gen-ethical code. That “initial Event” has a “catastrophic character” (catastrophe theory): it is the break of symmetry of the ancient system and the entry of the light.

The difficulty that we have today in discovering the new meaning of history is that the collective mind remains “constellated” (as Jung would say) with the archetype of the ancient sign of the time (the Age of Pisces). The same thing happened with Christ’s

⁹⁰ R.P. Muñoz Soler, *Señales proféticas en la trama de nuestro tiempo*, Buenos Aires, Centro de Estudios Latinoamericanos, 1982.

⁹¹ J. Ortega y Gasset, *El tema de nuestro tiempo*, Madrid, Revista de Occidente, 12th ed., 1956, p. 14.

message: the sacrificial shadow of the ancient sign of the Ram concealed a good part of the glorious resurrection. And now, when the vibratory rhythm of the new Revelation breaks the formal frames of all the ideologies, the shadow of the ancient religions of the East is projected onto the recently-opened space of Deep America.

The truly “new” still escapes our hands.

The gen-ethical potential of the new message for humans is no longer activated by the “dialectics” of opposites but rather is *revealed* in function of the “reversibility of values.” The whole cycle of contradiction of forces is reaching its end. In Ancient Egypt it was Amun and Aten (war of the two suns); in classic Greece, Plato and Aristotle (one pointing to the sky, the other to the earth); in the middle ages, the Aristotelian-Thomist current combats and displaces Augustinian Neo-Platonism. And in our time Einstein points to a geometry of the “continuous” (generalized relativity) and Planck to a theory of the “discontinuous” (quantum mechanics). For over two thousand years (throughout the Age of Pisces) these *two* currents have taken on different expressions over the course of history and fought each other in an endless war (dialectics of opposites, class struggle, wars of religion, contradiction of paradigms). But in the transit from Pisces to Aquarius a *third* force comes into play that bursts in like a prophetic “sign” in the fabric of history and changes the “historical sensibility” of humans themselves. The “initial Event” creates the necessary conditions (change of rhythm) that makes the dialectics of opposites and the reversibility of values possible.

A new vision of the world. In Pisces we only see the *two* serpents that con-figure the Caduceus of Mercury (the Yin and Yang), but in Aquarius we see the *point* at which they cross over (which is also the *instant* at which they meet and come apart): third dimension of movement of history, discovery of the “intrinsic time of matter,” a question about the (still unformulated) geometry of the “discontinuous.”

How is balance, harmony, justice re-established when we have reached the “end of history” and the “death of God”? The “break of the ancient pact with nature” can no longer be salvaged by a new social pact but rather by a “sacred pact.” How can I participate in that “New Alliance”?

The question is not easy to answer. But if the prophetic Message of our time announces “not what is coming, but what has already come,” even that question lacks

meaning or, perhaps, it would be better to reformulate it: “Can I avoid the collision with that force that has come?” And here I face the paradox of the Revelation! If I say *Yes* to the “Alliance,” I do not know how to use the liberated force, and if I say *No*, I cannot avoid the consequences.

And at this critical point in humanity’s Path, when I can touch the power of the gods with my hands and wonder what tools can found a politics of material and spiritual development for the coming world, I hear the voice of the master who utters three key words:

One Mysticism.

One Knowledge.

One Organization.

I. ONE MYSTICISM

Crossing the “Red Sea”

Once again we have entered the desert, the fruits of civilization have turned bitter, the waters of the rivers and the springs no longer slake our thirst, the path of knowledge has separated from the path of life and humans have become strange to humans. We have lost the image of the world. We no longer listen to the Voice of God!

What the Desert Fathers experienced in the solitude of the soul as “inner void” has become an everyday experience for the millions of human beings who today cross the desert of modern civilization. Yesterday, a void of contemplation; today, a gap of disillusionment. The test of the desert demands a new form of resistance: the atomic resistance of the heart! Many stay on the path, but some return transmuted.

The oppressive power is no longer only what comes from outside but what rules us from within; we have become prisoners in the gravitational field of our own human matter. What is the answer to this challenge? A new world order? Survival in space? Or “holy war”? The answer is no longer political, philosophical or technological, but one of *initiation*: the physical conditions have been created to *initiate* the path of inner liberation on a global scale (scientists have already taken the first step, they have broken the atomic barrier, they have opened the “first seal.”)

The mythical epic repeats itself, crossing the “Red Sea,” but now in another scenario and in another time. The subject of history is different. The Pharaoh now wears other clothes, but has the same archetypal power. We do not have Moses to divide the waters, but since 1945 the cosmic barrier has been open.

Crossing the “Red Sea”? Yes, it is the symbol of collective initiation of the humanity, a “rite of passage.” But what is the “Red Sea”? It is the “barrier of blood”! An invisible barrier, a gen-ethical frontier.

From the inheritance of blood, we pass to the gen-ethics of the spirit. Just as the physical atom is closed by a barrier of potential, the heart of flesh is “closed” by the

barrier of blood, a cosmic, gravitational barrier (rather like “Schwarzschild’s radius”) that sets limits to human longings for liberation.

To overcome this barrier requires rather more than a heightened ideal or a burning enthusiasm; it requires providential help and the tremendous energetic power of a saint of the sword: “Raise your staff and stretch out your hand over the sea...” (Exodus 14:16). Along one path or another, the symmetry of the system must be broken. Without this, there is no evolution, say modern biologists.

Between the terrestrial human and the cosmic human there is a “generation gap,” a break in the bloodline, a “gen-ethical *hiatus*.” It is necessary to cross that frontier, but from there the path forks, there is no turning back, the door behind us closes. “If they face war, they might change their minds and return to Egypt” (Exodus 13:17).

The “Long March” of the desert

The spiritual vanguards of all times, both in the East and the West, intuited the transformative power of the “rite of passage” between the slavery of Egypt and the ideal of a promised land. And the oppressed people burned the ships and took the desert path.

Different peoples respond differently to the inner call for liberation, but the “gesture” is always the same: it is the audacity of the offering, the sacrifice, the renunciation, to reach a higher state of consciousness. Thus were born the anchorites of the desert, monastic orders, spiritual chivalry.

Not only a will to power but a mysticism of the desert, con-secration of life. In the desacralized society of our time, is there an *initial* impulse similar to that which led the ancient pilgrims to cross the barrier of the shadow? Yes, it exists, but in a different form. Today, what we call “con-secration” is not reduced to a *mysticism* of the soul—the “promise of the Nazarites” (Judges 13:2-5)—or the “chastity of the eunuchs for the sake of the kingdom of heaven” (Matthew 19:12), but includes a *chemistry* of the body. In other words, the “New Alliance” is not only a moral pact but a material trans-mutation (atomic lighting of human biomatter).

The Water of Life corresponds to the Fire of the Spirit. An inverse analogy in the process of trans-mutation of the elements. A paradox of reversibility of values. An ultra-

physiology that the ancient mystics knew and that we are beginning to re-discover today with the help of science and technology.

The new mysticism *joins* the four Yogas in *one* single current of reversibility of values. More than an ideal or a sentiment, it is a “feat” of humanity in its transit into the cosmic age. A gigantic Al-chemical trans-mutation that is done silently today on a planetary scale in the organic fabric of *all* humanity. It is the “Long March” (that Thomas Berry speaks of) as a symbol of the desert pilgrims’ collective effort in search of the “water of life” to slake their thirst.

An idea, a feeling, a “feat.” But there is more: a sacrifice! The sacrifice of whom? Of the chosen ones? No, the sacrifice of *everyone*, because we are *all* today chosen for a sacrificial “rite” that we prot-agonize without understanding: it is the everyday sacrifice of the innocent!

When I speak of a *new mysticism* I do not refer to “religious mysticism” or to “spiritualist mysticism,” but rather to the cosmic Initiation of humanity. Even the word “mystical” is insufficient to name the mysterious genesis that makes up the fire of the spirit and the matter of the body in a *single* expression of Life.

The “new mysticism” is not passive or active. It is not only the path of the monk, but also the path of the warrior, the scientist, the artist, the worker of the earth. It is not only religious contemplation, but also social action and scientific research. It is, at the same time, the grace of salvation and technic of liberation. The Revelation not only “touches the soul in its deepest centre” (as Saint John of the Cross would say) but also touches the matter in its atomic heart. And that “touch” of the spirit fire in the human matter is precisely the “Event” that breaks the frame of ancient history and “begins” the development of trans-finite functions in the order of Life.

This “cosmic Initiation” is no longer done in a sacred space, as in the ancient temples, but in the “con-secrated” space of human beings themselves (who on their “Long March” through the desert have become fit to officiate as priests of a new mystery of initiation).

The new Mysticism is also Knowledge and Organization. Our rational civilization has separated these three functions, and religious doctrines, particular sciences,

philosophical systems, social organizations and political parties have emerged from the fragmentation of the Word of origin. Today, all these forms of power have entered into crisis, but a new pro-phetic Message is ahead of the political, social and economic forms of the coming world.

I was once conversing with the Master about this integration of values that configured a new structure of the mind. I asked him. “Will the new state of consciousness that is beginning to awaken in the humanity of our time also bring a change in mysticism? Or is the “Path of Union with the Absolute” always the same? And the Master replied:

With the new mind there will be a new mysticism. The Path of Union is fundamentally the same in all ages, but in every historical cycle human beings have a certain measure of possibilities with the divine. The testimonies that we gather from the mystics of antiquity when they say, for example: “I have made the union with the divinity!” move us to this reflection: yes, but to a certain degree, let us not be fooled, and that degree is different in every age.

And the questions remain floating in the air: What was that “new degree”? How did humans “measure” themselves with divinity?

Some more years would have to pass before the delicate silhouette of the “Message of Renunciation” would be drawn before my eyes.

The Master of Renunciation

Full moon, May 1957. Twenty years had passed since the Foundation; it was another time. The social world was loaded with portents, and in the underground abysses dark forces roared. Prophetic voices announced apocalyptic catastrophes. The messages about the New Era multiplied, but they were voices of hope given by intermediaries. I read in a newspaper that I have to hand: “We are in an age of chaos, waiting to return to some form of belief that imposes itself on us.”

Where can the message of salvation come from? From Christianity? From Islam? From science? From technology? From the social revolution? Or from horror?

But while these questions went unanswered, what was happening in the deep waters of life? What was happening in the atomic heart of the mystic communities? What was happening in the sewers of Kolkata? We had reached a critical point in the path of history.

The sign of the time had changed, the stars that marked the path of the walker were different. In 1945 we had achieved the release of atomic energy, but now we were beginning to discover the expansive power of the consciousness. The key for the interpretation of the world was no longer the same. Something more than a new paradigm. A powerful current of cosmic energy in-scribed its symbolic message in the delicate fabric of human life.

A new cycle was beginning in the development of the Work. The march to the summit of the Mount had been long and arduous. Many were left along the way. Twenty years of inner life, the transmutation of matter, the mystical closing of the soul, spiritual teaching. But at the precise moment indicated by the wisdom of heaven, a sudden change in the direction of the force. The same Master who years earlier told his first disciples: “*The world does not belong to you but your inner dwelling*” now signalled to his beloved children a new mission to fulfil:

Look to the valley of the world, where the souls clamour for their salvation and receive, by way of answer, darkened rays of light, roars from the profaned abysses, prophetic voices of destruction and voices of hope given by intermediaries!

A phase transition in the permanently updated dynamic of the teaching.
Reversibility of values. The mysticism of the Heart transmitted now as a Message of
Renunciation.

Let us see the parameters of order of this vibratory Master and the conceptual
reference points that serve as points of support to intuit the intrinsic geometry of its lines
of force.

DYNAMIC STRUCTURE OF THE MESSAGE OF RENUNCIATION

Exegesis of meanings

- **The power of testimony**

In the early days, in its potential phase, the Message was (is) one of holocaust, of “retreat” (within). The Master’s instruction was purely mystical:

May nobody know you, may nobody know your name.

Here the fruits of the offering are transferred wholly to a Mystical Body (the spiritual DNA is transcribed to a messenger RNA).

The Message was no longer just for a few, but for *all*. The messengers of the spirit entered into the play of history. But the key of the new sign of the time was not the force of an ideology but the power of the testimony. The Voice of the Master did not call for the spreading of an idea but the transmission of an experience:

Take your living message. Be the heralds and the experiment of this new coming age.

He did not say “take your doctrine of Renunciation,” but “*Take your experience of Renunciation.*”

The “doctrine” of Renunciation (in the conceptual sense of the term) can be reduced to the intellectual formulation of a religious, political or social idea, but the “experience” of renunciation implies the expansive power of the testimony (energ-ethical radiation of the Message).

But what did he mean by “Be the herald” and “Be the experiment”? I understood “Be the herald” (at least up to a certain point), but I had to have many varied experiences before realizing the terrible power enclosed in the spiritual mission of “Be the experiment.” (I do not remember where the idea comes from that “it is dangerous to fall under the power of the gods, but nor can one do without them.”)

In a short time, the new human phenomenon was to acquire a force and a social and spiritual rank that I was very far from suspecting at the time of hearing (intellectually) the Master's words in that full moon of May 1957. A new vibratory message had entered the world, and the (inaudible) voice of unknown Masters resonated in the different chakras of the planet. Not much time would pass before the student revolts of the 1960s began. The youths of Argentina, the USA, Mexico, France, Germany, China... were the first to glimpse the collapse of the values of the old system; they were the first to "hear" the background radiation that began the New Age, and they were also the first victims (prot-agonists of the new time). They were "heralds" and "experiment" and they gave testimony through "sacrifice."

- **Spiritual foundation of the Message of Renunciation**

The Master presented it in axiomatic form as the "root Principle" of a mysticism of the Heart:

Only by banishing the Creed of Possession from the hearts of humans may they resuscitate and live.

Banishing! This led us to another dimension of life. Not only to spiritual values of the soul but to states of living matter superior to those that we have hitherto known as terrestrial matter. And with it we return once again to the word "Renunciation" which, although it is a "symbolic operator" in the "wave function of the Message" (a critical point of reversibility of *all* the values in a *single* value), it is insufficient to give an ontological foundation to the different facets in which that single value of "resuscitate and *live*" was manifested.

As a foundation of reversibility of values, we can no longer reduce renunciation to the negation of the world and life, but rather we must integrate it (as supreme principle of the Self, potential and active at once) to all aspects of development. It is in this broad sense that he understands the Message when he says:

Take your message of Renunciation to the souls as mysticism, as science, as technology, as morality, as supreme wisdom.

It is a question—as I see it—of “articulating” these different domains of faith, knowledge and organization with that potential power of the Heart that makes the impossible possible: “*resuscitate and live.*”

When the process of human development disconnects from the “principle/root” that gives it transcendent meaning, mysticism is reduced to religion, science is pulverized in a galaxy of particularities, technology goes no further than practical results in the material order, and ethics is lost in a multiplicity of rules that end up negating the spirit of the Law.

How does the “Message of Renunciation” resolve this apparent contradiction between a “unique Principle” that is postulated as a “Foundation” of uprooting (“*banishing from the heart*”) and the “multiplicity” of aspects with which human life unfolds on earth? The message does not stop in the forms, theories, doctrines, paradigms (multi-coloured fish in the choppy waters of life), but aims at the fundamental *Law* of Life itself.

- **Renunciation as law of the future world**

We no longer speak of a doctrine, a belief, a religion or one cosmovision or another, but rather we refer to the fundamental *Law* that sustains from within the great current of transformations of Life. A Law that has been revealed by the different traditions of the peoples, a Law that the exact sciences attempt to formulate in their unified field equations, a Law that the philosophy of history discovers when it penetrates the intimate fabric of civilizations that follow in time and space, a Law that the world has lost in function of an irreflexive materialism and which the Masters who come from beyond the stars now reveal again in the form of a vibratory message.

The prophetic Voice is ahead of the coming time and indicates a specific mission to the pilgrims of the dawn:

Renunciation is the Law of the future world, and you are among the precursors who live this Law that will be the way of living for the coming men and women.

The prot-agonists of the new history are not those who preach the Law but rather those who live it.

- **The message raises a question about the future**

A prophetic paradox. A riddle. It is like one of those *koan* that the Zen masters propose to their disciples:

Will the Children of Renunciation be so consistent with their mission that they prevent the imminent destruction that will precede the hour of Sakib?

The tone is apocalyptic. The hour is solemn. The responsibility is cosmic.

But who are the Children of the Renunciation? Furthermore, is it possible to prevent a destruction that necessarily has to occur (“that will precede”)? And, lastly, who is “Sakib” or what does it represent?

All this echoed in my ears like an apocalyptic and messianic voice. Something great was going to occur (was occurring) at the frontier between two worlds. But the Message salvaged the gesture, the mission of the sacred warrior, beyond triumph or failure. And what had to be done had to be done now and fast!

- **Clairvoyance of the future**

The blind see, the deaf hear. But there are many who “have eyes and do not see, have ears and do not hear” (Psalm).

All of modern science has been constructed by new eyes and new ears. And a new sensibility has awoken. And all the vanguard social movements have emerged from a different way of feeling life. And there is a new mysticism that ferments today in all the spiritual movements and which reveals the invisible bridges that join the different traditions.

This “seeing” the connecting bridges is a function of the *clairvoyance* of the future. Fritjof Capra says in his testimonial book *Uncommon Wisdom*: “I saw the parallels between the basic ideas of mystical traditions and the basic concepts and theories of modern physics.”⁹²

⁹² F. Capra, *Uncommon Wisdom*, p. 136.

And I too began to *see*, to *hear* and to *feel* differently.

And also to *suffer* (like I had never suffered before) as I realized that the testimony of truth (if by truth one understands risking one's own life on what one says, what one feels and what one does), that that game of truth (egoence of the Self) is a high-risk one.

However, the Message was categorical; the mission was to transmit the truth not as a theory but as a testimony:

Take your Message of Renunciation emanating from all your being, this Renunciation made in you light, understanding and life.

I had understood this first cosmogonic triangle intellectually ("*light, understanding, life*") that I then saw reflected, analogously, in the integrated forms of modern science and the philosophy of history (flow/organization/function.) But nonetheless this could still be "explained." And everything that can be explained can also be a "trap" (a trap of the old mind to continue to be the same, albeit in a new disguise). A step was missing to really "see," a crucial (in the sense of "cross") step to see that the third vertex (the vertex of *life*) became radiant (expansive). It was "sacrifice" that was missing.

It was precisely "sacrifice" (which in technical terms—and only technical terms—operates as an "enzyme" that causes the break of symmetry of the system) the "password" that always opened the way to "clairvoyance" as a new function of life.

View that future world with eagle eyes.

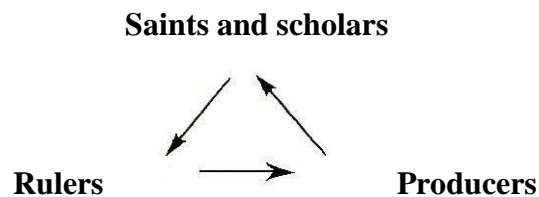
said the Message. But the "*eagle's eye*" is not invented, one must become the eagle:

May it be given to you as a clairvoyant gift of experience to glimpse and prepare that world where the wise and the saints will be priests, legislators and guides; where those who moderate and distribute the economic currents of the peoples will be considered rulers of them; where the producers will be the benefactors of humanity...

“To glimpse and prepare”: this is mysticism in action. It is the scientist committed to human development. It is the revolutionary who lives the sacrifice of their people. A new subject of history comes into play.

- **Sacred offices of future society**

It is a question of glimpsing the spiritual hierarchy of social functions.



The spiritual tradition of the different peoples of the earth has preserved the archetypal forms of human society through sacred books, archaic symbology, religious architecture, mystical poetry, mythical legends, folklore.

The exact sciences (especially physics, physicochemistry, molecular biology) have discovered new principles that govern the world of matter, energy and life: the principle of uncertainty, the principle of complementarity, the principle of synergy, the break of symmetry as principle of evolution, integration of all things and events in the Whole as principle of synthesis.

The philosophy of history, in turn, when it expands its reflection on the development and fall of civilizations, on the different attempts at political organization, on the blossoming and decay of ethical codes, comes to glimpse the permanence of archetypal forms that are manifested in different guises and measures through time and space.

But one thing is the tradition written in books of stone and scrolls of papyrus, and another thing is the “living tradition” (in-scribed as gen-ethical code in living matter).

One thing is the theoretical recognition of the unity of all living things (holistic paradigm), of mutual interactions between all the particles (Heisenberg, Chew), and another thing is real human understanding through the living community.

And one thing is the philosophy of history (as reflection of the past) and another is to glimpse and prepare the new history.

Indeed, this all makes me think that the ancient symbolic forms (including the new mathematical symbolism) are insufficient to represent the flow of embodiment of the “New Alliance.” But as the archetypal forms of the old sign have been emptied of content, a new hierarchy of “living operators” enters in the fabric of history. Who are these messengers of the spirit?

They are the *scholars*, the *saints*, the *rulers*, the *producers*.

They are human prototypes of cosmic functions. In the dark ages they retreat, leaving empty forms, but when the light enters they return. They are “Humanized Ordering Principles,” differentiated hierarchies that give meaning to social functions.

The models of “cybernetic self-organization” (that modern science discovers both in the biological and the social order) are a pale reflection of this “ontophanic” power of the word.⁹³ But let us return to the Message. Here the word that it announces is categorical. It does not use metaphors, allegories, parables or paradoxes. Nor does it dress up in religious doctrines, social philosophies or political ideologies. It aims at “functions of life,” “noble” people, “sacred offices”:

Scholars and Saints: these will be priests, legislators and guides.

Rulers: those who moderate and distribute the economic currents.

Producers: benefactors of humanity.

And who are left out? This is categorical. The intermediaries, the merchants of the temple. And the Message continues:

...where the intermediaries between God and humans, between the master and the student, between the producer and the needy, will disappear.

And the warriors? In the Hindu tradition they occupied the second caste: *kshatriyas*. In the Middle Ages they formed a “spiritual chivalry.” And there were warrior

⁹³ Jaa Torrano, in his *Estudio e tradução de la Teogonia de Hesíodo* (São Paulo, RK Editores, 1986, p.20) speaks of the “ontophanic power of the word” to refer to the creative force of the Muses’ song.

epics. And there were saints of the sword. And there were also cursed warriors (more than once they usurped power and betrayed their historical mission). But there is one cosmic function that corresponds to the warrior. What role does the armed wing play in the organization of future society? Georg Picht previously announced that the function of modern armies was decreasing, to the point of being “gendarmes of repression of their own people.” In *Reflexions au gouffre de l’Abîme*, Picht says: “Growing hunger and poverty in a global proletariat in full growth have engendered a new and horrible form of war, against which the great military systems prove impotent. The new form of war is civil war, led by guerrilla tactics and strategies. No global police force will ever be strong enough to put out the fire. This new form of political disease could not be eliminated unless its causes are attacked, and the main causes of civil wars are hunger, exploitation and the social injustice of our world.”⁹⁴ This is what Picht said in the 1970s. But then came the War on Drugs and “Star Wars.” And the question remains: “how is what in military terms is called “conflict hypothesis” handled today? Or is it that conflict hypotheses have already been transferred from the military battlefield to the inner human space?

What does the Message of Renunciation tell us about wars and revolutions?

Teach that the good of the peoples is not the result of wars and revolutions but rather expansive capacity, the fruit of sacrifice, labour, migrations and the renunciation of the superfluous.

Who are these new educators of the peoples? I said something in *Anthropology of Synthesis* about these “future prototypes”:

In the origin of civilizations, the new prototypes are strange beings that come from elsewhere, children of the gods or children of the desert. We do not know who their parents were, but they bring a new teaching for humanity, they are the bearers of “seeds of the future” and they bring a new language, a new measure and a new model for humanity.⁹⁵

⁹⁴ G. Picht, op. cit., p. 58.

⁹⁵ R. P. Muñoz Soler, *Antropología de síntesis*, p. 123.

- **Universal dimension of the message of renunciation**

The Message of 1957 ended on a solemn note:

Guide the souls towards that new world without obstacles; the time is urgent; the time is now.

These are not words for a small circle, a given church, a chosen people. They are words for humanity. It is a universal Message. And it has the rank of the great universal messages.

Perhaps the Message of Renunciation is the same Sermon of Benarés and the same Sermon on the Mount, uttered by the same Voice, but through other messengers, in another time, with other words. It is the Message for an anguished, expectant humanity that has come to the highest summits of knowledge and to the deepest abyss of sacrifice and that is now ready to cross the cosmic barrier.

The final words: “*the time is urgent; the time is now*” have the tone and the force of a transcendent call, the certainty of a prophetic vision, the authority of a priestly mandate.

Mysticism as spiritual foundation of human society

The exegesis of the Message of renunciation led me to ask a key question: “What was Master Santiago’s mysticism?” Undoubtedly it could not be reduced to a dogmatic theology or a philosophical idealism. He himself told us that it was a “pure mysticism” rooted in the spiritual tradition of humanity. And when we asked him what he meant by “pure mysticism,” he replied:

The mysticism of a Dionysius the Areopagite, like the mysticism of Saint John of the Cross or the eastern mystics, all the mystics, even the Christians, considered that in higher states of prayer all ideas and images, including those in connection with the life of Christ, must be set apart, as distractions that impose themselves on the path of perfect life. The mysticism that arises now is a spiritual state of the soul that was uncommon until now, but has to be the basis of all future development of human life.

What did the Master mean by “a spiritual state of the soul that was uncommon until now”? I took a long time to realize that that “spiritual state” was the “reverse” of all the states of the soul that I had known before. And I was able to understand that I could not “fabricate” that state and that I could only enter into contact with it through “resonance of similarity.” That was a great discovery for me: I knew immediately what a “pattern of resonance” was and how the new mysticism was transmitted by “magnetic-spiritual radiation,” a force that I was not aware of at the time. What was the nature of that “uncommon” state, which was no longer a state of the soul (at least as far as “the soul” tends to be understood in everyday language) but was something “substantial” that I intuited as belonging to the order of life? “Yes,” the Master told me, “*but not of everyday life but of consecrated life.*”

What is “consecrated life”? A metaphor? A rite? Or a symbol of a new function of human life? I learnt to revalue the “consecrated life” through the living presence of Master Santiago. And I say revalue because through the influence of experimental science and existential philosophy I had dis-associated (at least from the perspective of knowledge theory), I had dis-connected the physicochemical process of organic life from its transcendent, divine principle.

What was the highest meaning of our mission on earth? When I saw the film *Dead Poets Society* I realized that a whole idealist generation had failed. It was no longer time to repeat history. An ideal was no longer enough now to sustain life. Life was needed to sustain the ideal!

And returning to the question, “What is consecrated life?” Keeping alive the sacred flame of the heart? Yes, but one must not confuse the symbol with the reality. What we habitually call “consecration” is a virtual initiative, a promise. But what we habitually call “consecration” is a virtual initiation, a promise. But there is a real initiation, which is no longer a promise but a “substantial” reality (not only consecrated life but “redeemed life.”) And what is “redeemed life”? It is an “uncommon” state of the matter, but one that the spiritual tradition of humanity has preserved under highly hermetic symbols: “*transubstantiation*.”

The meaning of consecration is to “produce” a “substance” (a union of substance), a substance unknown on earth but essential for life. It is the “salt” of the earth, the “Water” of life. It is the sacred mission that the pure of heart, the consecrated families, the mystical communities undertake (even without being totally conscious of it). When this human-divine function is distorted, humanity is degraded: it is the tradition of the messengers of the spirit (they too can fall!)

At the end of this century we are witnessing with concern the hatching of a phenomenon of collective immorality, of “transparency of evil” (as Jean Baudrillard prefers to call it). And this bursting in of the power of the Shadow is associated synchronistically with the “retreat of the Light” (although the word “retreat” is too soft and, perhaps it would be better to say, quite simply, “betrayal.”) Henry Corbin sharply detects the mystical function of what he calls “*Ecclesia Abscondita*” and which he recognizes, as a visible form, in the “spiritual Chivalry.” The researcher Miriama Widakowich-Weyland, who I have previously quoted, had the following dialogue with Corbin:

M.W.: What does a spiritual chivalry consist of?

C: Spiritual chivalry, in Arabic *fotowwat*, refers basically to the initial nature of humans, the first pact between human beings and the light. Spiritual chivalry is a community, an elite that belongs both to Islam and to Christianity.

M.W.: When I spoke with Ricœur and Benz I asked them: if humans at certain times join indissolubly with God, they necessarily participate in his power. But in falling into the treacherous world of the imagination, is it not conceivable that some humans will violate the secret pact, using the powers acquired for their own benefit? And I ask you, Professor Corbin: can we suppose that humans, after travelling the wandering the eighth heaven, descend to the sensitive world, taking advantage of their acquired power, in accordance with their purely human ambitions?

C.: That is the great betrayal!”⁹⁶

And so? So beyond the symbols, the ceremonies and the rites, the function of a new priesthood begins to be revealed in the human soul: the priest no longer as the ritual intermediary of a tradition, but as “guard” of a simple state of consciousness (or, to put it another way, as a “simple witness of the Self.”)

⁹⁶ Miriama Widakowich-Weyland, op. cit., p. 270.

Where do the guardians of the mystical fire dwell?

Three hermetic spaces of spiritual initiation. The first space is constituted in function of the “mystical closing of the soul.” This space is closed through a heroic decision of the warrior of the spirit: to guard a sacred space within oneself.

The Song of Songs preserves, under the symbolic veil of mystical poetry, the mystery of the hermetic space of the soul:

You are a garden locked up, my sister, my bride;
you are a spring enclosed, a sealed fountain. (Song of Songs 4:12)

I asked the Master: What does that locked-up garden mean? He replied:

Christian tradition has not interpreted this passage well, and it has reduced the spiritual idea of “locked garden” to a sexual symbolism. Its meaning is more profound, it refers to the mystical closing of the soul, to the “sacred Gate” that guards the dwelling of the Heart.

The second space is configured with the spiritual energy of the “consecrated family.” Its fundamental stone is marriage, as a human symbol of the cosmogonic drama. It is the sacred fire of the home, which transmutes terrestrial matter into the pure gold of peace and happiness. The “consecrated family” is a magnetic-spiritual field that generates Order. In this space, the Al-chemical priesthood of man-and-woman disintegrates the compounds of the inheritance of blood and releases humanized cosmic energy. As an organic function in the mystical body of the Great Work, the “consecrated family” produces more than it consumes and expresses the excess as social economy of participation. But there is more. As feelings are purified and the consciousness expands, the “consecrated family” begins to function as a “circuit of cosmic resonance”: an organ of inspiration of noble ideas and a matrix for gestating elevated souls that come to dwell on earth.

The third space is the hermetic circle of the “spiritual community.” “It is not for everyone,” Master Santiago would tell us. And he added: “*When one passes through the Holy Gate one has to leave it all behind, it is the consecration of holocaust. Without holocaust, the total expansion of the Work is impossible.*”

Offering of holocaust! Terrific words. The Monastic Orders of East and West had given testimony. And they preserve the tradition still in our day. But Master Santiago founded in the Americas a new type of spiritual community whose mission was to consummate the Work through the ascetics of renunciation and mysticism of the heart.

II. ONE KNOWLEDGE

From the parables of the Gospel we pass to the paradoxes of science and the equations of power. Objective knowledge is no longer so objective: the measure of an “object” includes the subject measuring it. Integrated knowledge is not born solely from a new science but from a new human of science; not only is it a will to transform the world, but a consciousness to be transformed. As Willis Hartman says: “The will to be transformed is the essential characteristic of the participating scientist.”⁹⁷ I am talking about the “principle of inclusion.”

We are beginning to realize that the book of the universe is not only written in mathematical symbols but in-scribed in living prototypes. But the power structure of these prototypes varies with the sign of the time. In the ancient School of Athens, Plato pointed up and Aristotle pointed down. And in the new “School of Science,” Einstein looks up, Planck looks down and Fermi looks forward. Fermi makes a very interesting characterization in the testimony of one of his disciples, which Fritjof Capra mentions in a conversation with Geoffrey Chew: “Fermi was an extreme pragmatist who wasn’t at all interested in philosophy. What he simply wanted was to know the rules that would allow him to predict the results of the experiments.”⁹⁸ A paradigm change: the “scientific-technological revolution” derives from the conjunction of three archetypal functions symbolized by the Scholar, the Scientist and the Alchemist.

However, they only give us “half of the formula.” The “power” of knowledge reaches its highest peak today, but knowledge itself leads us to a dead-end: humans are not integrated in the field equations, and the intelligent circuits created in the laboratories with the pretext of protecting life (a “defensive shield” in the Star Wars strategy) becomes a sword of death.

Nonetheless, without many realizing it, since the start of this century a new synthesis of knowledge and of life has been preparing itself, but such a Synthesis would no longer come as a result of the will to power but on the basis of reversibility of values.

⁹⁷ Willis W. Hartman, “The Transpersonal Challenge to the Scientific Paradigm: The Need for a Restructuring of Science,” *Revision*, vol. II, N° 2, 1988.

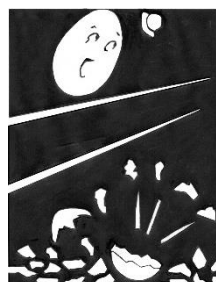
⁹⁸ F. Capra, *Uncommon Wisdom*, p. 59.

Heidegger's drama lay in having realized too soon the impact that this new current of knowledge would have on the conception of the world, and at the same time, having realized the insufficiency of the means (especially of philosophy) to give an answer to the crisis of the uprooting of modern humans. In a posthumous document published in the German weekly *Der Spiegel* (31 May 1976), Heidegger announced the coming of a "totally new thinking," but denounced the "insufficiency of the means" (whether of philosophy, the particular sciences or political forms) to think of the *self* of technology in its current planetary dimension, that "potency that is manifested in the essence of technology and which modern humans have not mastered."⁹⁹

⁹⁹ M. Heidegger, "Solamente un dios puede todavía salvarnos" (interview), *Der Spiegel*, Spanish translation by Juan Manuel Silva Camarena published in *Revista de Filosofía*, year XXII, N° 55, Mexico City, 198.

Crisis of fragmented knowledge

The knowledge we possess today
is a fragmented knowledge
We have lost the connection
between the tree of knowledge
and the tree of life



Fritjof Capra, echoing this epidemiological gap, quotes the following Chinese aphorism:

The mystics understand the roots of the Tao, but not its branches; the scientists understand its branches, but not its roots.¹⁰⁰

Modern theories of scientific knowledge approach a unified field law of “forces,” but they do not go so far as to integrate human “life” into their mathematical equations. Einstein believed, in his later years, that he had reached the dreamed-of goal of “single field,” but he had to recognize that the unifying formula was beyond his grasp. Desiderio Papp, in his biography of Einstein, quotes the words of this giant of the spirit: “The single field problem is like an airship that one can pilot very well in the clouds without seeing clearly how to land in reality, that is, on terra firma.” And Papp adds:

Ultimately, Einstein was looking for something much deeper than a connection between gravitation and electromagnetism: he was searching for the unification of the field itself. This was the supreme goal—a goal he did not reach, and perhaps it is unreachable—of the tests that this genial theorist followed over almost three decades.¹⁰¹

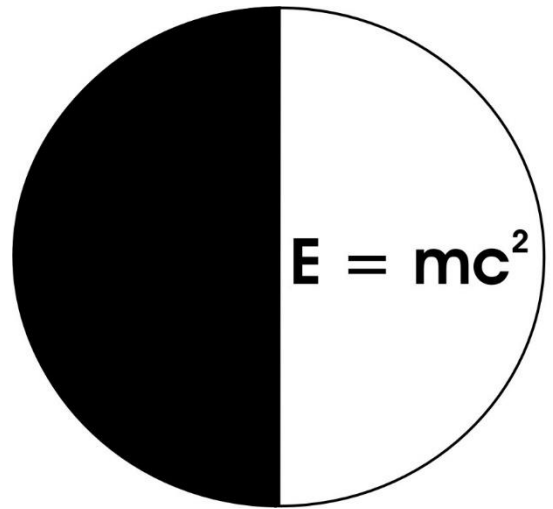
For my part, on reading Papp’s enlightening notes, I made the following reflection: if in a rule of synthesis “matter should not appear as an intruder,” nor should consciousness and will (in the event that humans really wanted to integrate into the laws

¹⁰⁰ F. Capra, *Uncommon Wisdom*, p. 297.

¹⁰¹ Desiderio Papp, *Einstein, historia de un espíritu*, Madrid, Espasa-Calpe, 1979, p. 277.

of the cosmos). And when I talked about these things with Master Santiago, he would say: *“Einstein only succeeded in revealing half of the formula.”*

For many years I tried to discover
what was that “other half of the formula”!
At most I came to realize that
even the most privileged intelligences
could not overcome the limits
of their own minds, and that when science
sought to integrate human laws
with those of the universe it had to borrow
a variable of meaning from poetry
or from mysticism. But did this
reveal the “other half of the formula”?



Mysticism aims at the contemplation of essences, it advances towards the unity of feeling and being and reaches the union of the individual soul with the cosmic consciousness. But it does not know how to “return,” it cannot find the “way back” between the unitive consciousness of the spirit and the multiplicity of forms of life. Teilhard de Chardin, “the great Jesuit” and, no doubt, one of the most enlightened prophets of the twentieth century—as Vicente Vetrano says—¹⁰² includes human consciousness in his totalizing vision of the universe, covering in the same illuminative synthesis the darkness of faith and the clarity of science, the straight line of revelation and the uncertain path of knowledge. But the Teilhardian cosmovision makes excessive concessions to modern theories of evolution and does not manage to formulate a unified field equation between the transcendence of the spirit and the activity of the matter.

None of philosophy, science or mysticism can give an answer to the question of the unity of Knowledge. But can Ethics?

Ethical pluralism cannot escape the criticism of moral relativism. And ethical monism cannot avoid the fall in fanaticism, intolerance and holy war. Nicolai Hartmann denounces “ethical monism” and aims at a “synthesis of values,” but cannot elude the

¹⁰² V. Vetrano, “Teilhard de Chardin: primero el castigo, ahora el juicio,” *La Nación*, Buenos Aires, 1988.

gnoseological principle (that is, the principle that “knowledge cannot leave its own sphere.”)¹⁰³

And what do the poets say? One would be better asking the cursed poets. One of them, William Blake, proposes a “downward synthesis” (if we could say it in these terms) when he prophesies a “Marriage of Heaven and Hell.”¹⁰⁴ Octavio Paz, in turn, at the end of an exhaustive criticism of the forms of romantic poetry, says in his “Disembodied Word”: “Solitude continues to be the dominant note of current poetry. Automatic writing, the golden age, the night that is an eternal feast, the world of Shelley and Novalis, of Blake and Hölderlin, is not within the reach of humans. Poetry has not embodied history.”¹⁰⁵

The gen-ethical gap

The criticism of the fragmentation of knowledge is not enough to give a response to the unity of knowledge. Neither epidemiological criticism nor critical philosophy are enough to bridge the gap between the path of knowledge and the path of life, because it is not a question—shall we say—of an epidemiological gap but rather a gen-ethical one. In other words, the crisis of fragmentation is not resolved with a new thinking (crisis of systematic thinking) but with a new “organ of knowledge.”

A new “organ”? Yes, from the electrochemical connections of the physical brain we pass to the circuits of cosmic resonance. Voices of the gods that we begin to “hear” as energ-ethical signals codified in our own molecular biology. Something like a “journey to the inside of crystals,”¹⁰⁶ where through advanced technology “the fascinating architecture of crystals can be “heard” with the help of quantic sound receivers.”

From here on, the epidemiological question about a new thinking reverts to the gen-ethical question about a “new mind.” A new mind?

From the power of knowledge to the expansion of consciousness

A qualitative leap in the organization of knowledge.

¹⁰³ R. Maliandi, op. cit., p. 46.

¹⁰⁴ W. Blake, *El matrimonio* ..., p. 37.

¹⁰⁵ O. Paz, *El arco y la lira*, p. 250.

¹⁰⁶ Rudolf Peter Hübener, “Eine Reise ins Innere der Kristalle,” *Forschung-Mitteilungen der DFG*, 2/90.

Humanity disposes today of a power that, for the first time, conditions its future history. It is a power of scientific-technological knowledge. This immense power appears to us at present in two aspects, luminous and terrifying. Georg Picht, in his prophetic book *Réflexions au bord du gouffre*, specifically analyses these contradictions of what we call human development. “On the one hand,” says Picht, “at the level that science has reached, the abyss that separates modern scientific thought from public opinion can no longer be bridged (social gap) and, on the other hand, the greatest power of the modern world, scientific power, is beyond all political control (autonomy of power). Furthermore, science is beyond the power of science itself; although the field of theoretical possibilities of science is unlimited, in practice it is limited, due not only to the limitation of the financial means available but also because of the unpredictable effects that science itself produces, effects that are beginning to undermine the social and political infrastructure of science itself.”¹⁰⁷

This profound abyss that Picht denounced is no longer just the increasingly greater distance between rich peoples and poor peoples, or the gap that continues to grow between the development of knowledge and the shadow of ignorance; it is also a gen-ethical gap, a “fork” in the evolutionary order in the development of instruments of knowledge.

A new mind comes into play to explore the recently opened cosmos. From the rigid structure of the mechanical brain (thought through reflection) we pass to the circuits of cosmic resonance of the total body (expansive thinking through rooting in the profound feeling).

How is this qualitative leap made? Today we are witnessing the strange paradox whereby “products” of knowledge operate as dark matter blocking the circuits through which knowledge circulates. And then, how is the transit produced between the power of knowledge and the expansion of knowledge? Through illuminative disintegration of the matter of knowledge!

The symbolic power of technology

The ancient spiritual mysteries were made in the caves of sacred mountains (we recall the “Holy Cave” of the virgin of Montserrat). One way or another, they channelled

¹⁰⁷ G. Picht, op. cit., p. 138.

an illuminative message. Today, new mysteries are made in the light of day and they transmit a vibratory message: they in-scribe a cosmic message in the molecular structure of human matter. A new “power” has entered the world.

We can say that on a planetary scale the message of the new sign of the time is manifested as the *essence* of technology. Once again the fire of the gods is found in human hands! We believe that we control that power, but in reality it controls us, determines us. We know the practical effects of the forces that we have released, but the symbolic message of that terrible power remains hidden.

Heidegger was one of the first modern thinkers to raise the question of the “self” of technology (specifically in its current planetary dimension). Returning to the abovementioned interview in *Des Spiegel*, Heidegger bluntly states: “Technology, in itself, is something that humans, in themselves, do not control.” And when the journalist asks him whether, despite everything, the human individual can still wield any influence over the fabric of events that shake the modern world, the former rector of the University of Freiburg responds with a statement that would have put his academic colleagues’ nerves out of joint: “Only a God can save us.” (Perhaps this is why he authorized for these interviews to be published only after his death).

Can only a god save us still?

The interview with Heidegger reaches a critical point in which thinking stops. Heidegger also stops there. He is a prophet of the desert, a heralding poet, but he does not enter the promised land. He intuits a numinous event to come (*Ereignis*), but he does not have the keys to heaven. He knows his limits: “I have come too late for philosophy and too soon for the Self.”

The thing that Heidegger sensed was going to come has now come! Suddenly, what before was of the gods is now of human beings. It is the Revelation of the new age. A paradigmatic event that, under the fifth heaven, dresses up in technological clothes: this is not easy to understand, and language is obliged to take a metaphorical turn.

In the Age of Pisces, the Word of the Gospel had to be translated into forms of Greek philosophy to make itself recognizable to the rational mind of the Middle Ages. But today the mind is different, the tools of knowledge are different, the horizon of history

is different. In the Age of Aquarius that is beginning, the primordial Word no longer speaks through the mouths of Plato-Aristotle-Aquinas, but through the mathematical language of Einstein-Planck-Prigogine. The “clothes” of the Revelation are not philosophical-speculative but scientific-technological. They are not only different ideas but different “symbols.” And on reaching this point we find ourselves again with Heidegger’s genial intuition about the “self” of technology and the challenge that that “self of technology” raises for the intellect as symbolic power.

“Symbolic power of technology? We know the “pragmatic power” of technology (“turn stones into bread”): it is the power that seduces us and which today is presented to us as a message of salvation (it is said to us that it is the force that can change the world and bring happiness to humanity!)

But there is a “symbolic power” of technology that is hidden behind the practical utility of instruments: “Modern technology is not an instrument and has nothing to do with instruments,” says Heidegger in his posthumous interview. And he adds, in keeping with his position ahead of his time: “We do not yet have a path that will lead us to the self of technology.”

But I believe that we have advanced somewhat. Aside from the metaphysical path to access the “self” of technology, I can glimpse the “symbolic function” that makes a “connecting guide” of technology itself. I will try to explain. The message of the new sign of the time is revealed to me in a completely new way: what I had seen in-scribed within, I now find written on the outside. The “signature” of the spirit in my own matter appears to me on the world stage, transcribed and translated into the universal language of technology. I see that technology, in its “self,” possesses a “symbolic power” of the organization of the matter of the world that goes beyond its practical applications. What before was in the cosmos is not in humanity and in the world. And that “something” that has installed itself in everyday life is “something that humans, in themselves, do not control” (in Heidegger’s words).

The problem is that we continue to use technology as an “instrument” for controlling the world (and humanity). It is what is taught in the universities and technological institutes of developed countries. But at the cutting edge of knowledge, the University of Synthesis, and in the new sphere of thought as “active dialogue with the

world,” we are beginning to discover the “symbolic power of technology” as a potential force of inter-mediation in the process of human development. And in humans’ new relationship with the “self” of technology, the electronic circuits of communication, the superconductors, the radiation of “phonons,” the expansive-explosion of matter and so many other phenomena that we currently manipulate outside through high-technology instruments begin to also operate from within, in the way of the *opus alchemicorum*, but now using the symbolic power of technology as a “key” to release energy and expand the consciousness.

Heidegger recognizes the “insufficiency of the means” that we have used until now to access that potential (let us call it “theurgical”) of the “self” of technology in its planetary dimension, an “insufficiency” that he extends to the particular sciences, philosophy and politics (including democracy) as a means to resolve the current human crisis.

And so? According to Heidegger, all we can do is “prepare the conditions for the Coming of a completely new thought (*Ereignis*)”

Heidegger stops there, at that prophetic threshold; at most he says “Only a God can save us still.” And when he is asked to clarify his thinking a little more and say what those “conditions” would be, he adds: “A *conversion* can be prepared, but it cannot happen through the adoption of Zen Buddhism or other experiences of the world made in the East.”

I consider that such “conditions” are already occurring in the world today through science, technology, mysticism and the sacrifice of innocents, and that in that fabric of invisible relationships the silhouette of a new organ of knowledge on a planetary scale, a new mind, begins to appear.

The new mind

Teilhard de Chardin had revealed it.

Heidegger speaks of a coming “Event” (*Ereignis*).

Jean Gebser intuites the appearance of a new state of consciousness.

Gregory Bateson, in *Steps to an Ecology of Mind*, notes the “gap” between his way of thinking and his students’:

And then there was, almost every year, a vague complaint which usually came to me as a rumor. It was alleged that "Bateson knows something which he does not tell you," or "There's something be-hind what Bateson says, but he never says what it is."

And Bateson realizes that the difference between his thinking and his students’:

...sprang from the fact that they were trained to think and argue inductively from data to hypotheses but never to test hypotheses against knowledge derived by deduction from the fundamentals of science or philosophy.¹⁰⁸

I talked with Master Santiago about these intuitions that had been formulated since the first decades of the century about the awakening of a “new mind” or a “super mind” as some called it. I told the Master that, in my opinion, that superior or intuitive mind had always existed, that it had been (and was) the legacy of the great mystics, scholars and poets, both ancient and modern; that the ascetic-mystical paths of Antiquity led many souls to achieve the superior mind, and that, at the present time, what many were discovering as the advent of something new was no more than the extension to all of humanity of that “something” that already existed. And the Master said to me:

You are completely wrong. Humanity has never possessed the new mind in other ages, not even sublime beings. The new mind corresponds to current humans.

¹⁰⁸ G. Bateson, *Pasos hacia una ecología de la mente*, Buenos Aires, Carlos Lohlé, 1976, p. 17.

The current moment that humanity is going through is of an exceptional greatness. Humans have been humans for thousands of years, but at a precise moment there is a kind of explosion and the human being emerges to new possibilities: this is what is happening at present. It is not a matter of something that has been prepared gradually; humanity always continues on the same line until the critical moment comes and a leap occurs. Since 1935 a mental structure has been formed in humanity.

And I asked again: “Can we suppose that we possess that new mind?”

Yes, some of us already possess that new mind. The new mind is there; the problem is that many do not use it.

Of course, we still have all the old rational structure and we continue to use it, and when we think, we do so through analogies and comparisons. But when we are placed on the plane of the new mind, we realize that everything that human beings have created or that they can create with their rational minds will always be within the framework of the old things.

Those who possess the new mind, on becoming aware of the reduction that the rational framework imposes on the inner illumination of ideas and the barrier of current language to free expression of the soul, still experience all those limitations with a great uneasiness.

Nonetheless, I was starting to realize that the flow of unified knowledge proceeding from different areas of thinking and feeling, like so many other invisible currents of energy/consciousness in search of the same centre, pre-figured the outline of a new planetary organ of synthesis.

University of synthesis

A new University Teaching

The “University of Synthesis” is something that does not yet exist. All that exists in terms of university is a “galaxy of particularities,” fragments of a lost unity. The connection of the parts with the whole has been lost.

In my book *University of Synthesis*, on addressing the criticism of the current university structure, I summed up my thinking in the following terms:

When the university of the twentieth century appears to have attained the fullness of its development (expansion of its campus, power of its technological institutes) we discover that it carried in its heart the seed of its own decay. It serves the system, but it has ceased to serve humanity.¹⁰⁹

The students of the 1960s wanted to do something, but they failed. Nonetheless:

The meaning of the student revolt and the global chain reaction to it is beyond contemporary sociological criticism; only the crest of a wave of violence was seen, but the essential root of the phenomenon, the enigmatic message flowing from the profound life of youth, was not addressed. Something was done so that everything remained the same. Political power did not recognize the signs of the new time. The old leaders could not channel the current of human energy that had suddenly been released on the planet, they pacified the faculties, but the violence broke out elsewhere and in a different form. As for the students, they undertook a political experience, with philosophical derivations, but the revolution of knowledge was inconclusive.¹¹⁰

The University of Synthesis, as an idea, re-discovers the archetypal unity of Knowledge and Life. The embodiment of this “Synthesis” of knowledge had different expressions that we can recognize through the history of culture. The Egyptian temple was a centre of initiation; the wisdom came from the gods. The Greek Academy, a school of philosophy, a dialogue between master and disciple. The Gothic cathedral, an architectural synthesis. The monastery, a space of interiority, a mystical capsule. And in

¹⁰⁹ R. P. Muñoz Soler, *Universidad de Síntesis*, Buenos Aires, Depalma, 1984, p. 4.

¹¹⁰ Idem.

the Middle Ages the university emerged as a “gymnasium” of intelligence for the unveiling of universal ideas.

In the thirteenth century, Ramón Llull, a doctor and philosopher, positioned in the transition between the Middle Ages and the Renaissance, created in his masterpiece, *Ars Magna*, the most complete synthesis of knowledge of his age, covering technology, alchemy, science and philosophy. In *Ramón Llull*, Juan Cuatrecasas says that Lullist philosophy tended towards an ecumenical religion, a universal Christianity, supported in similarly universal epistemology.¹¹¹

In our time, Teilhard de Chardin, with his gaze focused on the future, noticed early enough the new ideas that were being sketched on the horizon and called on the Church to pay heed to those “germinative” elements that could operate as signals of synthesis in the process of integration of the knowledge of life:

I am concerned at the fact that the Church lacks an organ of investigation different from all that exists and occurs around it. This investigation is a question of life or death, a matter that cannot surprise the theologians in their quiet lives. There are burning issues today that none of them place clearly or address head on, even in private conversation. There are ideas, still in the rough and partly wrong, but liberating, that germinate and die in the spirit of isolated individuals. It needs, I think, an organ to gather, centralize and purify all this; I might say a “laboratory” dedicated to these experiences. This, to prevent a schism between natural life and the Church.¹¹²

This “schism” that Teilhard spoke of has become more transparent in the few years that have passed since he uttered his prophetic words. It is no longer only a gap between religion and science; the “fracture” in the unity of human beings themselves has also become patent.

In this social context of the breaking of the unity of knowledge and the loss of the image of the world the archetypal idea of the “University of Synthesis” emerges as a prefiguration of a new planetary “organ” that is beginning to operate as a point of convergence between the path of knowledge and the path of life and as a place of

¹¹¹ J. Cuatrecasas, *Ramón Llull, médico y filósofo*, Barcelona, Rojas, 1977, p. 53.

¹¹² P. Teilhard de Chardin, quoted by Pietro Ubaldi, *A descida dos Ideais*, São Vicente (Brazil), Monismo, 1967, p. 101.

encounter between the human who asks about the Cosmos and the Cosmos that asks about the human. And Ramón Llull, Gottfried Wilhelm Leibniz, Teilhard de Chardin return (transfigured) to con-figure, with the young scholars of our time, the New University Teaching.

What is the specific function of this new “teaching”? Is it to contribute to “intelligence entering into the service of love” (as Saint-Exupery wishes)? Something more!

In recent times a multitude of alternative models have flourished in the margin of the academic university, all of them valid as attempts to recover a part of the cultural and spiritual tradition of humanity that has not found a place in the professionalist and technical university, but such alternative forms do not respond to the radical challenge that is presented today to humanity: to possess the knowledge necessary to cross the cosmic barrier!

As we rapidly approach that threshold of the unknown, we see that a new University Teaching appears.

But what is the University of Synthesis? University reform is not enough; something new must be created.

The civilization of the third millennium asks much deeper questions of the university than what we tend to call “university problems.” The fundamental question continues to be how to re-unite the path of knowledge and the path of life. But synthesis does not come through the path of science or the path of humanity, because the unity of humanity comes *before* the unity of science. To recover this lost unity is the primary function of “University Teaching,” but to achieve this more life is needed, not more information. The key is to transmit certain *qualitative features of human life* that operate as catalytic ingredients in the process of development of an inclusive consciousness (which includes humanity in the cosmic ecology).

In short, the University of Synthesis is not a construction of thought but rather an embodiment of the forces of the spirit.¹¹³

¹¹³ R.P. Muñoz Soler, *Magisterio Universitario y pedagogía de síntesis*, Buenos Aires, Depalma, 1985.

Technology is not enough. Supercomputers represent today the “last word” of our technological civilization, but it is not enough to enter the age of synthesis, the last word (which may also be the word of the “last human”); the “first” word is needed, and computers do not have this “first word”—teachers do.

On addressing the subject of the University of Synthesis, the first question that arises is that of the more general principles that establish its pedagogy, methodology and design.

• Pedagogy of Synthesis

The teaching of the new age is not ideological, but *vibratory*. The world has changed, the cosmic medium is different, the bases of education are different. Today it is not ideas that count but the medium in which they are *revealed*. The fragmentation of knowledge has led us down a dead-end; we have more information, but less vision; we have more technical experts and professionals, but fewer teachers.

The pedagogy of synthesis is founded on a reversibility of values, transferring superficial thought to profound feeling to awaken the rhythm of a thinking by analogy.

Martin Heidegger, referring to the university, says:

The domains of the sciences are very distant from each other. The way of addressing their objects is radically diverse. This diverse multiplicity of disciplines is still maintained together thanks only to the technological organization of the universities and faculties, and retains a significance in the practical finality of the universities. In contrast, the rooting of the sciences in their essential basis has been lost entirely.¹¹⁴

And so why do I speak of “University of Synthesis,” as if implying (with the word “synthesis”) that it may be possible to bring together all these “fragments” and reconstruct lost unity? In other words, am I proposing a new “model to be assembled”? Not at all. The question is that with the idea of “synthesis” we enter into a sentient thought, which is not only a deep thought but an “expansive thought.” And this throws up a first

¹¹⁴ Quoted by Richard Wisser, *Martin Heidegger im Gespräch*, Freiburg-Munich, Verlag Karl Aber, 1970.

difficulty with the language, a difficulty encountered by all those who attempt, one way or another, to cross the barrier of rational thought.

The word “synthesis” is equivocal as a concept, but fertile as a symbol. Beyond conceptual language a *vibratory* (energetic-symbolic) language is emerging today, essential for moving from a pedagogy of fragmentation to a pedagogy of synthesis.

Based on this rooting of thought in the profound springs of life, it is possible to intuit the more general principles of a Pedagogy of Synthesis. What are these principles?

- Principle of **anteriority** The Pedagogy of Synthesis operates as a pedagogy of the **before**:

before the fall in the fragmentation of knowledge;

before the professionalist deformation is produced by the specialization of functions;

before life crystalizes in one form.

- Principle of **inclusion** Consciousness of Self.

Integration of the knower in what they wish to know, but not as a simple observer but rather as a participant.

Inclusion of the human consciousness in general laws of the cosmos.

Realizing within what one wishes to construct on the outside.

- **Al-chemical Principle** To make gold one has to have gold.

“Whoever has will be given more; whoever does not have, even what they have will be taken from them.”

Re-establish the master-disciple relationship based on resonance by similarity.

It is a delicate task for the educators of the future to operate as “human catalysts” who prepare the “inter-medium” conditions for the co-evolutionary leap of consciousness that the coming generations yearn for.

• Methodology of synthesis

The first movement that comes before a Methodology of Synthesis is the creation of a new “pedagogical medium.” Again here, as McLuhan would say, “the medium is the message.” And it is no longer only information that circulates through the tree of knowledge but the *sap* (substance of knowledge) that flows through the tree of life.

From the professionalist university we pass to the human university.

A dangerous break has occurred in the humans of our time between the will to power and the consciousness of the self. As I have said, the great challenge that the nascent culture of Synthesis raises for us is not the question of the unity of science but the response about the unity of humanity. The divided human is incapable of synthesis. What makes us proud and seduces us today is not knowledge but the “power of knowledge,” it is not the knowledge of being and knowing but the will to power. It is true that the power of knowledge has brought us vaccines, antibiotics, electrical appliances, computers and space travel, but it is also true that we have lost the gift to understand the language of the birds and to understand ourselves; we manufacture objects for practical ends, but we have lost the creative power; on the outside we go in conquest of distant stars, but on the inside we end up in the existential void and the loss of meaning.

This loss of the image of the world is the root of the existential imbalance of humanity and also the secret key of the university crisis. Today’s university has answers for knowledge, but it does not have answers for humanity. It could be argued that modern scientific thought advances towards a holistic, cybernetic, ecological conception through information technology, the general theory of systems and unified field equations of forces. All this is true, but it is also true that “robots” and “mathematical beings” do not include humans in their integrated circuits: they are formulas of power—through them we can turn stones into bread—but for some time we have said that “man shall not live from bread alone.”

What is missing? Nietzsche gave his answer in metaphysical terms: “The moment has come for humans to propose their goal.” But today the answer is no longer metaphysical but energ-ethical. What we are missing is to discover the inner point of reversibility of values.

For centuries we have advanced in a straight line; we have “entered” the world of matter, but we do not know how to “leave” it.

The current “crisis” is not precisely in the development of knowledge, but in the *excess* of power; the break in the connection with the primordial source of the self. The paradox of what we today call “development” is to realize that such development leads us to a crisis of meaning. All the knowledge we have at present does not return to us an image of the world or a meaning of life. The force directed in a single direction leads us to “nowhere” (“It is easier to call out where,” says Edward Matchett). The search for that “where” (the question about the meaning) can no longer be made on the outside (there is no path on the outside) but from within, “going up the slope of the water” (as Leopoldo Marechal would say.)

But mind you! That path of “return,” that “outbound” journey, that “pilgrimage to the sources” requires stopping to look, as a first condition; taking the forces of life again in our own hands and listening to the voice of the invisible guide that marks the path to the kingdom of the unknown. But the key to walking this “return path” is not mythical or poetic, but rather energ-ethical. It is no longer a question of will to power but rather of “reversibility of values,” and this marks a new course to the methodology of education.

We can no longer find the methodological basis of the University of Synthesis along the same path of a university that has lost its own basis. And so? So all we can do is prepare the conditions a new revelation of knowledge to come. That is, we are standing before a mystery of a new “initiation” of the child at school.

Become children again? Yes, of course! And experience again the “mystery” of initiation in the hermetic circle of knowledge! Until quite recently, that “mystery” was preserved (albeit reduced) when children started school. Today, the mental shock of that “mystery” has been lost entirely. Thomas Berry is one of the few who has become aware of this desacralization of teaching/learning:

There is no *Divine Comedy*... The child who enters school and begins their studies on the Earth or their studies on life does not experience a supernatural presence. Not even schools with a religious orientation, that have adopted only extrinsically the modern concept of the Earth, can arouse this experience in the child; much less can a secular school do so. History is

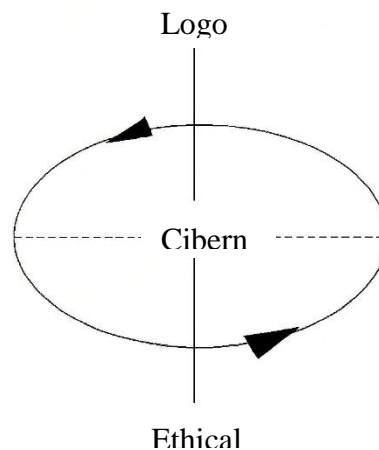
incomplete, it has no human or spiritual aspect. This is particularly important, because children's school years now play a very similar role in our society to the role played by initiation ceremonies in traditional societies.¹¹⁵

But in today's children the "initiation ceremony" (if we can call it thus) has already been done by the television long before they enter the school. So if we want to get back the mystery of "initiation" into knowledge, we will have to re-discover the "hermetic circle" at higher levels of consciousness. In other words, given the collapse of meaning of our rationalist and technological civilization, sooner or later, somewhere on the planet, we will have to begin all over again.

Today "the new" does not belong to the order of thought, but rather to the order of the *revelation* (as I have said before): it is not ideas that count but the space where they are *revealed*)

This epistemological turn, this reversal of thinking, leads us to discover new orientations in the methodological field. As a premise towards a methodology of synthesis, we come to realize that *before* any pedagogical programme, before any law to order the education system, what is proposed as an initial basis (in the order of knowledge) is to create the human conditions of cosmic resonance that make "the circulation of light" possible.

When I speak of "circulation of light" I refer to creating a symbolic circuit of "inclusion" that *connects* the human consciousness with currents of cosmic energy. A work of art. It is not only a question of technical (electronic, information technology) circuits, but also of circuits that we can call "logo-cybern-ethical":



¹¹⁵ T. Berry, op. cit., p. 225.

The geometry of the movement of knowledge changes.

But what is “circulation of light”? It is “something” that moves knowledge, organization and life. The ancient scholars discovered it through mysticism; today’s scientists are beginning to intuit it based on science and technology. And the methodology of synthesis seeks to create the suitable tools so that mysticism, science and technology con-figure an integrated circuit that “connects” human consciousness with cosmic energy.

In *The Secret of the Golden Flower*, the Chinese scholar Lü Tzu reveals the geometry of this unique current of the “self and of life” that connects the light of heaven with human nature:

The self and life are invisible, because they are contained in the light of heaven; the light of heaven cannot be seen, because it is contained in the two eyes.¹¹⁶

For a science-based pedagogy of Synthesis we need to know the *laws* of this “circulation of light” (that is, discover the path, the *method*, by means of which the transit of the light occurs from intelligence to bodily health and to the development of the consciousness). As Maslow says in *Toward a Psychology of Being*, “The more we learn about our inner nature, the easier it will be to be good, happy, useful, respect ourselves, love, realize our highest potential.” In this circuit of “circulation of light” learning is also growing, being healthy and healing from disease and death.

Here we pass from the pedagogy of interest to the wisdom of the light. And the methodological question remains: “How do we sustain the current that joins the self and life”?

Erwin Schrödinger, one of the fathers of quantum physics, asks: “What does an organism do to delay its journey to decay and death?” And he replies: “It feeds on negative entropy.” And I ask: “Can we learn to feed ourselves directly from ‘negative entropy’”

¹¹⁶ Quoted by Richard Wilhelm and Carl G. Jung, *Il misterio del Fiore d'Oro*, Bariloche-Rome, 1936, p. 101.

And I reply with Schrödinger's words: "The most important supply of 'negative entropy' for plants is evidently sunlight."¹¹⁷

The greatest challenge for the University of Synthesis is to create the conditions for a pedagogy founded on the principle of "negative entropy" and on the logo-cybernetical matrix of "circulation of light." And this requires, as I have said many times before, a radical change of mentality; an epistemological and methodological turn: passing from the contradiction of opposites to the reversibility of values.

A new discourse of method? Yes and no. And not so new. The "circulation of light" is the fundamental principle of life. But we have forgotten it (since we held Euclid's geometry in our hands). Back to Lü Tzu: "The secret of the charm of life consists of using action to attain inaction." And he reveals the golden rule: "The work for the rotation of light is affirmed on the 'inverse movement,' in order to preserve the idea (the heart of the celestial consciousness, the celestial heart.)" In this teaching, "mysticism," "knowledge" and "organization of life" are resolved in the unique movement of "circulation of light": "As soon as the light begins its circulation, all the energy of the body is presented at its throne (the celestial heart.)"¹¹⁸

All this seems very esoteric. And it is ("circulation of life," "negative entropy," "inverse movement," using action to attain inaction). But if we want to create a gen-ethical pedagogy (of the self and of life) founded on the methodological principles of "circulation of light," we will have to be able to constitute practical tools, no longer based on symbolic figurations but through the interaction of humans with the second nature created by humans. And with that we return to the question:

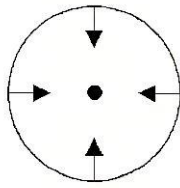
What are "Logo-cybernetic circuits"? They are "matrices" of high organization through which the *sap* of Life circulates. A "human-technological" medium for being, for living, for knowing, for existing. If for one reason or another the right contact is not made with any of these gen-ethical circuits, life dries up, it is weakened, it decays.

What are these "primordial circuits" that con-figure the invisible geometry (methodology and design) of the University of Synthesis?

¹¹⁷ Erwin Schroedinger, *¿Qué es la vida?*, Barcelona, Tusquets, 2nd ed., 1984, pp. 114-115.

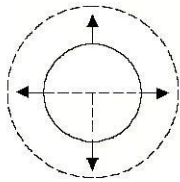
¹¹⁸ R. Wilhelm y C.G. Jung, ob. cit., p. 102.

- The first circuit is of
human resonance



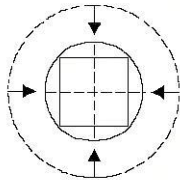
It is learning the law first (“May the brothers be united,” as Martín Fierro says).
It is creating the space for human encounter.
Instrument of interiority.
University residence.

- The second circuit is of
cosmic resonance



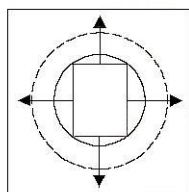
Ecological consciousness.
Discovering the invisible paths of communication.
Beginning the knowledge of the universe through resonance of similarity.

- The third circuit is of
alchemical work



Learning to transmute the “matter” of knowledge into the release of energy and expansion of the consciousness.
Reversibility of values.
Learning to create the form and disintegrate the form (so that life is not imprisoned in the form).

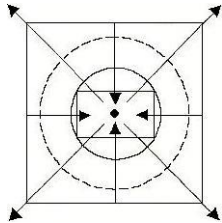
- The fourth circuit is of
social resonance



Here one learns to understand, no longer through information but through participation.
Social consciousness of the “apprentice student.”

Introduction to social functions and to sacred offices.

- The fifth circuit is of **spiritual resonance**



Keeping open the vertical channels of communication between Heaven and Earth. Learning cosmic breathing: inhaling the idea and exhaling the Work.

What is the difference between the technological (mechanical or cybernetic) circuit and a logo-cybern-ethical circuit?

- In the technological circuit it is enough to know the rules of the art for the result to be correct. The Subject's involvement is intellectual, sensorial and motor-based, but not necessarily ethical (if the person that handles them is right or wrong it does not affect the results in the practical order.)
- In logo-cybern-ethical circuits constitutive of the human being, with a high implementation of consciousness, the ethical dimension of behaviour plays a key role. Here the Chinese aphorism is valid: "Right method with wrong person: wrong result. Wrong method with right person: right result."

- **Arki-tectural design**

Is it possible to embody in the form the idea of the university of Synthesis? A challenge for future architects!

In a seminar that we held in 1987 at the Argentine Scientific Society on "Science on the limits of knowledge," the architect Gustavo Loiseau addressed the subject of "Organic Architecture as a response to the awakening of the consciousness of planetary humans." After reviewing the architectural forms that different cultures have developed, Loiseau attempted to address the design of the future University of Synthesis, but he stopped at the models of fragmentation of the space that arise in the particular sciences.

And he asked himself: “What is the form of the human habitat that corresponds to the new “body” of humanity?” He summarized his thinking thus:

The new body that we need may be born into the light of the new sciences of the spirit, into the understanding of the state of consciousness latent in humans today. There are the architects, artists, teachers, peasants, studying the phenomenon from the new point of view, to access the knowledge of formative forces, of their laws of metamorphosis, in hand with new geometries that lead these processes and their understanding to levels of consciousness. A geometry as development of thought, making conscious the step from moving forms to static forms.¹¹⁹

My reflection on Gustavo’s work was as follows: we have seen the architectural remains of disappeared cultures, as images—frozen in time—of their respective cosmovisions. And at present, we see the contributions of modern technology. But as Octavio Paz says, those constructions are “useful,” they are “symbols of action, but they are not images of the world.” And then a question arises: is it possible to intuit the architectural form that corresponds to the incipient awakening of the cosmic consciousness of humanity of our time?

The architect Loiseau replied:

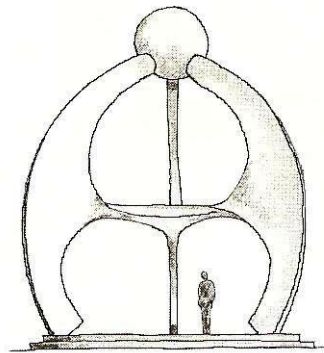
I do not know if we are currently in a position to find such a form, but what I can say is that there is an “echo” of the cosmic space in the inner space of humans. Perhaps by looking within we can discover the first traces of the new form. We need a new space, but we have to create that space with a new spirit. Perhaps this new spirit is already creating, at this moment, under this dark vault, a very delicate seed whose form we will see when the light shines again.

In the search for artistic and technological proposals that might serve as a point of support for a symbolic arki-itecture oriented at the development of the nascent cosmic consciousness, I came across the work of Gyula Kosice, presented at the International Exhibition of Open Air Sculpture that was inaugurated as part of the Seoul Olympic Games in 1988.

¹¹⁹ R.P. Muñoz Soler *et al.*, “La ciencia frente a los confines del conocimiento” (pamphlet), Buenos Aires, Sociedad Científica Argentina, 1987.

Here three arms sustain the Earth aloft, joining their hands in the centre and keeping the inner space open. “My sculpture is the only one that can be passed through internally. I want visitors to dialogue with the cosmos by walking and sitting in the sculpture.”¹²⁰

Embodying the archetype of synthesis in arki-tectural forms so that the very dynamics of the design operate as a tool in the educational process of the expansion of the consciousness. I repeat: a challenge for future architects.



¹²⁰ Gyula Kosice, “Esculturas en el parque olímpico de Seúl,” *La Nación*, Buenos Aires, 25 September 1988.

III. ONE ORGANIZATION

From political philosophy to social gen-ethics

In the deep waters of life, a new body is being gestated.

In his beautiful book *The Human Body*, J.H. Van Den Berg tells us that around the year 500, coinciding with the Rule of Saint Benedict, a new mode of personal existence began in the West: “The Rule of Saint Benedict founded the moderate body, the restrained corporality that truly adorns us.” And he says “moderate” in counterposition to the ideal of the anchorites, who punished the body.¹²¹

Today we are witnessing (within and without) a collapse of forms and disintegration of functions; from the “moderate” body we have passed to the “fragmented” body, and we are entering a phase of “mutilated” body (as much in the individual order as the social).

Today, on a social scale, human problems cannot find a solution because we have lost contact with the main orderer that gives unity of meaning to political society. The crisis of contemporary society is a crisis of “Body.” And when I speak of an “ordering principle,” I do not refer to a metaphysical principle but rather to that invisible Presence that we call “soul of the people” that makes a social home of the political body. Perhaps the task of future revolutions will be to return to the social body its archetypal functions (today mutilated and reduced to a single force of production and consumption).

When a people recovers its historical mission any sacrifice is possible, any disease is curable, any problem has a solution. But wanting to substitute the spirit of the “work” with the letter of the organization can only lead to failure. And this is, precisely, what is happening today: failure!

The social pathology that we are suffering is no longer one of a political nature, but rather gen-ethical (the immune system of the organization has been weakened). The political philosophy has no answer to this autoimmune disease. Might critical sociology have an answer?

¹²¹ J.H. Van Den Berg, *El cuerpo humano (una Investigación metabólica)*, Buenos Aires, Carlos Lohlé, 1964, p. 136.

Sociology today becomes “systemic,” incorporating scientific method into investigation into social “phenomena,” but very often it loses sight of the *Anima socialis*. The young sociologist Rolando Lazarte says in his doctorate thesis titled “The Frontiers of Humanity and Sociology”:

One could ask if today sociology, which was effective in destroying the worlds of fantasy and appearance in the name of scientific truth and reason, will have any more to give those human beings who writhe in the meaningless of modern megacities, massacred in the claws of the system that takes the best of them, their best years, their strength, their creativity, to vomit them up like debris when they are exhausted, roboticized, stupefied, annihilated like a human animal? Will sociology have anything to offer humanity? Or should we face the reality that society is a heartless path, one more among the many forms in which society destroys the human being in the name of and in favour of something always bigger and more valuable than it, whether progress, civilization, religion or science?¹²²

Jean Baudrillard, in his criticism of organized society, openly declares the “end of the social.” “This does not mean that sad society does not function well,” he clarifies, “on the contrary, it functions too ‘well,’ but at the cost of losing that qualitative ingredient that we call precisely ‘the social.’ Our “society” is perhaps putting an end to the social under the simulation of the social.”¹²³

Yes, despite it all, society “functions” (trade functions, entertainment functions, science functions, transplanted organs function): it is the argument of those who have eyes and cannot see. Returning to the Heidegger interview, the *Der Spiegel* journalist argues: “Ultimately, everything functions; more power stations are always built, production follows its course, humans in the part of the world where technology is well developed have their needs well provided for. We live in wellbeing. Ultimately, what is missing here?” And Heidegger replies: “everything functions. That is certainly troubling, that that functions, and that the functioning engenders always a new functioning.”

And I say: yes, everything functions, but something dies!

¹²² R. Lazarte, “Las fronteras del hombre y la sociología (un paseo por allí)”, doctorate thesis, São Paulo, Escola de Sociologia e Política.

¹²³ J. Baudrillard, *Cultura y simulacro*, Barcelona, Kairós, 2nd ed., 1984, p. 171.

Something has been lost, something essential (and substantial), a “catalytic” ingredient that belongs to the “noble” order of life, a “ferment,” a yeast that turns the dough into bread. Poetry has always wanted (and wants) to “embody” history, but it fails time and again: the hippy communities failed, the student uprising of 68 failed, revolutionary Marxism failed, Gandhi’s social mysticism failed in India, religious ecumenism failed. Was an ideal lacking? No, fire was lacking! The channel of resonance between the light of heaven and the will of humanity is fragile, “thermolabile,” a small increase in passionate temperature (possessive egoism, academic zeal, will to power, economic power, social massification), any of these variables is enough to “put an end” to the pact of “Alliance” and bring about the “end of the social.” And when the sacred fire retreats, what is left continues to be life, but “residual” life. When the “meaning” (which is inherent to Life, with a capital L) retreats, what is left is no longer wisdom but information alone. And when everything is “socialized,” what remains is no longer society but “organization” alone.

What is coming? A revolution or a “feat”?

Today we are passing from political philosophy to “social paradox” (Peter F. Drucker speaks of “the paradoxes of development” in *The New Realities*). The fragmented society, the result of enlightenment and the industrial revolution, gives way to the “global village,” which begins with the cybernetic revolution. But on the vertical axis of history the “gestation” of a new human phenomenon can be sensed.

A new universal society comes before the political time of nations. What are the functions, tools and social forms in gestation? How is the gen-ethical potentiality of the new development impulse pre-figured?

We lack the language to signal with any precision the parameters of order of the new society. The terms we used to describe the organization we knew until recently are insufficient to reveal the con-figurations of power that orient the biomagnetic currents of the new organic body that we are beginning to sense and re-cognize as “our new home.” The basic concepts that lead us to knowledge of the social, political and economic order, such as “organized society,” “social contract,” “political society,” “State,” “Church,” like so many other “order matrices,” are insufficient to reveal the nature of that product we call “the social,” a value of human relation that we appreciate ideally as one of a higher hierarchy, but which in practice constantly escapes from our hands. And when at a given

moment we believed we had reached the consummation of that social value, whether through political ideologies, economic theories, development philosophies, or based on cybernetic technologies that took us (and take us) to an increasingly “organized” society (“intelligent cities”), we realize that development theories lead us, one way or another, to “development paradoxes.” “The development that economists and politicians promised fifty years ago was going to eliminate poverty. Instead, the first thing it did everywhere was to create a new middle class.”¹²⁴

Today, more than (merely) organization we should speak of “organogenesis,” which implies coming into resonance with the “power” that governs development. I am not referring to political power, economic power, the power of corporations, the power of trade unions, the power of drugs, the power of the media, but simply “power.”

Will to power? Or consciousness of power? The discourse on power is exhausted in its own internal contradictions. The metaphysical or empirical premises, which until recently served as a theoretical basis for political discourse—“*Politeia*,” in Jorge García Venturini’s terms—¹²⁵ and which served as a basis of organization of modern States, no longer respond to the needs of a humanity that has crossed the cosmic barrier. The very idea of “State,” full of vigour in the past century, no longer has the same coherence with social reality; “social spontaneity” spills over the formal frameworks of the State. The great Ortega y Gasset, once again, anticipated the crisis of values of the end of this century:

Whatever the ultimate causes of the fall of the Roman Empire, it is undoubtable that the most immediate cause was the crushing of social spontaneity by a disproportionately perfect State. The Roman State annihilated that splendid world, dried it to the root. Today we are attempting to fall again into the same mortal treatment of national problems.¹²⁶

Nonetheless, the question of “power” structure remains.

Alvin Toffler says we have entered an age marked by the “powershift”: “We live at a moment when the entire structure of power that held the world together is now disintegrating. A radically different structure of power is taking form.” And he sums up

¹²⁴ Peter F. Drucker, “Las nuevas realidades,” *La Nación*, Buenos Aires, 4 March 1990.

¹²⁵ J. L. García Venturini, *Politeia*, Buenos Aires, Troquel, 1978.

¹²⁶ J. Ortega y Gasset, “Argentina, una promesa,” *El Espectador*, vol. VI, September 1929.

his diagnosis of the situation in the social and economic order, saying that it is not only a powershift from one sector to another or from one class to another, or simply a question of redistribution of wealth, but that “it is a sudden, sharp change in the nature of power.”¹²⁷

Toffler’s study is extensive, and in examining the reciprocal play between the basic tools of power—“force-wealth-knowledge”—he gives us valuable reference guides to interpret social change and points of support for handling the forces that govern the world today, but he does not go so far as to penetrate the microstructure of what he calls the “change in the *nature* of power.” He describes the wave that is produced on the surface of the social magma, but the gestating phenomenon (the “feat”) that emerges in the deep waters of life is beyond him.

“Power” equations are not only determined by quantitative variables, but are configured with qualitative ingredients (gen-ethics of power). From the philosophy of power, we pass to the “geometry of power.”

Geometry of power? Two sides of the movement of power. Inverse direction of the two currents (“serpents”) of the Caduceus of Mercury. Imperial war of conquest of the Roman legions? Or hand of divine mercy? Material power? Or spiritual power? Energy of power? Or consciousness of power?

In our time of rapid change an unexpected situation has occurred in the geometry of forces that hitherto governed the power game. Power has become autonomous; it has escaped the hands of the wizard’s apprentices. I no longer think; rather, I am thought by the mass media. In the economic order, as Max-Neef says, “The system no longer expands to satisfy the needs of human development, but rather to ensure the growth of the system.”¹²⁸ And this, despite the power of knowledge (because, to quote Picht again, “although scientific power is the greatest power that governs the world, science is not capable of governing its own results.”)

And so? So the key for the new generations that come with the mission of organizing the Earth shall be to recover the “centre” of power.

¹²⁷ A. Toffler, *El cambio de poder*, Barcelona, Plaza y Janés, 1990, p. 25.

¹²⁸ Manfred Max-Neef *et al.*, *Desarrollo a escala humana, una opción para el future*, Santiago de Chile, CEPUR-Fundación Dag Hammarskjöld, 1986.

For the intelligent handling of the forces of human development, a political science sustained on theoretical models of social organization will no longer be enough; rather, it will be necessary to access the “germinating potential” of life itself, and no longer along the path of political philosophy or genetic engineering, but based on a *mysticism* of power.

Mysticism of power means reversion of the will to power and the verticalization of the axis of history. The revelation of the “meaning” of human action in the force field of the cosmic consciousness. To conquer the true “centre” of power is to penetrate the sacred space of the “celestial heart” (as Lü Tzu might say) and participate in that “mystery” of creativity that consists of “making use of action to reach in-action.” The “mysticism of power” for the coming civilization is no longer founded on the class struggle, on political revolutions or on intelligent weapons but on a “ray” of power of a completely new nature. I do not have the words to name that “force,” which no longer only comes from the will of humanity, but which is born from a “pact of Alliance” with the power of the gods, but if I had to say something I would say that it is something like putting wings of human consciousness on the serpent that ascends the invisible channels of our own tree of life.

The axis of history is verticalized in humanity. The “Caduceus of Mercury” ceased to be a symbolic figure to become a paradigmatic axis of the social Gen-ethics of the future. The god of trade and economy is also the human messenger of the god of communications (the one that carries knowledge with the goods). The new subject of history is a “divine humanized messenger” (it is more than a god, because it ensures not only the circulation of light but the circulation of the goods of life).

From this coupling of human will with the cosmic consciousness the new symbolic con-figurations of power are born. No longer simply a (mere) Economy, but a providential economics. No longer a (mere) gen-ethics, but a social Gen-ethics. And no longer a computerized robotic technology but a Logo-cybern-ethics of the light.

The “gaze” of humanity is once again the gaze of the gods. Lü Tzu knew this: “The light of the sky cannot be seen because it is contained in the two eyes.” The ancient Maya also knew this.¹²⁹

Divine humanized power changes the course of history

Today we are witnessing the failure of the political parties to govern the earth. Octavio Paz, referring especially to European parties, says: “All of them are more interested in retaining power than in preparing for the future.”¹³⁰ Political discourse is exhausted (it had the same fate as theological discourse). And (in practice) the theoretical principles that served as the basis of the constitution of modern empires are exhausted. Let us see what Heidi and Alvin Toffler say at the end of an interview with Gorbachev in 1986:

Not even China can find an answer to its political problems in the texts of Marx and Engels [see what happened at Tiananmen Square], nor can the Soviet Union maintain the cohesion of its giant social body based on the principles of the dictatorship of the proletariat, the planned economy and the class struggle [Gorbachev], nor can the United States maintain the “American Empire” based on the Monroe Doctrine and the big stick.¹³¹

The gigantic bodies fall apart (the fall of the dinosaurs is a story that we were told, but this “second fall,” the one we are living through, is a gravitational fall of social bodies due to loss of light). “The time of the nations has passed,” Teilhard de Chardin warned prophetically. And modern sociologists (Baudrillard) interpret a good part of the violence unleashed in consumer society through phenomena of “mass implosion.” It would be no great exaggeration to say that the invisible powers spill over the visible forces that until recently governed history.

I have already spoken of the power of the Shadow. But now I will try to approach the “circulation of light.” It is the con-figuration of invisible circuits (light is invisible) in which the energy of release circulates.

¹²⁹ The painting by William H. Bond that appeared in *National Geographic*, vol. 169, issue 4, 1986, appears to indicate this.

¹³⁰ O. Paz, “Los partidos europeos,” *La Nación*, 14 December 1986, p. 9.

¹³¹ Heidi and Alvin Toffler, “Cara a cara con Gorbachev,” *La Nación*, Buenos Aires, 14 December 1986, p. 9.

What are the social tools of co-evolutionary transition that allow the future humanity to pass from the terrestrial biosphere to the cosmic noosphere?

- Providential economics
- Social gen-ethics
- Spiritual bio-technology

PROVIDENTIAL ECONOMICS

- **What is providential economics?**

It is a Logo-energ-ethics. I will try to explain.

How is it defined? As an economics of human effort (“By the sweat of your face you shall eat bread”)? Or as gratitude for divine Providence (“God shall provide”)? What is the alternative? “*The Wealth of Nations*” (Adam Smith)? Or the poor evangelical (Saint Francis of Assisi)?

Like other particular sciences, economics has lost its roots in the unity of the Self (as Heidegger would say); furthermore, it has been uprooted from the unity of life (reduced to the play of econometric variables). Manfred Max-Neef, winner of the Alternative Nobel Prize for Economics, laments that “economics, the daughter of moral philosophy, should have forgotten her mother and become an increasingly dehumanized discipline.”¹³²

To return to the origins and recover economics as a tool of human development, I need to discover my “function” in the global ecosystem, which is like saying “knowing my office,” the role I play in the economy of the universe. Beyond the class struggle, the wealth of nations, the poverty of the Third World, and beyond the power of transnationals and the electronic circulation of money, to re-discover the “meaning of effort” it is necessary to reveal the cosmic function of human labour. What is the function of the human “kingdom” in an ecological economy that integrates the elemental nature that is below humans and the states of consciousness beyond humans?

To achieve an economics on a human scale, it is not enough to ensure the profitability of capital and provide workers with better living conditions, but rather to make the “producer” a benefactor of humanity (through the dignity of the “office”); transfer to the social body not only a “good” (an economic product), but a “social good” (embodiment of human values in the matter of the world). This human economy, in the context of a cosmic ecology, is something more than an exchange of goods and services and, of course, something more than the circulation of money in global financial circuits:

¹³² M. Max-Neef, et al., ob. cit.

it is a function of co-evolutionary bond, of trans-mutation of matter, energy release and expansion of consciousness. It is something more than a (mere) economy, and more than an ecology. It is a logo-energ-ethics, a con-figuration of language that I use to symbolize the “bridge” of energy between the potential field of cosmic consciousness (spiritual Logos) and the analogous will of humans (work ethic).

Providential economics is not just another economic theory, but the “archetypal pattern” (socio-energ-ethics) of the message of the new sign of the time. In other words, it is not born from a political philosophy but from a sacred history, from the aesthetic economy of the desert fathers, the *ora et labora* of Benedictine monks, to the economic morality of the Quakers and the honest labour of the proletariat of the earth (that is, of all those who knew no economic theory, but knew how to live from labour, from sacrifice and from the renunciation of the superfluous).

What I call providential economics (based on a human economy of participation in the cosmic life) is a “foundational” economics (of revelation and embodiment). Humanity’s spiritual tradition has preserved the integrity of its archetypal model under different cultural figurations, from the jubilee year in Leviticus (“In this year of jubilee everyone is to return to their own property,” Leviticus 25:13), the temptation in the desert in the Christian gospel (“Man shall not live from bread alone,” Luke 4:4), to community ownership of the land and the foods of Native Americans (Dakotas, Charrúas and others).

What is left today of this economics of “origins,” what is called market economics (reduced to the activity of anonymous “economic agents,”) is barely a “residue” of that sacred science that primitive tradition preserved as economics of human life. And we return to it today, we “found it” again, not with instruments of economic theory, but with men and women who constitute human tools, active beings in the context of a cosmic economics whose “logo/energ-ethical” code begins to operate in the electrochemical circuits of the Earth.

- **Energ-ethical dimension of providential economics**

To put providential Economics into practice as a tool for the expansion of the consciousness, a mysticism is not enough (as intuition of the sacred), nor is an ethics (as principle of social solidarity), but rather we need an *energ-ethics* of reversibility of values.

Victor Massuh says in an article published in *La Nación* of Buenos Aires that the great adventure of our time is to “recover the unity of the sacred, to seek the principle of unity of the culture.”¹³³ For my part, I feel that the salvaging of this “principle of unity of culture” no longer comes along the path of *philosophia perennis* but the discovery of universal laws that govern the movement of the sacred energy in humans. This principle, which is common to all human beings (if we can still call it a “principle”), is not manifested in the world today as “principle of reason” but as a “force that disturbs reason.” It is not that reason has to discover it but that, as Massuh rightly points out with precise language, “it *imposes* itself on reason.” It is the humanization of that sacred force that we have to learn to handle, and not through a spiritual philosophy or a social economy but through an *energ-ethics* of reversibility of values.

Why do I say “energ-ethics” and not simply “ethics”? Nicolai Hartmann, whose ethics is founded to a great extent on an ontology of values, in designing the structure of the *ethos* of the person says: “The fundamental point of personality lies, despite all individuality and precision, there where they are reincorporated as a mere person among others, to the community and its historical destinies. With this, in effect, they consciously assume the burden of a higher responsibility. And only by withstanding it and growing stronger under its weight do they manifest on their true *ethos*. In the suprapersonal the most personal of the person must be recognized.” And Hartmann then adds: “The true *ethos* of the person does not consist of the *ethos* of the search for self or finding worth in the self, but in the surrender and oblivion of oneself.”¹³⁴

Nonetheless, an “ethics,” whether of an ontological basis (Hartmann) or metaphysical basis (Heidegger), even when projected as social ethics (as has been preached and practiced—at least to a certain degree—by all social revolutions and also the social market economies), does not appear to be enough to take the human consciousness to the level of the cosmic consciousness.

None of spiritual mysticism, rational ethics or social politics are enough to release the energy potential enclosed in the human heart. But on the threshold of the cosmic adventure, with atomic energy conquered, the next step is to release the energy enclosed in human matter. The providential economics, founded in a sacred science of reversibility

¹³³ V. Massuh, “Del pluralism a la unidad,” *La Nación*, Buenos Aires, 10 July 1988.

¹³⁴ Quoted by R. Maliandi, op. cit., p. 93.

of values, gives us the technology to convert matter into light and light into matter (or, as Simon Weil might say, it allows us to lay a bridge between “gravity and grace.”¹³⁵

New meaning of “power,” not only through the “will to power” over nature but through the consciousness of the “nature of power.”

¹³⁵ Simone Weil, *La gravedad y la gracia*, Buenos Aires, Sudamericana, 1953.

Spiritual and social principles underpinning Providential Economics

- The ecological principle of “social goods”

When Master Santiago spoke to us of providential economics, he was not referring solely to an ascetic of individual “virtues,” but also to a mysticism of “social goods.” Renunciation (with a capital R) was more than a doctrine of salvation, it was also an economics of liberation:

Humans need two breads, material bread and spiritual bread.

Renunciation, as a spiritual ascetics of separation of transitory goods, had a much deeper meaning than the simple “negation of the world and of life” (as I have said). It was—is—also a technique of release of human goods to resolve life’s problems.

I can renounce as an individual, as a personality, but my renunciation will be in vain if, somehow, it does not give other human beings a point of support to free themselves from pain and evil.

Providential economics is the energy of a “Spiritual vanguard” that anticipates the vanguard social currents. It is a “force” that through the sacred art of reversibility of values—Nature, which had been “de-animated” and “de-sacralized” by technology—recovers again the charm and meaning of its essential Logos, and human society recovers (via energ-ethics) its joy of life.

Providential economics is a spiritual praxis that reveals the “social goods.” And here comes a first question: what is a social good? (an expression that is so often abused without understanding its meaning very well). Before answering this question, we have to examine how the process of socialization in the mass society of our time is developing. Let us see what Jean Baudrillard has to say about this:

Do modern societies respond to a process of socialization or of progressive desocialization? It all depends on the definition of the term [...] Thus it can be said that some institutions that marked the “progresses of the social” (urbanization, concentration, production, labour, medicine, schooling, social

security, insurance, etc.) including the capital in it, which was without doubt the most efficient medium of socialization for everyone, produce or destroy the social in the same movement. From this point of view it can be said that the social returns to the same extent of the development of its institutions.¹³⁶

Baudrillard does not resolve this apparent contradiction, but points out two critical moments in the process that leads to the “end of the social”: one is “when symbolic integration is replaced by a foundational integration: some functional institutions take on the residue of the symbolic disintegration (social security takes on all that the social body did not integrate and left as remainders: the poor, the homeless, the insane, the unemployed.)” The other critical point that leads to the death of the social is when the increase in wealth (incorrectly distributed) destroys social order: “That reversion of wealth, of all wealth, which formerly was effected by sacrifice which left no room for any accumulation of remainders, is intolerable to our societies.” Thus is Baudrillard’s keen criticism of a “socialization” process that proves incapable of producing real “social goods.”

Of course, although one can understand that civil society fails in its attempt to attain a real economy on a human scale, we can suppose that spiritual society (the Churches), with an ethics of renunciation, of detachment, of solidarity, could attain such an end. But the Churches also fail when the symbolic-spiritual order is substituted (subverted) by “functional institutions”: when the beggar priest of the temple is substituted by the tax-collecting official, and when the “sacrifice” of distribution of goods is substituted by the accumulation of wealth.

- **The spiritual principle of “non-possession”**

Only by banishing the Creed of Possession from human hearts may they be revived and live.

Let us highlight again the symbolic power of the word “banish.” It was said: Be fruitful, and multiply, and replenish the earth, and subdue it” (Genesis 1:28). But it was also said: “He is not here, but is risen” (Luke 24:6).

¹³⁶ J. Baudrillard, *Cultura y simulacro*, p. 114.

The new Prometheus is no longer chained to the Caucasus mountains (for irreversibility of time and possession of material goods), but rather “inverts” within the direction of the force and finds the path of liberation through transmutation of matter, release of energy and expansion of consciousness: in terms of providential economics, it is the “in-version” of force. In this double movement of human energy, the office, the family, labour, capital and economics are no longer simple “useful” instruments for practical purposes (social pragmatism of economic values) but tools of “symbolic integration” of values for the purposes of a cosmic economy of life that transcends material goods.

Nonetheless, “banishing from the heart” the possessive sense over life goods, as much as this is founded on a spiritual mysticism or on a social ideal, is still a “sacrifice.” But it is precisely this “sacrifice” that re-sacralizes matter, redeems it, takes it to a higher level of consciousness.

The solution to modern society’s economic problems does not lie in purely economic instruments. To manufacture gold (the alchemists said) you have to have some gold, and that “some gold” cannot be supplied by a consumer society that has exhausted not only its natural energy sources, but also human reserves of meaning. That “initial gold” to set in motion the “new wealth of nations” no longer comes from capital, or even labour, but from a new “sacrifice.”

The providential economics, as “symbolic integration of values,” is an economy of “totality,” not only a force for building the earth but also an instrument to break humanity’s cosmic isolation (banishing from its heart the creed of possession).

Modern science shows us a dynamic universe, full of forces, but empty, that is, “uninhabited”: moon rocks, galactic radiation, the collapse of the stars, the dance of particles, are “facts,” data from science, but they are not enough to cover the nakedness of our soul. The cosmos is not yet our house, and less so our body.

There is much talk of “ecological economy,” but this is reduced to practical results (to live better on the earth). Providential economics wants practical results (“social goods”), but it transcends practical results and looks to the stars.

A new ideal? No, a new energy! The conquest of outer space was dreamed of for millennia, but it could not be realized until a super energy was available. And the same thing happens with the “banishing” of the creed of possession (a mysticism is not enough, we need a new economy of life; and economy of life is not only growing and multiplying, but also “resuscitating and living.”)

- **The social principle of “reversal of wealth”**

What is the function that we call “social good”? Baudrillard says that “the social element is there to ensure that the increase in wealth is wiped away, which would ruin social order if it was redistributed without another form of process.”¹³⁷

Nonetheless, for the economy to function on a “human scale” (as Max-Neef proposes), not *all* wealth has to be reversed (utopia of widespread usufruct), because it would mean, quite plainly, the “end of the social”; it would be the same as if *all* the mass turned into energy (the material world would be annihilated), or if the rich young man of the Gospel had really sold *everything* and shared among the poor (“nobody” would have been left to tell the story). Baudrillard sums up his thought as mentioned above:

This reversion of wealth, of all wealth, which formerly was effected by sacrifice which left no room for any accumulation of remainders, is intolerable to our societies. It is by this very fact that they are “societies”—in the sense that they always produce a surplus, remainders.

What is the fate of that “remainder”? The providential economics postulates an “economic theory of surplus.”

A part of what we have would go systematically and in an orderly way to children, the sick, the disabled, the weak, the elderly and other needy people.

I do not give “what I do not need” (charity theory) but rather a “part of what I have,” of what I possess (providence to the needy).

Master Santiago used to say that a way of measuring spiritual progress is when we realize that “our material goods do not entirely belong to us”; when we see clearly that many unknown human beings have contributed with their labour and their sacrifice

¹³⁷ J. Baudrillard, *Cultura y simulacro*, p. 114. (trans. Paul Foss, Paul Patton and John Johnston)

to produce what we have and there emerges in us the will of unconditional offering (giving a part of what I have to satisfy the needs of those who I do not know and never will know).

Nonetheless, the providential economics, even rooted in this social consciousness of participation, exceeds the framework of what we could strictly call a “human economy” to explore (and find its foundation) in the profound currents that the mysticism of love sustains.

What we call providential economics cannot be reduced to what Eugen Loebel calls “Humanomics,”¹³⁸ nor what Henryk Skolimowski describes as “Ecological Humanism,”¹³⁹ without taking anything away from these authors’ efforts to overcome the crisis of current economic theories. The question is that today we are witnessing the collapse of all the economic models that we believed “human” and which emerged from philosophical or sociopolitical ideologies that have gone in the opposite direction to time. René Sédillot, a journalist for *Vie Française*, became aware of this collapse before the fall of the Berlin Wall, and in an exclusive article for *El Economista* (in the late 1980s) summed up the economic situation of the world’s most advanced countries: “At present, no model is infallible.”¹⁴⁰

The spiritual masters of Antiquity formulated (or were interpreted as having formulated) the founding principle of what we today call providential economics under different doctrinary forms: non-possession, detachment, renunciation of material goods. Do I mean by this that providential economics is founded on a mysticism of negation of the world and of life? I have already said, more than once, that this is not the case; negative mysticisms (renunciation for renunciation’s sake) leave no room for social revolution or spiritual transformation.

The social message of Renunciation (with its practical tool: providential economics) is something else. It is not affirmed in the “negation of wealth” as a virtue to save the soul, but rather “reverts wealth” for the expansion of life.

¹³⁸ Eugen Loebel, *Humanomics*, Buenos Aires, Emecé, 1978.

¹³⁹ Henryk Skolimowski, *Economy-Philosophy*, New York, Marion Boyars Pub., 1981.

¹⁴⁰ René Sédillot, “En la actualidad no hay modelo infallible,” *El Economista*, Buenos Aires, 19 December 1980.

From the creed of “possession” we do not pass to a philosophy of “non-possession,” but to the energ-ethics of reversibility of values. From the “private property” of individualist liberalism we do not pass to the “collective property” of State capitalism, but rather the centre of the force is transferred to individual participation in the “social saving,” a third position in the dialectics of economic contradictions. Do we return with this to the “Great Inca Store”? Perhaps, but now in the context of a community of free and responsible men and women. The contribution here is no longer the tax *imposed* by the State on a mass of taxpayers who make a “mass” (something that is lived as the “levy” that ancient empires *imposed* on their vassals), but rather it is the “material” testimony of the real expansion of consciousness.

This turn in the handling of the economic force takes us out of the narrow framework of political philosophy to enter the deeper waters of a Mother economics.

- **The providential principle of mother economics**

To be able to understand the function of humanity in the economy of the Universe, and so that we can function intelligently in the Logo-energ-ethical circuits of Life, it is useful to turn our gaze to the ancient Chinese wisdom that considers the human being a “bridge,” a “mediator” between Mother Nature (the sap of the Earth) and the Cosmic Mother (the providence of Heaven).

From the strong contradiction between material and spiritual goods that has marked a whole cycle of rationalist and technical civilization, we begin to explore, on the threshold of the new time, the paths of the unified economics of Life. We can no longer measure that economics of Life with the parameters of economic science that we have known hitherto, but at most intuit it as providential economics.

But why providential? Providential economics is a symbolic expression, joining two terms of different ontological hierarchy: “Economics,” as science of the government of goods, and “Providential,” as force/sustenance of Life. But what *is* it, what is the nature of that energy of sustenance that I call “providential”? Of course it is something more than a dialectic relationship between the human soul and divine grace. And also it is something more than the manna of heaven that fed the people of Israel in the desert (Exodus 16:4). For the child, Providence is the mother’s breast and hand. But as for us,

we broke the “originary pact” with the archetype of the Mother some time ago; for some time we have substituted the hand of nature for the hand of humanity.

We know full well the ecological imbalances caused by the irrational use of natural resources. And we also know the huge effort of rational intelligence to establish the theoretical and practical bases for an ecological economy (Mario Kamenetzky and Robert H. Maybury devote a whole issue of the prestigious *Science and Public Policy* journal to works on technology and the environment based on a human economy centred on the expansion of the consciousness.)¹⁴¹

But there is something beyond science and technology. It is the awakening of a new human sensitivity that becomes aware of the verticalization of the axis of history itself. It is not only the bursting in of an expansive consciousness—or “apperceptive” consciousness, as Jean Gebser calls it—but the first sensitive shudderings of what Teilhard de Chardin might call the “meaning of the Earth.”¹⁴² Only of the Earth? There is also a “meaning of Heaven,” and it is this apperception of the “providence” of Heaven that closes the cycle of a truly human economy: the sap of the Earth and the providence of Heaven find a centre of synthesis in the heart of humanity.

Providential economics is not only a question of economic values. Schumacher saw this clearly when he said: “We need to re-establish a culture of the Earth founded on meta-economic values.”¹⁴³ Somehow we are returning to a Mother economics, as in ancient agrarian civilizations, but with a different “rite.” What I have hitherto called “providential,” Roberto Kusch, who returns to the archetypal issue in his *América profunda*, calls “Protection economics.” When he examines the administration of the *ayllu* (agrarian community of the Inca empire), Kusch says: “The central idea of this organization consisted of a kind of *protection economics*, to contrast it with our economic forms, which in turn could be qualified as “*abandonment economics*” from an indigenous perspective.”¹⁴⁴ But why do I say that the “rite” is different now? Because the gestation (the “fruit”) is not only a merchandise, an economic “product” that is realized on the outside, but also a good “intrinsic” to humanity that *is born* within.

¹⁴¹ Mario Kamenetzki and Robert H. Maybury, “Special Issue on Management of Technology and Natural Resources,” *Science and Public Policy*, vol. XVI, N° 2, April 1989.

¹⁴² P. Teilhard de Chardin, *La energía humana*, Madrid, Taurus, 1963.

¹⁴³ E. F. Schumacher, *Small is Beautiful*, New York, Harper and Row, 1973.

¹⁴⁴ R. Kusch, *América...* p. 96.

Who are the carriers of this new Mother economics? Not those who preach it, but those who live it. Today, like yesterday, they are the “desert fathers” (Gandhi, Schumacher, Che Guevara and Rodolfo Kusch all died and were not heard), the “consecrated families,” the “mystical communities” (reserves of a Sacred Order that produce more than they consume) and the “new universal proletariat” (the growing mass of the dispossessed of the earth, scapegoats of the collective sacrifice imposed by the society of waste). It seems that genuine, undisguised spiritual value could only come through voluntary sacrifice (mystic renunciation) or through an economics of dispossession (sacrifice of the innocent). I can only quote again Rodolfo Kusch, who discovers the spiritual function of poverty in the social context of the wealth of nations:

And precisely in that poverty the great themes are raised again: goods, soul, god, death, life. All of them recover their original value, because they occur solely in dispossession, and acquire that wealth from engendering inner things, a potential wealth, the same as when Jehovah came down and gave the moral commandments to the Hebrew people.¹⁴⁵

It is important to clarify that when the cosmic era proposes to us to “return to the Earth,” we say *yes*, but as an intelligent descent to reach the critical point of reversibility of values that allows us to “exit” it! We exit along an inner path that humanity has walked for millennia as “mystical body,” but now we learn to walk it as a “social body” (or rather, based on social interiority, to engender those “inner things” Rodolfo Kusch tells us about and which we call “intrinsic possessions,” because they are permanent values that belong to the self, and which no political regime can take from us.

What is really “possessed,” what gives dignity to the human being, is the wealth of acquired experience, technical education as an intrinsic value of the person, and the inner pleasure of transferring those individual values to the social body. But for this, the social body, the organized community, must cede to the individual the right to participate in the goods of life, to be trained, to produce, to communicate those goods socially through the right to teach: that is, society must give the individual the possibility of “reverting” wealth. Because what good is very well-organized society that allows people to be trained, but which then obstructs creativity and hinders communication through

¹⁴⁵ Idem., p. 207.

authoritarianism, censorship, discrimination, the arbitrary concentration of power, and social marginality?

I said that providential economics is a “mother economics” because it is founded on an “origin community” (*before* the breaking of the pact with Natura Naturans). The question is whether we can “return” to that origin community once the fragmentation of the social body and the loss of image of the world has occurred. In other words, the question is whether in the current society of “waste” (to use *I Ching* symbolism) it is possible to reconstruct the lost order and “health” of the nations. Chinese wisdom tells us that this work of reconstruction (what the book of mutations calls “the labour of leaving to waste”) escapes from the hands of the weak, the traitors and the cowards, that is, from all those who have contributed to “letting it all go to waste.” This labour corresponds to the “noble”: “What has been let go to waste through the fault of humans can also be repaired through human labour. Proper reflection is a prior condition for success. It is important to know the causes that have led to corruption, before this can be repaired.”

In *Barefoot Economics*, Manfred Max-Neef recounts his field experiences as a witness and direct participant to “diagnose poverty, measure it and design indicators,” when he recognizes the insufficiency of the academic economy to solve the problems of this broad area of economic marginality that he calls “invisible economy.” He proposes as an alternative the intrinsic force of the “testimony.”

I know that expecting grandiose solutions issued from the top is not only counterproductive but also makes me a passive accomplice of a situation that I reject. At the same time, I know that one must do what one is capable of doing. As little as this may be, it is at least human testimony, and human testimonies, as long as they are not based on greed or personal ambition for power, can achieve unexpected, positive effects. [...] I no longer believe in “national” solutions or “national styles.” I no longer believe in any form of “gigantism.” Therefore, I believe, as a barefoot economist, in local action and in small dimensions.¹⁴⁶

We return with them to the “origins”; not to the “myth” of the origins (Popol Vuh, the biblical Genesis), nor to “primordial society” (in the main sense of René Guénon), nor to “primitive societies” (in the sense of Lucien Lévy-Bruhl); I return to the “Home,”

¹⁴⁶ M. Max-Neef, *La economía descalza*, Stockholm-Buenos Aires-Montevideo, Nordam, 1986, p. 126.

to the space of the “Mother,” to the “community of always”; I make contact again with a living community (not a “fossil” community) that is not born from a pre-existing society, but rather is the human expression (in time) of a heavenly archetype that *is* beyond time. The “community of origin” is not an institution but the spiritual foundation of institutions (the breath that gives them life); nor is it a “church”; it does not belong to the legal order, but to the sacred order. And this “sacred order” has been lost, and providential economics (which is its living sap) has been lost. How can the “noble” enter that space when, like the passage in the Gospel, political society says: “There is no room at the inn”? Max-Neef, and the reserve of nobility that still remains on the earth, believe in the “testimony,” in the economy of “labour,” in the power of “sacrifice.”

SOCIAL GEN-ETHICS

- **New gen-ethical code for a cosmic physiology**

The path of liberation does not begin, in our time, “in the beyond” but “in the here and now”: it is not a matter of leaving the body—through death, reincarnation, ecstasy—but rather of building a new one, an “exit” body, a body of fire. This new organic vestment (body of light, like that of the stars) will replace the spacesuit in the human pilgrimage through the inhabited cosmos. To undergo this new phase of human development, an “ideal” is not enough; a new gen-ethical code is needed.

Just as in previous stages of genetic evolution, when the current of life appeared to stop through depletion of energy sources or insufficiency of the enzymatic machine, and when to save the *impasse* of evolution nature brought into play more advanced technologies (read “photosynthesis,” “bicatenary DNA”), also now, amid the technetronic civilization, we have come to a dead-end, where human development appears to stop. It is as if the cybernetic and electrochemical machinery of the *Homo sapiens* could not absorb the faster-than-light information indispensable for implementing the physiology of *Homo cosmico*. Many believed that an evolutionary leap of this nature would occur through the enlightenment of new ideas (remainder of enlightenment). Few suspected that the synthesis of new molecules is required! It is the gestation of a reversible “ultrachemistry” as a gen-ethical basis for the cosmic human physiology. What would our eyesight be like without the reversible machinery of retina pigments?

Some critical sociologists and philosophers of history have intuited the bursting in of a new gen-ethical message that breaks the continuity of historical time, but they do not see the arki-tectural configuration of its lines of force. Henri Lefèbvre, referring to the coming world in an interview for *Planète* magazine, said: “The driving force will no longer be a given subject or system, such as the working class or youth, but rather multiple, varied subjects, in the image of the problems that appear. The class struggle is much more complex and multiform than a century ago. It is also the struggle for the body.”¹⁴⁷ Lefèbvre realized that a new social organization comes into the play of history, but his approach is sociological, not genetic. For his part, the eighty-year-old Arnold

¹⁴⁷ Henri Lefèbvre, “La porte de l’avenir,” *Planete*, N° 3, April-May 1972.

Toynbee, in conversation with the historian G. R. Urban, said the concept of “internal proletariat”—which he had brought to light in his *A Study of History*—did not have the same validity in today’s world: “Today there is a new class of proletariat, made up of all those who do not have a space in contemporary society.”¹⁴⁸ But Toynbee does not tell us what the function of that “proletariat” is in the co-evolutionary gen-ethics of living history.

It is no longer a question of formulating “principles” (for the design of an ideal society), nor is it a question of building a rational “ethics” on said principles to order the world, because reason itself has caused the injustice of existence and the loss of the image of the world. The demons are loose, and the children of the shadow that we have engendered, all these blind forces that live with us, will not be checked with police repression, the rationalization of technology, the humanization of capital, the ethics of religions. The answer no longer lies in political philosophy, but is based on a new gen-ethical bond (Logo-gen-ethical: contact of the human matter with the inaudible sound of the Light.)

A new Alliance. A new planetary organization is currently gestating based on a process of integrative organization of the social order (paradox of sociogenesis, which breaks the symmetry of the system and makes it possible for light to enter). A qualitative leap in the order of values. Some sociologists and philosophers of culture have noticed this structural trans-figuration. William Irwin Thompson says that “we are not in a phase of destruction but rather of de-structuring.”¹⁴⁹ Modern society disintegrates within, the paths fork, energy is released, human beings are dis-enchanted! What is happening today in Russia and China after half a century of “directed massification”? What is happening in Latin America with mass social unrest? What is happening to the young of North America and Europe with drug and crime in the age of information technology and economic wellbeing?

We are beginning to become aware of the “feat” of a “Work in common.” In this new order of social functions, the data of the biochemistry of behaviour and of the embryology of conduct, though useful, prove insufficient.

¹⁴⁸ Arnold Toynbee, *Diálogo con Urban*, Buenos Aires, Emecé, 1977.

¹⁴⁹ William Irwin Thompson, *Evil and...*, p. 71.

Since the works of Gesell, Burr and Northrop we have known that “growth is a process of unitary, intelligent organization” and that this organic integration is done through a “single regulating principle, exposed by an electrodynamic field that stretches beyond the physical frontiers of the organism.” Rupert Sheldrake calls this power of configuration a “morphogenetic field,” a model that has become familiar to us in physicochemistry and biology. But how does this integrating principle work? What is the nature of the “catalytic” agents that intervene in the organization of this new social body that transits from “chaos” to “order”? Is it a question of “cultural products” generated by the de-structuring of society? Or do forces, powers or people intervene in that gen-ethics bearing a trans-historical message?

It is a matter of an embryogenesis of co-operation. The “Work in common” is human and divine at once (and also demonic).

In the distant past the gods walked among humans: today humans walk alone, without God. The “death of God” as a paradigm of the existential human void of our time is something more than a Nietzschean apothegm or a political slogan of revolutionary Marxism: it is a cosmogonic catastrophe lived on a human scale. We have lost something! There are no longer the “many scholars” or the “prudent king” to organize the world; in their stead are the orbiting satellites that process social information. We have lost the “trace” of living Tradition; we no longer have the storyteller, the jester, the *Minnesänger*.

The divine reference points no longer appear as prophets, heroes or saints in outer space, but rather burst in as significant “signs” in the inner time. We no longer have to wait for the gods to come to us, we have to go and look for them (within)!

What role does “the Politician” play in the gen-ethics of the social body?

Today we are witnessing the collapse of a political leading class that has become incapable of interpreting the evolutionary development needs of the social community. Martín Britos, in his magnificent (and prophetic) foreword to Jaime María de Mahieu’s book *El Estado comunitario* says: “Every old leading minority, confined in their outdated historical structure, is incapable of generating the innovation that a growing community demands, and covers up the obstacle that causes their lack of political credibility with the cloak of pact, skill and shady deals; enough for the current political transaction, but

powerless to subrogate the international impulse that drives the political process at heart.” And Martín concludes:

In these uncertain states of community duration, chaos and order, twilight and grandeur coexist, albeit lodged in different planes. On the surface chaos reigns, while order retreats and beats in an embryo in community intimacy.¹⁵⁰

In these “cavities” of political power, in these historical voids from the break of symmetry of time, a cosmic “gene” enters in the de-structured social weft and con-figures a new gen-ethical code.

But what *is* a “gene”? Only an information package? But what is in-for-mation? New “organization centres” emerge from the catastrophe of the world. They are highly unstable functional structures; embryological sketches drawn on the sands of time that are swept away by successive energ-ethical waves in search of an organizational model than can “translate” the “morphogenetic” breath of the cosmic consciousness in social functions for humans. It is the “work of everyone.” Today we are immersed (by “principle of inclusion”) in the whirlwinds of a “social magma” in a process of rapid trans-mutation of elements; disintegration of matter, release of energy and expansion of consciousness; dissolution of old institutions and embodiment of new organizations. The acceleration of change is so fast that it simultaneously affects the function and structure, the social order and chemistry of life. Human existence has become highly vulnerable to the forces of destruction, but also highly sensitive to the ray of inspiration. Many paths are exhausted “before they reach their destination,” and many others are ahead of the signs of destiny.

The new organic forms escape from the screens of our computers, we do not have eyes to see them. Our own mental structure conditions us to see more easily the forms that collapse than the forms that ascend; we see more clearly the objective phase of increase of entropy and irreversibility of time than the in-verse phase of negative entropy and reversibility of values. The complete circuit of life escapes us: blindness for the qualitative values of time.

¹⁵⁰ Martín Britos, Prólogo a Jaime María de Mahieu, *El Estado comunitario*. Buenos Aires, Arayú, 1962.

- **A new meaning of the Earth**

Collective sensibility has changed. The soul of the peoples is no longer the same. The political organization of national States can no longer contain the expansive power of social consciousness. A strange phenomenon of “uprooting” has occurred on a planetary scale, a loss of contact with the living currents of the Earth, de-energization that is translated mentally into a crisis of the sense of belonging. We are no longer in the same world, and at times we have the sensation of being “in the air.”

And we really *are* “in the air.” We are already banished. Somehow we have lost our territorial identity, but we cannot yet incorporate the sense of cosmic belonging.

Historical identity is losing force. What historical identity can be retained by peoples who today move en masse from one place on earth to another? What historical identity can remain in the socially marginalized, political exiles, the children of the thousands of the disappeared victims of the brutal repression of the death squads? What historical identity can be retained by the long caravans of the uprooted, crossing the desert of drug abuse, AIDS, hunger and moral degradation?

And so? So we have to learn to listen to the invisible signs that the collective body of humanity emits (a body that is not our own body, and which is undergoing a phenomenon of existential depressurization as it crossed the perilous frontier between the string gravitational field of earthly matter and the “dissipative” space of the cosmic consciousness). A foetal suffering in passing from one medium to another. And in this transition, just as in the birth into the physical world, the first sign that sets the wheel of life in motion is “inspiration.”

Who are the “midwives” of this cosmic maieutics? Who can help us cross the threshold of the unknown? The modern State? Computerized society? The fragmented university? The politicized Churches? Or the Socialist International? Or the Trilateral Commission?... Or the disillusioned masses?

The “Crossing of the Red Sea” is not at all easy. There are not only powerful forces that oppose the crossing of the threshold (the Lords of the Shadow, collective hypnosis, the seduction of the moon, mass implosion), but also our own shadow, our personal history, our inheritance of the earth. And the questions come. What is being

defended in the world today? Life? Or possession of life? And what is our hope? A new world order? But what for? And for whom?

We are defending the reality of an unreality! Which is like saying that we are defending an artifice: we are defending ethnographical identities (when the world has already been transformed into a “global village.”) Teilhard de Chardin said it before: “The age of nations has passed, it is time to construct the Earth.” Social Utopia? Or a spiritual message that we have not yet understood?

Along what paths could we build a social organization on a planetary scale that integrates the nascent cosmic consciousness with the new meaning of the Earth?

Of course, it is not a question of a new “nationalism” (migrations had already generated a “hybridization of media”) or of abstract “universalism” (uprooted from the historical memory and from the telluric identity of the people); nor is it an ideal “spiritualism” (without roots in the genetics of life). It is something deeper, which exceeds the sociological framework of integration. It is something like “being born” (or rather, “re-born”) in the gen-ethical mould of a cosmic humanity (adventure of the human matter in the kingdom of light).

This “migration” of territorial humanity is already occurring in silence and under the gaze and providential aid of unknown masters. The axis of history is being verticalized: its direction of meaning is different, not only in the social order but also the spiritual order. We no longer expect so much the “great men” to come from beyond to live among us, but rather we *are* those who feel the need to “be born” in their world. Today, like yesterday, it is a “people” that emigrates, but no longer towards a new promised land but to a place among the stars.

- **What are the conditions for this new “exit from Egypt”?**

Some preparatory conditions are already in place:

- There already exists an incipient collective consciousness of liberation.

When the revolutions of social, political and economic liberation reach their end, the first flashes can be glimpsed of an urge for cosmic liberation.

- We already have a shared language (at least in part: computerized language that breaks ideological, racial and political barriers).
- A collective sacrifice. Yesterday it was the ten “plagues of Egypt,” today it is the “four *horsemen of the Apocalypse*”: drug abuse, AIDS, the hole in the ozone layer, “Star Wars,” powers which, through mass compression, are generating such an increase in the heart temperature that leads human matter to a critical point of “fusion.”

All these preparatory conditions are in place, but one more is missing. It is necessary to conquer the language of the soul that will allow us to recognize ourselves (through likeness of similitude) as members of the same mystical body. For this, information technology is not enough. Nor is the religious language that we have used hitherto (the Second Vatican Council could not even attain unity with the “separate brothers,” nor could “electronic Churches” reunite separate peoples spiritually). It seems that that “language of the soul” (cosmic language) cannot be acquired without certain conditions of “matter,” conditions that do not yet exist.

In other words, although some preparatory conditions for “exiting” the Earth are already in place, all signs suggest that *before* exiting the Earth we have to “re-enter” it: the paradox of liberation.

What do I mean by “returning to Earth”? I mean that it is impossible to leap directly from social organization to spiritual community without passing through a deeper “rooting” in the very sources of life. Nietzsche intuited this: “No tree can grow to heaven unless its roots go down to hell.” Not even the Son of God ascends directly to Heaven without descending to Hell. Humanity today, although expanding its consciousness in great collective units (continental America, European Economic Community), seeks its roots of ethnic and telluric identity (read: the peoples of Eastern Europe). There is a “horror” in the descent to the deep abysses (the death of the hero, the sacrifice of innocents), but also there is a “sublimation” in the ascent: the spiritual message of the “feathered serpent.”

Within this still barely understood process of social gen-ethics we are beginning to comprehend the transcendent meaning of “lost revolutions.” Will we say that there was only failure, political error and social pathology because the communist empire (a

collective entity beyond political borders) collapses, because the psychedelic experience of youth leaves millions of bodies along the way (an underground society united by invisible bonds), because Islamic fundamentalism suffers one defeat after another, because the social revolutions of the peoples of Asia, Africa and Latin America have been betrayed more than once by the heirs of the great leaders, because all this collapse of ideals has occurred? The same occurs with the collective experience of so-called “new religions,” with their psychic deviations, their fanaticism, their long caravan of disillusioned people; this is “what is left,” but we have to learn to see the distilled fruit of spiritual alchemy. On the surface of the social magma we see with horror the rise of “corruption,” “pornography,” “crime,” “organ theft,” “drug abuse,” “AIDS.” But what do we mean by this? Is that “darkness” the true state of consciousness of humanity of our time (the dark age)? Or, on the contrary, as William Irwin Thompson sees it, is it a “first state of illumination (as in tantric yoga) that makes that darkness visible”?¹⁵¹

In short, the “new sense of the Earth” is no longer romantic (the ancient pact with Nature has been lost for some time); now we seek to recover it around an ecological consciousness, but it is necessary to take a step inwards to take direct contact with the forces of Heaven and Earth that con-figure the circuits of our inner nature. We have approached the mystery of “cosmic initiation” (on a global scale) based on the providential economics and social Gen-ethics, but we will need to access the knowledge and rule of a spiritual Technology that remains under the custody of an angel with a sword of fire. It is the sacred technology of Life. Has the time come for humans to “reach out their hand and take also from the tree of life and eat, and live forever”? (Genesis 3:22).

• Social proto-forms

What are the “organs” or “institutions” that, on an embryonic scale, are beginning to sketch their outline on the new social body? To be able to detect these “protomodels,” more than recording data from genetic sociology and cultural anthropology, we must sharpen our gaze to discover the footprints of “the march of the god on earth” (to use Rodolfo Kusch’s poetic expression).

Some of the functions of the new organized community sketch a form, others are completely pre-figurative. And it is precisely there, in what has not yet been born, in those

¹⁵¹ W. I. Thompson, *Evil and...*

“social gaps” (as Ortega y Gasset calls them), that we must direct our gaze; they are something like empty spaces in a “periodic table” whose places are not yet occupied, sieges perilous of a potential “Round Table” that await the men and women of the future who have the courage to sit on them, who want to live, be, function in those dangerous places.

In this phase transition, from political society to social Arki-tecture, some institutional forms collapse (through emptying of meaning), while “places” are activated where no human foot has stepped before, where the first (embryonic) features begin to be sketched of social organisms of high significance in the hierarchy of cosmic functions.

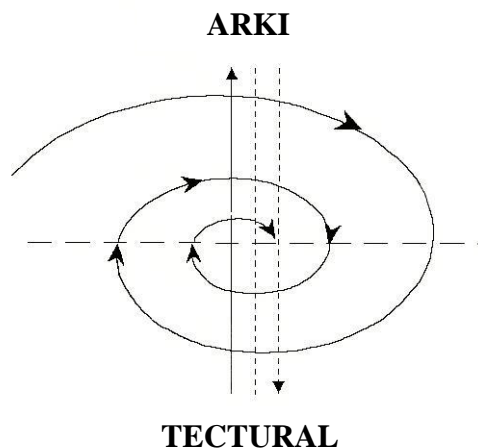
What are some of these potential pre-figurative foci?

- The Spiritual community.
- The consecrated family.
- The University of Synthesis.
- The centre of political power.

LOGO-TECHNOLOGY OF LIFE

True human technology is not the technology of the machine, it is the technology of the *hand* (*mano* in Spanish). The signs of Life are etched on the hand. But how is that symbolic geometry activated? Through *manual* labour? Or through the *Manipura* dance?

The hand is the measure. But technological power has escaped from the hands of humans, generating a civilization of excess (a Golem). The challenge we face for the development of the nascent cosmic consciousness is to create “cybernetic circuits of resonance” that allow humans to “govern” with their own hands the forces of the Sky and the Earth that circulate within them. It is a cybernetics to the second power (“cyber-ethics”), where the flow of matter/energy/information that is linked to the horizontal coordinate of time connects (by resonance) to the rhythm of reversibility of values that vibrates in the vertical dimension of meanings.



A dimensional leap in the technology of Life. Verticalization of the axis of history. Which means not only a change in the geometry of values (cybernetics of meaning) but a new direction in the government of the human ecology: from “Geo-politics,” or government of strategic areas of the Earth, to the “Arki-tecture” or design of the cosmic dwelling for humans.

The electronic biocybernetic network, fifth-generation computers, intelligent cities, social, economic and political organizations, all that global system of “self-organization in time” revolves on its axis and begins to vibrate (by analogy) in a new field of “Arki-tectural resonance.”

This turn in the four dimensions of space-time to the “fifth dimension” of creative action—as Edward Matchett prefers to call it¹⁵²—no longer occurs outside of humans (through some kind of supercomputer) but “within humans themselves,” in an inner “superspace” (on another occasion I call it the space of “revelation,” but we can also call it the space of “creativity.”) In this “Arki-tectural” space humans can channel the “inspiration” of Heaven from the brain to the “hand” and be the maker of the “design” of the world. From this “central” position, the human being no longer only uses the tool but exercises a “meta-control” on the tool (Matchett works on this line in his *Fundamental Design Method*).¹⁵³

• Closing the lion’s jaws with strong hands

This is the first step in the management of internal energy. It is also the creation of the first logo-technical circuit. It is the first detour of the inner strength through the solar plexus (“manipura chakra.”) From here we start to work from the waist upwards.

Human consciousness takes in its hands the powerful forces of the Earth that circulate within to activate hitherto unknown Life functions. From the cybernetics of Nature we pass to the Logo-cybern-ethics of Humanity.

Cybernetic technology today, in connecting the human nervous system to the electronic circuits of intelligent machines (“hybridization in media,” to use McLuhan’s term) has made possible the dreams of ruling the world (“intelligent cities,” “Star Wars”) but connecting centres of force of the total human (brain, heart, hand) to the Logo-cybern-ethical circuits of an inhabited cosmos changes the geometry of the parameters of power. And it of course changes the philosophy of power: it is no longer a question of governing the world with intelligent robots but rather of intelligently managing the forces of Life.

In “closing with their own hands the lion’s jaws” (the king of the jungle) humans occupy once more a “central” place in the cosmos, and from that “centre” they revert their values, release humanized cosmic energy and expand their consciousness to the limits of the universe: it is the human who asks of the cosmos; and from there, from the frontier of knowledge, energy returns to the centre as illuminative consciousness: it is the cosmos

¹⁵² Edward Matchett, *Journeys of Nothing in the Land of Everything*, London, Turnstone, 1975.

¹⁵³ Edward Matchett, *Fundamental Design Method*, Rome, ICED, 1981.

that asks of the human. Two sides of a Logo-technology that integrates the Mysticism of the Heart and the Science of Life.

- **Premises for a supra-technology of the “fifth dimension”**

What are the “conditions” for in-corporating human labour as a transitional tool in the co-evolutionary Gen-ethics of Life?

It is a question of “medium” conditions: the *medium* is the message (expression coined by McLuhan, but which we are far from approaching in its meta-linguistic meaning).

—**Supra-conductibility of matter**

The first of these conditions is to prepare for “inner change” that makes possible the act of creation: prepare not only to use the tool but to *be* the tool. To close with one’s own human physiology the Logo-technical circuits of “circulation of light” not only requires fine-tuning the sensibility of the spirit but also creating new conditions of conductibility of matter.

Perhaps to approach the design of these “faster-than-light” circuits it will be fitting to look at the Findhorn experience, one of cooperation between human effort and the kingdom of light; the wonderful “garden” created by Findhorn not only has the sense of collaborating with nature (what we might call “ecological consciousness”) but of “raising” this nature to a higher state of consciousness (function of the cosmic human in the co-evolutionary Genetics of Life): “Thinking in terms of light, you add light to that which already exists. Therefore, you accelerate the growth and reinforce the beauty, the truth is revealed in you and you are joined to divine perfection.”¹⁵⁴

Nonetheless, in this in-corporation of a faster-than-light intelligence in the cybernetic circuits of human life, “illumination” is only a first stage, but to reach the higher level of “organization” that the new state of consciousness requires it is necessary for a cosmic “gene” to be stored in the “cavities” of social matter.

¹⁵⁴ Findhorn Community, *The Findhorn Garden*, New York, Harper & Row, 1975, p. 60.

Physics Nobel Prize winner and Harvard researcher Carlo Rubbia says in a newspaper interview, “There is something supernatural in the world of matter; we see the effects of an ordering presence of the world, but not the presence itself.”¹⁵⁵

But research into the field of high energies is no longer only oriented at the matter that can be explored in particle accelerators, but to that “other” matter that constitutes the support of the human consciousness and which, through impact of the “revelation” that is inherent to the new sign of the time, undergoes significant changes in its gen-ethical geometry. And here a key question arises: is it possible to “lead” these changes, as one does in the laboratory, to the point of attaining conditions of “superconductibility” that will allow us to be conductors (“optic fibres”) for the transmission of hitherto unknown cosmic energies? This is the first question for a Logo-technology of the future. Human matter has to be able to access, based on “superconductibility,” a connection (through “resonance of similarity”) with the faster-than-light energy that has entered the world, but which we cannot yet recognize (due to lack of an instrument).

On reaching this point, in my effort to somehow translate the energ-ethical changes that I experience in my own organism, difficulties begin to arise in terms of the formal expression of the new human phenomenon. As we install ourselves at a higher level of consciousness/energy, words turn insufficient again. When I speak of “bond energy,” “constellation of signs,” “superconductibility of matter,” “Logo-cybern-ethical circuits,” “functions of resonance,” I use these terms as symbolic clothes of a trans-biological reality, as metaphors of trans-finite functions, as in-audible chords of a thinking by analogy.

We are beginning to approach trans-personal and trans-social organic configurations that belong to the world of light, but which are embodied, trans-scribed in the geometry of matter.

—Energ-ethics of light

With the conditions of “superconductibility” of human matter created, we enter supratechnology of light head-on. To the “phototronics” that begins on the outside there corresponds a “faster-than-life physiology” within. I will try to explain.

¹⁵⁵ Carlo Rubbia, “Hay algo sobrenatural en el mundo de la material” (newspaper interview with Juan Ramón Vidal), La Razón, Buenos Aires, 1 September 1985

The tools of evolution are changing; to be more precise, humans assume themselves as transitional tools in the co-evolutionary process of cosmic life. To the new evolutionary genetics of “matter” (no longer as inert matter to be explored and manipulated, but as living matter), to that gen-ethics of “Mater-matter” there corresponds an energ-ethics of light.

In her book on the Solar Age, Hazel Henderson says that our information technologies are undergoing a re-conversion that goes from “electronics” to “phototronics.” “The solar age is, at the same time, the light age,” says Henderson. She adds that these light technologies include optical fibres, laser, optical scanning, optical computing and other photoconversion processes. But she warns that “The Light Age” projects far beyond industrial biotechnology and information technology, to activate “human potentialities of co-evolution with all the life forms of Nature.”¹⁵⁶

What are the conditions for humans to close (within) the magical circuits that cosmic energy draws in the Universe? To make possible (through “superconductibility of matter”) the “circulation of light”!

We know (and only since Harvey in the seventeenth century) about the circulation of blood, but we know very little (almost nothing) about the “circulation of light.” I had read as a very young man, having barely completed my medical studies, Wilhelm and Jung’s commentary on the Chinese text *The Secret of the Golden Flower*, and I even made my own commentary in the journal of the Medical Association of Metapsychics of Argentina that we had founded in 1946 with a group of physicians interested in researching parapsychological phenomena. I could not at that time understand in depth what the Chinese scholar meant when he spoke of “circulation of light.” It was years later, after long practices of meditation and transmutation of energy, that I realized that the “light” that I discovered within also circulated on the outside. “Light is not only in the body, but outside of the body. And when this light comes into circulation, so to do heaven and earth, mountains and rivers, everything.”¹⁵⁷

The inner life of humans comes to form part of the great current of cosmic energy, and the human heart beats to the rhythm of faraway pulsars.

¹⁵⁶ Hazel Henderson, *The Politics of the Solar Age*, New York, Anohor Press-Doubleday & Co., n/d.

¹⁵⁷ R. P. Muñoz Soler, “El misterio de la Flor de Oro” y la psicología analítica de Jung,” *Revista Médica de Metapsíquica*, N° 2, Rosario, 1949.

Master Santiago spoke to us of the path that the “Great Current” takes in the Universe and he taught us to participate in the “power” of that Great Current.

When you have learned that the life currents that come out of you travel the universe and return to you, bringing you the gift of Eternity travelled...

There was a spiritual “fruit” that was inherent to the “circulation of light,” in the “journey” of which Eternity is united with time... But what is it that had to be learned to attain this “fruit”? Something very simple: the “reversibility of values”!

It is precisely the reversibility of values that is the “energ-ethical” key that sustains the “circulation” of the light. The master “Lü Tzu says it differently: “All the work through the rotation of light consists of the *inverse movement*” (*a ritroso*, in the Italian translation).¹⁵⁸ But that “inverse movement” is not reduced to a change of direction in the mechanics of forces (mechanical reversibility) but to the “reversible” rhythm” of creative energy (reversibility of values). In the language of the mystic heart, “Inverse movement” is “Renunciation.” In other words, for “circulation” of light to be possible, for the water of life to “circulate” along the invisible channels (the “mountains” and “rivers”) that are within the body and outside the body, for life itself not to crystalize in one form, for humans to be able to practice effectively in that “primordial energy” that creates and dissolves worlds, for all that which is possible to become real, it is necessary for action to be able to revert into in-action and in-action into action. Such a reversible movement of the “celestial heart” (as Lü Tzu calls it) cannot be explained with the reversible rhythm of the mechanical heart or through irreversibility of time and the fluctuation of energy in “areas distant from the equilibrium” (as Prigogine and his school postulate in processes of “self-organization” of living matter). The “celestial heart” (which is also the heart of the cosmic human) operates around a “spiritual principle” that sustains the movement of circulation of life without expending inner energy.

We are speaking here of the opening of new paths of communication. It is not only the circulation of information or transmission of energy, but the suprasymbolic *trans-mission* of values: “energ-ethics” of the heart, “Alliance” of the values of the spirit with the chemistry of life (“Logo-energ-ethics.”) Let us see what, in other words, the

¹⁵⁸ Idem.

master Lü Tzu says: “Every metamorphosis of the spiritual consciousness depends on the heart, where a hidden charm hides that, while it is fully in tune with that (with the heart), is of such a fluidity that it requires the intelligence and maximum mental clarity, meditation, the most profound calm.”¹⁵⁹ This “Logo-technical bond” implies the end of humans’ cosmic isolation and the beginning of a completely new stage in the Gen-ethics of Life. How far all this is from the reductionist models (whether biological, physicochemical or social) with which we seek to explain the processes of organization of creative energy of the universe!

But let us go step by step. From the “circulation of light” we need to pass to the “circulation of goods” and this requires tran-siting from “superconductibility of matter” to “energ-ethics of light” to “Logo-technology of resonance.”

- Logo-technology of resonance

It is no longer a question here of a metaphysical or psychological “logos,” but a Logos joined to Life.”¹⁶⁰ Power of Creativity.

The “superconductibility” of matter makes the “circulation of light” possible, and the “circulation of light” makes that “circulation of goods of Life” a reality.

It is not easy to tackle this subject of “circulation of goods of life,” and much less to draw the circuits of a Logo-technology that joins the meanings of Heaven with the forces of the Earth, because more than constructing a hardware in the space it is a question of tuning oneself in with software in time. To approach the intrinsic geometry of that Logo-technics of the “fifth dimension” I will take two significant reference points: “Analogous architecture” and “Theory of co-operation.”

Analogous architecture

The Egyptian and Mayan pyramids and the gothic cathedrals were “analogous machines” carved in stone and operated as instruments of resonance between Heaven and Earth. Today this symbolic Arki-tecture is embodied in the inner laboratory of humanity as an “analogous molecule.”

¹⁵⁹ Idem.

¹⁶⁰ Idem.

In other words, the bridge between Logos and Life, which for centuries we have tried to cross via religious rites, ceremonial magic and the power of science and technology is now travelled along another path. Although it seems paradoxical, to break the inexorable curve of time “downwards” we need to reach a “higher” level of organization. But what do we understand by “higher level of organization”? A new state of consciousness? Or a new state of the matter? Or will we have to create a technology to the second power that brings together both dimensions of human reality in a new integrated circuit?

This “higher” form of organization in the hierarchy of functions of life is also the “most inner.” To information technology on the outside there corresponds an “analogous molecule” within (transitional “operator” between the cosmic consciousness and human matter, two dimensions of life separated until now). Without such an “emblem” of exchange it is impossible to sustain the “circulation of light.”

In the great phase transitions of evolutionary gen-ethics there is a key “word” that forms a symbolic bridge between different worlds. Let us remember the *chlorophyll* molecule (that intervenes as catalytic bridge in water photosynthesis), the *haemoglobin* (that operates in the exchange of gases in the blood), DNA, RNA and other enzymatic functions of replication, rule and repression of the genetic code. All these marvellous Arki-tectural con-figurations emerge as a fully formed “whole” in key moments of evolution: they are something like “passwords” that make it possible for the “logos” to speak in the language of “life.” No one knows where these “ordering presences” come from; only the “functional *loci*” are known, but we do not know who speaks behind the codified mask (which is like saying that we know the place of the siege perilous at the Round Table, but we do not know who sits there.)

It is easier to identify the powers that operate in high-tech power stations, from genetic engineering to “Star Wars.” The most talented young people on the planet are selected by large corporations to put their intelligence at the service of technological development, with the irony that many students who began their career in scientific research with the ideal of improving the quality of life of humanity end up accepting arms manufacture programmes that lead to death.

But beyond this pragmatic technology (which in the guise of biogenetics, organ transplants, cybernetic intelligence, appears on the horizon of the future as a “message of salvation”), beyond this technology of “seduction,” there is a Logo-technics of “evolution.” Until now this evolutionary genetics, the creation of molecules with increasingly higher levels of organization, was the responsibility of the wisdom of Nature (which is like saying that it was in the hands of the gods), but the message of the new sign of the time proposes a radically new technological enigma: the construction of an “analogous molecule” in which the very *life* of the human being enters to form part of the cosmic circuits of “light circulation.” This ultratechnological challenge leads us by the hand to the “theory of cooperation.”

Cooperation Theory

Its scope is much broader (and transcendent) than what we understand by “cooperation” in sociological terms. It is rather more co-operation, that is, human participation in the integrity of the Great Work.

I spoke to Master Santiago about the “measure” of this human participation in the co-evolutionary process of the Universe. He said:

There are very few who work consciously in the Great Work, most only participate based on the spiritual commitment that they have assumed, that is, based on the Vow.

What did he mean by this? In principle, it was a matter of discovering the laws of “cooperation.” But what kind of cooperation? Findhorn’s founders speak of human cooperation with the Devas. McLuhan speaks of human cooperation with machines (referring to the nervous system’s integration with electronic circuits). Max-Neef proposes social cooperation as an essential valuing ingredient to found an economy on a human scale.

There is a common root among all these forms of cooperation, which is not determined solely by a common objective but by a “common time.” And it is the discovery of that “time common to all” that founds (within) the sense of solidarity. Let us see a little more closely the qualitative determinations of time.

Robert Wallis, examining the development of the temporal function of humanity, quoting Delay, says:

With the beginning of the calendar, time ceased to be a purely individual, subjective and precarious representation; it ceased to be emotional and became universal, objective and immutable. Time common to all is, clearly, the work of the community.¹⁶¹

And I wonder: what is the calendar? It is a symbolic instrument that helps us measure an exterior time (movement in space), but we need to discover an “internal calendar” that will allow us to enter into resonance with the inner time common to all (to be able to communicate from the self). It is not so difficult to find a common space to realize a work in common, but it is not so easy to *feel* the “qualitative flow” of inner time which is common to “all” and which belongs to the life of “all.” It is the “passing” of the current that it is important to detect (and sustain), to construct (by coupling of the human world with the technical world) “Logo-technical circuits of circulation of light.”

In this “supratechnology” that I am beginning to describe (we are still too primitive for the intelligent handling of the “media,” as McLuhan warned), in these “circuits of circulation of light” there are areas of transition (if we can call them that; in the brain we will speak of “synapsis”) in which we cannot establish the difference between the values that qualify time and the states of matter that appear as a result of the passing of the current (that is, the Logos and the Life are one). Those areas of “transition” are critical frontiers of reversibility of values, where the transition from the spirit to the matter and from the matter to the spirit operates. The products of exchange here are no longer “merchandise” for consumer society, but essential “substances” to sustain the “flow” of the gen-ethics of Life. By analogy with what occurs in the “synapses” of the central nervous system (and Wallis saw this very clearly in the book cited), “we cannot differentiate the electric phenomenon from the electrochemical and from the impulse that drives manufactured products.” It is a question of “cooperation of functions” in still little-known Logo-cybern-ethical circuits.

¹⁶¹ Robert Wallis, *El tiempo, cuarta dimension de la mente*, Buenos Aires, El Ateneo, 1976, p. 94.

In short, the “cooperation theory,” whose genetic value we have discovered in biological organisms, in the social organization and in the network of electronic circuits, we now re-discover at higher levels of consciousness. More than “cooperation” we should speak of “connection.” Scientific research today is oriented at the search for a common denominator that “connects” phenomena that appear to us to be of a different nature (I have already said that in the “synapses” the electric current, the chemical polarity and the mechanical wave make up the same functional unit). Likewise, when scientists wonder “what unites physics, chemistry and biology” they tend to reply in terms of “synergy,” “cooperation theory,” “order,” “meaning.” Thus, for example, Hermann Haken and Robert Graham, both members of the Institute for Theoretical Physics of the University of Stuttgart, research these relationships of “order” and discover that there are certain methodological principles that lead to a “constructive cooperation” of subsystems. For their part, researchers in evolutionary genetics speak of “cooperation between molecules,” and discover that “in the functioning of enzymes and NRA, the association depends on the meaning.”¹⁶²

The great challenge for the coming civilization is to create the technological tool of the “fifth dimension” that ensures the circulation of goods of life, both material and spiritual; because the technologies that we have known until now only make possible the production of extrinsic goods (which circulate in the market, outside of humans), but lack the “return circuits” (if we can call them that) that in-corporate into human life “intrinsic goods” indispensable for the development of the consciousness. Aside from biotechnology, which supplies us with new hormones and new seeds (often putting bacteria to work), we are beginning to glimpse a spiritual technology in which humans (as incorporated transistors in technical circuits) create (within) new “molecules/values” that play a key role in the metabolism of the light. The impulse that the circulation of these intrinsic goods sets in motion is generated by changes of polarity of human energy associated with the rhythm of the cosmic consciousness.

The advance of technology in recent decades, especially information technology—making computerized systems and genetic manipulation appear as “messages of salvation”—have hidden humans’ possibilities of passing from cybernetic

¹⁶² Manfred Eigen et al., “Origen de la información genética,” in *Genética molecular*, Barcelona, Prensas Científicas, 1987, p. 203.

technology to a “cibern-ethics of technology” (which means not only “thinking technology”—as Heidegger proposes for the future—but also “internalizing the consciousness of technology”: discovering the method to “record” in human matter itself the energ-ethical code of the Light). It would be like manufacturing from within an ultra-biological chip that would make not only the circulation of light possible but also the “production of intrinsic goods” (and I am not referring solely to values of the spirit but to “substances” of life).

Is it possible to record in our own molecular biology cosmic (or ultra-cosmic) information flows that Nature has been codifying for millions of years, using the delicate unconscious mechanisms of evolutionary genetics? In other words, is it possible to record (consciously) in our own matter the energ-ethical code of the light? If I had to give an answer by analogy, I would say: microelectronic technology already does this! Let us see William Broad’s account of observing the work of an advanced student in the Livermore High Energy Laboratory (USA): “He moved his hands and the television screen reflected a series of fine, horizontal peaks and valleys, with a single, well-defined vertical line crossing through it. It was the surface of a wafer, and the precise line had been made by a laser. Although it looked wide on the screen, that line, a simple electricity conductor, was one hundred times thinner than a human hair.”¹⁶³ Nonetheless, these continue to be physical conductors, where physical energy circulates. But could it be possible to generate conditions of “super-conductibility,” “cooperation” and “synergy” in our interior that permit the circulation of a hitherto unknown ultra-energy and which, for want of more appropriate terms, we designate as “circulation of light”?

Is it possible to intelligently handle the “laser” of the heart? The master Lü Tzu says it is a force “*of such fluidity* that it requires intelligence and full mental clarity, meditation, the deepest calm.” That is, it is not at all easy to handle this “laser” that escapes from our hands, and even harder still to use it to engrave a “supramolecular silicon wafer.”

Master Santiago did not speak of “circulation of light” but rather of the “path that the Great Current of the universe travels.” And he gave us some practical rules for handling that Power:

¹⁶³ William Broad, *La verdadera guerra de las galaxias*, Barcelona, Planeta, 1985, p. 85

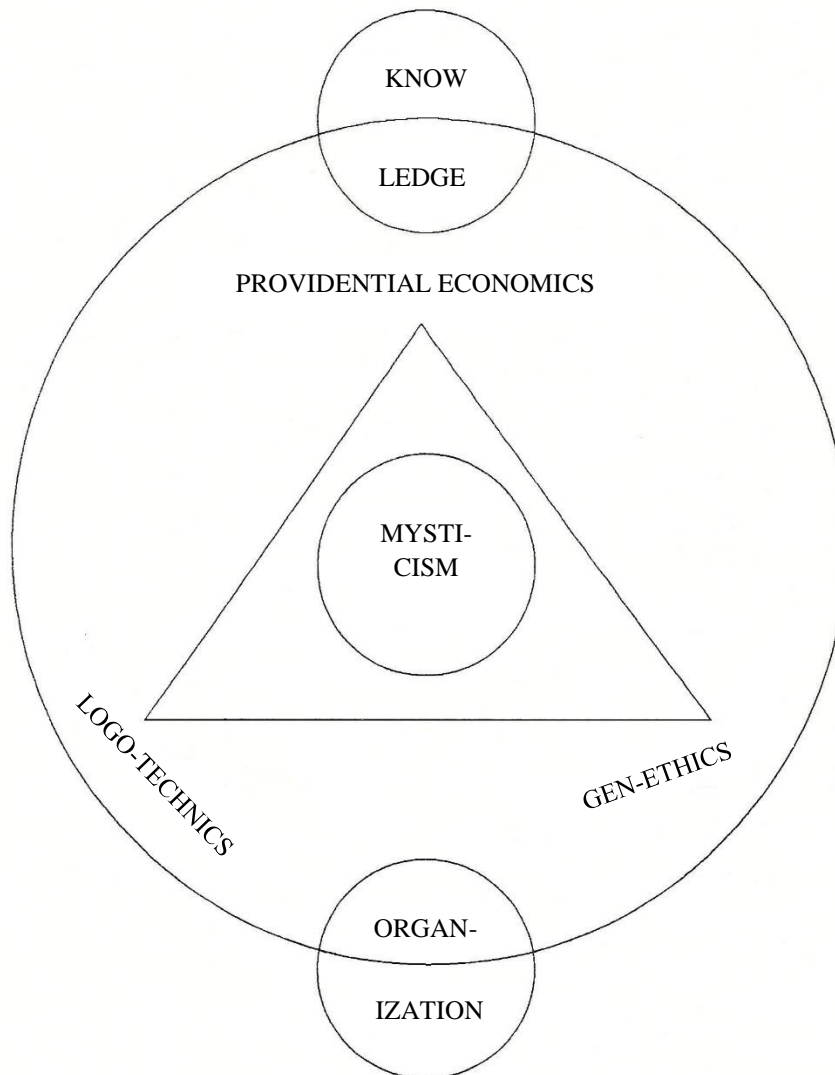
Use the Power of the Great Current scrupulously!

The “scrupulously” part implied adapting the power of human will to the light of the cosmic consciousness. It is a critical state of resonance that is very easy to lose:

The spiritual force unused or used personally is an irrecoverable dynamic surplus.

The Master’s Message only served to confirm that humanity’s access to this “fifth wave” of suprasymbolic technology required the implementation of a spiritual unfolding that ultra-exceeded the theoretical frameworks of what we had understood until them as expansion of the consciousness.

COGNITIVE SYNTHESIS OF THE SOCIAL CONFIGURATIONS OF POWER



The “rotation of light” (that “is in the body and outside the body”) describes an enigmatic sign in the universe. It is the “power” of the “Great Current” that joins (binds) the “originary spirit and the conscious spirit.” The master Lü Tzu said: “Humans are like ephemeral flies, in the likeness of heaven and of earth; but even heaven and earth are, compared with the great spirit, like an air balloon and a shadow. Only the originary spirit and true being overcome time and space.”

Mysticism, Knowledge, Organization con-figure a single reversible “movement” of the Self, which expands as consciousness and falls back as will and substance. It is not

only transmission of ideas but production of goods. The mysticism of the heart is transmitted as providential economics, social Gen-ethics and Logo-technology of Life.

This Great Current of cosmic consciousness/energy, in its self (logos joined to life) is always the “same,” but in its development it goes through the twelve houses and the twelve times, and in each of these Aeons it is uttered with a different message and on a different stage. Yesterday it was in millenary India, in enigmatic Egypt, in the Holy Land, today it is in Deep America.

THE MESSAGE OF AMERICA

PROPHETIC AMERICA

The new synthesis of the twenty-first century

The real Americas have not yet been discovered! On the horizon of the future we can glimpse a land where no human foot has trod. And we hear the voice of a Silent Mother calling (from within) to her unborn children: “Ukhu Ukhumantapacha America” (America is within).

The archetypal symbol of the New Continent is not the Statue of Liberty, at the entrance to the world of skyscrapers, or the Gate of the Sun at Tiahuanaco, witness of a world that has passed, but rather the invisible silhouette of a “world Soul” that, standing out prefiguratively in the mountains and plains, the rivers and seas, the jungles and glaciers of a symbolic geography, constitutes an archetypal matrix for the birth of a new Sun.

A cosmic energy circulates through the “open veins” of Deep America. It is “Kundalini,” the mysterious sacred fire of the planet. It is the hidden power of the divine Serpent, that ascends now from Tierra del Fuego (where it would remain latent for aeons) up the spinal column of the Andes mountain range, activating the “chakras” of a still unknown “social Body.” It is the archetypal Woman, who from the South Pole of the Earth goes, once again, to the encounter of her Solar husband. It is the ancient mystery of the “feathered Serpent,” but now represented on a different historical stage.

Alchemical transmutation of the elements. A new “history of the Origins.” A new “feat.” A new “sacred pact.” The vibratory Message of the new sign of the time fertilizes the “future seeds” that lie latent in the deep waters of an archetypal America that wants to awaken (and that is already awakening). What is the name of the new World? We do not yet have a word to name the coming civilization. Not NorthAmerica or SouthAmerica; not Saxon America or Latin America; not HispanicAmerica or IndoAmerica; not Civilization or Barbarism. All these designations are reductionist, historicist, ideologist, but none of them can encompass the Synthesis of an evolutionary Gen-ethics rooted in the darkness of a transfigured social magma and which opens its invisible flowers to the light of the cosmic consciousness.

Is there a sign that will show us the path to the New Promised Land?

The signs come from afar. Ancient legends of the Americas herald prophetically that “when the eagle and the condor fly together the spirit of the Earth will awaken.” And the great Bolívar historically anticipated the Americas’ message for the world: “America’s freedom is Humanity’s hope.” And there are also signs that come from nearby (of lost revolutions, of the sacrifice of innocents). But the ambition of the merchants, the corruption of politicians and the cowardice of the mediocre have betrayed the spirit of the pilgrims of the dawn.

And now? Now a new sign of the time comes into play in the context of the philosophy of history: 16 July 1945. The message is no longer anticipated by ideas, but rather uttered by events: “For the first time a cosmic fire burned over the earth” (Teilhard de Chardin’s words on the occasion of the first atomic explosion). And I add: such a paradigmatic event occurred on American land. A new Synthesis begins. A new history.

Ceremonial of fire on American Land

The first atomic explosion on American land, on 16 July 1945, more than the spectacular result of a technical experience was a liturgical act, a symbolic event, a ceremony of initiation: hierophants of the new age open the sealed enclosure of the matter. Someone, perhaps remembering ancient theophanies, exclaimed in surprise: “Brighter than a thousand suns.” Beyond physical dazzlement, spiritual illumination. For the first time, terrestrial humans played a lead role in a cosmic drama!

This did not happen overnight, or with just a few people; it was the result of a long march of humanity in search of an age-old secret. And the experiments were done in secret, with carefully calculated steps, as in the rituals of ancient mysteries. The first “atomic pile” was built on 2 December 1942, the work the night before had been tense, expectant, but the long-awaited moment came. It was 3.53 in the morning. “OK, Zip in,” Fermi said to Zinn, who watched that rod of the instruments. Abruptly, the counters slowed down, the needle slid down on the recording paper. Everything had finished. Humanity had begun a self-sustained nuclear reaction and had then interrupted it. It had released the energy of atomic nuclei and controlled that energy. Immediately after Fermi had order the suspension of the reaction, the theoretical physicist Eugen Wigner, of Hungarian origin, offered him a bottle of Chianti. Throughout the experiment, Wigner had kept the wine hidden behind his back. Fermi uncorked the bottle and asked for paper cups so that everyone could have a drink. He poured a little wine into all the cups and, silently, solemnly, without a toast, the scientists raised the cups to their lips: the Canadian Zinn, the Hungarians Szilard and Wigner, the Americans Compton, Anderson, Hilberry, and all the others.

This happened in Chicago, and when the scientists were leaving the place, one of the guards asked Zinn: “What’s up, doctor, something going on in there?” The guard had not heard the message that Arthur Compton had passed on by phone to James B. Conant in Harvard. “The Italian navigator has reached the New World,” said Compton (no doubt referring to Fermi). And Conant asked: “How were the natives?” “Very friendly,” Compton replied.¹⁶⁴

¹⁶⁴ Corbin Allardice and Edgard Trapnell, *The First Pile*, Illinois, Argonne National Lab., 1961.

There is a curious symbolism in the dates: 1492-1942.

Over two years passed before the first nuclear device was detonated. But let us not get ahead of ourselves, let us see more closely the progress of an idea.

A woman, the ineffable Marie Curie, had begun the uranium age, the discovery of the radioactivity of matter. Another woman, Lisa Meitner, timid and reserved, had worked with Otto Hahn on the first radiochemistry experiments. Then came other suns: Fermi, Oppenheimer, Einstein. They were the bearers of a numinous idea, but the actual manufacture of the “first bomb” was reserved for a technical team. It was a giant undertaking: 180,000 people worked on it, including a thousand physicists and engineers, at a cost of millions of dollars.¹⁶⁵

The idea was conceived in the Old World, but it was realized on the new continent. A mythical journey to a new promised land: Oppenheimer, Fermi, Szilard, Wigner and Einstein came from overseas, a star guiding them in a starless night. What were they coming for? Just to make the bomb? No, they came to found the world again! Did Compton really know the symbolic content of his words when he announced to his Harvard colleague the success of the self-sustaining atomic reaction, “The Italian navigator has reached the New World”? Uranium itself was a symbol, the cosmic figure of a terrestrial matter that reached the critical limit of radiant transmutation.

The protagonist of the new history was not only the soul of humanity but also the nucleus of the matter/matter itself.

What the researchers of the new physics were exploring was a “matter” that escaped from their hands; perhaps unwittingly, what they were looking for is what alchemists of the spirit had always looked for: Nature’s hidden potential, the primordial creative (and destructive) force of worlds. The spiritual tradition of humanity had preserved, under the veil of the symbol, the sacred mystery of cosmic energy: the coiled Serpent, the Kundalini fire, the divine Shakti, Prometheus bound. But now, in the land of the Americas, the cosmogonic myth became a scientific-technical ritual. The theurgy of the gods became human technology... and “the bomb” was made!

¹⁶⁵ Hermann Armin, *La nueva física: de camino hacia la era atómica. En memoria de Albert Einstein*, Munich, Heinz Moss Verlag, 1979.

We have not yet become aware of the meta-physical dimension of the new phenomenon (at once human and cosmic) that came into the play of history. Teilhard de Chardin, as I have said before, was one of the first to glimpse the spiritual transcendence concealed behind the technological veil:

For the first time an atomic fire blazed over the earth, for a second, industrially ignited by human science. [...] In the critical instant when the expected explosion was to occur, the first experimenters of the atomic bomb lay on the desert ground. When they stood up, after the explosion, it was the human that stood up in them, emboldened by a new sense of power.¹⁶⁶

One of the hermetic seals had been opened. The Sky, the Earth and Humanity constellated in a new relationship of forces. Thomas Berry was not alien to the bursting in of the cosmic energy in the human world, and when he sets out to characterize what he calls the “New History of Origins” he refers to the “Creative Energy projecting itself as an archetype-metaphor in the *cosmic person*.”¹⁶⁷

The “cosmic person” had been born.

And I think again about the Americas, and I return to the “origins.” But what origins? We can no longer speak of the “origins” in terms of the history that we knew yesterday, the history of discovery, the history of racial mixture, the history of colonization, the history of independence; we could not even unveil the “origin” within the context of the geological history of the continent or of the sacred history of the ancient gods. To decipher the “origin code” of the new New World historical hermeneutics is no longer enough, we need to enter into analogous resonance with the “initial Event” that “marks” in the human matter the message of the new sign of the time.

An event of this hierarchy is “more than human.” That is why I speak of a “Ceremony of fire” and not, simply, a scientific experiment. The revelation of the hidden face of the atomic phenomenon no longer belongs to the domain of scientific knowledge but to the order of spiritual revelation.

¹⁶⁶ P. Teilhard de Chardin, “Algunas reflexiones acerca de la repercusión espiritual de la bomba atómica,” in *El porvenir del hombre*, Madrid, Taurus, 1975, p. 171.

¹⁶⁷ Quoted by Valerio Ortolani, *Personalidad ecológica*, Puebla, Universidad Iberoamericana, 2nd ed., 1986, p. 89.

There is no language that can explain the “illumination” of the cosmic person. But there is a completely new fact in what we can call the “signature” of the new age. For the first time the Creative Energy, which enters as *splendid light* in Einstein’s mind (in his own words when he had his cosmic vision) and which takes on “symbolic form” in the mathematic equations of the founders of modern physics, that same primitive force of Heaven is manifested on Earth as “solar power of the matter” (and that faster-than-light trans-figuration is what makes Robert Oppenheimer exclaim at the vision of the first atomic mushroom cloud: “It’s like a million suns shining in the sky at once.” The scientist himself is transfigured in a luminous soul: it is no longer Oppenheimer speaking, it is “Arjuna” himself at the sight of the Lord who is dazzled (according to the testimony of the *Bhagavad Gita*).

From now on everything is different. The house we inhabited
has been left without support.

Symbolic signature of a new mystery

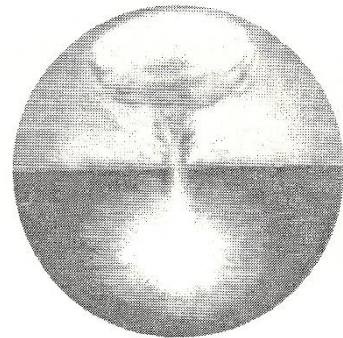
Break of symmetry of the matter.

Release of energy.

Expansion of consciousness.

Opening of the underground abysses.

The cosmic medium is different. We are no longer the same.



The parentless children

The new child of humanity is a parentless child!

Margaret Mead, anthropologist of the new age, was one of the first to note that a generation of parentless children was coming.¹⁶⁸ And in the 1970s Yale law professor Charles Reich painted with vigorous intuitive-prophetic strokes the explosion of a new state of consciousness in the new American generation. “The appearance of this ‘new consciousness’ was so spontaneous that no one, not even the most astute of the most radicalized, saw what was coming or could recognize it when it began. It is no surprise that many people should think that it was a conspiracy, given that the phenomenon spread, here and elsewhere, invisibly. Very few of the old generation, not even the FBI or the sociologists, know much about it, given that its language and thought is so different from Consciousness II up to the point of rendering it a virtually indecipherable secret code. Consciousness III is the biggest secret of America, although its members may have yelled loud enough to make themselves heard.”¹⁶⁹

And we will have to speak about that “yell” and that “deafness” if we want to somehow get closer to the “secret” of the New World.

To decipher the “secret code” of the new nascent America we no longer start from political discourse of mythical symbolism. Our primary reference points will not be “discovery,” “colonization” or “racial mixture”; or social revolution or technological revolution, or drug abuse or counterculture. This does not mean that all these ingredients of the process of change are not important—they are, but they are not primordial: they are *second matter* that is incorporated into the waters that come down from the high peaks of the cosmic consciousness.

But if we have yelled loudly and no one hears us, are we just transparent to ourselves? What bond ties us to those we sense as similar souls, but who proceed from different peoples, from different cultural traditions, from different spiritual currents? Through what medium (or inter-medium) can we re-cognize each other? The bond that binds the members of the new generation is transcendent. We are not “brothers” (of blood,

¹⁶⁸ Margaret Mead, *Adolescencia y cultura en Samoa*, Buenos Aires, April, 1945.

¹⁶⁹ Charles Reich, *The Greening of America*, New York, Random House, 1970, p. 217.

race or culture), we are “children” of an unknown cosmic “Mother.” From the genetics of blood, we pass to the relationship of the spirit. From there, from the gen-ethical potentiality of ourselves, it is possible that we can recognize each other as children of the same Light and that (together) we can realize what Rodolfo Kusch intuitively as the mission of the Americas: “To see how we balance the opposites that divide the world.”

America is a world of rotund, evident opposites. The Indian sees himself facing the thunder, and the educated citizen sees himself facing communism, and the rich facing the poor, and the honourable woman facing the prostitute. It is always a question of a split reality. The evil lies in that we load the opposite that best suits us and fight against it. We believe in justice and goodness and we hide the other. But the truth lies in searching for the opposite lost below the city, in some way when we go to the suburbs, a brothel or a bar. Only in doing so does the possibility arise of reconciling opposites.¹⁷⁰

This integrating vision was the message of the Founding Fathers in the north, the Liberators of America in the South, the Leaders of the great Social Revolutions, the initiating Masters of the new spiritual currents; and it was the original drive behind the student revolt of the 1960s and the rage of the social unrest of the 1970s and 80s. A powerful human energy has been released on the new continent, but the Americas remain an inconclusive revolution.

In the Americas the axis of history has been “verticalized.” There is a prophetic vision that heralds it. But the “Initiative for the Americas,” from Alaska to Tierra del Fuego, has to be something more than a free trade area, it has to be a space of free consciousness to see “how we can balance the opposites that divide the world.”

Martín Britos, founder of the Ediciones Arayú publishing house in Argentina in the 1950s, inaugurated his collection “Días Venideros” (“The Coming Days”) with these prophetic words:

The New American World of the twenty-first century is a fascinating adventure configured by sudden mutations and by intense, unprecedented progress. As occurs in all the Decisive Ages, most of its protagonists have failed to notice what is revolutionary about it, but the guardianship of an already present

¹⁷⁰ R. Kusch, op. cit., p. 195.

History can be felt in sporadic premonitions, in the suggestion of trends, in the magnetism of the symbols, in the teaching of fleeting allusions, in the failure of impeccable projects and in the triumph of the dreams that prosper even though they are condemned by logic.

But tracing the origin backwards, to before 1945, to before Fermi, Oppenheimer, Einstein, a very young Master crossed the great waters on his way to the Americas.

THE MASTER OF AMERICA

The Path of Santiago, the route of the pilgrims of the West, the igneous blood that came from beyond time, connecting the planet's ancient spiritual centres, all that ethereal force that for centuries had transmitted the wisdom of the stars to humanity, now crossed the stormy sea in search of the lands and the souls of the New World.

The tradition of the Magi of the East, the wisdom of the Egyptian priests, the mysticism of the desert fathers, the invisible currents of history that animated the monastic life of Mount Athos, Montecasino, Montserrat, and which paused in Santiago de Compostela to catch a new breath, all that legacy of the Spiritual Chivalry of humanity would disappear from the ancient time to be re-born in a new form. Who were the protagonists of the trans-position of that Perennial Wisdom? Some say that the first ships to reach the Americas bore the cross of the knights Templar.

Where did Master Santiago come from? What was the historic root of his spiritual message? Who were his Masters?

All we knew is that he was born in Bergamo, Italy, in a piously moral Christian home, that when he was nine he entered a monastery of Passionist fathers, where he had a valuable ascetic-mystical experience for many years and that later, from the age of fifteen and outside of the monastery, he received an education at the highest level of European culture. He knew Greek and Latin, as well as the sacred languages of Antiquity; he acquired a solid grounding in philosophy and theology to then move on to knowledge of science and social sciences. Furthermore, from a young age he had the gift of extraordinary conditions of clairvoyance and prophecy. At the age of nineteen, possessing a vast culture in the philosophies of East and West and with a clear retrospective vision of religious, social and political movements of the past, he felt his spiritual vocation call him to explore hitherto unknown paths. And so it was that in 1926 he arrived in Argentina, alone, with only the clothes on his back and a book in his hand, but with a clear sense of spiritual mission.

What was that mission? In 1927, after several years of economic hardship and searching for similar souls to share his spiritual vision of the world and life with, he founded the Savonarolian Union, a small institution inspired by the European tradition in

which he was educated, but with a libertarian spirit that he began to breathe in the Americas. A question that I always asked myself: Why was Savonarola, the Florentine friar who preached against the corrupt power of the Medici family and raised a cautionary finger, challenging the ecclesiastical authority of Pope Alexander VI, why was this austere preacher of San Marco the invisible mentor to young Santiago's first foundation on Argentine soil?

Who was Savonarola? Many years passed before I came to realize that Savonarola symbolized a prototype of warrior-monk who was ahead of his time and gave testimony, by the fire of the gallows, of the transcendence of fire of the spirit. Faced with the ambition of the political power and the corruption of ecclesiastical authority, he proclaimed the principle of inner freedom.

I will pause here, perhaps a little more than necessary for the subject we are dealing with, to specify something about the inspired prophet's attitude and word before the prince and the pontiff, an intransigent position that reminds me of the prophets of Israel, the word of Christ before Pilate and the princes of the priests, and that to a lesser or greater degree marks the sign of the Heaven before the laws of the land. Pascuale Villari, in *La storia de Girolamo Savonarola e de suoi tempi*, recounts in a succinct anecdote the San Marco preacher's two key confrontations with Lorenzo de' Medici and the Borgia Pope:

Lorenzo the Magnificent was on his death bed. He turned the past over in his memory, with horrific, terrible images. He wanted to confess, he sought absolution, but he did not even believe in the sincerity of his own confessor. Who could deny him absolution? "Nobody ever dared give me a categorical *no*." At that moment he remembered the severe image of Savonarola and had him called for from San Marco.

Leaning over his bed, Savonarola soothed the prince with words of faith and hope: "God is good, God is merciful." But... there are three things you must do," the friar said. "What, Father?" replied Lorenzo. "First, you must have a great and living faith in God's mercy." "I have faith and it is great," replied Lorenzo. "Second, you must return all ill-gotten gains, or commit your son to return it for you." At this, the Magnificent seemed surprised and wounded, but forcing himself, he consented with a nod of his head. And then Savonarola stood, and as

the prince tossed on his bed, he concluded: “Lastly, you must return the freedom of the people of Florence.” Lorenzo, gathering what little strength he had left, turned his back disdainfully on the friar without saying a word.

Villari concludes the passionate tale: “And thus, Savonarola left without giving him absolution, and the Magnificent, eaten by remorse, breathed his last breath shortly after, on 8 April 1492.”¹⁷¹ And I add: just a few months before the discovery of America was announced.

But what happened to Savonarola when he was faced with the authority of the Church? The friar preached against the vices of the people and the corruption of the clergy; with a thundering voice he threatened the city with the evils of the earth, and the Pope with the fire of heaven. Accused by the “signoria” of stirring up the people, he was ordered by the Borgia Pope, in the name of holy obedience, “*ti astenga da ogni sermone, non solo pubblico, ma anche private.*”

While Borgia’s censure was based on political reasons, the friar obeyed, but when the ecclesiastic rigour sought to abuse his freedom of consciousness, his inner force rebelled: “*Il superior non può comandarmi contro alla carità o contro al Vangelo.*” Excommunication and the martyrdom of fire followed.

Villari gives a synthesis of this Renaissance giant’s doctrine:

His work covers almost all the philosophical and religious knowledge of his time: scholastic and mystical theology, Aristotelian and Neo-Platonic philosophy. In the sixteenth and seventeenth centuries these elements of knowledge would be divided, but in Savonarola’s doctrine they were joined in a single synthesis. He wanted a faith in agreement with reason; a religion in accordance with freedom; a Church that did not fight the homeland and was never against the voice of the consciousness and virtue, which for him was the cornerstone on which the State and the Church must be based.¹⁷²

After this brief incursion into the terrain of the philosophy of history, and having taken a retrospective look at the Florence of Savonarola and the House of Medici, let us

¹⁷¹ Pascuale Villari, *La Storia de Girolamo Savonarola e de suoi tempi*, Florence, Felice Le Monnier, 1930, t. I, p. 161.

¹⁷² Idem, t. II, p. 81.

return to Buenos Aires and see what happened in Parque Rivadavia in early 1937. There, sitting on a bench, was young Santiago. Sad, downcast, his eyes half-closed, he looked inside retrospectively at the images that sustained his dreams of spiritual vanguard. What had happened? His first foundation had failed; his work in the Savonarolian Union was languishing. Yes, he had brought together a small group of souls with spiritual vocation and he had begun a social work of helping the needy, the sick, orphan children, but deep down he felt that there was no expansion and that his human effort brought no results. What should he do? Return to Italy?

Wrapped up in these sorry reflections, he fell asleep (he would later confess to his closest disciples that he had entered into ecstasy). A Voice from the unknown said to him: “Until now you have done your work; from now on you will do the Work of the Divine Mother.” He woke up and rose to his feet. His face was radiant. He was a different man! His European past fell away. The Master of America was born.

Years later, in our conversations with the Master, when he told us about his first experiences of spiritual initiation, the evitable question came from us: what was the difference between the Teaching that he passed on to us and the religious and philosophical Tradition of the different peoples and cultures of the past? On the surface, the fundamental ideas seemed the same. Julian Huxley spoke of a *philosophia perennis*. And the Master responded: “Yes, essentially there is what we can call ‘Unity of Tradition.’ But all the same, you must never say that one postulate or another is exactly the same as what you already know, there is always some difference.”

And we asked again: “What does that difference consist of?” “Our Message continues the Spiritual Tradition of Humanity in its universal aspects, but it is born on American soil. It is a message of America to the world.”

The Master tirelessly travelled the paths of a secret Argentina. On his journeys from Buenos Aires to Mendoza, on reaching the place where the first foothills of the Andes could be glimpsed, he used to say that he had the vision of a multitude of native Indians coming to meet him: “They come to give their blood for the freedom of America,” he would say. On other occasions he would describe to us the secret of some sleeping giants of the mountains; one of those he named was Lanín. And when we studied the

history of Independence, he paid homage to the Liberators: Miranda, Bolívar, San Martín. And I asked him: “What happened in Guayaquil?” “*I prefer not to talk about that!*”

Through the Master’s words I noticed a 180-degree turn between the European tradition and the new American spirit. What was, or rather, “WHO WAS” that America that was to give a message to the world? Rupert Sheldrake, a researcher at Clare College, Cambridge, on the 500th anniversary of the Discovery, pondered: “Who is Columbia?”, and when he sought to get close to the deep roots of the New Continent he only came to sense the feminine potentiality of a still indecipherable archetype: “She has not yet acquired her own symbolic identity.”

The distinguished Argentine historian Ricardo Rojas set out in his writing to figure out the coded message of a still undiscovered America. In *Eurindia* (1922), Rojas called the group of peoples and cultures that was produced in the native America as a result of European migrations at the end of the fifteenth century an “ethnogenic mystery.” And in *El Cristo invisible* (1927), in a dialogue between the “Host” (American free thinker) and the “Monseigneur” (representing the traditional Church), Rojas makes the first chords audible of a still inaudible American mysticism. “I believe that our America, and in it our Argentina, is the predestined land to serve as a political vehicle for the realization of a new Christian ideal. The initiates in the Christian Mystery may constitute on earth an invisible fraternity through which the providential forces that govern history will work in human evolution. We represent, like the United States, a new experience in the political history of the world, a new form of national association, founded not on physical race, but on spiritual race, not on the characters of the body, but on the characters of the soul.” And then, the “host” gives testimony of its own way of feeling a universal spirituality that transcends known religious moulds: “The Christian Church was born from a sublime initiation that not everyone understands, and of which its magnificent liturgy is but a pale reflection. There is, no doubt, an esoteric Christianity. I do not propose new sects. On the contrary, I aspire to the fusion of all the sects into a single Christian emotion; creations, as you all see,” he says to the Monseigneur, “not of a disciplinary character, but spiritual, esoteric, invisible. And this can only be done in the temple that is each man, and in the consciences capable of that elevated initiation. I adopt, I believe, not the attitude of dissident theologians, but rather that of individualist mystics.” And the “host,” approaching by essential similitude the soul of the “Monseigneur,” who listens to him attentively, utters the first words of a new cosmic religion: “The Invisible Christ

shows himself thus as a single divine spirit in the soul of humanity. Before him the diverse religions and casts and races are re-founded in a single religion, in a single cast, in a single spiritual race.”

We began with the impassioned polemic between Savonarola and the Pope in Florence in the late fifteenth century, and we reach the enlightened dialogue between the “Host” and the “Monseigneur” on American soil, in the first decades of the twentieth century. The conditions were being laid for a new spiritual Coming. But there still lacked atomic fission and social revolutions.

From 1945 the Master observed attentively the movements of social transformation that began to gestate in different peoples of the Americas and joined their feeling with the protests of workers, women, students and the great masses of socially marginalized people in the fight for better living conditions. At that time, some of us, looking to the future, sought to glimpse which peoples, cultures or races would best represent, on the American continent, the spirit of the message of the new sign of the time. And in a conversation with the Master on this subject, questions rained down from us and each person expressed their opinion; someone said “North America,” another “Ibero-America,” another “Latin America.” The Master remained in silence, and when we finished speaking, he replied:

Not North America, not South America, not Ibero-America, not Latin America, but simply America.

The moulds of the past had been broken, we had to rethink everything all over again!

The new liberating feat. Laboratory America

Germán Arciniegas, in *América tierra firma*, referring to the human potentialities of the New Continent, says: “The regions of the world take turns to serve as the seat of cultures.” A new stage to represent in another way “the march of god on the world” that Rodolfo Kusch speaks of in *América profunda*.

But where is the meaning of this new dwelling for humanity pointing? What is the Voice of the new human of America? To “think in America” in the context of the new sign of the time, the discourse that proceeds from the philosophy of history and the message of the social and political revolutions are no longer enough; rather, it is necessary to *listen* to a still unuttered word: it is the key note that the messengers of the spirit sound out in the tuning fork of the new history.

Not all the voices that rise up in the name of progress, development, science and technology are messages for humanity!

What can the new generations expect of the anonymous powers that govern the world today, the hidden forces that move the capitals market, direct the scientific programmes for wars of extermination, manipulate genetic information, dominate the mass media? And what can the developing peoples expect of the great powers? Merely imitate their exhausted sociopolitical models, their waste economies, their money imperialism? For what? For development? But what development? So that once technological development is attained we move into social pathology?

In America a new type of human is born, capable of gestating within the spiritual revolution of the future (“Ukhu Ukhumantapacha America”—America must be from within). But how is the “matrix” drawn of this symbolic Mother who hosts in her womb “seeds” of as yet unborn children? And here comes the first question: What is the “bridge” that can join the different peoples and cultures of the three Americas? And the answer is that there is no such “bridge.” The encounter of the Eagle and the Condor does not come along the known paths of political pacts, cultural relations, sporting events, economic agreements, but through mental resonance in a hyperspace of a different structure. I have said this before: the unity of America does not come along the path of the Organization of American States (OAS), “Pan-Americanism,” the Alliance for Progress, the Initiative

for the Americas (as much as these things can have value in a practical sense); union comes through an expansion of common consciousness, through a feeling of common belonging, through a shared sacrifice. It is a vibratory tie, one of deep human resonance that breaks all the barriers, including the generation barrier: when we hear (within) that unuttered word, young students (still teenagers) come to tell Margaret Mead (an anthropologist now in her eighties): “Margaret, you’re one of us!” That profound “feeling” divides the waters, joins those who were separated and separates those who were joined.

The American Revolution of today, that which is being gestated in the great laboratory of Deep America, begins where the social revolutions of the most advanced peoples on the planet end. This revolution has the power of a liberating “feat.” It is the mysticism in action of the new peoples of the Earth.

But before entering the untraveled paths, I would like to say a few words about the gen-ethical function of the “lost revolutions.”

Magnificent and heroic was the revolution of the people of Algeria to achieve their social and political liberation. But Fanon himself, who wrote the chronicle of the decolonization process in his book *The Damned of the Earth*, warns against the “opportunism and corruption of those who have recently come to power and against the temptation of reproducing the same cultural models as the foreign oppressor.”¹⁷³

Yesterday’s revolutionary forms have exhausted their evolutionary potential: on reaching the summit of its development, human energy in ascent changes sign and the whole system turns back on itself in search of a new floor. William Irwin Thompson, examining the signs of our time in the context of a philosophy of history, wonders: “Why is it that when we try to do good, we often end up creating an even greater evil?” And he cites some examples:

The declaration of the Rights of Man in 1789 ended in the Reign of Terror and the subsequent rise of Napoleon’s dictatorship. The temporary dictatorship of the proletariat in Russia ended in the dictatorship of the communist party. The United States fought a revolutionary war against the British Empire and then become an Empire, fighting to put down guerrilla warfare in Vietnam.”¹⁷⁴

¹⁷³ Frantz Fanon, *Los condenados de la tierra*, Mexico City, Fondo de Cultura Económica, 1963, p. 186.

¹⁷⁴ W. I. Thompson, op. cit., p. 79.

Octavio Paz, trying to succinctly sum up the contradiction that the United States generates in its relationship with Latin America, says: “They are a democracy and they are an empire.”¹⁷⁵

Thomas Berry, in his 1976 essay *America: Bicentennial Reflection*, underlines the fact that, two hundred years after the Declaration of Independence (4 July 1776), the United States has attained “the opposite of the ideal proposed in the beginning”:

The American nation began as a rural type civilization, and now it is one of the worst cases of excessive industrialization; beginning with the exaltation of free enterprise, it is now under the control of the large corporations; beginning with the mysticism of the unspoiled continent, it is now a hugely devastated and contaminated continent.¹⁷⁶

And what happens with the revolutions of Latin America? The originary vision of the Liberators (a mysticism of the sword put at the service of a society of free people in an America without borders) led to the Pact of Guayaquil and, as a result, the fragmentation of the geopolitical map and the authoritarianism of one caudillo after another.

And what happened to the hippies’ erotic-mystical message? “Make love not war”? It ended in the collapse of promiscuous communities and the assassination of John Lennon. The alternative economy models that they set in play could not compete with industrial production and the consumer society.”¹⁷⁷

In turn, the student revolt of the 1960s ended with the triumph of the establishment and merely “some reforms so that everything continues as before.” And what would happen some time later in Mexico, in the Plaza de las Tres Banderas? And in China, in Tiananmen Square?

¹⁷⁵ O. Paz, “México y Estados Unidos (I). Democracia e imperio,” *La Nación*, Buenos Aires, 30 August 1987.

¹⁷⁶ Thomas Berry, quoted by Valerio Ortolani, op. cit., p. 212.

¹⁷⁷ Dick Fairfield, *Comunes USA*, New York, Penguin Books, 1972; Robert Houriet, *Getting Back Together*, New York, Avon Books, 1971; Rosabeth Kanter, *Commitment and Community, Communes and Utopias in Sociological Perspective*, Harvard University Press, 1972; Keith Melville, *Communes in the Counter Culture*, Morrow Paperback Editions, 1972.

Lastly, further south, revolutionary guerrilla warfare was swept away by military power in the name of the doctrine of national security (thirty thousand young men and women disappeared in Argentina and Uruguay).

But it does not all end there. The system sensors had been placed on a state of maximum alert to detect any movement that not only threatened political stability but also sought to awaken spiritual consciousness. The New Religions had been assimilated in North America (the electronic Churches came to constitute the third economic power, according to data in *The Economist*).¹⁷⁸ But in the south the same did not occur; in Argentina, in the 1970s, under the suspicion of “brainwashing” and of “distancing young people from their parents’ home,” a ferocious campaign of “witch-hunting” and repression of the so-called “sects” was begun (by the State and fanatical religious groups). And there was persecution and imprisonment.

What happened with the social, political and spiritual revolutions? Was it all a fantasy, an illusion, a dream? No, there was an ideal of liberation; the word of fire of the spirit moved on the waters on Deep America, but could not embody a social body. Octavio Paz, in his “disembodied word,” radicalizes the revolutionary failure: “Poetry has not embodied history.”¹⁷⁹ Is this really the case? Perhaps the revolutionary ideal did not embody history, but further below history. Pietro Ubaldi, in his vision of the “descent of the ideals,” says: “When the ideals descend to the earth they are transplanted to a lower biological plane.”¹⁸⁰ And William Blake speaks of the “marriage of Heaven and Hell.” The opposite (and complementary) pole of the Ideal is not the history that is written and told but the Hell of those who are left in the margins of history. We are no longer here in the terrain of poetry but in the chambers of horror (“for the wheat to be born it is necessary for the seed to die”). In this underground dimension the revolutionary ideal fails, but its essential energy is transmuted into a “ferment,” and it is precisely that “ferment” that enters into play as a “spiritual catalyst” of the coming American revolution. Which, furthermore, is no longer a revolution but a “feat” (Gen-ethical coupling between a descending solar message and an ascending social matter; constellation of signs in the space of encounter of the Eagle and the Condor.)

¹⁷⁸ Jacob Needleman, *The New Religions*, New York, Doubleday & Co., 1970.

¹⁷⁹ O. Paz, *El arco...* p. 250

¹⁸⁰ Pietro Ubaldi, op. cit., p. 155.

If it is necessary, we will have to sacrifice the material power (technological power, the power of money) for the sake of human civilization. It is the gen-ethical challenge of Deep America. This will not be understood, much less accepted, not only by the conservers of the ancient regimes of usurpation and privilege, but also by many of the so-called “revolutionaries” who, having attained a certain level of social consciousness, crystalize into a state of relative wellbeing, give in to the temptation of political power, the seduction of consumer goods, the feeling of personal importance, and die in their sleep, unnoticed.

Symbolic America

Beyond the political geography of America, with borders that are often artificial, the result of wars, agreements and treaties, there is a symbolic geography that corresponds to functions of the Earth and to missions of the peoples. Teilhard de Chardin throws down the great challenge: “The age of nations has passed; it is time to construct the earth.”

But what is the path to begin this new feat?

More than following in the footsteps of the social and political revolutions of the past and sustaining ourselves on the crest of the third wave of the technological revolution in the present, we must be able to install ourselves in the “evolutionary fracture” that has occurred in the very life of the planet as a result of the ecological imbalance that threatens human survival. More than following the sociological prospects of a Marx, a Marcuse or a Herman Kahn and the technological prospecting of a Servant Schreiber or an Alvin Toffler, perhaps it is best to listen to the evolutionary world of Stephen Gould and his “Theory of Punctuated Equilibria.” “What we reject is gradualism,” says Gould. “The Punctuated Equilibria says that the species evolve abruptly, between fractures. It is a process marked by a series of catastrophes between two periods of calm.”¹⁸¹

Today the order of the world has been put out of step, the cosmic medium is no longer the same, the symbolic landscape of the Earth has undergone an inversion of meaning. It is the end of an era, the great empires are collapsing, national borders no longer exist in the technological space of the “global village,” but the challenge of the “Feathered Serpent” to the new American human of the twenty-first century is “like balancing the opposites that divined the world” in the new age of Punctuated Equilibria.

But let us return to the question of what the Path is. Before answering, let us listen to the voice of the pilgrims who have gone before us: “Do you know what the South Pole is? It is the sex of the Earth. A dark region by itself, but one of fundamental importance; sex is the greatest mystery of the universe. By transmuting its force we reach the Kingdom of God.”¹⁸² Once again, and with another language, it is the voice of the “Feathered Serpent” that travels the chakras of Symbolic America.

¹⁸¹ Stephen Gould, “La evolución según Stephen Gould,” interview, *La Nación Revista*, No° 1076, Buenos Aires, 18 February 1990.

¹⁸² Miguel Serrano, *Ni por mar ni por tierra*, Santiago, Nascimento, 1974, p. 22

What was it that led Rodolfo Kusch to stop with his family in Maimará, a small village 80 kilometres from Jujuy in northwest Argentina, following the tracks of the ancient “Inca Trail”? Kusch says: “Maimará is located in an area in which one would not just live. It is as if it was on the other side, save a border. The Incas had an empire in four areas, and on the edges there was barbarism, and stopping in Maimará is like recognizing a place on the limits of the mental empire that we have raised to live in. To take this step we had to pass from the habitual, where one feels comfortable, to the unhabitual, where we glimpse discomfort and penury. The penury of what? Well, true penury, that of feeling full despite change, that of continuing to feel strong, being truly oneself, but after having jumped the border, that same one that one had created oneself.”¹⁸³ And America has these magical borders, which no longer belong to known political geography, but to a symbolic and mythical geography that we are beginning to travel within. Beyond the populous cities, of the great centres of political and technological power, of the “mental empire that we have raised to live in,” beyond the navel of the first world and the walls of the second world, there is “another world” that we daren’t look at, or know, much less inhabit. What is the “Antarctic,” the goddess sleeping beneath the ice? What are the “Falklands/Malvinas,” an area that belongs to the symbolic integrity of America, to its centres of force, and which the empires of the old sign strive to retain by force? What is “Bolivia,” the Altiplano, another potential area of the planet that is beginning to awaken? Che Guevara was too far ahead of his time: “These Indians are like stones,” but watch out for the hidden power of stones! And what is “Cuba,” “Nicaragua,” and all of “Central America and the Caribbean,” where telluric forces are triggered along with political revolutions? And what is the United States, beyond the imperialism of money, beyond Wall Street, the CIA and the Pentagon, beyond technological power, IBM, GM and Star Wars? There are magical borders there too to pass to the “other world,” to the “Gnosis of Princeton,” to “Consciousness III,” to “Arcosanti.” And what to say of the “Amazon”?

This symbolic geography of America comes to construct the telluric-cosmic base of a tissue of invisible cultural relations that gradually take on forms of expression in language, myth and the meaning of existence. In *Argentina y la opción por América*, Graciela Maturo gives special meaning of rooting to the mythical-symbolic “translinguistic” cores that, precisely, in “transcending the moulds that language imposes” have a more universal character and permit the transmission of those permanent

¹⁸³ R. Kusch, “Detenerse en Maimará,” *Cultura, Casa del Hombre*, N° 5, Buenos Aires.

cultural values that linguistic structures themselves—through unsuitable usage or excessive intellectualization—can “conceal, ankylose and betray, converting them into dead letters.” In this case, Maturo continues, “the Spirit seeks other paths, whether in the more popular forms of the language, or in non-linguistic modes of expression.”¹⁸⁴

For some time I had been impressed by the idea/feeling of “A Whole America” that merged on the planet as a historical stage for a new evolutionary period of humanity in the process of “fracture” of the old order of the world (Theory of Punctuated Equilibria). And when the date marking the 500th anniversary of the Discovery of America approached (12 October 1992), I spoke to Janis Roze, a researcher at the International Center for Integrative Studies (ICIS) in New York, about the idea of giving some form of expression to what I intuited as a “Beyond the Americas’ 500th”), the first thing that occurred to us, before any intellectualized discourse, was to turn to the mythical-symbolic core of the “encounter of the Eagle and the Condor,” which as a prophetic tradition is preserved in different indigenous ethnic groups of North and South America.

The second point we had in mind for the design of “Whole America” was language. My proposal was to incorporate to *ICIS Forum*, a publication in English that is distributed to some thirty-five countries, a double page in English and Spanish that would operate as a symbolic linguistic bridge of connection between cultural spaces of different structures, I would say a “first” approach, until we can speak the single language of cosmic resonance.

The third point to con-figure conceptually the question of “what is the challenge for America,” was to choose two cutting-edge human prototypes, two philosophers of history, Thomas Berry in the North and Rodolfo Kusch in the South, who under different forms of language expressed the same thinking about the future of America.

What is the challenge for America?

Thomas Berry, in his essay *America: Bicentennial Reflections*, examines the circumstances that led to the greatness of the USA, how it overcame crisis, and ponders what the path is to get a better future and return “to the near incredible ‘visions’ of the

¹⁸⁴ Graciela Maturo, *Argentina y la opción por América*, Buenos Aires, Castañeda, 1983, p. 98.

original founders [...] to those original sources of inspiration, to be able to continue the American adventure on a scale that no one ever suspected.”¹⁸⁵

Only from the north?

Rodolfo Kusch, an Argentine philosopher, from the south, having travelled with his wife the paths of the ancient Andean civilizations, ponders in *America profunda* on the future of America, and says: “It is a question of seeing how we balance the opposites that divide the world... It all lies in re-living the great issues as if they were a new coming, even death.”

A new synthesis? Yes, and it is a new synthesis of material and spiritual values that is happening now in America!

It is something more than the encounter of the Eagle and the Condor, it is the connection of Logos and Life.

On the surface, this Gen-ethical “Synthesis” escapes us. To unveil its secret code, the map of a symbolic geography is not enough, nor is the mythical-linguistic symbolism of the different American cultures. We need to penetrate the underground chambers of our own transmuted matter to access the revelation of a new sacred history.

¹⁸⁵ Riv. Papers, IV, AB p.14. 1976.

The revelation of the secret of the feathered serpent

Beyond the technological revolution and the space of adventure we are protagonists of a spiritual revolution that is changing not only the ecological-social environment but also the very structure of our inner medium.

Still without much consciousness, we are waging a new archetypal war of liberation.

The conquest of outer space is only the visible side of a silent voyage into the inner land, descending ever further to the roots of the tree of life to salvage there the essential energy imprisoned in the mater/matter and rise “with It” to the summit of the sacred Mountain. It is opening the inner path to cosmic energy, so that it can circulate freely between Heaven and Earth. It is the revelation of the secret of the Feathered Serpent.

Humanity goes to the stars, but the stars come to humanity! Some astronauts have already understood this. Apollo XI astronaut Edgar Mitchell gave testimony of his experience of return: “We went to the moon as technicians; we returned as humanitarians.”) They are the mystical technicians of a spiritual crusade that has only just begun.

What is the mission of the men and women who come with the cosmic stamp on their forehead? To prepare the path for the masters who return trans-figured!

Because the work that we have ahead is more than human. It is not even a mission. It is a *trans-mission*.

THE TRANS-FIGURATION OF THE MASTERS

THE INVISIBLE FOOTPRINTS OF THE MASTERS WHO HAVE CROSSED THE TIME BARRIER

I am going there to prepare a place for you...

John 14:2

On the morning of 3 July 1962, Master Santiago suddenly left the earth. A few days earlier, by way of farewell, he had said to us:

I have taught you everything I had to teach.

I am alone again; my companions of yesterday, the books, the images, the symbols, the written teaching, everything was suddenly transformed into an illusory reality. In appearance, things continued as before, but “tainted with illusion.” The Master’s death, the disappearance of his physical figure, produced in me a shock of “emptying of the world.” When I woke up, I realized that I had been playing a role in an “*auto sacramental*,” that the show had ended and all the characters had taken off our ceremonial outfit. Like Jeremiah, “I looked at the earth, but it was formless and empty; and at the heavens, and their light was gone” (Jeremiah, 4:23).

The stage lights had gone out, the masters had disappeared and I was entering a dark night. My points of support in the sensitive world had sunk and I was left with only pure faith, with no attachments, no images, no intermediaries: “*Accipe lucem prudentiae*.” The psalmist says it with prophetic words: “The night of the faith shall be my guide” (Psalm 138:11).

More than once, in the course of that “sudden night,” I expected a “new revelation.” I hoped that the Master would somehow reveal to me the meaning of his absence, or give me a sign of his supra-physical presence (perhaps I expected to see his image transfigured into a body of fire, in the style of Tabor’s vision: “There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light” (Matthew 17:2). But none of that happened.

A long time passed before I realized that what I called “revelation” had already occurred in my soul, but not as I had expected it. The “second coming” (if I can call it thus in evangelical terms) did not manifest itself in me as a luminous vision but as

“enlightening darkness”—a paradox of the spiritual revelation in its two sides, which “revealed” what was hidden” and “re-veiled” (veiled again, making it even darker) what was revealed. What I had revealed as the living Teaching of the Master had been impressed on me as a “signature” of a celestial Archetype; my own human physiology had changed through in-corporation of a “gene” of spiritual nature.

The paths of stone that the ancient civilizations left have been transformed today into electronic circuits of planetary communication. But subtle magnetic fields begin to open up within, where mental and spiritual goods circulate, previously unknown to humanity. The masters have disappeared on the outside, but on the inside they have left “invisible footprints.” How to activate that “Gen-ethical code” of the spirit engraved in the matter?

THE COMING OF THE UNKNOWN MASTER

A new Sun now fertilizes the Earth.

A cosmic fire (hitherto unknown) penetrates the human heart. What we were hoping for has already arrived!

But how? The message of the future is announced as energy before it is announced as an idea.

The old messages, founded on ideas and beliefs, were highly conservative. One could raise beautiful systematic constructions on weak foundations and nothing would happen, they were like those houses of old times built on quiet streets. But when the traffic grew intense, the best buildings fell down. And that is what is happening now.

The message of the new sign of the time bursts in on humanity and the world with an energ-ethical energy unknown in the past. And that impulse, *before* it can be translated into any content of ideas, has already knocked down the building; *before* one goes to open the door, the unknown visitor has already entered the house. This is what the men and women of the old generation do not understand. They do not understand that today's message is not romantic or idealist but dramatic and sometimes tragic! It bursts as a *force*, not as an ideology. Today, millions of human beings are moved, from within and without, by a *vibratory* message that knocks down the emptied constructions of meaning and releases the energy necessary to found the new society on firmer ground. The message is apocalyptic and messianic at once: it *denounces* the masks of the inauthentic ego and *announces* (pro-phetically) the "egoence of the Self."

It is no longer the "return" of the known Master, but the Coming of the Unknown, the bursting-in of that profound truth that we have always been waiting for, and which comes surprisingly and solemnly. But a first question arises here: "How can it be that when what we have always been waiting for comes, we do not always recognize it?"

The symbology of the language offers us a subtle difference between the "happening" of things in the world and the "coming" of the Self in the soul; in other words, between "something" that occasionally occurs on the outside and "someone" who we wait for expectantly within; between a "shadow" that passes and a "face" that comes.

It is not the story of a “second coming,” but the mystery of the *Coming*. In my opinion there is no such “second” coming. What comes (or He who comes) is always the “Same” (it is the “commandment of Heaven”); in other words, a second does not come, a copy does not come, the *original* comes. It is the Same and yet, it is Another. It is the awakening of a new sense of the Transcendent—Matthew Fox puts it as *The Coming of the Cosmic Christ*,¹⁸⁶ Ricardo Rojas tells us of the “invisible Christ.”

For the new generation, this “sense of the Transcendent” is not only manifested as a longing for the salvation of the soul but as an impulse of trans-formation of life. Furthermore, the revelation of the Transcendent is no longer understood as a spiritual experience for a few but rather as an existential need for all. We are becoming aware that if this “leap to Transcendence” does not occur, the crystalized forms of life are destroyed by life itself (there is a biological, social and cosmic violence that, as a complementary reaction, is opposed to all crystallization of life in time). In other words, the “sense of the Transcendent” is not only revealed as a flame that illuminates but as a ray that dis-integrates.

The Star coming from the sky speaks a universal language.

The old messages were voices for a people, for a race, for a given human collective. The cosmic message is for *everyone*.

The old messages speak different languages, without being understood. The message coming from the Stars speaks a single language (which all forms of life understand). What is that language? It is the vibratory language that is revealed through resonance of similitude. Many of the coming children already speak that cosmic language. There is already on the planet a new generation of free men and women who “hear” the same, “see” the same and “experience” the same: they understand each other without speaking, simply by looking into each other’s eyes!

A face that is coming and an energy that transforms.

Cosmic language is pro-phetic radiation; it is *before* the word. It is presence beyond form, but it is manifested as a vibration that *in-forms* and a force that *trans-forms*. I remember Ramakrishna when he said that the cosmic Mother is “without form and with

¹⁸⁶ Matthew Fox, *The Coming of the Cosmic Christ*, San Francisco, Harper & Row, 1940, p. 17.

form” (spiritual paradox that the physics of light translates as “particle and wave.”) In other words, the Star that is born in Heaven (the Unknown Master who is re-born) claims, from the origin, a similar soul over the Earth: an archetypal constellation of divine and human forces that generates a (human/divine) energ-ethical current that is trans-mitted by chain reaction. The terrestrial pole of cosmic resonance is no longer only the individual man we know but the “meeting of similar souls.” It is no longer only the Unknown Master, it is the Unknown Man.

What is the face of that Someone that is coming? In the multitude of human beings, in different races and cultures and in different parts of the world the gen-ethical features begin to be drawn of an unknown Face; these are energ-ethical fields of expansion of the consciousness that converge by resonance of similitude (gestation phase of a new humanity that is beginning to gain significant “weight” on the planet; not an economic, social or political weight but a weight of co-evolutionary convergence: trans-figured human matter that operates as a pole of anti-gravity.)

But the question remains. How does the Unknown Master return? As the Voice of a *Deus Absconditus*? Or as the force of an inconclusive Revolution?

THE POWER OF TRANS-FIGURATION, or of the reversibility of the force of the spirit

It is the current of liberated souls that “return.”

But how do they return? In another form? Or without form? Are they transfigured?
Or are they trans-formed?

I will return as a shower of roses.

Saint Thérèse of Lisieux

I will return and I will be millions.

Eva Perón

Do they come with the face of a glorious Maitreya (the transfiguration of the Tabor)? Or behind the figure of an Exterminating angel (the four horsemen of the Apocalypse)? Do they come as a god of Mercy? Or as a Master of Justice?

I took a long time to realize that the Masters do not return as “form” but as “function.” They do not die; they are trans-muted!

“*You do not die,*” Master Santiago once told us, “*Some of you have already formed a prototype: there will always be someone like* (and he cited a male name) *or like* (and he cited a female name.)”

When Master Santiago said “*There will always be someone like...*”, he was referring analogously to an order that we could call “supramolecular,” that is, referring to trans-finite functions of a still-unknown cosmic physiology. And when I speak of trans-figuration, I take the term in its sense of “beyond form.” In other words, it is not simply a change of form but of a transference of functions (crossing the form barrier). The romantic poets (Mallarmé among them) glimpsed the secret “passing” between figure, rhythm, and meaning. And Cervantes concludes his monumental work with the following words: “Alonso Quijano the good dies and Don Quixote de la Mancha lives.” It is no longer a question of “figures” (the “knight of the sad figure”) but of “principles” (“Principalities?”) A phase transition between human matter and the cosmic

consciousness (sudden change of order that molecular biology discovers in the laboratory as co-evolutionary transitions).

The spiritual hierarchy of a Master is revealed by their power of trans-figuration: it disappears as “one” and returns as “many” (like a “shower of roses,” like revolutionary multitudes). By analogy with what is happening in the dynamics of a quantic field, we can say that a Master disappears as a “particle” and returns as a “wave.” The liberated souls leave a “gap” in the world of matter (which I feel as a “void” in my own soul)—Pauli’s vacancy?—but the cosmic/human order is re-established by radiation of energy and expansion of consciousness.

The difficulty that we have today to capture the vibratory “wave” of the message of the new sign of the time is due, to a great degree, to the strong conditioning of our rational mind to the “forms” of the ancient “Aeon.” We want Christ to appear to us in the “form” that we have learned to know him in the Gospel. But the key now is not to know him but to recognize him. What I know is no longer of any use as a guide in the new path without footprints of the march of the soul (*“I have taught you all I had to teach you.”*) And now? Now we have to learn to re-cognize the invisible “wave” of the Unknown Master (because the Master does not return as “known” but as “Unknown”); we have to learn to listen to the inaudible sound of his Voice.

But there is something more. When the “known” Master disappears in my soul, the “known” companions also disappear. There are no longer any “companions”!

It is entering the desert head-on. The search continues, but now along a different path. Nietzsche, who knew these things, says it with words of fire in his *Zarathustra*: “Companions, the creator seeketh, not corpses—and not herds or believers either.”

The mystery of Trans-figuration is beyond our perspective because we are still under the hypnotic power of two great collective illusions: the scientific myth and the prophetic myth (I use here the word “myth” in its sense of “fiction,” “cover-up” or “distortion” of meaning). The scientific myth maintains the division between the philosophical-scientific representation of the world and the reality of everyday life. The prophetic myth maintains the expectation of the coming of a prophet or guru who will announce the truth with a thunderous voice. There are many other forms of “concealment of self” (as Heidegger would say). In other words, we continue to search for the

reversibility of our own values, we reject the sacrifice of our own matter. We have imprudently delegated to scientists, technicians, philosophers and gurus our intrinsic possibility of vision and revelation.

A “messianic expectation” is detected in our time that is manifested as an intuition of “coming,” as a presentiment of “something Big” that is coming (shock of the sensibility of the soul when a “wave” of numinous energy—Ubaldi speaks of “Noúres”—touches the deep waters of life). If the self does not recognize that “ultraphanic”¹⁸⁷ contact as a message for the self, it projects its genesic potential outside of itself and converts it into expectation of an extraordinary event in the world, whether as a spiritual miracle or technological miracle. How many fantasies have been woven around the “second coming” of Christ, especially in English-language literature! And what can we say of technological messianism? Thomas Berry was the first (perhaps the only one) to realize that humanity had assumed technological power as a “message of salvation,” to the point of substituting the spiritual mystery of transcendental redemption with the technological myth of cybernetic robots.

¹⁸⁷ “Ultraphanic,” a term that Ubaldi uses to name a spiritual radiation that is “beyond light.” Pietro Ubaldi, *Las Noúres*, Buenos Aires, Constancia, 1939.

GEN-ETHICS OF EMBODIMENT, or of the new face of humanity

The Trans-figuration of a Master, if we look at the phenomenon in its energetical dimension of expansion of consciousness, is joined to the fate of a “people” (and I understand by “people” both a social organization and a spiritual community.) It is an Event of “collective initiation,” of trans-fusion of values in the co-evolutionary process of life. But mind you, it is not a case here of the inheritance of blood but of Gen-ethics of the spirit. As Saint Paul says in his Letter to the Romans, “we are the children of God and also the heirs”; but the apostle adds: “co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (Romans 8:16). This condition, this “principle” (that we “share his sufferings”) takes from the so-called “second coming” all the sheen of fantasy that has been added to it, and introduces the “sacrifice” (transmutation of matter) as a human condition of co-evolution and co-redemption. In other words, the “second coming” (if we can call it that, as a bursting-in of a cosmic “gene” in the weft of human time) breaks the historical continuity of the blood, the race and the culture and prepares (within) conditions of a “gen-ethical bond” for a “second initiation.”

Second initiation? It is the new “mystery” of the cosmic age. The Unknown god “in-prints” his Face (his gen-ethical code) onto the electronic network of human matter. Analogous molecule. Virtual Initiation.

Trans-position of the spiritual message of a Master in the soul of a people (“My only soul is the people,” says Perón). Here the laws of the so-called right of succession are broken (who can be considered “heir” to someone like Plato or Einstein?)

This Gen-ethics of “embodiment” draws prefiguratively the field of forces of the new *Anthropos*.

What is the new face of humanity? “Not all the people who you see in the street are really people,” Don Juan tells his disciple Castaneda.

But the question arises: are there human faces in the world? Yes, there are!

Above all, they are not faces of stone, or forms crystalized in time. They are “oscillating” beings, like the light (that oscillates between particle and wave), a configuration of alternate rhythm between the territorial matter and cosmic consciousness. They are free men and women; they release a high energy potential within (enough to break the barrier of illusion). Castaneda recognizes all the men and women of the new sign through their capacity for total freedom: “They actually resolved their dilemma of futility and found out that the solution is not simply to choose an alternate world in which to die, but to choose total consciousness, total freedom.”¹⁸⁸

Today the “alternative worlds” are in fashion. So many illusions have been woven around the alternative paths of liberation! Many times what is started as a form for living in freedom ends up being an alternative for dying in life, to continue to be “someone,” although that someone is trapped as a prisoner of time.

But how do those who have chosen total consciousness live? They live “in a dangerous form” (as Nietzsche would say.) They live as exiles, with the nostalgia of their cosmic belonging and a mystical sense of trans-mission. They come to transmit (via a trans-genetic path) the message of liberation for the coming world.

Might we be in the presence of a new Mystery of Trans-figuration?

¹⁸⁸ Carlos Castañeda, *El fuego interior*, Buenos Aires, Emecé, 1986, p. 316.

POSTLUDE

Trans-mission

I began this book with a clear conscience of *mission* (I paused to un-veil, translate and trans-scribe the secret code of the Light that circulated—and circulates—within). Now, on completing the writing, I continue my journey along the invisible paths, animated by a strong sense of *Trans-mission*.

If the first word of the message was “Reversibility of values,” the last is “Transmission of meaning.”

But what *is* Trans-mission? It is an archetypal journey crossing the barriers of time.

We have already begun this journey. The Earth has become a dangerous place (“the planet may become uninhabitable for the higher life forms.) Many would like to leave, but the danger lies in the phase transition, in the frontier of the unknown.

At the threshold of the twenty-first century, after many trials, wars and social and political revolutions, we have reached the conclusion that deep-lying human problems are irresolvable within the context in which they are raised. Extraordinary scientific and technological development in this century so far has changed the face of the world, but on the other hand we have ended up in “paradoxes of development” and in the “transparency of evil.” The solution is no longer to enter into the problems to resolve them (because this generates more problems), but rather to exit them to dissolve them. That is, the response is the “exit,” not the “entrance.” But this *exit* is no longer the desire and the will of a few, but the need of *everyone*. What a mythical hero did yesterday (Jason and the Argonauts), all of humanity does today as a “Long March” of a silent *trans-mission* in search of a spiritual “good,” scarce on the earth, but which has become indispensable for life. Space missions to faraway stars are today made synchronistically with this mystical *Trans-mission* from higher levels of consciousness.

It is the cosmic initiation of humanity.

Before 1945, this collective initiation seemed a dream. But with the “opening of the first seal” the basic conditions were created to cross the cosmic barrier (both outside and within).

The scientific-technological revolution, the conquest of space, the planetary network of electronic communications, were merely trans-sitional supports, footholds, neural synapses to pass from one world to another, symbolic hardware to pass from the territorial consciousness to the cosmic consciousness. We are still conceiving of modern technology in terms of a message of salvation, without realizing that it is a question of liberation. A new mission on the human path? Yes, but it is not the mission of a social class, of a political party, of a race, of a religion, but of *Trans-mission* of a whole humanity that has become aware of its transcendent destiny.

The wise of the earth have prepared the way, but it was the messengers of the heaven, the masters who returned trans-figured, who pointed out to the traveller the path to the stars. They not only provided information to light the way, but also transmitted energy and meaning to walk it: a two-fold function of the messengers of the spirit. But who *are* those who “return” to close the human/divine circle of this Gen-ethical *Transmission*? They are not improvised leaders, apprentices of wizards or adventurous navigators, but warrior-mystics who have already measured themselves with the power of the shadow and crossed the threshold of death; they know the path of liberation and they come to put out a hand to those who are willing to walk the same path.

In 1949, Master Santiago transmitted to his first disciples the prophetic “Voice” that pointed out the path to the high peaks. Who was the Messenger—or the “Noúre”—that touched with their “ultraphanic” wave the sensibility of the souls predestined for this great mission?

*Let us go over there. I know that path, I have crossed those valleys,
I have reached the end.*

But let us not get ahead of ourselves. What are the frontiers that are glimpsed as we lean out into the uncertain paths of the future?

The way I see it, there are three critical thresholds that today’s humanity has to cross to access higher states of consciousness. Each of these barriers symbolizes an

enigma and a different test—as in ancient mysteries—and a silent guardian closes the way to the walker. What is the challenge in each one of these dangerous frontiers?

- To unmask the power of the shadow
- To discover the inhabited cosmos
- To recognize the face that is coming

It is the un-veiling of the new mysteries!

The “first guardian of the threshold” is our own *shadow*, the power of the unconscious projected onto the screen of the world, the “transparency of evil,” the confrontation with the demonic, the seduction of the spectacle. Today this barrier has become very hard to cross, due to media-induced hypnosis. To defeat the power of mental gravitation, intelligence and courage are not enough; sacrifice is required, not only individual but collective: “the everyday sacrifice of innocents.”

The “second guardian” is the guarding of the invisible nature, the magnetic field of the “second nature” whose physical aspects science and technology has begun to investigate (quantic fields, cosmic symmetry, background radiation, self-organization), but whose soul escapes us. Today we know a dynamic cosmos, made up of co-evolutionary ecosystems, but “nobody” inhabits them. We suffer the impact of climate disturbances, of geotelluric disturbances, of cosmic radiations, of genetic mutations, but we do not succeed in making contact with the “consciousness” of invisible worlds.

For the development of science and technology, of genetic engineering, of intelligent communication networks, of space voyages and Star Wars, we have reached a “frontier” on the long path of human evolution, where the impulse of life seems to stop. To go on, to break the cosmic isolation of humanity, the testimony of the moon rocks is not enough, we need an intelligent encounter of solidarity with the beings of an inhabited cosmos, beyond humanity!

The “third guardian of the threshold” is the “mask” of ourselves, the “stone sphynx” of every one of the faces that file past in the faceless multitudes. We have lost the sense of belonging in the body of humanity. Despite communicating at electronic speed in outer space, we cannot communicate within a time that is common to us, we have become strange to each other—failure of humanism, of spiritualism, of socialism—

("Where is Abel, your brother?" "I do not know. Am I my brother's keeper?") It is lost unity. We have conquered the world, we have lost the soul.

To cross this frontier, the loves of the earth are not enough, nor are the communications of the earth, the religions of the earth, social democracy, political community, or the psychology of the collective unconscious. We find ourselves at the threshold of a new "Mystery"; or rather, before an archaic, cosmogonic mystery, but which we lost a long time ago, the mystery of the "Initiation of Love."

"Observe me well. I am, in sooth, I am
Beatrice. What! and hast thou deign'd at last
Approach the mountain? knewest not, O man!
Thy happiness is whole?" Down fell mine eyes
On the clear fount, but there, myself espying,
Recoil'd, and sought the greensward: such a weight
Of shame was on my forehead.

.....

There her words
Broke off, and suddenly the angels sang:
"In thee, O gracious Lord, my hope hath been:"
But went no farther than, "Thou Lord, hast set
My feet in ample room."

Dante, *Divine Comedy*, Purgatory, XXX, 75-84

What is it, at heart? It is a question of recovering the purity of the gaze! Then we uncover the trans-figured face of the invisible companion, and beyond the long caravan of the dead who bury their dead, we will see the luminous silhouettes of the coming men and women.

Yes, there is a current "of those who return," of those who have been liberated and "return to liberate." In the "dead poets society" there is no true solution for human problems, and there is no place for the nobility of the spirit ("There was no room for them at the inn.") Many men and women of the new generation have recognized the futility of the effort to defend lost causes, and realized—as Castaneda says—"that the solution does

not lie in choosing an alternative world in which to die, but in choosing total consciousness, total freedom.” But those who choose “total consciousness” are free to “exit” and free to “return.” This is the meaning of the mysticism of liberation.

Nonetheless, there is a question that is left floating, one that has no easy answer: What do they bring? What do they trans-mit? The spiritual Masters reply in terms of mystical poetry, like the Message of 1949 that I had started to gloss:

*...to return with the arms full of roses, but with the hands full of
grace to heal the sick, console the afflicted, give bread to the hungry.*

It is said in words, but what they bring are not only words, it is a “power”!

The spiritual tradition of humanity has preserved this “power” under the veil of enigmatic symbols and has called it by different names—or no name—but in the age that is beginning something unexpected is occurring: what until yesterday was only accessible to religious ecstasy, begins to enter into the domain of scientific revelation and technological “theurgy.” The “fire of the gods,” the “light of heaven,” the *aurum potabile* is no longer an inaccessible good, supernatural, jealously guarded by the gods of the “kingdom of Prester John,” in the “Garden of the Hesperides” or on the summit of “Olympus,” but rather it is a trans-finite power that circulates among humans, an extra-cosmic force that is trans-mitted in the “body” of humanity as energy of liberation.

All this makes me think that this “ultraphanic” *Trans-mission* of meaning (and I say “ultraphanic” because it is beyond all words) no longer depends exclusively on the values of a given people, civilization, race or religion, but rather the “code” of the transcendent message has been in-corporated into the co-evolutionary Gen-ethics of humanity and transmitted based on “trans-sitional operators” (“analogous molecules”) that ensure the reversible circulation of the goods of life.

Beyond the lost revolutions and the unfulfilled missions that had different human sectors as protagonists in the course of history, we are beginning to discover a *Trans-Mission* that belongs to us *all*. The great universal missions that we have known have not reached their end; the torch of liberation has been passed from hand to hand, from people to people, from civilization to civilization, but it did not set the earth alight. The great human ideals have only been realized in part; religious ecumenism, classless society,

welfare for all, have remained beautiful dreams (*Tout commence en mystique et finie en politique*). In the end, “poetry does not embody history.”

But the message of Liberation remains, beyond time and space. The *Transmission* of essential values is ensured based on sacred hermetic spaces. It can become vulnerable in its outer manifestations, through human errors of transmission, but the inner cores of the Gen-ethics of the spirit are inviolable, inaccessible to the powers of this world.

We no longer navigate above the waters, in sight of everyone, but rather *below* the waters. And this is what many do not understand. The Master of the World (“Maitreya”), that we expected on the outside, has already come within.

From the 1930s a strong messianic expectation had been generated in the world. But each person interpreted the “second coming” in their own way. In the mid-1970s there appeared in the world’s leading newspapers, in full page spreads and in different languages, some special information about the reappearance of Christ. According to this announcement, in 1982 Maitreya would transmit his message to the whole world over radio and television, and there were many who specified the date, saying that he would take by surprise the telecommunications network prepared for the broadcast of the 1982 World Cup in Spain. Once again, the Messiah did not come in the expected form. The human mind, constellated in the Age of Pisces that was reaching its end, could not notice the qualitative change that had occurred in the message of the new sign of the time—reversibility of values—and therefore it could not realize that the Voice it was expecting to hear on the outside was the “light” that was already circulating within.

The “Great current of Liberation” circulated secretly “under the waters,” based on qualitative determinations of the intrinsic time of the matter, con-figuring with it (with the qualified material) the new functions of resonance of the cosmic human.

It is a “Feat.” It is also a “war,” that is waged on the outside and within. The protagonists are all of us, those who triumph and those who fail. And there are different ranks of combatants and increasingly higher levels of realization in the ascent to a symbolic Summit.

The “Message of Liberation” aims at the peaks of the spirit, but also points out the valleys of experience and the grottoes of protection. It is the universal meaning of the Message of the new sign of the time.

The weakest shall take shelter in the caves, until they become stronger; even there they are at great height.

These are spaces of calm, peace, inner life; the home, the school, the secret chamber of the heart.

The most resolute will find wide valleys, where they will acquire the gift of dispassionate experience.

It is the spiritual life in contact with all the aspects of everyday experience. It is knowledge joined to life. It is the transmutation of matter and the embodiment of a new body (an “exit” body, a body of “light”). The Message values the “dispassionate experience,” that is, that which does not leave marks on the memory: reversibility of values and, therefore, that which gives social hierarchy of producers and benefactors of humanity.

The chosen ones will climb up the snowy mountainside, always higher, always further...

There is a “Summit” that is only climbed symbolically. There is a “Priesthood” of Almighty God. There is a higher state of consciousness that assimilates and trans-mits the “pomp of Creation.”

On this “Long March”

the guides will go in front as they know the way.

The great spiritual mysteries, the sacred books of the great universal religions, the great mythical traditions have always spoken of the sacred mission of a “people” called to receive, transmit and preserve a divine revealed Teaching. But today, at the end of the cycle that is exhausted, marked by the memory of lost revolutions and missions unaccomplished, when humanity is entering a dark area of “disillusioned soul,” the messengers of Heaven—navigating “under the waters”—*trans-mit* a force that no longer

“touches” only the soul in its deepest centre, but also the atomic core of the matter. On opening the “last seal,” a hitherto unknown “Power” has been released that divides the waters to the right and to the left, pointing out the paths of life and death. The *transmission* of this vibratory message of liberation “touches” us *all*.

What is the instruction?

Look to the Summit, go continuously upwards.

What is the law that governs this Long March to the Summit? The solidarity of effort!

All be one, the weakest, the most resolute and the chosen ones; always ready to infuse courage, to bend over the fallen, always ready to give way and sacrifice themselves to those who want to go higher.

On more than one occasion I have wondered: “Who are those who want to go higher?” I think that it is no longer a question of social solidarity, but also of cosmic solidarity; and cosmic solidarity means “leaving room” for our “younger siblings”—animals, plants, stones—so that they too have the chance to ascend to higher levels of consciousness. Or are we only going to concern ourselves with the number of heads of cattle that enter the market every day? Nor is it only a question of ensuring the survival of wild fauna. It is a question of putting the magnifying glass on our own “animalism” and asking ourselves whether the moment has come—as in other critical stages of the co-evolutionary development of life—to transfer some of the most ancient functions of animal-human to the “future seeds” of the human-God.

Postscript

I do not have enough knowledge to answer all the questions that I myself have raised in this book, but my deep feeling says that we do not have any more time, that the game is up and that it is time to look elsewhere!