

RAMÓN PASCUAL MUÑOZ SOLER

ANTHROPOLOGY
OF
SYNTHESIS

SIGNS, RHYTHMS AND FUNCTIONS OF THE
PLANETARY HUMAN

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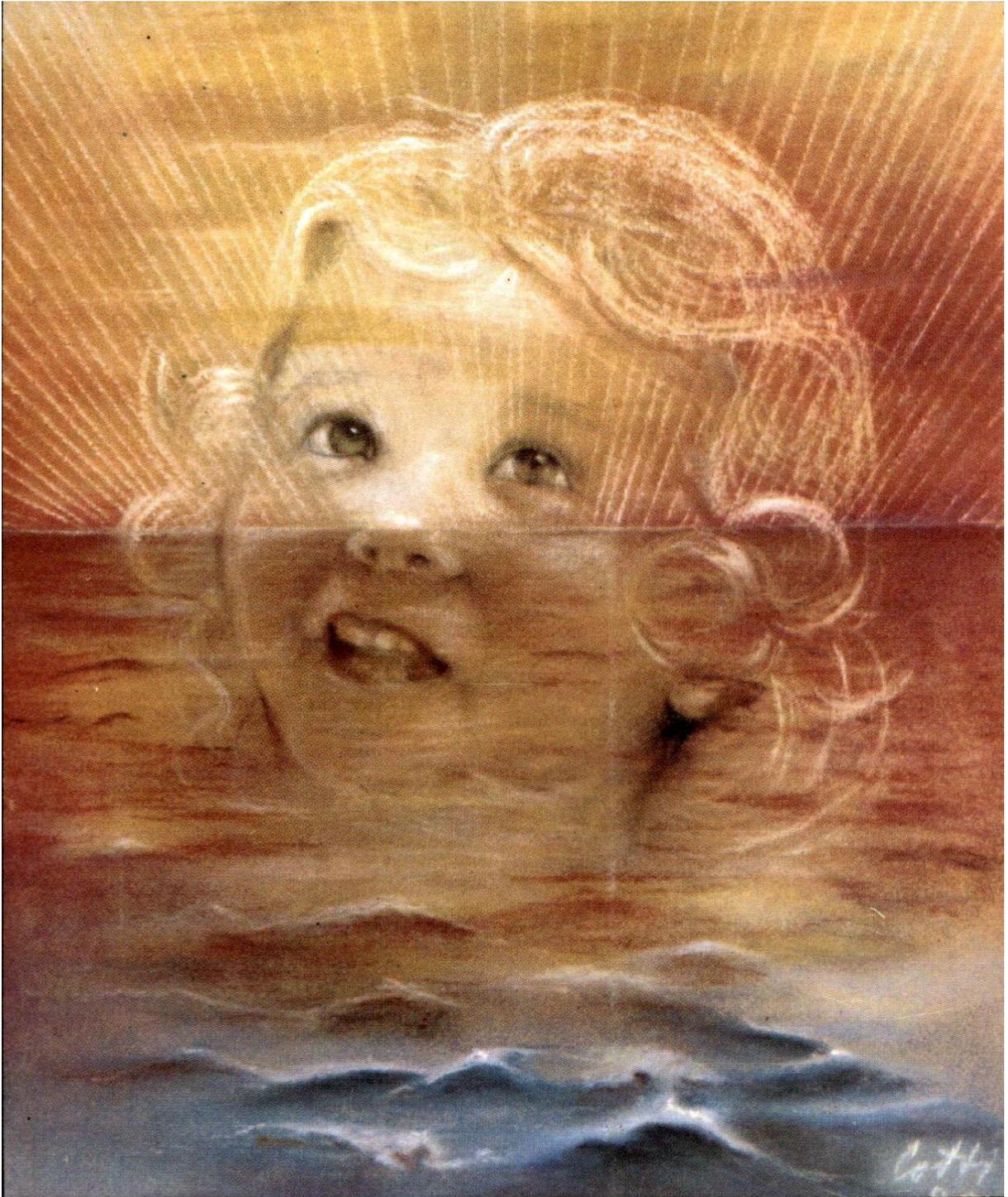
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BY THE SAME AUTHOR

Gérmenes de futuro en el hombre, Arayú, Buenos Aires, 1967.

El camino de la egoencia, Arayú, Buenos Aires, 1969.



The author thanks *Coty* for her cover illustration.

Embodiment

The painter has brought to the design the idea of embodiment, catching the incipient features of the projection of the soul onto a protomatter. The shafts of dawn light penetrate the waters of life and sew with them the vestments of the coming humans.

For my wife Margarita.

PROLOGUE

“The ever-growing multiplicity of the particular sciences engaged in the study of man has much more confused and obscured than elucidated our concept of man.”

MAX SCHELER

The planetary human has already been born; a science is needed to explain it.

The anthropology of the future is not founded on theoretical models but on living ones; it is not born from memories of the past but from germs of the future. Previously we explained humans through science, from now on we must explain science through humans.

There is the same distance between the old anthropology—be it physical, metaphysical, cultural or structural anthropology—and the new science of the human being, as between classical physics and relativist physics; there a different content, and also a different method.

The anatomical, psychological and social ways of thinking that help us to describe the earthly human of yesterday are no longer any use to describe the cosmic human of today. The impact of the new era has brought about a structural change in the ecosystem, a change that translates into a new anthropological proportion affecting both consciousness and physiology. Anthropology of synthesis is the attempt to contain in a meaningful unit the diversity of signs, rhythms and functions that herald and characterize an anthropological model of the future.

The sciences that we have developed to date are the result of the fragmentation of knowledge. Anthropology of synthesis is a symbol of human integration. As an epistemological proposal it is a synthesis that transcends its own theoretical postulates and constitutes a tool to bring the way of knowledge closer to the way of life.

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FIRST PART
THE HUMAN BEING OF THE FUTURE

INTRODUCTION

ANTHROPOLOGICAL SUBJECT OF THE FUTURE

Modern humanity plays with the future, but the future plays with humanity. It is under this sign that the planetary human is born.

Anthropology of synthesis is not a construction of systematic thought, but rather an attitude of the spirit towards the understanding of the human being as a whole. Understanding of the whole is “synthesis,”¹ not only logical synthesis but also analogical and biological synthesis.

To understand the planetary human one must live it. It is found in the reading of signs, the dance of forms and the synthesis of substances. Method of knowledge becomes method of life.

This text is the intellectual translation of a living experience; it is a proposal for knowledge and life; it is subject and tool.

Today we are experiencing a future phenomenon that we do not understand, but one that is rocking the foundations of human existence. From this existential shake-up the new anthropological subject gradually emerges, no longer a subject of *principles* or *forms* but a subject of the *life* of planetary humans, rather than a metaphysics or a physiology. This living subject can be translated into concepts, but it is not itself a concept. Scientific and philosophical language ceases to be sufficient and the *logos* makes way for the *symbol*.

The mission of the anthropology of the future is to reveal those significant themes for the future of humanity, not only as proposals for intelligence but as signposts along the way. If we do not recognize these “signpost-themes” in time, if we do not glimpse through these “signs” the future of a new ideal for living and being, we will run the risk of ending up in aberrant forms of life (as is already occurring.) If more elevated human functions are not activated, if we do not penetrate the new world in time and set foot on the new Earth, humans will be destroyed by the forces that they have themselves unleashed. To re-establish the

¹ The author uses inverted commas in the text to imply always that the word indicated carries a semantic load that goes beyond the conventional meaning of language.

planet's ecological balance it is not enough to rationalize technology; we must penetrate the physiology of the planetary body. Only in this new body can we live, because it will have the energy and immune defences needed to sustain life at a higher level of consciousness. Otherwise, inferior animal forces—the insects (the insects we carry inside)—will invade us (they are already invading us.)

Anthropology of synthesis is a science to guide human conduct. It not only shows the traces of the anthropological past but also the signs of the coming humanity.

The planetary human is an embodiment of the new era; the “human material” is destabilized, invisible cosmic currents become visible and life produces new flickers, new configurations, new organs. This leap in anthropogenesis is a true work of art, by an unknown artist: it belongs to nobody in particular, and it belongs to everybody. It is evolution and revelation, it belongs to history and is outside of history; the process conceals the message, but the message is revealed in the process.

I

TOWARDS A SCIENCE OF THE FUTURE HUMAN

Epistemology of the science of the human being:

Principles.

Instrument.

Method.

I.1. CRITIQUE OF HUMAN SCIENCES

“Perhaps the metaphysics of tomorrow, if future humans still feel the need for metaphysical thinking, will begin as a critique of science just as in antiquity it began as a critique of the gods.”

(OCTAVIO PAZ, *Alternating Current.*)

I.1.1 CRISIS OF THE PARTICULAR SCIENCES

Divorce between science and life

The sciences of the past have borne magnificent fruits in practical terms, but they are today incapable of giving a satisfactory answer for the *life* of the human being. This is the fundamental crisis of the sciences of our time, whether the natural sciences, the sciences of the spirit or, above all, what we call human sciences.

The sciences that we know have formed around their respective particular *objects*, but they have become alien to the subject that created them. This incapacity of conceptual, objective science to turn back on itself and question its own results based on a total perspective of humanity and life is defined, in technical terms, as the *alienation* of science.

Young students all over the world were the first to openly *denounce* this divorce between science and life. Modern universities have ceased to be centres of study in the traditional sense to become fields of social struggle. Some call this the “politicization of the student body,” or agitation by ideological movements outside of the specific purposes of the university. But the young ask, “What is the specific purpose of the university?”

The students who in the 1960s burst into the academic cloisters like an “invasion of centaurs”² were not all social misfits, nor were they all motivated by political disestablishment ideologies.

Behind the façade of the rebellion of youth, there is a background of *vision* of a different reality, of a different individual and social reality, of a different *life*.

It is the *life* of the young that is rebelling, not against science itself but against the systems that have institutionalized a form of science that has turned against life. This does not mean, of course, that the destruction of the university by unchecked violence is justified from a practical point of view. Marcuse is right when he warns the students that “one must not saw at the branch on which one is sitting.”³

But the truth is that this “cultural revolution of youth” is establishing itself in the heretofore sacred heart of academic centres, constituting a radical challenge that cannot be evaded. Furthermore, it forms part of the process of change established in young minds. In other words, it is a defiant and insolent presence that cannot be suppressed with repression and which demands a living, creative answer. But the sciences we know lack this answer because they have developed on the margins of the self and life. They are not life sciences, and what is sought today is a science that gives an answer to the questions of the life of the coming humanity.

Questioning the real purposes of science

Today science is being challenged, not for its practical results but for its ultimate ends. Does it contribute to the liberation of humans? Does it offer the means for the consciousness to develop, or has it transformed into a new “myth” that, behind the mask of a scientism that seeks to explain the world, covers up a new way of manipulating humanity? Might it be that we have ended up in a scientific iatrogenesis?

In the midst of the movements criticizing the “alienated society” of our time, science—and above all, scientists and researchers—had remained unquestioned. There was a kind of undisputed reverence of the “priest” of science, cloistered in the laboratory and dedicated

² Theodore Roszac, *The Making of a Counter Culture*, Garden City, Doubleday & Co. Inc., New York, USA, 1969.

³ Herbert Marcuse, in the newspaper *La Opinión*, Buenos Aires (conference in New York on violence), 25 April 1972.

exclusively to the worship of science, without mixing with the problems of the world. Nobody denies the true consecration of scientists, but what is denounced is a supposed “priesthood” at the service of a “religion of science” separate from life.

A group of leading mathematicians has organized a movement in Canada that, through the periodical *Survival*, denounces the unilateral nature of science and its marginalization of humanity’s real needs. The editors question, above all, so-called “scientism,” or the “ideology of science,” which like all ideologies is a “set of beliefs and preconceptions concerning the nature of reality... It is very important not to confuse true scientific *method* with the *ideology* of science; and this ideology, with all its irrational background of “scientific creed” and “scientific way” of seeing the world and life, exerts a powerful influence on the society of our time, forming and/or deforming through education a conventional image of reality.”⁴

In Germany, Georg Picht, professor of philosophy at the University of Heidelberg and director of the Institute of Futurology, says in his book *Reflexions au bord du gouffre*⁵ that twentieth-century scientific thought finds itself—like political thought—in a state of disintegration; it is incapable of synthesis. Citing Nobel Laureate Isidor Isaac Rabi, he says that science must “integrate itself” if it is to be on a par with the new functions that it assumes in politics, society and the economy. Rabi argues that science has been divided into so many particular fields that it has suffered a “Balkanization” and is increasingly moving away from what constitutes its meaning and its essence. “Scientific power,” says Picht, “is the greatest power in the world today and it escapes all political control.” But science, he adds, also escapes the control of science itself. “What is needed is a science to the second power that makes the whole of the specialized sciences its object of investigation, and studies its effects on our civilization.”

So says Picht. As we shall see below, this leap to a new “object” of science cannot be made without passing through a new subject.

Henri Prat, professor of the Faculty of Sciences in Marseille, questions the very notion of “object” that the sciences try to specify. The so-called *object*—according to Prat—is merely a cut in the concrete space of a much broader structure that begins to be perceived in a

⁴ *Survival*, “Scientism: the new universal church,” by Editors of *Survival*, Vancouver, Canada, June 1972.

⁵ Georg Picht, *Reflexions au bord du gouffre*, Robert Laffont, Paris, 1970.

“hyperspace of n-dimensions.”⁶

All these ideas of leading modern thinkers lead us to ask whether a science thus divided—“Balkanized”—without awareness of its real “purposes,” and whose very “object” vanishes under deeper scrutiny, can be constituted in the midst of knowledge of the total human being and instrument of its liberation; or whether, more likely, in being disconnected from the roots of the self and of life, it runs the risk of being placed at the service of the slavery of humanity: an enlightened slavery!

I.1.2. THE REVOLUTION OF SCIENCE

The renovating currents of scientific thought

Along with the movements to revise and criticise the models that keep the particular sciences divided, in recent decades different renovating currents of scientific thought have emerged, perhaps as a result of an awareness of the danger implied in the power of the technical knowledge that humanity possesses today. Let us see some of its more modern expressions:

1. The movements of science integration

Erich Fromm, referring to what could be called a “human science,” says that “said science is related to the data provided by history, sociology, psychology, mythology, physiology, economics and art.”⁷ All this is true, at least in part, but we are entitled to ask: Do all these sciences that “refer” to humanity and that deal with humanity really have an answer for human life? I believe that all the “human sciences” together—at least as they exist today—are incapable of pointing the way for the future of humanity.

In recent years, the trend for integration in the scientific field has boosted greatly the development of interdisciplinary research. But, although “interdisciplinarity” has opened fertile fields of theoretical and practical fields and new, previously unknown applications (see, for example, the new science of bionics), none of this is enough to create the science of future humanity. Future humanity cannot dress up in a patchwork costume made with the offcuts of the sciences of the past: it needs a seamless tunic (of a single piece), integrated and tailor-made.

⁶ Henri Prat, *La metamorfosis explosiva de la humanidad*, Plaza Janés S.A., Barcelona, 1971.

⁷ Erich Fromm, *The Revolution of Hope*, Harper & Row, New York, p. 58.

This does not mean that the sciences we have are of no use, nor that they have used up their possibilities. They are useful, but for secondary, applicative and practical ends, and they are of no use in revealing the *self* of humanity and revealing the meaning of its life in the universe.

2. The movements of reaction

Nor do I believe that the new science can emerge from a “reaction” movement. The reaction against science manifests itself today through different movements of criticism.

Many leading scientists denounce the alienated nature of science and want to “restore” it to its rational course: rationalization and humanization of science — “scientific neohumanism”— (anti-psychiatry, for example, the protest movements against the irrational use of technology, against atomic explosions, against the contamination of the environment, etc.) and question the institutionalization of science and its subordination to the centres of political and economic power. The divorce between those who remain tied to the creed of “science for science’s sake” and those who want a science at the service of humanity has caused a schism in numerous scientific organizations, academies, societies and research institutes.

Among students the reaction is against academicism, scientism, and theoretical teaching disassociated from practice. This “cultural revolution” of youth, which has spread like wildfire through all the universities of the world, threatens the institutional bases on which science has hitherto rested.

Lastly, and especially in developing countries, leading social and political currents put pressure on powerful elites so that scientific and technological knowledge is accessible to all. This noble trend, which seeks to place the cultural assets at the service of the people, tends to be distorted in practice when service is confused with servility and there are attempts to create a science policy under the direction of the trade union bureaucracy, political parties or the State.

All these reaction movements that I have mentioned and that today are shaking age-old cultural edifices play a very important role in the transformation that is underway in science, but by themselves they lack a message for a future science of humanity. One must not confuse the planning of teaching and the socialization or politization of science with the new structure of scientific thought on which the “new science” is truly founded.

3. *The revolution of science*

Aside from “integration” and “reaction” we must learn to uncover the traits that characterise the *revolution* that is occurring in science itself.

History of science scholar Thomas Kuhn has studied at length the process of transformation of scientific thought as a result of the emergence of new “paradigms.” In *The Structure of Scientific Revolutions*⁸ he says: “In the development of a natural science, when an individual or group produces, for the first time, a synthesis capable of attracting most of the professionals of the next generation, the oldest schools gradually disappear.”

This phenomenon of “paradigm shift,” which occurred from time to time in the historical perspective of scientific revolutions, is today a sign of the modernity that constitutes the very essence of the new time and which causes a generational gap in the ways of thinking.

What currently constitutes the true revolution of science is not the progress of knowledge but the “revolution” of thought (in the etymological sense of the term.) It is not merely a matter of new ideas but of a new *rhythm* of thought, and it is that new rhythm that characterizes the mind of the planetary human.

This change in the “ecology of the mind”—to use the expression coined by Gregory Bateson⁹—has been observed since the first third of the twentieth century, and it has been the poets, the philosophers and the mystics who have anticipated the revolution of science and technology: every one of these prophets of the new era draws a prefigurative sign that, through synchronic coupling, prepares the synthesis of thought of the twenty-first century.

All these “revolutionary” signs have one thing in common, and that is that they try to join what is separated.

In “Signs in Rotation,” Octavio Paz shrewdly detects the mission of modern poetry to save through analogical rhythm the schism of the consciousness produced by technology and by joining art with life: “Our poetry,” he says, “is the consciousness of separation and an

⁸ Thomas S. Kuhn, *La estructura de las revoluciones científicas*, Fondo de Cultura Económica, Mexico City, 1971.

⁹ Gregory Bateson, *Pasos hacia una ecología de la mente*, Ed. Carlos Lohlé, Buenos Aires, 1976.

attempt to reunite what was separated.”¹⁰

In the philosophical field, Heidegger denounces the “oblivion of the self” and the rupture of the unity of knowledge. Referring to the structure of science he says: “The domains of the sciences are very distant from each other. They have a radically diverse way of treating their objects. This diverse multiplicity of disciplines is still kept together thanks only to the technical organization of the universities and faculties, preserving a significance for the practical finality of the universities. In contrast, the rooting of the sciences in their essential foundation has been lost completely.”¹¹

The modern revolution of science, as a “turn” in the thinking about itself, is the translation of the poet’s analogical rhythm and of the philosopher’s intuitive vision of concepts-syntheses. These new concepts-syntheses are gestating today in the hearts and minds of the wise. I say expressly the wise, not scientists, philosophers or professional technicians, because in the intuitive mind of these wise people we begin to see, broadly speaking, the outline of a synthesis for the science of the future. They are the artists of the design of the future, the visionaries who discover unexpected relationships between things, the architects of new configurations, the designers of new paradigms. These humans who see into the distance, these modern wise humans, these leaders of science, tend to go unnoticed by their contemporaries, who are dazzled by the technological conquests of immediate application and overwhelmed by the mass of data that the particular sciences provide, and do not recognize the presence of the prophets of their time. These prophets of science are not specialists, in the current sense of the term, and therefore, even in their work environments they feel foreign, immigrants of time and travellers crossing the frontiers between two worlds. “We have come too late for philosophy and too soon for the self,” says Heidegger. While Gregory Bateson, in trying to explain the difficulty that his students found in understanding what he wanted to say in his classes, says: “Gradually I discovered... that my way of thinking was different from theirs.”¹²

¹⁰ Octavio Paz, *El arco y la lira*, Fondo de la Cultura Económica, 2nd ed, Mexico City, 1967, p. 284.

¹¹ Richard Wisser, *Martin Heidegger in Gespräch*, Verlag Karl Alber, Freiburg/München, 1970.

¹² G. Bateson, op.cit., p. 17.

I.1.3. SCIENCE IN SEARCH OF ITSELF.

The crisis of dialectic thought.

We are witnessing a great movement of science reflecting on itself in search of new relations and new meanings. This change of focus has come about because of the turn in thought from the philosophy of nature—as it was conceived in the past, and which one way or another has inspired and continues to inspire the positive sciences to this day—and a philosophy of *life*, which is now encouraging the new science of the future.

This is not only a turn in thinking but also a change in humanity's attitude to the world and itself. The new humans of science no longer position themselves "opposite" nature, to manipulate it and dominate it, but rather they feel part of that nature and investigate it to understand it and understand themselves. From this perception of totality there emerges a new science, no longer a science of objects but a science of life. When the researcher "opens up" to the invisible currents of life, the very living rhythm drags them from the world of things to the sources of the self: time goes backwards and knowledge is transformed into vision.

After 2500 years of marching in the direction of things, do we turn back on the self? Yes! And this has been possible, on a planetary scale, because of the modern technological revolution. Dialectic thought has given way to cybernetic thought. The electronic era has allowed us to penetrate a world of multiple resonances, and cybernetic technology is creating a new human organism. The electric velocity of feedback transports us from a logical thought to an analogical thought.

As García Venturini says, "cybernetics is making a kind of call for knowledge, in a sort of reunification or re-encounter of the different disciplines that for a couple of millennia, after splitting off from the common stock of wisdom—which in some way was philosophy—became more and more independent up to the present day."¹³

What is important is that we realize that this "synthesis" does not come about from the path of "construction" but from the path of "demolition." It is not a new system of thinking but a reversion of thinking itself.

¹³ Jorge L. García Venturini, "Filosofía y cibernética," in *La Nación*, Buenos Aires, 27 August 1972.

Cybernetics transfers dialectical thought into analogical thought. What before was the property of poets and philosophers has now been incorporated into science. What relationship is there between the activity of the Sun and the annual growth rings of trees? This type of question could only fit in the mind of a Swedenborg or a Paracelso—within the framework of universal correspondences—but today it is the question that is asked by modern researchers based on computer data.¹⁴

Or what relationship exists—Bateson ponders—between the arrangement of the leaves on the stem of a plant and the order of grammatical classes in a sentence?

These questions transcend the framework of logical thought and indicate that the mind that formulates them no longer pauses on dialectic contradiction but rather grasps the *relationship* of similarity between different terms as something primary. The poet and the mystic also discover analogical relationships, but what I want to highlight here is that the modern scientist, who by means of electronic technology that makes the lines of relationship visible between apparently unconnected phenomena, has access to an aspect of the “revelation”: they can see the invisible weft of the universe.

The root of thought

All the forward-thinking schools of thought go beyond—or closer to?—thought itself. Heidegger goes back to the pre-Socratics in search of the “root of thought.” Octavio Paz, in addressing the subject of modern poetry, constantly seeks a “primordial word.” And Bateson maintains the need to “return to the very beginning of thought; incidentally, to a period before science, philosophy and religion became separate activities cultivated separately by professionals in separate disciplines.”¹⁵

But it is important to note that this “return to the root of thought,” manifested as a trend in philosophy and science, has its origins in mysticism. It is mysticism that contributes to the “quantum” of unity that contemporary thought demands.

Where does this mystical current come from? Today, just as yesterday and always,

¹⁴ John A. Eddy, “La desaparición de las manchas solares,” in *Investigación y Ciencia*, Ed. Prensa Científica, Barcelona, Spain, issue 10, 1977, p. 58.

¹⁵ G. Bateson, *op.cit.*, p. 22.

mysticism comes from the wilderness. There also exist today the “parents of the wilderness.” Who are they? They are advanced beings who withdrew in due time from the old civilization and who return transmuted with a new state of consciousness. They live in the wilderness of contemporary society, and their thinking constitutes by itself a new human means, a “means of union.”

From thought to vision

The “technological medium” is an extension of the senses (McLuhan), but the “mystical medium” is an expansion of the consciousness. Mysticism is essentially unitive, it returns the consciousness to its simple state and returns its original capacity of *seeing*. This *seeing* is the previously unheard-of sign of the consciousness that is in the root of thought, because seeing comes before thinking.

Synthesis of knowledge

So far, scientific knowledge has been the result of an inductive reasoning based on experience. For the so-called nature sciences such thinking was enough, but for human sciences it has led us to a dead end. Why? Because the rational thought we know can describe the world of facts, but it is insufficient to *uncover* the meanings of life.

This “blindness” to meaning was compensated until recently by religious Revelation. One way or another, scientific thought borrowed from the Revelation what rational thought itself could not provide. In turn, religion borrowed from science what the Revelation could not explain. And thus were formed the positive sciences on the one hand and theology on the other, with an unbridgeable gap between both disciplines that Georg Picht dramatizes as a dialogue between “the blind” and “the mute”: “The mute cannot say what they see; the blind say what they cannot see.”¹⁶ In other words, the past forms of religious consciousness lack the scientific instrument to explain the world, and modern science lacks the organ of vision to relate its partial results with the source of being and life.

But modern humans do not want to live on borrowed terms. They do not accept that the meanings of life are imposed on them by an authority alien to their own consciousness. And,

¹⁶ G. Picht, op.cit.

precisely, the new consciousness that is born is already fit to provide the “quantum” of vision—a photon of consciousness—that scientific thought lacks, so that said thought can oscillate back and forth between meaning and form. I call this new oscillating, reversible consciousness “egoence,” a consciousness alternating between the horizontal dimension of time and the vertical dimension of meaning. It is a “third eye” that uncovers the invisible weft that links events together. Two eyes are enough to look, but not to *see*.

The biological instruments of the human body and technological instruments “have eyes and do not see,” “have ears and do not hear.” Three eyes, not two, are needed to see. And this is not science fiction but pure reality. This is the synthesis that is at stake, not an intellectual synthesis (a construction of thought to understand the order of the universe) but a *physiological* synthesis, which is taking place within us and which joins the world of forms with the world of meaning, the world of science with the world of faith, the world of knowledge with the world of life.

Existential failure and opening of consciousness

The turn in viewpoint that I refer to occurs today at a critical (dark) moment in the history of humanity in which humans have lost their vision of meaning, are replacing their blindness with ideologies and substituting reality with interpretations. What about the great human problems and the great existential questions that the future raises? They are explained by ignorant people. The case of the survivors of the aeroplane lost in the Andes in 1972—the so-called “miracle of the Andes”—and the interpretations hatched about it is typical of the blindness of modern thought and its lack of depth. And the same could be said of the “miracle of the test-tube” and the “miracle of UFOs.” The dimension of transcendence has been lost. And in its place, what? Panels on which journalists, politicians and technicians explain everything in their own way.

Depth of thought (its third dimension) is only acquired with the incorporation of a new “element” of consciousness, and said ultra-element cannot enter so easily into the world of thought because that world has become a “closed” system that has lost contact with the sources of being, with the heavenly archetypes and with the mysteries of life. Only the break in that system allows thought to enter into harmony with the profound feeling of the human being and allows the things of the world and of life to be understood differently. Said break is happening

today on a planetary scale in extreme situations of existential failure. Outside of such situations the material crust of the human being is so hard that it can certainly be said that “they have ears but don’t hear.” Today everything is justified, everything is explained, everything is interpreted, but our souls drown in a sea of words. Only when all this ends, when we reach the limit of despair and the bottom of humility, will it be possible to open the consciousness. Millions of men and women all over the planet are living extreme experiences that “crack” the human material and make the liberation of the self possible.

In some solitary souls devoted to love and science, in some mystical communities, in some “survivors” of revolutionary wars, of the torture chambers invented by modern civilization, of exile and civil death, in some of those beings a radical change has happened or is happening. All the rest is ideology, science fiction, power hunger and concealing dialectics. But some souls are starting to *see*!

The electronic brain and the new mind

What is happening in the field of science?

Science’s great self-reflection movement has “catastrophic” consequences for its own structures, both in terms of doctrines and the subject of science itself. It is a cycle of feedback, of questioning its own ends, of synthesis of scientific thought. But whenever history summarises an era, it translates all the knowledge acquired into a “genetic symbol”—a work of art—be it a stone monument, some Library of Alexandria, an archetype of the collective unconscious or a biological code. And this is what is happening right now.

All the knowledge of the past is being stored in technical microcircuits, in the “electronic brains” of computers. What’s more, said codification also occurs *within* humans, in their own brains, in their own physiologies.

The time has passed for greed for knowledge; there is a certain tedium, a certain fatigue at a mass of data that no human mind can take in as a whole. We no longer live under the sign of a culture, but rather the sign of the counterculture. This is not an era of erudition but a “melodramatic” era. The Faustian mind of humanity influences a mystical mind. The rise of comics is not only a symptom of cultural decay but also means, in some way, a change in the operational processes of the mind. The silent “ultra-reflection” that is occurring within us is

depositing—processing—the knowledge acquired in the deepest layers of the subconscious mind, perhaps in some cerebral data computation centre. And a new mind emerges cleaner, purer, less loaded with superfluous impressions, freer to see the world and explore the cosmos.

And what about the temples of knowledge, the scientific societies, the universities? Many of these centres have become museums of knowledge, or even undercover forms of political and economic power. Where is the spirit of science that once presided over the faculties? Academicism and revolution are obsolete matters. Neither philosophical discourse nor political discourse are enough to fill the gap left in the scientific institutions by the “migration” of the spirit of science. The current of knowledge, in an inward pulse, abandons the ancient forms, and many respectable institutions are left empty of substantial content. This is the true university crisis we are seeing today all over the world. This does not mean that universities are no use; they are useful, but for practical purposes, as Heidegger says. Said crisis is hastened by the onslaught of countercultural forces from without, but it has its origin in a “retreat” of the spirit from within. It is a retreat of the spirit of science, which having completed a long trajectory of objective analysis of reality, feeds back on itself in an implosive movement of synthesis whose result is a shift in the cultural centre of gravity. The science of the future has moved elsewhere, and the true scholars know it! Today’s professional university, technified and politicized, is an empty temple, just like so many other empty temples in the society of our time. The great forces of the spirit have abandoned the old temples. It is the twilight of the gods of the old culture. It is time to look elsewhere!

I.2 THE ANTENNAE OF THE FUTURE

I.2.1 THE CRISIS OF THE INSTRUMENTS

The new science is not founded on a new discovery or a new theory but on a new *vision*. The key for the future human is not in knowing but in “seeing.” The greatest difficulty in attaining this vision is not a lack of knowledge—there is an excess of knowledge—but a lack of an “eye.”

The extension of the natural sciences through technical instruments with high resolution and reach—electronic “eyes” and “ears”—have made it possible to broaden the mental field considerably, but the artificial means of perception has been developed, at least in part, at the expense of the potential germs of new senses in humans themselves. Today we have excellent

optical, acoustic and electronic media to explore the universe, but we lack the organ of synthesis to detect the meaning of life. And all the instruments we have at our disposal, and all the data provided by those instruments (even processed on the best computers), are incapable of broadening the vision of meaning. There is an excess of knowledge and a lack of meaning. We possess the organs of knowledge (both natural and artificial), but we lack the organ of vision. And this organ, for now, cannot be manufactured, we have to create it within the human organism. Humans will be lost in the newly-opened cosmos if they do not develop the organ that will allow them to not only explore the stones of the moon or the rays of the spectrum of faraway galaxies but the meaning of their own lives in the universe. This is the radical challenge that the nascent cosmic human must face. Not just a technological challenge but a biological, existential and spiritual challenge, the creation of new organs to see, hear and “live” in a new space and in a new time: physiology of the future.

The crisis of science is not a crisis of interpretation but a crisis of vision; not only a crisis of theories and instruments constructed by humans, but a crisis of humans’ own biological and mental structure: it is not enough to “see” the new world.

Science has been incapable, in general, of surpassing the limits imposed by the structure of the human instrument that creates science, and has reserved the domains that are “beyond” the poets, the mystics and the visionaries. Those who, because of their artistic or religious sensibility, have had a vision of that “beyond,” have reserved for science the world of the “here and now.” But there is no bridge between those two worlds. This is the state in which we find ourselves. In other words, the particular sciences have been separated into hermetic, rigid fields, with no communication with each other, because the very minds of scientists have been locked in a rigid structure that prevents access to other fields of knowledge. Not only are the sciences islands, but so too are scientists. They are cut off from each other, isolated within their mental models, trapped in the networks of their own limitations, while Humanity as a whole has penetrated the new world and demands a science that will explain it. But a “new instrument” is needed for this.

I.2.2 THE PROPHETIC FOUNDATION OF THE NEW SCIENCE

The new science is gestating in the vision of the prophets before it does so in scientific constructions or technological applications. The message of the future is heralded by the

prophets before being formulated scientifically by doctors, because the prophets have got ahead of the doctors.

The new science is born from new human prototypes endowed with a new mind and a new organ of vision. Said instrument is possessed today by modern prophets—at the forefront of wisdom—and simple souls; these are the beings who move forward to the new world without preconcepts; they have the gaze of a child, clean enough to see clearly; it is the clairvoyance of the future, for clairvoyance is no more than the human capacity to “see clearly,” a function that the old men have lost.

By means of this new biological and spiritual instrument the new humans discover the new structure of science, formulate new paradigms, raise new questions, open new paths and design new scientific, social and theoretical models.

In antiquity, prophetic thought descended to a humanity that had not yet developed the right rational instrument to translate prophetic inspiration into theoretical or technical models, hence the voice of the prophets was a “voice crying out in the wilderness.” But today that voice does not ring out in the wilderness but couples with scientific thought and the technological means of the modern world. Prophetic thought charges at the currents of scientific thought and forms *with* them a new unified field, a new whirlwind of ideas, a new synthesis, a new (intuitive-scientific-technical) structure. The wave of prophetic thought (loaded with “meanings”) charges at the “forms” of scientific thought, breaking the systematic constructions of the past and giving way to new forms of synthesis in a unified field of oscillating, reversible conscience-will.

At the dawn of the twentieth century a new relationship was constituted between prophetic thought and scientific thought. Einstein gave plenty of warning when he pointed out the close relationship between inductive physics, which is based on experimentation, and deductive physics, which begins with “prophetic” intuition: research into the more general laws as a result of a state of consciousness that “resembles that of the religious or lovers.”¹⁷ This is no longer dialectic but reversible oscillation of thought. The sensibility that characterizes the men of science of the future is precisely this mysterious articulation between scientific thought

¹⁷ Albert Einstein, *Cómo veo el mundo*, Cultura, Santiago de Chile, 1935.

and prophetic thought.

Allow me to specify something else about the scope and nature of this “reversion of thought.” Concepts are not enough to translate a function that is at once logical and analogical and which connects the orbit of thinking with the field of feeling. When the will to know is placed at the service of the consciousness of being, thought reverts to feeling, reflection to understanding and dialectics to mysticism.

I.2.3. THE FEELING OF EXPERIENCE. THE OSCILLATING MIND OF THE PLANETARY HUMAN.

The mysticism of the planetary human is creating a new organ of knowledge. When thought ends, a new feeling is born. When the mind falls silent, the heart speaks. But from the heart there flows a new way of thinking.

The philosophies of the East exalted the value of the enlightening consciousness, while the philosophies of the West stressed the will to power, but future humans are constructing within themselves an instrument that connects consciousness with will, an organ that acts as a bridge between the prophetic vision that leaps ahead of facts and the feeling of the experience that is founded in facts. It is a new “physiological” relationship between the “eye” that reads the message of the consciousness and the “hand” that translates it into forms of action.

A mysticism translated into a physiology? Yes! Furthermore, this is what has always happened, but now it is happening on a planetary scale; a change in the “physiological medium.” A transformation is taking place in the biological technology of the human organism, a leap in anthropogenesis.

For millennia we have developed a “fixed-optic mind,” which functions in a single direction, like a microscope or a telescope. But the impact of the future, in breaking the rigid framework that “fixes” the consciousness in the objects of the world, means that said consciousness recovers its original capacity to move, to “oscillate.” A telescope as a “fixed-optic” instrument can only look outwards, but a mind with an “oscillating optic” can look reversibly outwards and inwards.

With a mental fixed-optic instrument we were only able to create “fixed-field” sciences (determined by their respective particular objects) and theoretical models of “fixed conceptual

structure”: spiritualist models if the optic looked upwards and materialist models if the optic looked downwards. And thus, we divide reality into airtight fields that have now become prisons for a future *self* that moves now in alternative dimensions between the spirit and the material, between the infinite and the infinitesimal.

The old human determines itself by means of “fixed postures”: postures that are ideological, dogmatic, scientific, political, social... but we are no longer under the sign of the postures (yoga or Egyptian art) but under the sign of *life*, and life is oscillation, pulse, alternative movement, rhythm, evolution and involution. After long centuries of immobility, the new human begins to feel the joy of the mobility of their body and mind, of the reversibility of their positions (technology has got ahead of us: oscillators have already replaced cables and batteries.) Humanity today is carrying out a giant “physiological” experiment on a planetary scale to create the anthropological instrumentation that will allow earthly humans to attune to the cosmic conscience.

I.3 THE NEW PATHS OF SCIENCE

I.3.1 THE REVOLUTION OF METHOD. FROM THE PATH OF KNOWLEDGE TO THE PATH OF LIFE.

We are witnessing a scientific revolution. What does it consist of? A great technological advance? I am not referring to that. It is a different revolution, one that is still invisible. The old methods are obsolete.

For a fixed-optic mind the method has been either deductive or inductive; one logical path that descends from the general to the particular, and another that ascends from the facts to the laws that order them: these are the “two paths” that human intelligence has followed for centuries. These two paths have now given all that they can give, but the oscillating mind now “opens” a “third path,” a new method that traces a different relationship between the object of the science and the subject that science makes.

Before the alchemists, method and subject were one: the “opus” of the alchemist was not only an operation on the material but, at the same time, an operation on the subject itself. But with the advance of the experimental scientific method the path grew increasingly alien to the walker; the method gradually became objective, before becoming a set of rules. In the

present day, all the epistemology of science is nothing more than a perfecting of the “rules of art,” but one that does not include the *life* of the subject that makes the science.

The new method is something essentially distinct, the subject and the rule are no longer two different things but constitute the same living structure of the human being. This is the revolution of the method. It is no longer a matter of finding a perfect method, a perfect rule that will make it possible to reach the maximum scientific “objectivity,” that is, a method that cannot be “contaminated” by the subject doing the research, which would be something like a mathematically pure method—computer algorithms—a method so “pure” that the subjects of the science can afford to be as “impure” as they wish without this influencing the results. This experimental, instrumental method—logical, mathematical and technical—has resulted in the computer, and from now on the computer is what will take said method to the ultimate consequences!¹⁸ But this wonderful method, the child of reason, has already given its fruits. Now a new “discourse of method” has opened up and the new human advances along a path on which the subject *is* the method. This means a total change of focus for the epistemology of science, as in its new dimension, the method not only implies a medium of knowledge but a *method of life*.

The passage from a system of logico-mathematical rules to a method of life is a total revolution, this time not only of scientific theories and technical instruments but, and above all, of men and women who are creating the science of the future. For the exploration of matter and energy the old methods were enough—objective, experimental, logical and instrumental—but for the exploration of the consciousness—the unexplored territory that lies ahead—the human of science must participate with their own life, getting attuned to the soul of the phenomena they want to explore, so that they reveal to them their being, their law, and their meaning. It will now no longer be possible to “tear out” the secrets from a Nature that remains “alien” to the subject, but rather a new method of “union by similarity” will be necessary, one of union by the self. This new method—through *participation* of the subject—is no longer one of action or contemplation, but one of total commitment to the being, the world and life.

Within what we could call epistemological theories of creative participation, Jean Piaget

¹⁸ Ramón P. Muñoz Soler, *Cerebro electrónico y expansión de conciencia (de la revolución cibernética a la egoencia del ser)*, in “Temas y modelos de futuro,” boletín 5, ADCEA, Buenos Aires, 1975

made a valuable contribution in highlighting the “action of the subject” as constitutive of all knowledge, but his genetic epistemology¹⁹ is not enough to bridge the gap that exists between archetypal meanings and concrete forms. To bridge this epistemological gap a new human instrument is needed, and this is the “genetic” task of the men to come.

The experimental scientific method made extraordinary progress in the knowledge of facts and their laws, but lost contact with the sources of the self. The new science must recover, through a new subject of science, its original capacity to see—and to read—in the Sacred Book of Life. The computer is not enough for a science of life! Facts are not enough, meanings are needed. But meanings are not invented; they are *revealed*.

What are the consequences of this operation of the living method? Will we have to abandon all the technological apparatus on which scientific research is based today? Will we have to return to the method of the alchemists? Or follow the path of intuitive recluses? Or perhaps we will have to await the appearance of some new prophet of science? Many answers to these questions are already appearing, but not in the way we imagined.

I.3.2 A NEW DIMENSION OF KNOWLEDGE. THE EXPLORATION OF MEANING.

A new type of scientist exists today whose specific work does not occur in facts but in configurations. Many of these researchers have not made any brilliant discoveries, but they have the rare ability to surround themselves with scientists from the most diverse fields of knowledge with the sole promise of showing them meaningful relationships between phenomena traditionally considered separate from one another, if not antagonistic. We may consider, for example, the case of Ilya Prigogine, 1977 Nobel Laureate for Chemistry. His “theory of irreversible processes” is not a new discovery, but it is a new way of thinking. What is this theory about? Something apparently as impractical as the relationships of coexistence between chance and determinism, or “theory of order by fluctuations,” but this way of thinking has opened unprecedented possibilities for the understanding of many phenomena of self-organization in chemistry, physics, biology and medicine.

An editorial in *Time* magazine detected the presence of this second level of thought and

¹⁹ Jean Piaget, *Introducción a la epistemología genética*, Paidós, Buenos Aires, 1975.

gave it enough importance in the anthropological field to speak of a “rethinking of man.”²⁰ Indeed, knowledge has today reached a new dimension, and there are already scientists who act like so many other photoprophetic cells of a planetary organ of science whose function is to show the invisible network of meaningful relationships that configure the world of the future. What matters, from now on, is not just research but the *meaning* of research, so that the practical results of science have meaning for the future of humanity. If this new path is not taken, science will end up in a dead end, and the progress of research will turn against life. And that is already happening!

Edward Matchet, based on concepts of Viktor Frankl’s Viennese school of logotherapy, proposes a creative work discipline that he calls “logotechnology,” with which he succeeds in introducing into the practical thought of the designers of the modern world the notion of *meaning*, laying a bridge between “logos” and “techné.” Matchet says “it is easier to shout ‘straight ahead!’ than say ‘where?’”²¹ He adds: “We clearly see that merely adding to the proliferation of manmade objects—even in a way that may produce pleasure for some and financial benefit for others—is not in itself a sufficiently valuable concern or purpose.” In other words, in the construction of the future world it is essential to balance “the desire for pleasure” (Freud) and the “desire for power” (Adler), with the “desire for meaning” (Frankl). And I might add that without adding an ounce of meaning we run the grave risk of producing useful and perhaps beautiful forms that are empty and lifeless.

Without a vision of the future of humanity and the meaning of its life in the universe, the purely scientific and technical focus on human and social problems leads to concealing rather than liberating the consciousness. By way of example we can see what happens with the question of “development.” Different disciplines set out to research the process of development of the human being, including psychology, sociology, economics, politics, philosophy and religion. But each one interprets development in their own way. Development of what? In what direction? With what meaning? In underdeveloped peoples the lack of material means leads to many capacities being frustrated and these peoples taking on the appearance of “barbarians,” or “subnormal,” as Fanon points out. The lack of means for development leaves human

²⁰ *Time* (special section), *El repensar sobre el hombre*, 2 April 1973.

²¹ E. Matchet, *Hacia una tecnología del nuevo mundo*, Instituto de Diseño Industrial, Facultad de Ciencias Exactas e Ingeniería, Universidad Nacional de Rosario, Argentina, 1973.

possibilities latent, like a seed that lacks the moisture of the earth and the heat of the sun. In such subhuman conditions, people can be reduced to the condition of manipulable things, cheap labour, “indigenism”; they are the “condemned of the Earth” (Fanon): deprived of material means, they are condemned all their lives to never get out of where they are, to not develop their brains, to not unfold their potential. But in the “highly developed” countries, with an excess of material means, the human’s consciousness identifies with the things they possess and a loss of self occurs, as Charles Reich²² describes in contemporary American society; here, humans remain tied to the system and cannot get out of it; they are the “condemned of the system.”

In an underdeveloped country a clarinet player has to play for eight hours a day to earn a pittance. It may be said that in a developed country a clarinet player earns much more, but the problem of human “development” is not earning more or less, having more or less, if in both cases one loses the consciousness of the self and the meaning of life. How will the science of the future address this development problem? Above all, by denouncing the absurdity of “being” a clarinet player, of being for all one’s life condemned to “being” a doctor, to “being” a worker, to “being” a flight attendant; of being condemned to a given role, to being locked in a narrow framework of consciousness, unable to develop the whole of the human being’s potential.

Is there a science that investigates what the means are for man and woman to develop as human beings? Such a complete human science does not yet exist. But the new human has already been born, has already broken the material frameworks that kept them locked in and deformed, and that new being is demanding a new science that will account for them and a new path (method) to guide them. We used to explain humans with science. Now we will have to explain science with humans. This is the work of the future.

I.3.3. INTEGRATION OF KNOWLEDGE AND HUMAN INTEGRATION. SYNTHESIS AND INTERDISCIPLINARITY

When we speak of “synthesis” we must ask: what synthesis are we referring to? Generally it is reduced to a configuration of the analysis (its contrary movement): first the fragmentation of science, then the recomposition of the lost unity. This trend of looking for

²² Charles Reich, *The Greening of America*, Random House, New York, USA, 1970.

relationships between the different fields of science is currently called “interdisciplinarity,” and it won’t be long before there will be “specialists” in interdisciplinarity.

Interdisciplinarity broadens the field of knowledge, but a broader vision is not synthesis. Synthesis—in its utmost meaning—begins where interdisciplinarity ends. In other words, while synthesis is no more than a path of relationships between the sciences, it will not leave the same field that has led us to the fragmentation of knowledge. The rational thought that has produced the great sciences and philosophical systems of the past is incapable of synthesis, and this is due to a question of nature, because thought hides the self (Heidegger.) In contrast, the synthesis that heralds the thinking of the future arises *from the origin* as synthesis because it is the expression of a unified field of consciousness.

Is it possible to go beyond rational scientific thinking?

From what I have just said, it appears that any possibility of accessing a scientific methodology of synthesis and of this being reduced to a pure mystical-type inspiration or an intuitive thought, whether philosophical or poetic, is closed from the start, but without confrontation with scientific thought. One way or another, this raises again—even incorporating interdisciplinarity—the old antimony between reason and faith, between science and Revelation. That is, scientists since Einstein strive to find the formula of the unified physical field, theologians strive to find the formula of the Revelation that as a sole message will give the key for a total understanding of divine and human laws²³, and poets seek in the analogical rhythm the union between substance and forms. But, with rare exceptions, scientists, philosophers, poets and mystics do not understand each other because they speak different languages. This would seem to imply an agnosticism in terms of the possibilities of a methodology of synthesis. The problem is that the old methods are exhausted and another path must be discovered.

To open the way to a methodology of synthesis, one must not begin by criticising the method but by criticising the person who constructs the method. The paths we know so far cannot take us further than the measure set by the constructor of the methods. That is, it is the subject that makes the science who is questioned today. A science of synthesis cannot be

²³ Paul Tillich, *Filosofía de la religión*, Aurora, Buenos Aires, 1973.

created by “divided” subjects, nor can a group of divided subjects working as a “multidisciplinary team” achieve a synthesis: a patchwork will emerge but a patchwork is not a synthesis.

The method of synthesis, in principle, is not the way of integrated science but the way of integration of humanity. This seems redundant, but it is not, because the constructions of scientific, philosophical and theological thought that we have made so far are constructions *outside* of humans, ideal (or technical) edifices that have left humanity outside of the system. Today such constructions of systematic thought are alien to the life of the human being and appear as barriers that prevent access to a planetary and cosmic consciousness.

The great difficulty that has to be defeated today to achieve a methodology of synthesis is the divorce which for centuries has occurred between the path of knowledge and the path of life. Synthesis cannot be reached with knowledge if said knowledge is constituted as a value separate from life. And this is the weak point of the theories of knowledge that we have constructed on purely metaphysical premises. But, in turn, the pragmatic, antimetaphysical reaction does not resolve the problem either. It is necessary to lay the foundations of a new epistemology of science that harmonizes and integrates the path of knowledge with the path of life.

I.3.4. EPISTEMOLOGY OF SYNTHESIS.

Theoretically, the path of synthesis is put forward today as a path of “return,” a path that “returns” from the objects of science to the human being who makes the science, a living path that goes against the current of knowledge and that goes from the world of things to the sources of being. This is easy to understand, but difficult to live!

Aside from the theory, from a practical point of view, the interesting question is to know what the path to synthesis is. How does the subject begin the path to synthesis? Through a shock of simplicity. What do I mean by this? I refer to the need for an existential shock that breaks the self’s identification with the world of things: “stopping the world,” in Castaneda’s terms²⁴. Stopping the world? Or stopping oneself? Both things at once. Stopping the normal

²⁴ Carlos Castaneda, *Relatos de poder*, Fondo de Cultura Económica, Mexico City, 1976.

flow of the perception of the world to penetrate the whole of oneself.

Habitually we are trained to perceive a part of reality, and with those few elements we construct our rational order of the world, the world of what we believe it *is*. But beyond what it is, there is what it *could be* and what it *should be*.

For centuries we have lived enclosed in a “bubble of perception” (Castaneda), and all our scientific and philosophical theories have been constructed from within this “bubble.” This has been the sign (and the fate) of rational humans for over 2500 years. But the sign of the future human is, precisely, the bursting of this bubble and access to the whole of the self. The breaking down of this barrier of perception allows the “extension of the human being” through dimensions hitherto unknown. Note that I am speaking of the extensions of the total human, and not only of the extensions of the senses (like McLuhan.)

The new human expands simultaneously in the world of *matter, energy, meaning*, a creative unfolding in search of a new *form*. Edward Matchet formulates the equation of the future human in terms of “logosynthesis,” saying that the “correct form” is manifested when “matter” + “medium” are “significantly” in tune: that is, matter-energy-meaning are in tune. It is not easy to explain Matchet’s terminology briefly, hence I refer the reader to some of his original works,²⁵²⁶ but what I want to point out here is that this equation is a serious attempt to get close to the formula of a unified field of consciousness-will, and it therefore constitutes a new starting point for founding an epistemology of integrated human science.

The path of synthesis, then, does not begin with a new “discourse of the method” but with a change of state in the human (a meta-state), and this change affects the whole of the human being, its consciousness and its will, its soul and its body. Integrated knowledge does not emerge from mere intellectual activity but from the creative work of the total person.

Great human masses are now accessing a vision of synthesis as a consequence of the great collective existential crises shaking humanity today: whole worlds are falling apart and consciousness is expanding. And in the scientific field, systematic thought constructions are

²⁵ E. Matchet, *From fundamental design method to logosynthesis*, Instituto Diseño Industrial, Facultad de Ciencias Exactas e Ingeniería, Rosario, Arg, 1973.

²⁶ E. Matchet, *Logosynthesis: the holistic approach to creative design*, idem.

also falling apart and new paradigms and new intuitive visions of synthesis are emerging.

What role do interdisciplinary teams play in this movement of reversion of scientific thought? They lay the way for synthesis, but they are not synthesis.

The true catalytic element of this process of synthesis is the new integrated human. That is, synthesis thought is not something that has to be constructed but something that *already exists*. While most human beings continue to think in a linear way, there are already individuals in whose minds a thinking of synthesis shines, and they are the ferment in the mass. In the past, the masters of humanity set out their ideas of synthesis in great works of art, in stone monuments, in sacred books and in great literary and scientific works. For centuries, those models were the intermediate bridges that ensured the transmission of culture, but now we are entering a new era where access to synthesis is achieved directly, by similarity, by means of *living* human models.

I.3.5 THE SCIENTIFIC COMMUNITY OF THE FUTURE

The intuitive methods of the past that the enlightened scholars of East and West contributed—based on inspiration—presumed experimentation to be unnecessary: why experiment with what could clearly be seen? In contrast, the rational mind—in creating the experimental scientific method—believed inspiration unnecessary: experience was enough to discover the truth. But only partial truths were attained with the two methods. The new method of synthesis harmonizes inspiration and experimentation, the prophetic individual vision and the experimental work of scientific and technological teams.

Today it is often said that science must be at the service of humanity's real needs, but in practice research centres work towards separate ends. While there is much talk of the unified field of science, scientists remain divided. Is there any prospect of overcoming these limitations?

Aside from particular interests and greed for power, aside from the large scientific corporations that set the course for modern society, a planetary community of scientists is emerging that think about and embody the world of the future. No longer a new form of science “organization,” but a visible community that functions as an *organ* of science. This is not a “novum organum” as a theoretical model or new paradigm, but a true living organ of the planetary body.

How is this organ of synthesis made up and how does it function? It is a scientific community that operates between a pole of inspiration and a pole of experimentation, between a prophetic field and a scientific-technological team. No more division between pure science and applied science, between intuition and experimentation, between synthesis and analysis, between faith and reason, between the truth of the few and the needs of the many.

This new prophetic-scientific organ functions in a “hyperspatial field of n dimensions”—to use Henry Prat’s phrase—that is, not all the human cells that make it up are visible in a given geographical place or in one coordinate of time, like the scientific teams we know, but rather a visible and invisible structure of researchers with differential functions, joined together by a shared vocation of service to humanity. In this type of organ, one group of “cells” functions like an antenna of inspiration and another like an experimental computer, but ultimately the human beings who constitute them are joined together by invisible relationships of similarity, transcending the barriers of space and time and speaking a common language. In such communities synthesis occurs between revelation and experimentation. No longer the solitary researchers or the isolated scientist, or the autonomous experimentation team that loses itself in endless experiences, but rather a mysterious “harmony” between the prophet and the scientist, the saint and the scholar.

These communities of similarity are beyond the academies, institutes and corporations of science, their members curve their respective vocational trajectories and converge on a single field of gravitation in the new temples of knowledge. In these hyperspatial teams the “antenna” of inspiration may be in one place and the experimentation team in another, and the human members may not even know each other personally. The prophetic antenna of inspiration may be a solitary mystic, an individual thinker or a mystical community, who receives the message and projects it onto the sensitive screen of the research teams open to the future (does this not happen between receiving and transmitting technological teams?) If the technical research teams are made up of free people (who have not sold their souls to any power), sooner or later they will become attuned with the invisible mental currents of future humanity, and will “translate” the coded message transmitted by the living antennae of the wise, the prophets, the artists and the mystics into a scientific, technical language. In some solitary place, in the wilderness of modern civilization, there are souls sensitive to the message of the future, and those photoprophetic cells emit enigmatic light signals that are deciphered by other people, perhaps with a different mental formation (scientists and technicians), but also open and

sensitive to the projects necessary for the material and spiritual development of humanity in their time. From this prophetic-scientific conjunction, future programmes with deep human content emerge.

Compared to the magnificence of these hyperspatial synthesis teams, the interdisciplinary and ecumenical groups that we know are merely timid expressions of wizards' apprentices. The true scientific communities are outside of the system; they are teams uncommitted to the power elites and they work for nobody in particular; rather, they work for all of humanity. They are the great invisible laboratories of the future; in vain the powerful of the land will seek to control them. The mystic and the scientist of the future—the saint and the scholar—are in the curved hyperspace (due to the convergence of their missions) and form part of the same mysterious body: they are differential cells of one and the same organ of synthesis.

I.3.6. UNITY OF MESSAGE AND DIVERSITY OF FUNCTIONS

I have indicated the two fundamental poles of the new organ of science, the pole of inspiration and the pole of experimentation; between them there is a gradient of multiple functions that are realised, in turn, by different human types. These function levels are as follows:

1. The organ of inspiration. The prophet. The human who announces.

The science of the future, if it is to remain a unified current of knowledge, needs above all the organ of inspiration—its prophetic antenna—which orients the meaning of experimentation. The substitution of this primary sense (of inspiration) with a secondary sense (of will to power) has led to a dangerous increase in the power of science and has set off a school of research that can no longer control its own results. It is necessary to re-establish the order of the hierarchy of knowledge, and in this order the prophets come before the doctors, and the wise before the technicians.

2. The organ of formulation.

The scholar, the one who translates the prophetic message into fundamental ideas. This is the person who *utters* the new word, who formulates the new ideas and the new paradigms.

3. The organ of experimentation

At present these are high-level scientific and technical teams made up of people of *renunciation*. These researchers have broken the Faustian spirit of autonomy of power, they are not at the service of the large corporations, the state, or political parties. They quickly contrast theories with experimentation and design the technological and social models for the humanity of the future.

4. The organ of criticism. The human who denounces.

This is a regulatory function, one of feedback, of reformulation of the results of science in terms of planetary ecology.

I.3.7. AT THE FOREFRONT OF CRITICISM.

The access of intelligence to power—or the power of intelligence—today constitutes one of the most important factors in the development of the modern world, but also one of its greatest dangers, especially when the force of intelligence is placed at the service of material interests. Only the vanguard of young intelligence not committed to power elites can call into question the results of science and reformulate a message critical of the culture of our time. This cultural youth revolution is part of the process of transformation of science. But for this criticism to have real meaning for the message of the future, it must be maintained pure as an instrument, and not confuse the means with the ends. Otherwise, criticism becomes an autonomous power that works for its own ends, becomes a force that devours, one that not only questions the old structures but also destroys the germs and still tender shoots that herald the future. Systematic criticism covers everything, friends and enemies, there is always something to question and discuss, and the permanent revolution that some philosophical and political schools have turned into a method for finding the truth becomes destructive in the field of life.

One example of this tends to be seen in youth protest movements at universities, who run the risk of drowning in their own violence and being used by the regressive forces of the system. If the most advanced human elements within the revolutionary youth process—and by most advanced I do not mean the most violent but the most aware—do not manage to become living germs of the future that can channel the potential aspirations of millions of young people all over the world towards the new state of conscience, they will have lost the opportunity,

provided to them by this historic moment, to be the spiritual spearhead that opens the way to the new civilization of the third millennium. Young intellectuals must learn to unmask the criticism that obstructs the effectiveness of the message.²⁷ Much of the criticism made today, both in science and in culture in general, is negative, and inspired most of the time by ideologists who seek to change the world without transforming humanity. Under the most diverse appearances, behind the political, social or religious disguise, behind the mask of order and pacifism, the structures of the old world are covered up today, concealing the face of an old man who does not want to die.

Within the dynamic of the message of the future the vanguards of criticism must reach a certain limit and, from thereon, fall back to give way to creative forces. If the interpreters of the criticism are at the service of the message they will be able to revert the impulse at the right time and they will then recognise the similar souls, that is, those who are like them in essence, but who express the message differently. If this recognition of similarity does not occur and criticism continues to advance in an overwhelming fashion, a sterile struggle occurs, brothers are attacked, the movement of convergence towards the future is divided, the old ideological and scholastic polemic continues, and all with a single result: to stop the message of the future and prevent the coming together of human beings in the planetary body. This is the barrier that must be overcome in the limits of criticism.

I.3.8. TOWARDS A UNIVERSITY OF SYNTHESIS.

Within the need for an education for the future, the university of synthesis is the superior instrument to respond to the questions raised about the integration of science and the integration of humanity.

The function creates the organ. With the “matter” of the old university faculties the future masters of science are already creating the new university of synthesis. This is the reestablishment of the temples of knowledge.

The planetary civilization of the third millennium needs an initiatory centre of knowledge, where the aspirant to the universal mastery can come into contact with the sources

²⁷ David Spangler, *Towards a Planetary Vision*, Biddles of Guildford Ltd., Great Britain, 1977, p. 129.

of the message of the future and contribute their individual effort to design and construct the practical models that the coming humanity demands.

I will reserve the development of this theme of university of synthesis for another study.²⁸

²⁸ Ramón P. Muñoz Soler, *Universidad de síntesis* (1984).

SUMMARY OF CHAPTER I

TOWARDS A SCIENCE OF THE FUTURE HUMAN

The fundamental crisis of the sciences of our time lies in the divorce that has occurred between the path of knowledge and the path of life.

The new science is not founded on some new discovery or on some new theory but rather on a new *vision*. The key for future humanity is not in knowing but in “seeing.”

The synthesis method, in principle, is not the path of integrated science, but the path of integration of humanity. For an epistemology of synthesis, method is not only method of knowledge but method of life.

Aside from the large scientific corporations that set the course for modern society, a planetary community of men of science is emerging who think and embody the world of the future. This is no longer a new form of “organisation” of science, but rather a visible and invisible community that functions as an *organ* of science. It is a new prophetic-scientific organ.

II

THE EXISTENTIAL CRISIS OF THE CONTEMPORARY HUMAN

II.1 THE EXISTENTIAL DRAMA OF THE CONTEMPORARY HUMAN

The existential void is a widespread
phenomenon of the twentieth
century.

(VICTOR FRANKL)

II.1.1 A COSMIC DRAMA IN HUMANITY.

Today's humans find themselves in the eye of the storm. Powerful telluric, social and cosmic forces have generated a future current that drags them from their former dwelling and carries them away on an unknown path. Modern humanity's existential drama is to suffer this disturbance without understanding it.

We move in another space and another time.

The existential drama we all experience, one way or another, is not a sociological drama, as the sociologies of the past still consider it, nor is it a psychological drama (a psychodrama) that the psychologies of the present can seek to reduce; nor is it a cosmodrama in the style of traditional cosmogonies—that is, a cosmic drama “outside” of humanity, in which the elemental forces of nature and the cosmos debated with each other “outside” of the human consciousness. It was the gods who fought against the elements, not humans. What we have now is a cosmic drama *within* humans, as the consciousness of forces that were unknown yesterday suddenly break into the field, forces which today settle surreptitiously in the very centre of humans and make all their empirical structure shake. From this clash of forces—from this “collision with the future,” as Alvin Toffler might say—a new consciousness has been born. Who knows how many thousands of years it has taken humanity for this enlightenment to occur, and who knows how many enlightened beings have helped us in this feat! But there is one fact, understood more lucidly by some than by others but felt by all, and it is that something *new* has occurred within ourselves, the human consciousness has begun to expand. Why do we speak, then, of an existential drama? Because the awakening of the consciousness is not happening today in an ideal or romantic way—like someone awakening suddenly in a new land or a new sky—

but rather it is like a flower blooming among the ruins; it is a dawn amid the darkness; it is a germ of the future that grows among the memories of yesterday; it is the light cohabiting with the shadows; it is the delicate silhouette of the nascent cosmic human, liberating itself from the old form of the dying earthly human. This is, to a greater or lesser degree, the drama we all share.

All over the world, millions of human beings are today experiencing an existential crisis that is manifested with a sensation of “lack of meaning of life,” “existential void” and “loss of the identity of being.” And all this regardless of social economic and cultural conditions. It is a universal crisis that shakes the root of human existence and whose pathogenesis and meaning we need to understand.

II.1.2. RESEARCH METHODOLOGY

To understand the existential crisis of contemporary humans we must get attuned with the soul of the world in which we live, we must go beyond the appearance of things and penetrate the substance of the self. It is a phenomenon to be understood from within, not from without. Of course there are outer signs that show evidence of the crisis, but the objective references tend to be equivocal in terms of the true nature of the crisis, and often cover up its meaning.

Psychological method, existential analysis and sociological discourse are insufficient to uncover the root of the crisis; at most they can describe the symptoms. The suitable method for this type of phenomenon is not description but participation.

II.2. CHARACTERIZATION OF THE PHENOMENON

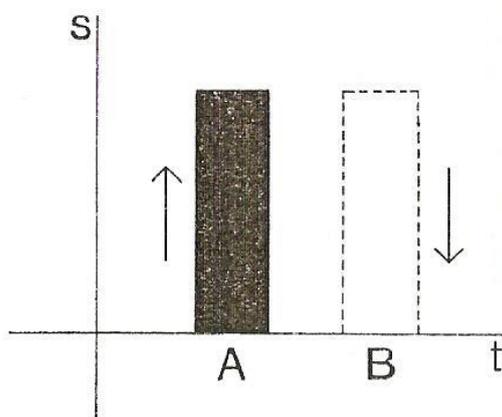
II.2.1 THE OLD HUMAN IS TOUCHED BY DEATH.

To some extent we are all experiencing today the failure of the old human within and the collapse of the old mental and emotional structures that sustained our existence until very recently. This is what we call existential failure. It is the crisis of a system of values and the loss of existential balance. It is the abyss of human existence and the solitude of the soul. The following dream dramatically paints this crisis: “I dreamt that my father was dying and I saw my house fall apart, everything collapsed and my family was scattered, each one went their own way and I was left alone.” That is, the edifice that humans built and which they inhabited with certainty is collapsing. It is death, the end of a way of existence. From this moment things

will never be the same again. The values that until yesterday sustained life and gave it colour and meaning no longer sustain it. Something has broken inside of us, a fracture has occurred in the inner world, and life, which appears to go on as usual if you look at it from the outside, has undergone an irreversible change within. McLuhan, quoting Forster’s novel (albeit in a different context), says: “Life went on as usual... Everything seemed cut off at its root, and therefore infected with illusion.”²⁹

This existential crisis is experienced by the individual as an emptying of the image of the world (of *their* world), and for the first time the human being comes into contact with the mystery of the solitude of the soul (a solitude they were previously unaware of).

If we were to illustrate the phenomenon using the coordinates of time and meaning we would say that in A, humans raise a building, construct a world (the arrow of meaning goes up), and in B, said building of meaning collapses, humans—as “being-in-the-world”—collapse with their world (the meanings fall).



Word A: Full word, with meaning rising

Word B: Empty word, with meaning decreasing

II.2.2. THE “MASS NEUROSIS” OF THE MODERN WORLD.

Viktor Frankl can take credit for having detected this existential crisis in its mass dimension in qualifying it as the “mass neurosis” of the modern world and pointing out its salient characteristics of “existential void” and “loss of meaning.”³⁰ But is this really a “neurosis,” an

²⁹ Marshall McLuhan, *La comprensión de los medios como las extensiones del hombre*, Diana, Mexico City, 1971, p. 38.

³⁰ Victor Frankl, *Logotherapy and existential analysis. A review*. In *Universitas* (a German Review of the Arts and Sciences), vol. 9, no. 1, 1967, p.71.

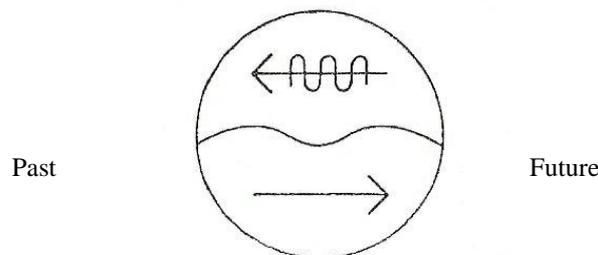
“imbalance,” a “pathology of civilization,” or is it something more than all that? The explanations that tend to be given, whether psychological, social or technological, are insufficient to understand this mass existential crisis. It is Humanity as a whole that appears to have been cast into a new centre of gravity (or ungravity?), and to understand this at once anthropological and cosmic phenomenon, the help that might come from existential psychology, social anthropology or philosophy of history is no longer enough; rather, we need new points of reference to penetrate its intrinsic dynamics, its pathogenesis.

II.3. PATHOGENESIS OF THE EXISTENTIAL CRISIS

What are the forces that come into play in the existential crisis of humanity of our time? And how do these forces operate in the pathogenesis of the process?

II.3.1 THE EXISTENTIAL CRISIS IS A “COLLISION IN TIME.”

In eras of slow time the human system is stable. In eras of fast time the system is unstable. And our era is one of fast time, of time accelerating; the rhythm of time has sped up, not only the rhythm of things, but above all the rhythm of *life*. A time of fast rhythm (what we call “future time”) has invaded the slowly-paced human system that we previously knew, and said “collision in time” generates an existential imbalance.

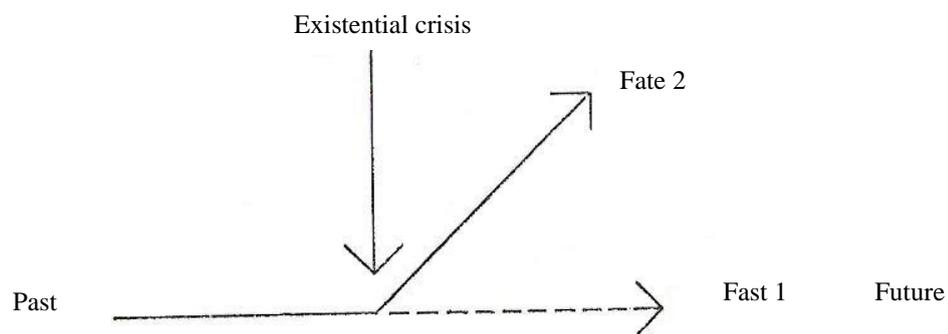


The “shock of the future” (Alvin Toffler) is not a collision in space but a collision in time. It is not a Martian invasion (an invasion from without), but rather we are invaded from within (by a new time that we did not know before.)

II.3.2 A NUCLEAR CRISIS AFFECTING FATE.

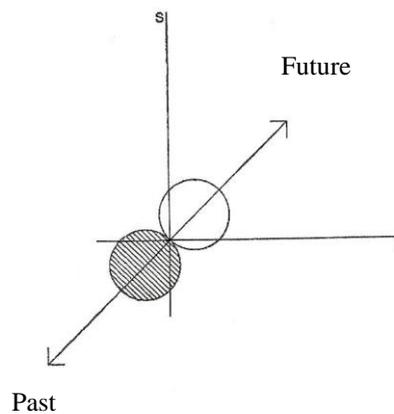
When we speak of existential crisis, in the true sense of crisis, we refer to a “nuclear crisis.” That is, human beings may have many crises in their lives that modify the course of

events previously marked out, but without them affecting their fate: they are superficial clashes that affect the peripheral layer of electrons of the human atom, but do not endanger their existence. In contrast the existential crisis is a profound disturbance that touches the “nucleus” of the system and produces an existential *break*. From the moment of the clash the interior timeline undergoes an inflexion, a diversion, a change of course that modifies the *fate* of human existence. The “logic of the living” is broken (as François Jacob would say), and the trajectory, programmed by the genetic code, the psychological code and the social code, changes direction.



II.3.3 SHIFT IN THE CENTRE OF GRAVITY OF HUMAN EXISTENCE.

When the current of the future impacts the core of the system a displacement occurs in the centre of gravity of human existence and existential balance is lost. The old world, empty of meaning, is displaced backwards (past) and downwards (decrease in meaning) while a new space opens forwards and upwards.



II.3.4. PRESENCE OF DEATH

Our relationship with death has changed; we experience it differently. There is a new type of death that we experience, but which we do not yet understand. It is a *death in life*, a break in time. Millions of human beings are today moving towards the future without realising what is happening within them; something has changed in their lives, but they do not quite know what it is; an old world has collapsed and they have suddenly been cast into the “void.” They are bewildered, confused, disoriented; they would like to go on, but ahead of them there is a void that they fear and behind them remains an opaque world that is no longer entirely their world. What has happened? Their old world has died, something has ended, they have entered the void, solitude, *death*; they have died (with the world), but they have no awareness of that death.

Despite physical life growing longer in time, many people “die” today before their time. In the old time, in the time of our parents and our grandparents, people died—so to speak—in due time, but now the people die *before*! The meaning of things ends “before” and we die “before” *with* the things.

This collision in time occurs today on a planetary scale. It is the time of an old humanity that has ended, and this implies a disturbance in the ecology of death. What is ecology of death? It is the relationship that exists between the world of the living and the world of the dead. This relationship has changed: there are many living who are dead, and many dead who are living.

We have died, but we are not conscious of our death, we believe we are still alive, but we are only reflecting the images of the world left behind. A cycle of life experience ends without our realising, and suddenly we are the spectators of a world that is no longer our own. The dramatic thing about all this is that in not being aware of this death, the self does not project itself into the new space that opens up before its eyes (*it does not see*), it wants to continue “living”—it wants to “relive” what it has lived—it is a “revenant” (someone who has died and wants to return, an immigrant of time).

The “shock of the future,” the collision in time, is the critical instant when personal time is invaded by cosmic time. This seems very esoteric; however, it is something very real and concrete. When my personal time (“ego time”) does not follow the rhythm of time of the total

being (“cosmic time”) a critical disturbance occurs in the stability of existence. In other words, when the tree of my life has grown some branches but others have been cut off, when a part of my person has stopped and refuses to follow the rhythm of the *total* life of the being—and I call that rhythm of total life “cosmic time”—when a break has occurred in the temporal balance of my existence, then the current of cosmic time invades my personal existence and forces it to dance to another rhythm. In other words, what happens when we pause on the path, when we pause in the course of life? We may pause in space, but we cannot stop in time because, in the end, the force of the future that we carry within overcomes us: to stop is to die! The old way of personal life is swept away by the renovating and ever-young current of cosmic time—Saturn is dethroned by his son—and as a consequence of this collision in time the centre of gravity of the system is displaced and the meaning of life changes.

Not only the individual but all of Humanity is going through an existential crisis. Cosmic time has interrupted human time. And why do we say cosmic time? Because the current crisis of planetary humanity cannot be boiled down to a historic or social change, but rather it implies something deeper that affects its *fate*. It is a change of course to the stars! The old human forms crystallised in a personal time and in a social time (of a given historical period) are invaded by the cosmic current of future humanity. And this is not only a question of generational struggle, but the sudden appearance of a prophetic message that comes from the stars. It is the new humans who come—with their science and their consciousness—the carriers of the “genetic material” (the gold of the gods) that brings about the alchemic transmutation of earthly humanity into the cosmic humanity of the future.

Human life has reached a critical point of existential crystallisation! Millions of human beings with a high level of psychological and social development have become rigid, “personal,” crystalline. And when crystal is struck by a fast and powerful enough vibration it cracks! This is what is occurring in the world today.

The false personality—closed to itself in a personal time—has not only burnt its bridges of exchange with the social medium (due to an individualist egoism), but its metabolism with the cosmic medium has been interrupted. When this occurs, the being shuts off (like infusorians), the inner medium begins to turn against life, the indispensable “ferments” become inactive for the development of the consciousness, and the errors pile up with the multiplication of meaningless experiences: the highest level of material growth is attained, as is the lowest

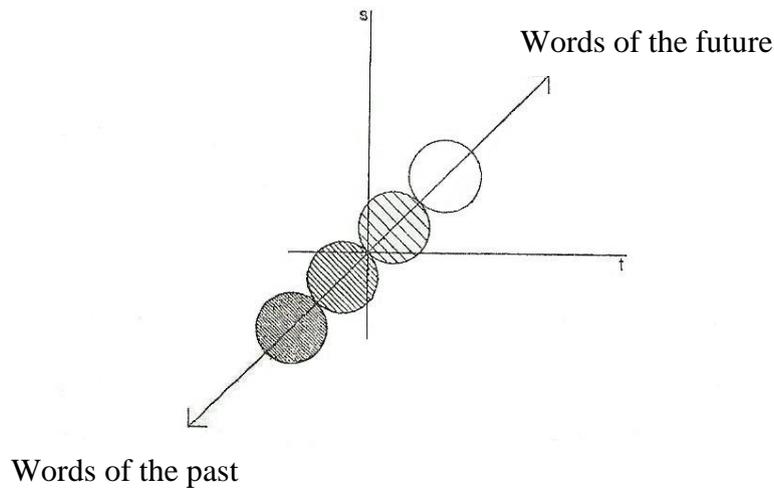
level of existential meaning. This is the limit of the system, the true modern materialism (which is not an ideology or a philosophy of history but a regressive way of living in which the consciousness of the self is trapped in the context of matter and life is fixed in time.) This is the sickness of the current civilization, the crystallisation of human existence, the paralysis of the self as its drive towards its transcendental fate stops.

Culture, technology and social organisation will no longer be enough to recover life. Something more is needed, it is necessary to go back to the roots of the being and to the sources of life in a long retrospective pilgrimage in search of the last cosmic element that brings meaning to human existence. The search for this spiritual ferment will take on greater importance each day and will have greater value than the reserves of gold, coal, oil or uranium, because the future of humanity depends on the possibilities of accessing this imponderable substance.

II.3.5. TOWARDS THE CONQUEST OF THE VOID. THE SHIFT OF THE EDGES OF THE EXISTENTIAL SPECTRUM IN AN EXPANDING HUMAN COSMOS.

In a Humanity speeding towards the future, the old worlds have been pushed—as I said—“backwards” and “downwards,” while at the same time empty spaces are opening forwards and upwards.

By analogy with the Doppler effect, we could say that in the expanding human cosmos we are seeing the edges of the existential spectrum shift towards the void. This phenomenon of successive existential emptying implies an ascetic of “detachment” from old forms that are rapidly displaced into the past; not a detachment in the old sense, but a detachment imposed by change (in the modern way!).



II.4 MEANING OF THE EXISTENTIAL CRISIS

What is the nature and meaning of this existential crisis? Is it a sickness? A psychological phenomenon? A historical and social phenomenon? Or is it all this and more?

II.4.1 IT IS NOT A SICKNESS BUT A MESSAGE.

The existential crisis not only marks the end of a form of existence but also opens the door to a new dimension of life. But not all of us want to cross that threshold. Millions of human beings close to death and “called” to the future do not want to assume the end of their old world and seek at any cost to live again as if they were dead.

Modern psychology is more interested today in discovering the motivations of the existential crisis and restoring the lost order, than in showing the message of the future that emerges from behind the crisis. It leads the “patient” to adapt to a world that is already dead to them, instead of helping them to *see* the new existential meaning in the gap that that world left behind. In other words, an adaptation therapy is proposed instead of a path of liberation. One has to learn to *see* in the “gaps” of the things that die and *listen* in the silences of the voices that die out.

II.4.2. THE SPIRITUAL MESSAGE OF LIBERATION.

The old human is close to death, but the new human who is born wants to be free. The existential crisis, in breaking the identification of the self with the world, proposes to the modern human a new alternative of liberation. And I say new because we live in a different world, and because the premises for liberation are also different from those that existed in the past.

Above all, liberation is today *imposed* by facts. It is no longer a matter of choosing the ideal of being free, but the very current of new time imposes freedom as an existential alternative of life or death. And not only in the individual order but also in the planetary order, as an alternative of survival for the humanity of the future. Millions of human beings who “have not chosen” to be free are being evicted from their old world by the collision with the future; the renewing forces of life expel them—regrettably for them—from their old redoubts of biological, psychological and social slavery, and project them towards freedom. The speed of change is so great that there is no time to choose, the self “is chosen” for the path of liberation. Wanting to go back is impossible; once the old world has collapsed it is impossible to occupy again the former space. Either freedom is assumed or one wanders in the aridity of the misunderstood.

The whole of Humanity has crossed the threshold of cosmic consciousness. The door to the chamber of the past has closed. The alternative is either the expansion of consciousness in a new existential space of a cosmic dimension, or the aridity of a meaningless earthly life (the Earth as cemetery of the race).

The passing from earthly human to cosmic human does not take place as a Promethean adventure to occupy a new physical space, or as a romantic daydream to journey beyond the limits of the psychological consciousness, but rather it is *imposed* by the appearance within humanity itself of a new state of cosmic consciousness. It is a change in the “inner medium,” and the alternative is to transcend or die. The installation of this new medium within human physiology itself does not depend on one political or social system or another, but rather it occurs as a concrete act of the revelation of the message of the future. Sooner or later we will all have to cross that threshold between two worlds, between two dimensions of being, between two states of consciousness. That is the task that awaits us, which is not so much to construct the earth, or to build the socialist society or design post-industrial society—as important as all

that may be—but rather to tread the path of the liberation of the consciousness.

What do we understand by liberation of the consciousness?

The existential crisis breaks the self's identification with the world. The world loses meaning and the consciousness retreats into itself. The objective consciousness becomes a consciousness *without* object. Millions of men and women today experience this “loss of the world” and this “identity crisis.” The self is accustomed to living within the context of an inauthentic existence (identified with the objects of the world)—but which gives it security—and the break of that identification causes anguish and the self falls into an existential void, into a “gap of antimatter.” If we do not learn to decipher the message of the future that is given in this point of transit from being to not being, the consciousness that has remained *without* object (naked) covers itself again with new concealing garments. If an object is “fabricated” for the consciousness that has remained free (without object), something to give it a name, so that it is not left alone, without a partner (Adam's conscience), as this new object is “fabricated” (inauthentic) all it does is pacify the anguish, but it covers up the message of the consciousness that wants to come out.

Existential anguish (solitude of the soul), which must not be confused with pathological anguish (solitude of isolation), is not a sickness of death but of life; it is not a pathological system that must be suppressed but a sign of liberation that must be respected—an anguish that heralds! But many human beings have “fear of freedom” (Fromm), and when faced with a consciousness that has remained “floating” in the void—without object—they prefer to fabricate for it an artificial objective before remaining in that void waiting for a revelation from the consciousness; they prefer to return to the safe paths of the world they left behind, before exploring the uncertain paths of the future.

The existential crisis is expansion of consciousness and liberation of energy. When the consciousness separates from its identification with the objects of the world and turns back on itself, what is salvaged from that reversion is not only an ideal common psychological or metaphysical consciousness, but a “quantum” of energy (the human energy that was tied to the objects of the world), and that free energy that floods our organism (and which we don't know what to “do” with it) is what gives the existential anguish its dramatic and vital, not just metaphysical, character. Freud already saw these things (albeit in psychological terms) when

he spoke of the displacement of the libido and fixed and free cathexes. Nonetheless, the energy dimension of the phenomenon of crisis imposes the fact that to “cure” the patient wounded by “existential death” it is not enough to help them to “adapt” to the world they left behind, but rather it is necessary to induce the awakening of the sense of creative action: not only so they will see the new world that opens up before their eyes, but also so that they will get up the nerve to occupy it!

Expansion of consciousness and liberation of energy is an individual and collective phenomenon that happens within the change of rhythm that is occurring in the planetary body of humanity. A “solar spark” has installed itself at the centre of human matter and causes a tide of the waters of life to come in. It is a long march towards the depths of the self, silent, unnoticed by many, but suffered by all. The lowlands occupied by the small desires remain empty, and the currents of life in ascent which abandoned their old forms liberate an immense flow of energy as a promise for the future. But still so few understand the message of the coming era! Most people want, at any cost, to restore the houses that time has aged and recover the security and balance of the world that has passed! Do we not realise that as individuals we are part of a humanity that is abandoning its ancient dwellings and its old objectives and that we cannot escape our shared fate? If humanity, as a planetary body, is called to attain higher degrees of consciousness, we will all have to attain them, and those who remain in the lowlands shall be covered by the tide of the returning waters.

The existential crisis of contemporary humanity, as a planetary and cosmic event, is a sign of the times, one that is apocalyptic and messianic. It is the sudden appearance of a Message that on its dark side appears as an Exterminating Angel, and on its light side as a Liberating Initiate. As a force of Destruction it signals the end of the old world, as a force of Initiation it heralds the birth of the new human. And that new human is born under the sign of freedom, not only a social and political freedom but also a spiritual freedom. The alternative of liberation is no longer to reconstruct the lost world but to transcend it. The break in the self’s identification with the world not only liberates a psychological or metaphysical consciousness (consciousness of the being, *conciencia del ser*) but a spiritual consciousness (consciousness of self, *conciencia de sí*.) And it is this consciousness of self (egoence of the being) that radiates as an expansive and participating consciousness. The slavery of “being-in-the-world” ends and the freedom of the consciousness begins. This movement of inner liberation is a new birth, an

existential joy, a pleasure of living. There is no greater joy than recognising inner freedom, the freedom of standing before things, the transcendence of the soul before the world. Transcendence? Yes, but a reversible transcendence: a consciousness of liberation and a will for participation.

The sense of liberation of the new planetary men has characteristics that are unique to the new time: a break with the world and transformation vocation of the world. The spiritual consciousness is translated into social participation. The ties of slavery of the being with the world are broken and the living ties with the world are re-established. Individualism and socialism and the life of the planetary community begins.

The existential crisis is defeat and message. It leaves many corpses along the way and opens the way to many luminous souls. The number of luminous souls who have survived the first apocalyptic catastrophe of the dark age is now reaching the numbers of a “critical mass.” What Charles Reich records as the emergence of Consciousness III, as does David Spangler with *Revelation* and others with different terms, is a generational phenomenon of an explosion of a critical mass of the new humanity that begins to have gravitation in the world, that is, an “influence” that is not significant enough to generate substantial changes in the rest. Not an influence as an intellectual, social, political or economic force—in the style of the influence of the power groups that we know—but an “existential influence.” The sole presence of this critical mass, because of its pulling power towards the future (dissymmetry of human matter) causes structural changes within the system. This “atom bomb” of fissionable human elements turns on the human matter through a chain reaction of similarity.

Aside from the crisis, the rescue of the consciousness is the essential aim of humanity’s liberation movements today, liberating movements of a different type that leave their mark on the era in which we live and which are—more or less suitable—facets and modes of a fundamental movement in search of inner freedom. But watch out! The quantum of consciousness that is liberated in the great existential crises of contemporary humanity is easily devoured by the collective mind which, like a beast with 666 mouths, is always ready to annihilate the new-born. To fulfil their ends, social liberation movements must be able to attain a level of spiritual freedom, of egoence of the self, and stay there without falling. For what strange misfortune do revolutionary struggles so often end in heartrending frustration? Because many men and women called to freedom betray the transcendent fate of their liberation, and

instead of assuming a will of redemption towards the world they take possession of it again.

SUMMARY OF CHAPTER II

THE EXISTENTIAL CRISIS OF CONTEMPORARY HUMANS

Millions of human beings all over the world are today experiencing an existential crisis that is characterised by: “a lack of meaning of life,” “an existential void” and “a loss of identity of the being.”

The old human is close to death. The collision with the future brings an existential imbalance.

Not only the individual, but the whole of Humanity is experiencing this crisis.

What is the nature and the meaning of this existential crisis? Not only does it mark the end of a way of existence but it also opens the door to a new dimension of life.

III

THE SEARCH FOR IDENTITY

The proper name

III.1 THE ANTHROPOLOGICAL QUESTION. A NEW FORMULATION

“Everyone deserves (we all deserve) a proper name and no one has one.”

(OCTAVIO PAZ, *The Monkey Grammarian*)

Humans today face a crisis of identity: divided, fragmented, out of tune with themselves. The great task that awaits us for the future is to rebuild the unity of humanity. But this search for unity no longer goes along the path of knowledge, but along the path of life.

The fundamental question for the human of our time no longer comes down to the Kantian question “what is man?” (a metaphysical question), but rather it is posed in terms of “who am I, really?” (an existential question.)

We have travelled different paths in search of self-knowledge: psychological analysis, metaphysical investigation, existential analysis and the liberating experiences of self-fulfilment. All these methods are insufficient, by their nature, to reveal that “who” that I intuit that I am. At most they can show me an “image” of myself, but the self of the human lies beyond images.

When we examine this question of “who am I?” in depth we reach the conclusion that there is no answer within the psychological context in which it is usually asked. The I who asks, biologically and socially conditioned, can only receive as an answer the *echo* of their own voice; a personal nucleus responds that has become an object rather than a subject; a person responds who says more from the collective that has imposed itself on them than from what they really are; in other words, a “what” I am responds—I am this, I am that (as object)—before a true “who.” That “who” remains concealed behind the names, the symbols, the images and the masks of differentiation with which the self has had to cover itself to play a role in the world, but its true name remains concealed.

Psychological analysis, even including the exploration of the unconscious, only gives us images and symbols.

As for metaphysical investigation, this can show us the ideal structure of the consciousness, but in the end the “Dasein” is no more than another form and it is very far from that human being of flesh and spirit that we really are.

And what can we say of the so-called liberating experiences of self-fulfilment (ascetic yoga, mind control, drugs, sex)? If by self-fulfilment we understand a set of exercises to heighten the senses, broaden the consciousness and strengthen the will, we would have to reach the conclusion that this path can increase humans’ powers, but it does not necessarily reveal the identity of the self.

In short, today the paths of self-knowledge—psychological analysis, metaphysical investigation and self-fulfilment—have broadened considerably the self-perceptive field and have incorporated previously-unexplored territories of the mind. From this point of view they represent valuable contributions and we can say that they have taken us to the *limits* of the system, but they do not allow us to get out of the system: they reveal the limits of the cage, but they do not let us leave it.

As far as we have gone in the exploration of the human space, whether we have descended to the subterranean abysses of the unconscious or scaled the peaks of the parapsychological world, in the end we come up against the walls of our prison. How can we get out of it? Could there be a door in that wall?

“Arriv'd' whence in that part,
where first a breach
As of a wall appear'd”

(DANTE, *Purgatory*, canto 9.)

To pass from the psychological space of the self, an existential break is necessary, which is not precisely a crack in space but an inflexion in time. When one reaches the edge of the abyss, when human limitations are recognised to break the barrier of slavery, when one falls prostrate before that threshold, then, if one is humble enough (reversion of the inner time) the conditions may be in place to get “outside” of the system: where once before there was a wall, now a door

is seen. We shall see what this means below.

III.2 THE MODERN MYSTERY OF THE SPHYNX. THE CRISIS OF THE FALSE PERSONALITY

Who am I really?

For our parents' generation, it was a point of pride to form a strong personality, a satisfactory "image" of oneself. Perhaps this explains the interest that people had in that era in photographing themselves, especially photographing themselves in certain crucial life moments when the image was the symbol of realisation and they posed for posterity.

The new generation has become aware of the fallacy of this image, and present humans finds themselves with faces that they do not know, with the mask of a false personality that is the mundane counterimage of themselves: that part of the being whose consciousness has identified with the world. This sphinx that we have constructed from so much effort has entered into crisis. And these millions of "stone colossuses" are left at the side of the road of modern civilization and only endure as menhirs that signal the roads of the past, like the statues of Easter Island that mark the greatness of another era.

The new generation is committed to the giant task of starting to build humanity's future home on a different foundation, no longer on a consciousness identified with the world (false personality) but on a consciousness centred on the self (egoence of the self.)

The young of today come with an attitude of self-denunciation that shocks the previous generation, traditionally educated to keep up appearances and repress the swell of deep waters. While our parents and our grandparents could build beautiful constructions on underground abysses that remained sealed, this is not the case today, and our young descend further in search of a more solid rock. This "descent," which many qualify as decay (and in many cases it is) is not always well understood, but the important thing is to discover the general trend of the human phenomenon of our time and realise that for the current generation the revelation of the being is not resolved in metaphysical speculation, psychological analysis or spiritual contemplation, but rather it is posed as a path that descends to the deep chambers of the sphinx in search of one's true face. Although that face, concealed and feared for centuries, may appear to us as a sinister and terrifying figure, we want to see it head on: we prefer truth over

concealment. This encounter with the truth of what each one is constitutes the first step of the modern Initiation that occurs silently today in a multitude of underground chambers of the human sphynxes that people the earth.

This mass phenomenon of turning the consciousness on oneself is only possible because the human galaxy, as a whole, has reversed the direction of its time's arrow. It is understandable that in a galaxy whose time's arrow was pointing outside of the self, the consciousness should be identified with the world (objective consciousness), but in inverting the direction of time the consciousness returns to itself, abandons its identification with the world of objects and launches itself towards the search for a new identity. Hence in this "about-turn" in the road, the encounter with the concealed and underground image of ourselves is inevitable, and sooner or later we find ourselves facing a face that we cannot avoid. Ultimately, humans end up meeting their own shadow.

I could descry
A portal, and three steps beneath, that led
For inlet there, of different colour each,
And one who watch'd, but spake not yet a word.

(DANTE, *Purgatory*)

Who is the Hierophant of this giant human Initiation?

We must understand that the life system that we have created, whose stability depends on the identification of the consciousness with the world, generates defence mechanisms that delay as much as possible the encounter with our hidden image: it is the magic of the world, the magic of an extraordinary power today, sustained by all the technological apparatus of the mass media. But the speed of change itself is enough to break with a single blow the spell of a fantasy world. From that moment on, even the most confident human falls into a pit of anguish and solitude the like of which they have never known. In this critical point the concealing mechanisms of the self fail, and the underground world is revealed.

On the path of searching for identity we can recognise three stages that represent, in turn, other differential stages of consciousness.

III.3 THE FACES OF HUMANITY

The face of humanity no. 1.

It is the objective image of oneself, a strong personality that poses proudly in the mirror (photograph); it is a social image, that represents a “part,” a “role,” a “function” (or rather, a functionary.) As long as the self remains identified with the world it has a strong sensation of “unity” and “security”; it is convinced that it is a *unit* (human atom), that it knows what it wants and that it controls its will. But this consciousness of “false personality” is easily moved by the impact of the future, and security leads to anguish.

The face of humanity no. 2.

It is the psychological image of oneself, our endogenous self-image. The new human is aware of their *duality*. They no longer identify as the hero they believe they are (their photo), but they become aware of the “antihero” that is inside of them. I am no longer merely I who exist, but I and my shadow (“one who watch'd, but spake not yet a word.) The face of humanity no. 2 is a “painful image of themselves,” it is the image of the man “broken” in his monolithic structure, cracked inside (“where first a breach as of a wall appear'd”)

However, what role does this counter image play within the process of development of the consciousness? Above all, let us note that this figure is either omitted or concealed by idealistic and romantic philosophies, or exaggeratedly accentuated by the psychology of the unconscious or by the pessimistic philosophies of our time (which stop humans at the threshold of their own shadows.)

Let us return to Dante and his entry into Purgatory.

Arriv'd' whence in that part, where first a breach
As of a wall appear'd, I could descry
A portal, and three steps beneath, that led
For inlet there, of different colour each,
And one who watch'd, but spake not yet a word.

This canto has a deep significance. Many believe that after a certain practice humans can pass “directly” to a consciousness of the self, join with the absolute, expand in the immensity

of the cosmic consciousness. The rise of eastern philosophies and unilateral interpretations propose it thus to their candidates, promising them quick and direct access to an unlimited consciousness. Have they not realised that there is an intermediate step?

The spiritual tradition of humanity—not the interpretations—has always pointed out (with different symbols) a threshold on the path of humans towards the beyond, that “one who watch’d, but spake not yet a word” of whom Dante speaks. The ideals are very beautiful, the glimpse of the cosmic universe and being able to fly around the spheres of the infinite is all very seductive, but human beings must attain liberation through self-knowledge, not by avoiding their own shadows and escaping through the window without going through the door. And at the door there is someone blocking the way, there is a silent figure, who does not say anything to them, but who is suggesting everything to them: “I am here!” It is a fact. When humans want to cross the barrier of time, time itself forces them to stop. When they believed they had found God they find themselves with themselves; furthermore, with an image of themselves that they did not expect, not with a known face but with another, unknown face.

In other times of human development this encounter occurred in the afterlife, after death (as the Tibetan Book of the Dead says), but today many beings are prepared to make this encounter in the here and now. The acceleration of time in the world in which we live makes this “advance” visit possible.

Modern psychology has taken an extraordinary step with the discovery of self-image and its cerebral, psychic and social correlations. I will not go into detail here, the bibliography is extensive.

This profound self-image is a shadow that is carefully concealed, it is not easy to recognise it as one’s own. Generally it is projected outwards of oneself and experienced as persecutory, alien. Jung saw these things, but he described them in such an esoteric language that the men of his time did not understand him. And later psychologists limited themselves to describing the mechanisms of projection of the unconscious, but without going so far as to establish the difference between the psychological consciousness and the consciousness of the self.

The counter image tends to be terrifying (Zanoni, Dorian Gray), deformed and monstrous, twisted (a kind of Quasimodo hidden in the underground abysses), condensing all

the traits of inferiority, of repressed sexual anomalies, of personal and familiar pathology, a kind of scapegoat of the collective unconscious. Other times it is a small, insignificant image, a summary of weakness and dependence set down since childhood in fresh wax. It may be a feminine image in man and a masculine one in woman, reflecting concealed sexual aspects or archetypes of the collective unconscious. In short, it is the repressed opposite, the human duality that appears behind the mask of a false unity, the Achilles heel of an apparent strength.

The integration of the human being begins, precisely, by assimilating this “brother” (or “sister.”) It is a redemption through knowledge and love. Loving the enemy is, above all, reconciliation with the opposite that we carry within, with the compensatory figure.

This contradiction that we are examining may become radical, and in cases of psychosis the true division of personality comes; the profound image becomes persecutory and turns into one’s worst enemy.

Self-recognition of the concealed image is the first movement of synthesis that occurs within humans themselves, and the act of “descent” in search of the “fallen being” comes before any subsequent ascent. Many who have sought to scale the heights while forgetting this opposite have been dragged by the heels by their own shadow: “Do you want to take flight while doing without me?” This is the guard at the threshold. Faced with the concealed image of itself we have to come to recognise it as our own, but we must be careful not to be seduced by it and to believe that “I am it”! The commercial literature about time, subconscious art and profound psychology have exaggeratedly accentuated the demonic background of the human being, leading many people to confuse the “EGO” with the “ID”: the human who wants to escape from their false outer personality tends to fall victim (possessed) to their inner demonic shadow.

To go beyond one must defy the guard at the threshold. What I really am—the “who” that I am—is beyond the images; I am neither the image that I believed I was (false personality identified with the world, face no. 1) nor the spectral image concealed within me (face no.2). My true self is not entirely present in such images, only represented.

Thousands of men and women today who go in search of their true identity by following psychological paths, are trapped by this invisible keeper, and spend their lives fighting with their own shadow, wanting to modify it or dominate it before they know it; other times they identify with it and live the rest of their lives embittered, disillusioned with their own image,

overwhelmed by the weight of their own inferiority: they have fallen victim to the power and the magic of the incubus they carry within.

The face of humanity no. 3

Both the “psychological image” (self-image) and the “social image” (role playing) are exterior to the being, they are *outside* of the being. We shall see below the ethical implication of this “being outside.” Furthermore, when we speak of expansion of the consciousness it is generally interpreted as an opening towards the cosmos, towards enlightenment, towards ecstasy, but seldom is it thought that the expansion of the consciousness is spherical, and that it occurs both upwards and downwards, both outwards and inwards. And this is precisely what is happening in the humanity of our time and explains that the broadened vision that millions of human beings have is at once marvellous and terrifying, and that both in the individual and in the collective a new confrontation occurs today between light and shadow, between good and evil. In a curved space, human no.1 and human no.2 have converged in search of a new synthesis, in search of the face of the third human.

There is human no.1, apparently firm, monolithic, self-confident, whose consciousness is identified with the world because of a mask of “false personality”; there is human no.2, a human broken in their monolithic structure—existential fissure—a human anguished and without support, with a painful consciousness of self; and there is human no.3, who is emerging as a synthesis between the opposites. But for this synthesis to occur, human no.1 must fail and human no.2 must survive the existential catastrophe. In other words, human no.1 cannot enter directly into the kingdom of heaven (it is easier for a camel...). The transfiguration of earthly human into cosmic human does not occur through the “ecstasy” of human no.1, but by going through the “valley of tears” of human no.2. And this is the wilderness that great human masses are crossing, an existential wilderness, a purgatory (not in the beyond but in the here and now.) Many die in this wilderness and they die an existential death, of despair, of hopelessness.

At the level of human no. 1, consciousness reflects a “social image,” and at the level of human no.2 a “psychological image,” but human no.3 awakens a *spiritual consciousness*. We must not confuse psychological consciousness with spiritual consciousness, and we must not confuse the psychological image itself with the consciousness of the self. Generally, when we speak of the consciousness of the self, of consciousness of oneself, showing oneself as one really

is, it is understood in reference to the image of human no.2, but we have to learn to challenge this image and access the revelation of the consciousness of our true self.

Both the face of human no.1 and the face of human no.2 are collective and oppressive images—denying the freedom of the self—but the oppressive power does not come only from outside, but above all, from within. The “magic” of the inner world is as powerful, if not more, as that of the outer world. Psychological analysis is not enough to break the power of these collective images. Once recognised (by knowledge) no time should be wasted in dialoguing with them or in confronting them; it is not a question of drawing the sword and fighting blind forces, one must know when to “retreat” to the centre of the being and seek an ally that is no longer the force of will but rather the force of the soul. If human no.1 has (false) consciousness of their *unity*, and human no.2 of their *duality*, human no.3 awakens the consciousness of their *trinity*.

One has to be able to salvage the spiritual identity of humanity, hidden and blurred among the multitude of faces covering it, masks of the outer world and shadows of the inner world, changing mundane images that one after another seek to be, but merely concealing figures, transitory forms in the course of becoming.

My God, who am I, really?

III.4 THE ANALOGICAL IDENTITY OF THE FUTURE HUMAN

When I ask “who am I?” what I am looking for is a deeper reality in which I can recognise myself; I seek a magical mirror that erases the fiction of what I believe I am and gives me back the image of what I really am. Depending on the nature of the mirror in which one seeks to prove the identity of the self, different formulas have emerged that express the psychological or philosophical trends that serve as basis. “I am I” (in the psychologies of the introspective consciousness), “I am It” (in the psychologies of the unconscious), and “I am That” (in the transcendentalist eastern psychologies).

None of these formulas is representative of the nascent identity of the future human, which is an identity of egoence. Egoence is the new form of identity, which is neither based on the “ego” (egoness) or on the “no ego” (egolessness), but rather on the analogical relationship (“egoens”) between the particle of the concrete individual self and the infinite field of the cosmic consciousness. It is no longer a purely psychological or social identity but

essentially a spiritual one.

Egoence is analogical identity, it is not identity of form but identity of rhythm; it is the one telling oneself in the multiple; it is expansive consciousness and participatory will; it is the revelation of the proper name, human metaphor of the divine name.

The appearance of the archetype of egoence as a sign of the new era confers on the nascent humanity of the future a trait that is unique to it and that we could characterise as an identity of non-identification. Many young people of our time feel a strange phenomenon of “depersonalization” which if it is not understood properly can be qualified as pathological; it is a sensation of loss of the limits of ego, of not being entirely “centred,” of a certain “indefiniteness” of purposes and ideals, of a certain “scattering” in the vastness of the world. The walls of the ancient dwelling have been broken and the consciousness has expanded, it has de-centred and at times it feels lost in a universe that terrifies it. Such a being is difficult to identify, not only for the others but for itself. When it concentrates on its intimacy it knows that it is itself but when it expands it loses the points of reference that indicated its identity and ends up not recognising itself anymore. Who am I? What happens is that the consciousness has changed shape and rhythm. The self can no longer identify with a given role, with a given idea or belief, or with a given group or system; it does not entirely belong to the world; it has left an image in the world but it *is not* of the world.

SUMMARY OF CHAPTER III
THE SEARCH FOR IDENTITY. THE PROPER NAME.

Humanity today is facing an identity crisis.

“Who am I?”

That “who” remains habitually concealed behind the “mask” of a social role or function or behind the “mask” of the psychological self-image of oneself.

The identity of the future human is an identity of “egoence.” Egoence is analogical identity, it is not an identity of form but an identity of rhythm.

The appearance of the archetype of egoence can be felt in the new generation as a change in the parameters of identity, identity of non-identification that prepares the coming of the proper name.

IV

THE SPIRITUAL DIMENSION OF HUMANS

“Tell the young that the choice is not
between forms but between
consciousness.”

(SPANGLER, D. *Revelation.*)

IV.1 THE CRISIS OF NEOHUMANISM

Despite technological development, modern society is increasingly becoming an oppressive medium for humans. The instrumentation of the individual by organised collective power, in the form of directed massification (Schischkoff)³¹ or the corporate State (Reich), is causing the “emptying” of the human being and the loss of self.

Numerous schools of investigation—psychological, philosophical and social—have studied this modern phenomenon of “loss of self” (Heidegger, Charles Reich, Erich Fromm, Georgi Schischkoff), generating a neohumanist movement that seeks to harmonise scientific and technological progress with the development of the individual consciousness and the needs of the social community (rationalization of labour, humanization of capital, economies of participation.) These humanist trends represent a balancing pole in an increasingly alienated society and contribute positively to improving living conditions for millions of men and women, but in terms of the inner state of the individual they do not necessarily lead to the rescue of the lost self.

The human’s self cannot be recovered on the same plane of consciousness on which it was lost (throw a rope into the air and try to climb up it?) On the plane of psychological consciousness or of social consciousness all that can be recovered is a new “subject,” perhaps *more* lucid, with *more* self-control, *less* alienated, *more* conscious of its slaveries, but these quantitative connotations do not necessarily go hand in hand with the qualitative change that implies the recovery of the self. Nor is the self recovered by putting one’s head down, chewing peyote and practising “mind control.” It is a question of realising the unity of the self, and this

³¹ Georgi Schischkoff, *La masificación dirigida*. Editora Nacional, Madrid, 1968. Original in German, 1964.

is not a question of science, philosophy or revolution, but *revelation*.

IV.2. ON THE THRESHOLD OF A NEW REVELATION

We are at the threshold of the revelation of the self in humans, but this revelation cannot be defined in metaphysical, psychological or social terms, but rather it implies a completely new spiritual emergence. Viktor Frankl, like many other modern neohumanists and humanologists (Erich Fromm, Carlos Bernaldo de Quirós), sensed in his time the influence of the spiritual phenomenon on the development of the consciousness of contemporary humanity, but the intellectualist influence of the medium ultimately meant that the meaning of the spiritual was reduced to a metaphysical “logos,” to a theory of values or to a social humanism. Even Viktor Frankl himself, who so wonderfully highlighted the transcendent character of consciousness in *The Unconscious God*, is careful in subsequent writing that his “logotherapy” should not be confused with any form of spiritualism.

The spiritual phenomenon of modern humanity must be set out in completely new terms; it is no longer a question of a new attitude towards values or of a new belief, but of the whole of humanity’s access to a new dimension of consciousness. And the leap is so great that the old spiritual principles that have guided us until now are not much help in exploring the paths of the future. The era that we are beginning to live is not just another stage in our long earthly pilgrimage, but rather the beginning of the path of the cosmic humanity of the future. To speak today of spiritual consciousness is to speak of cosmic consciousness. But how can we come into contact with that cosmic consciousness? Travel to India? Become an astronaut?

IV.3. A SPARK THAT IGNITES THE MEADOW

Millions of humans are quickly approaching a critical point of human “Initiation.” And participation in this Mystery is the key for the future.

Everything that is said and speculated about humanity’s means to achieve its development, what science and philosophy says, and even the force of transformation imposed by the technological medium, are no more than approaches to that threshold of transcendence, but true human development begins precisely at the meeting point of the path of humanity and the path of the gods. Science fiction? New religious revelation? Perhaps not. This is the reality and testimony of those who are already crossing said frontier, a zone of transit between earthly humans and cosmic humans.

Modern scientism and social and human sciences tend to play down the process of change that we are experiencing as the influence of a technologically renewed humanism. Traditional religions, for their part, reinterpret the “signs of the times” as the messages of age-old prophecies. And esoteric and gnostic groups rediscover cosmic symbolism and the language of the ancient mysteries. It is as if the wind of the future were retrospectively stoking memories of the past. But this is not a matter of memories. It is a matter of a completely new spiritual phenomenon. It is a living Mystery of planetary Initiation. Said Initiation marks the end of the modern mass religions (political, psychological, social, corporate) to lead to a new state of individual expansive and participatory consciousness, egoence of the self. This new revelation has nothing to do with religious philosophies, political doctrines, or social revolutions, but rather it is a phenomenon of “igniting” the human material when it makes contact with a spark of “cosmic fire.” It is this mysterious contact that *Initiates* the process of transformation of humans and the world in this new planetary era.

Compared to this marvellous gestation of future humans, all scholastic speculations, all modern spiritualisms, all “metaphysics” are old hat. The whole of Humanity has entered the wilderness, and the soul of the new human can no longer be filled with the fruits of the Earth. The psychic currents of religions have now given all they have to give. How do we enter into contact with the Wonderful? Make a pilgrimage to the sources? But what sources?

Simone Weil’s great vision was to discover the purifying role of modern materialism. Technology, although it has swept away the world of meanings—as Octavio Paz says—has also swept away many of the interpretations that we had fabricated about nature and the spirit. We have been left without signs, it is true, but in this metaphysical wilderness we are crossing there are better conditions for receiving the new baptismal water.

The great obstacle to contacting the living spirituality of the new era is a psychological wall in which the “forms” of the spiritual are so many other stones that close the door to the cosmic consciousness. Philosophies, theosophies and theologies have woven an ideological web so intricate that it acts as a mental barrier against the creative forces of the soul: the simplicity of spiritual life is covered up by the morning of the interpretations.

Every interpretation is an intermediary.

Humanity is prepared to have direct access to living spiritual currents, but the transit

between the “forms” of the consciousness and consciousness itself occurs through a band of cosmic void in which the self loses form. Loses form? What form? Its own! That is the key. In one of Castaneda's wonderful stories, an advanced disciple of Don Juan's called la Gorda has the following conversation with Castaneda himself: “You have not yet lost human form... Don Juan told me that as long as one remains stuck to the human form the only thing it can reflect is that form... and that to really change you have to make the human form fall. Otherwise, it is just talk of change, as in your case.”

“But you continue to be yourself, Gorda, don't you?”

“No, not at all. The only thing that makes you think you are yourself is the form...”

“But you keep talking, thinking and feeling as you always did, don't you?”

“No, not at all. I am new.”³²

The fall of the forms is one of the signs that characterises the spirituality of the new planetary civilization. This fall of the forms, this “twilight of the gods,” produces an apparent loss of the spiritual, a sensation of being exposed to the elements, of having nothing to hold on to. Is it because God has died? No, the interpretations have ceased! For the child soul it is easier to live alongside the figures of religious prints, with the symbols of tradition and with the normative doctrines that assume spiritual liberty as pure consciousness regardless of the forms. And it is precisely this transit between psychological consciousness and spiritual consciousness that is occurring at the dawn of the new era. Not a new religion but a new Revelation. Not a Revelation brought by intermediaries, but the direct revelation of the soul itself in contact with the creative forces of life.

When the world falls apart, the soul is revealed. In that instant the Revelation of the spiritual mystery is possible: a negative point! Through that crack in the human matter the appearance of the numinous is possible.

We could have many experiences, successes and failures, but as long as we don't reach that “critical” (*κρίσιμος*) point there is no revelation, there is no transforming contact, there is no spark that can ignite the material of human life, nor an impulse to recreate a world. The fall of the world (“stopping the world,” as Castaneda says through Don Juan) is

³² Carlos Castaneda, *The second ring of power*, Simon & Schuster, New York, 1977, 152-157.

not enough to cause the mutation of the consciousness. Many people's worlds fall apart, but very few pass to the other side!

The spiritual aspect in modern humans arises from a radical crisis regarding the world and life. From that moment the consciousness begins a countdown, and when it reaches an existential zero, the ignition of human matter is possible if it comes into contact with a spark of the transcendent. At that critical point, a force can emerge that changes everything. At that moment I cease to interpret life and simply live it. And this is what is needed today. There is no longer any interpretation of the world that can fill the need for meaning that humans have. Only life itself emerging from within can indicate the paths of the future: in that instant, old humanity stands aside and life decides and teaches.

The development of races and of peoples can no longer be measured in quantitative terms such as a piece of bread, a plot of land or a snippet of culture. People aspire to something more today, the development of the consciousness and a share in the goods of life.

The future of humanity can no longer be resolved by calling on the rich to help the poor, nor by calling on the powerful to help the weak, because neither the rich nor the powerful have the keys to the kingdom.

It is no longer a question of the developed countries providing parts of their science and technology to underdeveloped countries.

All these ideas no longer make sense. Organised material power has gone too far in the development of a science without a conscience to be able to take a step back, and the poor and the oppressed have become aware of their own strength and are beginning to develop with their own means. But the key to the future does not lie in material development; such development is, at most, a stage, and then what? Furthermore, the rich and developed people of the earth are beginning to become aware of their own contradictions and of the human pathology that is generated in their own hearts "despite development."

Poor and rich, developed peoples and underdeveloped peoples! These are no longer old problems, problems of the past. While humanity still debates about these tremendous struggles, a new human has already been born. And that new planetary humanity is born with a new brain, a new consciousness, a new science and a new spirituality.

The new soul that awakens today has its own vision of the future world, it is not a prospect but a spark that the future itself stamps on the recently opened eyes of the new generation. And it is behind that ethereal image, as a standard of a new ideal, that the new souls shall orient their steps, despite all the forces that wish to oppose them.

Neither the old culture nor the old social and political models will inspire the young, because they are already inspired by a new vision of the world and life. Perhaps this intuitive vision is not yet clear enough, and perhaps the future world resembles a dream or a utopia, but it is the ideals of the soul that guide people, and not the ideas and projects of men.

The new humanity is being born now with the certainty of what it needs, although it cannot always clearly formulate that need and must fight with pain and blood to realise its ideals; but it knows what its soul needs, what its self demands, and it can distinguish bread from stones.

From now on it will no longer be so easy to lead men and women like flocks of sheep, or organise their lives according to prefabricated models, but rather the souls themselves will embody their prefigurative models. The leaders of the peoples who are unable to interpret the wisdom of the new generation are condemned to failure.

We live in a dramatic time that has to be understood. The soul that awakens today from its thousand-year lethargy has the vision of a wonderful world before its inner eyes and the image of a world that has passed before its outer eyes; within a world of infinite possibilities, without a narrow, opaque world full of pain and misery. This is the concrete existential drama of humanity in our time. There are two worlds, and the choice must be made! The old generation does not quite understand these things and suffers without understanding. The new generation, still too committed to the social and political struggles that it received from the past, does not always entirely understand that its mission is not to destroy the old world but rather to create a new one.

All the progress of the world is not enough to fill the needs of the soul. The expectations placed on development are not enough to inspire the projects of a planetary civilization. And they are not enough because “development” is conceived in terms of anonymous macroeconomic variables—GDP, trade balance, per capita income—while totally forgetting the needs of unfolding of the individual consciousness. The new era is coming into being, precisely,

under a sign of attunement between “development” and “unfolding,” but this is something that neither politicians nor technicians understand very well.

The new generation of planetary leaders will have to respond to the challenge that the crossing of these two paths entails. But here there is something previously unheard of. The prefigurative crossing of the lines of strength of the civilization of the third millennium does not occur in a political space or in a social space, but rather in a spiritual space. Suddenly the battle for oil is turning into a battle for consciousness! Neither the religions nor the political philosophies of the past have an answer for this shared challenge of the soul and of the world. The old culture is exhausted in empty formulae. As early as the beginning of the century, Ortega spoke about the “disillusioned soul” as a sign of a period of exhaustion of mass revolution. And one of the “new” French philosophers (Michel Le Bris) coined the famous phrase: “God is dead, Marx is dead, and I don't feel so well myself.” All symptoms of a dark age and place where the land is dry and the water in the wells no longer quenches the thirst. In a time similar to our own, One who was not of this world uttered strong words: “Anyone who drinks from this water will soon become thirsty again” (John, 4:13.)

The response to this aridity of the soul, today as it was yesterday, is the same and yet different. It is not essentially a political response or a social response but a spiritual response. A new Revelation is also occurring today. Like yesterday, the etheric veins of the planetary body have been injected with a current of “water of life,” and it is that spiritual energy that activates by similarity the organs, rhythms and functions of the human beings called to the future. The new spirituality is not a spirituality of forms but of functions. It is a mysticism, but also a physiology!

IV.4 THE ENCOUNTER WITH SIMILAR SOULS

The spiritual Initiation of the new era is at the same time individual and as a group. It emerges like a call in the intimacy of the soul and it is realised in an encounter of souls. The first circle is the secret chamber of the heart. The second circle is the mystical planetary body. But the bridge between the first and second circle is a human encounter.

What does all this mean? It means that there is a “transcendent” dimension and an “anthropological” dimension. In the first, the encounter with God occurs; in the second, the encounter with humans. The ancient Initiation stressed the mystery of the supernatural. The mod-

ern Initiation places the emphasis on the mystery of the human encounter. In both traditions the mystery of the union remains the same, and yet, it is different.

Supernatural encounter? (Saul on the road to Damascus.) Or human encounter? (Fynn's encounter with Anna.)³³

Who can recover their lost self in the sands of the desert of the world?

The identity of the self is at once individual and communal.

The encounter with myself is also the encounter with similar souls. But what kind of encounter? Any encounter? No, an "encounter of spiritual initiation." There are personal encounters, social encounters and spiritual encounters. The nature of the connection is different. One has to be able to establish the difference between the forms, the forces, the substances and the meanings.

In the nascent planetary body the "human encounters of spiritual initiation" constitute points of "contact" essential for making the move from civil society to spiritual society. These encounters from soul to soul are not too frequent, but nor are they unusual. There already exists on the planet a critical mass of spiritual beings who channel the Revelation through invisibilities of similarity. The spiritual Initiation begins as a Message in the sacred enclosure of the inner Temple, but it is translated as a Path in the "space of the human encounter."³⁴

In the world in which we live the first test of Initiation is to recognise the human being who *is* and differentiate it from the beasts and the robots. The time has come to differentiate living beings from dead beings: this is the big question. But how do we recognise them? "One may be quite dead according to all the important aspects but keep moving and speaking," says one of the characters in Sheckley's novel *Journey Beyond Tomorrow*, and Joenes asks: "What are these important respects?" "First of all.... the walking dead are characterized by an almost total lack of emotionality. They can feel only anger and fear, though they sometimes simulate other emotions in the crude manner of a chimpanzee pretending to read a book. Next there is a robotic quality of their actions, which accompanies a cessation of the higher thinking processes. Frequently there is a reflex motion toward piety, which is not unlike the frantic movements that a chicken makes after its head has been chopped off. Because of this reflex,

³³ Fynn, *Señor Dios, soy Anna*, Pomaire, Barcelona, 1977.

³⁴ Santiago R, Barbuy, *El espacio del encuentro humano*, ADCEA, Buenos Aires, 1976.

many of the walking dead are detected around churches, where some of them even try to pray. Others can be found on park benches or near subway exits...”³⁵

Millions of men and women are seeking a meaningful encounter today. So many attempts and so much frustration! So many corpses left along the way! But there are some wonderful encounters that open the doors of the soul and point out the path to the stars!

IV.5. THE TRANSIT FROM PSYCHOLOGICAL CONSCIOUSNESS TO SPIRITUAL CONSCIOUSNESS

There is a threshold of access to the spiritual consciousness that is difficult to cross.

What is the danger? Being encompassed by the medium. And not only by the outer medium—the “world” of the ancient religions—but also by the inner medium—the “deep waters of the unconscious.” In the ancient mysteries the candidate faced horrible deities that guarded the door of the initiatory space. Do such “guards of the threshold” no longer exist in modern civilization? Yes, they exist, with a different shape and different name, but the same power!

Today the whole of Humanity is following a “rite of passage” between two worlds. And the crossing of that threshold is always terrifying. William Irwin Thompson, an American cultural historian, has astutely pointed out the nature of “initiatory experience” found in humanity’s current shift towards planetization. “The demons that we see outside us in the form of nuclear war, famine and ecological catastrophes are the terrifying images that accompany the shift from one level of reality to another,” says Thompson. “In the first stage of enlightenment your darkness becomes visible. You discover that, for all the emphasis on ideals and religious values, there is an inner darkness that has been hidden from consciousness. Ironically, the very techniques of yoga that you use to improve yourself are the techniques that bring you a new consciousness of your shadow. So it is in our civilization. We built up images of ourselves as the carriers of light against the forces of darkness in the Second World War, and then after the war we saw ourselves as the leaders and developers of the world. Now we are forced to see in Viet Nam, in ecological destruction, in economic and social disorder, that we are creatures with an insatiable lust for power.”³⁶

³⁵ Robert Sheckley, *Los viajes de Joenes*, Acervo, Barcelona, 1962, p. 33.

³⁶ William Irwin Thompson, *Darkness and Scattered Light*, Anchor Books, New York, 1978, p.34-35.

The magic of the modern world is at once highly powerful, seductive, and terrifying. Many come close to the mystery of the unknown, but most are devoured by the invisible power of sex, dazzled by the power of the mass media or subdued by collective organised power. Only a few defeat the Tempter of the wilderness and reach the other shore.

IV.6 A NEW MEANING OF THE TRANSCENDENT. THE PRESENCE OF THE UNKNOWN GOD.

The spiritual message of the new era, while well threaded into the spiritual tradition of humanity, has characteristics and notes of its own. In the coming planetary civilization this message is revealed not only as content but also as *medium*. This means that more than a new belief, new knowledge, new philosophy or new religion, it is a new *sense*, a new way of perceiving the mystery of the self, the universe and life.

The form of the spiritual consciousness of contemporary humans still remains concealed because it is sought along the wrong paths. The spiritual is identified with mysticism, art or religion, and it is supposed that science, technology, politics—and above all, life—have nothing to do with the revelation of the spirit. However, today we warn that the planetary civilization of the future is emerging from the encounter between the currents of wisdom and of sanctity, and from the convergence between science, technology, and mysticism. The spiritual message is the transcendent breath that gives unity and sense to this configuration of signs of the future.

God is what is in the middle. “Every person and everything you know has got Mister God in the middle,” says the young Anna in Fynn’s story. The spiritual Revelation settles “in the middle” of the human matter, and this is precisely what makes it, at the same time, wonderful and terrifying. What does this mean? It means that nobody can escape from its operational magic. In taking the form of medium, and not as content, the spiritual message of the new era becomes universal, and without losing its transcendence it creates a new human nature. The cosmic consciousness of the divine archetype, incorporated into human matter, translates into anthropological function. This is wonderful, but also terrifying, because the spirit’s bursting into the matter joins and separates at the same time.

The modern human’s need for the Transcendent cannot be fulfilled by formal religions, nor by science, philosophy, art or politics. Human beings no longer accept being told what they

have to think, believe or feel, but rather they want to experience by themselves the union of their soul with the universe and with life. This profound experience no longer comes along an enlightening or gnostic path but through a disturbance of the human matter and a break of its atomic spaces.

What are the monuments of past culture worth, that which other humans saw and made? The great testimonies of the spiritual tradition of humanity are there, displayed for centuries for the contemplation of humanity, but how many people can interpret their message? Who can read the message written in the stones of gothic cathedrals, in the sacred books of different peoples, in *The Divine Comedy*, *The Secret Doctrine* or the Puranas? It isn't that all that has no value, it has a great deal of value, but the new generation wants to discover the universe again, it wants to read the original text, not the interpreters' versions. The old symbols have ceased to apply, but not cosmic symbolism, because it is a living and universal language that can be perceived by all those who have eyes to see and ears to hear!

The era has ended for the old spiritual culture charged with erudition and symbols. And the era has also ended for the great enlightened ones and the great saints (at least as we imagined them in the past.) Today a new era is beginning in which the human soul wants to experience the universe and life with its own means, not with the extraordinary means of doctors, saints or the great clairvoyants, but with the resources intrinsic to every human being. This would not be possible if we were not in the Presence of a close divinity.

The ancient peoples were more sensitive than us to the change of their gods. They perceived more naturally the changes that came from the sky. And they accepted more meekly the changes of the signs of the times. More rational and earthlier, we tended to think that there is one God for all peoples and races and that it was always the same at all times since the creation of the world. Changes in God? That seems absurd. However, in every one of the great eras of humanity the Face of God is different! Perhaps it would be better to say that different divine archetypes are activated. I will not discuss these things here. But what am I getting at? I want to ask, what is the sign of the coming God?

There was, and still is, a God of Justice. There was, and still is, a God of Love. Under the sword of the former, the Law was created; under the caress of the latter, feeling awoke. The coming God is an unknown God. Somehow, the ancient gods were ready-made gods; the new God has to be created. What is his sign? He comes under the sign of the Mother, he

requires a human matter to be born, he is the Son of man, he is the harmonic conjunction—loving and just—between spirit and matter.

In other times the Transcendent was intuited as a distant God, beyond man, the world and life. Ramakrishna mentions the parable of the man who climbs a high wall in search of God, contemplates in wonder what is over there, says Oh!, jumps to the other side and never returns. The new man delivers himself to the Transcendent to redeem the matter and create more life.

SUMMARY OF CHAPTER IV
THE SPIRITUAL DIMENSION OF HUMANITY

The break of the forms and the Revelation of the spiritual consciousness is one of the signs that characterises the birth of a new planetary civilization.

Becoming spirituality is not a spirituality of forms but of functions. It is a mysticism, but also a physiology: it is the incorporation of the spirit to the human matter translating into creative function.

The spiritual initiation of the new era is at once individual and as a group. It emerges as a call in the intimacy of the soul and is realised in an encounter of souls.

V

THE PATH OF THE PLANETARY HUMAN

“The sad reality is that we have yet to create many of the premises necessary to undertake the difficult path of a truly human formation that responds to the situation in which the individual finds himself in our time.”

(GEORGU SCHISCHKOFF, *La masificacion dirigida.*)

V.1. THE QUESTION OF METHOD

For an anthropology of synthesis, the problem of method is raised in a key question: What is the path of humanity? In other words: what are the means for people to fully develop as human beings?

The question of method has been considered partially by the epistemology of science. A division has been made between the path of knowledge and the path of life. A method for knowing and another method for making (the *logos* and the *techné*). But what is the method for being?

Technological society has fully developed the method as a “path towards things,” but it has forgotten the method as “path towards the self.” The rules of art have hidden the meaning of life. There are precise methods for the different sciences, but there is no science of the method as path of *life* for humans. Although it seems paradoxical, modern humanity has strayed “off the path,” and this explains its crisis of existential disorientation: it has no direction! Where can we find the lost footprint?

V.2 THE CRISIS OF METHOD

The old methods have expired. The relationship between effort and meaning has been lost.

In all work there is an underlying sense of effort as primitive breath that sustains life: a hidden and profound meaning that encourages human will to realise the purpose of existence. When this significant impulse is weakened, and begins to be substituted by disillusionment, a

whole civilization can collapse.

Every form of society has its own philosophy about effort and its own instruments of practice, that is, it has its own type of ascetic. The ascetic of our industrial society is imposed by the technostructure of the system and is based on a philosophy of economic performance. No one can deny the methodical, sustained effort that men and women have to make within large organisations to keep up performance: strict work hours; an effort of muscle and intelligence; the effort of the management, the secretary and the worker. All this implies a particular way of life, a social ascetic of training, production and consumption. But our civilization has not differentiated between the method for the production of material goods and the method for human development; the same models and the same criteria have applied for man and for machine, because humans have been placed at the service of the system, rather than the system at the service of humans.

In certain fields of culture it would appear that we are breaking this rule, especially when it is a question of educating for science, philosophy and art; but ultimately, it is a professionalist effort, a method applied to the development of isolated human functions with a view to specific performance; it is the effort to develop muscle, intelligence or sensibility, but always towards an objective end—towards a “product” rather than a “self-producing”—towards the acquisition of goods rather than the unfolding of life.

We have reached the limits of the method and we are suffering the contradictions of the system. When people become aware that the struggle for life occurs at the cost of the self, then even in the middle of abundance, one asks oneself again about the sense of so much effort.

We know the method to become a doctor, boxer or air stewardess, but what is the method to become simply a human? On the eve of the birth of the cosmic human we have to ask ourselves again about the bases for the education of the human being, because otherwise we run the risk of turning the earth into a cemetery of the human race. What is at stake in the future is not the reform of old methods, but the discovery of the path that has already been opened by the coming humanity.

V.3 THE METHOD AS PATH OF LIFE

The same original impulse of genesis that is creating a new world is now figuratively drawing the lines of force of a new path for humanity. The same message that models ways of

thinking and art modulates the rhythms of feeling and life. The same law that united those who are separated separates those who are united.

Of the paths of the world there is a path that leads to the stars. It is the invisible footprint that liberated souls leave. The new era is beginning within each of us, in contact with that current of life.

The peak experience of the humanity of our time, and which is constituted in an anthropological sign of a new planetary civilization, is the acknowledgement that the “sacred river of life” is within us. It is no longer a question of bathing in the Ganges or being submerged in the Jordan, but one of making contact with a far more subtle current of life that penetrates our human matter and is the vehicle of cosmic consciousness. This is the living path for future humans, that is, a path that implicitly carries the method of life for the coming humans. But why do I say that it is “a sacred river,” and not simply a universal medium, something like the cosmic ocean in the film *Solaris*?

Is there a path that has already been traced by humanity? Or is the path made by walking it? Perhaps both things are complementary and synchronic: the path is made by walking it when there is a path. But what is a path? It is a track marked out in the matter. What track? What matter?

The future path of humanity is already traced, we need only walk it. But how can one recognise it? It reveals itself first as sense rather than form. The very current of the path carries human matter in a certain direction, indicates a way. What is that way?

The magnetic field of the earth orients the iron particles of rocks in a certain direction. And from those tracks we can work out the direction of the magnetic currents in different geological eras. Human matter also shows through imponderable signs the general direction of the spirit of an era. The human of our time is increasingly sensitised to the need to capture—through their own means—the direction indicated to them by the currents of life circulating within them.

In what direction should the effort be oriented? Where to apply the gear stick of will so that the effort is humanly significant? If we don't manage to solve this problem (the modern “Koan”) it may happen that humanity will drown in a sea of apathy, we will come to feel the futility of any effort and we will allow ourselves to die a psychological death (that is, not from

intellectual impotence towards a metaphysical problem, but as an existential response to a paralysis of the self!) Because if the “self” is paralysed, what is the point of making the effort to go on living? It is likely that humanity can survive an ecological catastrophe or an atomic war, but it will not survive an emptying of meaning. Now that we have built a super-industrial society, let us reconstruct humanity before it is too late!

The philosophy of history teaches us that every one of the great civilizations marks the path of humanity with a fundamental idea about the sense of existence, and at the same time, determines the most suitable methodological instrument for attaining this sense.

In the East, the dilemma raised in the Bhagavad Gita between action and non-action is resolved—in the history of the culture—in a philosophy of negation of the world and of life. In contrast, the Bible shows the West another way: “You will earn the bread with the sweat of your brow.” The first is a path of expansion of the consciousness, the second is a path of affirmation of the will. What is the path for the area that we are beginning?

The so-called biblical curse emphasises “sweat” (effort), because “bread” is taken as a given. For centuries we have walked the path of effort to such an extent that modern humans take the effort for granted, but are calling into question the “bread”: “What bread must I win with my effort?” The future human will not refuse the effort if they discover a meaning for *being*, but they may refuse an effort that lacks meaning. And if that happens (and it is already happening!) an ecological catastrophe will occur.

V.4 THE PATH OF HUMANITY AS ANTHROPOLOGICAL FUNCTION

When we speak of *method*—in general—it is understood as a rule, as a procedure to attain certain practical results. In other words, it is put forward as a “technique.” And of course it is, but the path of humanity is something more than a technique; it is a living current, it has a pulse, breath, direction and meaning; it has a trajectory in space and in time (and beyond time); it has a law, but it is something more than a law.

The task of anthropology of synthesis does not consist of examining different ideological content that seeks to form the path of the future, but simply to give the path back its function of path.

The essence of the path is communication. A path that does not lead anywhere is not a

path.

Life method is not only a set of practical rules, but a living network of visible and invisible communications.

The new era manifests itself as a universal invisible current, which in coupling up with the concrete life of every human being transforms that individual life into a symbol of the message of the future. From that mysterious contact everything changes, and the human space acquires the physiognomy of a holy place: “Surely the Lord was in this place and I was not aware of it.” (Genesis, 28:16). The place that each person occupies in the world becomes unique and significant, and human life ceases to be interpreted as a historical novel to be lived as a secret drama. This is the sign that characterises the path of the new planetary human.

The path itself is medium and message, and the mission of the future human is to decipher the language of the path. One must not confuse the forms of life with the code of life, nor the concepts with the symbols, nor must one confuse method with ideologies. The revolution of the method of life consists, precisely, of returning to the path its condition of path, and the method its condition of method. What practical consequences does all this have? The same consequences—and much more important—as when scientific method was perfectly constituted: unencumbered with the ideologies of science, language became universal. And this is what we need in the terrain of human life so that the planetary civilization of the third millennium can develop, not a doctrine to give “content” to life, but a “channel” so that life circulates freely and reveals to us its own message.

V.5 THE STRUCTURE OF THE PATH OF HUMANITY

The reversion of time makes the path vertical. The path of history is horizontal, a river that flows over the land. The path of life is vertical, a tree whose sap circulates between the sky and the land.

The path of humanity is not only a medium of social communication or a pure cultural message, but a medium of union between the spirit and the matter, a bridge between the divine and the human. The human of the new era was born at the intersection point of these two currents. And this sign of convergence is what makes it impossible to define the path of the future with any of the two parameters considered in isolation. We can only approach the path of humanity if we consider it in terms of human-divine structure. What are the features that

configured this structure?

We must listen again to the vibratory rhythm of the path: its message, its law and its destiny.

Its message, a form of consciousness.

The path of the future is not an idea written in the sky or a footprint drawn on the stone, but a spiritual characteristic printed on human matter. It is not only the path of the gods or the collective path of humanity, but the path of a new nascent individuality, the egoence of the self.

Its law, a vibratory rhythm.

It is not travelled on by imitation but discovered by similarity. This characteristic marks a fundamental difference between the past paths of the masses and the new forms of individuality of the future human. The old paths are roads in the stone, connections in space, earthly paths; the new paths are vibratory footprints, harmonies in time, cosmic paths. The path reveals itself in the encounter with similar souls (encounter at a crossroads in time.) By nature, it is a meeting by similarity. This means that the structural unity of the path, its cohesion, is not determined by a material form or by a social relationship (the old forms of individualism or socialism), but rather by a spiritual tie. But this tie is a qualitative gradient, a scale of cosmic hierarchies.

We must understand, above all, that the new path already exists, it already vibrates in humans and in the world, but it vibrates with a different rhythm to that of the paths of the past. The current of the future has produced a change of rhythm in the modern world, and for this sole fact, the new path is an invisible road that is outside of the system but where the content of the system circulates. This vibratory leap—a change of medium—not only affects the rhythm of things but also the rhythm of the consciousness and of life.

Its destiny, its operational force.

The living path of the future is not only a message of the consciousness and an invisible energetic rhythm, but also a translating tool through which the archetypal form of the path becomes a work of art. The current of the future is enlightening and operational at the same time. Being invisible it makes the content of the biographical life of the human being visible and uses it as symbolic material to create a work of art. This is the destiny that the currents of

the future point to. It is the end of the dramatic era and the beginning of the artistic era. Transforming the existential drama of every one of us into a work of art is the task we have before us: to produce a new configuration of life with the old materials of our biography.

V.6 THE PLANETARY EDUCATION COMMUNITY AS ORGAN OF SYMBOLIC TRANSLATION

The archetypal model of the path of humanity translates organically into the planetary education community. The path of the gods joins the path of men. The tree of life and the sacred river form the unity of the planetary path. The revelation joined to history, to art, to philosophy and to science, forms the unity of knowledge.

The great disturbance shaking the modern world is a consequence of the breaking of the membranes that kept the cells of the ancient body separate. Suddenly, the human being that bathed in the tranquil waters of their natal lake was dragged away by the currents of the planetary ocean. Bewildered as we are by the impact of the future, we still haven't completely realised what this means. The change of module in humans' relationship with the environment makes it necessary to reformulate the general guidelines of what we have understood by education until now.

What is the code of signals for navigating the currents of the planetary body? Above all, more than the material content that circulates along the path, we have to learn to get in touch with the symbolic forms of the path itself. We have to learn to walk the path along with who *is* the path. But who is the path?

The path is unveiled as *medium*, *message* and *master*.

What is *medium*? It is the vibratory field of the path, its energetic dimension; it is the invisible bridges of the educational dynamic, which facilitate the transit of the photons of consciousness; medium is communication, dialogue, individual participation in the historical process and in the formation of the molecules of life; medium is the extension of the total human, spiritual, social and technological; medium is the human tools: art, philosophy, science and mysticism.

What is *message*? It is the fundamental word of the path, the meaningful voice, the primitive sound; it is the name that has not yet been uttered and that we are waiting to hear; it

is the work that has not yet been created and which we want to create; it is the gift that life has reserved for me and the testimony that I have reserved for life.

What is *master*? It is the meaningful person. It is the one who indicates the path of liberation. It is not the one who deposits teaching, but the one who *is* the teaching. After the youthful protest revolts against authoritarianism, after mass group experiences have been exhausted, the new generation will gradually discover (and love) its masters and will form with them the new social and spiritual communities of the future.

With the help of these semantic and symbolic references—medium, message, master—we will have to learn to “speak” the new mother tongue imposed on us by the fact of having incorporated suddenly a second nature. We have just been born in the waters of the planetary body, we feel the impact of its vibratory currents, but we still do not understand its “sense.” We are in the same conditions of aphasia as a child in its first year of life. What are we missing? A new symbolic language to interpret the world. But do we not have the “logos,” the logical form of the word? The problem is that the world has changed, nature is no longer the same and the path speaks another language. We need a new key to interpret the world and above all to understand ourselves. And this key is the acquisition of a new symbolic tool.

Ernst Cassirer, in his *Introduction to a Philosophy of Culture*, highlights the importance of the acquisition of symbolic thought in the process of universalization of culture: “The principle of symbolism, with its universality, its validity and its general applicability, constitutes the magic word, the open sesame that grants access to the specifically human world, the world of human culture.” And Cassirer adds, “human culture derives its specific character and its intellectual and moral value, not from the material that makes it up but from its form, from its architectural structure. And this form can be expressed with any sense material.”³⁷ All this is valid within a general epistemological model, but we have to realise that what is at stake in the new era that is beginning is not the universality of culture but the universality of life. We need a new language, not only understanding and operational but *creative*, capable of summoning “any sense material” (to use Cassirer’s terminology) to create a higher form of life. A language of this type is no longer the “logos” but the “Word”: a sacred language.

³⁷ Ernst Cassirer, *Antropología filosófica. Introducción a una filosofía de la cultura*, Fondo de Cultura Económica, Mexico City, 1945, p.76.

All that I have said here may seem very esoteric, and yet, it is not. The sign of the times is the “dis-organisation” of the forms. What was ordered yesterday is “dis-ordered” today. But the speed of change makes it impossible to reconstruct the latest order. The materials that gave content to life yesterday become symbols to create new life today. This creative and not simply formative step is no longer made in the ancient profane space but in the new sacred space: it is a re-sacralization of life.

The reestablishment of the mystery of life

The prophetic voice always heralds the instant in which humanity is prepared to receive a new initiation: “A voice of one crying out in the wilderness: Prepare the path of the Lord” (Matthew, 3:3.) Today, at the beginning of the new era, the doors of the temple have opened, the waters of life descend from the mountain, and in our inner wilderness we hear a voice that invites us to bathe our feet in the sacred river. In some places on Earth the ancient mysteries are reborn in a new form, and springs of the water of life leap forth from those sanctuaries that constitute, by convergence, the primitive force lines of the planetary organism of the future. It is there, in those invisible currents, that we must seek the keys of life. But how to reach those sources? Who knows the way?

In reality, it is not necessary to reach anywhere, because the path is within me, I only have to recognise it as mine: “God was in this place and I did not know.” For this recognition to occur the mask of the ego must fall and give way to the forces of the soul. This is the human reversion that the present hour demands, but no longer as a new way of cultivating the “ideals” of the soul, but of incorporating the force of the soul to the goods of life. And this process of “incorporation” is not ruled by principles of doctrine, by ceremonial formulas or by institutional forms, but by the universal, sacred laws of life. When purity, happiness, obedience and renunciation enter the game of life, not as ideals or as symbols but as forces of the soul, the matter is called to a new dance of forms and the market economy is substituted by a cosmic economy of life.

How do the forces of the soul operate in the world? By embodiment, by expression, by implosion and by selection.

What is *embodiment*? It is the impression of the master’s soul in the disciple. It is the way that proto-impressions are transmitted from parents to children during embryonic life, the

way the fundamental traits of education are transmitted, and the way the vibrations of the spirit are printed on the matter.

What is *expression*? It is creative work, it implies freedom of the self and the means to do. It is the translation of the individual, of groups, of peoples and of civilisations into exteriorised forms of what they should be.

What is *implosion*? It is the impression of the community on the individual. It is the impact of the messages that come back. It is the invisible, silent disturbance of the technological, social and cultural code on the sensitive matter of the individual self.

What is *selection*? It is the qualitative gradient of life, the hidden force that joins those who are apart and separates those who are together.

SUMMARY OF CHAPTER V
THE PATH OF THE PLANETARY HUMAN

What is the path of the human? The epistemology of science has made an artificial division between the path of knowledge and the path of life.

The old methods have expired. The relationship between effort and meaning has been lost.

The future path of the human reveals itself as sense before it reveals itself as form.

The essence of the path is communication. A path that does not lead anywhere is not a path.

Life method is not only a set of practical rules but a living network of visible and invisible communications.

We must listen again to the vibratory rhythm of the path: its message, its law and its destiny.

We must learn to travel the path together with who the path *is*. The path is discovered as *medium*, as *message* and as *master*.

And it operates through *embodiment*, *expression*, *implosion* and *selection*.

VI

THE INHERITANCE OF THE FUTURE

“Man feels himself isolated in the cosmos. He can only state for sure that he is not a monkey, a bird, a fish or a tree. But what he positively is remains obscure. “If we were able to communicate with the population of other stars, perhaps we might find the means to learn something essential about ourselves.”

(C. G. Jung, letter written shortly before his death.)

VI.1. PROTOTYPES OF THE FUTURE

The silent humans who are coming.

There is a lot of talk about the new humans. But who are these new humans? Where do they come from?

At the origin of the civilizations the new prototypes are strange beings who come from elsewhere, children of the gods or children of the wilderness. We don't know who their parents were, but they bring a new inheritance for humanity, they are the carriers of “future germs” and bring a new language, a new measure and a new model for humanity.

In critical moments of a civilization, in the dark age, many human beings retreat to the wilderness, but some of them return transfigured. Toynbee speaks of retreat and return, and sees the origin of the civilizations in that return of a new life. One of those critical periods is the one we are going through today, a night of history in which the trace of the path is lost. When this occurs culture takes shelter in “arks” or “chrysalides”³⁸ and a mysticism emerges from the wilderness.

What justification do I have to state that we are going through a dark age, if scientific and technological progress appears to indicate quite the contrary? It is that we are living this dark age, this night of humanity, within!

³⁸ Arnold J. Toynbee, *Estudio de la historia*, Emecé, Buenos Aires, 1953, vol. 1, p.80.

The sign that characterises modern humanity is the imbalance in its internal structure. The unity of the self has been fragmented into a multitude of isolated functions. A crisis of identity has occurred. Modern humans do not recognise themselves. Their person has smashed into multiple fragments that do not recognise each other, and many of those fragments acquire autonomous life and transform into horrible and persecutory images. And what happens in the individual also happens in society; organised power slips out of our hands and becomes a demonic force.

McLuhan, referring to the literal culture of our time, says that a fragmentation of the primitive unity of the senses and a disproportion between them has occurred, generating an imbalance in the physiology of the human being. But the structural imbalance I mentioned above is much deeper than that. Whole functions have been torn from the fundamental unity of the human being, sex has been separated from love, the will has come apart from the consciousness and knowledge has divorced from life.

This autonomy of functions raises the question: is it possible to reverse the process? Biology and philosophy of history tell us no. When a break of this type occurs, the entropy of the system increases and decay grows. With the trace of meanings lost, existential disorientation spreads and the night grows even darker. However, somewhere on the planet the integrity of the human being is preserved, and it is that humanity in reserve that emerges at the right time with its future potential; these are the men and women who return. In such prototypes the model of the future is written; they are few, but they *do exist*. They are the ferment of the mass and they can create a new civilization. They are the carriers of the DNA of the future called to renew the race. If these germs were lost, humanity's trace of cosmic consciousness would disappear and we would be limited to reproducing stone models.

The new humans are those who transmit the message of the future, they are the mothers and fathers of the future humanity, the teachers of the new generations, the legislators and the guides of the new world. Without this individual genetic material there is no deep social transformation.

The key for the civilization of the future, for a civilization focused on humanity—for which a greater need is felt everyday—is in little nuclei of spiritual radiation. It is a burning human matter that opens the paths of the future: at one time it was the ascetics of the wilderness, then the monastic communities, today the mystics and the modern sages, and the

martyrs who give their blood to fertilise the new earth.

The new culture is born from a mysticism. True culture cannot be fabricated or reproduced industrially, it is something that is being created—with imagination and with pain—in the deep heart of a nascent humanity.

To approach a future genetics we must learn to recognise the luminous faces of the new humans amid a faceless multitude.

Today the message of the future is not born from academic groups—sedimented culture—but from mystical groups—urgent culture. So it has always been in the origin of civilizations (Toynbee.) it is the humans who “return” who possess the message, not those who leave.

VI.2 THE GUIDES IN THE WILDERNESS

The whole of humanity abandons the “land of Egypt” of the ancient world and heads into the wilderness in search of liberation. It is an existential wilderness in which the tracks that marked the path have disappeared.

Modern technology has made the image of the traditional world disappear, the old institutions are in crisis, and the leaders we once knew are like lights left on in a dead city: they continue to give off the signals of the past, signals that refer to a world that no longer exists. This is the solitude of the modern human, a solitude of meanings.

What has happened?

The *material* traces of the path have been erased. Or rather, the references and memories of the past are no longer of any use to me as a guide in the search for my own self, nor do they help me to find the meaning of my own life. To understand the world in which I live, the image of my city or the school where I was educated are no longer of any use to me, nor are the images of my parents or of my teachers (in terms of images stopped in time.) Nor are the traces of systematic thought formed in scientific theories, philosophical systems or social and political doctrines any use to me—that is, a thought made form, image, system. Religious beliefs translated into formulas that I do not understand are of no use to me, I cannot orient myself with the idea of an absolute God that is outside of the humanity of which I am part, I cannot live with an impersonal God, nor with another who is too personal. I cannot orient

myself with the distant galaxies or with the nearby stars. From the recently-opened cosmic space, luminous, electrical, chemical and electronic signals reach us, but those signals are of no use to me in discovering the meaning of my individual life in the universe. Nor can I orient myself with the idea of an abstract cosmic consciousness—with some kind of “ocean” of cosmic consciousness that the spiritual tradition of the East has described so wonderfully as a symbol of a consciousness that transcends humanity—and I cannot orientate myself with those waters because the cosmic ocean is like the ocean of the land, beautiful as a spectacle but as voracious as an abyss.

All the traces that I have mentioned and which for centuries guided the footsteps of pilgrims of the Earth have been lost in a civilization of steel, asphalt and electronic networks, whose structures aim for practical uses but not existential meanings.

However, as the ancient signals are gradually erased from the surface of the material world, the archetypal models can be found again elsewhere, no longer in science etched in stone but in features printed on humanity.

The new humans are the givers of meaning, the children of the future who begin to populate the earth and to inhabit the cosmos. In the soul of those beings we shall have to learn to decipher the mystery of the universe; no longer in the Aztec calendar, in the Gothic cathedrals, in the pyramids of Egypt, in *The Divine Comedy* or *The Secret Doctrine*, but rather in similar souls. I orient myself in life and in the world when I find another oriented soul, I order myself within when I find another ordered soul. It is not only computers that order the world of data; there are also “human computers” who order the world of meanings. These are the guides in the wilderness of modern civilization!

VI.3. THE INVISIBLE TRACES

The last trace is found again in the coming humans. We must search for the signs of the future in them. No longer in material, institutional or social means, or in psychological, cultural or racial traits, but in the human being’s intrinsic features, in traces of future printed in the human soul that constitute a new genetic and ethical code and whose message is transmitted by similar contacts.

All over the planet, in all the peoples and races of the earth, and in men and women of different social and cultural conditions, these new human traits emerge. And the encounter by

similarity of these qualitative traits draws invisible lines of “isohumanity” which configure the new humanographic chart of the future. The meeting of similar souls is not only a spiritual force but a social “tissue,” the invisible weft that serves as a physiological support for future humanity.

The centre of gravity of human existence has been transferred from material society to spiritual society, from cultural and institutional models to mental models, from models sculpted in stone to models printed on humanity.

VI.4. THE NEW LAWS OF HUMAN FERTILIZATION. FROM SEXUAL COUPLING TO SPIRITUAL UNION

The key for future humanity is the gestation of a new inner medium. This medium cannot be fabricated by biological hybridization or genetic engineering, but it is born from spiritual fertilisation and a wave of cosmic consciousness: the inheritance of the future.

Humanity is today experiencing a tremendous void, a void that can no longer be filled with the goods of the world but rather with the superior forces of life. The same avidity for carnal coupling that is manifested as a mass phenomenon in contemporary society is not only a need for pleasure but a need for union. This need for being-in-the-union is generally frustrated, because sexual coupling, by itself, cannot provide the union that the soul needs: an archetypal union is necessary, a sacred marriage.

Spiritual fertilization is the starting point for the birth of the son of man. It is the new “principle” for the cosmic humanity of the future, a principle that is not only a sentimental or cultural ideal but “genetic material” that makes the qualitative leap from earthly human to cosmic human possible. Where does this creating Word that can move the bowels of the Earth come from?

Perhaps it does not come from anywhere, perhaps it was always with us, but we did not know it: “He was in the world... and the world knew him not” (John, 1:10.) The new generation approaches once again the mystery of the creation of life, and somehow it intuitively feels the Presence of a higher Love capable of transforming the world. When economic society demands: “more production goods!” (Temptation of the wilderness: “Command these stones to become loaves of bread”—and technology is already achieving this), the soul of the new humanity replies: “Man shall not live from bread alone.” The existential void of the human of our time—a void of life— cannot be filled with a material bread but with a living bread, with the bread of love.

But not with any love. The hippie maxim “Make love...” is not enough. No, human love is not enough, the soul needs to be renewed in contact with divine love. The culture, social organisation and cutting-edge technology of post-industrial society are not enough (even though it may turn stones into bread and resolve the planet’s food problems.) Faced with this perspective of well-being for the future race, we reply like Christ in the wilderness: “Man shall not live from bread alone, but from every word that comes from the mouth of God” (Matthew, 4:4.) It is precisely the salvaging of this forgotten Word that is making the re-sacralization of life possible at the edge between the two worlds.

VI.5 THE EARTHLY INHERITANCE

A new meaning of humanity.

We carry within ourselves the inheritance of the whole of humanity—the good and the bad—but we have no awareness of that burden, nor are we aware of its consequences. Generally we speak of inheritance as something inevitable, part of destiny: “something in which I have not intervened but which has been bequeathed to me by ancestors of whom I know nothing, a genetic capital that I have received but which I have not produced.” This way of thinking still responds to the primitive mentality within us that makes us more likely to consider what happens to us as effects of unknown and magical causes. But the whole of humanity is in me and even the smallest of human beings has a reality within me. Human society is the outer reflection of what I am. I am not a stranger to what is outside of me, what is outside is also inside. The human defects that we see outside; the sick, the deficient, the abnormal, the delinquent—at least to some degree—are represented in our genes.

In the new generations, this feeling of organic solidarity, this awareness of belonging to a greater whole is beginning to be seen more clearly. It is the perception of the total organism, it is the awakening to the sense of being human.

I carry in myself the evil of others. But I also possess many goods that have been worked by millions of human beings whom I do not know, qualities that I have received but which I have not created. If I have a good degree of intelligence, is that my own merit? Or is it only the product of intellectually-gifted parents? Might it be that my intelligence is a vigorous branch thanks to the sap that has borrowed from other branches, which have become weakened and dry?

When I start to think and feel in terms of a total humanity, the vision of the world and of life changes completely. And, of course, the individual being's sense of responsibility towards the destiny of humanity changes: "I not only contribute to polluting the atmosphere and contaminating the waters and the land, but I also contribute to influencing in the biological medium in which the inheritance of humanity is embodied." The individual's genetic endowment is capital that has been produced along with the sweat and tears of many generations. The selfish individualism of the past gives way to a sense of participation, not only of social participation (goods and services) but of genetic participation (life offering for a better future.)

My thinking is the child
of every human who taught me to see the things in life and to see myself,
and also it is the child
of Galileo, Newton and Einstein and Marx...

My feeling is the child
of every little love and pain that life has given me,
those that I experienced with my parents and siblings, those that
my other siblings taught me, and also
it is the child of Moses, Jesus and Buddha and Ramakrishna...

My hands can do something
because someone made the tools and someone
made the materials with which I work.

My blood forms it
the work of those who planted, raised, produced so that I can live.

If I see something,
if I think something,
if I feel something, my feeling is the feeling
of all those who made me and make me every day.

If I am something, it is because many died so that I could be.

CHILD OF HUMANITY

I owe everyone, and my debt is the love I must return.
I shall not give, but I will return to those who gave me and more,
I shall return life so that it provides for those who come.

I have no temple, I will make my heart the temple. I have no master, you shall be my master. I have no books, your life is my teaching. I have no house, this is my house.³⁹

VI.6. THE COSMIC INHERITANCE

The discovery of the humanity that has got ahead of us.

We know the inheritance of the past, the genetic selection that is passed down from parents to children, and we also know the transmission of culture, the spiritual wealth of humanity. But is there an inheritance that contributes future characters? Or shall we suppose that the future is no more than the development of the past? There has to be a germ, a “gene” that is the carrier of all that which has the true future sign (we say “true” in as much as it is qualitatively different.) Where does that seed come from? Just as we have parents who have passed down the physical inheritance and teachers who have passed down to us the cultural inheritance, will we also have spiritual parents? And if so, where do those genes come from, who are the carriers, where are they deposited and how are they passed down? These are questions for a future genetics.

We know the history of the sciences, the philosophy of history and the spiritual tradition of humanity, all of it as an inheritance of the past, a past registered in the subconscious of the race, in the libraries, the museums, the monuments and the computers, that is an inheritance written in books of stone and paper. And we know the biological inheritance inscribed in the genetic code. But where is the inheritance of the future written? In the sacred books? In the dead symbols? There has to be a living inheritance, a life current that absorbs, that *unites*, that computes the liberating experiences of humanity of all the times, a genetic current, a kind of spiritual germinative plasma. Because if not, where has the life experience of the great sages and saints gone, which existed in the world at all times and in all places, and was the offering of the heroes, the martyrs and the simple, generous souls? It is true that the works of these great beings and the mark of their presence on those who knew them closely have remained, but where have their own lives gone? Where is the life experience of Teresa of Ávila, Einstein, Gandhi, Patanjali? Where are those great teachers? And where is it recorded what so many simple, noble and self-sacrificing souls experienced whose names history has forgotten? Has all that been lost to oblivion, or has it remained deposited in some kind of anonymous cosmic

³⁹ This poem was written by a young sociology student. The author reproduces it in the text as a homage to the spontaneity of feeling of the new generation.

archive, a collective subconscious, or a cemetery of the unknown soldier of the moral, scientific and spiritual experiences of humanity? Where is that “quantum” of life redeemed and that “quantum” of liberated consciousness that all that spiritual nobility has done with so much work and sacrifice?

The sensitivity of the humans of our time, as they discover a new sense of what is human—participation in a greater whole—also begins to discover the mystery of the “liberated souls” and the energy of the subtle but powerful spiritual forces of liberation.

In other times humanity was inspired by the example of the tradition made form, writing, story, image—the images of the saints that hung from the walls of the temples and our childhood bedrooms. But today such images have been removed even from the most traditional churches, and we have been left alone and empty! Where are those beings? The wax figures and their golden images have been fading from memory, but as their figures are erased their *self* is gradually revealed to us. As the dead images loaded with history move away, the delicate silhouettes of liberated souls come closer, and we begin to perceive their invisible presence and feel the magnetic flow of their love. Oh, wonderful discovery of the transcendent world! Our beloved teachers of today are no longer Christians, or Buddhists, or Muslims, or Jews. The historic personalities have been transfigured, their free souls are universal! They transmit to us the universal message because they *are* universal. They carry in themselves the sign of liberated humanity, of the humanity that has got ahead of us. What a beautiful vision! They form a redeemed life current, the invisible thread that joins—beyond time and space—all the cultures and races of the earth. It is the spiritual strength of inspiration of all human beings and the prefigurative model of the world of the future.

We have to learn to salvage from the legendary images of the teachers their present-day presence and their always living promise of being close to men: “I will return like a shower of roses” (St. Thérèse of Lisieux.)

Instead of worshipping ancestors, adoring images and the mythification of heroes, we must learn to detect the presence of the liberated souls among us and join with them through ties of similarity. They belong to the spiritual society, and encourage, protect, stimulate and teach those who listen and love. They are the sources of inspiration of the wise, of the artists and of all that is noble and holy, of all that has been and will be!

VI.7. THE SIGN OF HOPE OF THE NEW TIMES

It could be argued that there has always been a current of inspiration that ensures the spiritual inheritance of the future. Yes, but there is something that is unheard of in our time. There is a future wind which is of today, and which has a force and a meaning of its own for the humanity of today. The economy of Heaven has changed, the celestial fire has penetrated the Earth, life has been transformed within, and humanity and all peoples have suddenly been transformed into symbols of a cosmic drama that they have to learn to interpret.

We are going through a stage where humanity's soul is exhausted. We are rich in material goods, but all those goods are not enough to give us life. All the science, all the technology, all the politics, all the gold on Earth and all the goods of the world are seen to be powerless to give our soul a meaning of life. This meaning alone can be found through love, but not just any love. Not even all the love in the world, which has been put at risk more than once, especially in the moments of greatest need and suffering, has been able to give a meaning of life to the soul of humanity. In *The Revolution of Hope*, Erich Fromm called for the formation of groups animated by love and placed in them the hope for a new society. And the same call has been made by gurus of the modern world and religious leaders. But human groups can only give what they have, and the love that most humans have does not appear to be enough to redeem life.

Aside from the groups of encounter, aside from organised society, aside from the love of parents and children, there is a higher Love that fertilises the Earth. It is no longer a question of isolated loving encounters, sung by the lovers, the poets and the mystics, rather it is the encounter of all of humanity with the mysterious Presence of Love. A Star has fallen to the Earth, and the fire from that star is activating humanity's heart. This is the sign of hope of the new times. This encounter is not something ideal or utopian but the incarnation of divine Love in the body of humanity. It is the same mystery as yesterday, today and always ("And the Word was made flesh, and dwelt among us." John 1:14.)

The message of the future is not only a current of inspiration but a force of incarnation. It is the moving of the soul through the presence of love, it is the mark that the fire of the spirit leaves on human matter. It is the mystical and archetypal wedding transferred—as a sign of the new time—from the mythical space of the hero to the existential space of the common human. This appearance of the sacred in the atomic whirlwind of matter is what causes the break of

historic time, the beginning of the new era and the birth of the Child of humanity. Beyond the sins of the flesh the children of the spirit begin to emerge. How different is the sense of the reproduction of the species when we become aware of this spiritual epiphany that presides over the embrace of the sexes! And how much ignorance and how much misery is associated with the transcendent act of human coupling through which love joins life!

SUMMARY OF CHAPTER VI THE INHERITANCE OF THE FUTURE

Who is the new human, where does he come from?

To approach a future genetics we have to learn to recognise the luminous faces of the new men amid a faceless multitude.

The modern world is an existential desert in which the traces that marked the path have disappeared. However, as the ancient signals are gradually erased, the archetypal models find themselves again elsewhere, no longer in science etched in stones but in traits printed on humans.

The last trace is found again in the coming humans. We must search for the signs of the future in them.

The key for the future of the human race is the gestation of a new internal medium. This medium cannot be fabricated by biological hybridization nor by genetic engineering, but it is born from spiritual fertilisation.

The message of the future is not only a current of inspiration but a force of incarnation. It is the movement of the soul due to the presence of love, it is the mark that the fire of the spirit leaves on the human matter. It is the mystical, archetypal, wedding transferred —as a sign of the new time—from the mystical space of the hero to the existential space of the common human.

VII

PHYSIOLOGY OF THE PLANETARY BODY

“Let us try to understand the Life of the Earth.”
(PIERRE TEILHARD DE CHARDIN, *Human Energy*.)

VII.1 CRISIS OF THE ANTHROPOLOGICAL MODEL

When we speak of the future it is easy to think in terms of technological models or social models, but it is not as easy to project an “anthropological model” in advance. It is easy to think of a new world order that somehow already exists—we're already joined by electronic networks via satellite and a global economy already exists—but it is not so easy to imagine our own functioning as human beings of the future with a *mind* that simplifies its logical operations cybernetically, with organs of the *senses* open to a cosmic perception and with internal secretion *glands* that, in working at another rhythm and in another medium, make us feel life differently! Is it possible to develop new functions and new organs?

Of course palaeontology and compared anatomy have shown us the profound modifications that organisms have undergone in the long path of evolution, and embryology has taught us that humanity repeats in the maternal womb (ontogenesis) the past of every animal species. Before our lungs developed we had gills (like fish), and our breathing function, for nine long months, took place via the blood stream before it came through the air; and before having our definitive kidney we had no less than three older models of kidney that were replaced successively by other more modern “models.” But all this, which is so wonderful, belongs to the past, doesn't it? That is, we are not so concerned about the fate of our dinosaur ancestors— although we know that as a biological model they failed—nor do we remember the “tadpole sibling” that we carried inside us when we were small (it almost seems to us to be science fiction.) Furthermore, today we are proud to have a more advanced physiology; our “technological model” of temperature regulation allows us to remain active during all twelve months of the year, unlike our cold-blooded ancestors who had to periodically interrupt their activities due to a lack of a suitable inner heating system.

But if we look to the future, what a different perspective it offers! If we look at the

immensity of the starry sky and the possibilities of travelling in the cosmic space, our bodies feel so heavy and our radiation defences so scarce! What complicated locomotion systems we need to move from one point to another on Earth, how much technology of automobiles and aeroplanes, fuel problems, parking, registration plates!

It is certainly true that the dinosaurs failed because their abdomens were too large and their brains too small. But we still have twenty-five metres of digestive tube and a complicated feeding system that requires a chain of intermediaries—biological and economic—before solar energy can be incorporated into the organism. Can we even imagine the extraordinary expansion of consciousness that could occur if we could feed directly from solar energy without need for using the plant-animal link? All the problems of agrarian reform, food sales, meat supply, fertilisers, would disappear, wouldn't they? But let's not go so far. What can we say about our current system of regulating our emotions? Everything affects us, makes us angry, imbalances us. And we waste so much time getting our balance back, so many hours on the analyst's couch! Can we imagine what our lives would be like if we had a little valve or transistor that could automatically keep our emotional system regulated just as temperature is regulated? How far our thinking could go!

VII.2. A NEW STAGE IN ANTHROPOGENESIS

To speak of a physiology of the future, of a new stage in anthropogenesis, may seem rather superfluous—perhaps an academic preciosity—if we start from the assumption that we cannot do anything to modify our organism. For centuries we thought that only the hand of God could intervene in the design of humans: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life” (Genesis, 2:7.) It seemed to be a finished product, a definitive model, something made once and for all. But then Darwin came along and uttered a cursed word: “the *evolution* of the species.” From then on we have learned to observe that this evolution intervened in the transformation process of life. And we could still stay calm: divine wisdom was completed by the wisdom of nature (without the intervention of man's hand.) But now a new stage is beginning in the process of anthropogenesis in which humanity becomes aware of the transformations occurring within it—not only in the mind but also in the body—and it begins to participate actively in the life of the universe. Of course, we have already had plenty of headaches from eating the fruit of the tree of knowledge, and we still cannot predict the consequences of getting close to the “tree of life”!

Millions of men and women are today experiencing a sometimes terrifying transformation of their own organism. The world not only moves faster on the outside but also on the inside, and this speeding up of the rhythm of life, when it reaches a critical point, produces a change of form. What are the signs that make it possible to announce the beginning of a new stage in the process of anthropogenesis?

In the course of very few decades, the modern woman has lost her mammary glands and is unlikely to feed her children as she did before. Children in developed countries are losing the capacity to read and to carry out mental arithmetic operations the old-fashioned way. Television and pocket computers have changed the relations with the senses (McLuhan) and have substituted mechanical operations with cybernetic operations. Furthermore, the capacity for synthesis of thought is considerably greater in the new generations, and there are some people with whom one can make oneself understood with “half words” or with a “simple look.” All this is not science fiction, they are incipient new functions!

VII.3. CRITICAL SIGNS IN THE PLANETIZATION PROCESS

3.1. Metabolic paralysis

The human metabolism stops when life freezes in time and the means become ends.

One can stop in space, but one cannot stop in time because time is joined to life. If the self is fixed in time it freezes and dies. In this moment of planetization of humanity, a phenomenon can be observed of “metabolic gap” between a new generation with a rising metabolism and decrease in entropy and an old generation with decreasing metabolism and increasing entropy.

When the means become ends, that is, when the instruments (which are the means—*techné*—that life has to reach increasingly higher meanings) acquire such a degree of specialisation and autonomy that they lose contact with the sources of the self, life itself stops and the metabolism is paralysed. Philosopher palaeontologists (such as Teilhard de Chardin) have seen this very clearly: when a branch or family endowed with a digging foot, for example, reaches the peak of functional usefulness, the instrument is considered a heavy burden and evolution stops there.

3.2.Limits to growth.

There are certain limits to growth that modern science is beginning to consider very seriously. When a white dwarf star reaches the critical limit of 1.44 solar masses it collapses violently. In humans this also occurs, oversized functions collapse and entire bodies explode. Many anthropological instruments have become obsolete and no longer respond to the new necessities of life. It is time to take a biological leap, and do so in time! When the current of life changes rhythm, one has to change body. Change body? Yes, it is a biological promise of liberation. It is not only a question of ideas or social changes; the snake must shed its skin to renew.

We don't always realise what this means. However, much of the suffering that humanity is experiencing right now is because it has been trapped in a body that no longer suits it. Allow me to try to clarify. A series of changes are occurring on a planetary scale, in thought, in emotions, in sex—in human physiology in general—which we don't yet quite understand because they represent transition phases between two worlds, the current of life swinging dangerously between the underground abysses of the elemental forces and the highest peaks of the cosmic consciousness. Let us see some of the changes that are occurring now, in the most critical areas.

In the mind, the critical limit is reached when the consciousness identifies with knowledge. In other words, while the current of consciousness uses knowledge as a means to attain planes with increasingly higher meaning, the mental instrument serves the ends of the self, but if knowledge becomes an end by itself at the service of power, the vision is lost (pathology of the consciousness) and the mind functions as a “cursed brain.”

In the field of feeling, the critical limit is reached when love is identified with emotions. That is, if love uses emotions in search of increasingly deeper feelings, the emotional instrument acquires plenitude of function as a means; but if emotions are constituted as ends by themselves (as is currently happening in that the self is transformed into a consumer of emotions) the capacity is lost to feel the unity of life (pathology of love), the capacity to feel the difference between good and evil is lost (dulling of feeling, existential apathy.)

In the sexual field, the critical limit is reached when the creative energy of the being is identified with sex. When sex puts itself at the service of the creative forces of life it acquires plenitude as an instrument, but from the moment when it is constituted as an end in itself (as

an autonomous force disconnected from the consciousness, from ethics and from love), then sex ceases to serve life and becomes a force of destruction: instead of creating life it feeds from life (voracity of possession and consumption.)

3.3. Anthropological challenge.

When these critical limits are reached, life is in danger within and the—internal—conditions are set for the forces of destruction to invade the biological system. The old forms are invaded, the defences violated, and the old bodies are left like empty shells at the side of the road. But before dying there is a struggle, an effort to survive, to get out of a medium that becomes increasingly contrary to life.

Today a high price is paid for human imbalance, but the desperate effort to maintain balance is also a way out: the internal experience is codified retrospectively in the genetic book and the self prepares within to embody new forms and new instruments (histolysis of the insect?)

VII.4. GENESIS BY EMBODIMENT

Is it possible to gestate a new organism? “How can someone be born when they are old?” (Nicodemus, John 3:4).

In the current stage of development of life on the planet we are no longer in the genesis age, in which matter responds immediately to the breath of the creative world; and, analogically, as adult organisms we are very far from those first stages of rapid transformation of embryogenesis. To be able to create new organs one would have to return to a primordial time, to a level of undifferentiated functions, of totipotency of the cell (in which it is possible to cut a gastrula in half and the other half reproduces a complete organism with no difficulty.) Or one would have to go backwards, as occurs in some insects with the histolysis process, in which the dissolution of the old organism and the gestation of a new one occurs! In other words, one would have to recover a state of “docility” of the matter for it to be modelled once again by the forces of life.

The Faustian man wants to bring about the modification of his organism through force of the will (Hatha yoga, self-improvement exercises, chemical revitalization.) But with this all he usually achieves is to refurbish an old building, with the danger of further reinforcing certain

deviations in the old structure. No, the key does not lie in an effort of “construction” (genetic engineering) but in a mystery of “embodiment.” And for this embodiment to come into play a prior stage is necessary of *simplification* of the human structure (reversible phase of the current of life): not making oneself bigger but smaller! One must “become a child again.” To be able to “leave,” one must first “enter”: “re-enter the mother’s womb.” The expansion of the individual particle in the planetary body occurs as a reversible moment of a withdrawal of interiorisation. The systole of implosion (resignation?) is transmuted into a diastole of embodiment. A mystical step inward is prior to a technological step outwards (I refer to the technology of the organism), and at the same time every step of outer action is reverted into a step of inner detachment. This is the new rhythm of the physiology of the planetary body, an oscillating and reversible movement that goes from simple to compound and from compound to simple, from an infinitesimal point in the heart of the individual to all the points of the complex biological, social and spiritual network of the body of planetary humanity.

In the new era that is beginning, the pulse of humanity inwards is electronically induced. The cybernetic explosion of the technological medium is the prior condition—in earthly terms— of spiritual inspiration in cosmic terms. Cybernetics “prepares” the way for mysticism, rather like how the baptism of John “prepared the way for the Lord.” In the romantic age of the eighteenth century, it was the great poets who assumed the function of creating a suitable climate for interiorisation of the cosmic archetypes. In the present electronic era this preparatory function is the responsibility of computers. And precisely from the crossover between the technological medium and the mystical medium an analogical field emerges of synthesis with the power of embodiment.

VII.5. THE INNER MEDIUM OF THE PLANETARY BODY

“Beyond what we called at the beginning ‘its critical point of socialization’—and this is my conclusion— the mass of Humanity will no doubt emerge for the first time in the medium required biologically for its operation.”

(PIERRE TEILHARD DE CHARDIN, *The Future of Man*)

When I speak of the “planetary body” I am referring—in analogical and symbolic

terms— to the relationships between the biological and existential microbody of the individual human and the telluric-cosmic macrobody of humanity as a whole.

5.1. *The Human Medium.*

The conquest of the cosmic space is a small task compared to the biological, social and spiritual adventure of creating a new *medium* for humanity. But what is the human medium? Air? Water? Earth? Or blood (the inner homeostatic medium)? Or the social, cultural and technological medium? Or the *psyche*? (as psychoanalysts say.) Or the divine medium? (Teilhard de Chardin.) Every one of these theoretical models responds—or responded in its time—to given concepts of humanity in the universe. But with atomic fission the sky and the earth have entered a conjunction of forces that defines a beginning of an era and which implicates the human being in a new structural relationship between spirit and matter. We live in a new medium, but *we* are not yet in it because we are not conscious enough of its existential reality to adjust our conduct and our metabolism to the laws of the new system.

Millennia of evolution were necessary for the biological forms, retreating over themselves, to create an inner homeostatic medium suitable for the functioning of higher psychical life. But now we are penetrating even further in a search for a medium for *being*, that is an ultra-inner medium where the human being can move, breathe and live without ceasing to be.

Current ideas about the “human medium,” generally formulated in terms of ecological survival, are not enough to intuit the new rules of play that the new planetary medium imposes from the future to ensure spiritual survival. In other words, the important thing is not to clarify the water of the puddle in which we live but to get out of the puddle! The message of the future cannot be boiled down to projects of new “clean” cities to continue living in the same dirty way as we have done. What is needed is to create a new human medium that will allow us to function as true human beings.

This new medium already exists, we only have to learn to live in it. And that requires a new birth, a conversion of human physiology. Not just a metanoia but a metachemistry. The “chemistry” of the planetary body has changed, which in other words means that life is based today on a different chemistry, or rather, on an ultrachemistry or “al-chemistry” of resonance between the spirit and the matter. This is the barrier separating the world of yesterday from the world of today, the invisible barrier of a sacred river.

5.2. Humanity's own magnetic field.

The new medium controls imbalances from within the peripheral psychobiological mechanisms. Without this antigravitational field of consciousness the human being runs the risk of degrading its own energy and becoming a machine.

We must recognise that despite all their claims of autonomy, modern humans do not govern their biological and psychical life, nor do they control the underground abysses where the darkest passions and most terrible diseases incubate. Humanity is already becoming aware of its tremendous underground power due to the appearance of the *badly* gestated forces in the shadow of the abyss.

Such hidden forces have a truly demonic power, they are seeds of the “evil” that remained latent in the deep caverns of the soul until the day when they filter through a crack and their cursed face appears in the form of incurable diseases, uncontrolled passions, furies that destroy the castles built by culture. Modern civilization’s scientific and technological progress has not been able to cast out those forces, nor could they be suppressed with repression. These forces can only be balanced by a field of consciousness-energy of an order higher than themselves. And humanity will have to conquer—or rather, incorporate—that field of higher spiritual power if all its cultural achievements are not to be swept away by the “barbarians” it carries within.

The new medium is a magnetic field of inner stability that gives—from the self—unity and meaning to the empirical structure of the human particle. And it also gives direction of movement through interactions by similarity. With these field relationships, humans’ cosmic isolation is broken.

The new magnetic field of the planetary body is being gestated at the frontier between the world of the gods and the world of humans. This may be difficult to *see*, but not so difficult to understand. Without our realising, a subtle interaction is occurring on the edge of the future between a rising earthly humanity and a descending cosmic humanity, and the result of this hybridization of media is a new medium, a new instrument of perception. Are there not lenses formed by the interaction of magnetic fields, such as those of the electronic microscope, invisible energy fields that make the invisible visible when they cross each other? The planetary physiology of the future begins to be constituted with functions and organs of resonance.

5.3. *The third nature*

Our central nervous system is currently connected to a planetary electronic network (artificial technological medium or second nature), but the physiology of the future is only possible on the basis of a third nature. To understand what this means, I will begin by explaining the difference between relation media and medium of union.

The communication media that we know—mechanical, electrical, chemical—are *relation* media. The technical era has perfected the means to connect parts of a divided being with each other. The new era begins with a different premise. It starts from the unity of the self, not only as an idea but as a medium; that is, not only as a principle of unity but as a medium of *union*. The longed-for unity of the human genre, which has not been achieved until now, either through the ideals of universal brotherhood, through social revolution or through technology, will be realised via a new means of *union* that constitutes the biological-spiritual foundation of the universal language of the future.

5.4. *The interiorization of the cosmic medium.*

Modern humans in their journey to the future face a cosmic barrier, which is not formed by the cosmic space—which has already been conquered—but by the distance between psychological consciousness and cosmic consciousness. This gap, save exceptional cases, was covered until now by intermediaries—the symbol, the ceremony, the rite, the sacrifice—but the *physiological* note of the new era is the incorporation of the cosmic medium, that is, the translation of the cosmic media into the human body. Once second nature is interiorised (the technological medium), we begin to interiorise the spiritual medium to constitute the third nature. This new inner medium opens the era of cosmic communication. Beyond spiritualism, parapsychology, cybernetics and space travel, the human being of the future will make contact with the cosmos, not only with the stones of the cosmos but with the beings of the cosmos. This contact, until now, has been impossible due to the lack of a medium.

Until now, to explore the cosmos, humans had to “leave” the psychological space of their mind and the physical space of their planet, and they did so through the *ecstasy* of mescaline or religious *ecstasy* and in our time, through space travel. Only from that “beyond” could humans see or feel the dance of cosmic forms and the music of the spheres. But the exit impulse is balanced by an entry fold, and in one anthropological leap the planetary human

incorporates the cosmic medium “within” himself. This is the beginning of the physiological revolution of the future.

Cosmology is still a very incipient science. The exploration of the cosmos stumbles on one great difficulty, which is the lag that has occurred between technical development and human development. While modern technology has perfected new optical and acoustic instruments, many human beings have remained with their old “eyes” and their old “ears,” and they have remained with the same reason that the Greeks invented and the same imagination from millennia ago. The challenge of the new era for this shortcoming in human instrumentation is, precisely, the incorporation into the earthly human of a spark of cosmic fire. It is the birth of the human of fire.

VII.6. THE ALTERNATING BODY

The Dance of the Cosmic Human.

When we want to visualise somehow the structure of the planetary body we stumble across a radical difficulty, namely the image that we have formed of the world. We perceive a world of human “particles,” but we cannot see the “field” in which said particles move, live and exist. Human beings are connected to each other through a network of invisible relationships that constitutes a body of “human antimatter” that we still do not know, but whose antigravitational field we feel increasingly strongly as a consequence of the destabilisation of the “atom” of individual personality.

Powerful social, telluric and cosmic forces converge today in a future current that “destabilises” human matter: the house of humanity has been left without support. And it is precisely this disturbance of the material structure of human existence that prepares certain conditions of reversibility that are indispensable for transiting from a world of “matter” to another of “antimatter.” The important thing is that we realise that it is not possible to make this journey between the two worlds with the same body that we have today. We have to be able to “translate” matter into antimatter in a time machine. This type of reversibility of one body into another—which was known in ancient initiatory mysteries—has been taken by the science fiction of our time to create a model of nuclear human as an anticipation of a being from the future with unsuspected possibilities. Thanks to fantasy, the alternating body is known by all children—and adults—in the world: comics, cinema, literature and television have depicted it in thousands of ways. But this fantasy is the preamble to a fabulous biological and spiritual

experience that we are all having without realising it, and which will no longer consist of “unfolding ourselves” outwards, but of turning ourselves over inside: reversibility of human matter.

Castaneda, in the words of Don Juan, refers constantly to this wonderful transit between the world of concrete forms and the world of formless consciousness—between the “tonal” and the “nagual”—and all the teaching of the master points to the art of the “dance” between those two worlds: “being a warrior with two faces and being able to look in two directions.”⁴⁰ But there is a new fact in this planetary era: the dance of the ancient wizards has been *incorporated* as anthropological rhythm of the future, a sacred art transformed into biological function.

Modern neurophysiology, especially as a result of research by P. K. Anojin, N. A. Bernstein, A. N. Leontiev, A.R. Luria, of the Soviet school, and by the Americans Barbara Brown, Robert E. Ornstein and collaborators, allows us to state that the human brain is an organ “flexible” enough to permit the formation of complex functional systems without a fixed material base, without resting on a configuration of organic zones whose structure varies according to the different stages of ontogenesis and the psychical activity developed in social experience. In other words, the conscious and voluntary action of psychism can form new functional organs. And in the field of molecular biology, M. F. Perutz demonstrates that haemoglobin has no fixed structure but an alternative structure, and that its reaction to oxygen is reversible thanks to the transition from a T structure to an R structure.⁴¹

We have to learn to live consciously in an alternating body of reversible rhythm. And this is not easy, because it implies reverting attitudes, positions and forms in signs, gestures and substances. The new rhythm is a “dance” of liberation: the self oscillates between matter and antimatter, between consciousness and will, between the infinite and the infinitesimal, generating and dissolving forms, absorbing and liberating energies, codifying and decodifying meanings. On this new type of human “metabolism,” as a set of interactions between individual “particles” and the planetary “field,” it is possible to found an ecologically-based civilization. And it is necessary to put this into practice, as physiology, as technology, and as ethics. It is not theories but human functions that can ensure the future of the race.

⁴⁰ Carlos Castaneda, op. cit., note 31, p. 309.

⁴¹ M. F. Perutz, *La estructura de la hemoglobina y el transporte respiratorio*, in “Investigación y Ciencia”, no. 29, Feb. 1979, pp. 40.55.

VII.7. THE ORGANISATION OF FORCES OF THE EARTH

We live in a new body and we do not know it. The forces of the earth have awoken and our soul is still asleep. But while we sleep the invisible currents of life prepare the paths of the future. One fine day we will wake and feel that something new has been born in us and we will worship.

In an age of transition such as ours, certain key zones of the planet have been activated. How does this activation of the earth occur and what consequences does it have? Once a cycle of development has been completed, an enigmatic impulse of the pituitary gland resonates in the other internal secretion glands and triggers a physiological storm in the human body. Something similar is occurring in the planetary body. And to be able to correctly interpret the signs of the future it is important that we realise that the change of era does not begin in the political, economic or cultural centres of the modern world, but in the “geomagnetic” centres of the Earth. It is true that the political and economic map has changed, but a prior change has occurred in the “geomagnetic” configuration of the planet. Ancient centres of force decline and others awaken.

We have to learn to consider the Earth as a living, evolving organism, differentiate properly between the different stages of its growth and organisation, and distinguish in time its changes in polarity if we want to enter the future as protagonists of a planetary physiology. The task that awaits us is not so much to create a planetary culture but to live a planetary physiology. This transit from civilization to planetization is necessarily painful and revolutionary, because it demands not only a change in mentality but a change in the polarity of the material elements of the human organism itself. It is the primitive lines of force of the new Earth that configure and orientate the matter of the new human. It is the currents of the future that make the goods accumulated by history circulate.

The currents that enter into play in this process of planetization are by nature very special. It is no longer a matter of terrestrial, maritime or air routes for trade and culture traffic, no electric or electronic routes for information traffic, but “magnetic” routes for mental transit, etherical channels along which the distilled experience of nations, races and peoples circulates. It is that “etherical” material circulating in the geomagnetic field of the planet that constitutes the essential food that gives life to the still invisible forms of the human of the future.

The visible world of today is a cypher of the invisible world of tomorrow. Through a reversible process of etherealization and miniaturization, the collective experience of the large political, corporate, social and spiritual organisations will be transferred from the field to the particle, from the organ to the function, from the planetary macrobody to the individual microbody. This ultra-chemical decanting, this reordering of the forces of the earth and this genetic exchange of human currents is already taking place in the invisible laboratory of the planetary body.

SUMMARY OF CHAPTER VII

PHYSIOLOGY OF THE PLANETARY BODY

Is the development of new functions and new organs possible?

A number of changes are occurring on a planetary scale in thinking, emotions, sex—in human physiology in general—which we do not yet quite understand, because they represent phases of transition between two worlds, a dangerous swing of the current of life between the subterranean abysses of the elements of forces and the highest peak of the cosmic consciousness.

When I speak of “planetary body” I am referring—with analogical and symbolic terms—to the relations between the biological and existential microbody of the individual human and the telluric-cosmic macrobody of humanity as a whole.

A new inner medium already exists, we only have to learn to live in it.

The new magnetic field of the planetary body is gestating on the frontier between the world of the gods and the world of men.

The physiological note of the new era is the incorporation of the cosmic medium to the human medium, a spark of the interiorised cosmic fire or the birth of the human of fire. As a result of this coupling an alternating, reversible body emerges.

The new era is beginning with a change in the “geomagnetic configuration of the Earth.” The process of planetization not only occurs following new routes for trade, culture and information, but also through the opening of “magnetic” routes for mental transit.

VIII. FUTURE SOCIETY

“Evolution as process has shifted from biology to technology. The resulting acceleration is like a time capsule.”

(MARSHALL MCLUHAN, *Counterblast*.)

VIII.1. PERSPECTIVES OF A SOCIAL MODEL FOR THE FUTURE

We are living a process of rupture of forms and uncovering of meanings. The frameworks that seek to imprison life in one form are breaking. The current of the future penetrates places until recently sealed off and projects life to new centres of balance.

Critical sociology, in its essays on the changes that modern life is experiencing, has placed the emphasis on the forces of destruction—or “destructuring” (W. Irwin Thompson)—that undermine the basis of traditional society, but have little vision to detect the nascent social forms and reveal the creative forces that are already embodying a new world. John Gardner, cited by Alvin Toffler, sums up sociological criticism in the following terms: “most organisations have a structure that was established to solve problems that have ceased to exist.”⁴² That is all very well, but what are the social structures of the future?

There are new forms of organisation that are coming together now within a process of rapid change: social or political communes, kibbutzim, free universities, self-managed companies, ad-hocracies; but one must not confuse changes of form with changes of structure. Many of these new forms are transitory and some are destined to fail. But what is the social model that leads with future perspectives?

Modern sociologists and politicians have highlighted the importance of the “social medium” for the development of higher forms of consciousness, just as biologists in the last century indicated the need for certain conditions of the “biological medium” (the intermedium, as Claudio Bernard said) for the development of forms of life that are more stable, more autonomous and better organised. The perspective for the future human is not limited to the sociological dimension but it explores a new telluric, planetary and cosmic dimension that

⁴² John Gardner, in Alvin Toffler, *Future Shock*, Random House, New York, 1970, p. 118.

provides energy and meaning to a new “socioecological” medium. Let's see what this means.

In a matter of a few centuries, humanity has taken a great leap from individual consciousness to social consciousness. There is a great distance between the small tribal, family or business cell of ancient society and the large organisations of modern industrial society, and this change of module not only implies a different measure (quantitative change) but also a different consciousness (qualitative change.) It is not the same to live in a small family and municipal organism as in a large business corporation, it is not the same to live with the brain associated with the telegraph and the railway as to live with the brain coupled up to the world network of electronic communications. In a few years we have gone from a “natural medium” to a “technological medium” and we are advancing rapidly towards a planetary society. However, the organisation of a world society stumbles on obstacles, and although some herald a future post-industrial society formed from solidarity, others foresee that we will end up in an atomic war or in an ecological catastrophe.

We have reached the limits of growth. To continue advancing we have to take a step back, but along a different path to the one that centres of political and economic power recommend. The wave of expansion has to be balanced in a centre of fixation, the liberation of energy has to be balanced in a centre of consciousness, and the conquest of cosmic space has to be balanced in a magnetic, earthly centre. Material power is balanced with spiritual mysticism. Expansion into space is balanced with reversion in time. Cosmic consciousness is balanced with telluric force. Planetary society is balanced with an expansive and participating individuality.

All modern thinkers and leaders highlight the imperious need to establish more harmonious relations between the individual and society, between individual consciousness and organised collective bodies, but in practise this adjustment is painful and often impossible. The implication is made, nevertheless, whether by the imperative of the technological medium or through pressure from the political medium, but at the cost of too great a sacrifice. Let us see how some of the most lucid men of our time approach these issues.

Teilhard de Chardin tells us: “The shift from the individual to the collective is the current crucial problem of human energy... And one must acknowledge that the first steps taken towards its solution only increase our awareness of its difficulties... In my opinion, the reason for humanity’s failure to organise itself in the last century does not lie in any difficulty of nature,

inherent to the attempted operation, but in the fact that the attempts at organization are pursued by inverting the natural order of the factors of the union that is glimpsed. That is, totalising without depersonalising. All the world agrees on this double objective that is to be reached... the vice of modern social doctrines is that they put forward a humanity that is impersonal to the ambitions of human effort. What will happen when, instead of this blind divinity, we feel the presence of a conscious centre of total convergence?”⁴³

Herbert Marcuse—with a different perspective—pointed out quite clearly that to develop new values humanity undeniably needs a new society—that is, a “social medium” suited for the development of those values. But, on the other hand, he recognises that for a new society to exist it is essential that there should first be some men who provide the new “germs” so that such a society can develop. Marcuse said in an interview: “The real emancipation of man can take place only in a different society after a fundamental change in values and in political and economic structures.” However, he later said: “At least some human beings with new values and new aspirations must exist and do their work prior to the massive change that will make general liberation possible.”⁴⁴

In short, the authors agree, with some differences, that to construct future society requires both a “social model” that is a suitable organic medium so that humans can develop all of their possibilities as humans, and an “individual model” that provides the essential values and ferments so that the social mass can make the leap to a higher degree of consciousness. These two factors, social organisation and individual consciousness, already exist in the modern world, but are insufficient for humanity to be able to function as a planetary body. The action of a third “telluric-cosmic” force is necessary to put in movement the human resources scattered over the Earth.

To think and live in terms of a planetary society, the social, political and cultural approaches of the past are insufficient. It is not merely a question of values or organisation, but one of “energy” and “meaning.” Humanity needs to open up to the circulatory torrent of the planetary body and come into contact with its etherical blood to absorb the substances that are essential for a higher life. This “blood” that connects different tissues and organs of the body

⁴³ Teilhard de Chardin, *La energía humana*, Taurus, Madrid, 1962, p. 163.

⁴⁴ Herbert Marcuse, in *Psychology Today*, Feb. 1971, (“Conversation with Herbert Marcuse”, by Sam Keen and John Raser.)

of humanity with each other, is not only a “social medium”—as is usually understood in sociological terms—nor a purely (ideal or cultural) “spiritual” medium, but a living telluric-cosmic medium that we are beginning to feel and recognise as “socioecological medium.”

VIII.2. THE SOCIOECOLOGICAL MEDIUM.

THE TELLURIC DIMENSION OF THE SOCIAL PHENOMENON

It is not enough to know the earth as matter. It is necessary to discover it as a living organism, make contact with the telluric forces of the planet and incorporate them into our human organism to create a new social ecological medium (geoanthropology).

Individual consciousness, social organisation and telluric force are three elements of a still-unknown human chemistry.

How is this telluric dimension of the human community conquered? Through the “rooting” of humans to Earth. Humanity will not be able to go very far in the cosmic space if it does not “incorporate” the Earth’s invisible elements. The conquest of the earth is a step prior to the conquest of space. And for this it is not enough to have cutting edge technology in the exploitation of natural resources, nor a cutting-edge sociology in the organisation of human resources, but rather life advances are necessary that make contact with the forces and with the spirit of the Earth. Findhorn, in northern Scotland, New Alchemists in the United States, and other spiritual communities scattered around the world, are carrying out the marvellous experience of re-establishing the invisible bridges that connect the human organism with the life centres of the Earth. The reopening of these channels—obstructed by a civilization of cement and insensitivity—will give future humanity a new source of magnetic energy that will be the basis of an ecological economy.⁴⁵

Does this mean a “return to Earth”? In some ways, yes. Or, at least, a total rethinking of the approach that has been made until now in the human and social sciences of humanity’s relationships with the Earth. Ownership relationships? Production relationships? Something more than all that: living relationships! Humans will have to rediscover the “roots” that tie them to the Earth, and they will do so by virtue of a sense of *rootedness*, love, participation and work in the place where they live. It is not the material possession of the Earth that will ensure eco-

⁴⁵ The Findhorn Community, *The Findhorn Garden*, Harper & Row, New York, USA, 1975.

conomic well-being, but the magnetic connection between the forces of the soul and the forces of the Earth. Until now we have extracted material elements from the bowels of the Earth, but we will have to learn to extract the living “sap” of the planet which, as humanised telluric energy, will give new life to the social body of the future. In the future political society, the idea of rootedness—as life method, as physiology and as human economy—will radically exceed old ideological polemics about the material possession of the Earth.

VIII.3. THE ASCENT OF SOCIAL MATTER. FROM THE EARTHLY CITY TO THE COSMIC CITY

The forces of the Earth have started to move and pull human matter at an incredible speed. The currents of the future have produced a tremendous disturbance in the stability of all the models of social organisation, and individual human particles have been disconnected from the old atomic buildings and captured—without them realising—by the powerful magnetic field of the particle accelerator of the planetary body. This change in the individual’s situation, from stable forms to unstable flows, from fields of matter with low speed and scarce interaction to circuits of particles that move at high speed and with strong interaction in fields of matter-anti-matter, this change in the human metabolism produces a chain of reactions of such magnitude and complexity that they render completely useless the theoretical models that we have used until now for the interpretation of social anthropology.

What is the “human model” that can serve as a foundation for the planetary society of the future? The models of organisation that we know have entered into crisis with the break of the tie between the material form and the archetypal function. And when the form denies the function, the function gets rid of the form: this is the law that governs the transformations of life.

When electrons move in a circular trajectory at very high speed in a synchrotron they emit an intense light radiation. When an electron and a positron collide in a flow of matter-antimatter, they both disappear and electromagnetic energy with a very short life is created. And when human beings are trapped—enamoured and committed—in a field with a high load of meaning, they burn their heaviest matter and become luminous beings with a long life. What do I mean by all this? I mean that when forms of matter reach certain critical thresholds they explode and give birth to new forms. This is what is currently happening in the planetary body in a border of transition between the earthly and the cosmic era.

It is not easy to visualise the nascent forms of the new humanity. Those new forms do not have the material solidity of the old ones; furthermore, they are not material forms but etherical forms. Which does not mean that they are illusory—they are more real than the forms of the past—but they are made of a more subtle matter, they are more energy than matter, more meaning than form. The poets, the visionaries, the mystics and the astronauts have seen those new forms before us. To learn to see them we must seek the hour of the dusk, when the light of the world that is leaving declines and the mystery of the night begins to emerge!

We have to realise that this “decanting” of material forms into etherical forms is done following the loss of reversibility of forms. What does this mean? It means that in no way can the forms of the new world be an exploration, extrapolation or continuation of models that exist or are to be created, and that it is the prophetic vision that opens the paths of the future, and not the scientific and technological conception. Within the alchemy of the great body the opposites complement each other, and many works that fail as form triumph as substance. It is the slow and patient work of the physiology of the future that distils the heavy elements of the Earth to construct the ethereal city. The models of aerial cities are merely a symbol of the ethereal city of the future: the challenge that the new era lays down is not to build cities in the air (although they can and must be built), but “to raise human matter,” and this is not a technological work but a work of art.

As the process of socialisation reaches a critical point, human matter changes state. The great social collective experiences so far this century, whether realised with social political, economic or technological means, has produced a certain “social matter,” that is, a human “product” with a certain degree of consciousness and a specific weight. With this type of human matter one can only go further forwards or further backwards, but not *higher*. And here the operativity of the planetary field intervenes. In compressing the particles against each other and bending their trajectories in a high speed movement, it destabilises the old human groups and prepares the way for the “social matter” to shift to a *higher* degree of consciousness. That is, the consciousness resulting from human movements is not only forwards but, above all, upwards. And this is what we have to understand if we want to get away from the mega cities of Herman Kann and enter the cosmic city.

To create the future society the resources of the organisation, of technology and of politics are no longer enough; instead, a mysticism is required. And not a mysticism as mass religion, but a spiritual mysticism as a path of connection between the forces of the Earth in

ascent and the aspirations to raise the soul.

VIII.4. THE SPIRITUAL COMMUNITY AS COSMIC ARCHETYPE

Beyond the organised society that we know, an archetypal body is being configured within, an invisible community that is the matrix of the social institutions of the future and a new measure for the coming humans. But watch out! When I speak here of “community” I am not referring to the thousands of shared life experiments that are taking place today all over the world—meeting groups, communes—but rather, advanced matrixes that are ahead of us, archetypes of the future that constitute the protomodels of the new humanity. This is not a matter of a fabricated product, something that has to be done among many, but a pre-existing model that humanity has always intuited as an ideal of perfection and which gives it concrete existence through participation in life. It is a protomodel, a house, a home that is already formed and invites us to dwell in it. It is like marriage or the priesthood. These are archetypes that advance ahead of the masses, spiritual ideas that are perceived prophetically by advanced beings and which are powerfully seductive for those who follow it. Although millions of marriages fail, there will always be other millions for whom the model of marriage, as a way of life and destiny, will continue to appeal. And the community I am speaking about is the same, and furthermore always has been.

The community is not an invention of the churches (the communion of the saints), but rather it is a cosmic model, a cosmic house for humans to dwell in, to *live* in, to *be* in! They are units of vocation, not production. But many confuse community with commune or with the co-operative, just as they confuse marriage with a couple or priesthood with social assistance.

The community I am talking about is the matrix cell of the universal society of the future, and in having a transcendent and mystical root it is the only model that can ensure—from within—the validity of a truly ethical social organisation and avoid the entropic fall of humanity into the ant’s nest. Organised society, by itself, even with the best laws and regulations, lacks an ethical guarantee. Furthermore, its cybernetic mechanism can turn against life. Today what is needed is not only a social organism dependent on politics and the economy, but a community dependent on human *life*, an essential and existential way of living that allows the development of the consciousness and makes union possible between human beings, without their identity deteriorating.

The community is a cosmic archetype. It is not formed by people, people *enter* the community, a pre-existing invisible space (a spiritual model) that acquires concrete existence through the presence and participation of those who make it up, those who offer it their lives. Without such a life offering, the community does not exist; it will exist as a work group, but not as a spiritual organism. The community is a spiritual and material model—as is marriage—and as a path that indicates a destiny that is unique and irreplaceable for those who choose it. This is not always understood. The biologism of the modern couple and the socialism of new communities make it possible to change clothes and dwelling frequently, but that is not community. I insist that the community is something more than a work group or meeting group. The Church has made marriage a sacrament, it has joined civil society and spiritual society into a single body. The soul intuits that it is thus, and human beings eagerly seek that *means* of union, personalization and transcendence. The couple is attracted by sex, but they seek something more than sex. And this new invisible society is that which is taking shape, on a planetary scale, in the humanity of our time.

The rupture of the narrow frameworks of the traditional family, a symptom of destabilisation of modern society, leaves many loose individual particles (as happens when a ring breaks in a molecular chain.) And what happens with those particles? The ideal of liberation aims for an alternative community, broader and lighter; but most of the time, the experience comes to nothing and fails in attempts at collective marriages, meeting groups and communes of all types. Is all this not an indication of a strong tendency towards socialisation? Of course it is (despite its pathology), but the community, as cosmic archetype, not only has a function of bringing a social idea down to earth, but raising earthly society to a state of spiritual consciousness. The community is like an archetypal vortex that attracts similar earthly elements to build with them the ethereal city of the future. And this attempt at “generational decanting” between an earthly humanity and a cosmic humanity is already happening on a giant scale. Many human beings called to this experience fail, but the community does not: the ethereal model is perfected thanks to the efforts of millions of souls that pass through the new body. It exists before its members and survives them. Faced with the terrible atomic danger and a possible ecological catastrophe, the spiritual community is not only a means for human perfection (as it always was) but an arc of cosmic survival!

VIII.5. POLITICAL STRUCTURE OF FUTURE SOCIETY

Politics is the art of government, an art whose rules we do not know.

Just as the nascent future society is seeking its telluric dimension and its mystical dimension, so too must it discover its political dimension. And here we are walking in the dark, because the references that the political systems of the past give us do not let us glimpse the government of the future. Furthermore, the political experiences that are happening in the modern world, many of them with a deep revolutionary content, carry the weight of old prejudices and worn-out ideologies, and often succumb to their own internal contradictions. But despite all that, at different key points of the planet many “political pieces” are forming which when assembled correctly—taking their essence—can form the fundamental lines of the structure of government of the future planetary community. This political convergence is occurring simultaneously with the awakening of a new state of consciousness in humanity. Because ultimately, the political structure is the nervous system of the social organism that makes possible the “conduction” of human and planetary energy to increasingly higher planes of consciousness. Political leadership, human energy and spiritual consciousness are three closely connected parameters, and it is precisely that *connection* that has been lost in the political systems of the dark ages (the ruler has become civil servant, and the art of politics—a sacred art—has become an administration technique).

The political consciousness of the human community is today concealed by the pressure exerted by the administrative apparatus of the technological society; techno-administrative mechanisms have acquired such a degree of complexity and autonomy that they substitute politics as a human function. Charles Reich indicates the superficial nature of the political discussion in modern society and warns about the urgent need for an “authentic politics” that focuses on real and not illusory problems.⁴⁶ And Alain Birou, in a meticulous analysis of the political system of industrial society, says: “The use of a human politics has become very difficult. Politicians have humanist intentions and anti-humanist practices (like any of us in reality) [...] at its highest level, such politics resembles marketing for industry. It is “policy” in the English sense, but not really “politics.”⁴⁷

The coming planetary civilization demands a new political project. How will its fundamental lines be drawn?

⁴⁶ Charles Reich, “Beyond Consciousness”, in *New York Times*, 8/3/71.

⁴⁷ Alain Birou, *Sociedad industrial, sistema racional y política*, in *Quirama*, vol.3, no. 1, p. 19 (Instituto de Integración Cultural, Medellín, Colombia.)

There are many models for a new world political order (“world order models project”), from proposals from international organisations—Club of Rome, WOMP, UNITAR—to the works of a distinguished group of researchers: Herman Kann, Ervin Lazlo, Ludwig von Bertalanffy, Immanuel Wallerstein, Howard T. Odum, Amílcar O. Herrera, and the Fundación Bariloche group, etc. The political philosophies implied in these projects vary greatly. Some emphasise the limitations of the physical resources of the planet (MIT), others emphasise sociopolitical factors of inequality both nationally and internationally (Fundación Bariloche). Some are more elitist, others more socialist. Alvin Toffler makes a rather different argument in his anticipatory democracy model, giving greater importance to the awakening of a “future consciousness” and to the individual’s “participation” in their natural communities. “Our political system,” says Toffler, “is future-blind, and also lacks a sense of participation. Our government and other institutions have grown so much and have become so complicated that most people feel powerless.” He therefore suggests the need to awaken the consciousness of the future and favour the participation of all social sectors in community experiences. And this means, among other things, emphasising not only the leadership of the “elites” or the “technocracy,” but also the participation of the everyday citizen in all areas of the social structure.⁴⁸

William Irwin Thompson, in an interesting work on the influence of “evil” (the demonic) in the contradictions that political and social revolutions suffer from and also the general process of cultural development, raises the following question from the outset: “Why is it that when we try to do good we end up creating greater evil?” Starting from this principle that governs “entandromia,” he draws attention to the catastrophic consequences that political projects for a new world order could lead to, no matter how well-intentioned, if they are based exclusively on social science data, mathematical models, technological formulations and forms of authoritarian control. Thompson says: “It took sixteen centuries to go from the Sermon on the Mount to the Spanish Inquisition, but it took only a few decades to go from Marx in the British Museum to Stalin and the Siberian death camps. Events today move faster, and therefore we could go from the creation of a fair world order to an authoritarian world order in a few years.” He summarises his thinking saying that “no ideology can contain the truth,” and that the perspectives for the establishment of a fair world order do not come from “idealist reformers” or from “elitist international organisations,” but rather from the convergence of

⁴⁸ Alvin Toffler, “What is Anticipatory Democracy?” in *The Futurist*, vol. IX, No.5, Oct. 1975, pp 224-229.

technology and mysticism: “Our technology is unmanageable because we try to relate it with the management of science, when in reality we should relate it with mysticism.” And mysticism implies initiation into the mystery of love. “If we try to create a fair world order with something less than this mystery, all our most intelligent proposals to resolve our problems will be in vain, and our best efforts to do good will create a planetary evil that will go beyond anything we have experienced before in human history.”⁴⁹

All these works suggest that the technological conditions exist for a new political world order to emerge, but the human conditions do not yet exist for current political society to transform into moral society. For this to happen, a new humanism is no longer enough—furthermore it has failed to create a human order—rather, what is needed is the awakening of the spiritual centres of the planet and the convergence of the forces of the soul of all the peoples on earth. The creation of a political order for a planetary civilization is no easy task, but it has begun. The difficulty that we have in taking on the coming model is due to the fact that the physiology of the planetary body has got ahead of the philosophy of history. The political philosophies of our time lack the right theoretical framework to accommodate the political message of the new era. There is a great political void in the world today that international organisations cannot fill and which constitutes an earthly pole that calls out for the cosmic archetype of planetary government.

The change of dimension that has occurred between the politics of national States and planetary geopolitics necessitates a new approach from political thinking; the dialectic of history is insufficient, and it is necessary to rediscover sacred history to provide a more universal and cosmogonic framework to understand the origin of political power and its future.

We read in the first book of Samuel: “So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, ‘You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have.’ But when they said, ‘Give us a king to lead us,’ this displeased Samuel; so he prayed to the Lord. And the Lord told him: ‘Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king.’” (1 Samuel, 7, 4-7.) This break with the original unity of the ruling of the world which, in some way, marks the beginning of political history, is

⁴⁹ William Irwin Thompson, *Evil and World Order*, Harper & Row, New York, USA, 1976.

considered by the young Hegel as the first tragic act in the dramaturgy of the spirit,⁵⁰ and the break of the ideal of the ancient polis where humans found their own place in the identity of politics and religion. But the same Hegel realised in his *Phenomenology of the Spirit* that the primitive model could not be salvaged via an exclusively political channel. So what other channel?

As I said, in this new era, planetary physiology has got ahead of political philosophy; in other words, life has got ahead of the concept. It is not the ideologies that constitute the left of the political body of the future but the living tissue that is being formed among all the peoples and places on Earth. The complex network of economic, cultural, legal, technological and diplomatic relationships that is weaved in the world today on the basis of a politics of “dynamic reciprocity of interests,” is merely the visible face of a much deeper process of integration that constitutes the prefigurative “body” of the new planetary humanity. This new field of humanity needs a new “soul” of the world in order to develop itself, before any new world order. We have grown as a body, but we continue to slumber as a soul. It is the contact with the soul of the world that is missing today, and this contact cannot happen exclusively through politics, technology or economics, but rather it requires the awakening of the spiritual consciousness of humanity.

The political discourse is exhausted in the modern world. Phillippe Nemo, a member of the so-called “new philosophers” in France and one of those who most shrewdly examines the crisis of the “doctrines of the death of man,” acknowledges the shortcomings of contemporary political thought and the need to open up the human “soul” to the mystery of spiritual transcendence: “Will a voice speak to me in such a way that it will make a soul of me? Will I make the silence in myself to understand?”⁵¹ These words, typical of the language of a mystic, draw the attention of a young philosopher shaken by the student revolts in France in May 68 who witnesses the ideological polemic unleashed by Marxism and psychoanalysis: somehow these are paradigmatic of a young generation disillusioned with politics and philosophy and which looks to the deeper mysteries of the universe and life.

In the hour of the decline of the political ideologies of the past, the first glimmer of a political anthropology of synthesis is already emerging, that is, not only a politics as science,

⁵⁰ Bernard Bourgeois, *El pensamiento político de Hegel*, Amorrortu, Buenos Aires, 1972, p. 20.

⁵¹ Phillippe Nemo, *L'homme structural*, Bernard Grasset, Paris, 1973, p. 242.

philosophy or strategy, but as a political *function* integrated to the other functions of the life of planetary humans. This function begins to be lived today before it is understood; it is a function—like all insipient functions—that is being gestated in a precariously balanced area between two worlds. And here the facts get ahead of the theories. We do not possess a political philosophy for the future planetary society, but rather the very forces of planetization of humanity challenge us to take on the rule of a process of development that goes beyond our capacities of intelligence and imagination. This challenge, both in nations and in individuals, is presented in the form of a physiological torment and an abyss of terror (an initiatory step.) Today we are on the verge of the abyss, and the challenge is a “balance of terror.” How can we cross that barrier? Who are the guides?

We cannot respond to this total challenge with mere treaties (SALT I, SALT II, SALT III...?) but with the total force of the soul of humanity. But who can govern this force? Who can awaken the souls of the people, grasp the tremendous energy that today maintains the “balance of terror” and creates with it a new world? A new generation of political leaders is creating a network of imponderable relationships in the world that constitutes the framework of the future planetary political map; diplomacy, economic agreements, scientific, technological and cultural exchanges are merely the visible aspect (hardware) of a network of invisible channels where the soul of the people of the Earth begins to circulate.

SUMMARY OF CHAPTER VIII

THE FUTURE SOCIETY

We are experiencing a process of rupture of forms and discovery of meanings. The frameworks that seek to imprison life in one form are breaking.

It is not enough to know the earth as matter, it is necessary to discover it as a living organism, make contact with the telluric forces of the planet and incorporate them into our human organism to create a new socioecological medium.

The challenge imposed by the new era is not to build cities in the air (although they can and must be built), but too “raise human matter,” and this is not a technological work but a work of art.

Beyond the organised society that we know, an archetypal body is being configured within it, an invisible spiritual community that is the matrix of the social institutions of the future and a new measure for the coming humans.

Human society is advancing towards a new world order, but the planetary model of the future does not come from the centres of political power but rather from the convergence of social-telluric, technological and mystical currents.

PART TWO
HUMAN PHYSIOLOGY OF THE FUTURE

INTRODUCTION

Non-biologists often forget that certain general and essential conditions of organic growth, underlying the varied laws of ethics, economics and politics, have been incorporated into the structure of our universe. Determining these basic conditions for humanity's biological process should be the specific path of the new anthropology, the science of the ulterior development of man.

PIERRE TEILHARD DE CHARDIN

(Guenot-Lecture by Father Teilhard in "Viking Fund.")

What do we understand by human physiology of the future? It is the branch of anthropology that studies the incipient functions that are gestating in the earthly human and which precede the existence of the cosmic human. These functions are still invisible, but tomorrow they will be organs of a new human.

The old anthropology is either founded on a metaphysical question: "What is man?"—a question that has no answer within the intellectual framework in which it is formulated—or a historical, biological or cultural question: "What has man been?" The new anthropology no longer starts from a question but from a *function*. Its epistemological foundation need not be sought in the philosophy of existence nor in the history of culture, but in a physiology of anticipation. It is no longer a science that seeks to explain humanity, but rather humanity implicating itself through science.

Anthropology cannot be reduced to a museum science, rather it is a science of the living human being. It cannot be limited to studying skull fossils, the social forms of primitive peoples or the metaphysical structure of the self in the world, rather it has to uncover *human functions*, that is, those functions that are *specific* to the human being and make it possible for humans to function as the humans that they are, and not as animals or machines. Furthermore, anthropology must teach us to see not only the functions stabilised over millennia of biological social and technological evolution, but those other incipient functions, future germs in humans, that

emerge like still invisible rungs in a physiological scale that lays the bridge between the earthly human and the cosmic human.

This awakening of new functions is occurring as a result of the total implication of humanity in a field of cosmic-telluric forces whose genetic-semantic code introduces a new anthropological canon to the planet. When a change of this type occurs, life forms dance to another rhythm. Human matter is destabilised, forces of the collective unconscious are liberated and an apparent “chaos” emerges. But we must not confuse the process of transformation and the intermediate forms of the process with the potential for genesis that eagerly seeks a more subtle matter to create a new world.

In this second part of my work I start from a genetic anthropology to arrive at a physiological anthropology. And on the basis of this physiology of the future we will see the new social and human sciences emerging. The change of functional parameter implicit in the anthropological message of the new era will necessarily lead us to the denunciation of all those forms of life that under different pretexts (ideological, cultural and social) are no more than the covering up of dehumanization. I set a physiological ethics (a human way of functioning) against a formal ethics; and I set an economy of human life against a market economy.

As occurs in all the stages of deep biological change, the new functions are born hesitant, Nature essays its models and draws forms and then erases them, like children in the sand. At the current moment of gestation of the planetary body, this phenomenon of creation and dissolution occurs simultaneously at a very high speed; the increase that is observed in the forces of destruction (or destructuring) is the dark, visible face of a still invisible luminous genesis. Humanity defies the future, but the future defies humanity. There is an unknown element in the total process that escapes us, and that unknown element takes the form of sudden revelation or instant destruction; what we thought it was, it is not, and what it is not what we thought it could be. We do not know the purpose of the phenomenon, its hidden semantics; we merely settle on a form that appears coherent to us, we are carried away by a whirlwind of a contrary sign that returns us to primordial chaos, the gymnasium of the new era, preparation for the reversibility of human matter.

As these are new functions we must learn to recognise them in their invisible prefigurative models. As soon as these ethereal whirlwinds begin to be glimpsed (and, more than

glimpsed, felt) as “exit” instruments by a humanity that is suffocating in the heavy physical, mental and social atmosphere of the world in which we live, human energy will be transferred to a different level and the ideals of the soul will be incorporated as functions of life. The archetypal forms that were previously intuited as “virtues,” from now on will be activated as “functions,” and the eschatological ideal of salvation will be taken up, in biological terms, by a new human physiology of liberation.

The substitution of ideological models with physiological models opens the planetary era. With one function consolidated, what are theories worth? The important thing is breathing, not theories about the exchange of gases; and once we learn to walk, what is the point of theories about movement? To live in the future planetary body “human functions” are necessary, not ideologies. We must not confuse the “signs” of the future and the “dance” of the forms with the “functions” of humanity. Only the function, when it becomes reversible, ensures the organic balance of life. The planetary body needs harmony of functions to live, and not economic theories or political ideologies. The “function” is “the sign, the law and the force” translated into “life.” And it is *life* that sustains the ideal of the future (the building stone of the planetary building).

I

GENERAL THEORY OF HUMAN FUNCTIONS

General principles

A general theory of human functions is the basic premise for an anthropology of synthesis. From the analysis of isolated functions we move to configurations of synthesis, and from the particular laws of the organism to the more general laws of life.

This transit from a physiology of fragmentation to a physiology of synthesis demands a total reversion of thought. It is not a question of a new point of view but the renunciation of the point of view.

From a post figurative anthropology we shift to a prefigurative anthropology. From forms of the past to germs of the future. From fixed signs to signs in rotation. A genetic anthropology is translated into a physiological anthropology.

Within the circle of the functions we will study the three more general laws (integration, reversibility and analogy) and the four archetypal models (union, law, force and form.) The circle of functions is translated into the circle of knowledge, and the circle of knowledge into the circle of art.

I.1 GENETIC ANTHROPOLOGY

Embryogenesis of the future human

I.1.1 THE DESTABILIZATION OF HUMAN MATTER.

What causes the anthropological leap? What determines the passing from a state of lesser consciousness to another of greater consciousness? What makes the forms of the organisms and the modes of behaviour vary? Different theories, genetic and non-genetic, seek to explain the passing from the inferior to the superior, but the key of evolution goes beyond the domain of science. And Redemption?

Evolution and Redemption come close to each other in certain critical moments of human development like two powerful forces that converge and couple to create a new prototype. And this is the crux of the matter, precisely, in this change of era that we are living. Neither Darwin's selection of the species, nor Piaget's psychogenetic theory, nor Marx's historical materialism, nor McLuhan's mass media can explain the anthropological leap, but they explain part of it; they explain it through matter and energy, but we also have to see it through the spirit.

The important thing is that we realise that a tremendous process of "destabilisation" of human matter is occurring on a planetary scale. Powerful social, technological, telluric and cosmic forces intervene as factors of destabilisation prior to qualitative change; it is something like a loosening of the stability of the matter that makes possible the graft of a new genetic material. Without that "gen-etic" material there is no evolution. And that is the key. Whether it is a question of social revolution, recombinant DNA, atomic radiation or the electronic circuits of the technological medium, these are all factors that prepare the way but which do not determine it solely with their influence. They take apart the old matter and produce a new raw material more suitable for creating a work of art. And that is what is happening now, a new genesis!

The forces of the Earth and the forces of Heaven enter into a new conjunction. Their coupling has made the atomic rhythm vary, matter dances to another rhythm and life produces other configurations. Our physiology is no longer the same.

How is the union made between spiritual genetic material—the message of the cosmic

consciousness—and destabilised human matter? And where is it made? This forms part of the mystery of Redemption. It is a secret union that is made in a sacred place.

A mysterious connection exists between the spirit and the matter that we have to learn to discover. Between human will and divine consciousness there is a narrow path that we have to learn to walk, no longer theologically or technologically (yoga techniques and sacred plants) but physiologically. We have to learn to function another way, to breathe another way, to incorporate into our blood and flesh the spiritual gen-etic material and reduplicate it within to transmit it with the same purity with which we have received it. Reduplicate it? Yes! Is that not what DNA does?

To better understand all this we will have to be able to specify what we understand by “genetic material” within the framework of a general theory of human functions. This is an “in-formation package”—a message from the cosmic consciousness—that ensures the continuity of the spiritual tradition of humanity within the process of change of forms. And where does that sacred code come from? From the creative Word.

We have learned to transmit the inheritance of the Earth and the inheritance of culture, but we have to learn to transmit the inheritance of the spirit. Science has discovered the code of life, the secret language of nature written in DNA molecules: a single word separated from that text of codified matter—in the form of recombinant DNA—can bring extraordinary benefits for humanity or irreparable damage. But the alternative for the future is not genetic engineering but spiritual gen-etics.

I.1.2 PRINCIPLES OF A SPIRITUAL GENETICS. THE REVELATION OF THE COSMIC ERA.

Human matter has reached a critical point of biological and existential fatigue. To renew itself it has to be fertilised by the spirit. And this is precisely what is happening, a mysterious coupling between the spirit and the matter that leads to new forms of life. Without this contribution of spiritual genetic substance the leap from earthly human to cosmic human would not be possible.

Humans cannot live in the atmosphere of dead ideas and miserable feelings, nor can they move freely within the dense web of their current physiology. The Earth’s usual stimuli are no longer enough for a humanity that has glimpsed the immensity of the cosmos. The change

of forms is not enough, the substance of life must be transmuted.

What are the needs of the nascent cosmic humanity? Evolutionary development is very fast today: while great human masses have not yet managed to satisfy the most urgent needs of subsistence, there are advanced groups that have *new* needs. Toynbee is wrong to say that the economy of the planet is being compromised with space adventures, when on Earth the most minimal needs of food and housing are not met. Given the perspectives of the future, this argument makes no sense. When the time comes for a new era, history does not ask if everybody is ready for departure or whether there are many lagging behind, nor does time stop until everyone decides to depart. When the time comes we must depart, and that is the question now. Earthly time has ended, and within human matter itself a cosmic time is appearing that marks a new starting point. Planetary humanity carries out the conquest of outer space synchronically with a change in inner time.

The key sign of the new era is the appearance of the archetype of the planetary human. When I speak here about archetype I refer to an origin model, an integrated field of meaning and force and with the power of morphogenic embodiment, which not only bears the biological and cultural past of humanity but also brings with it the spiritual inheritance of the future and provides the genetic material of still unknown human functions. These archetypes are not only manifested in dreams, in pathological conduct or in artistic creation (Jung), but also in certain key moments of anthropogenesis they enter into action via a biological and existential path, bringing *into life* possibilities that for a long time have been cherished and longed for by humanity. When the old forms decline and it becomes necessary to give shape to a new meaning, a breath of the spirit drags the matter to the spaces that have remained empty and produces new configurations of life.

What enables the anthropological leap that inaugurates the cosmic era is the break of the circle of matter in conjunction with the revelation of the spirit. The fission of the atom is not only a physical fact; it implies a spiritual meaning, it prepares the opening of the genetic space of humanity (the second seal.) The break in the DNA chain of the earthly human enables the union with the genetic message that comes from the spirit, and from this mysterious coupling the cosmic human is born.

It isn't that this marriage between spirit and matter is going to be produced, but rather that it has already been produced. We must start from this new Revelation if we want to under-

stand the profound changes that have occurred from 1945 to the present and those that will occur from now on. The key to this “origin” event is an incarnation of the spirit in matter—a divine incarnation—and from this mystical coupling a new proportion between the divine and the human emerges. By starting from this new “principle” of embryogenesis, we will be able to understand the physiology of the cosmic human who is being born. When I say “cosmic human” I do not mean the human in the cosmos but rather the cosmos in the human.

I.1.3 CHANGES IN THE STRUCTURE OF THE ECOSYSTEM.

The breaking of the circle of the earthly matter and the genetic incorporation of a quantum of cosmic consciousness has led to a new planetary medium that did not previously exist. We have not yet become aware of this event, but we are experiencing its consequences. We live a different physiology, the ecological proportion has changed, and we haven't realised! From a closed system we have moved to an open system, from the lake we have moved to the ocean. The ecological “network” has changed, and also the invisible configuration of its lines of force. We are “connected” differently, not only through new technological circuits but through new physiological conducts: physiological extensions of the planetary human. It is not only industrial products that contaminate the environment, but also human products; and not only do we contaminate outwardly, but also within. Our ways of thinking, feeling and being are no longer locked in a subjective psychology, but penetrate the circulatory torrent of an ecological physiology (planetary ocean) transformed into waves of an ultraphysics and into as yet unknown chemical substances.

Gregory Bateson saw this change in ecological parameter very clearly. “There is an ecology of bad ideas,” he says, “just as there is an ecology of weeds, and it is characteristic of the system that basic error propagates itself. It branches out like a rooted parasite through the tissues of life, and everything gets into a rather peculiar mess. When you narrow down your epistemology and act on the premise ‘What interests me is me, or my organisation, or my species,’ you chop off consideration of other loops of the loop structure. You decide that you want to get rid of the by-products of human life and Lake Erie will be a good place to put them. You forget that the eco-mental system called Lake Erie is a part of your wider eco-mental system—and that if Lake Erie is driven insane, its insanity is incorporated in the larger system of *your* thought and experience.”⁵²

⁵² Gregory Bateson, op. cit., p. 517.

As the physiological circuit (third seal) opens up, human pathology has “tainted” the waters of the ecosystem. Furthermore, what was inside before is now outside; what before were diseases of the soul are now social diseases. Today we face a generation of planetary monstrosities (see the film *Solaris*); “evil” has become visible on a scale previously unknown. Will we be able to control the giants of the Apocalypse?

The giant planetary body needs a soul, a consciousness that will give it meaning. And this consciousness already exists. The macro system is balanced by microsystems, society is balanced by the individual, force is balanced by consciousness, the large by the small, the infinite by the infinitesimal: an anti-Atlas holds up the world. The atomic spark of spiritual consciousness that led to the new era penetrated the bowels of human matter, and from within humanised matter holds up the world.

I.2. PHYSIOLOGICAL ANTHROPOLOGY

The physiological anthropology of the future detects before its time the basic patterns of functioning of planetary humans, the prior conditions that make possible the transit from a physiology of linear functions to a physiology of circuit functions. This ecological prefigurative anthropology is constituted on the basis of integrated, reversible and analogical functions.

A. Theory of integrated functions.

A.1. The anthropological gap between those who see and those who interpret.

New integrated functions are emerging in humanity. We still have not fully realised what this means, perhaps because we are the protagonists. We know that living beings, in the long phylogenetic evolution, have experienced profound changes in their organism, but today we are seeing inside ourselves a biological-existential catastrophe that is no longer registered as memories of the past, but germs of the future. It is a subtle change in the human physiology. We do not know what consequences it will bring in the long term, in organogenesis and in morphogenesis, but in the present it is manifested as an intrinsic, qualitative change that affects function before form.

These new functions are revealed as force fields of the inner life of human beings that belong to the future. It is not possible to demonstrate them with the methods of experimental

physiology (suitable for functions stabilised in the matter), but they are seen through the *testimonial* path, which is the method or path that has a whole living revelation to show. And in this stage of anthropogenesis it is a question of a living revelation, that is, of a revelation that is being lived, not interpreted. It is precisely the testimony—as method of life and as way of being—that today opens a tremendous gap between those who see and those who interpret. When a new sense opens up, what are interpretations worth? But why do we make a gap out of interpretation? Because between those who predict the message and those who live it there is an insuperable abyss.

Thousands of human beings of the new generation are giving testimony with their lives and with their sacrifices of what they see and what they feel. And the same gap is produced that for millennia separated the prophets from the doctors, the martyrs from the scribes. But with one difference. Before the prophet was an exceptional, unique and sporadic being, but today our sons and daughters prophesize. The revelation is no longer a cosmic thunderbolt that lights up the night of humanity for an instant and then disappears to remain in the memory of oral or written tradition, but rather it is the message of the future inscribed in human matter: today it is prefigurative function, tomorrow it will be an organ. The cosmic consciousness incorporated to the physical atom translates into organic function and lights up not only from the outside but also from within: it is the cosmic human who is being born!

Until yesterday we only had sporadic glimpses of cosmic consciousness, but the fission of the atom in breaking the circle of matter made it possible for earthly energy and cosmic consciousness to join together in a new cycle of planetary life. A new matter-energy-consciousness proportion was established, one might almost say that a new living integrated molecule was formed that is a symbol and prefigurative prototype of human functions of the future. From this genetic planetary leap, cosmic consciousness is incorporated into the physiology of the new generation: it is the end of humanity's cosmic isolation!

This revelation of the new era, in coming like a living germ of the future *in* humanity—on a planetary level—and not as prophecy, message or text for a given group, church or party, enters humanity today like the other universal goods of life, like sunlight and the oxygen in the air: these are intrinsic goods that are there for everyone, “so that they have life.” Oxygen is oxygen for everybody, there is nothing to interpret here! The interpreted revelation has brought division and war among human beings, but the lived revelation is a bridge of reunion and participation.

A.2. *Integrated circuits of human functions. Egoence of the self.*

The message of the new era incorporated genetically to humanity as a “future germ” produces a different physiological model and a different human metabolism. The incarnation of the cosmic consciousness generates an anti-gravitational field that drags to its centre the particles of a destabilised human matter and configures with these particles circuits of integrated functions that are reversible and analogical. We identify this new synthesis as egoence of the self.

Egoence is the prototypical model of the human functions of the future.

To understand egoence one has to live it. Understanding it ontologically is not enough; physiological experience is necessary. Egoence is not only a new state of consciousness, but a new human metabolism. It is no longer a metabolism of reflex arcs, but of integrated functions. Within the circuit of egoence, in which each trajectory line of the individual particle passes through the infinite, all human movements pass through the universe and return to humanity: there is no separation between knowledge, morality and destiny, the spirit goes to the matter and the matter to the spirit.

With egoence thus formulated, we could fall into the epistemological error of reducing it to a phenomenology of the spirit or to a monster of the matter, but it is neither. Egoence is a function that escapes us when we want to understand it and is revealed to us when we dare to live it. And it emerges into life like space, rhythm, meaning and configuration.

A.3. *A new space for humanity.*

We must recover the space that belongs to the human being, a space that we have lost. With outer space now conquered, we have to return to the home. This is not a subjective inner space, but space of the self. And the space of the self is the space of the encounter. By *means* of this space, humans penetrate the intimacy of the living cosmos, that is, in that subtle network of the universe where space joins consciousness. Otherwise, earthly humans will be lost in the recently opened cosmos and will find nothing. Or rather, they will find nobody; at most the rocks of the Moon or the “canals” of Mars, that is, they will not find *beings* from space, but things (the same things that are on the Earth or other different things, but ultimately things, and not beings!)

The egoence of the self updates the *vertical* dimension of the human space. It could be argued that humans, through the sole fact of being humans, have already acquired this vertical dimension; yes, they have it as organisation of their physical space and bodily model, but not as a state of consciousness, because despite being erect as bodies they tend to drag themselves as people; in other words, they are not always aware of their vertical dimension.

The oscillation of the consciousness in the inner space of the self establishes a new relationship with nature, not only with the nature that is in the world of the ego but with the nature that is below (biological and psychic subworlds) and with the nature that is above (cosmic supraworlds.) In other words, a new relationship with cosmic life is created.

To be able to penetrate into the cosmos not only with knowledge and technology but also with consciousness (which is not the same), humans must penetrate their interior even more deeply until they make contact—by similarity—with the universal medium that is within their time capsule.

A.4. Revelation of the meaning of human life.

The inner space is empty of the things of the world, but it *is not* an empty space but rather the space of the revelation of the self. Furthermore it is a sacred space where the spiritual consciousness joins life. Egoence is a symbol of this alliance which, as a signifier, manifests the inner call to “humanise life.”

When the message of the consciousness is installed in the intimacy of human tissue it causes an inner “revolution,” that is, a rotation of the axis in which ethical and physiological hierarchies are ordered.

When the call to “humanise life” occupies the centre of the system, it dislodges from there the “non-human” modes of existence, which, tainted by sub-humanity, are displaced backwards (past) and downwards (collective unconscious.) In other words, the spiritual revelation is revolutionary by nature because in introducing a new message into human life it constitutes, at the same time, a threat to the old forms and the old values. The revelation is a light—a pure medium—that makes the existential shadow of the human being visible. For the old structure it is a threat not only of not being “nothing” (which, to a certain point, is the lesser of evils), but rather of “not being human.” For an ontological consciousness, the existential threat translates into a danger before nothing (not being “nothing”), but for an analogical

consciousness (which is that of the human self in the presence of God) the existential danger is also essential, that is, a threat to what is essentially human (and here the danger is “ceasing to be human.”)

To respond to this call to “humanise life,” social revolution or cultural revolution is no longer enough, but rather what is needed is the transformation of “human matter,” that is, a spiritual, ethical and physiological revolution. For the human called to *be*, any attempt to go back or below triggers within them a moral and biological torment (disease of evolution), because the homeostasis of the system has changed and because the arrow of meaning marks forwards and upwards.

When spiritual consciousness awakens, said consciousness hangs like a sword of Damocles over the head of the Anthropos. And note that I locate the sword above, and not to the side. It is not the spectre of biological death, which is always “beside” humans (over their temporal and historical side), but a presence that is “above” and which constantly points them to what they must be. The anguish of the *homo psychologicus* is a threat that presses on the horizontal time dimension of the meaning of life (ethical and spiritual anguish.) Psychological anguish implies a primitive fear of returning to the chaos of the elements, to the world of the shadows (in short, a fear of the forces of nature), while the specific anguish of humanity is, ultimately, a fear of God. The self of humanity can only fear the presence of God. There is nothing in the world, in nature or in history that can threaten the human being, but God can!

What are the consequences for physiology of this activation of future germs in humanity? The emergence of a new function of synthesis causes the sinking into the depths of the unconscious of old functions previously at the cusp of the Anthropos and which, from now on, are reduced to servomechanisms. These biological catastrophes have been detected by scientific research as “anthropological memories,” stages of an evolutionary past crystallised in fossil remains or phylogenetic or ontogenetic “memories” (embryonic remains), but today such physiological changes are part of the existential pathos of humans who open the way of the future.

The appearance of the message of the future in the consciousness breaks the protective walls of the ancient dwelling and exposes the human being to the elements. When the new generation questions the system it does not always realise that *all* the system has gone into crisis, not only the social system and the value scale, but also the psychophysiological structure

of humanity. The latter is important to bear in mind because almost all the attempts that are being made to build a new society—even the best socioecological models—are no more than “precarious refuges” to shelter from the inclement weather, but they are far from being the dwelling that future humans demand. The change that is occurring is much deeper than all that and disturbs the bases of physiology itself. Humanity “cast out” from its old form begins to rebuild its identity, no longer through a new system of rules, but on the basis of a new structure of functions: physiology of the future.

This break in levels of function that we are examining, and which occurs both in ethical terms and in physiological terms, is the “revolutionary” sign of the new era. The emerging revelation of the cosmic consciousness is *essentially* revolutionary; it is not that the revolution fits as an accident or possibility, but that it integrates its own dynamic structure. Furthermore, any revelation, if it truly *is* revelation, is revolutionary. And precisely, the appearance of this “revolutionary revelation” is the specifically human phenomenon of our time.

The awakening of a new consciousness—although it occurs fleetingly in the souls of the new generation and its message is not always correctly interpreted—is what leads many young people to *not want to live* in the subhuman conditions imposed by the old system. Behind the political rebellion and the social revolution there is a rejection of “nonhuman” ways of living. The generation gap today is not only a gap produced in the horizontal path of time (a question of progress or of historical distance), but a different position in the vertical scale of values and meanings of life. Somehow, the ecological relationship between life and death has varied. Life and death understood within the horizontal line of existence appear to us as a beginning and an end, but life and death understood within the vertical parameter of the meanings imply rise or fall, humanisation or dehumanisation.

In short, egoence is not only an ontological materialization, but also an ethical and physiological one. It is a living germ of the future in humanity that manifests itself as will of meaning in a new field of forces; it is the “beginning” of a new form, it calls on matter to create a new organism; the matter that “refuses” to integrate the new structure constitutes the germ of *evil*. The play of forces of the ethics of the future human is thus formed from the origin, which is no longer just a formal ethics but a physiological ethics.

A.5. The Rhythm of the Future and the Dance of the Forms.

The destabilized human matter vibrates today to a new rhythm. With the explosion of the framework of the physical atom we no longer have a body with a fixed form, but rather a body that is embodied to the rhythm of the cosmic consciousness and to the beat of the configurations of the planetary medium. Until recently we only saw this “dance of forms” in dreams and in works of art, but from now on, the human being’s life itself is a work of art, or in other words, art is incorporated to life. The new spirit-matter proportion that heralds the new era (analogical cannon) translates into a new anthropological proportion (artistic cannon.) Egoence is not only a new space and a new meaning, but a new “chord,” a new rhythm, and this rhythm has its own power of embodiment. What artists of generative art have discovered—that is, the power of configuration of movement—begins to be discovered by the human of the future in their own lives: the dance of the forms to the beat of the rhythm of meaning.

A.6. Prototypical Configurations.

The physiology of planetary men cannot be explained by concepts, but designed by symbols. The logic of the functions is not enough, one must be in tune with the configurations of life.

Within the framework of an anthropology of synthesis we distinguish four basic functions or protofunctional archetypes in movement that constitute prior conditions of specifically human physiological structures. They are protofunctional because they exist from the origin, but they project themselves like whirlwinds of force that carry matter to organic future configurations. The harmonic activation of these protomodels brings into operation the wheel of life of the planetary human. This complex archetypal metabolism, integrated by circuits of “inter-relation” between matter-energy-consciousness and by quantic leaps of “translation” between principle and form, means that we cannot refer to it in conceptual terms, but rather symbolic terms. In a first approach of synthesis we can say that from the four basic elements that constitute the molecule of the organic matter we pass to the four functions, also basic, that form the pillars of specifically human life.

1) The protomodel of UNION. This reveals the fundamental meaning of human existence. From this first sign mysticism emerges.

2) The protomodel of LAW. Indicates the correct direction of the action. Awakens the

sense of ethics and law.

3) The protomodel of FORCE. This is the energetic principle and the dynamic foundation of the human economy.

4) The protomodel of FORM. This is the principle of design. It sketches the organs of the body, the form of social institutions and the instruments of culture. It is the generative foundation of art, science and technology.

Summary of the “theory of integrated functions” concept

New integrated functions are emerging in humans that result in a different physiological model and a different human metabolism. I distinguish four basic functions or protofunctional archetypes. The protomodel of UNION reveals the meaning. The protomodel of LAW indicates the right direction of action. The protomodel of FORCE is the energetic principle. The proto- model of FORM is the principle of design.

B. Theory of reversible functions.

B.1. Introduction to the concept of reversibility.

The anthropology of the future is founded on the *life* of the human being. I repeat this. But human life is not determined by a fixed value that may be the axis of a philosophy of the self or of the non-self (ancient materialism or spiritualism), but rather it is made up of values and functions that oscillate reversibly between the spirit and the matter (philosophy of the self- and- of-the-non-self.)

One way or another, and to a greater or lesser extent, all the philosophies and science of our time accept that one premise of the evolution of life is a dynamic of permanent transformation and of transmutation of elements within a process of continuous change and of reversible time (anti-entropy or advance of life towards increasingly improbable states). But one thing is the concept of reversibility—a suitable theory for understanding certain phenomena of the universe—and another is the experience of reversibility and the management of reversible time as a technique for transforming human life. It is precisely this reversible action that we have to salvage as anthropological praxis.

In other words, reversibility is *human language*. It is the new language of synthesis that

we have to acquire to function fully as human beings, but what is human language? The voice? The gesture? The conventional signs of technological language? It is something more than all that. Human language is the “translation” of spirit into matter and of matter into spirit.

The reversibility of values, incorporating themselves to future humans as a function before a concept, opens a completely new vision of the world and of life; it makes it possible to see the “reverse” of things, the “other direction” of time’s arrow, the hidden dimension of the laws of the universe and the invisible relationships between spirit and matter. The theory of reversible values lays a bridge between apparently contradictory and disconnected fields of human activity. In a reversible time dimension divergent paths end up finding each other. The degradation of energy (increasing entropy) is balanced with an ascent of the spirit. The physical universe in expansion finds its way back in a human universe in implosion. A loss of material goods is compensated by a gain in moral values (always within the premise of a reversible dynamic.)

In the development of modern scientific thinking, the idea of reversible values completely changes the bases on which human and social sciences are founded; it changes the ontological foundation and their practical meaning. On a premise of fixed values, psychology continues to be psychology and chemistry continues to be chemistry; but research into the brain shows us the relationships that exist between psychism and certain substances of the cerebral metabolism, so that it is possible to “translate” a chemistry into a psychology and a psychology into a chemistry. And do moral values not translate into bodily features? Through reversibility, ethics translates into physiology and physiology into ethics.

In short, the function of reversibility allows us to discover the “movement” of values. We observe the flow and the transformation of values: values that are translated into substances and substances that burn up to produce values. As we shall see below, this concept does not imply a materialist monism nor an ethical relativism; the theory of reversible values goes beyond these philosophical principles and is integrated with a theory of analogical values. What I do want to establish is that the theory of reversible values reveals one of the fundamental laws for constituting the science of transformations of human life.

As an introduction to a general theory of reversibility, the three fundamental aspects are:

- The reversibility of time: from physical time to human time; clock time joined to the

time of life.

- The reversibility of values: values are salvaged from the hieratic categories to the living dynamic; the notion of “movement” of values is incorporated.
- The reversibility of substances: transcends the irreversible duality between spirit and matter within the human organism itself.

B.2 Reversibility of time.

For a future physiology it is essential to discover the rhythm of human life, the time that is typical of the human being.

The introduction into the world of the culture of mechanical time marked by clocks fragmented original time—time tied to life—into pieces of space. This fragmentation of time forms part of the process of development of technological society, and with it human time has remained under the control of the technostructure of the system. The question that is raised for today's human is how to recover original time.

To free oneself from the tyranny of time, different methods are being essayed in the modern world: an ideal refuge in a mythical time, to “stop” time; acceleration of activity, to “beat” time; or experiences of self-liberation, to go “beyond time.” But the key for the future does not lie there. The important thing is to learn to control time from within, from the self, and to do so it is necessary to listen to the intrinsic pulse of life.

The social organism imposes on today's humans a rhythm of life that hides the intrinsic rhythm of the self. It forces them to march to the rhythm determined by social and economic laws; social time has replaced the cosmic time inscribed on biological matter (atomic clock of the individual human.) How can cosmic time be re-established in this era of electric time? This requires a mysticism associated with a new technology, perhaps a “logotechnology”—to use Matchet's terms—based on handling the reversibility of time.

We are witnessing a change in the perception of time that occurs along with the opening of a new human space and the unfolding of a new dimension of consciousness. This change that has taken place in the geometry of the “space-time-consciousness” generates a new vision of the world that forces us to review the ideas that we had formed about growth and development of human life. Many of these ideas were formed over a particular way of perceiving time, a linear time divided into fractions of space. And we perceived growth as an irreversible organic move-

ment that went from the past to the future. Evolutionary models founded on developmental psychology (Gesell) or on genetic psychology (Piaget)—as well as the models of expansion of the universe in the field of cosmology—are constructions of thought built on an implicit assumption of irreversible time. Despite the valuable contributions that these works make to practical ends, the image of human development that they present is partial, fragments reality and conceals the total self.

The new era begins with a change in the perception of time; we pass from a one-directional time to a reversible time, from mechanical time to the time of life. And the time of life is an oscillating, reversible time, which expands from itself and contracts on itself. The participation in reversible time maintains the harmony between the outer life and the inner life of the human being and then shows transitivity between growth (constitutive values) and development (qualitative values.)

These theoretical considerations about reversible time take on an extraordinary practical importance for the modern human who, suddenly and without warning, has to face a radical change in the sign of the time. Time's arrow has changed direction and we advance with the future wind head on. What are the biological, psychological, social and spiritual consequences of this? That is, what happens when one marches with a future time that constantly hits you in the face? There is a permanent threat of getting old! And at any age. Ageing is no longer a biological alternative, but an existential alternative. Getting old is no longer accumulating time, but being left out of time. This type of ageing is difficult to recognise, because we all assume, a priori, that we will “stay” young; but staying young is not the same as *being* young. Therein lies the generation gap!

The recovery of the reverse ability of time as a future human function will favourably replace all the attempts at rejuvenation that humanity makes today. To defeat the degradation of energy one must revert time.

Today, with the future wind in our faces, the likelihood of being left outside of time is much greater than before. As I said previously, “many people die today before their time.” This seems strange, but it is so. One fine day, someone we know, who we love, in whom the lights of the spirit shone, becomes *opaque*, the lights of the human temple go out and only the decoration remains; how tragic all this is! There remains only the memory of what was, there remains an image, a cybernetic apparatus...

For the human being to be able to function with reversible time, individual time must be synchronised with social time and cosmic time. The future society must incorporate into its own physiology this new framework of time, and to do so a change in the way of life, in working and leisure hours, and in the rates of production and consumption is imposed; the new city, like the ancient polis, must recover the harmony between the time of humanity and the time of the universe. But this adjustment to the human clock cannot be left in the hands of technicians or politicians, it must be guided by science and wisdom. Are there any parameters that can be used to orient this new science of human time? How can we synchronise the three clocks?

Modern cosmobiology shows us the correlations between the rhythms of the human organism and the movements of cosmic energy. In turn, cutting edge sociology is seriously questioning a rate of production and consumption which, in favour of a supposed economy of abundance, is leading humanity to be increasingly alienated. But is it possible to change the rhythm of the social machine? New, fairer and more human social laws may change the rules of play, but there is a more intimate aspect, inherent to the reversibility of time, that only the individual can manage, and that is the transformation of an amount of time into intensity and quality of experience. In other words, the social laws of the future will have to ensure the exterior framework of social rhythm that makes it possible to live the “hours of the human,” but the individual will have to penetrate the mysticism of time, transforming the “duration” of time into “intensity” of experience and “quality” of life.

B.3. *Reversibility of values.*

Just as the reversibility of time is the ultra-dynamic foundation of the physiology of the future human, the reversibility of values is its complementary law in the ethical order. And I say complementary because to enter into the reversibility of time it is indispensable to assume the reversibility of values: ethics translated into physiology and physiology into ethics. But what do we understand by reversibility of values? It is the law of the “movement” of values. Do values have movement? For a metaphysical axiology, no; but for an axiology of life, yes.

There is a moment of expansion of life, a flowering in the diversity of values, and the movement of life retreating over itself in search of a single value that transcends it. Philosophies of values have oscillated between these two poles without succeeding in discovering the law of reversibility of the values of life. Thus ethical philosophies of affirmation of the world and of life and non-ethical philosophies of negation have emerged. The challenge for the future

human is to escape from this ethical trap. The escape is found through a new dimension of the consciousness that makes the oscillation of oneself possible between the will to power and the will of meaning, between the ethical affirmation of life and its mystical transcendence. The freedom to be gives mobility to values, the freedom to affirm oneself in the world and in life and the freedom to negate oneself in offering and sacrifice. Not in any sacrifice, but in the only sacrifice that gives meaning to all values, the offering of transcendence, spiritual renunciation.

For a positive life philosophy, renunciation is absurd, but it is essential for a spiritual philosophy of reversible values: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matthew, 16:25.)

In pointing out the mystical foundation of the reversibility of values it could be thought that said reversibility is an exceptional function that is only valid at the high summits of the spirit. However, this is not the case; renunciation is incorporated today into the life of the future human as an essential condition for surviving a quickly changing world.

B.4. Reversibility of substances.

It is the foundation of the organic ultra-chemistry of the future. It is the conscious participation in the alchemy of the human organism. It is the translation of values into substances: not all human beings have the same values or the same smells. Humans begin to participate—within their own bodies—in the evolution of the universe, not only in terms of a thinking substance, but also as human matter that burns in a cosmic fire.

Summary of concepts of THEORY OF REVERSIBLE FUNCTIONS.

Reversibility is human language, "translation" of spirit into matter and of matter into spirit.

The reversibility of values makes it possible to see the "reverse" of things, the "other direction" of time's arrow.

Reversibility of time. The future human is transforming—within—the "duration" of time into "intensity" of experience and "quality" of life.

Reversibility of values. This is the law of the "movement" of values. Life expands into a diversity of values and folds back onto itself in search of a single value of spiritual

transcendence. Reversibility of substances. This is the conscious transmutation of the elements of the human organism.

C. THEORY OF ANALOGICAL FUNCTIONS.

C.1. *The analogical proportion.*

What is analogy? It is the relationship of similarity between different things. For an anthropology of synthesis it is the specifically human relationship, relationship of balance and resonance between the spirit and the matter, between the divine and the human.

Is there any relationship of similarity between the spirit and the matter? Or is humanity essentially a relationship of this nature? Philosophically and theologically there has been much speculation on this subject, but future anthropology takes it out of the speculative field to take it to the experimental terrain of human life. The human of the new era interiorises in their organism the metaphysical question, transforming it into analogical function.

The rational mind lays a logical bridge between spirit and matter (ontological understanding), but, at the same time, it creates continuous contradictions between being and becoming, between freedom and destiny. All the development of human thought in philosophy, science and technology has been made on the basis of a permanent struggle between opposites, but in this coming and going from one extreme to the other of the contradiction, we lose sight of the meaning of existence. This limitation of rational humanity is overcome as a result of a change of structure. The logical relationship between spirit and matter is organically substituted by an analogical proportion.

The analogical proportion is not a sign of a new philosophical system but a symbol of a new anthropological function. And the emergence of this function has deep consequences not only in the theory of knowledge but in the practise of action. It is something more than an expansion of consciousness and an extension of the senses, it is a new proportion of life.

This new “measure” for humans (anthropological cannon of the future), is not only the result of evolution, but the child of revelation. This is what is difficult to understand, the influence of revelation on history, and not of a revelation made dogma but of a revelation made life.

C.2. *Stages of anthropological development. Ideas of humanity and conceptions of the world. Analogical synthesis.*

The ideas that we have today about humanity and the world come from two main sources: the religious traditions of the past and modern scientific theories. These two schools of thought, which until now remained in separate fields, tend to produce an analogical synthesis. The convergence between prophetic thought and scientific thought is one of the signs of the future. The scholars and the saints begin to get along.

This analogical synthesis can only be possible thanks to the anthropological leap that the new era we are living in imposes. I will try to explain what I mean by this. Jean Gebser⁵³ interprets the development of culture as the result of successive mutations of the structure of consciousness. He distinguishes a *prelogical* stage, before the Greeks and up until the Renaissance, a *logical* stage that begins with the Renaissance and leads to the whole movement of modern science, and the third stage that occurs in our time with a new mutation of consciousness and which opens a new way of thinking that he qualifies generically as “aperspective.” In my terminology it is a new *analogical* function.

The prelogical conception tends to include humanity in nature or in the cosmos. The individual consciousness dissolves in the cosmic consciousness or identifies itself with nature (naturalist pantheism or spiritual monism: everything is God.)

The logical conception emerges with the awakening of reason. It is the vision of the Greeks, it uncovers the opposites, the spirit and the matter, the nature and the history, knowledge of the parts and concealment of the whole, dialectic of the contradiction. As doctrines, irreducible dualities emerge: atheism and dialectic materialism.

The analogical conception uncovers relationships of similarity and harmony between spirits and matter, between the being and the world, between humanity and God. Humans are not equal to God or opposite to God, but *similar* to God. Humans are not equal to each other, but similar. The human being is fated from the beginning to a transcendent end, but is free to walk the path. The consciousness is essentially simple, but life is complex and contradictory, and between the simple and the complex, the one and the multiple, there are analogical relationships.

In each of these anthropological structures a different *ego* is drawn. In the prelogical

⁵³ Jean Gebser, “The Foundations of the Aperspective World,” *Main Currents*, vol. 29, no.2, Nov-Dec., 1972

stage the ego is not differentiated from the world (mystical participation); in the logical stage the ego stands out from the surrounding world and is determined as a subject before the object; and in the analogical stage the ego no longer identifies itself or separates itself from the world, but recognises itself, by reflection of similarity, in the immensity of the cosmic consciousness (egoence of the self, ego-ens.)

The evolutionary reference framework that we are using—the transitivity of anthropological structures—sheds new light on understanding the development of the human consciousness. The prelogical structure a type of God-given wisdom made possible (Buddhism in the spir-itual field and the pre-Socratic in the philosophical field.) The logical structure gave birth to sci- ence and technology and philosophical systems. And the analogical structure is configuring a new type of science based on analogical relationships: an ethical-genetics, a psychological-logic, a spiritual-economics, a mystical-sociology.

It is important to stress that the leap from logical structure to analogical structure not only produces a change in thinking, but introduces a completely new dynamic in the field of human action. There is a change in the play of forces, in the relationship between thinking and feeling, between the consciousness and the will. Deep down there is a change of law, and therefore, a change of attitude of the self towards the world and life. It is the leap of the law of contradiction and the law of similarity.

One question remains. This whole argument about the transcendent relationship between the spirit and matter, between the human and the divine, is nothing new. The Bible says, in God's words: "Let us make man in our image and likeness." And Saint Thomas and Christian scholasticism have repeatedly pointed out the analogical relationship between the human and the divine. And what can we say of the romantic poets who have sung more than once the hymn of harmony between humanity and the universe? All this is true, but it is also true that when humans want to carry analogical intuition to practical life they drown once and again in the sea of contradictions. Between the original vision and the formal model there is an abyss that can only be crushed by religious faith or artistic rhythm, but the *biological bridge* is missing that will make it possible to incorporate the divine poem and human life. And this new anthropological function is what comes into play in the physiology of the planetary human of the future. Ana- logical synthesis is a new human metabolism that in harmonising the matter of thinking and feeling with the will for meaning within a field of consciousness creates a work of art.

C.3 *Understanding by analogy. The primacy of ties.*

Classical knowledge theories founded on a dualist conception of subject and object have been surpassed by a theory of *relation*. A third position of thought is set against the primacy of the subject in idealism and of the object in empiricism, in which the primary factor is the relation between the world of forms and the world of meanings. This change in the way of perceiving reality inaugurates the era of communications. Perhaps we have not yet realised what this means.

Communication theory is still being developed, and the practical applications derived from it of a technological nature can make us lose sight of ulterior advances in the nature of the self. We are discovering relations between different things, but we get ahead of ourselves and move towards the understanding of different worlds.

The models of humans' relationship with the universe have changed; the form of communication with things, with the world and with life has changed. In a short time, we have gone from a speculative thought to a dialectic thought and on to an analogical thought. This change in the pattern of intrinsic relationships of knowledge has at the same time brought with it a change in the form of practical operations. We have ceased to interpret the world (with philosophy) and we are transforming it (with technology), but we are yet to *live* humanely in the world we have transformed.

There is a close correlation between the biological changes that are occurring in the human organism and the changes in the perception of the world. The spectrum of relationships has broadened to ultrasensitive zones previously unknown. We are penetrating different worlds.

Logical thought (Aristotle, Saint Thomas, Descartes, Hegel) produced the sinking of the ancient (magical and mythical) world and gave birth to modern science and technology. But at the same time, cybernetics produced the sinking (the automation) of logical thought and gave way to analogical thought. The computer made the conquest of cosmic space possible; but at the same time, it prepared the way for the emergence of the cosmic consciousness. The auto-mation of the complex web of logical operations exposes a more virgin sensitivity, more apt to be attuned with the living universe; or rather, with the network of ties that constitutes its invis-ible web. The perception of the tie between beings and things is not only a function of the intel-lect, but a unitive form of love; when we love we understand; when the heart discovers

the secret tie that approaches separate worlds, the intellect understands the similarity of the different forms: understanding by analogy.

C.4. *The analogical rhythm. Consciousness joined to life.*

Egoence is expansive consciousness and participating will structurally connected to each other by an analogical rhythm.

Humanity has known great movements of expansion of the consciousness (ancient mystical enlightenment) and has also known—and knows—great movements of affirmation of will (modern science and technology), but future humanity discovers the *rhythm* between consciousness and will, between meaning and form, between spirit and matter.

The attempts made until now by philosophy, theology and science to resolve the unity of the opposites has not solved the problem and, at most, they have only managed an approximation of a synthesis that is permanently beyond their grasp. The future humanity assumes the colossal task of taking the process of integration of functions to a higher level of consciousness, and it is carrying out this stage now, but not through a new form of thinking, but through a new rhythm of life. When I say *rhythm of life* I am not speaking about something abstract, ideal or mathematical, but a living rhythm (at once invisible and visible) that configures matter and spirit in analogical organic structures (molecules of resonance.)

The new human is not defined as a metaphysical or social ideal, but as a substantial union between spirit and matter. And this synthesis of elements is not made solely through mysticism and ethics, but also through physiology and chemistry. In this new (ultra-chemical quantum) chemistry a type of organic molecule unknown in current chemistry appears; the chemistry that we know has been able to discover dissymmetric molecules (right or left), but the type of molecules we are distinguishing also have superior-inferior analogical dissymmetry (coupling of resonance between the spiritual consciousness and physical matter.) This type of coupling by analogy is highly unstable, and the new bodies that emerge from this synthesis disintegrate easily and have a short life due to the break of the tie that maintains their internal cohesion.

For the spiritual consciousness to remain *joined* to organic life the ideal is not enough, sacred fire is necessary. The analogical chemical metabolism is sustained by a mysticism of the heart. Spiritual values incorporate substantially with the organism as a result of the

energetic rhythm of love, and human matter burns and redeems itself in the spark of the spirit.

Summary of concepts about the THEORY OF ANALOGICAL FUNCTIONS.

The cosmic consciousness is incorporated to the human organism in the form of analogical rhythm.

The leap from a logical structure to an analogical one entails profound changes in thinking, feeling and action. From the law of contradiction we moved to the law of similarity.

The appearance of the cosmic rhythm in human life has caused a change in structure relationships between spirit and matter: a new physiology and a new chemistry (analogical resonance molecule.)

When the analogical rhythm of the living imposes itself as a feeling prior to the categorizations of thought, understanding by analogy is possible. When we love, we understand. It is not only a change in the order of concepts, but in the nature of the circuits where the concepts circulate.

SUMMARY OF CHAPTER I

GENERAL THEORY OF HUMAN FUNCTIONS

From the analysis of isolated functions we pass to configurations of synthesis. Genetic anthropology studies the process of embryogenesis of future humans. The alternative is not genetic engineering, but spiritual genetics.

Physiological anthropology studies the incipient functions that are being gestated in the earthly human and which precede the existence of the cosmic human.

When the wheel of life starts moving, four basic functions emerge that respond to laws of integration, reversibility and analogy. They are four protomodels: UNION, LAW, FORCE and FORM. And each one of these functions translates into a knowledge and a technique.

II

PROTOMODEL OF UNION

One is the sun, one the world, Alone and unique is the moon;
Thus, you must know that God Did not create any quantity.
The Being of all the beings Only formed unity;
The rest was created by man After he learned to count.

Martín Fierro, Ila XXX, 6624

- II.1. As first function: EGOENCE.
- II.2. As supreme knowledge: MYSTICISM.
- II.3. As central organ: HEART.
- II.4. As technique of union: PRAYER.

FIRST FUNCTION OF SYNTHESIS: EGOENCE OF THE SELF

The protomodel of UNION reveals from the origin the unity of the self and is manifested in human physiology as egoence of the self.

II.1. EGOENCE AS FIRST FUNCTION

Egoence, as the first word of the integrated human, is action of presence.

What is *presence*? Presence is the specifically human simple act. It is the activity of the total self in the plenitude of its consciousness and its will. In other words, humans are either totally present as human beings or they are not fully human.

Why do I rank presence as first function? Because presence is a central function that conjugates all the values of the self by itself. Presence is union, and the human person is determined from the beginning by union: in the beginning was the union.

Egoence is the germ of the future in humanity.

Many speak of the future human as a more evolved being than present humans, the superior biological type with a new mind, a new sensibility and enough knowledge of the laws of the universe and of life to find their own way consciously and responsibly. It may be that they have these characteristics, but such models of a progressive humanism generally take as their basis the human type that we know, only more perfected. The new human cannot be defined by attributes, by adjectives, but simply by what it *is*: a new presence in the world. In other words, it cannot be characterised by a set of qualities, but rather by the force of its mere presence as a substantive and substantial value: a simple value. The new human simply *is* and is worth what it *is*.

Human presence is the living unity of all values. It is a function of synthesis between spirit and matter. It is the plenitude of the person, in the self, in love and in life. Presence is interiority and exteriority. Through presence the human being not only recognises themselves as “being-in-the-world,” but also as “being-in-the-presence-of-God” and as “being-in-oneself.” These presential values, which constitute the ontic structure of all human beings, emerge in the future human in a new proportion, in a new balance, in a new configuration of meanings, force and substances. It is a new starting point, a new beginning, a new function that I call egoence of the self, and I say that it is the first function because it is the germ of the future, the genetic

centre of the new human.

Egoence is the anthropological symbol of the spiritual revelation of the new era. It is the prophetic voice installed in human matter. The modern revelation is a spiritual vibration that penetrates in the human space like a thief in the night; it is not a light that shines on the intellect of a few but a message that is incorporated into the flesh of everyone; it is a divine messenger (a cosmic RN) which makes the proteins of earthly humanity vibrate to configure with their materials the new analogical molecule of cosmic humanity. This incarnate presence is egoence, the first function that moves from the beginning the physiology of the future human. Perhaps we do not realise completely the significance of the impact of a strong spiritual current on the delicate molecular structures of the human being, nor do we easily succeed in glimpsing the biological and social consequences of this conjunction of forces. But the important thing is understanding that the future transformations of humanity will no longer come via politics or religion, but via genetics and anthropology: not a new idea, but a new function.

Egoence is the physiological sign of cosmic humanity. The ancient world has been sunk and a new human structure has emerged. Three aspects of total humanity were separated until now: its divine consciousness, its historical consciousness and its personal consciousness, tied to each other in a new integrated, reversible and analogical individuation—egoence.

Egoence as integrated function re-establishes the living tie between the human and the divine and gives new meaning to the unity of the self. As a reversible function it re-establishes the unity of time, returns to us the other face of time. And as an analogical function it re-establishes the unity of human life, not just as new knowledge (understanding by analogy), but as a result of the new matter (analogical molecule.)

The substantial union of these three aspects—consciousness, energy, matter—produces a “radiating human matter”: the luminous beings of the future.

II.2. THE SACRED SCIENCE OF THE FUTURE. UNITY OF THE SELF AND UNITY OF KNOWLEDGE.

II.2.1. MYSTICISM AS FIRST SCIENCE.

We are entering a new age of synthesis of knowledge, of union between thinking and feeling. The “beginning” of this unity is a new mysticism. The egoence of the self, as the first

function of synthesis, is also a path to a first science, not a metaphysics but a sacred science.

The founding value of the coming civilization does not lie in a social ideology, a technology or a theology, but in a mysticism. It is not a new idea but a new feeling. How can we characterize this new feeling? As a simple feeling of *union*—a lost word—an indispensable feeling to re-establish the unity between knowledge and life.

The birth of an expansive love within the human heart itself is the spiritual sign of the coming humanity. It is a simple feeling that has no place among conventional forms of love, but which manifests itself as a need for surrender, renunciation, sacrifice of life itself for *being*, for “being-in-the-union.”

Egoence is “identity of the self in the union.” It is a new sense of individuality that is only fulfilled in the encounter with similar souls. If this need for union and for reunion does not find the right path to *be*, souls wander alone along the deserted paths of the world in search of an impossible love. What are metaphysical, social and political ideals worth if love is not to be found?

The sensitivity of the human of our time has led to a dead end, and if the contemporary world does not succeed in solving its problems it is not from a lack of knowledge but from a lack of love. Therapeutic, social and political solutions are sought, but human beings have dulled their sensitivity, they have lost the capacity for feeling deeply and they have become strangers to one another. With the love available on the planet we cannot go too far! But this is why when we thought that we were rushing—and we are rushing—plummeting into the abysses of dehumanization, a new feeling emerges in the heart of the coming humanity: a new mysticism is born. It was always thus, all the new civilizations were born from a new mysticism! We are gradually leaving behind the possessive, sensual loves and we are recording in our hearts the first chords of a spiritual love; we are leaving behind the loves that numb the consciousness and giving way to the love that redeems life. At this threshold of transit from earthly humanity to cosmic humanity we must be strong in our hearts and not look back. The response to this new call from feeling is to let it be born, let it be; be faithful to ourselves and not drown the nascent love with the loves of the old human, loves that don't want to die and which lead us again to the night of time!

Why do I say that mysticism is the first function of the human being, and not breathing

or the circulation of the blood which are basic biological functions without which it is not possible to build the superior being? Or why do I not place the base function in the “logos” (in reason as universal cosmic function, as the Greeks did)? Or in society, as a foundation of the social life of humanity? Because mysticism, understood as sense of union, as archetype of essential and substantial unity of the human being, is a function prior to biological life, rational life and social life; it goes beyond physiology and history, beyond life and beyond death, because it is what gives origin to life and gives meaning to death! That is why the anthropology of the future does not start from metaphysics or from biology but from mysticism. We can say that “in the beginning there was union,” because there cannot really be a human being outside of this original and at once posthumous union. The union is the beginning of all action and of all life that can specifically be called human, and it is also the end and the meaning of existence; it is the foundation of all ethics, of all philosophy, of all sociology and of all science. Of course our reason will ask straight away: very well, but union with what or with whom? The sense of union is a simple feeling, prior to any question. That does not mean that we cannot ask about the characteristics of this union, but we must not confuse the love that joins with the question that separates.

II.2.2 MYSTICISM OF THE FUTURE HUMANS: A UNION THAT TRANSCENDS THEM.

When I say that a new mysticism is born, I am not talking about something particularly different from the mysticism of all time in whose root the fundamental impulse of unity of life beats, but rather I am referring to those differential features that are manifested in the humanity of our time. What are these features?

The whole of humanity is eager for a *transcendent union* and throws itself in search of it through thousands of experiences. There appears to exist in the humans of our time a hidden mysterious perception that only through a transcendent union is it possible for “human matter” to be fertilised by the superior forces of life and survive the existential catastrophe that threatens it: survival of the self through union. Why is there so much eagerness for love, encounters, for meeting between human beings? Just sex? Need for social communication? Even the ferocious eagerness of sexual coupling that has been awoken in modern society does not exclusively reveal sensualism, but a need for renewal of the self in the sources of life, for revitalization and search for identity (not only for oblivion.) When humanity languishes and decays, it seeks coupling desperately: this is what happens with infusoria when they feel their vitality diminishing.

But sexuality is very frustrating today—much more than is thought—and the social encounter is also frustrating (the human encounter within organised society.) Millions of human beings are becoming aware that neither sexual coupling nor social encounter are enough to fulfil the need for union, as both have become depersonalising: after a transitory stimulus they leave the human being empty, as they lose their self and their identity in a psychological ocean or in a social ocean. Only transcendent union, mystical union and spiritual reunion return to humans their plenitude of identity as human beings. This is why I say that transcendent union is not a meta-physical, social or theological principle, but rather a base function, first in the order of the self and of life, a cornerstone of the dwelling of the new humanity and a cosmic model for future society.

II.2.3. MYSTICISM AS FOUNDATION OF INNER FREEDOM.

The sense of the transcendent, incorporated to humanity not only as spiritual conception of the world and of life but also as organic function, is the foundation of inner freedom. The direct perception of the divine through a new human instrument allows the future human to tread on the new paths of freedom. But freedom begins—and ends—in union. The sense of the transcendent has been “peripheral” until now, barely a reflection of the unknown God: “No one saw God, or heard him, or fell into human heart.” But the new era is beginning with an atomic explosion, not only of the matter that is outside of us, but also that which is within, and the sense of the transcendent becomes “central.” Direct contact between spirit and matter returns to the human being the awareness of their identity and the measure of their freedom: humans are not fully humans until they discover God. The age-old struggle between determinism and free will is exceeded by an inclusive feeling that harmonises the individual will with the cosmic consciousness. On the basis of this new feeling—which understands and loves—the freedom of the planetary human is being exerted. Beyond the people’s wars of liberation, the path of the individual’s inner freedom can be glimpsed. And it is the humans who are free inside who are now building the world of the future on the outside.

II.2.4 MYSTICISM AS UNIVERSAL ANTHROPOLOGICAL FUNCTION

Mysticism reveals itself as a function that is intrinsic to the human being—to all human beings—and which therefore is *universal*: it is not from the East nor from the West, it is not Christian or Buddhist. We have to salvage this anthropological and cosmic function from the philosophical and religious ideologies that conceal it. One must not confuse mysticism—as

function—with beliefs—as ideologies. This confusion has been fatal for human development: it is like a corset, it has starved whole areas of the body of oxygen. If the state, political parties, churches and other cultural institutions impose on the human being a “way of breathing” and mysticism becomes the ideology of party or church, it mutilates the only function that can offer a point of organic convergence to the aspirations of the reunion of humans on Earth.

Every human being has a need to expand their soul to the infinite, to the transcendent; but at the same time they have a need of union with all human beings. The mysticism of the future, as universal anthropological function, begins by questioning all the cultural, social and religious forms that have divided humanity under the pretext of saving the truth: mysticism is unitive, and if it is not unitive it is not mysticism!

Mysticism, a function intrinsic to life, has habitually been identified with interpretations given by religions about life, and “mystical life” and “religious life” have become synonyms, but mysticism is part of life, and not the property of religions. The modern world is giving us testimony of a mysticism not necessarily tied to religious life. There is a mysticism in the scholars, the scientists and the great leaders of the people, and also in humble and simple souls who, even without religious concerns in the traditional sense of the word, make of renunciation, work and sacrifice a spontaneous mode of offering of life. It is precisely that background of love that is in the root of the heart of all men and women, that which we must aspire to if we want to salvage mysticism from the concealment to which it has been subjected (and the concealment behind religious mysticism is not the least of these).

II.2.5. THE MYSTICISM OF THE FUTURE IS SUBSTANTIAL UNION.

Although mysticism is universal and it is *one* in its root, in every era it reveals a feature that is typical of it. As a biological function, breathing is also common to all forms of life, but there are many ways of breathing. Mysticism, although universal, is also the spirit of an era, it is the fundamental way of feeling the life that inspires all civilization, it is the invisible thread that brings together all the values of a cycle of time. What is the mysticism of the new generation? It is not easy to express it in concepts—because it is not a concept—but it is possible to feel it as meaning. Mysticism is sense of union; but what kind of union? Union with the absolute—old-fashioned mysticism—or union with society—socialism in the modern manner? Union with matter and spirit? A mysticism of affirmation of the ego (“egoness”) in the way of the West, or a mysticism of negation of the ego (“egolessness”) in the way of the

East? Such arguments, which have filled the world with books and philosophies, no longer make sense; furthermore, they have diverted mysticism towards theology, metaphysics and sociology. The new mysticism is not born under the sign of ideas, but under the sign of life. And what does this mean? It means that it is not an ideal union but a substantial union. The new generation is not committed to ideas but to life. A mysticism without commitment to life, a mysticism that did not bring life itself into play, would not make sense. This rooting of the spiritual idea in life has profound consequences for the future of humanity, because it not only implies changes in the world, but mutations in the nature of humans themselves: not only new ideas, but new substances that are incorporated into the organism of the future human; this is why I say that mysticism is substantial.

The new human's values are not ideal but substantial (that is, joined to life); they are not born from a formal ethics but from a substantial physiology (from a way of embodying values); they are not determined by the letter of the law but by the substance of the law. Virtue, which gave meaning to the salvation of the soul, reverts to spiritual action that gives meaning to the transformation of life (a value joined to an enzyme).

The nascent mysticism is not founded on the philosophy of life, but on life itself. The alternative for the future is not to think this or the other, affirm or deny certain values, belong to one group or another, but rather to choose for oneself the message that the deep forces of life bring. It is these currents that reveal the means for the development of the consciousness and which inject the necessary energy for the transformation of humans and the world.

Modern humans will not settle for a transcendent divinity "outside of the world," or for a social reality "outside of God." The sensibility of the coming humans forms a bridge between civil society and spiritual society, between the human medium and the divine medium, between spirit and matter, between truth and life. For centuries philosophy sought to fix substantial reality whether in the spirit, whether in matter, but new humans offers their heart for a theophany of the spirit-in-matter (a mysticism of substantial union).

II.2.6. MYSTICISM AS SENSE OF PARTICIPATION. THE TRANSFORMATION OF THE WORLD THROUGH HUMANITY'S INNER LABOUR.

The mysticism of the future is a mysticism of participation. What do I mean by this?

All the ancient mystics sought liberation one way or another, whether through

knowledge or through love. But they attached little or no importance to *labour*! It was Marx who put the emphasis on labour as a means of humanization of matter and force of transformation in the world. Socialising Marxism had to necessarily enter into conflict with the religious power of the ancient world. Communist China's invasion of Tibet is a political fact that takes on symbolic value; in the "roof of the world" the monastic community is penetrated by the revolutionary commune. What is the result? The explosion of forms and the dispersion of materials. But the particles of this radioactive rain enter into a new equilibrium between action and contemplation.

A new mysticism of participation is emerging, founded on inner labour. What is inner labour? It is producing inside what one wants to do outside. In other words, not only "looking inside of nature itself"—as Zen Buddhism says—but making human nature itself a means for transforming the world. This participation in the world through humans' inner labour breaks the idea of a purely "inner" action (sustained by an ancient idealism disconnected from the world), and also the idea of a purely "outer" action (sustained by a modern materialism disconnected from the spiritual self.) When I speak of inner labour, I really speak of *labour*, and the qualifier "inner" does not designate a place but a nature: it defines specifically human labour which is a will for action joined to a consciousness of contemplation ("*orare e laborare.*")

II.2.7. THE MYSTICISM OF THE FUTURE AS A BRIDGE BETWEEN HISTORICAL CONSCIOUSNESS AND COSMIC CONSCIOUSNESS.

Ancient mysticism (above all from the east) defined itself as ahistorical, and furthermore a superhuman effort to transcend history. Modern mysticism lays the bridge between historical consciousness and cosmic consciousness. Egoence of the self is neither antagonistic to history (in the ancient manner) nor identified with history (in the modern manner), it is spiritual consciousness that joins with history to redeem it. I will try to explain this.

The first nature (elemental) was transformed by history into a second nature (sociotechnical), but now we are beginning the construction of a third nature. This specialised work requires a new type of human who knows how to conjugate the noun with the verb within himself, the individual consciousness with the social force, the organic matter with the spark of the spirit.

Technology has created a cybernetic organism (child of the mind); mysticism has to create a spiritual organism (child of the human.)

The reversion of historical time through a new mysticism is leading to “interiorising” the social experience in the individual organism, so that future humans will carry *within* themselves not only their animal past (biological inheritance), but also their social past (historical inheritance), and this new “fold” within them—as Teilhard de Chardin might say—is the indispensable condition (new inner medium) for the expansion of the spiritual consciousness of the future.

II.2.8. MYSTICISM AS SIGN OF REVELATION OF THE NEW ERA.

The new mysticism is not a product purified of history or the result of a long evolution of the human species, but the alliance between spirit and matter. Where does this mysticism come from? It comes from the wilderness! It is the people of the wilderness who bring the new mysticism—as has always happened. They are the carriers of the germs of the future to be transplanted into the new earth. Mysticism does not come from councils, or from culture, or from social revolution, but rather it is born in the heart of the people of God, who as a future reserve of humanity, “withdraw” in due time from decadent civilization and go to the wilderness; from there—transmuted—they bring the new germ of life that will be the food for the new generations and the challenge for the old culture.

The whole of Humanity has entered the wilderness. In the distance, the symbols of the old culture are lost and the traces of the humans of the old race are erased, but in the wilderness a new *faith* is born. Disappointed by the old cults (the cult of money, the cult of personality), and disillusioned with a science and technology that has failed to show a way of life, humanity is born into a new faith. It is not the faith in the omnipotence of humanity or faith in the omnipotence of God, but a simple faith, of the soul opening to the supernatural mystery of life. This faith is the only guide for cosmic humans, born in a world without signals; that is, full of signals that are of no use to them, tracks that were left by the humans who walked on earth, but which are not enough to mark the way of the stars.

Modern mysticism is born as a new faith, but it is confirmed by a new *sacrifice*: the sacrifice of personal values. The new worship is made in the intimacy of the heart through the offering of personal values, of what everyone has and everyone is. The new humans cease to im-

molate the blood of scapegoats to immolate themselves. Renunciation is as ancient as the spiritual tradition of humanity, but in each era it is uttered—it is “modulated”—in a different way and lived with a different meaning. In our time it is no longer the tragic tearing that separates humans from the world and from life to save their souls, it is the offering of life itself for “more life.” Renunciation is the reversible path between natural life and supernatural life, between the will of the earthly human and the consciousness of the cosmic human.

II.2.9 MYSTICISM AS CONSCIOUSNESS OF BODY.

Ancient mysticism as a solitary human path towards the summit of the mount is gradually giving way to the mysticism of the body of humanity. With the social consciousness conquered, humanity begins to perceive the beating of its own body as a spiritual community.

The mysticism of the new era is revealed within as a simple sense of “union-and-reunion.” The call to union with the divine is born as mysticism of the individual soul, but is expressed creatively as the mysticism of the body, the mystical body, the reunion of akin souls.

At different points of the planet, in different peoples and races, human groups of spiritual radiation are emerging which constitute a reunion of akin souls through the convergence of their mission. Beyond the institutional forms of human society, the luminous silhouette of the planetary mystical body is glimpsed. What is the function of this spiritual body? To give the world a soul that will allow it to live and to be.

II.2.10. WISDOM OF THE MYSTIC BODY. THE UNION OF THE SAINTS AND THE WISE.

“Mysticism” is not perhaps the most suitable word to express the unity of the message of the new era. Enlightening mysticism? Contemplative mysticism? Action mysticism? All these forms reflect partial aspects of a function that transcends them.

In the curved space of the atomic era, the enlightening and devotional currents join together; the sage and the saint meet at the cusp of human ascension; consciousness in expansion becomes science, and love in action becomes labour; the revelation is translated into creative wisdom, into science and technology for the approaching planetary civilization.

II.3. THE HUMAN HEART AS ANALOGICAL ORGAN

The cosmic protomodel of UNION has its analogical parallel in the human heart. The first principle is also the first organ. And the first function of synthesis, while revealing the unity of the self and the unity of knowledge, leads to the unity of life.

The incorporation of cosmic consciousness to the human physiology requires an *organ* of analogical translation. This organ is the human heart.

There is a heart of stone, a heart of flesh and a heart of spirit. The future human is beginning to discover the atomic power of the invisible heart.

II.3.1 THE HUMAN HEART AS PHYSIOLOGICAL ORGAN OF SYNTHESIS

Where to plant the seed of spiritual longing so that it grows and is not reduced to a vain illusion? Where is that uncontaminated land that is to receive the seed of the gods? Is there perhaps a new continent waiting to emerge from millennia beneath the ice? A new planet? Humanity has always sought a virgin land to found new civilizations! At present, contamination on Earth is so great that it is not very bold to suppose that one dark day the Earth could become uninhabitable. What, then, will be humanity's dwelling?

Our heart is a still unexplored land. It is the earthly point where the spiritual life in humans takes root. Yes! The earthly point, the earthly material, the mother-matter, the ultimate physical atom, the last material produced by the life effort in the secret laboratory of the human organism and offered (in the heart) as first element of a superior synthesis. The ideal encounter between the human and the divine which we define as mystical union has its physiological correlation in this alchemy of transhuman elements. Mysticism, ultimately, is translated into a physiology and a chemistry ("And the Word was made flesh." John, 1: 14.)

II.3.2 THE TRANSMUTATION OF HUMAN MATTER

There is a point in the heart of humanity where it is possible for the word to be made flesh, where it is possible for the spirit to be transformed into matter and matter into spirit, where it is possible for what is of the world to become humanity's and what is humanity's to have presence in the world. At this marvellous point, the antimony between spirit and matter, between the human and the divine, between the objective world and the subjective soul is overcome. I am not speaking about an ideal or symbolic point, but rather a *material* point, which

is the pole of indispensable earthly fixation so that the spark will fly between the divine and the human, so that the spiritual idea is transformed into life, and so that life—through the medium of humanity—reaches the highest peaks of the consciousness.

II.3.3. THE BIRTH OF THE CHILD OF HUMANITY

Does the heart have a capacity for genesis? If it can become matrix of the spirit, yes! In every heart of humanity there is a potential for genesis, and so often it is not harnessed! The offering of the heart makes it possible to transform an ideal into the germ of life and give birth to the Child as new being.

The metaphysical revelation (as unveiling of the self) is insufficient to give *life*; it needs to be consummated by the offering of the heart so that the self transforms into a living being, not into a child of the mind but a Child of humanity. The Child (with a capital C, as protomodel of the human being) is the fruit of love, surrender, renunciation. And as the fruit that it is, it is not only an ideal, but also a substance. It is the bread of life (“I am the bread of life. Whoever comes to me will never be hungry...”), without the offering of the heart there is no life. An idea, a vision, a revelation can lead to philosophy, science, art or gnosis, but without an offering they will not give birth to life.

If in the vertical dimension of humanity the word TRANSCENDENCE resonates, and in its horizontal dimension the word HUMANITY is articulated, in the heart of the system the word TRANSMUTATION vibrates. Science and technology transform the world, but mysticism trans-forms humanity. I will repeat again what I said before: ideals are no longer enough, Life (with a capital L) is necessary to sustain ideals.

II.3.4. THE ATOMIC HEART

The new humans will first create within what they want to do outside, not only the design of the model but also the materials. This great work is already being done in the hermetic enclosure of an atomic heart! In virtue of what means? Love, work, sacrifice and renunciation. Some, the least, through a mysticism of life offering, others through a super-suffering that is making itself felt increasingly as a note of tearing of a humanity called to the redemption of the flesh.

Now that the synthesis of proteins has been achieved by chemical means (the highest

level of the animal metabolism), the human heart is, by mystical means, performing the alchemy of the blood. In the analogical cyclotron of the living organism, the atomic particles of earthly blood couple by “enchantment” with the luminous photons of the cosmic consciousness. The heart of humanity is not a mechanical pump, but the organ of the creative power of life.

The transformation of society, the transformation of the world, and even the creation of a new world in space is a technological problem (and the means are available), but the transformation of humanity is a mystical problem, a problem to be resolved by the heart, and not by computers. Computers organise, they create forms, but they lack transcendence. And the human biocybernetic organism regulates and balances the forms of life in integrated circuits. But the only organ that can go beyond life is the human heart. The central organ is the heart, not the brain, and in this centre the axes of heaven and Earth cross over.

The cosmic humans of the future must create their own body. And with what will they create it? With the materials of the earthly human! The disintegrating material of the old body is the combustible matter for the luminous body of the future. This living alchemy takes place in the mystical fire of the heart.

The mysticism of the heart transforms the “last matter” into a “raw material.” The venous blood that reaches the right auricle of the heart carrying the final products of organic metabolism is the physical “last blood,” but not the last stage of human metabolism. For the atomic reactor of a mystical physiology, the “last blood”—that which comes from the world—is fuel for feeding a sacred circuit of transubstantiation. Only the transfigured—and transubstantiated—matter can “enter the Kingdom of heaven,” and it does so as “first matter.” It is the redemption of matter. The blood that does not enter this sacred circuit is that which passes to the pulmonary circuit, and from there, oxygenated, it returns to the left auricle to feed back into life—return to the world. Our absurd aspiration is to want to have a place in “heaven”—in the mystical body, in the cosmic body of the future—just as we are, without realising that untransfigured matter, which has not passed through the alchemy of fire, remains on Earth. The solely organised matter—as perfect as the organisation of life may be—does not have a passport for the beyond: it does not have *presence* in the luminous body (“They will say Lord, Lord, but I will not recognise them”).

The redeemed matter is the analogical counterpart of the spiritual consciousness. The

earthly human's life had to be supported by a matter of complex atomic organisation (proteins and nucleoproteins), but the cosmic consciousness, since it cannot join with this dense matter, remains habitually as an ideal consciousness. Until recently, human life could be sustained by ideal values or material support. But the new currents of life, animated by a powerful force of transformation, can no longer be sustained on any of these extremes, but rather a new substantial structure is necessary to support the high voltage and rapid oscillation of human metabolism. In an earlier time, ideals were enough to sustain life; now life is necessary to sustain ideals. That is, a substance is necessary that cannot be borrowed, that must be our own, generated in our own bodies and with our own blood. This is egoence, not only an ideal but a substance. The disease of "meaninglessness" that humanity suffers today will not be cured with ideals but with living substances generated in the mystical planetary body and incorporated to the blood of the future as radiating matter.

II.4. PERMANENT PRAYER AS LITURGY OF THE COSMIC HUMAN

Beyond the ascetic of prayer and the psychology of meditation is the permanent prayer of the heart. Preserved since the remotest antiquity as a religious practice, it went through the dark ages under the veil of the symbol and is incorporated to the dynamic of the cosmic human in a new form of the mystical ceremony in the enclosure of the inner temple.

If God prays in us (Romans, 8:26), we have to learn to pray-in-God. It is a function that we do not permanently possess, we have to learn it. The exhortation of the apostle Paul to always pray ("pray without ceasing") has been the leitmotif of a whole ascetic-mystical current whose best representatives are the Desert Fathers and the hesychasts.⁵⁴ In modern humans the original impulse of this prayer of the heart is reborn, but we have to learn to recognise this signal and let ourselves be led by its operative will. It is the liturgy of the new era.

The principle of permanent prayer is to light up the heart. It is the initiation of the human soul in the mysticism of fire. The leading force of this sacred *opus* is no longer the will of the Promethean man, who snatches fire from the gods to light up the night of primitive nature, but the offering from mystical man who surrenders his own heart to the fire of the spirit to transform the matter of life.

⁵⁴ Anonymous, *Relatos de un peregrino*, ECE, São Paulo, Brazil, 1978

There is a sublime instant of encounter with Love that is key for the transformation of life; it is the moment when humanity's offering coincides with God's caress; the flame of celestial love wounds the heart of flesh and the soul enters the circle of fire. Thus sings Saint John of the Cross in his "O Living Flame of Love":

O living flame of love,
That tenderly wounds
my soul in the deepest centre!

The wound of love in the centre of the soul is the operative sign of the prayer of union of the coming humans. We say "wound" because it is always a painful rupture in which the mysticism of fire joins the sacrifice of the flesh. Sometimes the divine word wounds the soul "tenderly," as mystical poetry has indicated more than once: "While I slept my heart was awake. / I dreamt my lover knocked at the door" (Song of Songs, 5.2). But other times it is the prophetic word that separates and disintegrates: "What has straw to do with grain? Is not my word like fire and like a hammer that breaks a rock in pieces?" (Jeremiah, 23:29.) The message of the new time is heralded as thunder that cleaves the earth, and the whole of humanity, that feels wounded without understanding, joins together—in the new prayer of the garden of solitude—in a silent invocation to the unknown God.

As the forces of understanding of life become increasingly powerful over the planet, the human heart withstands in its interior previously unknown pressures and the doors of the soul finally open to the needs of the world. And thus new forms of prayer emerge, more spontaneous, more committed to life and with more sense of community and solidarity. Natividad Diego, starting from the current process of secularisation, highlights the crisis of the traditional concept of prayer, and after glossing theologians and philosophers who deal with new forms of prayer in the contemporary world, he concludes: "Humanity's prayer in the process of secularisation has yet to discover the whole, because it has ventured little along the path of solutions." And he adds: "But... it is becoming clear that modern humans are predestined to become humans of prayer again, for as Urs Von Balthasar says, the 'anthropomorphic era' in which we live makes humanity's responsibility heavier. And it must bear this alone; humanity therefore has no other choice than to return to God and share the responsibility (of the world, of humanity, of things) with Him. And this is prayer."⁵⁵

⁵⁵ Natividad Diego, *Mundo nuevo. Oración nueva*, Propaganda Popular Católica, Madrid, 1971, p. 138

The criticism of a purely formal prayer that covers up humanity's real commitment to the world and history is a favourite subject of modern philosophies of denunciation and theologies of liberation. Dietrich Bonhoeffer, Harvey Cox, Bernard Besret, Douglas Rhymes and many others question in different ways inauthentic and empty forms of prayer, and propose constantly the transfer from the worship of prayer to the life of prayer. Karl Barth, always quite categorical in all matters concerning the sincerity of the soul with God, says in one of his lectures: "Prayer must be something that emerges from our feelings; it is not a thing of the lips, God demands the adhesion of our hearts. If the heart does not intervene, if it is a formula that is repeated more or less correctly, what value does it have? It is good for nothing!"⁵⁶ Louis Evely is one contemporary author who has taken criticism of false prayer to its most extreme point: "although I believe that prayer is the only thing capable of amending the illusions of activity, I equally believe that action, a loving and brotherly action, is the only thing capable of correcting the illusions of prayer [...] Because there is no worse danger than that of religious feeling (and prayer cultivates it.) It is a devouring and terrible passion, that engenders fanaticisms, holy wars, cruelties and madness [...] There is a race of men to whom Christ could not make himself understood, from whom he could gain nothing: the Pharisees, that is, devout people, suspicious of religion. The Pharisees are those whose piety hardens and grows bitter. They grow inhuman because they so much want to believe themselves divine."⁵⁷

The new forms of prayer inspired by Christian tradition have been joined in recent times, especially in the Americas, by different meditation techniques which, proceeding from eastern philosophies, soon gained popularity among young souls. "We see here the formula for an age free of suffering. It is enough for a small number of people in society to practise transcendental meditation, and social life will be better at all times. When 5% or 10% of people do meditation, we will have an ideal society"⁵⁸. These words of the guru Maharishi Mahesh Yogi were the marketing letter of a movement that started in the USA in 1965 and spread like wildfire all over the world. Not only did Maharishi gain a large number of followers, but also meditation was taught and continues to be taught to the general public in a wide range of courses and seminars: yoga schools, Lamaist monasteries, Zen groups, Sufi circles, etc. Jacob Needleman has written a very interesting study of these "New Religions" in the USA.⁵⁹ The important

⁵⁶ Karl Barth, *La oración*, Aurora, Buenos Aires, 1968, p. 29.

⁵⁷ Louis Evely, *Enseñanos a orar*, Ariel, Barcelona, 1968, p.178.

⁵⁸ Jack Forem, *Meditación trascendental*, Diana, Mexico City, 1975, p.16.

⁵⁹ Jacob Needleman, *The New Religions*, Doubleday & Co., New York, 1970.

thing to highlight here is that with the impact of these new currents, with the seduction of methods that offer in a short time such positive results as increasing “well-being,” “creativity” and “mental and physical balance,” the “technique” of meditation has gradually become detached from the ascetic-mystical context of the respective original traditions, and has been turned from a means for spiritual development to a tool for attaining practical results. But despite such deviations, there is something new in all this. Firstly, these meditation techniques offer a better guided method for the search for inner being than classic forms of prayer, and therefore, they have awoken greater interest in the young as a path to the expansion of the consciousness. Furthermore, in indicating a path of transcendental knowledge by means of an exercise of the mind, it has led many researchers to explore the relationships between religious experience and cerebral physiology. The line of research begun by William James in descriptive form (*The Varieties of Religious Experience*), was taken up in the laboratory by a distinguished group of neurophysiologists and psychoneurologists, including Claudio Naranjo and Robert E. Ornstein,⁶⁰ to name just two.

What conclusions can we draw from that I have said about prayer and meditation, about its technique and its mysticism, its ancient and modern forms and its eastern and western traditions? That humanity, on the threshold of a new era, is searching, via different methods, for a simple form of prayer with life. And what is prayer with life? It is joining within what is separated without. But this not only requires a technique but a liturgy. And what is liturgy? It is the burning ceremony of life carried out in the temple of the heart. It is a sacred operation no longer on an altar of stone but on the matter of life. It is the atomic burning of the human matter in the sacred fire of the heart.

⁶⁰ Claudio Naranjo and Robert E. Ornstein, *On the Psychology of Meditation*, Penguin Books, New York, 1971.

SUMMARY OF CHAPTER II
FIRST FUNCTION OF SYNTHESIS. EGOENCE OF THE SELF

Presence is the first function. Presence is union, and the human person is determined from the start by union. It is the plenitude of the person, in the self, in love and in life. It is a new starting point, a new “beginning” that we call egoence of the self, and we say that it is the first function because it is the germ of the future and genetic centre of the new human.

As supreme knowledge, egoence is the “beginning” of a new mysticism. As first function of synthesis, it is also the path to a first science, not to a metaphysics but to a sacred science.

The first principle is also the first physiological organ. Egoence of the self requires an organ of analogical translation, and said organ is the human heart. The mysticism of the heart transforms the “last matter” of earthly humanity into the “first matter” of cosmic humanity.

As first and last technique, egoence is constant prayer. It is liturgy of the heart.

III

PROTOMODEL OF THE LAW

“But there was not nor is there one: each one is a whole.

But there is no whole: one is always missing.”

OCTAVIO PAZ, *The Monkey Grammarian*.

I. As function: HUMAN LAW.

II. As science: ETHICS.

III. As organ: RIGHT

IV. As technique: CONDUCT

SECOND FUNCTION OF SYNTHESIS: HUMAN LAW

III.1. FUNCTIONAL STRUCTURE OF HUMAN LAW

III.1.1. THE LAW OF FUTURE HUMANITY

The human of our time feels, with increasing urgency, the need to handle intelligently the phenomena of life so as not to be a victim of the results of their own actions. And to do so knowledge of physical, biological and social laws is not enough, knowledge of the *law of human-ity* is needed. But what is the law of humanity? The law of God? The law of the universe? Social and historical law? Or a specific law of human beings that we do not yet know? And as for the nature of this law, is it a cosmic law (which is within the order of the mathematics of the uni-verse)? Or is it a social law, built by humans, within the order of society, culture and history?

The great religions have revealed the divine law that guides the fate of humans (*of all humans*.) And science uncovers the more general laws of the universe and of life. For centuries, humanity has been ruled—and continues to be ruled—by universal and cosmic laws that have served as the basis for religious and ethical codes, the constructions of scientific thought and the design of social institutions. But humans need to discover the *individual* law that belongs to them, the one that points to their own place and their own fate within Humanity and the Cosmos. This intrinsic law is not written on stone tablets or on social codes, but it is inscribed in the ontological, specific structure of the human being and has to be discovered by each one.

It is true that there is a universal law and a social law, but it is also true that what is valid for one may not be valid for another. This is the enigma of the sphinx that we carry within. Millions of human beings are rebelling today against established laws, but they fail to discover the law that is intrinsic to their own selves. This human law is not only a formal law but an essential and substantial law that is in the origin of the human phenomenon and orders their development. Is it fundamental or contingent? It is fundamental and contingent at the same time; it is a mathematical equation that constantly reformulates itself from one moment to the next; it is always different, but at the same time, it is always the same; in each moment it indicates a different path, but in the end it always indicates the same fate. It is a law that is discovered by similarity, by analogical agreement between the individual will and the cosmic consciousness.

All the problems of ancient humanity (until recently) revolved around the dilemma be-

tween free will and fate; in other words, between action and the consequences of action. But in future humanity the operativity of a third law begins to become conscious: “will of meaning” (in Frankl's terms) or “vocational” law (in my terms.) And this third law is that which configures, along with the other two, the functional structure of the specifically human law. These three coordinates—a will, a destiny and a star (that points the way for the traveller)—are the three lines of force, the significant invisible traces that configure the basic structure of human law; a structure that still functions clumsily due to a lack of fine tuning, but which constitutes the (legal) foundation of specifically human ethics and law.

III.1.2. THE SOUND OF THE PROPER NAME.

There is much talk today of social alienation and loss of self. Habitually these ideas are raised from relative points of view, according to the ideological premises that are taken as a reference point to denounce the deviation. But there has to be a fundamental point of reference that is not subject to interpretations, but which constitutes the very centre of the human structure. More than a place in space, this crossing point of coordinates is a sound in time; it is a musical note (voca-tional), a Voice that rings out at a given moment in the existential trajectory. From that moment a new vibration is incorporated into the life of the human being, it is an inner phonetics that *plays* the key note of the proper name. To be what one must be there is no other path then to “modulate” all thoughts, feelings and actions with this fundamental note. Dissonance, being out of tune with said note, is alienation, deviation from the self of what one must be.

Vocation is not a voice that cries out in the wilderness but a Voice of the consciousness that finds resonance in the individual will. From this vibratory chord there emerges the form of intrinsic law. The Law of the universe is written in human matter as an indelible signal of what must be: it ceases to be an ideal and becomes a function.

It is because of this signal of reference of the Law that human beings can glimpse *their* future, that is, not an ideal or utopian future but a real future for them, and the only real future that exists is the vocational future. If it does not respond to this prototypical model, if it is not faithful to this base signal of the inner Law, human beings could do important things in their lives but they will wander forever lost, with an existence without direction. The original infidelity cannot be imputed to anybody (to the environment, to the “system”), but to oneself; the world may act as temptress, but the first responsibility (the first response to what should

be) is from oneself. This first or archetypal responsibility is the foundation of all ethics and of all rights that can be called properly human. That is, it is a conscious and responsible reaction to the law which is intrinsic to the human being (an “easy yoke”); otherwise there will be a law imposed that will become a heavy burden on the shoulders.

Social law is not enough to found a properly human ethics; for this, humans must discover the root of the moral law, a law that is inner before it is outer, of the self before it is of the world. Morality is born before as responsibility to oneself rather than to others. On this essential responsibility (which emerges as a vocational response to duty, before it is a social response) lies the foundation of all specifically human ethical conflict (I say *specifically* because “ethical” conduct is possible through conditioned reflexes, both in the animal world and in the human anthill.) If society is constituted as an absolute and imposes its collective law by negating the intimate values of the individual (third dimension of the Law), humanity is destroyed and a civilization is constructed based on force, not on law.

III.1.3. THE THREE DIMENSIONS OF HUMAN LAW. ONE WILL, ONE DESTINY AND ONE STAR.

Specifically human law cannot be defined by an absolute determinism (law 1) or by a self-sufficient individualist will (law 2), but by the influence of a vocational call (law 3) which couples with the lines of force of destiny and individual freedom to draw the (legal) structure of the egoence of the self. In other words, human law cannot be exclusively deduced as a divine absolute—divine law—(theological derivation), or a cosmic absolute—general laws of the universe—(cosmological derivation), or a social absolute—social laws—(sociological derivation.) But also it is true that the law of humanity is not strange to the law of God, or to the laws of the universe, or to the laws of society and of history. Beyond fate and free will—the only parameters of the law known to ancient humanity—a new vocational dimension of the law enters into play in future humanity with increasing force and greater consciousness.

What is vocation? The spiritual tradition tends to define vocation as the divine calling in the soul. But we don't always realise that it is also the encounter with the new law. It is the entry into the second circle of life. It is the moment when the self chooses what it must be. Søren Kierkegaard highlighted the solemn instant when the human soul encounters the mystery of eternity and responds with the opening of its own self: “It is not a matter of choosing something, or the reality of what has been chosen, but the reality of the choice. There are many

who place great importance on having looked in the face any character that has played a notable role in universal history. They never forget that impression, it leaves an ideal image in their soul that ennobles their nature; and yet, as meaningful as that moment may be, it is nothing compared to the instant of choice. When all has become serene, solemn as a starry night, when the soul is alone in the old world, then there appears before it not a superior being, but the internal po- tency itself, the sky opens up, so to speak, and the ego chooses itself or, rather, it receives itself... the soul does not become something different to what it already was, but rather it comes to be itself.”⁶¹

But vocation is not only a breeze of inspiration but also a force of calling. And to whom does it call? It calls to myself, the matter, the world and the history that form my first circle of life. And why does it call *us*? To create with those materials a new moral human.

The sudden entry of this force of calling to the body of the humanity of our time is what causes the change in the relationship that we have maintained until now between individual free will and historical determinism. The old model of the law of action and reaction has changed. Now the game is in three parts. And this is what is difficult to understand, especially because the change of law has become installed within as a new code without us realising. From a law of former justice we have passed to a law of substantial justice. Justice has been embodied. The moral forces have become incorporated to the biological forces.

A will, a destiny, and a star? Yes! These are the three dimensions of the basic structure of human law. Individual will is the ruler of free will, destiny is the “matter” destined (by law) for transfiguration, and the star is the guiding light. The moral responsibility of humanity emerges from the harmonic conjunction of these three aspects; and ethical conduct is not defined alone by two parameters (the *self* and the *world*) but by three: responsibility to oneself, to the law of God and to the social law. Consciousness and responsibility of union and of reunion.

III.1.4. THE TELEOLOGICAL MEANING OF THE LAW AND THE ANALOGICAL WILL OF HUMANITY.

We have to discover the ontological content and the teleological sense of the law. In terms of human function, the law cannot be reduced to a norm but rather it aims at an end. This

⁶¹ Søren Kierkegaard, *Estética y ética*, Nova, Buenos Aires, 1955, p.35

end is liberation. And the anthropological instrument of liberation is an analogical will.

Analogical will is a new dimension of will, it is no longer the effort to conquer the world but rather to “exit” the world.

Millions of human beings find themselves today with no exit, not only without a social or economic exit but also without an existential exit. Human existence has run into a dead end, and the will to power enters into contradiction with life itself. Humanity's activity has multiplied extraordinarily in the technological society but its life is exhausted in a series of experiences that have no purpose or destiny: when we believe we have arrived we realise that we are in the same place (Clavileño in *Don Quixote*). Have we taken the wrong path? The current of life is cooling and leading to a cold sea of collective indifference and existential weariness: the sickness of modern civilization, the wearing out of a closed world that leads to existential death.

The humans of our time have a profound longing to find an exit, they want to leave the world in which they are trapped, they need to breathe a new atmosphere and live a new life. They want to be free! But how? Is there an exit law?

The basic contradiction under debate is that the force that we have used to conquer the world does not allow us to exit it. The will to power, when it becomes an autonomous impulse—separated from the consciousness—opens the way of the world, but at the same time it closes the way of the self. The existential drama of modern humanity is to live in a closed space. The awareness of this situation is what radically sets apart young people today from the old people of always. The socialism generation became aware of humanity's social slavery, but the current post-atomic generation has become aware of existential slavery. This implies that the alternative to liberation is lived in a different way. The problem of action and of the meaning of effort are today raised in another context: effort for what? There is no longer a will to conquer the world in play (our parents' ideal of progress), but rather a will to *exit* the world (ideal of liberation.) Of course, young people discovered *one* exit in drugs, but *is* it the exit?

To exit the world in which we find ourselves it is no longer enough to have a will that multiplies effort (more horsepower), but a will that reverts the original impulse of action; it is no longer a question of making oneself bigger, but smaller; one no longer seeks the way to clear the wall, but to get through it through the gaps. And to do this requires another kind of will, not a will of affirmation or a will of negation, but an analogical will. What is analogical will? It is

the will of the laser beam! I will try to explain this.

The laser is a coherent ray of light (monochromatic and punctiform.) We need a will of this type (in analogical phase with the consciousness), a simplified will in a single vibration; not one that vibrates to the beat of thousands of impulses that are alien to it, but which gets in tune with the consciousness of the self.

The exit does not lie in wilfulness or in hedonism, but in the conquest of a new dimension of the will, of a quality of will power that we do not yet know. Modern humanity—says Charles Reich in *The Greening of America*—is increasingly aware of his powerlessness against organised society. And this will continue to be the case as long as we do not learn to use our analogical will as a force for exiting. Against the dinosaurs of the corporate state the mythical struggle between David and Goliath is repeated (I Samuel, 17), but the strategy is different. The new analogical will begins to awaken through an ascetic of reversible force. It is the art of the hunter (in the words of Castaneda through Don Juan) “becoming inaccessible.” Here is a fragment of dialogue with his disciple:

“A hunter deals intimately with his world and yet he is inaccessible to that same world.” “That’s a contradiction,” I said. “He cannot be inaccessible if he is there in his world, hour after hour, day after day.”

“You did not understand,” said Don Juan patiently. “He’s inaccessible because he isn’t squeezing the world out of shape. He taps it lightly, stays for as long as he needs to, and then swiftly moves away leaving hardly a mark.”⁶²

III.1.5. FREEDOM AGAINST FATE. OLD ANTINOMY AND NEW ANSWER.

What is the exit law?

Every era has a different way of resolving the antinomy between freedom and fate, between the soul and the world. There were heroic eras, of head-on conflict; in our time the type of conflict is different, it is an effort to get out by understanding the law that governs contradiction itself. To find the exit, an ideal consciousness is no longer enough, nor is a steely will, but rather it is necessary to conquer the “movement” of the consciousness-will; that is, knowing the

⁶² Carlos Castaneda, *Journey to Ixtlan*, Simon & Schuster, New York, USA, 1972, p.95.

law that governs said movement. The world has power in as much as humanity surrenders to it. When the self identifies with the world, the world is constituted as a symbol of faith, and the more one struggles against it, the more force one gives it. The force of the sword is not enough to defeat the dragon. One must conquer the inverse movement of will via its inflexion point; at the limits of the contradictions there is a critical point of void where it is possible to recognise the signal of the third force: it is the moment of consciousness that rectifies the wave of will and makes it single-phase and punctiform (laser beam.)

What I have just said does not imply denying the will to power; humans need to exert their will to power, but up to a certain *limit*, after which the impulse for action does not revert into analogical will (in phase with the consciousness), it transforms into a destructive force.

We must recognise two phases in the movement of the will: the phase of multiplication of effort and the phase of simplification of effort. The former is the will of Promethean humans, the latter is the will of mystical humans. These two phases, separate until recently, begin to come together in a new function of synthesis as a result of a change of law. It is no longer a question of the old antinomy between action and non-action, nor the modern dialectic between thesis and antithesis, but an organic circuit of the law which prepares the *organ* of the ethics of the future.

Only one alternating function of consciousness-will makes it possible to enter and leave the world freely. In its phase of personal will the consciousness becomes objective and energy is translated into matter: the self “enters” the world. In its phase of analogical will the consciousness abandons the forms, matter is transformed into energy and the self “leaves” the world. The first movement is one of determination of the will, the second is one of expansion of consciousness. And the reversible oscillation of both always safeguards humanity’s moral freedom.

III.2. ETHICS AS SCIENCE OF HUMAN CONDUCT

III.2.1 TOWARDS A SCIENTIFIC ETHICS.

The social and political order of the future society must be based on a new ethics. What is understood by a new ethics? It is not a question of putting forward a new theory of values, but rather of discovering the functioning of the moral laws of humanity and society.

Ethics, reduced to speculative philosophy of values, psychological theory of

motivations or cultural ethnography, has entered into crisis. It is impossible today to find an ethics based on dogmatic morality, on metaphysical speculation or social psychology. At present we are witnessing the collapse of a civilisation that we believe to be “ethical.” In reality we have gone from a morality imposed by religion to a morality imposed by technology. Modern organised society has rules of play that are “sacred,” and the punishments for those who break them are as radical as the punishments of hell; the moral code of the system is as severe as the code of Hammurabi, and whoever dares to break it faces torture, ostracism or civil death. And this not only occurs in those societies where the dictatorship of the proletariat has changed (“Gulag Archipelago”), but also in “Western Christian” society. It is said that in a society where social justice is regulated, this wouldn't happen, but history shows that so-called “social morality,” in terms of a set of rules of a mass society, tends not to be so moral.

It is necessary to salvage the moral law of the habitual right. The essential moral law cannot be reduced to the world of social and cultural norms, but must be rediscovered as a law intrinsic to life. And this is the task of a scientific ethics. The scientific ethics of the future, as an integrated science of human conduct, no longer studies an abstract morality or a legal norm, but rather the relationships that exist between the moral world, the social medium and the biological organism. From this point of view, ethics is no longer only the basis of social order (the health of organised society), but also the health of the physical organism. Ethical science is the key to understanding the growth and development of organic forms of the future.

III.2.2. THE SOURCES OF THE NEW ETHICS.

Where does the new ethics come from? Cultural anthropology has neatly traced the moral codes of primitive societies and the written codes of modern societies, but these studies do not go beyond an archaeology of forms of human behaviour settled in time. We have to explore the new societies, the nascent communities, matrixes of the coming world. And such societies already exist and have their own culture and their own ethics. An ethics of the future already exists! There are already new men and women who feel it, live it and practise it. We have to learn it from them. It is a law that is not formulated by doctors or preached by the churches, but which thousands of human beings live in secret, people who have discovered a *human mode* of functioning in the world. Yes! A human mode, because there are forms of behaviour that are no longer typical of humans.

The new ethics is not simply a perfectly regulated conduct to ensure the correct func-

tioning of the self in the world, because such conduct (perfect homeostasis) is also typical of the

domesticated animal or of the cybernetic machine. The new ethics is human science and technology that makes it possible to build a *new* biological organism and a new social organism; not only is it a tool of adaptation, but an instrument of liberation: liberation of the means through the law. But once again we must ask: what law?

The ethical law, as a message from the future and instrument of humanity's liberation, cannot be reduced to the legal norm (general theory of law) or an individual subjective interpretation (ethical relativism.) There must be a law that is not only formal but substantial, not only written in the codes but written in life, a law that points to not only what "must be," but also what "will be." In the changes of era this law is brought from another world; it is incorporated into the system by new humans; it is not a product of the system (social and cultural evolutionism), but rather it comes from "outside" the system and disturbs the system. This is what is happening at the current initiatory moment of the civilization of the third millennium.

The new ethics is deposited as a germ in the social body of humanity before it is formulated by the legislator; it is lived by the spiritual community before being translated into codes of civil society. In saying that the message of the future "deposits" the law into the *body* of humanity, I want to highlight that this is a matter of a substantial law, of an organic law (the organism is enriched with a "gen-etic" contribution that allows it to build new functions, new organs and new institutions.) This subtle aspect, invisible but powerful, is what changes the trajectory of habitual movements of human conduct (not only of social conduct, but also of the molecular and atomic conduct of the physical organism.) This change of meaning in the movements of life carries human matter to a higher level of consciousness, and the physiology of elemental nature is transformed into an ethical physiology.

III.2.3. FROM WRITTEN LAW TO INSCRIBED LAW

Moral law is the way of being of the spiritual community. And the new ethics will lead progressively to the substitution of formal legal order (based on contingent laws) with a just-substantial order (rooted in fundamental moral laws), and this will occur as the individual incorporates moral law into their physiological organism.

The new ethics is the law of the total human. It is at once a social ethics, a spiritual ethics and a physiological ethics; it is a private morality and a public morality; not only of salvation

of the soul, but of bodily health; not only a philosophy of values, but a human physiology; an ethics that is founded not on ideal virtues, but on life actions: in short, not to be preached, but to be lived.

When the law is lived it is printed on the *matter*. And this is the conquest of future humanity, to make the leap from the law written on the tablets of the Law, in the sacred codes or in the social codes, to the law *inscribed* in the atomic network of molecular biology; a law *inscribed* in the mind and in the heart, in the spirit and in the matter: the Law made form and made flesh.

The new ethics is not a static morality—to conserve oneself better (a kind of ethical hibernation)—but an ethics of development that takes up the challenge of the concrete experience to discover through good and evil, through trial and error, authentic life values. There is no sense in anyone telling me what is right and what is unjust if I myself have not experienced it. The new generations prefer the risk of exploring the paths of life over remaining in the protection of a conventional morality that promises them a paradise in the beyond, at the cost of a paralysis of the self in the here and now. This audacity of experimentation is what scandalises the old moralists, who believe that the young are lost. However, with a great deal of pain, with many falls and with thousands of frustrated experiences, a new morality is being born in the young, a purer morality, more heartfelt, more authentic; because morality is intrinsic to the self and never dies; instead, it is constantly reborn to increasingly higher degrees of consciousness.

This incorporation of the value of practical experience to the life of the total self removes morality from its former idealistic refuge to test it in the quicksand of the world of reality. This does not imply an ethics founded on a material practise (ethical materialism), but one that values the meaning of concrete experience as testimony of consummation *in the matter* of the moral act. The values brought into play in experience are inscribed in life; good and evil cease to be interpreted to instead be lived; human matter experiences them, enjoys them, suffers them in its own flesh. In this way, the incorporation of the experience of values gradually develops a “moral sense” that makes it possible to anticipate possible insignificant experiences and escape—through a morality made flesh—from the enslaving circle of endless experiences. Through this new “moral sense” the ethics of the soul becomes ethics of the body.

III.3. LAW AS ANALOGICAL ORGAN OF THE FUTURE

III.3.1. THE CRISIS OF LAW IN MODERN TECHNOLOGICAL SOCIETY.

In our technical world the law has been substituted by ordinance and technicians have taken the place of legislators. The parliamentary crisis of the democracies is the last act of a slow process of legislative decay. The consequence is that modern humanity is full of regulations, but without love. The law has become a police norm; it is the technical rule that ensures the functioning of the system but leaves humans isolated. Constitutional law, the founding basis of the modern states of the West, has gradually adapted to the practical needs of large business corporations, which have their own law and their own codes.

Complicated rules in tax, trade, the labour system, etc., have become increasingly disconnected from the essential root of the law and have formed an autonomous apparatus that has its own political law. And law institutions, instead of being channels for the living exercise of justice, have gradually been subordinated to administrative power and have had to create their own forces of repression. This divorce between essential law and technical law is what maintains the social schizophrenia of modern times, accentuating the contradictions of the system and ultimately causing outbreaks of violence all over the world today.

Humans feel (rather than understand) the weight of a law that is alien to their essential nature. And thus the paradox arises of an extreme polarity between those who want to impose the law at all costs and those who strive not to recognise it. This fissure in the body of the law grows increasingly deeper, and has no solution within the rules of play of current legal law, due to the simple fact that the law has lost control of itself. When this critical point is reached in the history of civilizations, a new law emerges. And this is what is happening now! What does this shift in the law consist of?

Above all we have to understand that the decay of the law is a consequence of moral decay. A break has been made in the invisible tie between moral society and legal society. The greater the validity of moral law, the lesser the number of laws: a few principles are enough, law becomes fundamental, constitutional. In contrast, when moral law decays the regulations and ordinances multiply infinitely. The new legal order begins to be constituted through the reestablishment of the ties between the organ of the law and the source of the law.

III.3.2 ANALOGICAL THEORY OF LAW.

The new law is born as an analogical relationship between the social experience and the spiritual experience of humanity. The law of the future is the legal organ by means of which the transference of the individual's moral consciousness is regulated into ethical forms of social action, and the reversion of the collective experience into more elevated states of individual consciousness. This sociophysiological organ has to be created. It is not a matter of adjusting to a new law, but of giving life to a new function.

An unbridgeable abyss has opened up between the charter of individual rights and the autonomous power of political society; we have been left in a no man's land, where an endless war is now waged. To re-establish order, increasingly repressive legislation is created; but repression in turn generates new disorder. The science of law has to begin to show the contradiction that has occurred between consciousness and power, between law and the instruments of law.

The growing need for inner freedom has to find suitable legal forms to express itself socially, and if individuals do not find them they become desperate, turn to crime, or fall ill. Pure positive law has dissociated law from rule, making the rule absolute (Kelsen and his pure theory of law.) The legislator of the future will have to do an immense work of synthesis to create an analogical law, that is, a law of analogical correspondences between consciousness and rule, between the law and the instruments of the law (not only the instruments for administering the law, but the institutions for living it.)

The leading Argentine jurist Carlos Cossio has taken a step forward in this regard. In his polemic with Kelsen he establishes the difference between rule and law, arguing that the object of the law is "conduct in intersubjective interference," and not the rule, as Kelsen sustains. Kelsen puts the emphasis on the rule, Cossio on conduct. Cossio sees law as intersubjective conduct: it is not only a matter of "interpreting the law," but of interpreting conduct through the law" (legal valuation through understanding of the subject.) The emphasis on the rule dehumanises, displaces the concrete human in favour of a legal rationalism; the emphasis on conduct starts from the concrete fact of human life, and not from a concept (law is a concept, conduct is an experience.)⁶³

⁶³ Carlos Cossio, *El derecho en el derecho judicial*, Abeledo-Perrot, Buenos Aires, 1967.

Cossio is undoubtedly among the most advanced in law when a shift occurs from the immutable “principles” of natural law—considered suprahistoric—to the meaning of the conduct of the “individual” within history. But it is not enough to appeal to the ontological root of conduct to found law: it is also necessary to grasp the role that the “spirit of the law” plays. The spirit of the law is something more than a concept and an experience, it goes beyond history but penetrates history, it is the spirit of always, but at the same time it is the spirit of an era or the spirit of a generation: it is the law that creates the law, a creation by analogy. Here it is no longer the legislator who creates the law, but the law creating the legislator. This is the sign of the planetary era that we are beginning to live; it is the moment when the law makes a new turn; The theories of natural law, the purely normative theories and “egological theory” (Cossio) gradually give way to an analogical theory.

Analogical law is not a set of principles or a body of rules, but a legal creation, a work of art. It is a new spirit of the law that comes into play in the planetary era: justice is not only a sword that separates, but also an arm that brings together, that moves closer, that harmonises contradiction; the new sign of the law is justice joined to solidarity. In the name of the ancient God of justice the greatest atrocities have been committed, and in the name of the truth of the law the tree of life has been mutilated. It is time to move from the justice of the law to the balance of the law, from the truth of the law to the beauty of the law, and from the armed wing of the law to the understanding embrace of the law. This transit of values is no longer made by the philosophers of law but by the artists of law.

III.3.3. THE LEGAL MEDIUM AND THE ORGAN OF JUSTICE.

Justice in a straight line, the reason of the law, the right arm that excludes the left one, is gradually giving way to a justice of balance of opposites, of harmony between the sword of law and the scales of law. A change is occurring in the legal relationship and in the rules of play of law. The new “body” of legislation is being designed that has educational value by itself, it is a new *legal medium*.

The development of the planetary human’s ethical consciousness requires a “legal medium” that is not only normative but also provocative, that is, it gets ahead, it provokes, it calls to the “must be” and it offers the means to *be*. The suitable legal forms for ensuring individual human rights are those that offer at the same time “ethical space” for the development of the social consciousness; that is, not only the rule that succinctly states a law and prescribes a pun-

ishment, but the organism, the institutions that offer the means for human beings to live in a justice of social participation: not only as an idea but as an essential “substance” for the life of the person. A lack of justice causes as many or more evils than a lack of affection, a lack of oxygen or a lack of vitamins. If this socioethical medium is lacking or is insufficient, the physiological organ of individual ethics cannot develop properly. But does such an organ exist? Yes, it is an invisible organ made up of circuits of resonance between action and vocation. Its anatomophysiological substratum is the forces that circulate along the horizontal and vertical axes of the body in relation to a centre of ethical transcendence; this central organ—the heart of the system— registers the moral “weight” of action and emits a “bit” of justice. I will try to explain this better. Men and women are today gestating in their own bodies an organ of justice, which is something more than an organ of the law. This future organ is constituted not only by the rectitude of works but by the purity of faith. As Saint Paul says: “Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.” (Romans, 3:20.) In other words, the supreme value is not the “rectitude” of the work, but the “weight” of the work. The ancient Egyptians understood it thus; according to the Book of the Dead, the deceased appears before a court made up of forty-two judges: the goddess of Truth-Justice is present but does not intervene, Thot acts as notary and records the confession of the deceased (which he did not make) and Anubis finally weighs the heart on the scales of justice.

The ancient tradition places the emphasis on a justice of the beyond (it is the gods who weigh the actions of men); the sign of the new time points to a justice of the here and now. It is no longer a matter of a justice for the dead but a justice for the living. From an eschatological justice we pass to a physiological justice. One thing is justice as idea and as symbol and another very different one is justice as organ and medium.

The new individual organ requires a new social medium to develop. Everything suggests that this new organ of justice—still incipient in current humanity—is very vulnerable to “ethical shortcomings,” especially in its gestation period, to such an extent that today we are alarmed to witness a sickness of civilization that we call “moral blindness,” a form of madness that drags its victims to crime, drugs, prostitution, economic delinquency, the abuse of power of science and reluctance to live. But in the antipodes of these underworlds, there are human beings who are already born with a different ethical physiology, with a moral organ already constituted, and whose ethical conduct forms the invisible web of a new social-legal medium.

III.4. TECHNIQUE FOR DEVELOPING AN ETHICAL CONDUCT

III.4.1. THE CRISIS OF SYSTEMATIC VALUES.

The rational mind ordered the world according to logical rules, and at the same time created a system of values to order life. The same “logos” that created the geometry of space projected the diagram of formal ethics. All these systematic constructions of thought have entered into crisis, the world is not as we had imagined it (there are other geometries), and human conduct cannot be defined by a determined set of values.

The rational ethics of the modern world was constructed on premises that remain hidden, but which are the conditional forces of the system, something like the invisible and unquestionable code of the ethical edifice. Such basic pillars were, until today, faith in the material sustenance of existence and the creed of possession. These feeling-values have suffered the strong impact of the future, and the energy-values of the cosmic human are beginning to flower.

Whatever the philosophy of the value systems of the past may have been, we never called into question the material sustenance of existence, that is, we always trusted in the stability of the rock on which we rested. Consciously or not, we lived with faith in the stability of the physical atom. But today one can no longer build on that foundation, because the rock itself has cracked. The material basis of existence has been disturbed, the fixed points of sustenance have disappeared, and human beings have been left floating exposed to the elements in an empty space and under the influence of a new law that they still do not understand. From this moment of rupture, conduct can no longer be easily framed within a scale of fixed values, but rather it becomes necessary to uncover the law of the *movement* of values.

III.4.2. PREMISES OF ETHICS OF FUTURE HUMANITY.

If the ethics of old humanity was founded on the premise of a material human world separate from the universe (separate due to a lack of consciousness), what are the ethical premises of the cosmic human whose consciousness has opened up to the universe? Such germinal premises, invisible but powerful, are at the basis of the longings of the new human, felt before they were formulated: 1. Not working for separate ends (questioning all alienated work, all disassociation between the consciousness and the will, of any schism between the self and the task, between knowledge and life.) 2. Not materialising human energy (not crystallising life but transforming it.) These are the invisible foundations of the new values, the pre-values that

give meaning to an ethics of the future.

The ethics of affirmation of the world and of life easily leads to the possession of life and immobilises the self in a given ethical form (“He who wishes to possess life shall lose it...”) The new ethics is not based on fixed values, but on reversible values, and the law that governs it is no longer one of possession, but of renunciation.

The law of renunciation of systematic values does not deny the values or put forward an ethical relativism, but rather sets in motion the world of values, takes values from their systematic lanes and incorporates them into life. It is the law of reversibility of values, that is, the law of the movement of values. These are no longer fixed, static values (formal ethical individualities, in the style of chemical elements—H, Na, K—or biological individualities—botanical and zoological series), but living values (ordering life matter) that make the transit from ethical forms possible: on reaching a certain level of ethical development, life launches itself (by renunciation) in search of a new, previously unknown, ethical dimension. In this dynamic ethics, the conquest of a new ethical form implies a new living form (a philosophy that sustains values), which presupposes the leap from formal ethics to genetics.

III.4.3. ANALOGICAL STRUCTURE OF VALUES.

The two major ethical systems that we know (spiritualism and materialism) are founded on values that are diametrically opposed. The value systems constructed on a theological foundation constitute an ethics that is based on the gifts of the spirit, while humanist ethics postulates an ethical conduct in keeping with reason (a morality without dogmas.) But in reality, values cannot be reduced to theological virtues or cardinal sins, but rather they are living structures, fields of analogical resonance between spirit and matter. These dynamic, reversible structures are those that open the way to the ethics of the humanity of the third millennium.

Could we sketch these new ethical structures? I will indicate them with classical terms, but I will take the precaution of showing the movement before the forms.

1. Vocation.

What is vocation? Let us return to the subject. It is the foundation of the intimate values of the human being. It is the inner Voice that guides the self to what it must be. This duty to be cannot be founded on a normative ethics (which gives norms of conduct of a general nature),

but rather it emerges from an ethics of egoence that aims at an individual and transcendent duty to be; it is a vocational duty to be, whose call cannot be recognised in the noisy psychological space, but in the silence of a mystical space. When the muddled voices of the world fall silent, that Voice is heard which is for the self and signals the path of what must be. This unique and untransferable Voice is the key note for attuning the human instrument in codes of egoence (ethical attunement.)

The new ethics begins with becoming aware of oneself, self-awareness and duty to be. The new human does not want to be this or that, but simply to be a human and discover the means to be it. All that does not blend into this self-awareness is a mask of reactive consciousness, conventional rule systems that one fine day come falling down and leave the vacuity of the self exposed: a false ethics that cannot sustain life.

Vocation is an original, irretrievable and irreversible function.

It is an original impulse of creation, it is a spiritual fertilisation. It is like ovulation in a woman, the unique instant of creation of new life; if this call does not find a response in the human matter it is left as merely a memory, life goes on, but the soul remembers a lost, irretrievable opportunity (something that could not be.) Modern education prepares the human being to play a role in the world, but the education of the future will have to help us (from a young age) to recognise that intimate signal that marks our way towards the stars.

Vocation is usually a function that is mutilated due to a lack of response, substituted by an idealism or by pragmatism. A vocational response is not just discovering the direction of the path but providing the necessary force to walk it. Vocation is not only an enlightening act but an energetic one, it shows an ideal but at the same time it liberates the specific energy for its fulfilment; it is not an energy that can be used for anything, but for the purpose to which it was destined from the origin: it is a sacred energy. Those who say they have an ideal but not the strength to carry it out use the forces of liberation for secondary ends. That is why I place ethics as a foundation of the human economy of the future.

2. Participation.

Participation is giving oneself. Not just giving, but giving oneself. Participation is a simple feeling, a fundamental gesture of giving of the self to life. It is a basic attitude of offering oneself which is prior to any speculation about values and meanings.

The new ethics is not an ethics of learning (to be understood), but an ethics of participation: to be lived. The ethics of participation breaks all the expectations about the values that can give meaning to existence. There are—very educated—people who spend their life speculating about meaning and trying to find valuable content for their empty souls. But in the end, they tend not to reach a conclusion. Once, having conversed at length with one person about the meaning of existence, they said: “Well, that’s all very well, but what if, after a lot of searching, I discover a meaning that is not real and which nobody needs, not even me?” At that moment I realised that it was in vain to argue about these questions with people who have already crystallised, who do not want to and cannot open up or give themselves and who therefore react and defend themselves. It is pointless to speak of ethics to someone whose heart is closed. There is something prior to this that Gandhi knew very well, when he said to Slade, his English disciple who came to ask him for teaching: “Go and clean the bathrooms, you will understand more there than anything I could teach you.” This is the new ethics, an ethics of participation. There is a hard crust around the heart of humanity that cannot be defeated with intellectual understanding of what is right and what is wrong, but with participation through work and sacrifice.

Social responsibility is not enough to found a new ethics. Social duty is no longer enough to give perfection to ethical conduct, because the new humanity has discovered that with the old story of “responsibility” men and women have been chained to a blind machinery that now devours them. No! There has to emerge a new sense of participation. It is participation with one's own life in a cosmic ethics. Cosmic ethics? Yes! That is, not simply social ethics (which saves the world) or a religious ethics (which saves the soul), but rather a creative ethics (which saves life.) The new ethics harmonises the *life* of the human being with the life of the universe. Participation is a feeling more than a duty; it begins through feeling and through practising, even before understanding.

Participation is done progressively through knowledge and through work, but it is perfected through sacrifice. What does this mean? Sacrifice is the last chain of the human metabolism. There is a dark and incomprehensible part of life that has to be carried on one’s back as a burden inseparable from human existence. Not everything is understood; beyond knowledge lies pain.

Participation through sacrifice is one of the most important functions of human life; a transformation of matter that only humans can do, transform within themselves a part of the

irrationality of the world, the darkness of the world, the evil of the world. There is a certain type of (human) matter that only the human being can metabolise, a type of separate matter (typical of the being-in-the-world) that can only be joined again with the consciousness of the self through the heart of humanity. In other words, when a part of human life loses its essential connections with the self, this (material) particle can only be united again—the religions would say redeemed—as a result of the sacrifice of the moral human. Animals and plants intervene in different processes of assimilation of matter (and they transform it within), but only humans can humanise matter with the sole action of living with dignity. This silent participation of the human being within the cosmic metabolism gives meaning to millions of human lives that will never be known, who live, suffer and die like fugitive shadows in the race of time, but who have a place in eternity. (I was watching a man in a square who sold a little toy that made soap bubbles, and all he had to do was blow through a pipe and make the bubbles come out, which then burst in the air. I asked myself: “Such a complex organism, which has needed millions of years to reach the current stage of evolution, and dedicated to such an insignificant task!”) No! There is a human metabolism of another order; through that man’s organism a matter passes in ascent that only he can transform (even if he continues blowing...) The smallest and most insignificant life has a cosmic sense; small intestinal bacteria have a function of transforming substances that only they can do. And they also participate with dignity within an organism that they do not know.

3. *Renunciation.*

When a conquered value is offered, the reversibility of values occurs. The offering of personal values is constituted in the central value of the new ethics. This does not mean postulating an ethical monism (which Hartmann⁶⁴ questioned so well), but placing renunciation at the centre of the system.

Renunciation is a central value that integrates all the other values. When a personal value reaches the maximum extent of its development, the next step to perfect the value is the offering. This is the instant when ethics is resolved into mysticism. If values are fixed and not reverted, a human becomes a “rich” human who treasures virtues that they never surrender, they are a living museum separated from life. But, in contrast, the humblest personal value, if

⁶⁴ Ricardo Maliandi, *Hartmann*, Centro Editor de América Latina, Buenos Aires, 1967.

it is offered up, joins life, embellishes it and transforms it.

We experience the values within the dynamics of a living structure, and it is on the basis of this living tissue (and not entelechy) that we can formulate a fittingly human ethics. Human ethics breaks the irreducible antinomies that emerge from systematic constructions of thought. Neither absolute affirmation of the world and of life, nor their negation, can serve as a basis for human ethics. Ethics of human life has to be necessarily reversible, because otherwise life would crystallise in an ethical model. And ethics cannot be, in any way, an instrument to perpetuate models of conduct (perfect though they may be), but to transform raw matter into human matter by means of an ethical metabolism.

The old ethics, in the end, separates humanity from the total context of life: it is an ethics founded on a flat geometry of the human space that separates good from bad, right from left. This type of ethics is what leads to a policy of “apartheid.” In contrast, the ethics of reversible participation brings individual life together with the great social and cosmic organism. And it brings them together because it does not keep the values, it “returns” them. Renunciation, in causing the reversibility of values, introduces a new force of sustenance in the human world, and is no longer an ethical law but a mystical radiation. Jorge Waxemberg, in his book *La ascética de la renuncia*, says: “The ascetic of renunciation teaches us to generate the force necessary to make dynamic expansion possible.”⁶⁵ That is, renunciation, which appears as the last word at the summit of ethical values, is also the first world in the energetic values of the future.

⁶⁵ Jorge Waxemberg, *La ascética de la renuncia*, ADCEA, Buenos Aires, 1975, p.84.

SUMMARY OF CHAPTER III

SECOND FUNCTION OF SYNTHESIS. HUMAN LAW.

Human law is intrinsic to the self, it is not written on stone tablets or in social codes but *inscribed* on the ontological, specific structure of the human being. This human law is not only a formal law but an essential and substantial one.

It is a law that is discovered by similarity, by analogical agreement between the individual will and the cosmic consciousness. A will, a destiny and a star are the three dimensions of the basic structure of human law.

As science of conduct, human law translates into a scientific ethics.

The new ethics is, at the same time, a social ethics, a spiritual ethics and a physiological ethics; it is a private morality and a public morality; not only of salvation of the soul but also of health of the body.

When the law is lived it is printed on the matter, and this is the conquest of future humanity.

The lived law becomes analogical organ of the law. This still incipient future organ is not only a set of rules but a legal creation, a work of art. It is configured in society as “legal medium” and it is embodied in the human organism as moral organ.

As a technique, human law leads to unethical, individual and social conduct. From an ethics of possession, we pass to an ethics of participation.

IV

PROTOMODEL OF FORCE

“I am convinced that we shall not be able to solve our basic problems unless we build a science of the economy that trains us to pilot our ‘space earth ship’ to human ends: a ‘human-economy’ or ‘humanomics.’”

EUGEN LOEBL, *Humanomics*.

1. As function: LABOUR.
2. As science: ECONOMY.
3. As organ: HAND.
4. As technique: PARTICIPATION.

THIRD FUNCTION OF SYNTHESIS: HUMAN LABOUR

IV.1. LABOUR AS BASIS FUNCTION OF THE HUMAN ECONOMY

IV.1.1. THE ECONOMY OF THE TOTAL HUMAN.

What is human economy? Before a science of humanity it is a function of life. It is at the same time biological, social and spiritual economy. It is human metabolism. And human metabolism is understood as the set of material, energetic and spiritual transformations that serves as the basis for the functioning of the human being. Human metabolism is human labour, and labour is the basic function of the human economy.

Life works at different levels.

At *biological* level, labour is physicochemical metabolism. We have advanced a great deal in the knowledge of transformations of chemical elements and transfers of energy that occur within the organism, of enzymes that command that metabolism through codified messages and of the terrible consequences that occur when there are defects in biochemical communication.

At *psychological* level, labour is a dynamic of psychism, a play of forces of the unconscious, creative and destructive power of the collective archetypes, productions of thought and transformations of the consciousness. We have learned something about the power of embodiment of the *psyche* over the physical organism, and we are starting to discover the relationships that exist between mental pathology and disturbances in the brain's chemical metabolism.

At *social* level, labour is the organic functioning of society and the exchange of psychological, physical, moral and political forces that configure the relationships of production and consumption of material and cultural goods. It is also at this level that we begin to discover the "errors" of the social metabolism and economic pathology.

At *spiritual* level, labour is an aspect of the human economy that is still scarcely explored; it is the exchange between the spirits and matter *in* humans; it is a type of metabolism still fairly unknown, but which is key for understanding a total economy. Without this last link in the chain of transformations of human "matter," life is not fully humanised, and the waste products of the intermediate metabolism end up turning against humans (as occurs in the biological metabolism

when, because of enzyme absences or defects, biochemical transformations are not completed and substances harmful to life accumulate: diseases of the metabolism.)

The spiritual metabolism acquires the meaning of first and last enzymatic link of the human metabolism, as it implies the beginning and end of the transformations of human life. The inclusion of this level in the study of the human economy—human economy of the future—will make it possible to discover the laws that govern the beginning and end of human actions and will remove economic science from the dead end in which it finds itself at present, limited as it is to managing laws of production and consumption of material goods.

Any partial interpretation of the economy, any reductionism to any one of the particular levels mentioned above (whether it is biologism, psychologism, socialism or spiritualism) are condemned to failure because the human economy, if it is to call itself *human*, has to be total, a metabolism of matter and spirit, of energy and consciousness, of meaning and form. This type of whole human economy is the foundation of the planetary ecology of the future.

Current economic systems are in crisis because they are based on theories that do not respond to the development needs of the total human, and sociopolitical models that have lost historic validity. Theories and models that were once suitable for governing the earth are now insufficient for building humanity.

The human economy of the future is still unknown. Although we are moving towards a social economy of participation, while economic systems continue to be formulated exclusively on the basis of production, distribution and consumption of material goods—even when this is on principles of social justice—they will not succeed in forming a true human economy, which is not governed by market laws, but by the laws of life. The key for understanding this human economy of the future is, precisely, to discover the *law* that governs the unified field of the human metabolism; in other words the law of human *labour*, the law that orients labour not only to a material product but a human meaning. If the force of labour lacks meaning for hu- mans, it turns against the functions of life.

V.1.2. FUNCTIONAL STRUCTURE OF HUMAN LABOUR.

What is the *structure* of the labour function within the economy of the total human?

The economic science of the future is founded on this structure.

Labour is an intrinsic function of the human being, and the law that governs this function must be manageable from within, from the self. Directing the human economy from outside—from the centres of political and economic power—would be the same as seeking to control physicochemical metabolism with the regulation plans for the environment. If we think about economic models of the future we must restore the biological function before the social law, the intrinsic government of the labour force before the ordinances that regulate it from outside. Although it is true that the laws of economic policy and social justice mean an advance in the leadership of labour forces, they are not enough to re-establish the intrinsic hierarchy of human labour, which is governed not only by formal laws but also by substantial laws.

Within the perspective of a future human economy, the labour function is a tool that permits access to life goods, and said goods are both material and spiritual. In the economy of the total human not only does GDP growth matter but so too does the development of the consciousness.

What are the parameters in which this future human economy is inscribed? I have to point out some points of reference and sketch some lines that will guide us in the world of subtle forces that relate the self with things. Furthermore, we have to learn to build some bridges that will allow us to transit from one line to another on the pentagram of a multi-dimensional economy, which oscillates between force and meaning, between producing and the product.

More than a fixed model of laws and principles, human economy is the unified field of a quantic metabolism in which waves and particles are constantly transferred back and forth, from one energy level to the other. To understand—and above all to live—this process of continuous transformation of matter-energy-consciousness requires great freedom of movement of the self. To govern the human economy it is necessary to discover the rhythm of inner labour and move in harmony with its moments of creation and destruction, of production and consumption, of transmutation of matter and of expansion of consciousness. This is why, more than economic principles or theories, I will start from the very dynamic of the base function—the human labour force—and try to discover the structure and the rhythm of this function, not only to understand it but also to live it.

IV.1.3. THE THREE DIMENSIONS OF HUMAN LABOUR

Etymologically, the Spanish word for labour, “trabajo”, is derived from the Latin “tri-palium” (three stakes), a device for tying horses. Three aspects can be distinguished in human labour: force, direction and meaning.

a) *The force of labour, its energy dimension.*

In the new era that is beginning, the key for development and survival is the control of energy. But modern humans are still not aware of the powerful forces they handle (or which handle them).

Where is a human’s strength located? In a first stage of anthropogenesis all the strength was in the psychophysical organism (in the power of the unconscious, in the vitality of the body): the ego was a small nutshell that floated in the choppy seas of the deep psyche. In a second stage—present mass society—human strength has been deposited into large social and technological organisations; the corporation has the power, and the individual plays an insignificant role compared to organised collective power. But we are now entering a third stage in which humans—in order to be humans—need to have in their hands the forces of life. From the power of the unconscious and the autonomous power of corporations, we access a new power of egoence, which is the control of life forces within us.

In taking into their hands the forces that they hold within, future humans conquer a new economic dimension. It is the end of the era of earthly slavery (Prometheus chained to nature or society) and the beginning of a cosmic era in which the individual not only caresses the ideal of liberation, but governs the energy necessary to achieve it.

The energetics of labour is a fundamental issue for a future human economy. Until now we have manipulated the labour force to build the world, but the economic science of tomorrow will have to teach us to use the energy of labour to dignify humans. Many times we have said that the new human has awoken to a new state of consciousness; but it is no less true that, despite this, they are defenceless against the powerful fauna of the past (the dinosaurs of the old world): humans have the awareness, but the dinosaurs have the strength. The science and technology of human labour will have to bridge the abyss created at present between consciousness and strength.

Today the revelation of Truth or knowledge of the Law—basic issues on which the philosophies of the ancient world focused—is no longer enough, but it is necessary to penetrate this still unexplored field of the human labour force. This is the contribution of the modern social

philosophies to the message of the future. No ancient mysticism has valued labour within the commandments of the Law, but modern mysticism is based on labour not only for the liberation of the “soul,” but also for the redemption of matter. This mysticism of labour, however, cannot be reduced to a social philosophy or a political economy, but rather it demands a science of human energy.

b) *The direction of the force of labour.*

The fallacy of Marxism, like all evolutionism based on a flat geometry and a one-directional movement, is not noticing the change of sign of the new time. As Octavio Paz rightly says, “Marxism could not tell us what the general sense of the movement of history is.”⁶⁶ In the energy era that we are living in, the movement of history changes sign, time’s arrow is reversed, and consequently there is a change in the direction of human labour. The current of human force that flowed outwards for centuries to conquer the world, now reverts its movement inwards and is transformed into a force to liberate the soul. At the critical point of inversion of the movement of human energy, the social revolution gives way to the spiritual revolution. The change of direction of effort curves existential space in such a way that labour in the world’s matter is converted into human matter.

The so-called doctrines of liberation—whether social movements of liberation or pedagogies or theology of liberation—have not gone beyond the limits of their respective ideologies: they propose an ideal of liberation or a liberating action, but they lack a spiritual energetics of liberation, without which it is impossible to offer the human of our time a tool, a key to open the door to the prison in which they are locked. To defeat the dragon (an anonymous power from outside and from within) knowledge is not enough, nor are entreaties, or the revolutionary struggle; a super-energy is needed, which is liberated by inner labour. This is the great battle of the future. The war of the future—even more than the explosion of megatons—is a war of inner liberation. But with what standard will humans undertake this struggle? Effort (the ascetic of labour) is not enough, it is necessary to discover the meaning of effort (its mystical dimension.)

⁶⁶ Octavio Paz, *Corriente alterna*, Siglo XXI, Mexico City, 1969, p. 199.

c) The meaning of the force.

I have pointed out an energetics and an ascetics of labour, but a mysticism is necessary. The mysticism of labour is union—within the same human—of the forces of life and the forces of the soul. These two currents, the forces of life and the forces of the soul, are currently separate. But humanity has entered a high-speed whirlwind of great compassion, which causes the convergence of said forces as a preparatory phase for a new era of creative labour.

The human being is today subjected to extraordinary pressure. What are the lines of force that form the field for the gestation of a super life? The first force, concrete and clear, is the pressure from the outside environment: the pressure of work environments, the pressure of the psychological war, the economic and political pressures of the social medium, the pressure of the family medium, the pressure of the technological medium (noise, contamination, bombardment of information.) All this pressure leads, in the end, to acritical oppression. People defend themselves from the medium as far as they can; they cover themselves against inflation (if they can), they move house or go on a journey (if they can), but when they can no longer cope, what happens?

The pressure from the external medium increasingly corners humans against themselves. This pressure is felt within, not only as oppression but as “compression.” But to what extent can human matter be compressed without exploding? This high compression, which industry has achieved in engines, is also occurring in the human heart. When a critical compression point is reached, it is necessary for a super fuel to come into play to cause the ignition of the human matter. The compression of life forces alone does not lead to any other result than madness or death (by compression, by paralysis of the self.) However, this super compression is generating in millions of human beings a response from the soul. So as not to die from compression we have to let the forces of the soul flow to the reactor of the human heart. This convergence between life forces (material efforts to survive) and forces of the soul (spiritual encouragement to survive) is what transforms the force of production into force of liberation. It changes the meaning of the force, and labour becomes sacred.

IV.2. TOWARDS A LABOUR-BASED ECONOMIC SCIENCE

The above considerations, which seek to sketch rather than define the labour function—force, direction and meaning—are the starting point for a science of a labour-based human economy.

Labour has lost existential meaning for modern humanity. Marx denounced the dehumanising consequences of alienated labour in the capitalist system, but communism was also unable to prevent alienation. And this is what is at the root of the crisis of current economic systems, a crisis due to the failings in the human base of the system. As long as a new meaning of life is not discovered in labour, it is futile to speak of economic ideology or economic policy because the human base that sustains theoretical postulates or technical procedures with facts will be lacking.

Labour is a force of production of material goods and a force of transformation of human matter. The new integrated function transforms the force of labour (as “brute” force or raw material) into human matter (which is the matter of the human *being*.) This work on the matter that is being done within the human organism constitutes the living basis of a new economic physiology.

The economy of the future is seen as a social economy founded on labour. There does not appear to be anything new about this postulate, but if we want to place it as a foundation of a future science of labour we must ask: “What kind of labour is it?”

Beyond the great economic systems of capitalism and communism, a third position called “social economy of participation” emerges whose model takes the effective participation of the worker, rather than the force of the capital or the bureaucracy of the state, as a central economic value. This type of economy of participation—co-operativism according to the Yugo- slav and similar models⁶⁷—represents an advance in the labour humanisation process; but as a technical model, it does not go further than the stage I have already described as “socialisation of human matter” (stage 2.) However, the human economy has already launched itself into stage 3, and we have to rapidly win this new level if we do not want to fall into the trap of neosocialism. Socialism is a revolution that is already completed (it could be perfected, but as a system it is a finished stage.) In contrast, while the social revolution stage is finishing, we must now penetrate the spiritual revolution of the future.

The spiritual economy of the future is a human economy of liberation. And its practical tool is human labour; labour not only as spiritual virtue (spiritualism) or as a social means of production (socialism), but as a function of human development, to create better living condi-

⁶⁷ Jaroslav Vanek, *La economía de participación*, Amorrortu, Buenos Aires, 1974.

tions in the external world and create new organs and tools in the inner organism. The human of the future is going to need a new liberating instrumentation to occupy a decent place in earthly society and to be able to live in the recently opened cosmos. This vision of labour within the framework of a human economy of liberation demands a new *science of labour*.

Until now we have known a labour *mysticism*, a labour *ethic*, a *technique* and a *social philosophy* of labour, but we need a *science* of labour. I will sketch this subject based on some theoretical guidelines.

IV.2.1. THEORY OF MOVEMENT OF THE FORCES OF LABOUR.

The dynamic of human labour is resolved in two major movements in opposite directions, a will in action and a consciousness in expansion. The first movement materialises effort (energy becoming matter), the second movement “dematerialises” matter (matter becoming energy and consciousness.) Theories about effort and labour have been based on one of these two movements, but for a future science of labour the important thing is to reveal the total movement of human labour and its dynamic of reversible oscillation. Only from this “total movement” will it be possible to return to human labour its rightful high rank within a planetary ecological economy. We know that by means of sunlight plants produce carbohydrates, hydrocarbons, fats, proteins, etc., and release oxygen. But what do humans produce? What is their ecological position on the planet?

Human labour is not manipulating matter but humanising life. The current human experiences labour as a curse because doing is separated from being, because the goods produced are separated from those who produced them, because the work is separated from the soul. Future humans have to recover labour as an instrument of union between will and consciousness. This unity between what is done and what is begins to be experienced when we discover the total movement of labour, which is the same as saying when we discover the *rhythm* of life.

The new function of human labour exceeds definitively the absurdity of an alienated society in which *what is produced* (the product of labour) becomes an autonomous economic force that turns against *whoever* produces it. In such a system, those who *do not* work (those who speculate with other people’s labour) are increasingly richer and those who work are increasingly poorer. In such a society, the labour time takes up the whole life of the producer for the benefit of an anonymous mass of consumers. With the slogan of “increasing production”

(even if we do not know of what or for whom) the individual has been robbed of their time; human time has become irrecoverable, it has been surrendered to the social machine of production. In industrial society (both capitalist and communist), not only have the means of production been taken from the workers (Marx's initial denunciation), but their time has also been snatched from them. And the latter is much more serious, because when human time becomes irretrievable for the self (entropy of time), the labour force turns against life and stops growing within.

In short, we speak of alienated labour when humanity loses its force of labour and its life time, that is, when the wheel of labour moves in the direction of death. And this is what is happening in current society, regardless of economic systems and social and political ideologies; it is something inherent to the system, but not to the political or ideological system—as is supposed—but the system of life we have ended up in. Criticism of this kind of alienated work is not criticism of one ideological system or another, but the denunciation of the deviation of a human function (of its distortion) and the need to recover it in the wholeness of its movement, its force and its meaning.

IV.2.2. THEORY OF THE MEANING OF LABOUR.

Returning to what I said above about meaning, we can ask ourselves some questions. *What* meaning? Economic meaning? Social meaning? Artistic meaning? And, furthermore, meaning *for whom*? For the producer or consumer? For the individual or for society?

So far we have managed a will in action, but we do not control the consequences of the actions; we have put in movement the force of labour, but we do not govern said force. What is responsibility in labour? Just doing things properly? Anything? Or is it becoming aware of what is being done and measuring the distant consequences of what one is doing?

In the era in which we live, to advance in a theory of the meaning of labour a philosophical approach is not enough, rather it becomes essential to understand the message of technology. Modern humans dance in a technological world they do not understand. They handle electronic circuits quite naturally and believe that they are working with the same mechanical instruments of the past, albeit more perfected. They do not realise that the change is radical, and that they not only work with other *tools* but with another *matter*.

IV.2.3. THEORY OF THE MATTER OF LABOUR

What is the “matter” of labour? It is the substance that must be transformed by labour.

In antiquity, humans worked with elemental nature (it was an *opus* on nature, and the meaning of work was to transform nature.) But in modern technological society the elemental matter is not that which is produced by nature, but by applied science and organisation. It is this “social matter” (a second nature) that is now the raw material to embody a third nature (a spiritual nature): this is the function of the third human. There can no longer be a “return to nature” (neonaturalism), nor can we pause on social praxis (neo-socialism), but rather we have to advance towards a new form of human economy.

In principle, the function of labour is to elevate matter qualitatively; iron transformed into a sword or into a scalpel increases in dignity, it acquires a higher rank. But the function of social labour is to elevate the dignity of humans (as Marx saw.) Socialised labour elevates human matter to a certain level producing a new “raw material.” I say raw material because socially humanised matter is not a finishing point (as Marxism intends), but rather a starting point for a posterior transformation. While in the era of masses that is ending, organised society (the technosocial organism) has managed to produce a social matter, in the new era that is beginning the individual will have to grasp that social matter and elevate it to a superior degree of dignity and meaning.

At the present historical moment, the socialist countries have reached a critical limit of socialisation, because they do not know how to advance the social matter beyond the level attained; and the capitalist countries do not know how to properly socialise the workforce without endangering the system.

The raw material for future humanity is a “social matter,” that is, a type of human matter produced by the technosocial structure of the social organism, which serves as first material element for the development of a spiritual consciousness. The first step (the socialisation of human matter) is necessarily a selective labour—and this is what those who combat the process of collectivization don't understand; it is a work of *all* society. This is the historical contribution of socialism as a mass experience. But the next step—in contradiction of the previous one—is the transformation of that social “matter” into human “energy” and cosmic “consciousness.” This subsequent step cannot be taken by the masses but by the individual (this is what the Marxists don't understand.) If the first movement is a historical materialism, the second movement is an ego-ence of the self. And at this critical point of reversibility we find ourselves in our transits towards the future, there where the historical consciousness gives way to a

cosmic consciousness.

The transition from a historical consciousness to a cosmic consciousness, and the move from a social matter to an individual energy-consciousness, is a future phenomenon that definitively throws off the old socioeconomic models. Third position policies in the modern world have understood that an unbridgeable abyss had opened up between liberal capitalism and state socialism and opened a path towards the humanization of capital and social justice, but they failed to consolidate the message for the new human: in giving too much power to collective organisations (an error of the old sign) they in turn entered into crisis.

To enter the new era—and prior to all planning—it is necessary to perceive the new ties that are being formed between individual and organisation: one must create organisations to the measure of humanity, and humanity to the measure of new organisations (the old organisations and the old men have given all they have to give.)

Let us return to the idea of “social matter.” Only society as a whole—the efforts of *all*—can produce the “matter” that humanity needs for subsequent conquests. It is similar to what happens in plant or animal nature, in which all of the species or all of the kingdom produces the substances that are essential for the life of another kingdom. The mystical human of the year 2000 will no longer start from a raw human matter, but from a socialised human matter, and with that superior quality of “matter” will build the individual and social organisms of the future.

In current industrial and post-industrial society, we are *all* carrying out a mass process of transmutation of human matter, and thanks to this collective experience our bodies and our psyches are gradually changing without our noticing. Is it not the case that sex is transmuting socially as life conditions change? Society as organism—*en masse*—is carrying out the transmutation of human matter by means of the ascetic imposed by the technostructure of the system. It is an alienating discipline on the one hand, but transmuting on the other; the competitive effort, inflation, the prolonged working day, the ascetic of the executives: is not all this a collective tour de force which—whether we like it or not—is gradually transforming the tastes, the goods and the lives of the people entering the voracious grinding machine of the social organism? Human society is like an immense beehive, dehumanising as a force of destabilisation, but effective as a machine for producing a new honey, a new human matter! A new matter? Yes, a new raw material. We are no longer the same humans as yesterday, we have a different matter; this matter has been produced in a process of socialisation, but the social

mass itself cannot transmit it. The next step of the human metabolism must be taken by the individual as a result of an inner work; this implies a leap from a production economy to an embodiment economy.

One last question about the “matter” of labour. Why does the Bible, when it refers to labour, say that it must be earned with the “sweat” of one’s brow? Is *sweat* something essential to labour or can human labour be done in an operation that is carried out without sweating? In order to speak about labour, the human physiology, the matter of the body, must be implied (at least to some degree.) This *material* participation of the self in the production of the goods of life is what differentiates the human economy of the future from all those economic theories that under the pretext of supposed “economic laws” ignore the physiological and ecological foundation of every economy.

IV.2.4. THEORY OF THE RHYTHM OF HUMAN LABOUR.

The labour of modern humans is marked by an arbitrary clock (by the time of the system.) The labour of future humanity will re-establish the unity of rhythm between the “force” of labour and the “time” of humanity. Human labour is an irreversible movement between a will in action and a consciousness in expansion, between the time of the matter and the time of the soul. The first phase is one of materialisation, the second one of *embodiment*.

What is embodiment? It is creative force. It is action seen not in its effects and in its ultimate consequences but at its root, in its substance, in its primary causes.

Embodiment—as a human function—implies a change of law within the physiology of man himself, a leap from the level of formal laws to that of substantial laws. It is not only the action of modelling matter (giving it form, a function that humans share with animals and machines), but the substantial action of printing meaning on matter (a cosmic function that the future human is beginning to share with the gods: more than a modelling of forms, a creation of worlds.)

Embodiment is participation of the individual will with the creative forces of life: the function that is at once human and divine. But for this participation to be possible it is necessary to revert the current will to power into a consciousness in expansion (a 180 degree turn within humans themselves.)

Embodiment, within the concept of the total function of human labour, is not denying the matter but rather reverting the movement of the matter. What matter? The matter that is within and without us, the matter of the body and the matter of the world.

It is not easy to understand the nature and meaning of this new function of embodiment, at once new and old, archetypal and prototypal. And this is because we have lost the memory of the original experience of embodiment, of the moment of genesis, when cosmic matter was modelled instantly by the creative breath of life. With reference to this original point of embodiment, we now find ourselves at the opposite pole (of materialisation). The explosion of genesis arrives like an exhausted wave at the beaches of a material existence that tends towards the crystallisation of life (a point of no return.) From there only the break of material forms (atomic fission, physical death, existential failure) can liberate the potential force of life and make a new embodiment possible. Create again? Perhaps, but it would be a creation beyond death!

The weariness that humanity is experiencing today, the lack of enthusiasm for life, is due precisely to this exhaustion of the original genesis impulse (entropy of existence) that leads to existential paralysis (a progressive “cooling” of life.)

From the bottom of its being, humanity is crying out today for the coming of a new force of “more life”; it is the only thing that can return to us the joy of living: everything else is exhausted, it is repeating what has been lived, reviving the dead. Embodiment is creating again, living again, being again.

I will try to show the rhythm of human labour in its double movement of embodiment and materialisation, of production of material goods and of development of consciousness, in its time of matter and its time of soul.

a) *Embodiment and materialization.*

The total metabolism of human labour is sketched as a reversible movement that goes from a first opening of meaning (primary model, embodiment or first word) to an experience of form (secondary model, materialisation, last word.) We have been educated for millennia to translate the effort of the will into material forms (we have squared the circle.) But now we are beginning the inverse movement—the matter has been cracked. It is time to recover the life locked in the forms and return the freedom to a soul closed in time (turn the square into a circle.)

Only artists and mystics have ever known what embodiment is, because they refused to chain their souls to the world of dense matter; they maintained the vision of a subtle world, and in that world matter responded to the voice of inspiration. But humanity as a whole needed to descend into dense matter in order to have (existentially) a flesh and blood experience there. And that descent is paid for with a reduction of the cosmic consciousness, with a loss of vision! We find ourselves at this lowest level. How can we get out of here? A new impulse of ascent is necessary.

For old humans, the only impulse of ascent is failure (because they have fallen.) For future humans, the alternative is to avoid the fall. But how to make the experience in the matter without falling?

When a biological level has been exceeded—and the old level of material experience has already been exceeded (atomic fission confirms it)—new experiences are realised from a higher threshold (what before was good is now evil: repeat what has already been done, live the dead.) From this historical moment when functions shift, all the experience projected to the lower level it belongs to ends in failure; this is what happens at present with many anthropological functions—sex, labour, interpersonal relationships—which in seeking to keep them at levels of infrahumanity generate contrary forces that turn against life. In future humans the wheel of life begins to move in the direction of embodiment, not materialisation.

Embodiment means working on a new matter. Meaning is beginning to be printed on a more subtle matter, on a plasma rather than a consolidated matter: we no longer work on stones but on the atoms and molecules that make up the stones.

b) Modelling and embodiment. The codification of matter.

Depending on the level of embodiment, human labour acquires a new meaning, it is no longer modelling the matter (shaping it from outside: the labour of the potter), but imprinting meaning from within (qualifying it), tracing tracks of meaning in a protomatter, that is, treading on the matter. This—still incipient—function of treading on the matter will complete the cycle of humanization of the matter. Sculpting stone (manipulation of nature by technology) is still a primitive (Neolithic) function, but to embody the proto-stone is to imprint subtle traces on the matter that has not yet been born, it is to project the soul into the plasma of the world to create a new nature.

c) *The world of first impressions.*

Embodiment is the *first* impression (proto-impression), it is the original impression. These worlds of first impressions still escape us because our rough sensitivity only perceives the impressions that have been strongly etched on the matter (second and third degree impressions.) This type of definitive impression (fossil prints) is what makes up the world of last effects, but now we have to learn to perceive the world of first effects, the world of *first impressions*, because it is that world of first impressions that makes up the matrix of the coming world. In the education of future humanity, it will be increasingly important to teach to recognise the first impressions that embody from the origin the matter of the foetus and the conduct of the child, or the first impressions that the teacher makes on the disciple, the mother on her child or the leader on the people. Those worlds of proton models, which until now we have not given due importance, believing that they were beyond our perception and that they were the work of nature or of the gods, begin to be the world of humans. We are starting to realise that we are participating in the creation of the world, that we are participating consciously in the cosmogen-esis, in the anthropogenesis and in the sociogenesis. The new human is shifting the centre of their interest to the origin of phenomena, leaving the world of consequences to enter the world of causes.

d) *Embodiment as primitive language.*

Embodiment is language; it is the translation of the world of meanings into the world of matter; it is the soul translating itself into forms and languages of life; It is the self translating itself into the world, it is the Word becoming flesh.

Embodiment is human life in expansion. But for human life to enter into expansion, the ascetic of labour must be reversed in a mysticism of offering, of giving (for the wheat to be born it is necessary for the seed to die.)

e) *The force of the heart. The workers of the spirit.*

A new force is awakening, the force of the heart: what humans want in their hearts, that is what prints the matter, for good or for bad, to build or to destroy. Embodiment is the creative force of love.

A higher love is coming into play in the world, it is not possessive love but expansive

love. Expansive love transforms personal goods into force of the soul, a little energy that is incorporated into the spiritual currents that give life to the total body of humanity. When the fruit of action (first movement of the ascetic of labour) reverts into an offering of life (second movement of the mysticism of the heart), the work of humanity disappears as a personal good and the force of the soul emerges. Because of the offering, the individual joins their blood, their effort, their intelligence, their goods, with all those that have preceded them in common labour and in sacrifice, and with those who follow them. Their life disappears from the world of material forms and from the records of history to enter into the currents of the cosmic future: he dies to give life. This dying to give life is the force of embodiment of the soul, the force of the creators of the spirit, a force of the gods that we have lost at the altar of the builders of the earth.

f) *Embodiment as force of projection of the soul.*

Embodiment is force of projection of the soul. But what is projection of the soul?

We have learned to project the force of our muscles, the force of our intelligence and the force of our imagination, but we have not yet learned to project the force of our soul. We project the unconscious and we build fantasy worlds; we project our personality and make works in our image and likeness, solid on the outside but fragile within. From now on, if we want to build a human civilization, we will have to learn to project our soul into things, into the world, and into life, to create the substantial protomodel that is the support of the social and institutional forms of the future. In a truly human foundation—whether it is of a family or of a people—the projection of the soul is an act prior to all construction; in other words, embodiment is the first act, while construction is the second.

In the modern world the lack of projection of the soul into the works of men is generating a cruel civilization, which does not have a substantial support (inner strength from the self), and so has to be maintained by the force of arbitrary laws and brute force, to give an appearance of reality to what is dead inside. There is nothing that can substitute the founding force of embodiment. If in a marriage there was not this first pure act of embodiment by love, there is nothing that can substitute it, and the same happens in companies and institutions. Embodiment is a mystical act, while construction is a technical task.

The projection of the soul will take on increasingly more importance in education for the

future; aside from books, films, recorded tapes and computers there is the direct transmission of teaching from master to disciple, from soul to soul.

g) *Force of production and force of embodiment.*

The humans of our time have identified themselves with the material goods they produce and the services they provide. All the social, political and economic philosophy of the technological world in which we live sets out from the assumption that great production brings greater well-being. But in practice, when production passes a certain limit, the forces of production become anonymous, invisible, and instead of providing humanity with greater well-being cause greater imbalance. The emphasis placed on production conceals a function of the human economy that is much more basic and primary, which is the embodiment or mental action of the thinking human in the world and on whose subjective valuations the health or the sickness of the economic system depends.

h) *Embodiment as force of cosmogenesis, sociogenesis and anthropogenesis.*

When we speak of the “work” of man or woman, we generally understand what the human being does, the works from their hands, the creativity of the spirit as it is manifested in the objective history of culture (creativity in its masculine aspect.) But we have to learn to recognise how the human being (man or woman) is reflected on themselves, on humanity and on the universe, how they leave the mark of their soul on other souls and on the world, and how they make their mark on their material and spiritual children: it is the soul in its function as creator of the world (creativity in its feminine aspect.)

The movement of production is one of affirmation of the self in the world, of penetration of the spirit in the matter (masculine creation.) The movement of embodiment is one of expansion of the consciousness in the cosmos, it is the seed that dies, the woman who surrenders herself (feminine creation.) Production is translated into a given work (it is economic, artistic, scientific production.) Embodiment is an undetermined work (it is the perfume of the flower, it is a work that expands, it is of everyone, which enters into the life of humanity and of the cos-mos, it is the mother creating life.)

The new planetary era is born under the sign of the Mother, the soul’s embodiment in the world. This powerful potential force of creation opens the way to a civilization centred on the transmission of subtle characters, reflections of the soul on the ethereal matter of the world.

When woman does not play the delicate role of projecting her soul in the world, an imbalance occurs in the human ecosystem and cruel civilizations appear. But man also has his hidden feminine aspect (his Anima), a force of the soul that needs to be projected into the world to balance the hunger for power of all civilization that has placed its emphasis on the aggressive conquest of nature and the cosmos. Once the imbalance of this transition period has been overcome, man and woman will harmonise the forces of production and creation, will of action and consciousness of embodiment; from this rhythmic coupling between the forces of life and the forces of the soul, the human economy of the future will begin to emerge.

Along with the great centres of political and economic power of the modern world, small groups of men and women are appearing who make the offering of their personal goods and transfer their energy to the great circulatory current of the planetary body. The soul of these beings of offering is projected into the distance, inspiring and embodying life in the senses of force of the coming world. It is the Mother who gives life to her unknown children; it is the transcendent function of love, of art, or science; it is inspiration made idea and made form; it is the vision of the ideal transferred and embodied in matter; it is the intuitive reading of the mystery of the universe written in symbols in the matter of the human world.

IV.3. THE SOCIOECONOMIC ORGAN OF THE FUTURE.

The function makes the organ. If labour is the base function of the human economy, what is the *organ* that ensures the practice of a social economy oriented towards specifically human ends? In the anthropological micromodel it is the “hand”; in the macromodel of planetary society it is a “system of organically integrated human forces of labour.” These “anatomical” and “physiological” aspects of the economy tend to go unnoticed by theorists of current economic doctrines, who seek to substitute the order of the economic “organism” with the order of “market laws.”

Just as I pointed out the need for a “sociolegal medium” that would make development of a consciousness of law possible, so too the existence of a “socioeconomic medium” is required that makes the practice of a human economy possible. If the “medium” is inhuman the best proposals for ensuring general well-being will fail time and again. Economic *life*, like any other form of life, needs a suitable medium for its growth and development; and if it doesn't have it, economic pathology ensues: inflation, unemployment, excessive wealth and excessive poverty, and all the other forms of social economic imbalance that we know. But how to create

the means for a human economy of the future? In the search for an answer to this basic question, humanity has tried out different systems, based on very different philosophical and political premises, from the classic economic theories of Adam Smith and Ricardo, passing through Marx and the economics of rigid Soviet planning, to Keynes and the post Keynesian schools with all the inter- mediate third-position derivations. The ideological background of these theories prevents the true human network of the economic organism from being exposed and constitutes the main obstacle to the economy being incorporated into normal life of all human beings instead of being the exclusive subject of specialists. The first step to enter creatively into economic *life* is to recognise the difference between economic “power” and the economic “organ.”

The basic organ of the human economy is the *hand*. Why the hand? Because it is the organ that controls humanity’s force of labour; it is the organ of giving and receiving; through its connections with the brain and the heart it is the living tool that opens and closes; it is at once blood and nerves, hot or cold, dry or moist; it is the organ of the “government” of the force, it leads, orientates and points the way.

The analogical shift to the socioeconomic macrosystem leads us to the idea of “government” in a human economy. The theory that the government must be the organ of regulation of macroeconomic instruments is part of almost all modern social and political programmes, of course with variance in terms of the philosophy of action, the decision-making power and the goals to be attained. Within these proposals we can highlight what Eugen Loebel calls “human- economy” or “humanomics” and his concept of an “economic democracy” in which the govern- ment takes on the role of moderating organ of the productive forces without interfering in pri- vate initiative or private property, but indicating the major goals to be attained. Loebel says: “Su- perficially considered, it may seem that there exists some similarity between the model we pro- pose and that of a planned economy. However, the decisive difference lies in the concepts of goals and in the role should be played by the macro- organism... In the model that we propose, the government must not take interventionist measures that interfere in the effective function- ing of the private enterprise. At the same time, however, the government has to concern itself with the efficient functioning of the system as a whole.”⁶⁸

⁶⁸ Eugen Loebel, *Humanomics*, Emecé, Buenos Aires, 1978, p. 193.

The important thing to salvage from this idea of “government” of the economy—and beyond the programmes and specific goals—is the spirit of wisdom with which the governors of the future must approach the leadership of economic forces so that all human beings can live in an economy of human development. A task of this type can no longer be carried out by the technicians and economic advisors that we know, but rather by a team of economist-educators made up in turn by governors with the capacity and sufficient power to make the transit from political society to moral society.

The government of the economy, the hand that regulates the labour force and the distribution of wealth, is a function of the planetary body that is beginning to acquire extraordinary importance precisely at a time in the history of humanity when the global ecological crisis—which is no more than the result of the lack of government in the use of natural resources and in the handling of technology—threatens the survival of industrial society. This crisis is of such a magnitude today and the social and political disturbances that have been unleashed in the world are so serious, that the measures of “government” to prevent a catastrophe can no longer operate within the reduced models that previously served as a theoretical framework for the old world divided into self-sufficient nation states. The whole of humanity has entered into an interaction of forces, and the government of those forces now goes beyond the control of economists and politicians.

It is transnational businesses who are the first advanced parties in the new planetary economic space. So their policies are aggressive, they have no country and they try to form a world economic order that responds to their own interests? Yes, but they are also centres of organisation of human resources, of scientific research and of cutting edge technology transfer. In the fifteenth century, the adventurers and sailors who sought a route to India to extend trade ended up finding a new world. Now the same thing is happening. International economic power—as an anonymous power—in attempting to impose a theoretical model that responds to premises of a world that has passed, comes across something else. What does it come across? The nascent consciousness of the new world!

The economy of the planet now responds to other laws. The economic space is different, there are other forces in play—some known and others unknown—and there is a variable of human consciousness that disturbs computer programmes. The planetary change that has *already* happened is causing a psychological and social revolution much deeper than all that we

have seen before. This is no longer about the dictatorship of the proletariat, or economic imperialism, or classless society, but rather it is about “humanising” the economic force and putting it at the service of consciousness. But this is not easy, economic power is one of the giants of the apocalypse. And to “govern” these giants, strength is no longer enough, nor even is intelligence. It is necessary to have a measure of wisdom, the wisdom of the new governors of the earth.

IV.4. INSTRUMENTS FOR PRACTISING AN ECONOMY OF HUMAN DEVELOPMENT

How is this new economy set in motion? Through the accelerated destabilisation of the old world economic order and the entrance on the scene of human forces of greater consciousness.

The most general principle of instrumentation for an economy of human development is the consciousness’s control over the elemental forces of life. But what are these forces? Future humans will have to learn to recognise and manage their desires, their needs, their goods, their time.

Without going into great detail, I will look at those instruments that can serve as a guide for the practise of a human economy of the future.

IV.4.1. THE INFLUENCE OF THE FORCE OF THE IDEAL.

The best economic programmes fail due to a lack of consensus. Being technically perfect is not enough; If they lack soul and moral support in the facts, they will fail.

The economic message of the future brings a 180° turn in switching from a philosophy of having to a philosophy of being. And to sustain this message in practice, it is not what is said that matters but what one *is*. New humans are beginning to live it individually or in small spiritual communities as mysticism, but there comes a time when people want to live it socially, and for this they need the force of the embodied idea. The mobilisation of labour forces as ideal of life is the great epic adventure that the constructors of the Earth are preparing at the dawn of the third millennium.

IV.4.2. ECONOMY OF DESIRE.

For a hedonist philosophy of life, well-being means the satisfaction of desires. For a human philosophy of life, individual and social well-being is the result of the control of desire.

The economy of desire has been formulated in extreme terms. Buddha discovered that the root of human suffering lies in the desire to live and proposes as an alternative the “annihilation of desire.” Freud, after patient analysis, reached the conclusion that malaise in culture is due to the repression of sexual desire and proposed as an alternative the “liberation of sexuality.” In both theories there is a profound intuition of the energetic power of desire, but neither formulates a suitable economic theory that reconciles the pleasure principle with the reality principle. The key for the future lies not in suppressing or liberating desire, but in controlling the force of the desire. Some modern economists are starting to understand this. Manuel R. Agosín, in examining human well-being according to new economic paradigms, says: “The traditional view is that humanity is tied to the economy: happiness is consumption. An alternative view stresses that plenitude is not tied to the need to consume. This implies being able to distinguish between needs and desires.”⁶⁹

To have access to control of desire we have to know sexuality better. Sexual force has already been liberated, but it continues to be used with the mentality of the consumption society; we still do not know how to use its energy to construct humanity (the same thing happens with atomic energy: we continue to build bombs.) Sex is at the root of the human economy. Freud was right when he spoke about the “economy of the libido”—although very few understood him—because sex is at the root of appetites, desire for power, the need for possession and everything that moves the economy.

Modern society has achieved a fairly high percentage of socialisation of sexuality through labour, sport, human solidarity, art; but now a different task awaits us. We have to learn to manage sexual energy within, to differentiate between a sexuality of descent and a sexuality of ascent, a sexuality of “materialisation” and a sexuality of “embodiment,” a sexuality of “possession” and a sexuality of “creation.” Control of this primary force of desire makes the control of secondary forces possible.

⁶⁹Manuel R. Agosín, “Economics, Welfare and Alternative View of Man”, in *Alternatives*, II (1976), 1-22, North Holland Pub.Co.

IV.4.3. AWARENESS OF NEEDS

More than a system of rules, human economy is a way of living to “human measure.” What is it that I really need to be a human? What is necessary and what is superfluous? I need to work, a house to live in, educate myself, tools, books. But what is it that others need? As soon as I live in an integrated economic community, I am at all times using goods and services that I have not produced: to what extent must I use them? I need to wash my hands, but how much water do I need? The serious economic and ecological imbalances that are occurring in the modern world are due to a lack of restraint. The notion of “scale”—as an economic variable—begins to take on greater importance and, in extending to other fields of social activity, acquires the hierarchy of basic module for all human construction. It isn't just what I need and knowing how to get it, but also how much of it. E.F. Schumacher has widely developed this concept of scale to set the basis not only of a human economy but of a human civilization.⁷⁰

IV.4.4. SOCIAL JUSTICE.

Social justice means to banish from the heart of the individual the feeling of selfish possession of the goods of life. It is to become aware that the production of “wealth” is the result of the effort of labour of “all” of the social community, and that the “profit”—understood not only as financial profit but also as the benefit produced by human capacity—cannot be retained in its totality, but rather must be distributed proportionately. The undue appropriation of “profit”—whether by the individual or by the state—is an injustice. Social justice means to “re- turn” the surplus. This has nothing to do with ownership of the means of production, but rather with the “measure” of possession.

One part of what I earn and of what I have does not belong to me and must “return” to the property of the social community to help the most needy and destitute. This is not about charity, and this goes beyond the concept of tax burden, it is a social *duty* that goes hand in hand with social rights. The system of taxing revenue, from which income the state seeks to attend to various social needs, is totally insufficient and obsolete. It is an unwieldy, expansive, and above all anonymous machine in which taxpayers see their contribution more as a burden to be evaded than as a responsibility to be fulfilled. In his proposal of “human-economy,” Loebel suggests

⁷⁰ E.F. Schumacher, *Small is Beautiful*, Harper & Row, New York, USA, 1973.

the suppression of income tax and its substitution “with a kind of *social payment*. This social payment, which would have its own rates on high income, would not be allocated to the conventional budget, but would be used for certain purposes alone, such as benefit programmes for the lower income groups.” He adds, “we all must understand perfectly the fact that conventional taxes on revenue do not have the objective of redistributing income. Conventional taxes on revenue do not provide any benefit whatsoever for the unprivileged classes; they are used (and it has always been thus) mainly for ends that deepen and prolong the tragic fate of those people.”⁷¹

Loebl’s concepts are very important because they lead us to reflect that for a human economy to exist with a sense of social justice, it is not enough to obtain the contribution of the social payment, but rather what is needed is to ensure the inviolability of the funds raised and the guarantee that they will truly be allocated to the sick, to children, to the homeless, and to those who suffer social calamities. In other words, we must reach the concept of “sacred property” which, as an archetype, goes beyond the idea of social property. Since the most ancient times, in different forms, there has always been an institution that preserved certain goods for elevated human purposes, which were “untouchable” and jealously “guarded”: in Egypt the goods of the temple of Amon, the tithe in the Church, in the Inca Empire the lands and stores of the Incas, and in our day, pension funds. But it seems that because of some fatal historical destiny, said goods are not as “sacred” or as “untouchable”; they are always touched, they are not always administered well, and they are almost always allocated to very different ends to those for which they were first assigned.

The human economy of the future tends to be left as an economy of participation, and not only of socioeconomic participation but of spiritual participation; one part of the material profit is allocated to family savings and to social savings, but there is a surplus of mental experience that radiates as goods of knowledge, teaching and wisdom (which is the ferment that is lacking in the current mass society.) This expansive participation of human labour is what makes the worker (the one who produces) a social benefactor.

⁷¹Eugen Loebl, op.cit., p. 158

SUMMARY OF CHAPTER IV

THIRD FUNCTION OF SYNTHESIS: HUMAN LABOUR

Labour is a basic function of the human economy. What is human economy? More than a science of humanity it is a function of life. It is at once biological, social and spiritual economy.

We distinguish three aspects in human labour: force, direction and meaning.

As a science, the human economy of the future sketches its themes on the following theoretical lines. Movement of labour forces: two large movements in opposite directions, a will in action and a consciousness in expansion. Meaning: *what* for and *who* for. Labour matter: the “social matter” (second nature) is constituted as a raw material to embody a third nature (spir- itual nature.) Rhythm of labour: balance between the time of the soul (embodiment phase) and the time of the matter (materialisation phase.)

The physiological organ of labour is the “hand” in the anthropological micromodel, and in the social macromodel it is a “system of organically integrated human forces of labour.” We pass from economic “power” to economic “organ.”

As an instrument for practising an economy of human development I highlight the force of the ideal, the economy of desire, the awareness of needs and social justice.

V. PROTOMODEL OF THE FORM

“In paradise, all around him, most of the beings and things transformed into the bewitched current of metamorphoses... “

But he, the Piktör Tree, always stayed the same; he could not transform anymore...

“The horses and the birds too, and the human beings and all those creatures who have lost the gift of metamorphosis, decompose with time, lose their beauty, are filled with sadness and worry.”

MIGUEL SERRANO, *Las metamorphosis de Piktör*

1. As function: ENCOUNTER OF HUMAN BEINGS.
2. As science: HUMAN ECOLOGY.
3. As organ: ALTERNATING BODY.
4. As technique: HOLY OFFICE.

**FOURTH FUNCTION OF SYNTHESIS:
HUMAN ORGANISATION. MEETING OF HUMAN BEINGS.**

V.1. FUNCTIONAL STRUCTURE OF PLANETARY SOCIETY

V.1.1. GENESIS OF THE SOCIAL FORMS OF THE FUTURE.

If the first anthropological question was “what is man?” the last is “what is Humanity?” The former is a metaphysical question, it asks about the self; the latter is a sociological question, it asks about the form. The anthropology of the future seeks the relationship between the self and the form.

In his concept of man, Marx points at society and says: “There is man!” In contrast, when Christ wants to identify himself to those looking for him, he says “Ecce Homo” (here is Man.) So we ask again: What is man? What is Humanity?

Some say that there is no such thing as humanity but rather a set of individual people (“Humanity? That is an abstraction. There has never been more than men, there will never be more than men.”—Goethe to Luden, cited by Spengler.) But the new generation is being born with a sense of organic solidarity. We are beginning to perceive the pulse, the beats, the life of a greater organism that we did not know; we are becoming aware of our total body of humanity, of the body of the planetary humanity of the future. This is the starting point for a sociology of the future.

The modern social phenomenon observed on a planetary scale has two sides: while on the one side it shows strong contradictions that threaten the disintegration of the system, on the other it shows a definitive will for reunion in a solidary body. Along what paths is this giant salvage operation of the potency of the functioning of the total body of humanity being carried out? Via a universalist idealism? Via a utopian or scientific socialism? Via a common market? Via technological means of communication? Or, perhaps, via a path that we do not know?

As major planetary disturbances gradually break the socioeconomic and political stability of the old world of the beginning of the century (and these major planetary disturbances include world wars, political violence, mass migrations, the scientific and technological revolution, the population explosion, geophysical and climate changes and ecological disturbance), as all this happens, the *life* of the body of Humanity, its lines of force, its currents of ideas become visible and palpable to us, appear in the field of our consciousness and awaken

in all of us a new planetary cosmic sensibility. Perhaps it was always so, from the dawn of the race, when the great cataclysms that occurred on the planet awakened the consciousness and sensibility of the first humans. In the current moment we are learning— without really realising it—to live in a new body. Some people have already experienced living in large collective social bodies, and the experience of living in space is taking place, in biocybernetic capsules, but the conquest of the future human will be to learn to live in the body of total Humanity.

In other words, it is not a matter of “inventing,” of building a new social structure for the future (prospect of planning), but rather of interiorising the archetypal prefigurative model that is revealed as germ of creation amid a process of destructuring. This dual movement of disintegration of the old forms and of simultaneous gestation of new dynamic configurations of life is the key to understanding the contradictions of the humanity of our time and anticipating the changes of the future. If we still cannot glimpse the new, and the old appears to be stronger and stronger, it is because the new models emerge as invisible bodies and empty spaces to be occupied by the coming humans, while the old humans fight desperately to preserve their old refuges.

In times of crisis and genesis—and our time is one of these—the philosophy of history fails as a theory to explain the models of the future, and evolutionist scientific theories also fail, conceived on linear and progressive trajectories of the forms of life. The new models (whether biological, anthropological or social) do not respond and have never responded to the expectations of the old organisms, in which they are installed “subversively” without respecting the geometry of the old system (what does the butterfly have to do with the caterpillar?) The old organism cannot foresee change or prevent it, all it can offer are the materials of demolition of the old form. In our time, none of the philosophical, historical or social theories have been able to anticipate the most marvellous phenomena of the modern era that is humanity’s journey into space. And even historians as genial as Toynbee consider that it is absurd to spend such fabulous sums of money on space programmes, when we have not yet finished constructing the Earth. What happens is that the event overwhelms the rational premises of the historic models of the past. And the same thing happens to the theories of social change inspired by Marxism: cosmic society has got ahead of classless society, and the conquest of space has got ahead of social justice on earth.

We have to realise that we live in a time of gestation of new social forms. There is a new humanity that is *being born*, and this humanity of the future has carried with it from the

start the design of the new form and code of the new law: they are invisible archetypal forms, empty spaces that call out to be occupied by humanity! As the new men gradually inhabit these forms, as they gradually give them life, as they give them their soul and their life, new institutional organisms will be born as human bases for the planetary community of the future. And we are already beginning to glimpse those new archetypal forms!

V.1.2. BASIC FUNCTION OF THE HUMAN COMMUNITY.

For there to exist human “community,” and not simple human “groups”—which is not the same—a prior condition (prior in the order of the being) that must be in place is the *meeting* of human beings. This “meeting of human beings” is the basic, archetypal function of society.

When we speak of human “community,” it tends to be reduced to its social dimension (human society), but the social dimension is just *one* of the aspects that make up the meeting of humans. The other aspect is the spiritual meaning of meeting. For there to be a meeting of human beings (and not just entities) a delicate relationship must be established between the social form and the spiritual meaning of meeting. Precisely, the dynamic between the form and the meaning of the meeting is what I call “basic human function.”

Because this double dimension, spiritual and social, is not valued properly, the forms of organisation fail, because they are either constituted as ideal models (perfect theoretical edifices, but which collapse due to a lack of human base) or as material models (technically perfect, but lacking meaning for human beings.)

This base function that we are attempting to salvage constitutes the “soul” of the organised community, its archetypal functional model, its intrinsic support, its *raison d’être*, which gives the first and last meaning to the “meeting” between human beings which is the essential basis—in the legal sense—of the “right” of meeting.

V.1.3. THE PLANETARY BODY OF FUTURE HUMANITY.

A sign of the future in today’s world is the genetic coupling of social and spiritual currents. This convergence does not happen in ideal form but in bodily form. The result is not a new ideology but a new body.

The humanity of the future is discovering its own planetary body.

The function makes the organ. The basic human function (vocation of meeting)—the

archetype of survival of the being—is already creating the body of future humanity. Beyond violence and death, the soul of Humanity calls for union and calls for reunion: what we cannot do today because we are divided, tomorrow we will do together. This is the message of the body.

The search for a common type of connection joining all human beings into one great single body is the more or less explicit unifying thread of the research done by compared anthropology, social anthropology, paleoanthropology, genetics, history of culture and philosophy of history. Evolutionist biologists seek a common ancestor; philosophers speak of the “monad,” of an entelechy or of a cosmic founding reason of what we call the rational human; and theologians speak of an original act of creation of the first human. But all these anthropological models, whether scientific, philosophical, social or religious, present us with an ideal model of humanity that while useful for cultural purposes—and in fact we have used it to found a universalist humanism—has taken us away from the *life* of the real body of humanity. And precisely, today we are on the way to discovering the life—the physiology—of the great body, but along a different path, along a path of outer disturbance and inner perception.

Great planetary disturbances, I repeat, affect humanity as a body. But this raises the question: What are the chances of survival? We are reaching the limits of the challenge of the destructive forces. What would happen if the genetic material of humanity were seriously damaged by atomic radiation or by dehumanisation? The alternative would be the potential for genesis of the invisible archetypal body (the base function) which could reconstruct a new form of humanity. Such an archetypal matrix—original field of genesis of the social body—is not a metaphysical abstraction, an ideal monad or a rational entelechy, but the living germ of the total experiment of humans on earth.

V.1.4. DANCE OF ELECTRONS AND NEUTRINOS IN THE NEW RADIATING BODIES.

The future body is being formed *within* our current body in a way that is unnoticed and mysterious. It is a still-invisible body that is built with the materials from the demolition of the old body, with the human matter that falls apart when the physiology of the past is invaded by the current of the future. This is what many people do not understand. They believe they are living in the same body of humanity from only 50 years ago. The different forms of destruction that we see in the world today on a planetary scale are so many other signs of disintegration of

the human matter within the invisible process of genesis of a new body. Human matter has lost stability, not only because of decay but also because of evolutionary maturity, as Ubaldi would say⁷². Just as elements of elevated atomic weight become radioactive, so too does human matter become unstable, and social institutions become unstable; the traditional family and all the old bodies (individual and collective), in reaching a critical limit of development, “lose electrons” which go on to form part of other atomic buildings; the forms of old social institutions remain, but some living particles escape from them and go on to form part of other bodies.

We are witnessing a modern phenomenon of “human migration” as the consequences of the impact caused by the currents of the future on old bodies; the labour of women, the independence of the young, the liberation of sex and the displacement of great human masses from one point of the planet to another due to industrial revolution and revolutionary war, have produced the break of traditional groups and the atomisation of social molecules; many human particles are “loose” in the social medium; the atomic spaces were open, and the individual particles that remained floating in the void eagerly seek each other through strange similarities, to group together in new organisms, many of them fragile and destined to fail. But they are the beginning of something different! In other words, the social integration we see is not only a symptom of decadence, but also a sign of regeneration, the death of the old organisms of dense matter, and the birth of the new bodies of radiant matter. In biology we are familiar with a similar phenomenon in insect histolysis (the old body is liquidized, it comes apart, and in the heart of the disintegrating mass new fields of force emerge, generating organogenesis.) In the humanity of our time, within a general panorama of disintegration of social forms, new centres of genesis emerge here and there, whirlwinds of renewed human life, activation of the planet’s centres of force asleep until now, base communities for the future society!

This rapid displacement of human particles due to the twofold play of a social matter in disintegration and the genetic activity of new bodies in formation is changing the design of the humanographic charter. Furthermore, the inner medium of the planetary body is changing and, without realising it, we are displaced from one organ to another within the giant body: we might be born in a leg and end up in an arm. And this is not science fiction, it is the purest reality. This “transfer,” this “migration” of the most subtle parts of human matter from one

⁷² Pietro Ubaldi, *La grande síntesis*, Voz Informativa, Mexico City, 1959.

body to another is what gives modern humans that peculiar sensation of not quite knowing what their place is in the world, and sometimes, their estrangement (sign of depersonalisation of the new era) of not quite knowing who they are. The human of today does not have the same security, in terms of personal identity, as yesterday's human. The coming children and young people do not have a social space destined for them, but rather they have to rediscover their own space and their own identity. The human beings who have ended the race of the future have changed body several times in just a few years! It is no surprise that they should end up wondering: "Who am I? Who are my parents and who are my siblings?"

V.2. HUMAN AND SOCIAL SCIENCES OF THE FUTURE

The sciences that study the conditions of interrelation between human beings and that make the functioning of the human community possible remain incipient. The emphasis on the *human* aspect of science is more important than ever today, because not all forms of social organisations that currently exist can be called properly human, and many have ceased to be so.

Some of the sciences that anticipate this character of the human and social sciences of the future are human relations, social law, anthropometry (or science of the measurements of human organisms), human economy, science of human life (the self, the rhythm and the time of the human being), and the human technology of the future. All these sciences and technologies constitute the specific field for study and research within a future University of Synthesis. Here I will merely sketch some ideas which are more questions than answers.

Towards a general theory of future human institutions.

The whole of humanity witnesses the break of its old institutional *forms* and the revelation of the new *module* that will govern the proportions of social organisms of the future. The new human demands organisms with a measure, a rhythm and a proportion that are suitable for the development of the consciousness. The general theory of human forms will have to consider the following aspects:

1. *Their nature.*

Very different natures hide behind apparently identical forms. How many thousands of communities are growing in the modern world with a similar external functioning, but which are very different within! And the same thing happens with families, with companies, with

churches. We have to learn to discern the differences of nature. The greatest suffering of many beings today is to have to form part of bodies, groups or institutions that do not fit with their intimate sensitivity which are by nature foreign to them. How can this happen?

What determines the nature of the human groups is the type of relationship between their members. And what is currently happening is a significant change in the qualitative relationships between human beings. Family is made up by “kinship relationships,” companies by “economic relationships,” the school by “educational relationships,” the state by “political relationships,” and organised society by “social relationships,” but there is an essential relationship between human beings of a *spiritual* nature, which constitutes the foundation of all types of community that can be properly called human. The future science of human relationships will have to explore the physiology and the pathology of the “encounter” between human beings.

The question of *encounter* is key for the future. Human relationships are habitually contaminated by unreality. There is a play of projection of images that prevents human beings from recognising each other. We do not have real contact with the soul of our fellow humans, but with the images we have formed of them. In other words, the encounter occurs because of ideal images, because of emotional impulses or common interests, but the social forms derived from such approaches frequently lead to failure, failure that is increasingly evident today due to the high rate of breakups, the crisis of the family, global and regional wars and the alarming increase in organised brutality. Evidently there is something that is failing at the roots of the encounter between human beings. And that something is a “spiritual blindness,” a lack of an organ of recognition between the souls. When an organ of this type is missing it is as if the organ of immunity were missing, unions are formed between strangers (unions that can be of biological or economic use, but which lack spiritual meaning.) And when this is discovered it is too late. There are animal species whose olfactory organ has atrophied and they can eat decomposed meat without any problem. But the absence of the “organ of recognition” in human beings means that unions are formed in the dark. What strange blind force attracts human beings? And what prevents them from getting away when they have been caught in the same forcefield? It is modern slavery! How many beings wander the deserts of the world in search of an impossible union!

Becoming aware of this failure and the need to find something new has sent millions of men and women in search of new ways of living together; and we can say that this search—as a mass phenomenon—is the typical experience of this period of transition. Communities and meeting groups have emerged that undoubtedly constitute attempts at new forms of organisation, but they do not go any further than group psychology, and said psychology is not enough to create the model of community that is underlying as a latent desire in the depths of the human soul. What is needed is a mysticism of the community, or rather a mystical community. When we speak of organised community, organisation is confused with community: the community is the spiritual archetype on which organisation is based.

Industrial civilization has reached a high degree of organisation, culminating in rule by companies—the modern lay monastery—but said rule, which is very effective in increasing production, is not enough for developing consciousness. In these organised bodies, whether a factory, a university, a kibbutz, or a collective farm, there can be a great deal of ascetics, but generally they lack mysticism, they are empty temples. What determines the human nature of a social organisation? Its high rates of productivity? Its level of organisation? Don't ants also have this? What defines the human nature of social organisations is the spiritual structure that founds them, the base community that animates them, the essential meaning that unites its members. These qualitative ingredients are essential, both for the family and for the company and the national or international community. They cannot be substituted; if they are lacking, the organisation falls apart.

Of the first basic relationship between human beings, which is the *encounter*, *knowledge* emerges (the possibility of the existence of teaching and learning) as does *technique* (which is the self's relationship with means and ends.) To be really constituted as a community of human nature, any community must have a mysticism, a knowledge and a technology. These three elements are essential to ensure human development; if any of them is missing, or they do not integrate into a balanced model, distortions and pathologies occur. Let us look more closely at the dynamic that these imponderables generate. The encounter (as mysticism) generates understanding and love (first force), and from love comes knowledge (second force) and technology (third force.) If there is a community from the origin (because of a mysticism of encounter), knowledge and technology become humanised and enter the service of the needs of the community. Otherwise, if there is no community but simply a corporation of interests, knowledge and technology become ends in themselves and are transformed into enslaving forces.

2. Their measure.

What size must a social organism be for it to conserve its function as human medium? The fauna of the big dinosaurs, the mega cities, the large corporations have entered a crisis. A new measure is needed, a new module, a new arithmetic for doing human calculations, a new science of the measurements of humanity, anthropometry. If we do not salvage the measure of the human community and we continue to agglomerate in cities, soon we will not have space for the living or the dead, we will suffocate from compression in the great consortia of horizontal property and we will lose ourselves in the anonymity of soulless institutions. Schumacher, who I quote again in these questions of scale, writes: “In places such as London, Tokyo and New York, the millions do not add real values to the city but simply create enormous problems and produce human degeneration.”⁷³

When I speak about “measure” as a base idea for a future anthropometry, I do not just refer to the measurement of space, but to the measurement of time and to the measurement of needs (econometrics.) Measurement of time? Yes! What is the time of life of a social organism, of a human group? How terrible it must be for a living cell to remain in a dead organism! Today many living beings emigrate from the giant bodies to build new organisms at a higher level of synthesis, with a new consciousness, a new rhythm and a size that is the measure of humanity.

3. Their law.

It is said that organisation defeats time and that institutions survive humans, but it is also true that the letter kills the spirit and that the form imprisons life. One thing is the law of the institutions and another thing is the law of the individual. The legislators of the future will have to discover the relationships between both laws.

After a period of excessive individualism we have come out in another period of excessive “socialism.” The social law regulates external relationships between men, but it is necessary to discover the spiritual law that regulates the intrinsic relationships of the person and makes it possible for the person to continue being a person.

The validity of the internal law ensures the stability of social institutions. Old institutions

⁷³ E.F. Schumacher, op. cit., p. 67.

maintained their stability thanks to the solidity of their “external spaces” (stone walls, formal hierarchies, laws of protection and privilege.) Today, the new institutions are organisms that are sustained from within—“internal space”—by a force of cohesion intrinsic to the self and by relationships of similarity between men. It is the inner life of the community that ensures the stability of human society, not stone walls or social contracts.

V.3. PREFIGURATIVE ORGANOGENESIS OF THE HUMAN COMMUNITY

We have to learn to recognise the new individual bodies and the organs and functions of the planetary macrobody.

V.3.1 THE ALTERNATING BODIES OF THE FUTURE.

How are new humans different from old humans? Science fiction authors have known for some time. Old humans have fixed bodies while new humans have alternating bodies. And it couldn't be any other way! What do I mean by this? I mean that future humans have already *exited* their bodies; although they retain the old model for their earthly needs, they can use another body for cosmic life. And note that I am not speaking about “translocations”—in the style of projection of the astral body, which esoteric literature is full of—because one cannot “transfer” and continue to be old. No! Here it is a question of a new body; not of a transferable body but a reversible body and this reversibility is a special flexibility of human matter that is joined to the flexibility of life.

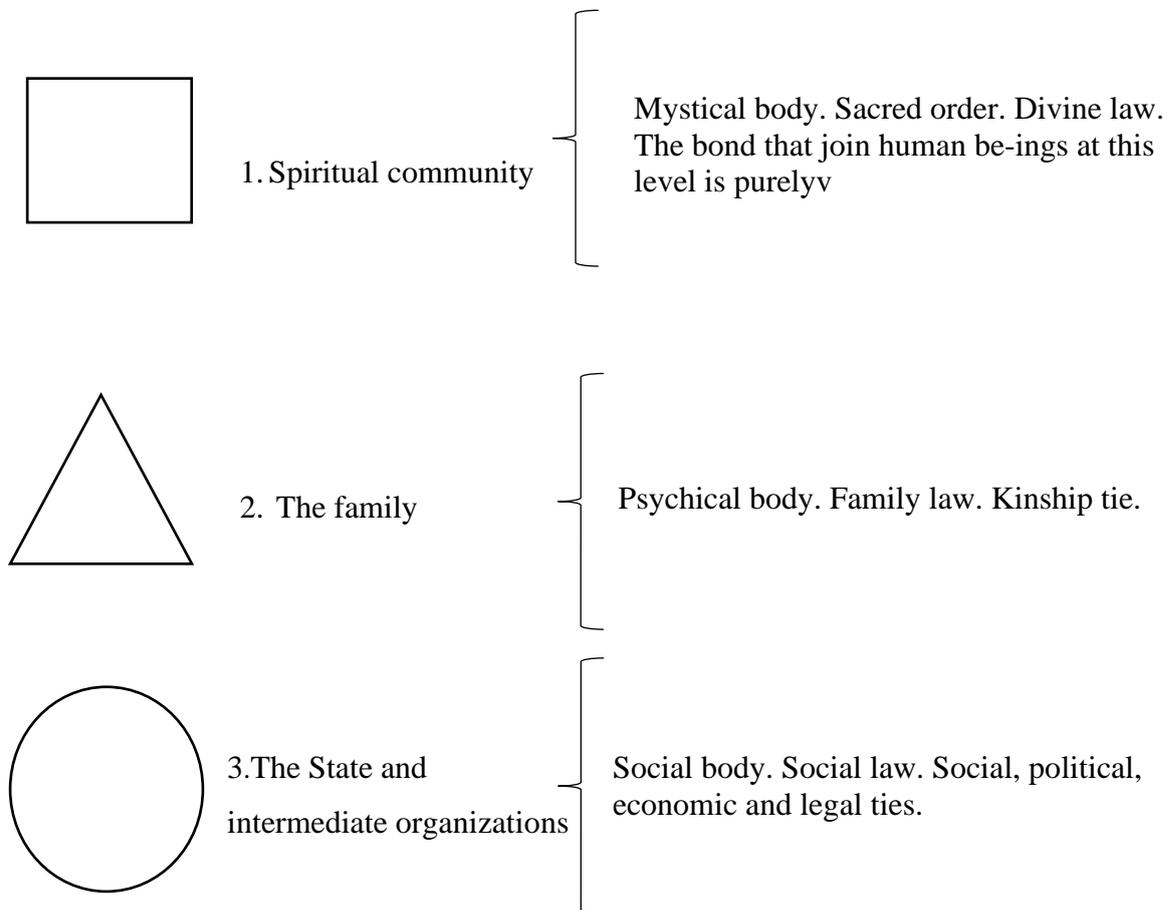
The alternating body will give future humans ecumenical mobility, it will allow them to participate in different social organisms in an alternative form; be part of different bodies without ceasing to be; it is the entry to planetary universality, no longer through idealism but through physiology (the universality of the red blood cell.)

V.3.2. ORGANS AND FUNCTIONS OF THE PLANETARY BODY.

The planetary body is organised through a delicate network of human connections that constitutes its invisible webs and its visible organs. The invisible weft of essential relationships is its archetypal model or mystical body, and the visible organisation is its social model and its legal structure.

The first (in the order of meaning) mode of meeting between human beings—their cosmic protomodel—is the spiritual meeting, which constitutes the original founding model of all human forms of social organisation. This first form embodies a second level model, the family,

and a third level model, the state, and the intermediate organisations of civil society. The order of the functional hierarchies of the planetary body would then be as follows:



This body of future humanity, integrated at different levels but centred on a single base human function (meeting between human beings), not only re-establishes the unity of meaning between civil society and spiritual society, but also the unity between the law of God and the laws of men, thus overcoming the antinomies of a fragmented world.

Not fully understanding the integrated functioning of these archetypal models has led to "anomia," the modern social disease. Re-establishing the full function of these prototypical organs implies restoring the cosmic hierarchy within the social organism and making the *life* of the planetary body possible.

For there to be life in the body of humanity there has to be energy flow between these different bodies and a decanting of meanings, because otherwise all that is left is a production and consumption machine which ultimately swallows humans themselves.

The body of the society of our time lacks life because it is constantly mutilated and made to conform (by arbitrary laws) to a model that is alien to its essential nature and to its natural and supernatural order: this is the true subversion, this is a subversion of values and the functions of human life. Like Amfortas's wound in Parsifal's drama, it is the consequence of a disturbance of the moral order of human institutions, a sickness that nobody can cure within the same circle where the fall originated. Health comes from elsewhere, from a pure and innocent sap which in penetrating the old tree can make it come to life again under forms of "a new dimension of life."⁷⁴

V.3.3. THE WHIRLWINDS OF PLANETARY FORCE. FROM GEOPOLITICS TO GEOPHYSIOLOGY.

The Earth's division into geopolitical spaces is gradually giving way to a new geophysiological design; the rivers are no longer rivers, but waters that lead the soul of the people; and the mountains are no longer mountains, but labyrinths where the sacred fire of the planet circulates; the geography of forms is succeeded by a "geo-phany" of forces (the sacred dance of the forces of the planets.) The old strategy of "zones of influence," of "regional pacts," of "bilateral and multinational agreements" will be substituted by a strategy of planetary functions, not an international division of labour, but the activation of the "organs" of the Earth in the interests of humanity's spiritual development.

The planet's "organs" must not be damaged. It is no longer a question of the sovereignty of national states or questions of international trade or the strategic basis of the superpowers, to ensure geopolitical control of one geographical point or another, but rather something much deeper, much more vital and of greater transcendence for the future of humanity, which is to preserve the function of those "organs" which are essential for life on earth. It is not a question of oil, gold, uranium, but "centres of force": it is like the organs of the human body, nobody with any sense would think to damage the liver, kidney, or pituitary gland! These "planetary organs" cannot remain under the control of any government, but rather they must be guarded by the consciousness of humanity as a whole. It is no longer a question of sharing out the earth, but rather of learning to live on it. This requires a new mentality and a new generation of planetary leaders.

⁷⁴ Omar Lazart, *Una nueva dimensión de vida*, ADCEA, Buenos Aires, 1973.

V.3.4. PLANETARY ATTUNEMENT OF DIFFERENTIAL FUNCTIONS.

“Egalitarianisms” and “elitisms” have produced a generation of mutilated humans. The cosmic order is hierarchical, and the tree of life is hierarchical; the key for the future is not to equal the classes but to re-establish the hierarchy of differential functions. The order of the functions replaces the order of the concepts. But what are the functions? They are prefigurative spaces in the humanographic charter, something like the “place” that corresponds to every chemical element on the periodic table; it is not a static place but a highly dynamic forcefield, a function to live rather than a space to occupy.

Some of these “places” begin to take on major importance in the era in which we are living: the place of nations, the place of women, the place of youth, the place of intelligence and of education; more than forms, vibratory categories that model forms. It is no longer a question of occupying a place but of *being* in the place. The characteristic of the new time is that the “place” is more important than the “occupier.” To live today is to withstand the vibration of the place, the power of dynamic embodiment of the place; if the occupier does not respond to the message of the place they are evicted from there. And this counts as much for geographic spaces where the life of nations unfolds, as for social categories, institutional bodies and physiological bodies (high dynamic of transformation in organic tissue: diseases of evolution).

The emerging planetary society imposes a new “order” of functions and a new “hierarchy” of functions; the present global crisis responds to the difficulty of adjusting to the new pattern of planetary ordering; it is the same thing that happens in the human physiology in periods of transition, when the old organism does not assume the change proposed by the guidelines of development. But where does the planetary model aim? Towards a universalism; not towards an amorphous internationalism, but towards a unity of differentiation; not towards a social egalitarianism, but towards a harmony of differential functions; not towards a hegemony of power (state totalitarianisms, political elitisms or dictatorship of the proletariat,) but a balance of functional powers, balance between force and love, intelligence and sensitivity, masculinity and femininity, spirit and matter.

There is an invisible geophysiology that produces visible social, economic and political effects; there is an activity of the Earth that moves history; a nascent land corresponds to every new civilization, and many civilizations were sunk along with the land where they were born.

What is the motherland of the civilization of the third millennium? It is a land preserved by the guards to gestate the soul of the new world.

Faced with an evolutionary geophysiology, that is, an Earth that is becoming, nations and peoples are suffering today—as individuals—from a crisis of identity; said identity can no longer be sustained solely by historical tradition, but has to be rediscovered in virtue of the challenge imposed by the future of the Earth. This phenomenon of the physiological activation of the planet (comparable—differences aside—with the great evolutionary changes of organogenesis and psychogenesis) cannot be reduced—as I have said so many times—to social revolution, Marxism, transnational corporations' policies, but on the contrary it is inscribed in the context of a metahistory that uses the products of history to create a different life; it is a question of a resonance of senses of force, in which identity is rediscovered as a specific function within the whole, an identity of function and of mission.

But what happens when the force of the Earth awakens? A physiological storm occurs! Does the same not happen in the key stages of human development? If the force is not absorbed and channelled by the spirit, contradiction, disease and death ensue. The creative sign of the new era is the coupling between the fire of the earth and the light of the spirit; fire without lights leads to destruction (Sodom and Gomorrah.) A new focus of spiritual convergence will channel the force of the earth and make it possible for the “organs” of the planet to work together to ensure the circulation of the goods of the tree of life.

V.4. TECHNOLOGY OF THE HUMAN ECOSYSTEM

Philosophical rationalism conceived of humanity as idea and form. Modern science taught us to interpret it as technology. Since ancient times we have proposed the opposition between nature and technology (*natura* and *techné*), but now we have discovered the technology of nature (technology of biosystems) and we are advancing towards a technology of the spirit.

The challenge for the humanity of the future is not to humanise technology (it is already dehumanised), but to create a new technology. Just as nature has been profaned, so too has technology. It is not a question of “returning” to nature, because even if we returned we would sully it again. It is a question of becoming aware, within our own physiology, of the technology of nature—bionics has opened the way—and using the formidable power locked up in nature as an exit impulse for the spirit to fly. This implies an anthropological reconversion of

technology. From rational mechanics we have passed to biotechnology. We have learned a lot about the language of dolphins and the flight of bats, and we have also made progress in the knowledge of natural ecosystems (of the energy economy of forests, for example) but we still have to discover the wisdom of the organism and the technology of the human ecosystem.

The human technology of the new era is not strictly speaking a technology but a logotechnics (a technology that emerges from the primary word.) Its paradigm is not technological office but sacred office. In a remote past the gods taught humans the arts of fire and agriculture. The I Ching says that “When in archaic times Pao Hsi ruled the world, he looked up and contemplated the images in the sky; he looked down and contemplated events on the Earth. He contemplated the drawings of the birds and of the animals and their adaptation to places... Thus he invented the eight signs in order to come into contact with the virtues of the enlightened gods and to order the conditions of all beings. He made knotted cords and used them in nets and baskets for hunting and fishing...” (the text then recounts how all the cultural institutions gradually emerged as reproductions of archetypal images.)⁷⁵

The ontological foundation of the sacred office is the living relationship between consciousness and technology. As a consequence of the extraordinary development of modern technological society, a break has occurred with the original archetypal unity of the arts and the trades. Technology has got ahead of consciousness, but at the same time, consciousness, challenged by technology, has been obliged to take a leap and create a new technology. At the dawn of the third millennium it is no longer simply a question of a step from industrial society to post-industrial society, but of a reversible phase of the current technological process, an anthropological phase of interiority of the consciousness by means of which technology reverts into logotechnics.

Very few modern thinkers have realised the advent of a change of this nature in humanity's relationship with technology. Teilhard de Chardin (1947) was one of the first to show that the era of industry heralded a new period in the history of humanity, and that technology, far from constituting an artificial product of culture, is a biological function that balances the development of the consciousness: “All humanity can be compared with an eclipse in which a focus of technological organisation is conjugated with a focus of psychical knowledge. And, because of the fact that humanity is admitted as a reality with its two focuses, the conclusion falls with

⁷⁵ Richard Wilhelm, *I Ching. El libro de las mutaciones*, Sudamericana, Buenos Aires, 1978, p. 417.

its own weight: general technology is not only a sum of commercial companies, a greater mechanical weight, but rather it is the sum of the procedures combined reflexively in order to maintain in men the state of consciousness that corresponds to our state of aggregation and meeting.”⁷⁶ Heidegger, in his later writing (1970), challenged some accusations against him of being “against technology” and sought to penetrate the essence of technology as a path of reference to the human self, intuiting unimaginable consequences for the future: “The misunderstanding that I am against technology is to be rejected. I see technology in its essence as a power which challenges man, and in opposition to which he is not free any longer—that something is being announced here, namely a relationship of Being to man—and that this relationship, which is concealed in the essence of technology, may come to light some day in its undisguised form. I do not know whether it is going to happen. I see, though, in the essence of technology, the first appearance of a very profound mystery, which I call an ‘occurrence’ (*Ereignis*.)”⁷⁷

The prophetic intuitions of these great thinkers are not enough, however, to reveal the new paths of technology. It is not by means of philosophy or technology that one can have access to logotechnics, but through the theurgy of the sacred office.

The secret office of the new era comes, once again, from heaven; it is no longer a technical office, but a theurgical office; humanity no longer acts as magician or wizard’s apprentice against the forces of nature, but as an initiate priest within the physiology of life; it is the transit from technology to sophiology, from thaumaturgy of science to the theurgy of wisdom; it is not the “humanization” of technology, but the “re-sacralization” of the offices and professions of the new servers of the Earth. We are witnessing a process of reconversion of technology: technology is incorporated into the organism as second nature and a consciousness is liberated that is in tune with the cosmos.

This disposition to the cosmic attunement, together with a defined will of disinterested service, characterises the priesthood of the office of the new era. Humanity has placed itself in the circuit of the gods, as an intermediate link between the signs of heaven and the needs of Earth, a function that until now was only carried out by angels. This elevation in the hierarchy of the self, this reconversion from technology to hierophany, is the sign of the coming planetary

⁷⁶ P. Teilhard de Chardin, *La activación de la energía*, Taurus, Madrid, Spain, 1965, p. 143.

⁷⁷ Richard Wisser, op. cit., translated by Ricardo Maliandi: “El develamiento de Heidegger,” *La Nación*, Buenos Aires, 19/4/1970.

civilization and the prefigurative model that calls—by vocational similarity—a new generation of servers of the Earth. It is a universal group that ascends the sacred mountain via different paths but with a single aspiration, to hear the message of the gods! There are many centres of research installed on the peaks of the mountains that explore the technology of UFOs and others that are listening to the stars. And there are groups such as Findhorn who raise a sensitivity by establishing human bridges of intermediation between the kingdom of the “devas” and the elemental kingdoms of nature (a previously unknown form of ecological solidarity.) Other groups undertake the mystical ascent to the summits of the soul, no longer in search of ecstasy or enlightenment, but rather to place their own soul as human transistor in the invisible network of technological-wisdom of the universe: they are the unknown servers, imponderable pieces of a spiritual cybernetics that is difficult to conceive, but wherever it circulates, and wherever it has forever circulated, it is the creative current of Life.

SUMMARY OF CHAPTER V
FOURTH FUNCTION OF SYNTHESIS: THE FORM. STRUCTURE OF THE
PLANETARY SOCIETY.

The basic function of human society is the “encounter between human beings.” This vocation for meeting is now creating the body of future humanity. The future body formed *within* our current body in an unnoticed, mysterious way. It is a still invisible body that is built with the materials of the old body, with a human matter that disintegrates when the physiology of the past is invaded by the current of the future.

The still incipient human and social sciences of the future are beginning to discover the conditions that are essential and irreplaceable for forms of organisation to acquire a properly human hierarchy. The general theory of human forms considers the following aspects: their nature (the key is human encounter); their measure (this is the basis for an anthropometry); their law (the “internal space” of stability of human institutions).

In the process of organogenesis of the future human society, the “alternating bodies” (reversibility of the forms) and the “archetypal organs and functions of the planetary body” (hierarchy of functions) are sketched.

As for the approach of a technology of the human ecosystem on a planetary scale, I consider that the human technology of the new era is not only taking shape as a techno-logy, but also as a logo-technics. Its paradigm is not the technological office, but the sacred office.

EPILOGUE

A CHILD IS BORN

“...the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

(Matthew, 2:13)

The cosmic human has already been born and lives among us, but the powerful of the earth seek to destroy it. How many innocents have already fallen! How many more will fall?

The new era is announced with a star in the sky and sacrifice on the Earth. The lights of the coming One joins the blood of the martyrs to create more life.

But who *is* the coming One? It is a presence at once far away and close, it is a vibration that is in the world and which is not of the world, that joins the worlds that are separate and separates those that are joined, it is the living word that transmits knowledge, wisdom and love, it is the gesture that opens impossible paths, it is the hand that cures the sick, it is the force that gives providence to the needy, it is the Voice that calls similar souls to join together in the temple of the heart.