

*Incomplete and not necessarily trustworthy compilation of Silo's talks and comments about the historical moment and historical process. These extracts, arranged chronologically, must be understood in the context and date they were issued. (Original version April 2000 updated in March 2017)*

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Clarification: *This is a synthesis of the compilation made by A. Korizma about the Historical Moment and the Historical Process. This synthesis was made to read and study relevant points of these topics. To facilitate this reading and study, several paragraphs referring to other topics, such as references to specific situations that occurred or occurring in different countries, as well as topics connected but not directly to the main topic, have been ignored. We know this might take a bit of situational and temporal context away, but we allow ourselves to do so to focus the attention only on the specific theme of the compilation. I have taken the liberty of underlining what I thought important in order to consider it more carefully. (This material is complemented with "The Development of Civilizations" by Silo, Red Book 1963). Jorge P. 2020*

## **Historical Moment-Historical Process**

*"Precisely, human life is historicity, temporality, and in the understanding of that temporality is the key to all historical construction. But how is it that human events happen, how is it that they become one another? The generations in their temporary accumulation are the agents of all historical processes and although they coexist at the same time, their landscape of formation, development and struggle is different among them since some were born before others. Apparently, they live the same historical time as the child and the old man do but even coexisting, they represent different landscapes and temporal accumulations. On the other hand, generations are born from each other in a biological continuum but what characterizes them is their social and temporal constitution ... " (Complete Works, Silo. Introduction)*

### **Dictionary of the New Humanism**

**Historical moment**: Every social situation is in a certain historical moment in which several generations coexist. A historic moment. it differs from another when a generation of rupture appears that disputes the power of the generation that holds it. Given a break, in the new historical moment. Conditions are found to process a stage of greater amplitude, or for the simple mechanics of generational dialectics to continue. The historical moment appears as the minimum system (\*) of a structure (\*) made up of the generations (\*) that coexist, in relation to the structure of their corresponding sociocultural environment (\*) (\* Landscape). The appreciation of this minimal system is necessary for the understanding of a historical process. In other words: the coexisting generations and their surrounding landscape are the dynamic structures of the minimal system called Historical Moment.

## Dictionary of the New Humanism

**Generations:** As social production develops, the human horizon grows, but the continuity of this process is not guaranteed by the simple existence of social objects. For the N.H. continuity is given by the human generations that interact and transform in the production process. These generations that allow continuity and development are dynamic structures, they are the social time in motion without which a society would fall into a natural state and lose its condition as a historical society, as occurred in the de-structuring of ancient empires.

Wars have been decisive factors in the "naturalization" of societies by destroying the continuity by violent reduction of the young generation. Within the same time horizon, at the same historical moment, those who are contemporaries concur and, therefore, coexist, but they do so from a landscape of their own formation due to their age differences with other generations. This fact marks the enormous distance in the perspective held by the generations. These, although they occupy the same historical setting, do so from a different situational and experiential "level".

... When, by abstraction, the incessant flow "stops", it can be spoken of a "historical moment" in which all the members located in the same social scene can be considered contemporary, living at the same time (in terms of date). But these members observe an inhomogeneous coetaneity (regarding their internal temporality and their experience). The most contiguous generations try to occupy the central activity (the social present), in accordance with their particular interests, establishing themselves with the generations in power, a dialectic in which the overcoming of the old by the new is verified.

## Dictionary of the New Humanism

Religion: (from the lat. Religare: bind to). In very broad terms it can be said that religion is based on belief in spiritual beings. However, this cannot be fully applied to the original Buddhists or the Confucians for whom the r. it is a code of conduct and a lifestyle. Religions show what exists in their respective formation landscapes (\*), in terms of the description of their gods, heavens, hells, etc. They break into a historical moment and it is often said that then God "reveals himself" to man, but something has happened in that historical moment for such a "revelation" to be accepted.

Faced with this, the whole discussion about the social conditions of that moment arises. This way of considering the religious phenomenon has its importance, but it does not explain what the internal register that the members of a society have that is heading towards a new religious moment is like.

If religion is based on a psychosocial phenomenon, it is also necessary to study it from that perspective.

## 1972 Book "Check to the Messiah": The Reunion

In the historical process in which we are immersed, we are dragged by it with the speed that it imposes. Our movements are relative to the entire system in operation and by no means

independent. "If for the evolution of man, exceptional beings were launched at each stage (from a certain circle that we do not know) that managed to guide the entire process in the direction they proposed, it is useless since the regressive factors try to walk from the bow to the drive stage ". The present moment takes on all the previous history of man and projects it towards its development in the direction towards which it was pointed since its launch. Considering things like this, it makes sense to speak of a Destiny of the human being.

### **1973 School Notebooks**

The historical process: The history of the human being is the history of overcoming the old by the new, plus the accumulation of social experience.

The generational dialectic (law of overcoming the old by the new at the level of human history) explains that at every historical moment several generations coexist in struggle: the one in power; the one that struggles to access it; the one in apprenticeship and the displaced of the elderly and children (the latter then enters training, while the one in power moves towards old age and is replaced by the one who struggled with it).

Every generation struggles in a revolutionary way for the seizure of power when the proportion between goods and members of that class becomes significantly unbalanced.

The general historical process begins with isolated groups of gatherers and hunters complementing each other with other groups and synthesizing towards a "center of gravity" in which a culture or civilization begins to emerge. It follows the Law of Cycle until it disintegrates. The progressive factors pass to the next civilization, observing throughout the process, all civilizations converging towards a planetary synthetic civilization.

Just as the evolution of man is expressed towards a synthetic civilization and race, individually, in the structure of the human being, motor skills are developed from instincts and reflexes, later emotionality is manifested and finally the intellect. Undoubtedly, a new qualitative leap must produce the emergence of a higher synthesizing function.

### **1973 Siloist Synoptic**

This "center of gravity" towards which all civilizations converge will coincide with the new evolutionary leap of the species, following the scheme of creative centers and the expansion of these centers.

### **1974 Orange Folder**

The historical process is not the sum of anecdotes that people illusively perceive. This is a historical illusion. For us the historical process is each one of the figures that are in motion.

There is also a biographical illusion. When we see the relationships between different historical moments of an individual, we can see that biography is not the simple sum of historical moments, of anecdotes. This would be a simple association, but experience does not work alone like that; that would be a compositional view of the experience. Experience can be seen

not only compositionally. It is necessary to see the relationships between the different moments, and it is also necessary to see the structure.

We approach movement by detour, by methodical reductions, movement cannot be caught by thought. The movement is undetermined.

The illusion of experience cannot be broken if what is perceived internally is not seen. In other words, learning to see breaks the illusion of experience.

At this point, we are concerned with the process. When we speak of process, the first thing we study is the trend of this phenomenon in motion. We observe different moments of this phenomenon, and see if its trend is progressive, regressive, etc. But we cannot know the trend by an isolated data. It is necessary to relate different data. The trend of a moving object results from the comparison of several data (structured and in relation to others).

The future absolutely presses on the present, previous relationships also press, and the present moment arises by action of previous and future tendencies. At any moment you can understand it like this.

From the point of view of other trends, our way of moving can be an obstacle for them, who see themselves as the engine of history; from our point of view, however, they are the ones who oppose the development of history. They will see us as a diversionary factor and we will see them as regressive grandparents, as the burden of the past that opposes historical development. This is the type of confrontation that we are going to have with organizations with a historicist tendency. Those who do not have this tendency will see us as dissociators of their fundamental structures, and we are going to see those fundamental structures as a total disorder.

As historicist conceptions fail and disorder increases, our point of view will develop.

The relational factor, which is contact, cannot be unrelated to an organizational approach.

Our strategic approach should tend to be: how is it possible for our point of view to reach the entire human race? How is it possible for a transformation to take place in the human being?

Our proposals are not directed to any clan, to any nation, to any race, they are proposals for all humanity, and it is the mission of the process itself, not ours, to judge, determine, who are the repressive factors, it will take care of that. the process itself, and also putting them aside.

We are fully confident in the development of the growth trend of human consciousness. If we do not trust this growth, or if we consider that an accident that makes the process return is infallible, any contribution it makes to the development of consciousness would not make sense.

If this is so, and not only of the species, but also of the consciousness of man on the transcendental plane, it would not matter that there were historical events that made the process return. In other words, if a person dies and with that her process ends and her life has gained a transcendental development, her physical death will matter little. Just as each individual subject concludes his process with his death, and yet it is doubtful that this will paralyze everything, the

same happens with the human species. Simpler: it does not seem to us that man's activity ends with his death. This possibility interests us and everything that is done for it seems important to us. In that sense we can consider the same with the species ...

**1975 Foundations of Thinking.** Talk given by Silo in Corfu. September 1975

... So perhaps at the time of human development, that lack of metaphysical flight of the first Greeks was very beneficial anyway. On the other hand, the enormous flight that some oriental metaphysics had, were not suitable, perhaps, for the development of that historical moment and today we find very surprising things, with which thoughts such as those of Hegel, for example, that have just come to the fore. Emerging in the nineteenth century, almost two thousand years after Aristotle, those complex thoughts, like those of Hegel, already appropriate to their historical moment, are very soon formalized among the Hindu thinkers of three thousand years ago. But of course, in the XIX century, that thought is already adapted to the moment, and three thousand years before, what were we going to do with that thought? So this correct thinking, and this logical work of the mind, sometimes has a lot to do in its development with the historical moment. And there are historical moments in which a thought, however broad it may be, is out of date, it is perhaps too advanced and then its practical application is not found, it has no immediate utility in that type of world and perhaps that thought dies. There have been many cases of brilliant thoughts in different parts of the world and very advanced, but they have disappeared.

**1979 Synthesis of talks by Negro Mendoza,** April 3, 1979

Social processes can also be understood as internal processes and these are generally cathartic (discharge). We are interested in producing transference social processes.

The environmental conditions are optimal to achieve this at present, however, the social burden is increasing sharply and can be capitalized by ideologies that produce cathartic discharge processes. The existing groups at the moment are in frank decline. However, there are ideologies that, due to their characteristics, motivate, give direction and define cathartic processes.

The processes that are unleashed, clothe themselves with whatever garments, are mystical processes.

Ideologies and hulks will fall and will fall, producing great disorientation and confusion. Only clear and absolute references will give direction to the mystical processes that are unleashed. They will be moments of definition and of great force in the direction.

**1989 Comments made on the Mar del Plata retreat.** July 17-22, 1989

In history, historians tell ordered tales. They are storytellers, they relate. But historiologists are concerned with intuiting the structures that make up History, the general structures of the historical process by appealing to the available information.

Examples: Spengler: The historical process is circular and related to natural cycles. Civilization (the historical subject) occurs in cycles (like the seasons of the year). Culture is at its peak. In the decadence, everything continues to function for a while longer, but civilization has lost its culture, it is without a soul. It is a historical naturalism. He will seek to support this with information. The engine of History is the behavior of culture on civilization.

Toynbee: The historical processes seen as a result of stimuli and the responses to them. It is the same as Pavlov but applied to History. The engine is the feedback.

Hegel: He is not a historian, but he thinks of History in historiological terms. History derives from logic. It depends on reason, rationality. But a reason that is not external, but internal (the absolute spirit). For Hegel, History has a meaning. The absolute spirit is becoming aware of itself and for that it incarnates in cultures and peoples. The reflections are always made in struggle with the environment. It does this through contradictions of that self-awareness. The technique is the reflection of the human being with respect to the possibilities of his body. The method is not the one of feedback but the dialectical one. The same thought process is valid for history, for society. Logic is dialectical, society is logical, it is dialectical. Thesis, antithesis, synthesis, new thesis, etc. History is the development of the consciousness of the absolute spirit.

Juan Bautista Vico: The first to give interpretations of History. Everything has a coming and going. Advances and setbacks. Meaningful ebbs and flows.

Science sets skeletons in motion. Science works with structures of understanding. Not so technology. Technocrats are the ones who handle technique, apply knowledge. Scientists do not care about the application of knowledge.

We are more interested in the application of knowledge (we are more like technologists than scientists). The understanding of scientific reason is the field of science. Synthesizing is understanding the structure of what is studied.

**1989 Comments on the book: contributions to thought** (1989 Mar del Plata?) (Psychology of the image and historiological discussions)

"... precise historical moment" Paragraph of note 8. Comment: That is the most serious. No bullets enter there. If the historical moment is not open to certain things, nothing. That book is going to fall into your hands, and you throw it away, or open it! Nor does he read it. How, if he is a follower of, I do not know what interpretation! That is serious. Closure of the historical moment! He's doing it that way by historical process too, even though he doesn't know it. That is part of the story. Prevent the story from unfolding at any given time.

Historical facts, human events, human intentions set in motion have their direction. Then, there are directions at a given moment, of events, of intentions, of games of force, of power, of immediate concrete interests, which prevent that sense from being revealed, prevent other assessments from being accepted. There is a whole scale of values imposed by education that is preventing that sense from being revealed. But of course, the facts come, the events come in

droves, and they pounce on that historical moment, and the moment opens. And other things arise, which were not accepted. Then, first one, then another, then many, they begin to think differently. And it seems to them that it is reality itself. Things that just around the corner, yesterday they did not accept. The facts sweep away all of those things. They are the facts. It is the facts that sweep everything away.

That censorship that the reader puts is fucked up. Worse than the other. That hallucination that was installed (as in the exercises we did yesterday) is so personal, not historical by the way, that it seems impossible to one that things are like this! And you get hurt. Because it turns out that things are. That clash that sweeps away one's belief is a biographical mess. That thing that cannot be and suddenly is, or that great disappointment of one in front of what was illusory. Both personally and historically. It can't be! But the facts are sweeping.

Vico, the initiator of historiology, is discovered 300 years later. It is a discovery of enormous importance. And they haven't given him a ball in 200 years. It was not the time for their jobs.

Husserl called these pre-predictive things that are counted on and are not discussed. The antepredicatives relate to the realms of co-presence. It is co-present to the room in which we are now speaking, the external landscape. It is co-present, we count on it, we do not discuss it. But if someone suddenly opens the window to take a breath and discovers that there is a sea, they will faint. Because he is counting on that co-presence, he does not discuss it, we know what the house is like, we have seen it, we count on it. And we are here, happy, with a tenuous thing that we are surrounded by mountains. But if suddenly, in the co-presence there is a modification and a different phenomenon comes into the presence, everything is disturbed!

We move with ante-predicative realms. Even when we do a predicative as in grammar, or as in logic, we make a sentence, we take for granted, several things that we count on and do not argue. Ortega is going to call those ante-predicatives of Husserl "beliefs". It is right. Things that are counted on and are not discussed. And that could well be highly discussed. When the belief apparatus begins to be discussed, there is an earthquake. When the basic beliefs of a society begin to be discussed, that's where the mess begins.

- Question: Are they related to the pre-trials?

- Yes. But prejudices are installed weaker than beliefs. Prejudices change faster, just like fashions. Fashions are those "weak uses" that can be replaced from season to season. You look at a fashion magazine from 10 years ago and laugh. And it says, how could this be used? And before it was "the host" as one felt, with the jacket of the moment. They are weak uses; they do not affect. And prejudices are uses too, a kind of weaker beliefs that are installed and that change quickly.

But the basic beliefs are ante-predicative that are not touched, they are not discussed. Those Husserl pre-predictions, those, are the key to many things.

The antepredicatives appear later converted into superstructures of ideas. It seems like they were ideas. They are beliefs, absolutely. Pre-predicative. Not discussed ...

Comment: In other words, historiologists, or any historian, is also capable of talking about a historical process. But the idea of process comes later for them. They have the dates, the narratives, and they say: "That is a process." But the point is to do it the other way around. The issue is that you have to be clear about the notion of process and see how events or whatever are derived from that notion. It is the reverse of how they do it. They set the dates, they set things and they say, "that's the historical process." They put the dates next to each other and say that it is a historical process. What I don't know is what a historical process is. How do the dates come back? What is a process? This is grafted from the process; it is not explained. The word conceals the explanation.

In sum. Historiology, historians do not concern themselves with "... condition of society."  
Comment: For example, sweeping with a generation. A fall into the natural world, where generational continuity is lost. Where is wasted, time! How do you fix that later? In turn, different complex phenomena, different new problems are produced. When those things happen, they damage the historical process. There are who say that the wars produce I don't know what advances. It's not like that. Time is wasted, processes are screwed up. They attack the processes, against the development of the whole society and of the human being.

### **1989 Presentation of the book Humanize the Earth Reykjavik (Iceland) 11-13-89**

Things are going relatively well in stable historical moments, but in moments like the current one, of great dynamics, the generational distance is accentuated as the world changes under our feet. Where will our gaze go? What should we learn to see? It is not strange that these days the idea of "leading to a new way of thinking" is popular. Today you must think fast because everything is going faster and what we believed until yesterday as if it were an immutable reality, today is no more. So, friends, we can no longer think from our landscape if it does not become dynamic and universal but becomes valid for all human beings. We must understand that the concepts of "landscape" and "gaze" can help us advance to that announced "new way of thinking" that this increasingly accelerated globalization process is demanding.

### **1989 Book Contributions to Thought. Historical Discussions chap. 1**

There are, therefore, numerous deformations but surely the least evident (and the most decisive) is that which is placed not in the historian's pen but in the head of the person who reads the historian and accepts or discards him as the description adjusts to his particular characteristics. beliefs and interests, or the beliefs and interests of a group, people, or culture at a precise historical moment. This sort of personal or collective "censorship" cannot be discussed because it is taken as reality itself and it is only the events in their collision with what is believed to be reality, which finally sweep away the prejudices until that moment accepted.

### **1989 Book Contributions to Thought. Historical discussions chap 2**

Spengler's vision of "civilization" as the last moment of culture has not prevented Toynbee from taking civilization as a unit of investigation. Indeed, already in the introduction to his Study of History Toynbee discusses the problem of unity. historical minimum and discards the "national history" as isolated and unreal since it correspond to multiple entities that cover a wider region.

It is important for him, above all, the comparative study between civilizations. But the concept of "society" is used often replacing "civilization." The most interesting thing (for our purposes) is in the interpretation of the historical process. The subject of history is no longer a biological being that is marked by destiny, but an entity guided by impulses or arrests between the open and the closed. A kind of challenge-response accounts for the social movement. But neither the impulse is considered in the strict Bergsonian sense nor the concept of the challenge-response is a simple translation of the idea of stimulus-response, of reflection, as in Pavlov. Finally, in his understanding, the great religions transcend the disintegration of civilizations and are those that allow us to intuit a "plan" and a "purpose" in history. In any case, the accommodation of his model to a certain historical form keeps him out of the understanding of temporality.

### **1989 Historiological Discussions. Horizon and Temporary Landscape**

... We owe it to Ortega to have established, in his theory of generations, the fulcrum for understanding the intrinsic movement of the historical process.

### **1989 Neoliberalism and the technological revolution 08-10-89**

The technological revolution is just unfolding, and they are the direct beneficiaries because they were in the right position, they were right where it fell on them. Just when his capitalist scheme was dead. That is the surprise of many people in the world, who expected the imminent crisis of capitalism, who expected changes in the direction towards socialism and have seen the regression, the reappearance of the old schemes, astonished. How can this happen? they asked themselves. It is the technological revolution that alters the whole game, the one that alters all forecasts. The technological revolution.

This phenomenon that we call technological revolution is the son of science. He is the son of the work of generations and generations, he is the son of social conflict, he is the son of entire peoples who have risen to support universities and research.

This is a continuity, a historical process. And it is a shame that they appropriate it and attribute it to their obsolete economic schemes. Scientists, technicians, by the very nature of their work, cannot direct the social use of their work. This is done by social leaders.

Let's consider a robotic society. The social implications that might have are unimaginable. And we are traveling that road.

**1990 Conference on the book "Contributions to Thought"** San Martín Theater - Buenos Aires, October 4, 1990

### Historical Discussions

In this work, from Herodotus onwards, the vision of the historical fact is studied from the introduction of the historian's landscape in the description. In this way, no less than four deformations of the historical perspective are noticed. In the first place, the intentional way of introducing the moment in which the historian lives to highlight or minimize facts according to his perspective. This defect is observed in the presentation of the story and affects the transmission

of both the fact and the myth, legend, religion or literature that serve as a source. The second error is the manipulation of the sources, which due to its imposture does not deserve further comment. The third corresponds to the simplification and the stereotypy that allows to disqualify facts according to a more or less accepted model. Such is the saving of effort with which the producers and readers of such works handle themselves, that they tend to be widely disseminated although of little scientific value. In these works, truthful information is often replaced by "stories", by "gossip" or second-hand information. And as regards the fourth deformation that we have noted, this refers to the "censorship" that, sometimes, is not only placed in the historian's pen, but in the reader's head. This censorship prevents new points of view from being disseminated correctly because the historical moment itself, with its repertoire of beliefs, forms a barrier such that only time, or dramatic events that deny what is commonly accepted, allow it to be crossed.

In these Discussions, it has been seen in general the difficulties that exist for the appreciation of mediate events, but our unease grows when we verify that even in the narration of the immediate history, the own, the biographical one, the subject tells himself or account to third parties, non-existent or frankly deformed events, all this in turn, within an inescapable system of interpretation. If this is so, what will not happen with respect to events that have not been lived by the historian and that are part of what we call "mediate history ...

... What will define the sign of the generational dialectic in each historical moment will have to be the transformation or conservation project that each one launches in the future. By the way, there are more than three generations that coexist in the same historical setting, but the protagonism is in charge of those we have mentioned, that is, of those that are contiguous and not of those that exist "co-presently". This is that of children and the elderly. But as the entire structure of the historical moment is in transformation, its sign is changing as children enter the youth group and those of mature age are displaced towards old age.

This historical continuum shows us temporality in action and makes us understand human beings as protagonists of their own history.

Finally, by understanding the functioning of temporality, we rescued from these Historiological Discussions some elements that, together with those studied in Image Psychology, with reference to the representation space, will perhaps allow us to base a complete theory of action.

### **1990 Notes of the meeting of Perseus (Madrid, 28, 29 and 30-April-1990)**

An important point is to stretch the perspective, stretch mental positions, the continuous putting oneself in the place of the other, seeing the background of what the other finally wants to do. If we could enable our people in a simple way for this change of perspective to come, we would do them a great favor -because the historical process itself is doing that- if it exercised itself in seeing things one way or another, that its truth is relative to your position, etc.

If I do not put myself in the other's place when I explain something, and the other does not understand and I continue without putting myself in his place, it means that I want to do something with him (which has nothing to do with explaining things, for example). If I continue to

explain, even though it is already remarkable that he doesn't understand, what do I really want from him? ...

... In order to look at the thing itself, we need all points of view and interests, which is the same as saying that there was no point of view. You can always speak from one point of view, but there are others, and they are not exhausted.

Sometimes by context there is an agreement in the way of seeing and it is believed that the object itself is seen. When there is a change in historical moment, what happens is a change in the way of looking, a change in point of view. People have been talking about the same object for centuries, but the way of looking at it varies.

Until recently, the essence of an object was confused with the abstractive capacity of the observer, and it was believed that this essence was in the object and not in the head. The head jobs were seen as outside. They believed that those descriptions they made with their heads were the (external) reality itself....

... Due to the historical-social context, the same populations may also have a similar point of view (for example, the current economic, mercantilist point of view). When the point of view of the population changes, the historical epoch changes. (For example: Renaissance or what will happen in this historical moment).

Meanwhile, what is seen from the same point of view is believed to be reality itself....

... Your body is a natural object and has a position among objects. Your own body is meaningless, except for consciousness. The characteristic of the human is when that body is moved by an intention. It is when it breaks through the naturalness. It would be very limiting to consider the human body as essential.

The deferred act, the voluntary act to go to the times that occur to me is typically human and is not in the animals.

It is thanks to the denial of the objectivity of the world, that you can humanize it, because you modify it with your intention. The natural thing in the human being is that he has no nature. There is no consciousness without intentionality.

The errors of description are due to an underlying theory that believes that we are talking about the things themselves. But the only thing that happens is that we speak at the same historical and cultural moment that puts a point of view that allows a certain agreement (the epoch).

Nobody said: "According to our way of seeing, the Earth is flat." They simply said: "The Earth is flat." It is a way of seeing given by a historical moment.

As it is believed that things are discussed in themselves, it seems unnecessary to specify a point of view. Even if you are right in your description, if that description does not match the way of seeing, you have no reason for that historical moment. To be right you have to take into account the point of view in which the other is.

The other performs a behavior inexplicable for me, because I see it from me. But I don't see how the other sees me. How with the head that the other has is seeing me....

... Certain behaviors that seem strange to me lose their strangeness if I put myself in the other's gaze. We are interested in elasticizing ourselves in that way. In doing so, I will see that I cannot rationally uphold the disqualification of the other. This is an unnatural effort.

People are going to order things however they like, in the same way that one orders what happens in a crush. What you want is not to get out of your own point of view. If you change your point of view you will say that the important thing is that one does not want to leave the aversion or does not want to leave the attraction. More important than what you say is the pre-predicate of wanting or not wanting.

There is no possibility when the pre-predicate are others. There is no possibility of changes of point of view if you don't want to. "It is not going to accompany you on an intellectual journey."

If you are correct for that historical moment it helps a great deal that the historical moment sweeps away a belief system. All the reason in the world is worthless if the social pre-predicate are not displaced.

If you are interested in human relationships, you have to train yourself to place yourself in the gaze of the other. It is not about being right, it is about the other perceiving it. If you don't want to do this, you will discover that your deepest intentions are not for the other to understand you, but to dominate him, for example....

... The system practically cancels your reflection and self-criticism, and everyone thinks that things "happen" to them (as a product of external agents, external causes). For example when someone loses references, they have an intention. (It is not because of a radioactive cloud that passed through the sky ...).

Pre-predicate: An elementary way to begin to recognize them is to say that the words have no value with respect to the facts. The important thing is to see the pre-predicative because it is what one really wants. (For example: parents who hit their children, what do they really want, and what do they say?)

It refers to when the same historical moment sweeps away the old pre-predicates. As at the moment the technological revolution that is accelerating the processes and therefore the change "inside the heads".

Another example is the Renaissance when the point of view on the world changed and meant a change in all fields. (The earth is round and revolves around the sun, for example). The truth is relative to the historical moment and there is no "reality" in itself that can opposed that. For example, the ancients said that nothing heavier than air could fly, and they continuously saw birds passing by their heads ...

The voluntarists will have problems with this approach because they do not take into account the historical pre-predicates, they think only about them, not that there is also an environment

that set conditions. When we want to start the Movement it is necessary to consider the environment (historical moment). It does not depend on voluntarism. In the action of the voluntarist the environment does not exist. When he discovers it, he either conflicts, or changes.

Even if you don't get it right, it will give you a lot of elasticity and understanding.

Pre-predicates tell how you are positioned to see the world. It's a belief system ...

### **1990 Perseus meeting transcript, Paris, 07-01-90**

The study of the landscape of formation in the counselors is a suggestion, a suggestion in which each one can silently do their work, by reconsidering how they entered perhaps -especially the older ones-, how they entered the Movement, in what conditions they entered. him, what the Movement was like and what the world that presented itself to the Movement was like at that time.

Many of us are formed in that landscape! Time has passed and that training landscape is influencing the orientations that we give, this training landscape is influencing the modes of relationship and contact with people ... And that's fine, it couldn't be otherwise; we have our memory. But, of course, a new historical moment has opened in the world, and it is opportune simultaneously with the opening of this new historical moment, it is opportune to review the landscapes themselves to understand the non-coincidence that exists between that landscape of formation and this world that has changed.

It is a suggestion that has to do with internal work, that has to do with understanding oneself, but that goes beyond oneself to the extent that one is a process guide. It has to do with oneself, but it is interesting, also, because the way in which the counselors put their head, the way in which their previous landscapes determine their action, involves other people. These reviews are of interest, and they will surely make us discover both positive and negative aspects of that formation landscape from which, like every human being, we start. We start from a landscape of formation. We are fond of seeing in the other formation landscapes that today they are incorrectly translated.

### **1990 Post Phoenix meeting: Various issues. Paris, June 30, 1990**

There are many changes in the historical moment of our societies that today are very fast and remembering the grandfather as a model certainly does not go. Even if it is just a little of those things from the past, it does not go at this moment and less in the next!

Models are discovered that can be dire right now. Sure that with another approach they will go well, but you have to be clear on this. We know the strength that well configured guides and models confer. If you take psychological energy from good images, everything goes, but if it has an old-fashioned tone it won't.

No old biographical models now that we have to face vertiginous social changes and we cannot lack of fit. There will be relationship problems. Therefore, no old characters.

We know the power of guide images; the psychological power of concentrated images is undeniable. But we know that if they disengage and separate, problems.

Perhaps you can work with a forward-looking direction, like futuristic images.

### **1990 Conference, Contributions to Thought, Buenos Aires 1990**

What will define the sign of the generational dialectic in each historical moment will have to be the transformation or conservation project that each one launches in the future. By the way, there are more than three generations that coexist in the same historical setting, but the protagonism is in charge of those that we have mentioned, that is, of those that are contiguous and not of those that exist "co-presently", that is that of children and the elderly. But as the entire structure of the historical moment is in transformation, its sign is changing as children enter the youth group and those of mature age are displaced towards old age. This historical continuum shows us temporality in action and makes us understand human beings as protagonists of their own history.

### **1991 Notes from an informal talk. Mendoza, January 20, 1991**

The human process

Human consciousness is very young. What are 2 or 3 million years in the history of life on this planet? Imagine those moments, a species badly equipped to defend itself from the aggressions of its environment, a wandering Cro-Magnon in whom one day a phenomenon not typical of the natural world manifests itself for the first time. A phenomenon not typical of its nature. A spark of reversibility that hits him and that he did not understand.

It took a long time for this phenomenon to manifest itself again, perhaps 200 or 300 years later, in some descendant.

Then this phenomenon became more frequent and an acceleration of stimuli and new connections began to occur in his primitive brain.

He captured in the depths of that shadowy consciousness something that he did not understand, he captured a distant intention, and he projected it outside of himself, on that natural world that surrounded him and did not understand. Thus he endowed the lightning, the river, the rain with intention ...

He began to group with others to better defend himself and to satisfy his basic needs.

Perhaps one day, in a warm area, he saw a branch fall and how when it collided with another a strange phenomenon took place: fire. He first learned how to preserve it and then how to produce it.

In a world that was diverse and multifaceted, he was able to begin to make the first abstractions, thus beginning to escape the dictatorship of the natural. He began to develop that capacity for abstraction that would be the basis of all his development.

Testimony of this, we have it in the cave paintings, which have been found in the caves, where he tried to capture this strange phenomenon not manifested in any other living being.

Abstractions manifested in the first symbols. If an extraterrestrial being had passed by at that moment, it would have understood that the process had triggered.

Then came the oral language that took him away from the primitive guttural screams typical of other species. Later he could also outsource another form of communication and began writing that transcended individual lifetime.

From then on, that primitive consciousness grew and emerged from the darkness imposed by the natural world, in a process that was slow at first and that became faster and faster. His conscience was putting order to that natural world, believing to discover the laws that governed that strange universe to which he felt thrown.

A spark of understanding, another and another. He grew and encompassed everything with his consciousness, and when his senses became narrowed, he invented instruments to multiply the scope of that limited natural prosthesis that was his body.

And just as in a jump to reach Hegel, the peak of a historical moment, the highest exponent of that thought, of that abstraction that led him to believe that the natural had laws, had meaning, had a purpose and that he was close to understanding .

What he did not understand is that it was his intention projected outside that gave coherence to this chaotic world.

Today that Hegelian world also died, and the real tendencies of history begin to operate and not the idea of history.

Today the building of human thought is creaking, of a way of thinking of a world that has gone away. We are facing the beginning of human history.

Many times it has gone through similar historical crossroads that affected a people or a civilization. Today, due to the advancement of communications and growing globalization, it is the entire species simultaneously that is at this point.

In a not very clear way, they have always been struggling to overcome the natural, the conditioning, pain and suffering.

Today the gaze is already turning towards that limited instrument that is the body itself, with the intention of breaking the last tie imposed by the natural.

There is a clear intention of unfolding consciousness from that almost ridiculous hominid in a process that speaks through each of those cells that are individuals. Consciousness is not his, it is part of a human process. Despite him, he will continue working no matter how much he himself puts a censorship. Not even self-censorship can with conscience.

With advances, setbacks, problems, human consciousness advances. It is not random, it is a well-defined process, with a clear intention, with a direction, with a force that nothing can stop.

It is not the end of history; it is the end of prehistory and the beginning of human history.

The freedom of choice.

There is no freedom in the isolated human act. Put in situation there is no possible choice. The choice is in the situation or not.

Let's take a familiar example. Someone is with his boat on the banks of a rushing river. There you have a choice: you go into the river or you don't. If you go into the river there is no choice, you will have to give situational answers and you will not be able to choose until you reach a bend, there again you can choose: stay on the river or not.

Freedom is not in every human act, because there are factors and determinations that condition it.

The choice occurs when the meaning of life goes one way or the other and this is seldom.

One cannot do conscious acts motivated by compulsions. If you think mechanically, you cannot produce non-mechanical acts. You have to level up to be able to choose between one thing and another.

In the corners it is decided. We continue on the river or take the bend. There you can decide. This is the moment that enables you to turn around. That moment is today from which you move towards the future.

Rationally, I can plan an action, for example a murder; but the most important thing is where it comes from, what it is based on, its direction, it can be totally irrational, motivated by revenge, for example.

For the purposes of historical processes, freedom is expressed in another way. Certain historical moments are suitable for people to choose, but not between landscapes not wanted or chosen by them, but to choose freely.

Societies, peoples, individuals, are mounted on their today, but sometimes they remember and foresee, and, at times, they can change direction in a kind of reflection on the historical process.

There are historical moments that enable and others that do not.

The trunk lid is currently opening, although it is not fully open yet. At other times it is impossible to "see" because you are wearing smoked lenses that only allow certain colors to pass through and not others. Those others are simply not seen, they do not exist. Let us remember to exemplify, that not so long ago, it was an accepted truth, that nothing heavier than air could fly. They did not see the albatrosses. This is a time of change, when people are converted to a human destiny.

If we are the historical moment, there is no way to stop it. They will put up all the small boards that we need to be able to cross the bridge. Of course we will have to do our part: at least have legs.

The new sensibility.

The relationship with the body clearly marks the sensitivity of an era. A change in the consideration of one's own body and the body of the other has many consequences.

The body can be seen as a factor of sin, as a source of pleasure, as a mere instrument, as something dangerous, as something that must be preserved because later it is not known, as something interesting, etc.

For example, the new generations tend to unisex, the fewer differences, the better. At another time it was sought to mark the differences, between the sexes, in a different way. Here is a change in the consideration of the body.

On the other hand, the new sensibility does not confront, in any case, it omits. An example of this we have in the current relationship of parents with their children. There is no such short role that leads to confrontation. The children say yes and then do what they want. There is a kind of intentionality here.

The new sensitivity of which we speak, we must not look for it, it is there. The sensitivity of ours is manifested in that somewhat strange form of communication, like antennae contact and glances like caresses from a distance.

Ours are very delicate, affectionate and should not be bullied. They are not with precautions, with folds, with the knife under the poncho. You have to get soft with ours and do that mercurial thing that they do.

This happens everywhere, beyond the cultures of origin, ours is a psychic people. This can be done with ten or one hundred thousand.

The system is heading straight for nothing. There is like a great funnel of nihilism that is swallowing everything. This is nowhere moving forward.

The only thing that will establish ties between people is us. And there is no way to transfer ours to the company. They will not be able to use our product because it is contrary to their handling.

At this moment there are many more people watching us than we do. The table is served, and you have to fumble with assortment, without discrimination.

You have to vacuum. Never discriminate. The one who comes and the one who stays is not exactly the one you think.

For our development we need instrumental training, not so much doctrinal, although of course it also goes.

Someday our people will realize that everything is mental.

**1991 Conference on Universal Root Myths.** San Martín Cultural Center - Buenos Aires, April 18, 1991

Each historical moment has strong basic beliefs, with a collective mythical structure, sacred or not, which serves the cohesion of human groups, which gives them identity and participation in a common ambit. Discussing the basic myths of the period means exposing oneself to an irrational reaction of different intensity depending on the power of the criticism and the roots of the affected belief. But, logically, generations follow one another, and historical moments change and thus, what in a previous time was repelled, begins to be accepted naturally as if it were the fullest truth. Discussing the great myth of money at the present time implies arousing a reaction that prevents dialogue....

... Anyway, we have taken as a reference one of the central desacralized myths to approach the possible functioning of the sacred myths that our book talks about. There are, however, great differences between one mythical system and another because the numinous, the divine, is completely lacking in one of them and that makes differences difficult to avoid.

Be that as it may, things are changing rapidly in today's world and thus, I seem to see that one historical moment has closed and another is opening. A time when a new scale of values and a new sensitivity seems to appear. However, I cannot assure you that the gods are approaching man again. Contemporary theologians suffer the anguish of the absence of God, just as Buber experienced it. An anguish that Nietzsche could not overcome after divine death. It happens that too much personal anthropomorphism has been in ancient myths and perhaps that which we call "God" expresses itself without voice through the Destiny of humanity.

If you were to ask me fully if I expect the emergence of new myths, I must say that this is precisely what I think is happening. I only ask that those tremendous forces that History unleashes be to generate a planetary and truly Human civilization, in which inequality and intolerance are abolished forever.

Then, as an old book says, "weapons will be turned into farming tools."

**1991 Notes informal meeting Sigma Coordinator with General Coordinator.** Buenos Aires 02-03-91

Contemporary myths are a whole chapter apart. How they have settled down, how they are believed ... And if people start to believe in something else, what happens? You can believe in different things, reason, irrationality, banking. It depends if the historical moment enables it. They have not locked the Mechanism of Consciousness, so new beliefs are being assembled. The conference on Religiosity in Today's World sounded strange. Now it is not so rare.

Things are happening in the system and in people. A new historical moment has opened. It is not the next world; we are already in that world. It changed the world since the 1980s. Virulently. It was the decade of the crisis of the system. It changed the landscape of the people of planet Earth. A new Consciousness is needed, more global, more structural, multi-related. Interpret the ... futures with the steam engine training landscape, does not go. Our training dates back to the

time of the steam engine. I do not know how sensitive we are to the perception of the phenomena of this moment. It will be seen; it will be seen.

### **1991 Universal Myths and Roots Conference, Buenos Aires 1991**

Be that as it may, things are changing rapidly in today's world and thus, I seem to see that one historical moment has closed and another is opening. A moment in which a new scale of values and a new sensitivity seem to appear.

### **1991 Notes of informal talk - Retiro Perseo. Madrid, 03-27-91**

The psychosocial function

While the myth operates, it is not recognized as such, but as reality itself, and as if it had always been that way. In reality, every historical moment has its myth and lasts as long as people believe in it. Then comes the devastation and everything seems incredible.

The myth is formed by translating the tension system of a people that is established as an image and that image is a carrier of social charges and behaviors. It is immovable while the myth operates. It's like when someone is in love. For him that person is the one who gives happiness and is unique. It is useless to explain that there are millions who believe different people as unique. The banker will find the subject interesting for 5 minutes, but why does he who is the administrator of the myth stop believing that it is with money that he gets everything? Today we are facing a myth that is becoming global.

Myths Process

The myths appear as isolated and represented by different gods in different geographical points. Then these tribes exchange and trade and these gods are related to the point of concentrating the gods, the temples, the tributes, in the same geographic space or center from where the myth operates. In the periphery the prophets appear who whistle against that center, "Repent, that money belongs to the peoples! Silver does not bring happiness!", But nobody believes them.

Theoretically we have things clear and consistent. But one thing is the theory, and another thing is the technology, that is, the implementation of the theory to guide a historical process.

It is not the same to release an image with mythical force at a time that is not opportune because they fall on us and destroy us. Do what we are doing. that it is folding human ensembles and that something can arise from there is different. It does not present fronts that compromise us. To operate we need these agglutinations. Nuclei that radiate sets.

You cannot operate with logical arguments where irrational forces act. There you can operate with the logic of the transference laws. You do it logically but in the world of the irrational. There you move charges from one point to another, you dissolve and translate tensions, you logically get into a non-logical world. It is another thing to do it as a psychosocial factor, which is where myths come into play. Sociology is not a science; we have another way of operating psychosocially. It is a risk to release a very specific image. This you have to do in a timely

manner. When the environment is ready and when ours have reached the level of conspiracy and adequate understanding.

Who has seen through History, History from within, who knows the historical compulsions and the contributions of the peoples and it becomes clear that History is not chaos but rather has direction and meaning, one feels or believes that it has to do something.

**1991 Silo Conference in Chile on his Thought and Literary Work.** Santiago, 05-23-91

Overcoming pain appears, then, as a basic project that guides action. It is this that has made communication between bodies and different intentions possible, in what we call the "social constitution." The social constitution is as historical as human life, it is configurative of human life. Its transformation is continuous but in a different way from that of nature because changes do not occur in nature thanks to intentions. The social organization continues and expands, but this cannot happen only due to the presence of social objects that, although they are carriers of human intentions, have not been able to continue expanding. The continuity is given by the human generations that are not placed side by side but rather interact and transform. These generations that allow continuity and development are dynamic structures, they are social time in motion, without which society would fall into a natural state and lose its status as a society.

It happens, on the other hand, that at every historical moment different generations of different temporal levels coexist, of different retention and futurization that configure landscapes of different situations and beliefs. The body and behavior of children and the elderly betray, for active generations, a presence from which to come and from. In turn, for the extremes of this triple relationship, extreme temporality locations are also verified. But this never remains stopped because while the active generations get old and the old ones die, the children are transforming, and they begin to occupy active positions. Meanwhile, new births continually reconstitute society.

When the incessant flow is "stopped" by abstraction, we can speak of a "historical moment" in which all the members located in the same social setting can be considered contemporary, living at the same time; but we observe that they are not contemporaries in their internal temporality: in terms of formative landscapes, in terms of current situation and in terms of project.

In reality, the generational dialectic is established between the most contiguous "fringes" that try to occupy the central activity, the social present, according to their interests and beliefs. It is the internal social temporality that structurally explains the historical evolution in which different generational accumulations interact and not the succession of phenomena linearly placed side by side, as in calendar time, as naive historiography explains it to us.

Socially constituted in a historical world in which I am configuring my landscape, I interpret what I look at. There is my personal landscape, but also a collective landscape that responds at that moment to large groups. As we said before, different generations coexist in the same present time. At one point, to roughly exemplify, there are those that were born before the transistor and those that were born between computers. Numerous configurations differ in both experiences.

not only in the way of acting, but in the way of thinking and feeling ..., and what in the social relationship and in the mode of production worked at one time, stops doing it slowly or, sometimes abruptly. A result was expected in the future and that future has arrived, but things did not turn out the way they were projected. Neither that action, nor that sensitivity, nor that ideology coincide with the new landscape that is being imposed socially.

### **1991 Informal talk with the General Coordinator - Mendoza 7-5-91**

The historical process has to do with the process of development of the structures, and this is a problem of historiology, of the dynamics of historical moments.

At this time, it is not like in the time of the monarchy, which was thought that with overthrowing the monarch it was already. Today the empire is a problem of structures and not of crowned heads, it is not a problem of people.

The trouble here is that when empires fall, a thousand years of darkness come (example of the fall of the Roman Empire). The issue is that the priests do not come again.

... Yes, they are centers of gravity, of reference. These centers become more necessary the more everything moves. When everything is moving a lot, people need centers of gravity. And things are going to move a lot more. The issue is that the centers of gravity are either set by others or we set by ourselves.

That is what we have to take care of: setting centers of gravity. We have to go out into the world with a timely message. But for that the historical moment is just opening.

What we are doing is going out, testing, taking indicators. That is reflective action. Reflective action is one from which samples are taken. This is not theory; it is mental behavior. In a return of action: what happened to what I did? What to correct? If there is no action, there is nothing to ponder.

### **1991 Universal Myths and Roots Conference, Buenos Aires**

Each historical moment has strong basic beliefs, with a collective mythical structure, sacred or not, which serves the cohesion of human groups, which gives them identity and participation in a common sphere. Discussing the basic myths of the period means exposing oneself to an irrational reaction of different intensity depending on the power of the criticism and the roots of the affected belief. But, logically, generations follow one another, and historical moments change and thus, what in a previous time was repelled, begins to be accepted naturally as if it were the fullest truth.

### **1991 (Negro, 31.08.1991)**

The thing is not then in front of the alternatives that the system gives, we must point to the historical process. It is too short to look at it only as the alternatives of the system. We have the problem of what the social process is like, what the "terra incognita" is like, but we do differentiate between the options of the system and the historical ones.

## **1991 Notes Informal Meeting Fénix South America Council. Mendoza 09-29-91**

The centralization that is taking place is monstrous: that of international finance capital. At the base there will be great diversity, but everything from the same "company": from an eraser to an ocean liner.

The most spectacular centralization of all time is in the works. An economic, political, administrative centralization, etc.

The economic forces are disrupting everything and then concentrating everything. They are plowing the land to re-plant.

It is spectacular how financial capital is being concentrated: entrepreneurs all on their knees in front of the banks. They are preparing a real imperial rally.

It's amazing that people are swallowing everything. But this responds to a historical moment in which people want to swallow everything; but we will see what will happen when the historical moment changes.

## **1991 Verbatim transcription of Farellones retreat tapes, 10, 11 and 12 January 1991**

The only possibility, seriously and on another level, is working on another level, working with the head on another level. There is no other. Or we will repeat mechanically what has always been repeated, with more sophistication, in another historical moment, but it will be the same head that moves mechanically, without being aware that it is moving mechanically. This will then lead us to study the subject of action, the subject of mental direction in action, this will lead us to that, the subject of mental directions.

## **1991 Perseus retirement notes. Madrid 27-28 March**

Comments Epilogue, point 2, B

- The formation landscape is part of the memory substrate, it is somehow the "forma mentis", the way of organizing ideas, likes and dislikes, etc., also, it gives the sensitivity of an era, it is the form of that culture at that historical moment. For example, the ideal of happiness is changing and passing from one era to another. All very fleeting, all very dynamic.

- The previous psychological world was very comfortable, very domestic. For example, the notions of intelligence, emotion, etc. Not like now, everything moves. It also happens with values: before you had something to lean on, now it is not so easy

## **1992. Frame 1992**

Our action is justified by a certain vision of the historical moment in which we live and a vision of the future that we aspire to for each one of us and for all human beings. Our objective is procedural and is not measured by the immediate results we have. Our action finds meaning in the historical process and in the role that humanism has had to play at different epochs.

## 1992 Notes meeting with the Epsilon Council. "La quinta" Buenos Aires 02-16-92

There is another issue that is already a little more abstract, but that could also be worth considering, it is not a very specific issue either, it does not refer to this country or the countries of Latin America, it refers in general to situations in which in this historical moment the different civilizations are passing through which the world is passing. It is a kind of state that is generalized in human consciousness, we are going to start it on this topic for quite primary things that we have studied at the time, we are going to start with a psychological problem, for all of us if we have studied the topic minimally, For all of us, there are certain issues that are important, one is the issue of human intention, another is the issue of the image.

If one does not put images in the future, if one does not put projects, if one does not put calendars, which is a way of ordering images, it is very difficult for the action to move in any direction later, we know well that if images are put in place action is directed, sometimes, and this is the case even in the smallest field, which sometimes works and sometimes not.

I know, I am clear that to take that pen I must move my hand, I have a clear idea, I want to take the pen, I am very clear about the implementation, that is, I must move my arm and fingers, and they will be able to move it. I am clear about the idea, I am clear about the implementation and yet it happens sometimes, that being clear about that, I cannot move my hand, it happens that if I put my image outside, as if seeing my hand from the outside, that is not why move my hand, my hand moves when the image is internalized, it comes out from within; that is, when I feel my body. If this is examined very carefully, it will be seen that for the hand to move it is necessary for an internal image to be triggered, so I don't even think about it, I need the pen and that's it and I'm not clarifying ideas, nor studying methodologies of action to take the pen I take it simply, but why can I take it? I can take it because it is felt from within, the image. What is this, this comes to much more interesting things!

In other times it was said: it will be enough to have a clear analysis of the situation, it will be enough to have clear ideas, the first condition. Second condition, we will have to add a correct action methodology and then everything will work. The politicians of the moment, the people of action of the moment, all agreed, even if they were on different sides, that if they wanted to produce transformations and had to move things, two conditions had to be met, first clear ideas in the analysis to start a company, a revolution, whatever they want, analyze the situation: a good situation analysis, and then a correct methodology of action. If those two things were resolved, if the analysis of the situation was correct, and the method of action was correct, it works! Today we find ourselves with the very peculiar situation that, suppose, we have a correct analysis of the situation, we present it to the other and the other says to us, okay !; We also explain to him what to do step by step, that is, a whole methodology of action, and he says OK !; and then we say to him, let's go! and he tells us, I have to visit a relative who is sick, I'll be back tomorrow! (laughs).

How is this matter that is happening in people, it is said: there is such confusion of ideas, there is such a lack of methodology that everything is a mess, a disorder ... that is true, and

congratulations, but we must go further, no It will be enough for us to make a correct analysis of the situation, which is important to have, it will not be enough for us to have a precise methodology of action, that is, what to do specifically; important thing to have too; These two important things will not be enough, we will need something more, because the time will come when we explain to the people, open the way for them, with a lot of direction regarding what to do, and yet the people will not move; as if he were clear that he has to take the pen, that for that you have to move the fingers and the arm, and yet the arm will not move because he is seeing himself from the outside, as the system is seeing, he He is seeing himself as an insignificant ant that cannot move anything in the world, he is seeing himself as that whatever he does he cannot modify the situation in which he lives, he does not feel that transformation towards the world from the inside, he is minimized, They repeat it all day, they repeat that there are great companies, great powers, great forces, and that he is the citizen of eighteen million three hundred ninety-two thousand ... so says his identity document, he can be seen from the outside, as it neither punctures nor cuts, he sees his arm from the outside and also, he sees it minimally, and everything he does will not be able to modify anything.

Before, people, although they did not want to admit it, were strongly voluntarists, of course certain currents criticized voluntarism, they criticized it because it was against their point of view; However, they all had that voluntarism, where someone who took action felt like a revolutionary, and even in his little thing, in his little thing, he realized that he could transform, that's how he felt. He felt he had the ability to transform things by putting his will and his decision into action; but this was so because he was clear about the scheme of the world and one had a methodology that did not fail. Today it is not like that, today there is no such clarity of ideas, there is no such methodology, nor is there such internal power, or voluntarism in these gentlemen as to move their body.

What is the reason for this complex phenomenon that societies and people who feel dwarfed are going through, and where they can agree with ideas, with methods of action, and yet in the background a kind of failure is operating in each be individually considered, as does your action not matter? You will not be able to change anything, there are the corporations, the banks, the system! You do ...; What are you going to do? , talk to the neighbor, shut up and ... take care of your own things, we will tell you what they are (laughs), we will tell you what you have to buy, what you have to sell, what you have What to do, the schedules that he is going to have, he goes to bed at that time, turns on the television and also, when he turns on the television, we are going to tell him from there, the other things that he has to continue doing (laughs), it's very nice , It is an indecent mockery! It is a crudely mounted mockery, for now it works.

We could put a lot of clarity on the situation analysis, we could have a very precise, very precise methodology, and it won't be enough to get people moving.

The traditional structures will be emptied, the parties and trade union organizations and social organizations will lose all mobilizing force, because people will not respond to those dictates and people will not respond to those dictates because people will feel that they cannot do anything. It does not matter to analyze how we got there, it matters that we are in this and that is the situation that arises. In any case, it is a great help, we must confess it, there is very little left

standing, hopefully nothing remains; But of course, a serious problem is going to occur to us then, that there will be nothing and in the other corner there will be the "company" (laughs), which will handle everything and nothing in the middle. So it may be that at the end of this stage they and we will meet, because he will not see anything else. These situations are running around the world. This does not mean that there will not be overflows, there will be no social phenomena, this will also happen, we are talking about things that have direction, progressive, systematic; This will not happen, what will happen is that there will be mass movements, there will be overflows, there will be mobilization, there will be protests, there will be all that, yes, there will be. Now that thing, with steps ...

So, we are seeing this in different places, it is not a phenomenon ..., let's not believe that because we live in these Latin American countries they occur only in these countries, it is not like that; It is not that it occurs only in Brazil, Argentina, Chile, no, no, phenomena that occur worldwide. And people feel, they will say the opposite, they will say the opposite !; But deep down, people feel that with their action they cannot change anything, one more reason to end up saying: Aaahhh, I take care of my own life, one more reason. That this is not how things are not transformed, with the action itself, not even with the action of large groups. However there are some who say things like these, we are so few, if we were many I would participate! (laughs).

So situations like this happen a lot, but deep down, deep down people feel very small. Not having a certain potential, not believing that she can modify things, and not believing in herself, and of course not believing in others; Deep down, it is not believed that people are the ones who can change things, it is structures that lead everyone under their noses. The structures of the system, the powers of the system, the money of the system; But deep down, deep down, people don't believe that they can do something to change that. The most she can do is dedicate herself to her own life, to her own things; that is to say, buy the new Frigidaire, because the system allows it, if it did not allow it either.

This is a serious matter; We have to review these beliefs that we have, which come from an old time, we have to review them in our heads so as not to be very wrong; We will continue to be wrong, but not so much. We have to review these beliefs that, by clarifying the panorama to someone, by clearly explaining what we should do, by those two facts, that one, who agrees with what we say, agrees on what to do, that it is going to fold and move. The clarification has to go much further, the clarification has to go to a contact with that person and not with the ideas, which are those fumes that are floating around.

When we meet that such, the clarification must go beyond, not only our point of view, not only what to do, but above all he must be clarified that he is not unhappy, that he is not an ant , and what happens depends on what moves in it, from within it.

The clarification, as we understand it, is not simply a discussion, a discussion of ideas, a clarification of things and a method of action, period; It has to do with the people who are, from the inside, like the hand that moves towards the pen, it is that image from the outside of the human being that is dwarfed; The whole system works on the nervous systems so that people

feel dwarfed and cannot do anything except what they are told. The self-image is horribly dwarfed, people are horribly dwarfed, how they feel inside, they don't even think they have an interior, they feel like a number.

There is a very serious problem here, it is necessary to grasp this issue that what is happening to people who feel diminished and who do not feel, do not experience that with their action they can modify things, at most they can modify the furniture ... It could be that having a car changed the model by dint of a lot of effort, maybe changing partners (laughs). The issue is with the interior of the people. So clear ideas will not suffice, a precise action methodology will not suffice, but it is necessary to clarify the other in his real value, he can move things and can transform them, he is not unhappy as he feels, as he is. they are making believe over his head.

He is not unhappy, when we use the word enlightenment, we are saying something more complete, we are saying something beyond ideas and something more than methods of action; we are talking about a thorough understanding of himself and his possibilities. We are going to enlighten people about what he means, that he is a miracle of the universe, that which springs from the human being, and not an unhappy mechanized.

Quite a topic, but check what happens with people, this ... they feel like ants. For what reasons? Why disastrous development of the system? Why extraordinary historical processes do this, come to this? That is another topic of discussion; but that it has come to this there is no doubt; and it's pretty sad. So when we use the word enlightenment, we are well beyond the mere exposition of ideas.

We must have a good situation analysis and a good action methodology, which we also do not have (laughs). But we will arrive, but we will arrive with clarity, we will arrive; Above all because the historical moment is opening up and today certain things that nobody accepted before can be accepted! The time will come when we say what the situation is like and what needs to be done.

Already many points of view of ours that were previously absolutely Martian, and many points of view of ours ... are understood. And it will come when we say: what has to be done! It will come to be understood. Well, even so, it will not be enough to understand it, something will have to happen inside people. That of looking like an ant ..., which is also false. In all latitudes there is the same desolation. Well, it was going to come to this, it has come to this. In short, he considers his life without meaning, without the possibility of doing something that goes a little beyond his everyday life. And it is said, human beings are born, grow, reproduce and die; I don't think that's what defines human beings, insects do too, well; there will be something else that defines the human being.

**1992 The crisis of civilization and Humanism.** Moscow 06/18/92

Our topic for today, "The Crisis of Civilization and Humanism" demands that we consider the concept of "civilization" as a preliminary step to all development.

Much has been written and discussed around the word "civilization." Already at the beginning of the Philosophy of History, different civilizations are beginning to be understood as the kinds of historical entities that have their process, their evolution and their destiny. This entity, civilization, appears as a field, as a region of human behavior that allows identifying peoples with a certain mode of production, certain social relations, a certain legality and a certain scale of values. In general, the idea of "people" or "nation" is not identified with that of civilization, but rather includes numerous peoples and nations, beyond their respective borders, within the aforementioned common sphere. Civilizations have traditionally been associated with sorts of "cultural spaces" located within geographical limits, and they have been attributed the ability to radiate and receive influences from others more or less contiguous.

When one speaks of the "Egyptian civilization", or the "Greek", one is referring to those areas of human behavior already mentioned, and it is not being thought that a more or less centralizing device such as the State is the decisive factor in the articulation of these areas. That Macedonians or Spartans participated in Hellenic culture without being part of a league of city-states or that they even fought each other shows that it is not the state that is substantial in their definition. In any case, the establishment in a certain space has made it possible to speak of the "Mesopotamian" civilization, of the "Nile" civilization, of the "island" civilizations and so on. This type of classification, of course, implies a conception according to which every civilization is determined by geographical reasons, in the same way as when it comes to the civilizations of "wine, milk and honey", or the civilizations of "corn." Allusion is made to food resources, and when the Neolithic "civilization" is mentioned, the cultural stages given by instrumental and technical production are denoted.

But more important than the classifying effort has been the work undertaken from Vico onwards to try to understand what the temporal steps are, what the future of a civilization is like and what its destiny is. From that *corsi e ricorsi* of human events that the Neapolitan genius tries to apprehend (relying on a general idea about the form of historical development, a set of axioms and a philological method), to Toynbee's historiology (which is based on in a challenge-response conception, already anticipated by Pavlov in his physiological studies), a lot of ink has run and an attempt has been made to do science with more or less diffuse ideas. Naturally, such efforts have been rewarded with greater or lesser success. Comte mentioned a law that civilization fulfilled by starting from a heroic and theological stage, by advancing towards a metaphysical stage and by finally entering a positive moment of rationality, abundance and justice. Hegel spoke to us of civilizations as manifestations of the dialectical steps of the Absolute Spirit in its development and Spengler presented us to civilizations as biographical protoforms, as entities that biologically follow stages of birth, youth, maturity, and death.

Great work has been done to understand the functioning and destiny of civilizations, but many of the researchers and philosophers who undertook these tasks have not delved sufficiently into the primary fact of recognizing that their questions and answers emerged from the cultural landscape, from the moment historical in which they lived. And if today we wanted to find a new answer to the issue of civilization, we could no longer avoid the difficulty (or ease) of the cultural

landscape in which we have been formed and of the historical moment in which we have to live. today.

Today we should ask ourselves about the conditions of our own life if we want to understand that becoming and with this we would humanize the historical process on which we reflected. We would not do it by externally interpreting the events produced by the human being, as is done in a history book, but by understanding from the historical and meaningful structure of human life what happens in the situation in which we live. This approach leads us to notice the limitations that we suffer to ask certain questions and to give certain answers because the very moment in which we live prevents us from breaking the limit of our beliefs and cultural assumptions and is, precisely, the rupture of our beliefs, the appearance of events that we considered impossible, that which will allow us to advance in a new moment of civilization.

As everyone understands, we are talking about the vital crisis situation in which we are submerged and, consequently, the moment of rupture of beliefs and cultural assumptions in which we were formed. To characterize the crisis from that point of view, we can address four phenomena that directly impact us, namely:

- 1.- There is a rapid change in the world, driven by the technological revolution, which is colliding with established structures and with the habits of life of societies and individuals.
- 2.- This gap between technological acceleration and the slowness of social adaptation to change is generating progressive crises in all fields and there is no reason to suppose that they will stop but, conversely, they will tend to increase.
- 3.- The unexpectedness of the events prevents us from foreseeing what direction the events will take, the people around us and, ultimately, our own lives. In reality it is not the change itself that concerns us but the unforeseen emergent of such change, and
- 4.- Many of the things that we thought and believed no longer serve us, but neither are solutions in sight that come from a society, institutions and individuals who suffer from the same disease. On the one hand we need references, but on the other the traditional references are suffocating and obsolete.

In my opinion, it is here, in this area of the planet more than in any other, where the most formidable acceleration of the conditions of historical change is taking place; confused and painful acceleration in which a new moment of civilization is brewing. Today no one here knows what will happen tomorrow, but in other parts of the world it is naively assumed that civilization is going in a predictable growth direction and within an already established economic and social model. Of course, this way of seeing things is closer to a state of mind, to a manifestation of wishes than to a position justified by the facts, because as soon as one examines what is happening, it is concluded that the world, globally considered and not schizophrenically divided between East and West, is marching towards increasing instability.

Having our eyes set exclusively on a type of State, a type of administration or a type of economy to interpret the evolution of events shows intellectual shortness and reveals the base of beliefs

that we have incorporated into our cultural formation. On the one hand, we note that the social and historical landscape in which we are living has changed violently compared to the landscape in which we lived a few years ago and, on the other hand, the analytical instruments that we still use to interpret these new situations belong to the old landscape. But the difficulties are even greater because we also have a sensitivity that was formed in another era and this sensitivity does not change with the rhythm of events. Surely this is why, in all parts of the world, there is a distancing between those who hold economic, political, artistic power, etc., and the new generations who feel differently about the role that institutions and institutions must fulfill. leaders.

I think it is time to say something that will be scandalous for the old sensibilities, namely: the new generations are not interested as a central issue in the economic or social model that opinion makers discuss every day, but they hope that the institutions and leaders are not an added burden to this complicated world. On the one hand they expect a new alternative because the existing models seem exhausted to them and, on the other hand, they are not willing to follow approaches and leaderships that do not coincide with their sensitivity. This, for many, is considered an irresponsibility of the youngest but I am not talking about responsibilities but a type of sensitivity that must be taken seriously into account. And this is not a problem that can be solved by opinion polls or surveys to find out in what new way society can be manipulated; This is a problem of global appreciation about the meaning of the concrete human being that until now has been summoned in theory and betrayed in practice.

### **1992 Excerpt on Conditions of Dialogue (Moscow) Silo 03/21/92**

#### The Pre-dialogues

Now, when a dialogue is established, each of the parties may have different intentions and aim at different objectives and, above all, each one will have a global appreciation of its importance on the subject itself. But that "importance" is not set by the subject but by a set of beliefs, evaluations and previous interests.

In the abstract, two people could agree to fix the issue of the meaning of life and death as of utmost importance and, nevertheless, one of the parties is convinced that the treatment of such matter is of little practicality, that it will not solve anything and that, finally, it is not urgent for everyday life. Whether the skeptical interlocutor follows the other party's developments or actively participates in the dialogue is explained by other factors but not by the subject whose substantiality he has previously disqualified.

In this way, the pre-dialogue elements put not only the universe that ponders the subject but also the intentions that are beyond (or more here). Of course, the pre-dialogical elements are pre-logical or act within the epochal, social horizon, which individuals frequently take as the product of their personal experiences and observations. And this is a barrier that cannot be easily crossed until the epochal sensibility changes, the historical moment in which we live. It is precisely for this reason that numerous contributions made in the field of science and in other regions of human activities have been accepted with full evidence only in later moments. The

importance of certain facts is made common to all and everyone agrees in astonishment that these have been previously denied or minimized.

So when I expose my thoughts (not coinciding with certain beliefs, valuations and interests of the epochal universe), I understand that "disconnection" with many of my interlocutors with whom everything seems to be in perfect agreement in the abstract. Due to the above, and so that disconnection is not an amorphous sensation, but useful evidence, I propose to fix from the beginning the themes and the degree of importance that I attribute to them, while defining the decisive terms of my speech.

## **1992 Synthesis of informal conversation with Mario**

Notes taken by the Beta Council orientor 05-14-92

### **4.- About beliefs**

We are interested in making a complete map of the representation space. We would like to study the whole phenomenon of impulse translation from every point of this space. This can be investigated aided by the chamber of silence. It is very complex. But investigating psychism doesn't have to be easier than rocket-launching the moon or nuclear physics. At some point, the same process of social disintegration in which we are going will lead us to give these types of answers and to assemble specialized teams. We are interested in these issues because we are interested in the behavior of sets. We know that a system of tensions is translated into images. We also know that this translation is made with the cultural elements of the subject in a historical moment. We also know that there are tension systems of social groups that translate into a system of images and beliefs that we know as myths. We know that a myth that perfectly translates the tension system of one people has no effect on another people with different cultural images. It is important for us at some point to study this very well. Beliefs mobilize enormous potential and is at the base of the historical moment that is lived.

### **5.- On inconsistencies to the Logic of Truth**

When I expose my ideas and my system of thought, after the exhibition there is always someone who asks me: Silo and what are your ideas? This has caught my attention. Some people tell me: You must explain your thinking in simple language. And I say to myself, how can it be that people understand such complicated things, such as bank accounts, computers, economic variables, and not understand what I say? How is it going to be easier to understand that a man named Jesus was born, but that his father was not really his father, but was a spirit, that in reality the mother was not because he was a virgin ... That seems much more complicated to me and yet it is understood. This is because our thinking is mounted on a belief system that does not correspond to this historical moment, it corresponds to the next moment. Logical formulations are logical within a given belief system. There is no understanding of a logical formulation based on beliefs that do not correspond to that moment. The earth is flat, and it is flat even though the Greeks have already measured the diameter of the earth.

Aristotelian logic explains that ordering the premises leads to the conclusion:

All men are mortal. Socrates is a man. So Socrates is mortal.

The phenomenological logic refutes this and says: the premises are possible to order thanks to the fact that I have the conclusion before making the logical formulation. Since I know that Socrates is mortal, I order the premises to reach that conclusion. Phenomenologists understand the intentionality of consciousness. Consciousness works like this. First formulate the hypothesis and then come the research to prove it.

The epochal belief system predates the logical formulation. The whole assembly is logical, but it starts from a logical belief, given by the historical moment, which is not seen within the formulations.

If we imagine that we are in Moscow in 1985 watching the television, and my friend tells me that what I am watching is over, it is a world that died, that soon it will be a total catastrophe, and I am watching Brezhnev explain How production increased that year, then I change the channel and I see the Red Army parade with their missiles and giant Lenin posters, I will conclude that my friend is either crazy or simply does not like that political stance.

Ten years later when I meet my friend, I'll tell him, look what happened, it's incredible. He will tell me: but if we talked about it ten years ago. I will not remember. I will remember that I was with him ten years ago drinking vodka, but the fact that what I saw was not how I saw it did not enter into me.

The same thing happens to us today. What we see is over, the world and people are no longer what we perceive. This will be a total disaster, but we can't believe it.

It is difficult to understand what a process is. The processes are phenomena that happen inside, it is not possible to understand them from outside. History is the process of human beliefs that are manifested in behaviors and transformations in the world. We are in a moment of historical change, of change of beliefs and we will continue to say that what we see is incredible. The incredible thing is not realizing the depth of change that we are immersed in.

The disorientation will be total and there will probably be sticks and kicks. We will have the first symptoms that this collapses when people approach, no longer to ask what we think but to ask what to do. Tell me what to do. Some will appear there, others there. And it is dangerous because they will not only ask us, but they will also ask others, who know very well what to do and are very dangerous.

We will have to be prepared for that moment and be able to answer very precisely what to do. We are preparing the Movement for that and we are producing a profound change in the global behavior of the Movement. And even if there is inertia and resistance, we will.

**1992 Reproduction of the talk held with El Negro by Enrique Nazar. 07 April 92**

The talk was developed from three questions asked by Enrique N. (Questions 2 and 3 are not included because they refer to topics not directly connected to the topic of the material)

1- How to understand the current historical moment?

To explain the historical moment, the Negro developed three points:

- Neo-irrationalism
- Psychosocial phenomena
- The current potential dangers (not included, only refers to the former Soviet Union and China at that time).

Neo-irrationalism

The Roman Empire was a huge structure that covered an entire continent, with its own models of production, organization, work, army, administration; their religious, every day artistic forms, etc., etc. It was a great device, powerful and compact. Rome, for example, had 1,500,000 inhabitants. All this implies a high degree of complexity in the organization and relationships.

When all that apparatus falls, it fragments and separate islands remain, which have great difficulties in relating to each other. The only cohesive force is the church, which for 1,000 years, different groups appear who want to know how things are. They are small groups and in principle isolated, that only have some data from the world before those thousand years (the Roman Empire and the Greco-Roman civilization) and reason as the only instrument.

Thus the first humanisms arise, and reason is developed and valued more and more until much later, at the time of the French Revolution (1789), the culminating point (The Enlightenment) is reached, when the Goddess Reason is spoken of. At that moment, reason is institutionalized, and it is naively believed that it has won the game for good.

However, from that previous dark stage, there are things that have not been resolved and they are expressed in romantic currents, with artists and literati as their spokespersons. Romanticism arises and the cult of emotion, passions, absurd loves, suicides is generalized.

Such a trend does not constitute a problem as long as it remains circumscribed in the artistic sphere, but from the middle of the last century and especially at the beginning of this century it broke into the field of politics and racism and fascism of all kinds arose. The political has a much more direct effect on the social whole and engages it in action. At the beginning of this century, then, irrationalism was formalized in politics, which constituted a current and a driving force for devastating actions, as we already know.

The allies win World War II and again it is naively believed that Reason has won the fight for good. But what about reason today? Pure thought forms are unproductive; science, the great proposals do not appear anywhere. The only thing that is developed is technology, which is a kind of chain in which complex machines help to create even more complex machines, but without requiring or mediating any great global creative effort.

At the same time, irrational expressions of unstructured thinking have begun to be seen in art and fashion. There are unstructured philosophical attempts like postmodernism, dark trends that are expressed in certain looks and behavior like "punk" fashion. Dance forms have been invented that deconstruct the body such as break-dance. Neo-Nazism and xenophobia emerge

in politics. All of them are signs of the emergence, development, and expansion of the neo-irrationalism, which will be dangerous if it becomes a social current.

## Psychosocial Phenomena

To explain what a psychosocial phenomenon is, an analogy is used regarding the functioning of the brain and the body.

The brain is made up of neurons that operate different parts of the body at the same time. These neurons work with micro voltages and perform their functions de-synchronously, that is, when some are activated, others go to rest, some discharge and others do not, etc. But if at a certain moment they synchronize with each other and discharge all at the same time, they produce an epileptic seizure in the body.

Similarly, each brain is a neuron in the social body. In general, each brain goes through its history out of sync: one militates, the other falls in love, a third does not know what to do, the next is in crisis, a few more on vacation, etc. But it could happen that in a city or in a region a stimulus would cause all the brains to synchronize (without any agreement, spontaneously) and produce a discharge that was expressed in collective behavior. This is a psychosocial phenomenon: many people responding individually but in the same way to a stimulus.

Psychosocial phenomena may or may not have destructive characteristics. For example, the outbreaks in Caracas, Rosario and Los Angeles had destructive characteristics. You always need a trigger, which operates as a wave connecting all the "neurons". In Rosario and Caracas the trigger was the price increase. In Los Angeles, the trigger was the unfair trial of four police officers who had hit. The trigger generates a wave that synchronizes all the brains towards the same response. The triggering theme can also trigger a non-destructive response. For example, two days after the psychosocial outbreak in Los Angeles, a rumor was generated in New York on Friday morning that the same thing would happen there as in Los Angeles. This rumor, which the media did not mention, and which was circulated by word of mouth, was the wave that synchronized all brains and, at two in the afternoon, New York was paralyzed, nobody on the street, shops and offices were closed. , the suspended activity and everyone back home. A whole city of millions of inhabitants paralyzed by a single rumor about what could happen.

There are other examples of psychosocial phenomena referring to strange behaviors that occurred in European populations at the time of the Gulf War. Shortly before the hostilities began, in the same week in Italy mineral water ran out, in Spain sugar and in France toilet paper. In other words, in the face of the same stimulus, the immediacy of the war, and in accordance with the contents of their corresponding landscapes, in each country people tried to ensure the provision of the element that on some previous occasion had been scarcer.

As the world is all connected, images circulate everywhere, and it is not known what psychosocial phenomena could occur. In fact we know because samples have already been presented, that psychosocial phenomena are already taking place. On the one hand there is a whole irrational tendency and on the other the emergence of psychosocial phenomena. These

two trends converge, and it is therefore a propitious time for irrational psychosocial phenomena to occur.

**1993 Notes taken from a talk with the Coordinator.** Buenos Aires, January 1993

In these times of rapid disintegration of personal relationships, we are doing something very basic: we are inviting people to meet other people. It is the simplest scheme one can imagine. We move with the intention that people meet other people without ideological discourses, without programs, without economic benefits. And works. We are not talking about stratospheric things but about things that we are doing.

In the general confusion, also enters the psychological confusion around the theory of action, a confusion about what it is that moves. We are not saying that there should be no ideas, guides, orientations; We have never said that you have to dispense with approaches, programs and ideas, because this serves to know where you are going. What is under discussion is something else: the approaches are necessary, but they are not the ones that move.

In this historical moment, people are not going to move simply to propose ideas, and the fact that someone rationally agrees with me on certain things does not in any way make them move consistently just to agree.

Understanding this requires an effort of reversibility and attentional breadth, otherwise we will continue to be amazed at the fact that people do not understand approaches that are so logical, so coherent and that benefit the human being; How is it possible that they do not understand? It is not reasonable. Nor is it very reasonable what is happening in the world, we are submerged in a moment of strong irrationalism, neo-rationalism.

A person exists with her guts, her emotions, her anguish, her fears, her revenge ... all this is combined in a structural way and all this is a person; he is a being put in a situation, where all his past is at work, where his aspirations and what he believes in the world are pressing. A small idea can do little about the existence of a person in such troubled moments.

New realities have emerged. The world has changed, and people have changed. This change is being so rapid that people themselves do not recognize themselves. The things you have always believed fall down. They begin to doubt their own strength. They fragment into their most immediate friendships, into their closest relationships. Their definite aspirations from other times become a vast hazy field and, feeling dizzy, they grieve at a future that appears dark and unpredictable.

And what do we do?

We are inviting people to meet people and, although sociologists have serious problems understanding this crazy type of call, in reality, even if it is examined, there is a lot of ideology in the form of codes of relationship between people. People get together and talk, they get to know each other, they establish all kinds of relationships, they talk about the problems they have to live with.

Fate "in itself" does not exist, whatever people want will happen, and that is why it is so important that the same people are the ones who take the reins of their destiny in their own hands.

**1993 Mario's conversation with Enrique Nazar.** Buenos Aires, January 11

We spoke in the previous conversation about Neo-rationalism. It is a current of this historical moment. We are going through the rapids, the waterfalls, and the stones of the historical moment. Historical currents are not uniform; they have rugged moments, troubles, emergencies, quick resolutions, almost motor, of life and death. Sometimes the historical current has calm moments, and one can stop in the bow to look at the landscape as it goes.

At this time, the historical current is going through a moment of emergency. It is the moment of the emergence of Neo-rationalism. We are entering the historical journey in a pre-religious zone. Powerful, confused forces appear, neo-rationalisms with strong neo-religious charges. They are great very dangerous forces. It is not a religious age. Within the field of neo-rationalism is neo-religious symptomatology.

This mental situation is a bit primitive. It is paradoxical: in a technical civilization we begin to have primitive mental reflexes. How is it possible that, by developing reason and science, we have arrived at a system of primitive mental reflexes? It is not for the development of Rational Science but for the development of Applied Science (that is, Technology).

The production of Scientific Objects has been so spectacular, so generating economic goods. Mass production and consumption by all citizens does not cease. This phenomenon has had an enormous impact on the everyday life of the common man.

Applied science reinforces the circuit of economic interests' investment-production-mass consumption and reaching all kinds of people, articles of all kinds. The common citizen increases daily the number of technological instruments at his disposal. It does not increase the understanding of the principles on the basis of which technological objects operate.

What is the difference in the brain operations of the primitive who rubs his rabbit foot to make it rain and the modern one who touches the button on the control of the T.V. to change the image?

Both the rabbit's foot and the T.V. control are separated from the object on which they seek to operate (rain and T.V.); and in both cases the principles on which the objects are based are unknown (rain and TV) and the relationship between the object with which it is operated (rabbit foot-control) and the reality to be modified (rain and TV) is not known. TV).

With such economy of effort, you push the button and things happen. This superiority of the technological artifact is above every concept and is more interesting than any concept.

Technology, without one understanding anything, operates on the world.

With tech articles you need to know procedures, not principles. With procedures extraordinary phenomena occur without knowing the principles at all.

In the case of the primitive rain, it does not matter how the magic words (principles) work but the magic words themselves (procedures).

So in this age what matters is not the principles but the procedures (the principles on which the procedures are based).

Old generations are much drawn from the impact of technology and how myths with primitive tastes can easily operate technological devices.

The myth does not know the principle of Comprehension, but in management it is more effective than the old man of 60. In the world of Operations you need to follow procedures and not principles.

The more primitive a brain, the fewer obstacles it has to understand procedures. The adult tries to understand how and why, the myth does not.

In this social world in which the technological Instrument is the central object, the technological procedure, the instrumental procedure, are generators of models. Thus, we see that in human matters, technological criteria are increasingly used.

Efficacy = ratio of effort to performance, etc. All of this produces an externalization in human relationships as long as they work. These mechanical, operative, procedural conceptions are inverting (interfering) the whole field of the social relationship).

So we are witnessing the emergence of instrumental, operational human relationships, where it is not important to understand the principles of human relationships. What matters is that it works; not the principles that underpin it. This is the theme that inspires behavioral models.

What began as a behavior in front of technical instruments, ended up becoming a magical behavior in behavior in front of people.

So today human relationships have a magical instrumental character. We are living the irrationalism of proceeding without knowing the fundamentals of proceeding. Knowing can disturb the operation. The salesperson who trains it is told: "you need roles, and also remove stones because it disturbs the efficient procedure to sell. You need the magic words not to be disturbed. "

In the neo-rationalism of this time, technology plays a very important role. Technology and magical behavior go hand in hand. You think the behaviors were primitive. We have seen that great irrational political processes became strong supported by technological development.

Fourth topic: The characteristics of a pre-religious stage.

The pre-religious stages are confusing. We can compare them in their characteristics, with the dream nucleus of individuals when they are transforming they feel that they are looking for something else, but the system of interests from which they come has not yet died. Important things consider them but no longer motivate. The previous stage has not been completed and the new one is not yet recognized. It is the internal stage in which things fall apart, valuations

change, one's own priorities change. You look for things that you don't know they are and also you know that the things behind you are not.

In these pre-religious phenomena one has the experience that personal will is not enough. The common citizen, faced with so much instability and change, shrugs his shoulders and says: What can I do?

You can agree or not, but the feeling is that nothing can be done.

It is a post-revolutionary stage, a stage that Ortega brilliantly called "Stage of the disillusioned soul", "The decline of revolutions."

It is the stage in which that force for transformation, the will to change and for action, which ended up producing results due to the commitment of people, has lost its meaning.

And when the common citizen expresses: What can I do? He does not understand why he says it. He does not know that he is historically witnessing the last moments of the real will for change.

When large human masses feel that they do what they do, everything will remain the same (not because it is like that, but because they feel that way), when large masses lose the will to action and change, when they lose faith in themselves and in the others, it is because clearly we are entering a stage, where the forces that move everything and that produce the changes have changed. These other forces are anonymous, increasingly anonymous.

Before the forces were identifiable, the institution, the political party, the political group were known, and it was located in countries and cities. You could see how these forces operated, how they grew, how they spread, what businesses they set up, how many deputies they put up. These forces were identifiable. Now they are anonymous, universal, polycentric, multinational, racial, ethnic, cultural, linguistic. They are great global forces that coincide with the moment of globalization of the planet.

These new forces emerge and break through, they are difficult to control and to identify.

Who will control these forces? The nation-states? Then these great forces will destroy the nation states.

For example: what is the international financial fund?

What are multinationals? but powerful forces with hundreds of pseudopods adapted to different media.

All these new forces are uncontrollable by the structures of the previous stage.

The structures from the previous stage are "as if" structures. In other words: as if governments ruled. As if the politicians decided. As if opinion formers influence. The previous structures are at this time, the empty mask of the great "as if" in which no one believes.

These forces, due to their magnitude and anonymity, are separated from the perception of the common citizen. They are rare forces, they operate, act, and have instrumental power. This is a confusing and tragic historical stage; it is a pre-religious stage. In pre-religious times people keep track of how things move.

As the common citizen easily registers the action of these forces, at the economic, social and political level, it is also possible to transfer the perception of registration to other fields.

It is assumed that just as there are invisible forces (lodges?) That move the economy, society, politics, there must also be other greater forces that control us and that we do not control. Therefore, procedures and rituals should be used to connect with those forces. And therefore, those who do not connect with those forces (within that rarefied conception) will not be saved. As well as in the Political, Economic and Social field, those who are not in those braids will not be able to enjoy these benefits.

The generalized register then arises that those who do not connect with those forces will not be saved. So, hallucinatorily, one begins to perceive a flying saucer in the personal field, to search for magic words, concerns arise such as trying to perform certain instrumental operations to be a telepath, how to understand the numerical laws that control situations. How to stay ahead of unpredictable events. How to consult the great solid, static, millennial objects that remain. For example: the stars, the pyramids that peoples and armies have seen passing by, permanent things that endure the passage of time, that resist change. How to use the things that lived so long, to calculate human destiny.

In these global phenomena of globalization, the great centers of human suction arise, those cities where people of different cultural, ethnic ... languages come to suction centers of urban masses.

Of all those millions, some are located in other peripheries that continue to suck and concentrate people from different locations.

Large heterogeneous cities arise, large world cities arise where there are neighborhoods that are models, ranging from food regulation, clothing, customs, relationship codes and religious forms. We are talking about large unstructured heterogeneous world cities, like New York, not about large structured homogeneous cities, like Tokyo.

We are talking about large heterogeneous cities, unstructured and absorbing permanent growth.

In these large heterogeneous unstructured world cities the codes of different cultures and societies are mixed, and many cults and phenomena inspired by these migratory currents emerge, forming within them complex forms of relationship that will collide with the ways of life and beliefs of the previous structures. .

All the previous structures will retreat before the proliferation of new forms and each one of these new forms, in its measure, will fight to gain its space.

In these pre-religious times, when codes are formed or configured, a mixture of things that do not fit, it is possible to investigate where it comes from (to discard its novelty).

In the Decline of the Roman Empire, when the emptiness of Religious content was accentuated, anything came from everywhere, mixed: magicians, astrologers, healers, etc., each one concerned with gaining space in front of the established, which continually recedes .

Fifth topic: Religious epochs.

In religious times, the prosecution of these heterogeneous forms is passed towards others that are not so particular, not so unstructured, that are part of a system that claims to be more global. This fact gives it a purely religious character.

The globality of the new system produces the absorptions of all the incoherent parts of the previous system. For example: the gods of an unstructured system become particular saints of a larger global system.

Global forms in a process connect the individual with the social process that is driven by global forces.

The individual intention is that the same battle is taking place in the average man as in the heavens:

Bad and good; good's and bad; ascents, descents and falls.

In these stages, religious forces drive social dynamics. They are not revolutionary stages, but we are in the presence of religious forces of a social nature, with not only religious interests.

This phenomenon connects individual destiny with society. It is the irruption of globalizing forces. It is not a time of established belief. It is not a time where one can say: political life is political; the social is social; the personal question is personal. It is not the time of differentiation and without mixing.

The unstructured of other times is integrated. The personal, social, religious, economic, and political are part of the same package, which goes in the same direction.

What is separated achieves unity, what is fragmented, unrelated, what is unstructured and segmented, etc., all this is integrated into the same globality.

The social, individual, economic, political, and religious take the same direction.

Everything previously unstructured is integrated and the integrism do not allow separation or destructuring, which is part of the previous, pre-religious stage.

Logically, from the point of view of the tragic, all these forces appear as a return to the past. This statement is based on an evolutionary scheme of history that is supposed without justification and that gives history a direction of permanent and incessant progress and that has to go in the direction of the development of science and reason; and if what happens does not conform to these sociological parameters, then it is affirmed that these forces are regressive.

These forces that open a new era, if they have something primitive, it is because they open a new process, that is, they are the primitive of the future, they are not the primitive of the past.

Religious times are the primitive stage of a new era and a new civilization. And then it happens that inside the individuals and beyond the external, ritual and peripheral thing, that great current is reconnected in which the individualities begin to navigate again and begins to register the unity that gives that new cause, that company common. The strength of a new spirit begins to be felt.

Thus a new spirit begins to blow, logically from very primitive stages.

The current situation is unusual because for the first time we are witnessing the emergence of a global universal civilization.

These are global phenomena, and they have epicenters. In these epicenters phenomena occur and radiate. In the situation of the great world cities, from there we will see the irradiation of strange phenomena that, although they come from other points, are catapulted there.

So in a religious phenomenon, the irrelevance of its point of origin is strongly amplified in the heterogeneous unstructured world cities (New York, for example).

**1995 Notes from informal conversations with Mario.** Bogotá - 07/01/95

The destructuring process

Today the process of destructuring of the institutions that we knew the previous moment is already evident. Neither the National State, nor the unions, nor the state companies, etc. What is coming is very different.

Faced with this situation, we see that in many there is a tendency to affirm something that no longer exists. The tendency to try to strengthen unionism arises "naturally", to defend formal democracy, political parties, the independence of powers, the national patrimony, etc.

It is not possible to go back. You have to look ahead. The world to come is another.

Trying to affirm what has already fallen is as absurd as fighting to return to feudalism, for example.

We will have to decide whether we want to oppose the reality imposed by the time or ride in the time and try to direct the process.

All of this is very clear to us. We have been clear about it for a long time. We do not have problems of conception or interpretation, but we have procedural difficulties. We have total clarity on what is happening.

Either you stand in front and try to stop a truck that is going downhill and at high speed or you get on and try to steer it. The proposal is not dialectical but intentional, directional. We cannot say no to everything. You cannot say no to return to dead structures like the National State.

This destructuring process does not stop at institutions but reaches the individual. It is also reflected in the destructuring of consciousness. The Age changed and imposed its belief

system. Today what counts is the personal. Hegelian logic no longer works. There is nothing left of Hegel standing. You have to assume it. One would like to rescue something but cannot.

Today we see every day as we unfold our activity, the impossibility of individuals to be included in a "logical universe". We meet an unemployed person and although we tell him that he is part of a group of a million unemployed, he continues to see himself alone. That does not move you to act in conjunction with others. One million unemployed is a logical universe. But Juan Pérez, unemployed who is part of that logical universe, that which is a logical truth, is not an existential truth. Juan Pérez is Juan Pérez and he does not feel part of the million unemployed even though intellectually he understands it. It is true that each individual is a "universe" and that in addition to being unemployed, he is many other things, but in other historical moments this was registered in a very different way. He sees himself as an individual and alone, it's as if the answer he's looking for is personal. This is something epochal. The oppressed class that identified and mobilized was another era in which that operated. Today that does not operate.

We see this clearly in certain strata: each one seeks his psychologist (who is becoming more and more shaman), his personal "sorcerer", his own personal response. A clear indicator of the progress of this process we will have when we see ex-social fighters (people who did things) looking for the same type of response.

In all religions this is the case and takes on particular force in times of crisis in different civilizations. When millions of people move to Mecca, it is not a group that moves. Each of them is connected to something. Millions go one by one and not as a logical universe.

Each one connects personally with his God and although we see thousands that make pilgrimage, each one goes as an individual. Then comes the inclusion in a certain universe and it is said that here we are the righteous and there the others, or here the faithful and there the infidels, but this comes later, since the register is of personal connection.

There is another epochal impediment. It is thinking in process and structure. Today the epoch prevents that way of thinking.

These are things that we have to consider, they are real difficulties, typical of the time, of the historical moment.

### **1995 Material prepared by Mario on the Epilogue of Self-Liberation**

The formation landscape acts through us as behavior, as a way of being and of moving between people and things. This landscape is also a general affective tone, a "sensitivity" of the time not in accordance with the sensitivity of the present time.

The generation that is currently in power (economic, political, social, scientific, artistic, etc.), has been formed in a different landscape than the current one. However, he acts in it and imposes his point of view and his behavior as a "drag" from another epoch. The consequences of the generational mismatch are now in sight. It can be argued that generational dialectics has always operated and that this is precisely what makes human history more dynamic. Of course that is our point of view. But here what we are highlighting is that the speed of change is accelerating

more and more and that we are in the presence of a vital rhythm very different from that which was sustained in other epochs. Just looking at technological advancement and the impact of communications on the globalization process, we understand that in our short life there has been an acceleration that exceeds full centuries of another historical moment.

Thus we find ourselves with the issue of the formation landscape and with this moment in which we have to act.

### **1995 Mario's comments at the Mendoza meeting on the night of 09/28/95**

Possible scenarios of the historical moment

We are approaching the emergence of technical barbarism. This is not comparable to the anarchist terrorism of yesteryear. Not even with the Stalinist atrocities. There violence was part of the conception of the revolution. Now despair will move him. The simple closing of all the expression valves. But the firepower of one of those types will be able to annihilate ten million people. The third Reich is a precedent of a technology admired by the population and yet a barbarism. The anarchist dropped the bomb selectively and believed that this would change the world. The Technified Barbarian is very different.

There are many possible scenarios that can make the current situation change abruptly and "suddenly".

It could be assumed that the military no longer has anything to do in the process because it is all concentrating on economic power. But in the final ages of any civilization, the military structure has ended up facing the economic structure, it has been called Darío, Julio Cesar ..., etc.

### **1995 Meeting for philosophical-religious dialogue (Buenos Aires 10/29/95)**

... And the predominance of technology over science, the analytical vision of the world, the dictatorship of abstract money over productive realities is firmly installed. In that magma, ethnic and cultural differences that were supposed to have been overcome by the historical process are rekindled. The systems are rejected by deconstructivism, postmodernism and structuralist currents. Thought frustration becomes commonplace in philosophers of weak intelligence. The hodgepodge of styles that supplant each other, the destructuring of human relationships and the spread of all kinds of fraud, recall the times of imperial expansion both in old Persia, as in the Hellenistic process and during Roman Caesarism. .

I do not pretend, with the above, to present a type of historical morphology, a spiral model of the process that feeds on analogies. In any case, I try to highlight aspects that do not surprise us or seem incredible to us because they already emerged in other times, although in a different context of globalization and material progress. Nor do I want to convey the atmosphere of inexorability of a mechanical sequence in which human intention counts for nothing. Rather, I think the opposite, I think that thanks to the reflections that the historical experience of humanity raises today, we are in a position to start a new civilization, the first planetary civilization. But the conditions for that jump are extremely difficult ...

... The problem is, in my view, in this difficult transition between the world we have known and the world to come. And, as at the end of every civilization and at the beginning of another, it will be necessary to attend to a possible economic collapse, a possible administrative destructuring, a possible replacement of states by para-states and gangs, the prevailing injustice, the discouragement, human diminution, the dissolution of ties, loneliness, growing violence and emerging irrationalism, in an increasingly accelerated and increasingly global environment. Above all, it will be necessary to consider what new image of the world will be proposed? What kind of society, what kind of economy, what values, what kind of interpersonal relationships, what kind of dialogue between each human being and his neighbor, between each human being and his soul?

However, for any new proposal there are at least two impossibilities that I go on to state:

- 1.- No complete system of thought will be able to stand in a time of destructuring.
- 2.- No rational articulation of discourse can be sustained beyond the immediacy of practical life, or beyond technology. These two difficulties hinder the possibility of establishing new long-range values.

**1996 Notes conversations with the Coordinator.** Mendoza, April 16 and 17

#### 11.- The New Humanism and Prigogine

We do our part, and the process does its part. I really liked what was said in Rome: "the Gods are with us, but we have to do our part." Let's team up with the gods. We have to do our part. Like the story of the train. Here comes the train, here it comes, it approaches, the smoke, it is approaching ... it passes, and we see it go, there it goes, it left. But without us. You have to get on the train. It is not the same to be an element of a historical process, to tune in to the historical process than to be one of the process. "Be the train."

The most primary elements are organized, and life is a glaring fact where organization grows and not disorganization. In 1965 Ilya Prigogine, studying the second Law of Thermodynamics, arrived at the phenomenon of groupings and dissipations. He won the Nobel Prize in chemistry in 1967. It is a development absolutely close to us in the field of physics and cosmology. He talks about the grouping of particles that form worlds and life and not life as just another case as it had been formulated up to that moment.

Where there are conditions there will be life. He sees the historical process in the human brain. In the trees are the rings that show the passage of time. This is seen in every living being. In a plastic if you study it you can see how it is assembled but not its history. But in the internal chemistry of living substances there are asymmetric molecules that show history. Time passing through history. All this starts from the discussion between Nature and Human Being. Discussion with the ideas of Nature of the XIX century. It is not the natural of the Big-Bang that ends in entropy. The progressive elements of the civilizations will pass to the others. Your biography is acting today. The past times are working, and your future is working. The future, what you want to be, is conditioning your present. There are the conferences and interviews of

Prigogine: "The new alliance of Thought ". He is a chemist who ends up in cosmology. Incredibly close to us. The irreversible arrow of time.

Time acting. As we see societies in generations, which is the accumulated time that moves. The Human Being is Nature. His body. But what nature, the 19th century? Or the new conceptions? When the intention intervenes Nature, we are already in Homo Sapiens. It is Nature converted into self-consciousness.

**1997 Talks of Silo.** Santiago de Chile and Buenos Aires January 1997

This catastrophe of the "fundamental cell of society", which we have not caused, has its positive side, but we do not like how bad people go. We are not defending an old form of social organization, but we want to be a factor that gives cohesion to people. The humanist family is the one that will survive in the future. This is very serious that happens to people in the face of the dissolution of the old family structure.

They have bagged the family, as well as everything that was structured, while they concentrated everything. They have demolished everything. Undoubtedly, this is also due to the fact that these institutions no longer fit the historical moment, but they in turn have swept everything away. Here there has been an excellent distribution of functions and they have done the demolition job excellently.

The family is in crisis. It is not the case of rebuilding expired institutions but understanding that the crisis of those institutions is leaving a disaster. There is a lot of energy in that crisis and it is legitimate to channel it in the direction of system change.

It is one thing to tell the isolated individual that he must change the system, another to tell him what is happening with his family. It is him and his immediate environment.

**1997 Meeting of the General Delegates of Spain with the Coordinator 5-3-97**

Now things are going easier, this is not due to our merit but because there are important changes in people, big changes are taking place in the environment. The historical moment is different and now we can begin to dialogue as the message arrives and we begin to understand each other. The change is not only outside, but also inside the heads. This "homo sapiens" is exhausted and will have to change. Although geocentrism in physical terms is long gone in people's heads, the geocentric conception is still there. First the Earth was the center of everything, then the Earth revolved around the sun, then it is discovered that the solar system is on the edge of a small galaxy at the same time on the edge ... But we are still geocentric and thinking that life only exists here. Only mine, private property ...

It would not be strange that in a few days, in a few more years, life appears in other parts of the universe. People are pushing for it. Already from science fiction, then with telescopes, space travel, probes ..., the human being is making efforts in that direction and when he forces himself, there comes a time when he appears. At some point you will find what you are looking for.

The human being is not finished, and genetics can be interesting. Clone animals now appear. That is not funny. Make another the same, with the same problems. The theme will be when they appear with several arms or several heads. There it gets interesting. The human being is not finished.

Changes are taking place in basic beliefs. Life is appearing. It will not be strange to find life in other places. Life will not be something singular and unique on earth. Multiple universes. Cultural diversity, of customs. This gets interesting and we have to open awareness both inside and outside. It is from within that images make their way. It is the intention that opens the way.

### **1997 Non-textual comments on the meeting with the General Coordinator.**

Buenos Aires (08/13/97)

We are in full instability, but let's think about this: At what previous historical moment did something new emerge? At the moment of full stability? No! Of course not! If you review history, it was never like that, so this moment of instability is very good for us, and wherever possible, we do our thing, always remembering that the world is global; In other words, we do not care any place where the thing occurs, we are going to be very active at all points and where it occurs, (demonstration effect), we must present new ways and our direction at all points possible of the planet; and it will be good to be clear that we do not play chaos and order: this inevitably leads to disorder.

### **1998 Notes on conversations with Mario A. and Rebeca B. Mendoza on 02/06/98**

If to this you add that we are in a historical moment of destructuring. For us the affirmation of diversity is in parallel with the process of destructuring. If everything is centrifugal, we ride on the affirmation of diversity, the differentiation in this case can go in one direction, while in them the differentiation runs in different directions. By affirming diversity you can find very extraordinary things, there will be many people who understand the direction.

In the social field you can follow the same trace of the coherence approach that we have personally; There must be coherence in the relationship between cultures, no matter how diverse the cultures are, there are universals such as non-discrimination, equal opportunities, etc. It will not be necessary for everyone to leave their way of dancing, dressing, thinking, etc. And if you delve into each culture, in all of them you will find those universals who are in the best moments of those cultures. When you try to get uniform, it all fucks up. You have to go deep into the roots, that's the point.

### **1999 Conversations by Mario A., Paula H., Pancho R.T. and Carlo M. with the General Coordinator on 11-14-99**

Question: Is this statement of our first materials about generational dialectics still valid?

Today it is more current than ever. We said that in a historical moment three generations coexist: the one in power (the adults), the one that was ousted from power (the elderly) and the one struggling to gain power (the young). The mess of this historical moment is that young people are in nihilism, they are in a very dense, very dark wave and there these phenomena of

violence, of intolerance are generated, especially the latter, which is like the most distinctive; It is said that it is an anarchist wave, but surely they have never read Bakunin, nor do they have any idea of any approach to true anarchism; It is said that some of these groups are horizontal, but in reality it is not that, what happens is that they do not become organizations, they are proto-organizations and that is why they do not have hierarchies, because they are very basic levels of organization, not by principles . Of course those in power do not understand anything, they believe that with repression they will solve the problem, what they do is make the situation worse.

Question: But when young people are subtracted, being in nihilism, do they not get into the struggle for power and the general dialectic is broken, is it discontinued?

Indeed, that is what happens, and that is the mess of the system and the worst thing for them is that they do not even understand it.

**1999 Talks with friends at "Drummond", Mendoza, December 4, 5 and 6/12/99**

... What happens when religions are extinguished? Religiosity is lost and incredulous people try to answer what they should do in life. It was exemplified with the so-called Schools of the Decadence or Moral Schools of the end of the Greco-Roman period. The Epicureans, the Stoics, and the Cynics.

The Epicureans were a very advanced philosophy, in which they tried to achieve a life as harmonious as possible. The beautiful was identified with the good. This contact with beauty gave balance. He had a non-violent attitude.

Things were complicated for the Stoics. It is a current close to Buddhism. There was suffering and ataraxia had to be achieved. It is actually fearlessness. The gods do not participate in these Schools. They were not enthusiastic about successes, nor were they excited about failures. And if things did not go very well and they were too complicated, they could choose suicide to get out of that situation.

The Cynics were anarchists, they lived without rules, they did not believe in institutions or customs, but they did value knowledge. At this time pre-Christian writings began to appear, especially in the Stoics. Here Christianity embodies. They are "sandwich" moments in which there is nothing behind and neither forward. These people from the Schools of Decadence think well about the meaning of life, they have morals and not laws and they are atheists. God is very far away in that historical moment. Currently we find many people who assume the positions of those Moral Schools of Decadence. It is about giving meaning and direction to life.

There is no religious sentiment, and the new religiosity has not yet been born....

**2000 Notes from a talk with Mario** (Conversations in Buenos Aires, 02.01.2000)

1.- Historical moment

The transcendental experience hits a historical moment and passes, deeply affects people who are contemporary to that transcendental irruption. This irruption must be compatible with the

historical moment; there are historical moments that do not allow the emergence of these phenomena. Until the middle opens, then these experiences arise. When these irruptions approach, the historical environment begins to change and extraordinary phenomena take place in collective psychism, enormously disturbing; From this perspective we understand the legends of cyclones, meteors, and comets that precede these phenomena. The allegories of each era present in a plastic way the dramatic changes in the collective consciousness. The transcendental needs psychosocial conditions to enter human history; this irruption will affect the particular time of each person.

This is a time of great disturbances; this is a pre-religious time ...

... Q: Does this story remain a founding myth?

M: No, this story is reality, it remains a reality. Always the one who presents the story appears as god, or the envoy of god, or the son of god; or the prophet of God, that is, as someone who knows what he is like. The story tells a thing that gives direction, that brings the transcendental closer.

As the historical time (not the mythical time) of the union with the transcendental approaches, miracles, wonders, rarities appear; after it occurs, and the phenomenon moves away in time these things no longer happen. The miracles, wonders and other things that are described that accompanied the historical times close to an eruption of this type, are real events, they really happened.

We need: an unstructured world, these experiences to take place and a story. What has to be said will be said, at a precise historical moment, not before, not after.

## **2000 Negro Talk in Buenos Aires - July 2000**

Power is already claiming not only attention but devotion. Power, of course, is above. When you ask where the Chief is, they don't tell you that it is in the basement of the building. No, there is talk of those above, those above! And you look where the Chief is. I mean, this whole issue of violence in impositions and the like is not a matter of an abstract system. It is a question that has to do with the way to put the body. Violence is embedded even in the last social springs. It is a system that leads to violence. Violence is implicit in a system, otherwise that system would fall. If there were no mortar to bind all the bricks in a system, it would inevitably fall off.

So it is not just a question of ideologies, it is a question of attitudes, of concentrations of power. A rather complex thing that someone like one-piece floats has not come up with. Noooo, that is a historical process that goes back a long way. So the system of violence is installed not by a certain ideology, it is installed in the structure of the system itself. So dealing with that kind of thing has to be a bit from the inside. There is no preaching about what is violent and what is not violent, and you shut up because ... We are non-violent, but you shut up. (laughs). So, violence is in the system, violence is installed in the system, the system cannot function without violence. So the problem runs deeper.

## **2000 Abstract Drummond IV. June 9, 10, 11.**

... I maintain that the human event, his life, what happens to him and his orientation in one direction or another towards transcendence or not is not determined. In individuals, there may be circumstances, conditions, and a few or some, or all, take that path, but no one is determined by anything. You are thrown into the world and you don't even know what you're doing here, and that's all. There, things are arranged according to the human process, to the historical moment, but individuals do not have a specific life.

Through your life, your biography, with your questions, with everything that we have studied that one does in their process, you create conditions, or you do not create them. Life has aspirations that are good for everyday life, but we do not transfer those aspirations, because it is a different mental behavior, it aspires to different things.

## **2002 Comments** August 02 in Madrid

In history this has already happened that something "breaks out" (so they say) at a precise moment. It is not a historical "becoming", a moment that follows from "a historical process", but rather an irruption that gets "into" history, not something that starts "from" history.

## **2002 The Profound** (Santiago 08-09-02)

... If you ask yourself "who am I", you can discover the temporary nature of yourself and the illusion of all that you are at this moment. I mean with this that the one who asks himself that perhaps allows him to continue growing internally, and it is from there that he can move towards a deep interiority. Who am I and where am I going?

If even I am not with permanence, where do I go? The self does not repeat mechanisms of another moment. The expression of the phenomena of force, the circulation of energy, the energy in living beings and people, the way they act structuring internal spaces. It all starts with who am I drawing consequences on these questions, that's where that path begins. That is what we are saying at this time, that the way to enter is through that little path.

The elements of the Message that are formalized in it come from there, they come from those spaces, they come from within and are formalized in The Message.

Historical moments have nothing to do with that space either. Since myths influence factors in a historical moment that produce such emergencies that come from deep time and space, they are ancient things.

We will appeal to the depths of human beings and if people are pushing in that direction, they will catch on from there. If that is working in people and there is a growing current in people, in societies, that will go, that is why we do not care about anything, if there are conditions for that to happen, who can help, halt, stop that? They are profound conditions.

## 2003... June 2003

The human being in history

Today's man is approximately 40,000 years old. Almost nothing compared to the millions of years of the universe.

Some of the characteristics that the human being has presented since its origins are curiosity, determination, and the propensity to change.

In any case, the key element of change was always: to defer the answer, imagine a future, without taking it away with mechanical and reflex responses in the style of animals, that is, it could wait, give time to give the answer, could represent itself something in his head that made him defer the answer.

Historical transformations have always occurred thanks to the accumulation of human actions in the same direction, accumulation of delayed responses, of discussions with the established, of imagined futures.

Humans have faced great difficulties on their way: wars, diseases, natural catastrophes, inquisitions, general darkening of consciousness ... it would seem that at the cost of great efforts, ever-renewed attempts to overcome suffering, they have managed to continue his path.

Many species went extinct before him, apparently more powerful, stronger, better adapted species.

Which way is it? From a bitter and persistent struggle for the conservation of the species? From a career of indefinite technological progress that points to nothing? Of a succession of generations for which the main objective is the appropriation of power? From a useless passion in which individuals are born and die without having understood the meaning of that life and that death?

Considering the existence of a universal evolutionary intention makes us better understand the path of the human being and also his possible destiny. The entire human species evolves towards love and compassion.

If we interpret human history from this point of view, we can clearly individualize the evolutionary and regressive moments. And also choose between possibilities.

As the human being has always done in history: he has chosen between conditions and has chosen directions, regardless of the time in which his life developed and his social and cultural condition.

This is the deep meaning of human action that goes beyond the realization of their projects in their own temporal dimension, in the arc of his life.

This is what makes a profound difference between those who worked and work, in the different fringes of human endeavor, to overcome suffering in themselves and in others, and others;

between good people ... and others. We are talking about historical accumulation, of evolutionary current, of being perceived as a historical being.

Perhaps most important at this time is that historical accumulation produces a significant change.

The human structure for 10,000 years has practically not changed, the interesting thing is that the will to transform the structure of human consciousness can arise by intentionally working on the transformation of the self.

The attempt to transform oneself is possible, modifying the way of thinking and the way of structuring what we call reality.

It is possible to modify or act on the deep springs of consciousness, driven by the accumulation of the historical process.

The trend of historical advance is detectable, and one can detect it in oneself and in others, by behavior, approach, way of posing problems.

The human being began a long time ago to change his body structure with modifications of tissues, bones, prostheses and is directed to more internal modifications, those of his intentionality.

The human being is very intelligent because of his search for the deep, not only is he appreciated for his productions, for science, but his characteristic is the search in the profound of the internal spaces, beyond the known.

In that different space-time, objective realities appear.

### **2005 Chile Room Commission Meeting with Silo.** Tunquén, June 13, 2005

Why is the Message launched at this historical moment? Because before it was not possible.

There is a new situation in the world where all of the above no longer applies. It is a response to the historical moment. In this historical moment, people have no problem thinking about these things.

Because the world has changed. There was a resistance to self-censorship. One could not allow oneself to think certain things and less to communicate them to others.

Before it was not possible because it was believed that the world worked differently. There was an inquisition of rationalism. Those things couldn't be thought of. That was the social context. In the previous moment the way had to be prepared. Things had to be approached with garnishes.

But it is now that we see that permeability in people, and they have no problem thinking these things. Now he accepts them or not, but he allows them to think. These things are moving, you can see those intentions in people of your generation. Today the new generations are escaping

from that censorship and self-censorship. They do not have that weight on their heads, nor fears in these fields.

In the last 20 years, censorship has been very damaging.

The censorship has been catastrophic. A catastrophe in people's heads. The new generations have another disposition.

When we speak of the Message we always give contexts. In the Recognition ceremony we put our Principles and contexts. Those statements are important. At some point, stakeholders should make a kind of public statement and explain what they agree with and what they disagree with. You have to see when because there has to be a reflection. In this of the Message, contexts are very important, because consciousness moves with co-presences, with contexts. There has to be a relationship between that person's way of moving and the Message.

You have to provide minimal information and make it clear where you are. This statement is said in conjunction, not alone.

In the Message we do not have a calendar in terms of dates, we do not seek achievements in terms of time. We are starting a process, not an anecdote.

That is why we can fail a thousand times. What do you do to that insistence? One direction. So the specific facts will fail, the direction is what interests us. The process is many things, and not an anecdote.

The human process matters to those who are aware of it. Each person is a bridge between times.

## **2005 Chamber Commission Meeting with Silo. Chile, Tunquén June 12**

....When we talk about the Message, it always comes up to give those contexts. For example, there is a Ceremony, where people collectively say which world they aspire to.

A: Why are you sending this Message at this historic moment?

N: Because the historical moment has changed. Because the world has changed. It responds to a totally new situation in the world; it is a response to the historical moment. Before it was not possible because it was believed that the world worked differently. It is a good time to explain things as they are. The historical moment has changed. There was a resistance, of self-censorship, on the part of a certain generation. One could not allow oneself to think certain things, much less communicate them to others. That was the social context. Now they have no problem thinking about those things.

There was an "inquisition of rationalism." Those things couldn't be thought of. Either I'm crazy, or ... how am I going to think such things.

Before, the way had to be prepared. Things had to be approached with seasoning. But it is now that we see that permeability in people, and they have no problem

The new generations are running away from it. They want to know.

The censorship has been a catastrophe. A catastrophe in people's heads. This thing is moving. You can see those limitations in the people of your generation. But today young people are escaping from that censorship and self-censorship. They do not have that weight on their heads, nor fears of any kind. The others are full of problems and want to know, as if it were how a computer works. In the last 20 years, censorship has been very harmful, the new generations come with another provision.

Why do we find ourselves in such diverse situations?

Is the time. You can speak without any kind of censorship. People may wonder

Diffusion is important. To broadcast there has to be someone to do it, but if there is no broadcast, not even people can ask.

**2006 Conversation between Silo and Enrique Nassar - Mendoza 11/26/2006**

The great myths were born in small places and as the epochal moment was, the myth spread more and more to more distant places. Since its inception, every myth has moved in a globalized direction.

This is a time of globalization, if a myth is formed at this time it will be global with acceptance and impact in all parts of the world, or it will not be.

The myths that the original cultures of America have are local and arose in another historical moment. What if he dates gods from the continent? How could these myths be globalized? How would a Quetzalcoatl enter China, India ... Russia?

The world myth will have other characteristics and will develop differently.

Question: What is the basic structure of a myth?

That is a rationalist question that could be answered rationalistically if myth were a rational phenomenon. Myths are not rational phenomena ... they are not formed from thought ... that is not the essence of myths ... they are formed by translating signals from deep spaces ... myths are vaporous things ... in this historical moment is going there ...

Question: What determines this irruption of the transcendental plane on the historical plane?

It is determined by a historical moment where everything collapses creating a great disorder that seizes people and a great clamor is originated.

“When Zarathustra was thirty years old, he left his land and went to a distant place. There he lived in his cave for a long time. He only ate a cheese that never diminished, and he drank pure mountain water. At night the fire spoke to him and thus he understood the direction of the stars.

During the day the sun spoke to him and thus he understood the meaning of light. But one morning very early, the cry of the animals of the earth reached his cave ... Because cows and herds have a soul, Zarathustra heard that great soul, Kine, ask God for his blessings. Raising his lament, which was like a great bellowing, Kine said, "My soul suffers, Ahura Mazda. Who did you create me for? Who did you fashion me in? Grant me good, prevent the robber tribes from leading the cattle to their death. I feel that I am surrounded by anger, violence, the scourge of desolation, a bold insolence, and a ravishing push. Save my animals, oh Ahura Mazda, you who provide the green pastures. "

Then Zarathustra, at the mouth of his cave, looked at the day and asked Ahura Mazda: "Let the Good Mind of Zarathustra guide those who work the land so that it gives good pasture and strengthens the herds; so that the cows give milk and milk cheese and cheese nourish the men who farm, so that the looter never again ruins the people and instead becomes the friend who learns to work and share. So I want to thank your teachings and the food that you have given me. Hormuz responds to Zarathustra, empowers him to act in favor of animals and appoints him the prophet of Hormuz. Despite Zarathustra's protests, Hormuz delegates various tasks to him: "You will have to ..." Zarathustra He comes down from the mountain and begins to write the Yasnas with the teachings and recommendations that Ormuz is giving him and that he is gathering in the Zend Avesta.

Question: What determines the historical moment that corresponds to the emergence of the myth?

The collapse of cultures. It is this collapse that determines the clamor of human beings and it is the clamor of the peoples that makes possible the impression of the transcendental world in the historical process and with it the emergence of myth.

Question: I understand a bit the collapse of Western culture, but it is not the only culture on the planet, there are other cultures as well, much older and also more powerful. Why are they going to be in crisis?

Due to the connection between cultures, they are dragging one another and nihilism gains ground.

### **2007 Dinner with the Negro - Santiago, June 7, 2007**

There are very rapid changes in the external landscape, we all realize the speed with which things change in the world, but people do not recognize that the internal landscape, the mental landscape, is also changing at the same rate. The historical moment is helping us, it is rowing in favor.

Many wonder what happened this time in Punta de Vacas, if it was the altitude, the climate, if it was because of the place, what was different that happened there. It happened that people found with themselves and with extraordinary people, they registered a relationship, a harmony, a common harmony. It was a mass meeting with people who are different. Focused, warm people, with tremendous affection and with a very deferential treatment. The atmosphere among

the people. A new symptom of humanity. All the people in that tune, it's a great force! People got the best of themselves, that's a tremendous thing.

You entered a sacred space, in another time, in another space, in mythical time. Where the usual time and space is suspended. At a high frequency! This time operates in the people who begin to live the Myth.

### **2009 Notes on conversations with El Negro. Mendoza, July 27 and 28, 2009**

The environment is changing, and many good people are going to have changes blow in their ears and they will think differently. It is the changes in the formative landscapes that operate. If not, they would be eternal. People with open heads, to whom the suggestions of the historical moment will enter their ears. It is not so easy because you do not know how to do it, but it is not because of regulations that change landscapes. And one will have operational freedom between conditions. Freedom is always between conditions.

### **2009 Transcription of Silo's talk with Community Commissions. Manantiales Park May 16**

"Why do they add that of Non-Violence? It is irrelevant, Peace is enough."

Oh yeah, don't tell me. How is Peace achieved? There are different ways to achieve Peace.

The Romans had a saying. The Romans had a very interesting saying. They said: "Si vis pacem, para bellum". "If you want Peace, get ready for War", (laughs). And that's how they prepared their campaigns, their preventive wars, their things, that's how they prepared at the time. Until people who realized that it was getting more complicated every day, He discovered another phrase. A certain Cicero said: "Si vis pacem, para paci." "If you want Peace, prepare yourself for Peace." Then it was necessary to investigate other things, to achieve Peace. And it was not a question of arming oneself to the teeth to achieve Peace. "Si vis pacem, para paci" Funny, those guys. But he was already arguing. It was being discussed, it was already a historical moment, already 2000 years ago, things were beginning to be discussed in another way.

Peace and Non-Violence, the issue of Non-violence is quite recent. It is very recent. It is not as old as the world. No way. The Ahimsa of the Buddhists and of others, that Non-Violence is quite recent, it is not very old.

But instead "achieve Peace", everyone worked to achieve Peace, anyway, (laughs). It seemed like just one of those procedures.

And is that because different forms of violence are being experienced in human beings?

Sure, sure yes. And in addition, everything that has failed there is accumulating historically. So this no longer, this either, this either. So the historical experience is doing its thing.

As I get to know myself I discover my violence.

Sure, and it's not that you're more violent now, but upon discovering ... That has been worked on.

So we are very fond of this topic. And taking that into account, we said: here things are getting quite complicated at this historical moment. What can we do? Nothing.

Except, we clarify a little, give a signal in a certain direction. Clarifying what Peace and Non-Violence means is interesting. We can create consciousness.

No, we cannot create objective conditions. No, conscience.

And ... but what is consciousness?

Well, that, (laughs) Who is this gentleman? Consciousness. We can raise awareness.

And we can do it in a minimal way, person to person. But if we had wider possibilities, we would try to create it beyond each person. We would try to create a phenomenon that expresses itself globally.

We would try to create a phenomenon that would express itself worldwide around the theme of Peace and Non-Violence.

### **2009 Toledo Dialogues, June.**

In other words, you have to think the other way around how businesses are approached ... businesses are approached by putting results ahead, if not why are you going to get involved, if you don't know what percentage you are going to have in your favor? Well, here it works the other way around, because we don't know the results. We intend to sensitize people. And we are going to sensitize people only if in people there is already an internal precondition in favor of peace and in favor of Non-Violence. It will lack details, it will lack certain historical knowledge among other things, but if there is no such minimal sensitivity in people, it is useless to shout and talk continuously about peace and all that ..., it is not known, there is no antecedent, no ... That precondition, and that sensitivity in favor of peace and in favor of the methodology of non-violence, must exist in people. If that precondition does not exist, there is little we can do.

We believe that this precondition exists in populations. That the populations, on the one hand, are already fed up with so much abuse, so much excess, so much humiliation ... on the one hand, and on the other hand, the same historical moment is creating conditions for people to awaken a special sensitivity towards the other, which has been very swept and largely disappeared during the last decades. It seems to us that the sensitivity for the other has been awakened a little more, so if that exists, let us reinforce it but we do not know how it can work.

### **Book Humanize the Earth, The Human Landscape**

The religion

Religions break into a human landscape and in a historical time and it is often said that then God "reveals" himself to man. But something has happened in the internal landscape of the human being for such a revelation to be accepted at that historical moment.

## **Book Humanize the Earth, The Human Landscape**

### The History

1. As long as the historical process continues to be thought from an external perspective, it will be useless to explain it as the growing deployment of human intentionality in its struggle to overcome (physical) pain and (mental) suffering. In this way, some will be concerned with unveiling the intimate laws of human events, from matter, from spirit, from a certain reason, but in truth the internal mechanism that is sought will always be seen from "outside" of human beings.

2. Of course, the historical process will continue to be understood as the development of a way that, in short, will be nothing but the mental form of those who see things that way. And it doesn't matter what kind of dogma is appealed to, because the background that dictates such adherence will always be what you want to see. "

### **Book Letters to My Friends (Second letter) Dec. 1991**

As in the final ages of past civilizations, many people assume attitudes of individual salvation, assuming that any task undertaken jointly makes no sense or possibility of success. In any case, the set is useful for strictly personal speculation and therefore business, cultural or political leaders need to manipulate and improve their image by making themselves credible, making others believe that they think and act in accordance with others. Of course, such an occupation has its troubles because everyone knows the trick, and nobody believes in anyone.

The old religious, patriotic, cultural, political, and union values are subordinated to money in a field in which solidarity and, therefore, collective opposition to this scheme is swept away as the social fabric gradually breaks down. Then another stage will ensue in which extreme individualism will be overcome ... but that is a topic for later.

With our landscape of formation in tow and with our beliefs in crisis, we are not yet in a position to admit that this new historical moment is approaching. Today, holding a small parcel of power or depending absolutely on the power of others, we all find ourselves touched by individualism in which the one who is better installed in the system clearly has an advantage.

... On the other hand, and until a world imperial power is consolidated, regional conflicts may occur, as occurred between countries at the time. That such confrontations take place in the economic field or move to the arena of war in restricted areas; that as a consequence, incoherent and massive overflows occur; That complete governments fall, and countries and areas end up disintegrating will not affect the concentration process that this historical moment seems to point to.

Localisms, inter-ethnic struggles, migrations, and sustained crises will not alter the general picture of concentration of power. And when the recession and unemployment also affect the populations of rich countries, the stage of liberal liquidation will have already passed and the policies of control, coercion and emergency will begin in the best imperial style ... who will then

be able to speak of the economy of free market and how important will it be to hold positions based on extreme individualism?

**Book Letter to my Friends. (Fourth letter) Dec. 1991**

7.- The generations and historical moments.

The social organization continues and expands, but this cannot happen only by the presence of social objects that have been produced in the past and that are used to live in the present and project into the future.

Such mechanics are too elementary to explain the process of civilization. The continuity is given by the human generations that are not placed side by side but coexist, interact and transform. These generations, which allow continuity and development, are dynamic structures, they are the social time in motion without which civilization would fall into a natural state and lose its status as a society

It happens, on the other hand, that at every historical moment there coexist generations of different temporal levels, of different retention and futurization that configure landscapes of different situations and beliefs.

The body and behavior of children and the elderly betray, for active generations, a presence from which to come and from. In turn, for the extremes of this triple relationship, extreme temporality locations are also verified. But this never stops because as the active generations age and the elderly die, the children are transformed and begin to occupy active positions. Meanwhile, new births continually reconstitute society.

When, by abstraction, the incessant flow is "stopped", we can speak of a "historical moment" in which all the members located in the same social setting can be considered "contemporaries", living at the same time; but we observe that they are not contemporaries, that they are not the same age, the same internal temporality in terms of formation landscapes, in terms of current situation and in terms of project.

In reality, a generational dialectic is established between the most contiguous "fringes" that try to occupy the central activity, the social present, according to their interests and beliefs. It is the internal social temporality that structurally explains the historical evolution in which different generational accumulations interact and not the succession of phenomena linearly placed side by side, as in calendar time, as explained to us by some other Philosophy of the history.

Socially constituted in a historical world in which I am configuring my landscape, I interpret what I look at. There is my personal landscape, but also a collective landscape that responds at that moment to large groups. As we said before, different generations coexist in the same present time. At one point, to roughly exemplify, there are those that were born before the transistor and those that were born between computers. Numerous configurations differ in both experiences, not only in the way of acting but in the way of thinking and feeling ... and what in the social relationship and in the mode of production worked at one time, stops doing it slowly or, sometimes, abruptly. A result was expected in the future and that future has arrived, but things

did not turn out the way they were projected. Neither that action, nor that sensitivity, nor that ideology coincide with the new landscape that is being imposed socially.

### **Book Letter to my Friends. (Tenth Letter) Dec. 1993**

Among so many opinions we care about the one that makes the future depend on what we do today. However, even in this position there are differences of opinion. Some say that as this crisis has been caused by the voracity of the banks and multinational companies, upon reaching a dangerous point for their interests, they will set up recovery mechanisms, as has happened on previous occasions.

In terms of action, they promote gradual adaptation to the processes of reconversion of capitalism for the benefit of the majority.

Others, on the other hand, indicate that it is not the case of making the whole situation depend on the voluntarism of minorities, therefore it is a question of manifesting the will of the majority through political action and the clarification of the people who are extorted by the dominant scheme. According to them, a moment of general crisis of the system will come and that situation must be exploited for the cause of the revolution.

Beyond that are those who argue that both capital and work, cultures, countries, organizational forms, artistic and religious expressions, human groups and even individuals are entangled in a process of technological acceleration and destructuring that they do not control. .

It is a long historical process that today is a world crisis and that affects all political and economic schemes, not depending on them the general disorganization or the general recovery.

The defenders of this structural vision insist that it is necessary to forge a global understanding of these phenomena while acting in the minimum fields of social, group and personal specificity. Given the interconnectedness of the world, they do not support a successful gradualism that would be socially adopted over time, but rather try to generate a series of "demonstration effects" energetic enough to produce a general inflection of the process. Consequently, they exalt the constructive capacity of the human being to undertake to transform economic relations, modify institutions and fight tirelessly to disarm all the factors that are causing an involution without return. We adhere to this last position. It is clear that both this and the previous ones have been simplified and, in addition, multiple variants that derive from each of them have been avoided.

... For all the above it seems clear that no one will be able to reasonably guide the processes of a world that is dissolving. This dissolution is tragic, but it also illuminates the birth of a new civilization, the world civilization. If this is so, a type of collective mentality must also be disintegrating while a new way of raising awareness in the world emerges. On this point I would like to bring up here what was said in the first letter: "... a sensitivity that corresponds to the new times is being born. It is a sensitivity that captures the world as a globality and that warns that the difficulties of people in any place they end up involving others even though they are far away.

## The Four Disciplines. (Introduction) Footnote 7

If someone is educated in a type of culture, there are things that escape and cannot be penetrated. This comes from the social valuation and the codes that one brings with him. It has to do with an acting memory, with what is remembered. There is a deep memory that determines the way of seeing the world, it is the "formation landscape".

The individual will not be able to approach these subjects by mere voluntarism. It will depend on the historical moment in which it is located. Formerly, in the public square they talked about how many angels could fit on the head of a pin, today they talk about companies. In 1970 it was known where we were going (as a historical tone), today it is not known where it is going. It is the acting memory, which gets into everything, which has to do with evaluations and searches, and which is not "flat".

When we speak of profound transformations we make a kind of substitution of the formation landscape, which pushes and "comes from behind", we substitute it for something more conscious. One is not aware of the world in which one was formed and yet this landscape acts on oneself. But when we replace it, we replace that world to move for the purposes that we form. It is a long work of formation of the purposes, which have to do with evaluations, affective tones, and searches. It is a serious thing; it is to leave the given landscape of formation and enter a landscape armed by oneself. Putting together a "purpose" is putting together a different landscape of formation.

### .... Organization Workshop

But we have not clarified what should be taken into account for uptake. In general, two major factors must be considered: Time and space. That is, the historical moment and the place in which it is performed. Let's see the first one.

The historical moment:

If you remember meeting VI of the First Cycle, you can understand those variations in consciousness that correspond to the translation of the ages.

If we frame these times within the disillusioned age of a culture (and we can do this thanks to the symptoms that are observed in the present that we live).

We see that acting in a traditional or rationalist way is historical. What is characteristic of the disillusioned age is, as we said before, the synthesis, the vision put in the present, the caste system of civil servants, the technocracy, the emotion, and the magic.

In the first period of the disillusioned age, this state of affairs is organized. In the second it expands and in the third they are consolidated.

And that first organizational situation is the one that we live today in the face of the disintegration of old structures, the new generation begins to organize the epoch.

We must not, however, believe that although disillusionment is insinuated in all fields and the new state of consciousness begins to organize, historical moments are the same in different geographical points of the same culture. Although the current trend is similar in Nicaragua, the United States and Peru, however, the historical moment that is lived in three nations has different rhythms, in the same way the generations have different rhythms in each case.

Our generation tends to become uniform throughout the Americas (and at great speed), but our parents' generation is discontinuous in the same region.

## **Appendix 1 Human Process**

### **Drummond IV Summary June 9, 10 and 11, 2000**

You asked if there will be a purpose in the life of people, animals or in this process of humanity. I think that in the general human process for sure there is a purpose. In the individual life, of animals and of people, I could not tell you if there is a purpose, apart from the purpose that each one has, I do not know if individually there is a purpose, in a human process there is, there is a direction, in the story there is a direction, but in that plant, in that bunny, in that person, it is very difficult to understand the purpose of your individual life.

What's more, we are going to manufacture people in a short time, in tubes and all that, for them there is no plan, it is the human process, but these others that are going to be born from the test tubes, are going to have human characteristics and are going to be interesting, but they are very irrelevant from the point of view of a human process, unless they are born in test tubes or from people, do some little thing and start to be interesting, if you are interested in individuality, let's talk about a decent individuality.

What matters are other levels of consciousness. Some say that you have to access from understanding to understanding at that level, others say that from above they strike you down with a ray of Light and raise you up.

There is one thing that we attach great importance: to the registers, there are registers of different levels of consciousness and there is a way to set oneself to achieve those registers, then achieving those registers is valuable. How this is achieved is another very interesting conversation, and it has to be done, for us, registers are the things we rely on.

I maintain that human events, their lives, what happens to them and their orientation in one direction or another towards transcendence or not are not determined. In individuals, there may be circumstances, conditions, and a few or some, or all, take that path, but no one is determined by anything. You are thrown into the world and you don't even know what you're doing here, and that's all. There, things are arranged according to the human process, to the historical moment, but individuals do not have a determined life.

Through your life, your biography, with your questions, with everything that we have studied that one does in their process, you create conditions, or you do not create them. Life has aspirations that are good for everyday life, but we do not transfer those aspirations, because it is a different mental behavior, it aspires to different things.

## **Room Commission meeting next to Silo. Chile, Tunquén. June 12, 2005**

Let's talk about the contexts. We do not seek achievements in x time. We start a process, not an anecdote. That is why we do not care about failing one or a thousand times, because we aim for a process. Why the insistence? If the specific facts fail, we point to a direction, to a process.

People don't see processes, they see anecdotes. We are pushing the process; it does not matter if things go well or badly on time.

When something does not come out in the strut, the world ends for the people. What will happen to the punctuality of human life? That people die and life ends in failure, meaningless and so on. People die. It is a total failure! The nonsense. People die. If we don't have an experience that justifies the contrary, people die and the party is over.

Another generation replaces the one that left. And all things fail a thousand times. And the human process continues.

But of the human process I have no register. I have a register of "my" life. Cells come to replace others. But the human process is "historical", not only do they die and are born but also transform the world, the experience is transmitted from one to another. Every person who is born is never the first person ...

The first words a child babbles is a total historical event. The human being is a historical, social, cultural being! It is not the first tiger.

So the continuation of the human process matters for those who are aware of it.

Each person who is born is a bridge between times (for those who are aware of it). The relationship of the parents of the parents (which is perpetuated in you) is important. That continuity should be continually assured, it makes the human process that so often is on the edge of being disturbed.

Our goal is to set up a room ... These are anecdotes of the process. That goes. But everything goes beyond that.

## **4th Letter to my Friends December 19, 1991**

9.- The human process.

By necessity, those who have reduced the humanity of others have caused new pain and suffering by restarting within society the old struggle against natural adversity, but now there are those who want to "naturalize" others, society and society. History and, on the other hand, the oppressed who need to humanize themselves by humanizing the world.

For this reason to humanize is to leave the objectification to affirm the intention of every human being and the primacy of the future over the current situation. It is the image and representation of a possible and better future that allows the modification of the present and what makes all revolution and all change possible. Therefore, the pressure of oppressive conditions is not

enough for change to start, but it is necessary to realize that such change is possible and depends on human action.

This struggle is not between mechanical forces, it is not a natural reflection, it is a struggle between human intentions. And this is precisely what allows us to speak of oppressors and oppressed, of just and unjust, of heroes and cowards. It is the only thing that allows the meaningful practice of social solidarity and the commitment to liberate those who are discriminated against, whether they are majorities or minorities.

As for the meaning of human acts, I do not believe that it is about meaningless convulsions, or "useless passions" that end in the absurdity of dissolution.

I believe that the destiny of humanity is guided by the intention that, becoming more and more conscious in the peoples, it makes its way towards a universal human nation.

From the aforementioned, it appears with evidence that human existence does not begin and end in a vicious circle of closure and that a life that aspires to coherence must open up, expanding its influence towards people and areas, promoting not only a conception or ideas, but actions you need to increasingly expand freedom.