

Towards a new spiritual globalization

For Ximena

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The past

Ever since the emergence of capitalist society over two hundred years ago and its spread to almost all the world's nations, the majority of Western societies have seen the creation of a technological, efficiency- and production-based, pragmatic, science-oriented and rationalistic consciousness that has enabled mankind to achieve enormous material progress.

Thus, for example, the progress of material consciousness has been perfected to such an extent that it has achieved control of human reproduction through biogenetics; construction of the first residential platforms for life in space; the discovery of a zone in the center of the human brain that produces cerebral medicine; genetic deciphering of the make-up of human beings; the first astronomical discovery of a galaxy about to be born; the birth of a test-tube baby; the creation of a neuro-computer able to think for itself; genetic therapy based on the transplant of artificially produced cells, giving rise to a new era in medicine; cold nuclear fusion, which has changed the age-old laws of traditional physics; the drawing of chromosome maps making it possible to correct molecular damage in genes

and thereby prevent hereditary disorders, and so on.

However, the same progress has not been achieved where the soul is concerned. In fact, during this period, man's inner world has become so materialistic, alienated and objectified as to create an acute spiritual regression.¹

¹ In January 1994, the sacred cosmic city of Uxmal was the site of the Fourth International Symposium on Science and Consciousness organized by the Athenian Society for the Development of Science and Humanity, the Brahma Kumaris World Spiritual University and the Autonomous Metropolitan University/Xochimilco, to study problems concerning changes in human consciousness.

Scores of intellectuals, writers, scientists, priests, philosophers, poets, politicians and mystics from 22 countries and all four regions of the world gathered to contribute to the rebirth of man and life in contemporary societies.

The term Uxmal is a Yucatecan Maya place name derived from *Ux*, to harvest or pluck fruit from the bush and *Mal*, a reference to the number of times a task is repeated. In other words, Uxmal alludes to a region with abundant harvests. This tallies with the agricultural potential of the Puuc highland region (*Guía oficial de Uxmal* [Official Guide to Uxmal], Mexico City, INAH and Ediciones Salvat de México, 1991, p. 17). It is no mere coincidence that Uxmal is located in the triangle of the Puuc area, an ecological zone of approximately 3,000 square miles in the states of Yucatan and Campeche. The triangle and its fullest expression, the pyramid, are physical structures that increase the ability to produce and radiate the magnetic and electromagnetic energy produced in these areas. (For further

Thus, the culture we have formed over so many years in the West—and now in many areas of the East²—has increasingly become a culture of information rather than knowledge. “In the past few centuries, from the Renaissance to the present, man has gradually replaced wisdom with knowledge. The distinction between

information, see Bill Kerrell and Kathy Goggin's *Manual of Pyramid Energy, Uses and Applications*, Mexico City, Editorial Posada, 23rd edition, 1992.)

This is why ancient cultures such as the Egyptians, Mesoamerican Indians and some Oriental societies built their religious centers in the shape of a pyramid.

It is noteworthy that Uxmal was the Mayas' “female” city, differentiated from their “male” city, Chichen Itzá, meaning sacred well of the “Itzaes” or water wizards. This lent Uxmal specific qualities for the cosmic phenomena taking place there, qualities spread towards the rest of the world.

As a result, the phenomena of spirit and consciousness that take place there have a special importance, since they occur in the context of the new female energy emerging in the world to correct the course of the planet's development.

² One example of the power of penetration of Western culture, in its consumer form, in the Oriental world is that since the fall of the Soviet bloc Russia has been invaded by commercialism. Everything can be sold through the “Greater Russian Exhibition Center,” from Western luxury automobiles (an impossible dream for the majority of the population) to cheap plastic women imported from China. The huge advertising posters lining the park's main thoroughfare show that times have changed in Russia and that the engine driving everything is none other than money (*Excelsior*, February 17, 1994).

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'knowledge' and 'understanding' has been lost.³

The gradual intensification of this mentality over such a long period in our country and the world in general has produced severe personal and global crises, disguised as modern progress, in the harmonious relation man should maintain with his person, nature and the life that surrounds him. Western culture has made us quickly forget where we have come from, where we are headed and man's purpose on earth.

This has silently led us to a deep psychic alteration of our minds and energies, producing the destruction of our ecological surroundings, the extermination of thousands of animal species, growing exploitation of man by man, the depersonalization of mankind to such an extent that we have become mere merchandise, unlimited abuse of the planet's resources, exaltation of the material over higher values, alienation of the individual, the lack of harmony between individuals, etc. We have entered a cycle of unhealthy civilization that has led to a drastic reduction in the quality of our lives and to the global destruction of the planet.

This crude reality has caused mankind to become a spectator to itself. This self-alienation enables us to observe our own process of destruction as an aesthetic experience of the first order through the mass media.⁴ An

example of this are planet-wide televised broadcasts, complete with advertising breaks, of the wars in Vietnam, the Falkland Islands and the Persian Gulf, as well as the massacres in

remarked: "Despite the extent of air, land and water pollution in Mexico City, the alarming increase in urban crime, police corruption and the notoriously inefficient provision of services, the Institutional

Sarajevo and famine in Somalia, which we observe as dispassionate spectators.

This culture has created a form of spiritual suicide in our societies; and spiritual suicide leads —sooner or

Revolutionary Party (PRI) won the elections once again in August 1991. Society observes its own extermination motionlessly. Has the electorate gone mad? Did it vote for group suicide?" (*Excelsior*, March 21, 1992.)



Jorge Santana, *As Black Fire Heats*, oil on canvas, 1994.

³ Jaime Coberos, foreword to *Esperando el milenio; reflexiones sobre el final de los tiempos* (Awaiting the Millenium; Reflections On the End of Time) by D. Bonet, J. Coberos, L. M. Martínez Otero, J. Perasejordi and J. Phaure, Barcelona, Ediciones 29, p. 10.

⁴ Héctor Schmucler, "The Frankfurt School and Walter Benjamin Against Tranquilizing Strategies," paper presented to the Seventh Latin American Meeting of Social Communication Faculties, Acapulco, October 1992, photocopy, p. 10. In this respect, a propos of México, the journalist Francisco Martín Moreno

later—to material suicide. We can say that for a long time now, people and our modern societies “have lost their Tao, in other words, the meaning of life, their way; and people who have lost their way are overcome by anguish about uncertainty. This proves that the competitive struggle for life and, with it, the feeling of human insecurity, has intensified in direct proportion to the rapid advance of progress and its respective achievements.”⁵

The rapid spread of this view of Western urban life has brought us to a stage of exhaustion and extreme fragility when it comes to ensuring the survival of mankind and life on our planet.

Towards another future

In view of the severe crisis facing us in the late 20th century, it is essential to reflect on the fact that if we do not radically alter our level of spiritual consciousness and the practical acts derived therefrom, it will become increasingly difficult for us to survive as the human race on Earth.

For this reason, civilization’s most important project for the coming millennium will not involve the formation of new economic blocs according to geographical zones, the creation of new technologies, the conquest of new markets, the increase in world competitiveness and efficiency, etc.—the bases of current projects for modern development—but instead changing man’s level of moral awareness of himself, society and his role in it.

Thus the current crisis is not one of productivity, technology, inventiveness, efficiency or capital, as

we have been made to believe by the new “market philosophies” that have conquered all corners of the world, but a crisis of cultural and spiritual values that translates into disastrous economic, political, social and ecological consequences for people’s lives. This is a crisis of ideologies, worldviews and conceptions of the meaning of life.

“Technical-scientific predominance and positivism in its different forms have failed, in the same way as individualism and so-called ‘social realism’. The ideals and values of life are losing their basis and meaning. Technique and the desire for progress have led us to nihilism and to cast human beings into oblivion, in favor of quantifiable, calculating thought. The world seems absurd and incoherent.”

We have a multitude of material and technological resources at our disposal to enable the human spirit to plot a new course. These include the mass media, library networks, cultural centers, new information technologies, formal and informal information systems and the “information highway.” All that is necessary is for individuals to become interested and start working on shifting our minds and feelings in the direction of this new horizon of human growth.

It is vital to stop the advance of the “culture of death” that is gradually extending throughout the world. To do so, we must use the mass media and other educational infrastructures to create a cultural globalization aimed at the defense and preservation of life, instead of the increasingly large concentration of capital.

In the same way as the globalization of the economy has integrated world markets, opening new fronts in macroeconomic relations on the threshold of the third millennium, it is now vital to advance a new “planetary awareness” enabling us to recover and create values for the survival of mankind.

Communication and culture can no longer continue to be conceived in outdated, instrumental terms as the mere transmission of information from one body to another or as the “cultural adornment” of institutions and companies. Nowadays, it is vital to recover the essence of communication and culture as a force for humanizing processes in individuals, enabling them to evolve to higher stages of development.

In order to reinforce industrialization in their economies, capitalist societies created a consumer consciousness, based on the short-term accumulation of goods and the disintegration of man.

To survive as a species, we must now create another form of human consciousness, no longer based on the parameters of the evil known as the “new world order” but on the call for respect for the sea, races, chains of reproduction of life, human rights, the rehumanization of cities and man, harmony with the universe’s cycles and the survival of biodiversity; in short, the call for the “rebirth and splendor of life.”

Unless we act now, in the next few centuries, we shall have larger cities, astounding new machines, unimaginable concentrations of capital in certain societies, highly advanced communication systems, “intelligent” structures in almost all areas of everyday life, medicines that will further prolong our average life span and all kinds of international merchandise. However, we shall also have a more disintegrated man than the one we know now, since he will have lost even more harmony with himself, the universe and all the life forms around him.

That is why we should break the circle of spiritual illness, while we still have time, and raise awareness of man’s new awakening to a higher stage of personal fulfillment. Otherwise, we will continue along the path of death, the road on which our civilization embarked many decades ago ❧

⁵ Vogelmann, D.J., foreword to *I Ching, El Libro de las Mutaciones* (I Ching, the Book of Changes), Argentina, Editorial Sudamericana, 1976, p. 13. Vogelmann points out that “every man has his Tao and the best thing he can do is follow it. The oracle puts him in contact with the Tao of universal laws, thus showing him his own Tao—currently translated as ‘way’, which is extremely difficult to explain in difficult times” (*ibid.*, p.15).