



THE SACRED, CONSCIOUSNESS AND VALUES

by

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Ana María González-Garza

Introduction.

We are at the threshold of the twenty-first century, a new era in the evolution of mankind in which we cherish the hope of an important transformation of knowledge, culture, science and values.

The current challenge of the human community vis-a-vis the so called "global crisis" has been presented and depicted by numberless both theoretical and scientific authors of various discipline and currents, in an attempt to discover possible solutions to the phenomena of depersonalization, dehumanization, exploitation of nature and loss of purposes and the spiritual values which human beings are naturally inclined to. We hear about an economic, political, educational, environmental, family and social crisis; people speak about a crisis of values and a crisis due to lack of purpose and meaning, but, in our

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which correspond to more advanced levels of consciousness.

According to this model, science is viewed as the most precious conquest of human reason on its way to its full realization and constitutes a fertile field for the study of consciousness. Mysticism, understood as the path towards the Sacred, transcends the knowledge of the facts and phenomena that fall under the domain of the psycho-physiological dimensions, to successfully address dimensions that go beyond matter. This means that the roads of science and of mysticism are different, that one cannot be subordinated to the other and that each mode of reaching knowledge has its own field of action, its own meaning and its specific value.

The Sacred, Consciousness and Values.

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Abstract.

This paper is intended to present an Alternative Model for the Study of Consciousness (AMSC) which sprouts from a deep concern for and a special interest in the study and understanding of the complex human phenomenon and the evolution of consciousness to fit its final consequences, as well as of the valuing processes that correspond to the various development stages and levels of consciousness. This process that we have called the *Spiral of Growth and Transcendence*, considers especially the major role that the human development process plays in the awakening into the nuclear self or in other words, into the Sacred. It attempts to integrate and transcend the Dualist and Reductionist models, integrates and goes beyond the previous psychological theories, thus opening alternative roads for the study, research and understanding of human consciousness and its natural process of achieving its total fulfilment.

The AMSC states that science requires the integration of the four dimensions that compose human nature: biological, psychological, socio-organismic, and spiritual. Each of them with its own elements, functions, needs, motivations, behaviours, attitudes, modes of knowledge, values and specific potentialities that enable the expansion of horizons through conscious and intentional operations, as well as spiritual experiences,

judgment, the current crisis -which includes all of the above- is a crisis of consciousness.

In the view of this reality, for more than fifty years a great deal has been said and written concerning the need for a new paradigm that, in summary, refers to a "Weltanschauung" or world view that envisions: a) the conciliation of opposites and the harmony between these antagonisms: science/consciousness, science/spirituality, body/mind, mind/spirit, power/compassion, knowledge/wisdom, among others, b) the holistic-environmental ethics, interested in a comprehensive interdisciplinary model to address the study and understanding of the complex human phenomenon, c) the urgency to salvage and reveal the sacred nature of scientific activity and intellectual work, and d) the willingness and intentionality to remove the veil of oblivion, that is, to reveal the Sacred, through wisdom and compassion.

Human beings are essence and existence and therefore their study cannot remain on the surface, as positivism proposes; it rather needs to immerse itself into the depths where truth dwells. Heisenberg (1958 p. 66) refers to positivism as follows: "The solution of positivists is very simple: we

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should divide the world into two parts, what we can clearly say about it and the remaining part, about which the best we can do is say nothing." In view of such a limited proposal, the new proposed paradigm attempts to integrate and transcend the Dualist and Reductionist models interested: in the sciences of causal explanation, in the numerical determination and verification of phenomena and in their functional and mechanistic perspective. It Points towards the meaning of being, of essence and tends towards an understanding of phenomena in terms of their final causes: "telos".

In an attempt to contribute with some elements that may help discover and unveil roads that lead to a more profound understanding of the complex human phenomenon, we will present an alternative proposal to approach the study of consciousness.

Alternative Model for the Study of Consciousness (AMSC).

This paper is intended to be a small contribution to the huge body of knowledge that human beings have unveiled throughout history. We know that it is not an absolutely original proposal, because it is immersed in the infinite ocean of the universal consciousness.

The Alternative Model for the Study of Consciousness (AMSC) sprouts from a deep concern for and a special interest in the study and understanding of the complex human phenomenon and the evolution of consciousness to fit its final consequences, as well as of the value processes that correspond to the various development stages and levels of consciousness. It considers especially the major role that the human development process plays in: pure experience or direct experience, intentionality, autonomy, the meaning and the awakening into the nuclear self, in other words, into the Sacred. It integrates and goes beyond the previous dualist, reductionist, determinist, materialist and even existential-humanistic theories, thus opening alternative roads for the study, research and understanding of human consciousness and its natural process of achieving its total fulfilment, upon awakening into the Total Consciousness, the Origin of everything that has been created.

This model is based on the philosophical trends proposed by: the phenomenology of E. Husserl and H. Bergson, the ideas of Max Scheler and Nicolai Hartman, the perennial psychology proposed by Aldous Huxley, the holographic paradigm of David Bohm, on the spiritual traditions of the East and West, the transpersonal psychology and, very especially, on the

Weltanschauung and the phenomenological thought of Teilhard de Chardin, That E. Rideau (1968, p.48) describes as follows:

"This phenomenology is inspired by a fundamental choice that is the affirmation of the being... (affirmation that) is consciously explained as a recognition and position of an absolute reality, of a plenitude at the same time undetermined and perfect, sufficient and necessary, that manifests itself in phenomena. There is part of being, but there is also being. The :sense: of being, the intuitive emotion of the being, are elevated in Teilhard to a dynamic act of will, which is tension and intention, request, commitment, predominance, intellectual love... Positive, logical, ontological, this phenomenology is also historical, because the real presents itself as temporal to both intuition and reflection: under the form, the figure and the sign of phenomena, the being manifests itself as the ever changing devenir and the progress towards an end, it is justified by the synthesis of its self-improvements, which prelude an unsurmountable absolute end' therefore, far from being undefined oscillation of sliding, the time of the world is genesis; and its trend is not the logical specification of a precontent, but rather the creative innovation of the being's growth. Anyway, temporal movement does not

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manifest itself only in localized or partial sectors: the whole world tends towards its end'.

The AMSC states that science requires the integration of the four dimensions that compose human nature: biological, psychological, socio-organismic, and spiritual. Each of these dimensions has its own elements, functions, needs, motivations, behaviours, attitudes, values and specific potentialities that enable the expansion of horizons through conscious and intentional operations, as well as spiritual experiences, which correspond to more advanced levels of consciousness

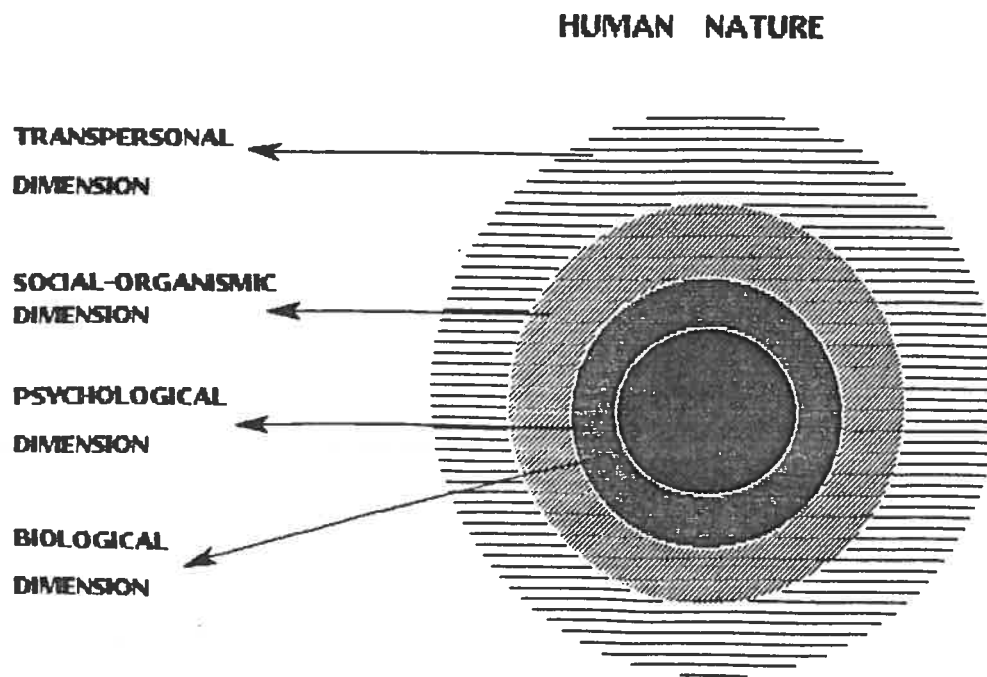


Figure 1

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From the spiritual perspective of consciousness proposed by this model, we state that the whole creation flows from the Sacred through an involut¹ movement that enables the development process that we call life (See FIGURE 2), the final goal of which is the return to the origin or, in other words, to go back home. This process that starts soon after birth from the constitution of the first duality, undergoes different stages and various levels of consciousness. Its dynamics are similar to the ascending, inclusive progressive and continuous movement of a spiral², that is why we have called it "Spiral of Growth and Transcendence of Consciousness" (SGTC).

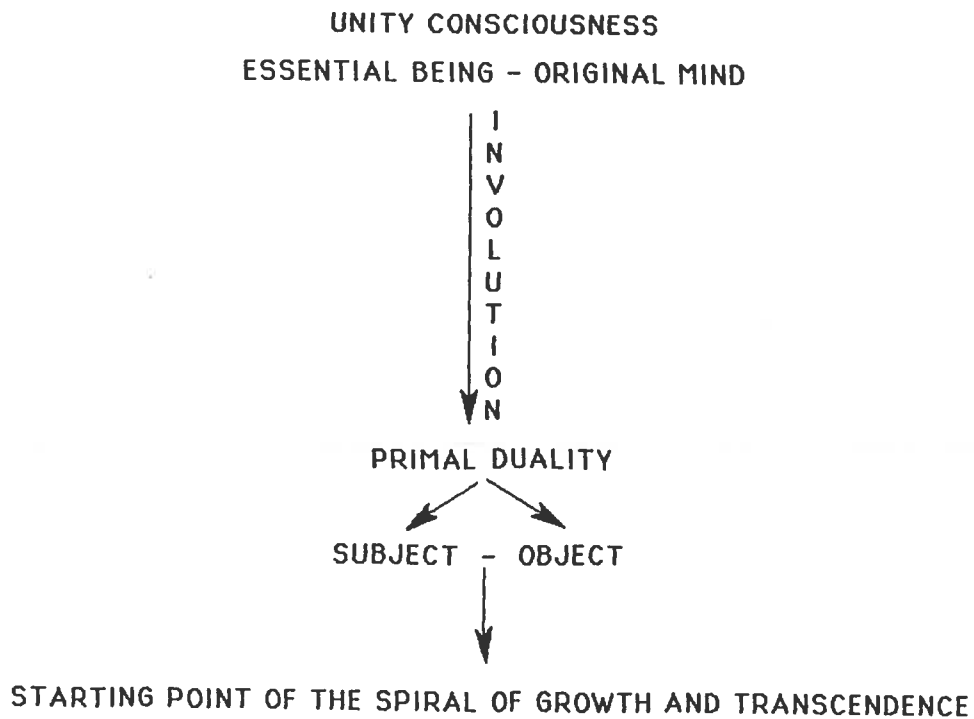


Figure 2

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In order to study and understand the complex human phenomenon and to explain the comprehensive human development process, which in itself is a harmonic unit, it is necessary to divide it into levels, stages, spheres and strata. Therefore upon analyzing each of the parts that man is divided into for study purposes, we should bear in mind: a) that the former are not separate blocks, but only ongoing processes, the previous stage of which is integrated into the next one thus expanding what already exists. b) That this model neither establishes laws that can be directly and equally applied to all individuals, nor attempts to label individuals and their individual processes, c) that it does not attempt neither to define nor to predict the human being who is *per-se* undefinable and d) that it does not constitute a closed and rigid theory, but rather remains open to new proposals and new discoveries about the human phenomenon which, due to its dynamic nature, is unpredictable and transcendent.

The proposed model, which we have called "Spiral of Growth and Transcendence of Consciousness" (See FIGURE 3), envisions the development of human consciousness as *the transformation process that occurs in all human beings, from birth to full maturation³ and the full realization⁴ of their inborn potential.*

The latter includes: a) *physical development*, that refers to the changes experienced by the body during its maturation process (biological dimension), b) *the psychological process* that includes the changes occurred in the individual's personality as a result of the development of a cognitive power and the unfolding of the inner affective-emotional world (psychological development, c) *the socio/organismic development*, where the changes in the interactions and interrelations between individuals and the others occur (social-organismic dimension), and d) *the spiritual or transpersonal development*, that refers to the changes resulting from the integration of polarities, from the significance of the highest values and from the processes of identification⁵ with and de-identification⁶ of the components of the previous human dimensions. These transformations that naturally tend towards selfrealization or the actualization of the fundamental human dynamisms, result from the human development and learning processes.

When throughout his life a human being has been able to fulfil the potential that lies in each of the four dimensions that compose his nature, he is prepared to awaken to the Consciousness of Unity or Essential Being which is his origin. This awakening to the Sacred makes the individual

THE SPIRAL OF GROWTH AND TRASCENDENCE

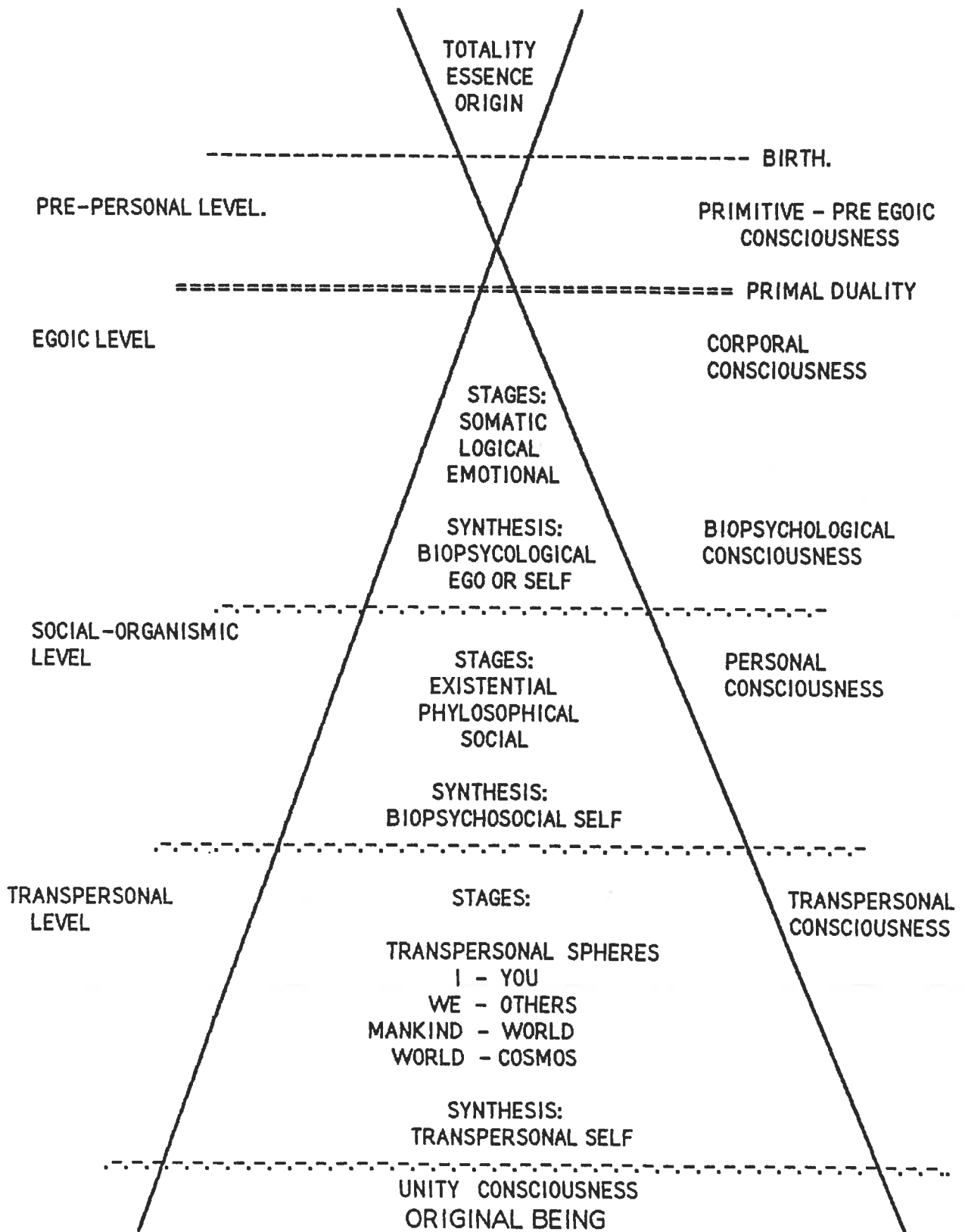


Figure 3

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aware of his real being, his essence, thus completing the cycle of consciousness, or, in other words, realizing the ultimate purpose of human existence which is expressed in the union of Alpha and Omega, and the understanding of the mystery of Unity within Multiplicity. Teilhard de Chardin expresses this idea very clearly when he states:

"Inside every structure and present in the whole universe, the spiritual energy of convergence is manifested in the movement of what is real, vital movement... towards the maximal and absolute unity, which is God: thus it transforms reality into living history, aimed at an end."

(Rideau, 1968, p. 154).

The process of becoming what one is in essence is paradoxical in that it begins at the same point where it ends, that is, in the fusion without confusion with the Whole to whom so many names have been given: God, Allah, Brahma, Tao, Krishna, The One without Second, the Absolute, and so many more. Another paradox is that the single possible way of becoming human beings with a personal-individual consciousness is through the involution process, which results in the subject/object polarity. The

subject considered as the I or the self constitutes the world of the being (what the individual believes and accepts he is) and the object constitutes the world of not-being or the not-me that remains in the outside world.

Self⁷ consciousness expands itself as the borders between the various development levels are surpassed. The latter range from the least to the most inclusive, going through the various stages described by: S. Freud (psychosexual development), J. Piaget (cognitive development), E. Erikson (psycho social development) and L. Kohlberg (moral development).

González-Garza (1989, p. 251) states that every human being naturally tends towards selfrealization or autoactualization, transcendence and unity, and therefore each evolutionary development stage corresponds to a determined consciousness expansion level. However, this natural process is often hindered by events that disturb the natural growth process. Therefore, regardless of his age, often an individual may find himself at a more o less evolved consciousness level than the one corresponding (chronologically speaking) to a specific development stage. In other words, it is not hard to find an adult body with infantile or adolescent consciousness levels. It is a fact that the genetic load and the

environmental influence, as well as the personal experience, that life stamps on every human being, and the physical or psychological health, are elements that although do not condition nor determine an individual, they do influence his development and, therefore, the consciousness expansion process.

The proposed consciousness levels have a direct relationship with the dimensions that compose human nature, with the evolutionary development stage, with the mode of acquiring knowledge from the surrounding reality and the corresponding valuation process. Moreover, each consciousness level is ruled by a specific principle which is closely related with its expansion and its intensification.

The following statement sprouts from this perspective: human consciousness goes beyond intelligence and its rational acuity (ratio), it is the centre where the experience of the ego crystallizes, its light is that of reason and its mode of knowledge is that of the positivist method. The rational mind is the farthest one from the Original Light, in other words, the egoic light is a distraction through which the Original or Spiritual Light is blocked. G. Feuerstein (1988), who makes an

introduction to and criticizes the ideas of J. Gebser says that this theoretician states that the rational consciousness is the deficient form of the mental structure of consciousness. The mind is no consciousness, but only a partial manifestation of the awake presence. Gebser says that the awake presence is organized in such a way that it is able to relate with the space-time world, thus structuring the experience of the universe. Moreover, it is shown how consciousness integrates and transcends through intentionality (understood from the phenomenological perspective the socio/organismic level) to transform itself in the mediating element between the personal being (the self or the personal consciousness) and the spiritual being that assumes the role of the witness. Consciousness as a witness (Vedanta witness-consciousness) is that which, by means of detachment or deidentification, has achieved liberation from psychophysiological structures, as well as from its temporal condition. The being or the spiritual consciousness is the true identity, in which the atman or self stops identifying itself with the body and mind functions and situations, to experience itself as consciousness in a constant selftranscendence process.

The AMSC states that there are different modes of accessing knowledge

which go beyond psychophysiological processes (See FIGURE 4). This means that when science is reduced to the purely objective, rational, logical and experimental scientific methodology of natural sciences, it becomes, as an anarchic undertaking that has often times required to violate the basic epistemological laws and rules, in order to achieve scientific progress. Human beings have the potential to transcend the immediate data provided to the senses, to recognize other broader dimensions and interrelations and to establish a significant connection with the totality. Paraphrasing an old Chinese aphorism, Fritjof Capra expresses this idea as follows:

"The mystics understand the roots of Tao, but not its branches, men of science understand the branches, but not the roots. Science does not need mysticism and mysticism does not need science, but men needs both. The mystic experience is necessary to understand the most profound nature of things and science is essential to modern life. What we therefore need is not a synthesis, but rather a dynamic interaction between mystic intuition and scientific analysis". (González-Garza, 1989, p. 141).

MODES OF KNOWLEDGE PROPOSAL

<i>WISDOM</i>	UNITY CONSCIOUSNESS ORIGIN	
<p>PRE-EGOIC LEVEL SENSORY MODE OF KNOWLEDGE EYE OF THE FLESH</p>	<p>-----</p>	<p>BIRTH</p> <p>STAGE ARCHAIC 0 A 4 MONTHS</p>
<p>EGOIC LEVEL SOMATIC MODE OF KNOWLEDGE EYE OF THE FLESH</p>	<p>=====</p> <p>SPHERES: SOMATIC COGNITIVE EMOTIVE - EXPERIENTIAL</p> <p>-----</p>	<p>PRIMAL DUALITY</p> <p>STAGE PRE-LOGIC 4 MONTHS - 2 YEARS</p>
<p>PRE-PERSONAL LEVEL PRIMARY RATIONAL MODE OF KNOWLEDGE EYE OF THE MIND</p>	<p>SPHERES: SOMATIC COGNITIVE EMOTIVE - EXPERIENTIAL</p> <p>-----</p>	<p>STAGE: PSYCHOLOGICAL 2 TO 7 YEARS</p>
<p>PERSONAL LEVEL RATIONAL MODE OF KNOWLEDGE EYE OF THE MIND</p>	<p>SPHERES: COGNITIVE EMOTIVE - EXPERIENTIAL</p> <p>-----</p>	<p>STAGE: BIO- PSYCHOLOGICAL 7 TO PUBERTY</p>
<p>ORGANISMIC LEVEL ORGANISMIC MODE OF KNOWLEDGE EYE OF THE ORGANISM</p>	<p>FIRST PARTIAL SYNTHESIS</p> <p>-----</p> <p>SPHERES: PHILOSOPHICAL EXISTENTIAL SOCIAL</p>	<p>STAGE: BIO-PSYCHO-SOCIAL ADOLESCENCE</p>
<p>TRANSPERSONAL. LEVEL. HOLISTIC MODE OF KNOWLEDGE. EYE OF THE SPIRIT</p>	<p>-----</p> <p>TRANSPERSONAL SPHERES: I - YOU WE - OTHERS MANKIND - WORLD WORLD - COSMOS</p> <p>-----</p>	<p>STAGE: TRANSCENDENT INDEFINITE AGE</p>
<i>WISDOM</i>	<p>TOTAL BEING - THE SACRED UNITY CONSCIOUSNESS</p>	

Figure 4

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This means that the roads of science and of mysticism are different, that one cannot be subordinated to the other and that each mode of reaching knowledge has its own field of action, its own meaning and its specific value. Science is the most precious conquest of human reason on its way to its full realization and it constitutes a fertile field for the study of consciousness. But mysticism, understood as the path towards the Sacred, transcends the knowledge of the facts and phenomena that fall under the domain of the psycho-physiological dimensions, to successfully address dimensions that go beyond matter. This occurs by means of the contemplation and understanding act that enables the grasping of totality in one harmonic and methodical movement, in which the analysis of the separate parts has no meaning.

This position is against the evolution theory proposed by Darwin, who suggested that full development of the rational mental dimension is the natural culmination of the evolution of consciousness and that this process is determined by biological (genetic), sociological and historical factors, ignoring the spiritual origin or presence.

From this optic, the undertaking of science is concerned with the recovery

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of life as the process of knowing life as an enigma, of the cosmic project of man embodied in the daily consciousness. It is not possible to continue spreading the idea that science is a polarity opposed to spirituality, it is not possible to accept, under the prism of the scientific, the attempt to monopolize knowledge and to control a planet that wanders through unknown regions of the universe and where every day human beings are born, live and die. We need a new conception of science as a comprehensive action, that is, a type of knowledge that is not reduced to a mere accumulation of data. We have to bind the old wisdom to modernity, to recover the respect for the Sacred.

"The most profound and beautiful emotion we can experience is the sensation of the mystic. It is what seeds everything that is true in science. He for whom this emotion is a stranger, in such a way that he cannot marvel or remain ecstatic in reverent admiration -it is as if he were dead-. Knowing that what is impenetrable for us really exists, manifesting itself as the greatest wisdom and the most radiant beauty which our poor capabilities can only understand in its most primitive form, this knowledge, his feeling, is in the centre of true religiosity".
Einstein.

Science belongs to human beings and therefore it cannot transform them into objects that it controls and dominates. It is man who, through the development of consciousness and by means of free and responsible reflection, may transcend the concepts and theories to reach the wisdom resulting from the fundamental experience located within the human horizon, where there is a region for the divine, an energy centre or nucleus of ultimate holiness that we can neither deny nor ignore and towards which every human being tends naturally.

Valuing Process.

The valuing process, as it has already been mentioned, is closely related with consciousness levels, because human beings react or respond to the stimuli from both the environment and their own body. A reaction (proper of less evolved consciousness levels) is produced when the individual acts reactively vis-a-vis a certain stimulus, while a response emerges when the individual is conscious and, therefore, responsible for the action undertaken. Every reaction or response is motivated by the needs experienced by the individual in each of the dimensions that compose his nature and is based on the values that correspond to the consciousness level at which the latter is. For example, an individual who is attached to

or identified with his biological being, uses most of his physical and psychic energy in trying to satisfy his primary or basic needs. Likewise, an individual who has reached the sufficient development to experience spiritual needs, or *meta-needs*, as A. Maslow (1982) refers to the human needs which transcends egocentricism and individualism, will seek the means to fulfil them, subordinating the latter to the values that correspond to the spiritual dimension, known as *metavalue*s or values of the being.

Values are derived from the absolute value or good. The latter is neither an objective and concrete entity, nor a subjective or ideal being, and it has no polarities and no contradictions. It is inside every human being due to the simple fact that it participates and is part of the Total Being or Unitary Consciousness, towards which all of us tend naturally in a continuous search (conscious or unconscious) to become what one is in essence.

Human values are characterized by polarity, that is, there is an antivalue or countervalue that opposes each one of them (See FIGURE 5), and emerges as the result of an impaired or distorted development. Both

values and convalues have different ranges or grades, that is why neither of them can be considered as being absolute. Between the beautiful and the ugly, love and hate, true and false, fair and unfair, there are numberless tonalities, similar to the gamut of colours observed between black and white. From this characteristic relativity of values stems the fact that they possess a determined rank or hierarchy which will always be in accordance with the needs, urgencies and/or desires of the individual, social group or community that chooses them, as well as with a specific level of awareness development. The personal hierarchy of values is developed and established from these differences.

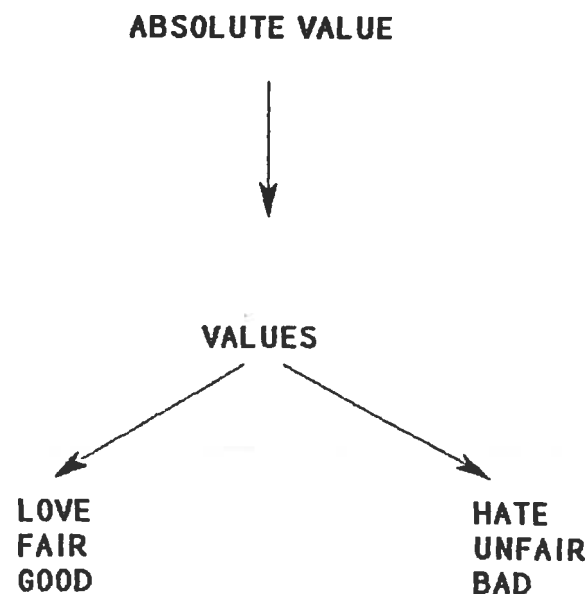


Figure 5

Upon birth, human beings face a world in which society and culture have

already established a set of meanings and values of different nature: morale, social, aesthetic, scientific, economic and religious, among others, that one way or another will be transmitted to human beings through education, in the broadest meaning of the term. Nevertheless, each individual has the task and responsibility of discovering the meaning and sense of the values transmitted to him, so as to interiorize them and assume them as his own, organizing and establishing a hierarchy within his individual consciousness.

The development of the personal value hierarchy requires the action and interaction of three elements: a) the individual who values. b) the valued object, and c) the specific situation that the individual faces at the moment of choosing (See FIGURE 6). This trilogy integrates the subjectivist and objective theories developed about values and the valuation process.

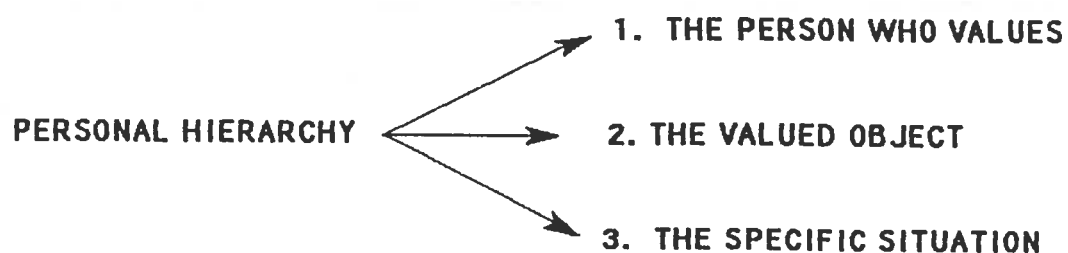


Fig. No. 6

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A thesis that stems from this proposal suggests that an individual, upon choosing what is perceived as good for himself, does so from his own inner framework of reference (as objective and subjective as it might be), always interacting and relating it with the qualities, characteristics and virtues of the object which is valued as good at that specific space and time. This means that the consciousness level has a determinant influence upon the choice of what is good for oneself. The AMSC states that all egocentric manifestation is the result of the lack of evolutionary development of consciousness in determined areas.

In keeping with this line of thought, we find that every human action responds to the values of the individual or individuals that perform it. Therefore, all scientific activity is always based on the values (either conscious or unconscious) of the researcher or researchers. Thus the importance of scientists being aware of their own being and their task in the world, is so great.

As we have stated, the valuing process may be conscious or unconscious (See FIGURES 7 and 8). In the former, personal values stem from the absolute value or from the Sacred and are the propellers that lead an

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individual into action. While in the latter, the basic or created needs are the motivations that guide the action, which is always centred upon egocentric values which ignore or deny the existence of an absolute value and the only purpose of which is the satisfaction of the basic or created needs.

VALUING PROCESSES

CONSCIOUS VALUING

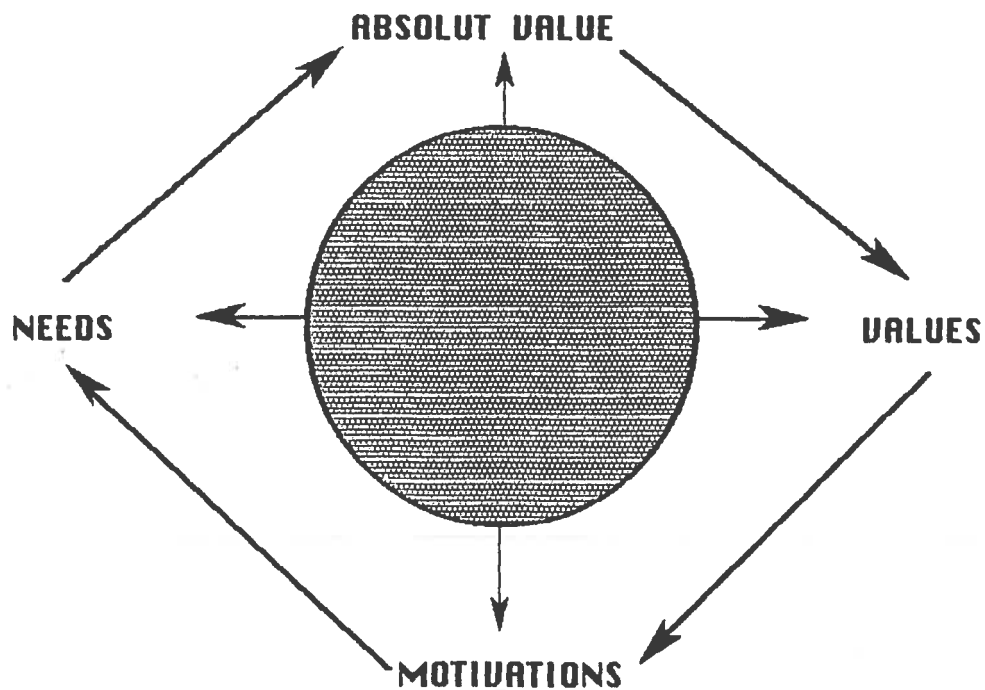


Figure 7

UNCONSCIOUSVALUING

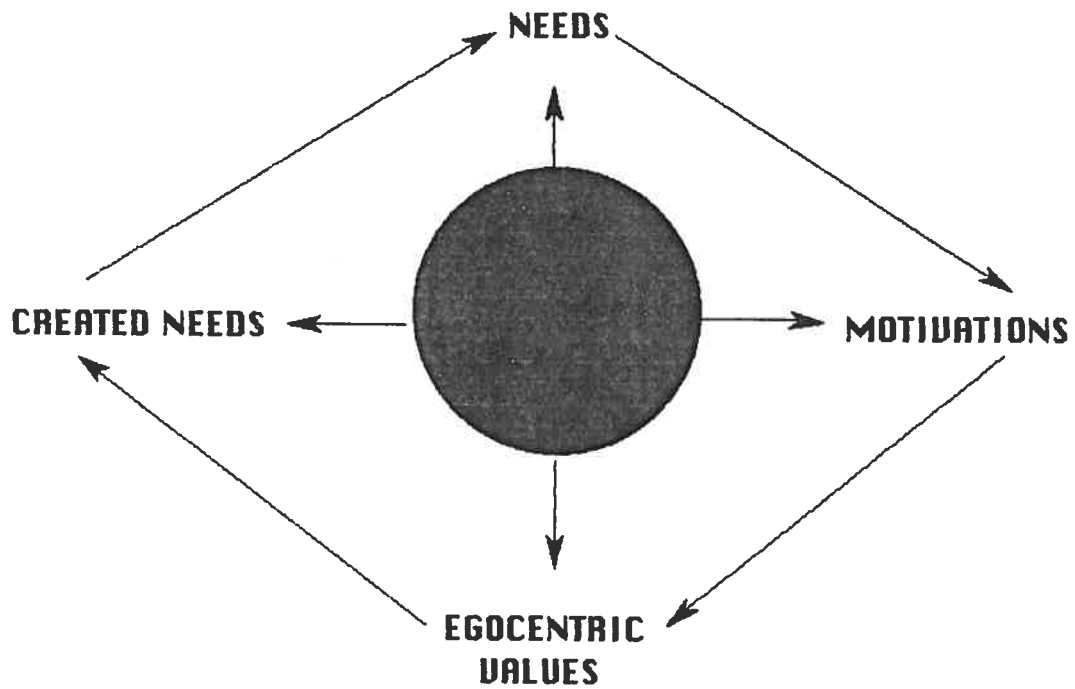


Figure 8

Conclusion.

The Total Consciousness: the Sacred, was not born, it was there already, it had no beginning and will have no end. The consciousness that all of us

have called human, was once conquered directly from God, it is his eternal gift. The human consciousness that we experience as a kind of property of ours, would be totally useless if it did not have an expression vehicle and the vehicle is forever in the deepest part of human beings, we know it as the spirit. The spirit, in turn, needs other vehicles to express and manifest itself on earth, these vehicles are: the body and the mind. Each one of them is necessary for conscious experiences to occur in each of these planes or worlds of being. The experiences lived along the process that we call life, are assimilated and stored within the spiritual being and are never lost, not even after death.

The Sacred, the eternal presence or origin, is divine and spiritual by nature. The spirit, as the apersonal centre of core of human personality, transcends the ego and is able of awakening one day to pure knowledge, to the wisdom with which it merges, without any confusion, unveiling the mystery of the Unity within Multiplicity.

I will close quoting a Latin American singer and composer who summarizes in one verse the development process of consciousness.

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"There is a way of knowing your house
and it is the same way as knowing your homeland.
there is a way of knowing your homeland
and it is the same way as knowing the world,
there is a way of knowing the world
and it is the same way as knowing the cosmos,
there is a way of knowing the cosmos
and it the same way as knowing your house.
Know only your house and you will know everything.

Facundo Cabral. *Buen día América.*

GROWTH AND TRANSCENDENCE PROCESS. TABLE No. 1

LEVEL:	DIMENSION:	RULING PRINCIPLE:	STAGES:	MODES OF KNOWLEDGE:	VALUING PROCESS:	VALUES:
PRE-EGOIC	BIOLOGICAL	PLEASURE AND HOMEOSTASIS	ARCHAIC 0 a 4 MONTHS	SENSORY	EGOCENTRIC DEFICIT ORIENTED	PRIMITIVE
EGOIC CORPORAL	BIOLOGICAL	CONSERVATION SURVIVAL	PRE-OPERATIONAL 5 MONTHS/ 2 YEARS	EMPIRIC SENSORIOMOTOR PRE-LOGIC	EGOCENTRIC DEFICIT ORIENTED	SURVIVAL
PRE-PERSONAL	PSYCHOLOGICAL	REALITY	OPERATIONAL 2/7 YEARS CONCRETE OPERATIONAL 8 YEARS/ADOLESC.	LOGIC	EGOCENTRIC DEVELOPMENT ORIENTED	SOCIAL
PERSONAL	SOCIAL ORGANISMIC	RELATION	EXISTENTIAL SOCIAL SPHERES UNDETERMINED	HOLISTIC	ALTEROCENTRIC DEVELOPMENT ORIENTED	HUMANISTIC
SPIRITUAL TRANS-PERSONAL	NOETIC	INTEGRATION INTENTIONALITY	TRANSPERSONAL SPHERES UNDETERMINED	CONTEMPLATION COMPASSION	UNIVERSAL COSMIC	UNIVERSAL BEING VALUES

NOTES.

1 Involution process. From divine energy, origin of all that has been created, it stems from a spark (myriad of drops or atoms of matter always animated by the light of the Spirit) that will compose the human consciousness. During its evolutionary process, a human being will gradually identify itself with the Sacred until, with consciousness, it comes to merge with It, the source of its origin. Thus every man is a part of and participates of God due to his divine origin. God created man as a form that deserves consciousness and it is by means of this consciousness that man has the capacity of elevating and purifying himself until he reaches the Sacred.

2 A spiral is defined as a curved line that moves indefinitely around a point which, upon becoming its central axis, broadens and expands with every ascending turn.

3 From this perspective, maturation is seen as the change occurring naturally and spontaneously in the growth process, which is determined, to a great extent, by the genetic load. The latter may be affected by factors such as

disease and malnutrition, and refers almost exclusively to physical changes.

4 By full realization we understand the total actualization of the inborn potential residing in each of the dimensions that compose human nature.

5 The identification process allows the individual to integrate to his self the elements, functions, behaviours, attitudes, values and aspects of the personality that remained in the outer world as parts of the world of not being -seen as objects by the subject- either due to unawareness or to the action of defense mechanisms.

6 De-identification occurs when an individual, after integrating into his awareness that which is recognized as a part of himself, rediscovers himself and transcends, expanding his consciousness upon detaching himself from the chains imposed by partial identifications.

7 The self is defined, by the humanistic psychology, as the totality of the personal world, which is composed of everything that the individual perceives from the environment, organizes and symbolizes in the self. Its major characteristics are being: a) individual, b) selective, c) limited, d) it

naturally tends to complete the perceived figures, e) tends to get used to constant stimuli, f) tends to measure time through various procedures, g) has different modes of apprehending knowledge, and h) tends to develop itself and transcend towards more complex and inclusive consciousness levels.

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INVOLUTION AND EVOLUTION PROCESS.

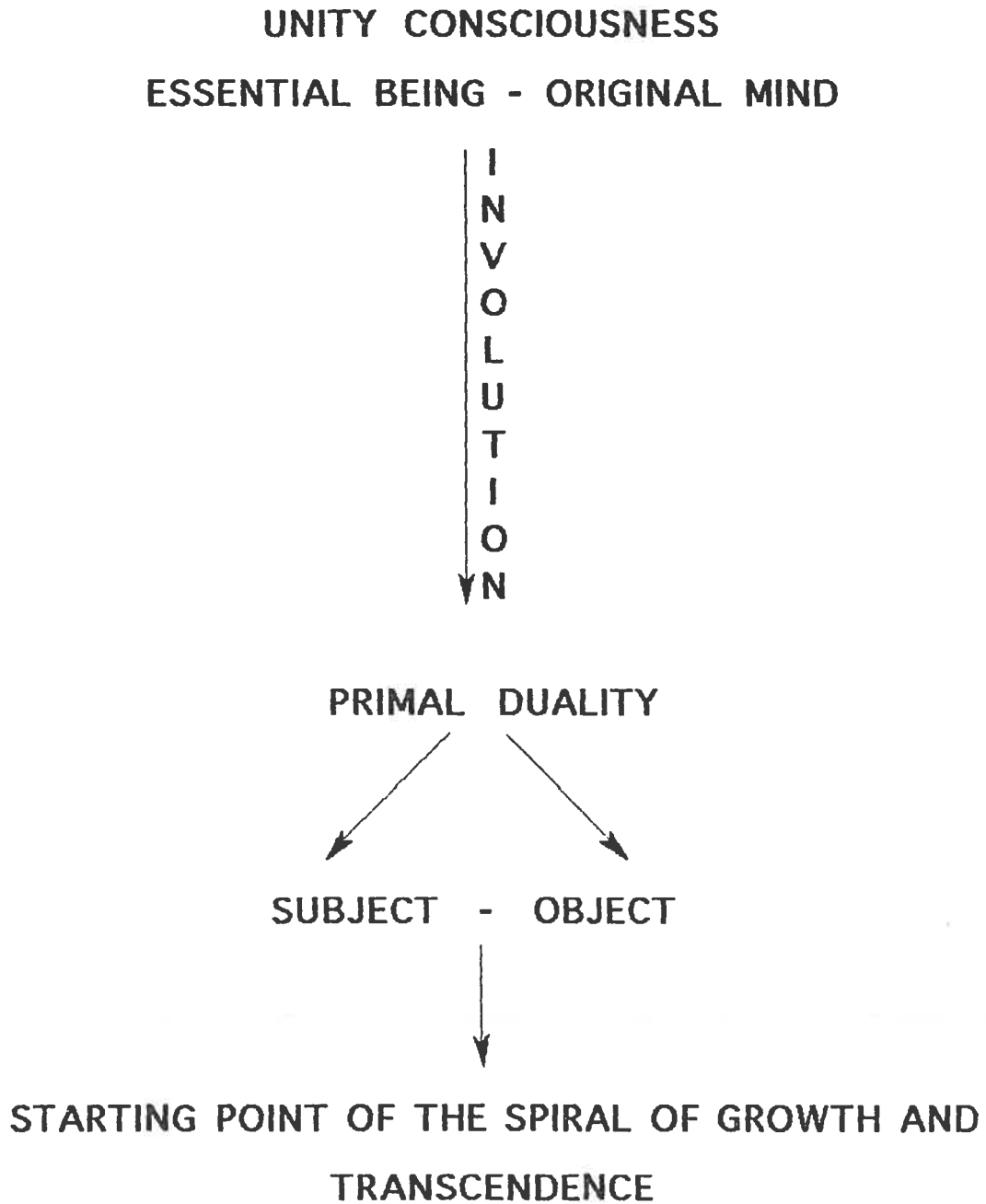


Figure 2

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X-2

MODES OF KNOWLEDGE PROPOSAL

<i>WISDOM</i>	UNITY CONSCIOUSNESS ORIGIN	
PRE-EGOIC LEVEL SENSORY MODE OF KNOWLEDGE EYE OF THE FLESH	-----	BIRTH STAGE ARCHAIC 0 A 4 MONTHS
EGOIC LEVEL SOMATIC MODE OF KNOWLEDGE EYE OF THE FLESH	=====	PRIMAL DUALITY STAGE PRE-LOGIC 4 MONTHS - 2 YEARS
PRE-PERSONAL LEVEL PRIMARY RATIONAL MODE OF KNOWLEDGE EYE OF THE MIND	SPHERES: SOMATIC COGNITIVE EMOTIVE - EXPERIENTIAL -----	STAGE: PSYCHOLOGICAL 2 TO 7 YEARS
PERSONAL LEVEL RATIONAL MODE OF KNOWLEDGE EYE OF THE MIND	SPHERES: COGNITIVE EMOTIVE - EXPERIENTIAL FIRST PARTIAL SYNTHESIS	STAGE: BIO- PSYCHOLOGICAL 7 TO PUBERTY STAGE: BIO-PSYCHO-SOCIAL ADOLESCENCE
ORGANISMIC LEVEL ORGANISMIC MODE OF KNOWLEDGE EYE OF THE ORGANISM	SPHERES: PHILOSOPHICAL EXISTENTIAL SOCIAL -----	STAGE: SOCIAL-ORGANISMIC ADULTHOOD
TRANSPERSONAL. LEVEL. HOLISTIC MODE OF KNOWLEDGE. EYE OF THE SPIRIT	TRANSPERSONAL SPHERES: I - YOU WE - OTHERS MANKIND - WORLD WORLD - COSMOS -----	STAGE: TRANSCENDENT INDEFINITE AGE
<i>WISDOM</i>	TOTAL BEING - THE SACRED UNITY CONSCIOUSNESS	

Figure 4

VALUING PROCESSES

CONSCIOUS VALUING

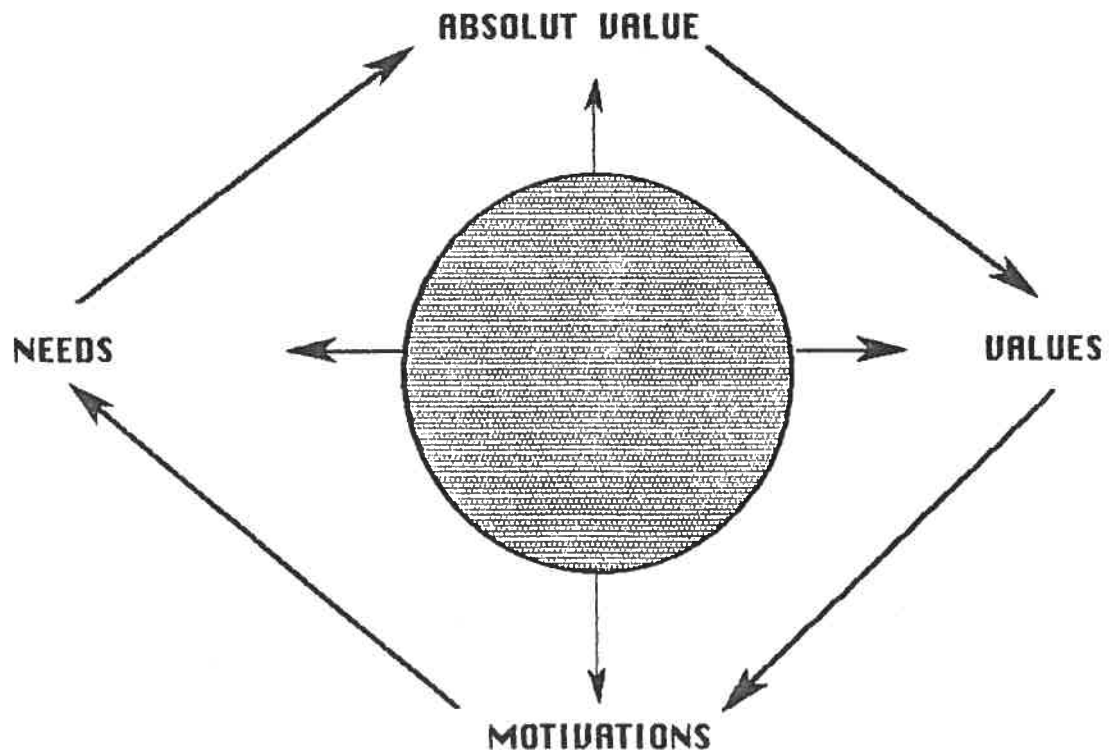


Figure 7

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4-2

UNCONSCIOUS VALUING

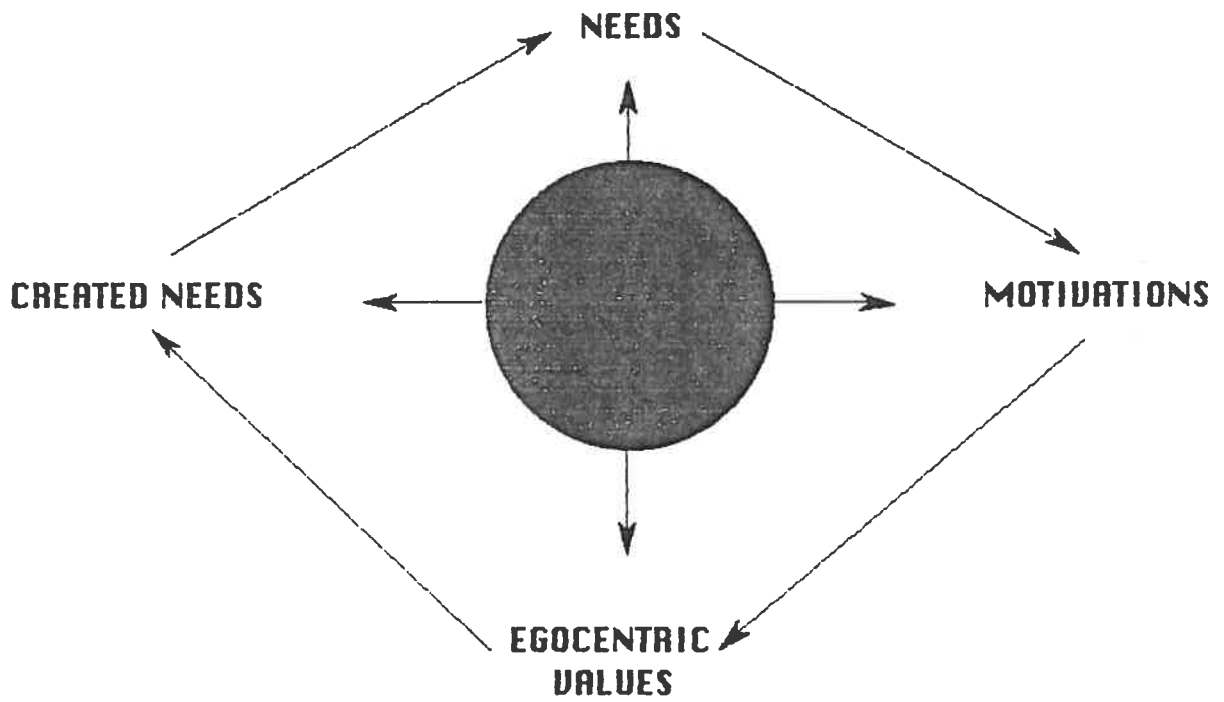


Figure 8

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4-2

GROWTH AND TRANSCENDENCE PROCESS. TABLE No. 1

LEVEL:	DIMENSION:	RULING PRINCIPLE:	STAGES:	MODES OF KNOWLEDGE:	VALUING PROCESS:	VALUES:
PRE-EGOIC	BIOLOGICAL	PLEASURE AND HOMEOSTASIS	ARCHAIC 0 a 4 MONTHS	SENSORY	EGOCENTRIC DEFICIT ORIENTED	PRIMITIVE
EGOIC CORPORAL	BIOLOGICAL	CONSERVATION SURVIVAL	PRE-OPERATIONAL 5 MONTHS/ 2 YEARS	EMPIRIC SENSORIMOTOR PRE-LOGIC	EGOCENTRIC DEFICIT ORIENTED	SURVIVAL
PRE-PERSONAL	PSYCHOLOGICAL	REALITY	OPERATIONAL 2/7 YEARS CONCRETE OPERATIONAL 8 YEARS/ADOLESC.	LOGIC	EGOCENTRIC DEVELOPMENT ORIENTED	SOCIAL
PERSONAL	SOCIAL ORGANISMIC	RELATION	EXISTENTIAL SOCIAL SPHERES UNDETERMINED	HOLISTIC	ALTEROCENTRIC DEVELOPMENT ORIENTED	HUMANISTIC
SPIRITUAL TRANS-PERSONAL	NOETIC	INTEGRATION INTENTIONALITY	TRANSPERSONAL SPHERES UNDETERMINED	CONTEMPLATION COMPASSION	UNIVERSAL COSMIC	UNIVERSAL BEING VALUES