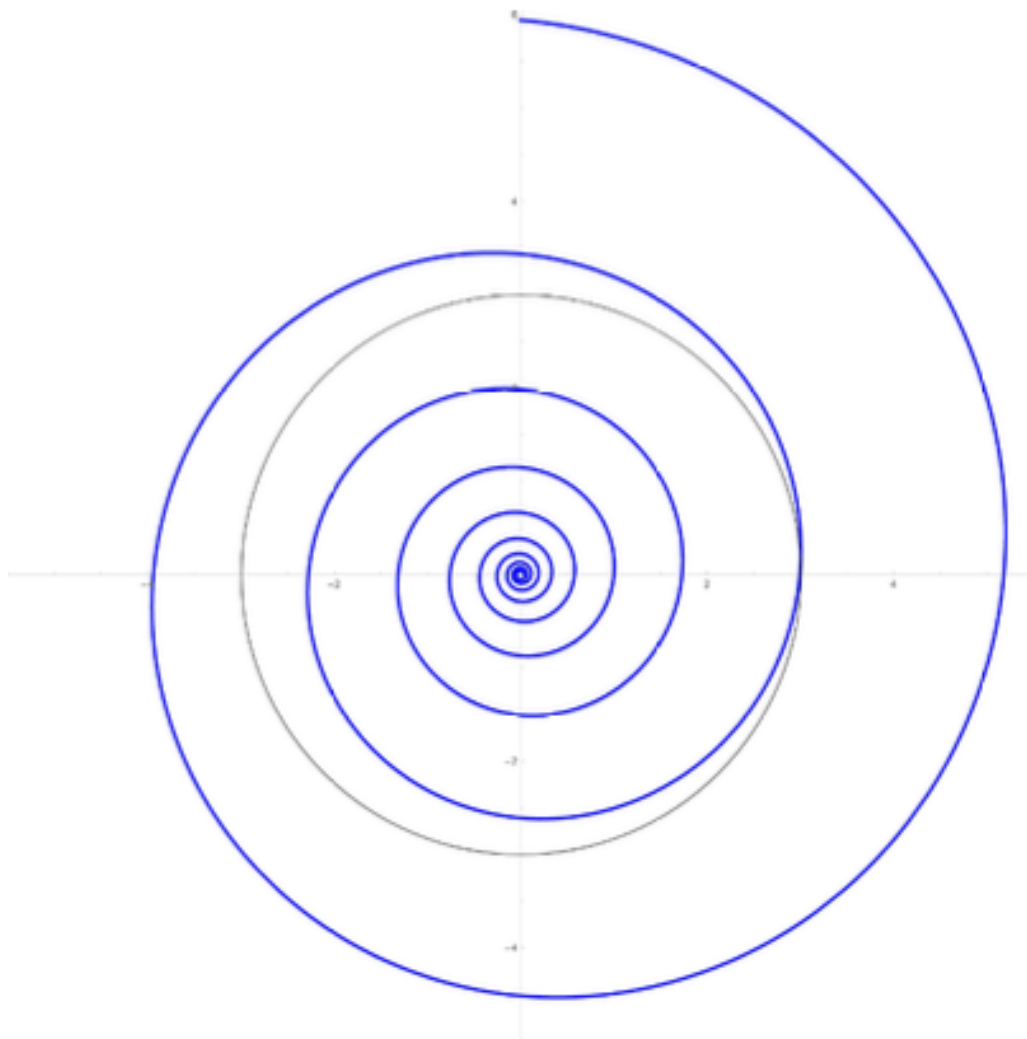


# A POSSIBLE SCHEME OF HUMAN ACTION

**Dario Ergas**

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( English translation by jS - [openroads@gmail.com](mailto:openroads@gmail.com) - March 2022 )

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## I) Interest

This reflection on the mode of human action begins with the conception of Silo and New Humanism which defines the human being as "a historical being whose mode of social action transforms the world and his own nature."<sup>1</sup>

The aim is to focus on the meaning of historical being, on what is specific to the human being as opposed to the rest of living beings, and to outline a descriptive scheme of action that opens up the possibility of the evolution of consciousness and society.

## II) The human of the human being

The human being is a being that moves not only in space, but also in time. We travel to the past and to the future, and without the need for the machines of literary fiction. Time travel is the speciality of human life. Temporal, historical mobility constantly reinterprets the past, thus modifying it, in order to launch ourselves into a desired future. For that future we rewrite the past over and over again. We act in a temporal and not only geographical space. Our action is determined by the future (imagined, wanted or imposed), and we reinterpret the past for that future.

Our speciality is the temporal and we develop memory, that great accumulator of time and experiences. Human life achieved something very extraordinary: to transfer memory out of the body. We made it independent of the body and transcend generations through language, in a social and historical construction.

Actions accumulate as experience in a personal memory, but also in a social memory and in a historical, trans-generational memory, which we call "culture." The transfer of memory into cultural forms that transcend the personal and generational, transforms in a way that is not natural, but "intentional" or "human," the world into which each person is born. The cultural form that accumulates experience is primarily language, but also technology. Language and technology have produced writing, art, science and spirituality. They have also built institutions, religions and traditions.

Survival is not for us a problem of the present, but of the future. Social organisation and culture are modes of action to respond to the limitations and demands imposed by the body; but unlike any living being that needs to survive in the present time, the human being is about future survival. Culture and social organisation is the human mode of action to solve future vital needs and to overcome the major determinism that is death.

This temporal and not just spatial dimension, this moving towards a desired future by rewriting the past and transferring personal and social experience into temporal accumulators, into culture, is the human mode of action. One is born into a world very different from that of one's progenitors, but not only because of the modification of the geographical landscape but also because of the accumulation of experiences and knowledge built up by previous generations.

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<sup>1</sup> Certainly, in other times the nature of the human being was queried and answered without realising that what defined him was precisely his historicity and therefore his activity of transforming the world and transforming himself. (Contributions to Thought, Silo, Virtual Publishing House, 2021)

Humanism defines the human being as a historical being with a mode of social action capable of transforming the world and his own nature. (Silo Speaks, Current Vision of Humanism, Virtual Publishing House, 2021)

When we speak of being human, we speak of each one of us. Individuality makes each of us particular, but sharing the same cultural moment. It is not about individuality as an ideological notion, but about the awareness of one's own being. The growth of the human is the growth of the awareness of one's own being and of the being of the other; it is the multiplicity of cherished futures and of an expansive diversity of cultural modes.

We call the impulse from our interiority towards the future "intentionality." The human becomes aware of itself, of being human, in the recognition of this impulse towards the future that seeks to expand its spatial and temporal horizon. The recognition of such an impulse brings the experience of the other, the common, the transcendent and the sacred closer.

### III) The primacy of action

#### Action is constitutive

The difference between thinking that I am going to tell someone that I am attracted to her and that her closeness makes me blush, and actually saying it, marks an enormous distance between one moment of consciousness and another. I constitute myself in the doing.

What constitutes me is what I do through my body. What I do does not always agree with what I feel or think, and this contradiction generates internal violence. The contradiction between what I think, feel and do is at the root of violent behaviour and action.<sup>2</sup>

#### Reality is an experience of consciousness

I often confuse reality with the perceptual world. But perception is coloured by mood, biographical experiences, and what I want from the future. The real is not real per se, but a "landscape" that I experience as certainty.<sup>3</sup> The experience of the real is shaped by the data of an external or perceptual world, but not only that; it is a landscape that involves the observer and in which also brings together an inner world of past experiences, of present sensations or experiences and expectations or projects that we launch towards the future. Since it is not possible to perceive without this tinting, we always live an "experience of reality," a landscape, and not reality itself.

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<sup>2</sup> This existential conception of violence as a contradiction between what I think and feel and do, which ultimately concludes as dehumanising action, has the objection that feeling, thought and action could be aligned in violence towards others. Indeed, this is what apparently occurs in the structure of hatred, resentment and revenge; also in the exacerbated assertion of self, selfhood and property; also in highly hierarchical social structures in which disobedience is punished with one's own life. In all cases, thought must be forced to justify action and control feeling; this increases bad conscience, jealousy, hatred and possession, i.e. contradiction. This apparent coherence does not achieve continuity over time, and that action returns as regret, guilt or self-destruction. Therefore, reflection on valid action requires that the coherence of my treatment of others be similar to that which I want for myself.

<sup>3</sup> "Because of the complexity of perceiving, when I speak of external or internal reality I prefer to use the term 'landscape' rather than 'object.' And by this I take it for granted that I am referring to blocks, structures, and not to the isolated and abstract individuality of an object. It is also important for me to stress that these landscapes correspond to acts of perception which I call "looks" (perhaps illegitimately invading many fields that do not refer to visualisation). These "looks" are complex and active acts, organisers of "landscapes," and not simple and passive acts of reception of external information (data that reach my external senses), or internal (sensations of my own body, memories and apperceptions). Needless to say that in these mutual implications of "looks" and "landscapes", the distinctions between the internal and the external are established according to directions of the intentionality of consciousness and not as the naïve schematism presented to schoolchildren would like.

..

It is also important to distinguish between the internal world and the 'internal landscape,' between nature and the 'external landscape,' between society and the 'human landscape,' emphasising that by mentioning 'landscape,' we are always implying the one who is looking, unlike in other cases where the internal (or psychological) world, nature and society, naively appear as existing in themselves, excluded from any interpretation."  
(Humanise the Earth, Human Landscape, Silo, Virtual Publishing House, 2021)

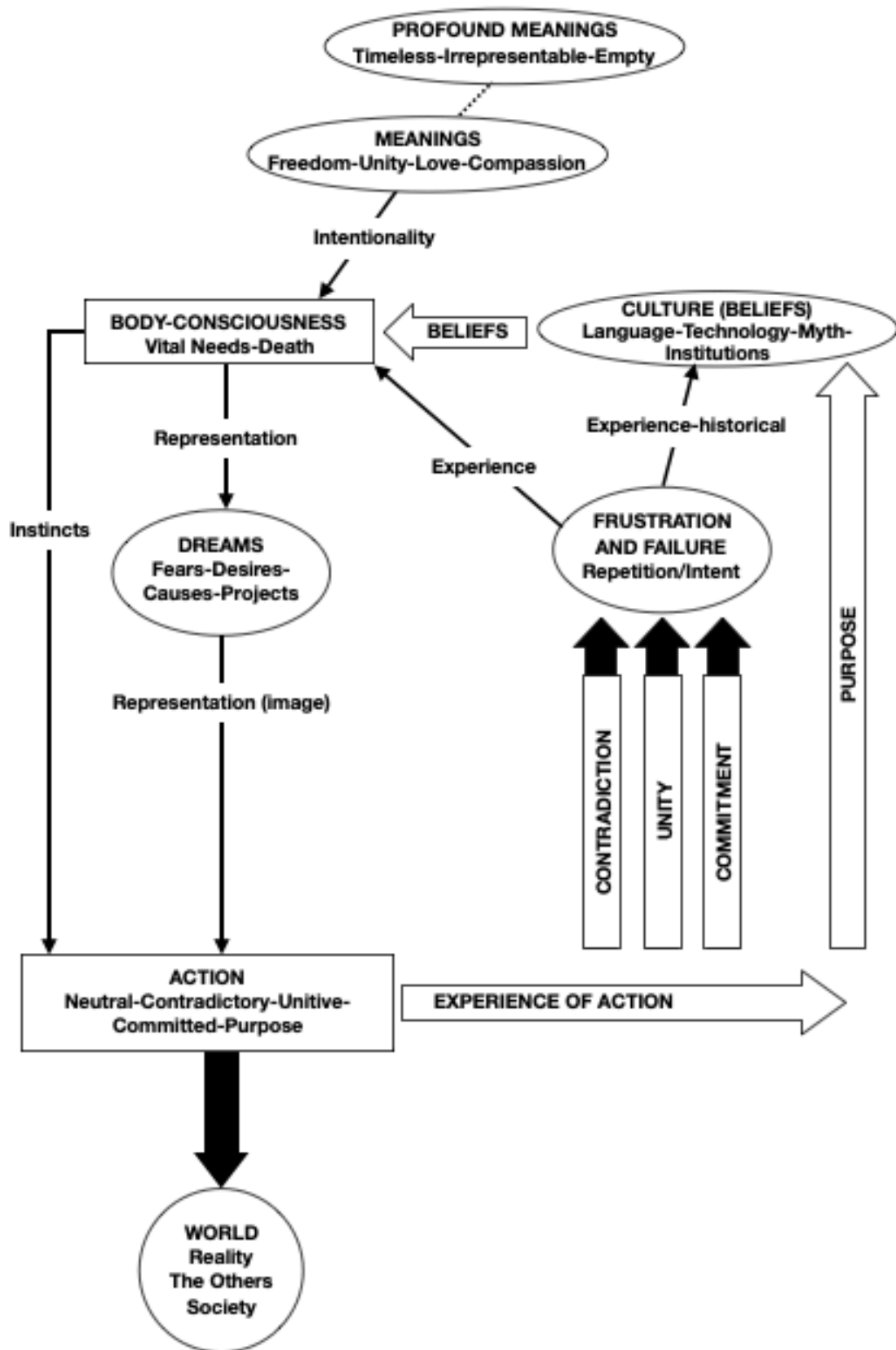
### Reality is a construction of consciousness

We hold the belief that, although we live in a subjective world, there is a reality in itself that we cannot know. But not only do we perceive a subjective world, we act on that subjectivity by confirming the "reality" of our landscape and constructing it. The experience of reality is perception, sensation and representation of something that we ourselves have constructed. Thus consciousness and the world are not as separate as we experience them on a daily basis. The consciousness acts on the perceived world, transforms it, and the transformed (constructed) world is now reality for the consciousness.

### Action is also reflection of the consciousness

At the same time as the action takes place, the consciousness experiences and records the experiences of that action as it unfolds. The very execution of the action is a reflection, since the consciousness returns to itself thanks to the sensation that it has of the action itself that it carries out. It is not an *a posteriori* reflection where I intellectually evaluate what I have done; the consciousness returns to itself at the same time as the action takes place. The action is in turn reflection because in doing it, I register what is happening while it is happening. The action provokes a double circuit by going out of the consciousness into the world and at the same time returning to it, registering and recording what has happened. This double circuit from the representation that mobilises the body, and the sensations obtained while executing the action, makes the memory groove of these representations be engraved with strength, with the force of "reality." This puts an enormous distance between the imagined and the acted, between the simple representation, to the representation that goes out into the world through action. Furthermore, I perceive the effect of my action on others, which reinforces the reflection of the action.

#### IV) A possible schema of human action



## **V) Synthesis of the schema of human action in 12 points**

### **1) Reflection on the meanings that drive action**

The human being inhabits an inner impulse towards the future, transcendence and the overcoming of the temporal and spatial limits imposed by the body.

### **2) Reflection on the experience of action.**

Reflection on actions that create internal unity or psychological cohesion and actions that create division, contradiction or internal violence.

### **3) Meditation as access to the transcendent impulse.**

It is possible to recognise the transcendent impulse through meditation, when the mental energy accesses the calm, silent or profound zones of consciousness.

### **4) The transcendent impulse in a finite body**

The transcendent impulse expresses itself in a mortal body and in a mortal consciousness, and this produces a fundamental contradiction.

### **5) Body, consciousness and world are one structure**

Body, consciousness and world are one structure, i.e. they determine each other in interaction. It is behaviour that shapes the world on which we act, and this "world," acted upon by the consciousness, in turn modifies the states of the consciousness. But the body is seen by the consciousness as part of the world and therefore susceptible to transformation.

### **6) The human mode of action is historical and cultural.**

The human mode of action is historical, determined by a system of cultural beliefs which are transmitted through language, technology and productions.

### **7) The cultural core is the fear of death and extinction.**

The fear of personal death and the fear of extinction of my species or my group of belonging, and the response to this fundamental conflict, are at the basis of the belief systems of different cultures.

### **8) Reveries guide action and representation mobilises the body.**

Consciousness translates vital needs, the transcendent impulse, the obstacle of death and cultural beliefs into reveries, desires and projects that are transformed into actions thanks to the image or representation.

### **9) Frustration of reveries and failure of beliefs**

The experience of action strengthens or erodes the reverie and beliefs. The frustration or disillusionment of the reverie and the failure of beliefs introduces the possibility: new attempts that modify the consciousness-world structure.

### **10) Unity, Commitment and Purpose**

The repetition of acts of internal unity creates an internal commitment to the recipients of my action. Commitment growing in unity is experienced as an inner centre and a purpose that breaks through into the human world.

### **11) Purpose**

The accumulation of unity and commitment creates a centre of unity that acquires or allows recognition of purpose that modifies cultural beliefs.

### **12) The profound and the others**

The others are the self, autonomy and freedom before me. To fix the other in my representation is to dehumanise him, to imprison his freedom and to become a prisoner of my representation.

## VI) Development of the Schema of Human Action

### 1) Reflection on the meanings that drive action

*The human being inhabits an inner impulse towards the future, transcendence and the overcoming of the temporal and spatial limits imposed by the body.*

*"What powerful engine moved mankind throughout history, if not rebellion against death."<sup>4</sup>*

The fact of death, knowing in advance that one is going to stop living, is a central theme of existence. The impulse towards transcendence can be recognised by reflecting on the end of one's own life and that of those close to one. Dying could be the special situation that allows us to become aware of or recognise the impulse of transcendence.

I can suspect a transcendent impulse in moments of happiness and wish them to last forever. I can also catch its absence in the fear of poverty, loneliness and illness that are modes of the fear of dying. The absence of the transcendent feeling is also a need for its presence. I am in the habit of dulling my thoughts away from fear, and existing in an inauthentic way as if I am going to live forever.

In observing desire, fear and flight, I experience sometimes an emptiness, sometimes a search, which I distinguish as an "inner impulse." It is not usual, but it is possible, to stop in the sensation of this impulse and to hold the look at this point of observation towards the infinite horizon. Used to resting our look on concrete images, precise goals or planned projects, contemplating the infinite horizon could produce vertigo or dread, but despite the inner emptiness, it is possible to sustain the inner look in the sensation of the impulse of search.

In this inner impulse, I resist the rush, and let myself be enveloped by the meanings that do not have an exact representation, but are the directions of living. The directions of living are orienting, and when action follows them, the experience is one of fullness and meaning. The direction of "liberation" from the oppressive, whether it comes from the body or the mind, the direction of "compassion" towards the suffering of the human being, the direction of "giving" without calculation or "loving" without the need to possess the beloved, the direction of "inner unity" or psychic and spiritual cohesion, the direction of the presence of the "transcendent," as a daily experience of unity or wholeness, are directions that are at the basis of the human impulse. Directions that seek to be represented and realised in historical and social construction.

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<sup>4</sup> Public Act Madrid, 1981, Silo Speaks, Virtual Publishing House, 2021



## **2) Reflection on the experience of action.**

*Reflection on actions that create internal unity or psychological cohesion and actions that create division, contradiction or internal violence.*

The experience of living is very varied, from certainty to doubt, from anguish to affirmation, from success to error, from euphoria to indifference, from plenitude to nihilism. But there are two fundamental experiences for understanding the moment of consciousness: the sensation of unity or inner cohesion, and the sensation of division or inner disintegration.

The experience of division, disintegration and inner violence is painful and the consciousness flees from that pain. This flight from the pain produced by inner disintegration, and which we conceptualise as "suffering," is realised through some craving that dulls the consciousness; I am "taken over" by a craving that anaesthetises the pain of internal brokenness. Obscured by desire, I falsify the experience of living and anguish and meaninglessness grow in me.

In the course of time, my desires are exacerbated and drag me into increasingly contradictory and violent situations. At some point, and usually related to the fact of death, there is a rupture of desire that obscures me and I experience frustration and failure. Failure is the recognition that I am driven by an illusion that will never achieve its goal and yet I am forcing everything around me to achieve it. I am pursuing an illusory desire that, through failure, is revealed as a false sense of life. Failure is often an opportunity to reflect and change course.

The experience of internal unity or psychic cohesion broadens the perspective of living, communicates and reconciles me with my surroundings, the future is experienced as open, and I feel that even death will not affect the openness I experience. In experiences of unity, fear disappears, I enter into communication with those around me, and life is filled with value and meaning.

These experiences may not be easy to recognise, as they are experienced as "normality," all is well and in harmony, and they are very brief in chronological time, yet they feel like they have brushed against eternity. This time paradox of the experiences of oneness makes it easier for us not to give them importance as essential signs of our life and they remain stored in our memory as casual experiences or those of the dream world. However, they are the ones that allow me to change the direction of my life in the most anguished moments towards meaning.

### 3) Meditation as access to the transcendent impulse

*It is possible to recognise the transcendent impulse through meditation, when the mental energy accesses the calm, silent or profound zones of consciousness.*

Through a type of meditation it is possible to bring the mental energy into calm and silent zones. When the mind reaches a certain profundity, it experiences a stillness and a silence, or a density that translates as emptiness. Such an experience allows the recognition of internal unity and an impulse towards; the sensation of the impulse, and not its destination which, in trying to put into words, they never manage to express. A special kind of meditation that uses the mind to reach silence, that is, to suspend its activity for an instant.<sup>5</sup>

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<sup>5</sup> And this still, silent mind, philosophy has given it practices so that the mind can become silent, be still, so as to be able to connect with the Divine. Otherwise it remains occupied with the lower world and not the spiritual. So the Zoroastrian religion has generated practices, prayers, rituals to connect with the Divine. To connect the mind with the Divine.

You must be aware that the Indian word for "mantra", the mantra for prayer, the chanted mantra, has a similar word in the Avesta, which is "mantr." And Man means Mind. The word "prayer" in Sanskrit is mantra, and in Avesta it is "mantr." Again both words have the word "Man" included in them. Man means mind. So "mantra" or "mantr" means to use the mind to attain the divine. But the interesting thing is that "to use the mind," is not to use the mind. You have to use the mind to make it stop its work. That's how prayers work, how chanting works. In general the mind is working all the time and it thinks, and thinks, and that's its job. But the most important work is to silence itself; at least at some point in the thinking process. And this is achieved by certain exercises that every spirituality, or every religious stream gives. And so do the Parsis.

Interview with Dr. Ramiyar P. Karanjia, Principal Dadar Athornan Institute, Mumbai, March 2017.  
<https://youtu.be/n1z6PH4hw78>

#### **4) Transcendent impulse in a finite body**

*The transcendent urge expresses itself in a mortal body and in mortal consciousness, and this produces a fundamental contradiction.*

Everything happens in the body. Every perception, every memory, every relation and every action happens in the body. Everything "outside" is understood in the body. The mental is corporeal and is not alien to the body. The 'I' is a mental construct that identifies the body and consciousness. But the body dies, the consciousness and the 'I' dies.

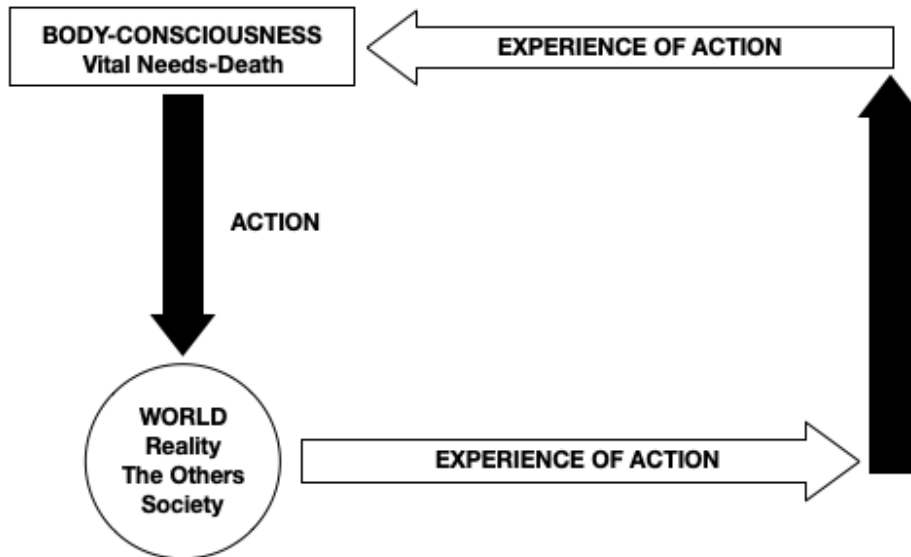
My whole being is thrown towards the future, towards tomorrow. The anguish of what is to come is expressed in my desires, in my reveries of how I would like things to happen, in my projects to be realised; but all eagerness is truncated by the insurmountable obstacle of death.

This clash of living in an impulse towards the future and more profoundly towards the transcendent, limited by the needs of the body, places existence in its fundamental contradiction. Death is not only an event that will happen and from which I avert my eyes, but it is a daily experience expressed in my fear of abandonment, of marginalisation, of illness. This existential contradiction generates all kinds of desires, dreams and projects that are rooted in these fears. This mixture of knowing oneself in a transcendent impulse and the limitation of the body creates the different modes of human life, the different histories.

In the schema I called "intentionality" the impulse towards the future and the transcendent. Intentionality, or "direction towards," concludes in representations; images that synthesise two contradictory directions: the transcendent impulse and the anguish of death. Each act of consciousness is completed in a representation that translates the vital needs of the body, but also the impulse towards the future beyond time. Intentionality is the mechanism of consciousness to address the future in each of its acts.

## 5) Body, consciousness and world are one structure

*Body, consciousness and world are a structure, i.e. they determine each other in interaction. It is behaviour that shapes the world on which we act, and this "world," acted upon by the consciousness, in turn modifies the states of the latter. The body is seen by the consciousness as part of the world and therefore susceptible to transformation.*



The interdependence between body and consciousness is total. Consciousness moves the body towards the world, and that action modifies states of consciousness. The body imposes limits and conditions on the intention of the consciousness, and the consciousness constructs prostheses (technology) to overcome them. Thus consciousness sees the body as a prosthesis of its intention and also modifies it to overcome the conditions imposed by its nature. Thus the body-consciousness-world structure becomes consciousness-world, in which the body is seen by consciousness as part of the world and subject to be modified according to its intention.<sup>6</sup>

We call "reality" that which presents itself outside of me. I experience the 'I' in me and reality at a certain distance from the 'I'. A dream is experienced as real while we dream; dream events are observed from the 'I', and sometimes I observe the 'I' acting in the dream. In vigil, the 'I' is attached to the skin and it seems to me (because I experience it as such) that the real is outside. As I increase my attention on myself, the 'I' moves a little further inside, which allows me to recognise the tinge of my internal landscape on perception, and I understand the subjectivity of the real. The real is not an objective world but an experience: I experience what happens to me as reality. In acting I do not act on "the real," but on what happens to me, on what I experience as real.

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<sup>6</sup> "The world is experienced as external to the body, but the body is also seen as part of the world since it acts in it and receives its action from it. In such a way, corporeality is also a temporal configuration, a living history thrown into action, into future possibility. The body becomes a prosthesis of intention, it responds to the placing-before-itself-of-intention, in a temporal sense and in a spatial sense. Temporally, insofar as it can implement the possibilities of the intention in the future; spatially, as a representation and image of the intention.

The destiny of the body is the world and, as part of the world, its destiny is to transform itself. In this happening, objects are extensions of bodily possibilities and the bodies of others appear as multiplications of these possibilities, insofar as they are governed by intentions that are recognised as similar to those that manage the body itself." (Contributions to Thought, Silo, Virtual Publishing House, 2021).

To refer to a consciousness-world structure means that the feedback loop of action modifies the world, but at the same time produces an internal imbalance that changes the situation of the consciousness; it is a structure in permanent instability. The consciousness is constructing the reality in which it is able to act. It constructs the objects with which it interacts from its way of perceiving the world.<sup>7</sup>

The environment of the human living being imposes its physical and natural conditions, but the "world" is a construct that we realise in the interdependence of the consciousness acting in a physical-chemical-biological-social-historical (cultural) environment. The world is acted upon by consciousness and in that action reality, or more precisely the experience of the real, is configured. Thus the world we experience as "outside," with the charge of "reality," is a world constructed and acted upon by consciousness, a structure. Action transforms the perceived world and consciousness, the structure, and not just one of the terms. We act out a human world, constructed by a human way of life.

In that world structured by consciousness there are "the others," the other living beings and the other human beings. The other human beings introduce a factor of rupture, unpredictability and chance into the consciousness-world structure. The other human beings modify their behaviour from themselves, and that freedom (or intention) present in the other constitutes the consciousness-world structure adding a complexity that constantly destabilises it. The other constitutes me, but his freedom messes up that constitution, which cannot be fixed or conserved by introducing the unpredictability that is the other.

Societies of human beings are also the world "outside" and also a construct of consciousness. It is presented to us as something given and external, yet it is a consciousness-society structure. Its historicity and its permanent change through human action constitute the moment of consciousness (or of the history of consciousness), the reflection of its possibilities and limits.

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<sup>7</sup> In the *Biology of Knowing*, the structural dynamics of the living being and its environment (structural coupling), its structural drift and its natural drift or way of life are developed.

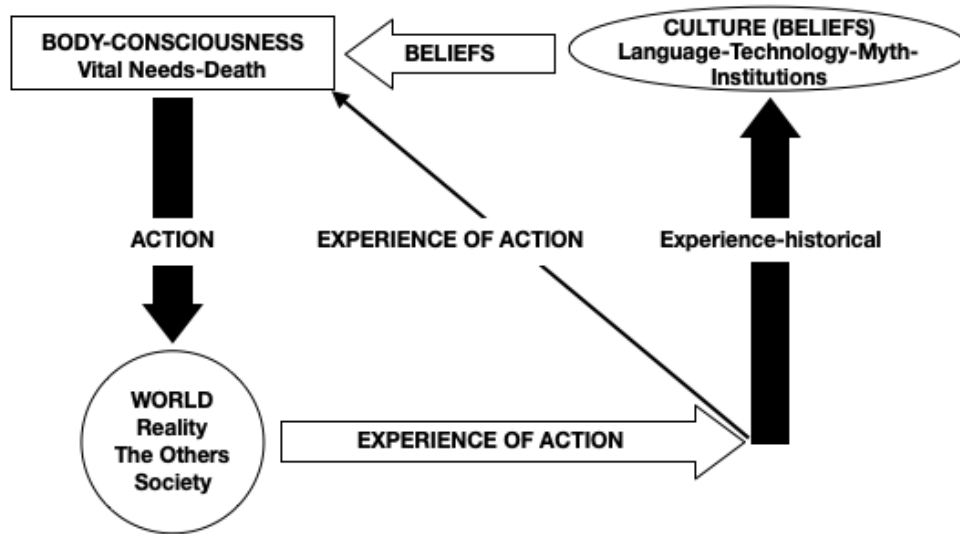
The interaction with the environment in living beings depends on the mode of perception; one interacts with the subset of objects that can be captured by the perceptual apparatus. If I modify the perceptual apparatus I modify the relationship to those objects. Therefore, the environment is structurally determined by the perceptual apparatus. Disturbances in the environment do not trigger structural changes, but the interaction of the organism with what it perceives. So the organism is structurally coupled to the environment it can perceive.

But the objects themselves emerge from the interaction: it does not only grasp them from its specific perceptual niche, but creates them with the behaviour in the interaction. Given an alphabet soup, it is the act of reading that creates the words. And the word created acts on the organism that reads. The way of reading configures what is read and the words appear when reading. And the configured word in turn acts on the one who reads in a recursive dynamic that never stops.

Autopoiesis, structural coupling and natural drift in homage to Humberto Maturana Nov 2021, Jorge Mpodozis, <https://youtu.be/uyOTIj7PMfY>

## 6) The human mode of action is historical and cultural

*The human mode of action is historical, determined by a system of cultural beliefs that are transmitted by language, technology and productions.*



So the experience of action feeds back into the consciousness and thanks to this, the next actions are adjusted, which will continue to transform the environment, but also the consciousness itself.

The experience of action accumulates not only in a personal memory, but also in a cultural memory, through codes such as language, customs and different human productions.

The historical accumulation of the evolution of the consciousness-world structure is embodied in behaviour, customs, technology, and knowledge is stored on stones, clay tablets, paper or silicon microchips. This historical memory is constituted as "culture" and is embedded in individual consciousness in the form of "beliefs."<sup>8</sup> Our beliefs are the way in which historical accumulation acts on human and social constitution.

The framework of cultural beliefs determines the possible actions to be taken. As long as these beliefs are in place, we are not able to recognise that they are beliefs, and they are reinforced and validated by every action. For example, "I can't pass through a wall" is a statement that does not require justification. Actions that come from a belief system, by performing them (by trying to get through the wall) strengthen the same cultural framework, and I will remove the walls rather than going through them.

<sup>8</sup> "Of course, when we speak of "beliefs" we are referring to those of Husserl's antepredicative formulations that are used in everyday life as well as in Science. Therefore, it makes no difference whether a belief has mythical or scientific roots, since in all cases it is a matter of antepredicatives implanted before any rational judgement". (Contributions to Thought, Silo, Virtual Publishing House, 2021).

When a belief system is in place we refer to it as an "epoch." But in this feedback loop of action, the complexity of the environment and of consciousness itself increases. Sooner or later the belief system fails and the epoch will change. We will realise that these truths were not such, and new ones will emerge and establish themselves as a new mental model.

The opening sentences of Genesis show very well what we are talking about:

*God said to woman, "I will make your labours as many as your pregnancies; you will bear your children in pain. Your appetite will go to your husband your desire will go to your husband, and he will rule over you."*

*To man he said: "Cursed be the ground for thy sake: in toil thou shalt remove them all the days of thy life. In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken."*

This framework is two thousand biblical years old, but rescues traditions that may be about five thousand years old. Feminist movements, the multiplicity of gender, reproductive technologies, agricultural technologies have ensured that what until recently we felt as truth and common sense is now a model that has been questioned and surpassed. Our beliefs are changing. A change in cultural beliefs is not easy; even though we know that it is the earth that revolves around the sun, we still perceive that the sun sets on the horizon and goes around until the next day. When we discover life on exoplanets, and perhaps human life, the picture of the world we have will collapse, ushering in a new era, a belief system that we cannot even imagine now. Basic beliefs are not recognisable as such while they are still in force, but in the twilight of culture they are revealed to us, not as truths, but as perspectives.

Beliefs take hold as presuppositions, prejudices or pre-dialogues. These prejudices are transmitted through the way of reasoning, through language codes, architectural forms, the technology that is already present in the way in which the umbilical cord is cut, in general, any production is imprinted with the belief system from which it was conceived.

Belief is not something I can doubt, it is the ground on which I stand and I am not able to see it, like the air I breathe, which I only experience when it is missing.

Thus the consciousness-world structure is experienced as individual, but it participates in a system of beliefs in force in an epoch. The belief system is confirmed with every action we take and we will develop all creative possibilities within the same framework.

## 7) The cultural core is the fear of death and extinction.

*The fear of personal death and the fear of extinction of my species or of my affiliation group, and the response to this fundamental conflict, are at the basis of the belief systems of different cultures.*

The belief system compensates for a basic core fear of personal death, or of the extinction of the affiliation group, or of the people or of the culture. This basic fear of death and extinction, as well as the mode of transcendence, is a root of cultures and is expressed in their myths, their values, their art, their institutions, their modes of production and organisation. Even though myths and other expressions have been transformed over the millennia and translated into representations in accordance with the technological state of societies, it is possible to detect a core of ideation that has remained since antiquity and has transcended the ages.<sup>9</sup>

Today, as we find ourselves in a moment of crisis, perhaps the twilight of cultures, it is possible to detect some of the belief systems that continue to operate. For example:

- Obedience and offspring: Immortality or transcendence is achieved through offspring, children. But children can be sacrificed for the sake of an absolute, the patriarchal god (the state or the fatherland), to whom I owe unconditional obedience. This obedience obliges me to sacrifice my own children to defend the absolute if necessary, and this contradiction is expressed as guilt.<sup>10</sup>
- The cycle of life: Birth, death and rebirth, is controlled through the domination of the feminine principle which can be learned to manage or tame by force or by negotiation.<sup>11</sup>
- The struggle of good against evil: Immortality is achieved by good deeds, against falsehood and evil. These actions are weighed at the threshold of death and those who accumulate enough cross the bridge of life to transcendence.<sup>12</sup>
- Reason: Art, philosophy and science are the means to liberate the human being from instincts, nature, disease and death.<sup>13</sup>
- Violence is the human mode of action (the midwife of history according to Marx) that needs to be tamed by power and morality.

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<sup>9</sup> This core of basic ideation is what Silo detects in his book *Universal Roots Myths*: He tries to unveil the translation that primitive cultures make of the basic conflict of consciousness, which is the fear of death and extinction. Silo calls "universal myths" those myths whose original conflict, despite the passage of time and the disappearance of the culture, has transcended to the present day. That is to say, they are universal myths because the conflict they deal with has an impact on universal culture, which is still in the making today.

<sup>10</sup> The rediscovery of Unity in the myths of Abraham and Demeter, Dario Ergas, Parque de Estudio y Reflexión Punta de Vacas, March 2018, [www.parquepuntadevacas.net](http://www.parquepuntadevacas.net)

<sup>11</sup> Ibid.

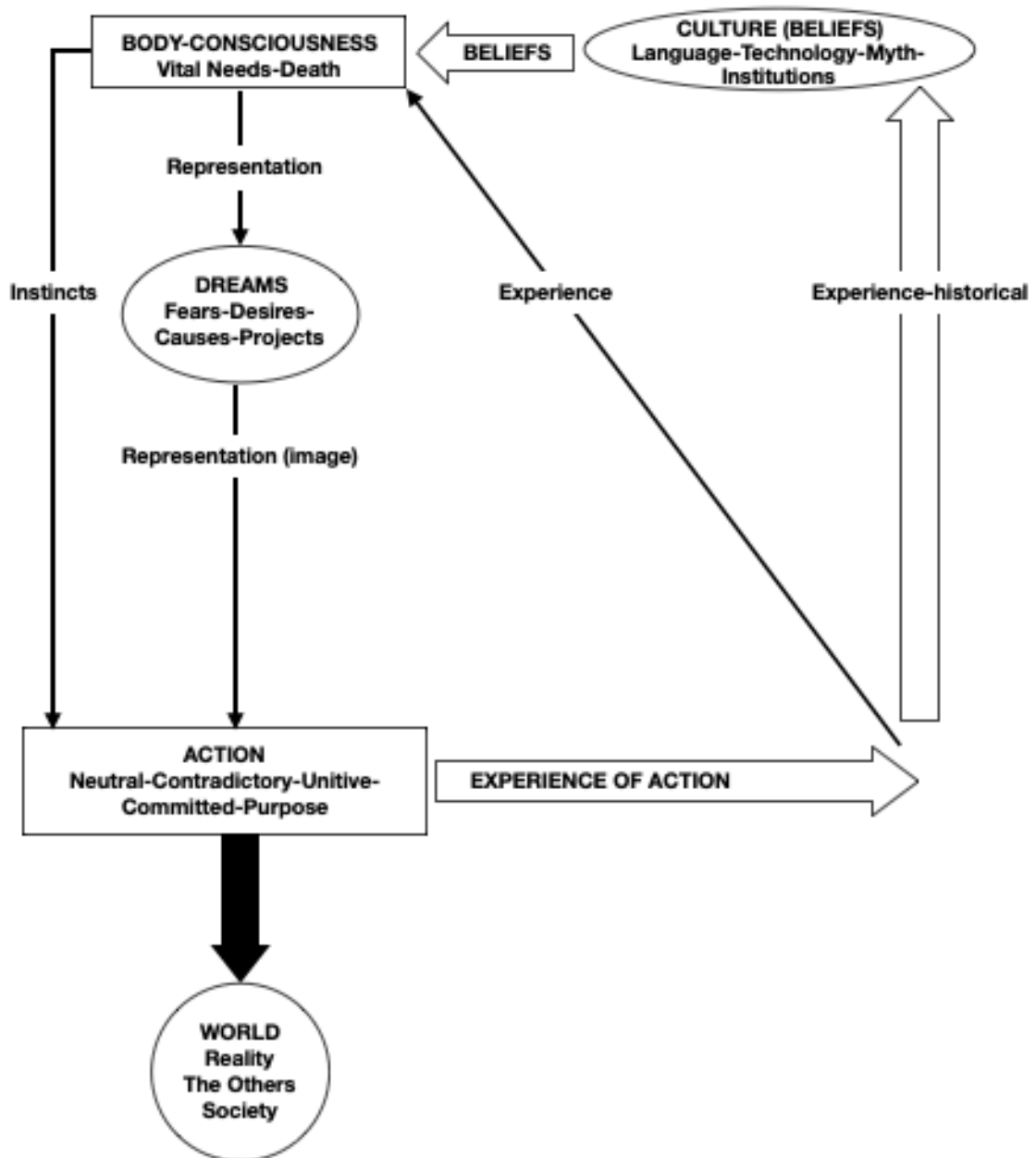
<sup>12</sup> Unity, Dualism and Freedom in Zarathustra, Dario Ergas, Ediciones León Alado, 2020

<sup>13</sup> Ibid.



**8) Reveries guide action and representation mobilises the body.**

*Consciousness translates vital needs, the transcendent impulse, the obstacle of death and cultural beliefs into reveries, desires and projects that are transformed into actions thanks to representation.*



The "space of representation," as Silo calls it, is in turn a cenesthetic-kinaesthetic representation, where the spatial and temporal location of the representations and of that particular representation which is the 'I'<sup>14</sup> is configured.

This space can be experienced by closing ones eyes and imagining, for example, a cup of tea, a breakfast cup; then, when I imagine the cup from which my father used to drink at breakfast time, I can see that it is located in a different profundity to the cup I use every day. Another example, when I imagine the exit door of my house and try to walk in the opposite direction, I experience a resistance; in this way I can empirically verify how images transfer the psychic charge, orient and mobilise the body when they are placed in precise kinaesthetic points.<sup>15</sup>

The psychology of the image explains that it is the representations structured in an image of consciousness and located in the kinaesthetic zone of the space of representation, which mobilises the body to execute actions.<sup>16</sup>

Furthermore, it is possible to differentiate an inner, observing look that we usually identify with the 'I'; but in dreams and in attentional states of self-awareness, an inner look can be recognised at a certain distance from the usual 'I' attached to the skin.<sup>17</sup>

Reveries are trains of images linked by some kind of plot that guide life. Aspirations that we can detect when we divagate, dream or reverie. Each life situation triggers numerous reveries, but a common nucleus, a nucleus of reverie, can be detected. This core has a "vital climate," a general feeling of my life that permeates my moods, my aspirations and my fears. Through representation (images) and reveries the body orients itself, acts, and the action modifies the structure consciousness-world.

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<sup>14</sup> "But as all the senses produce their representation and this representation is given in a mental space, this space sets a realm in which representations that have come from different perceptual sources are placed. This space is nothing but the set of internal representations of the kinaesthetic system itself. In such a way that the mental space is a sort of screen that reproduces the impulses of one's own cenesthesia. Thus, every perceptual phenomenon that reaches the co-ordination apparatus is located somewhere on the screen of re-presentation. Whether it is a sound, a smell or an object that enters visually, in all cases it is located somewhere in the space of representation. This space is not only graded in two planes, but it has depth, it has volume and it reproduces, approximately, the body itself. It is a "body" of representation, or, if you like, a "spatial referential background."  
(Psychology Notes, Psychology II, Silo, Virtual Editions, 2021).

<sup>15</sup> 1- "The image is an active mode of being of consciousness in the world and not simply passivity as previous theories have held, 2 - this active mode cannot be independent of an internal "spatiality," and 3 - the numerous functions that the image fulfils depend on the position it assumes in that "spatiality." If what the author claims is correct, the action of the human being must be reinterpreted. It will no longer be the idea, or a supposed "will," or the same "objective necessity" that moves the body towards things, but the image and its location in the space of representation."  
(Contributions to Thought, Silo, Virtual Editions, 2021)

<sup>16</sup> "We prefer to understand the image as a structured and formalised re-presentation of sensations or perceptions that come or have come from the external or internal environment. The image, then, is not a "copy" but a synthesis, an intention and, therefore, it is not mere passivity of the consciousness."  
(Contributions to Thought, Silo, Virtual Ediciones, 2021).

<sup>17</sup> "And, in this description, we can say that the 'I' can be located in the interiority of the space of representation, but in the kinesthetic tactile limits that give notion of the external world and, conversely, in the cenesthetic tactile limits that give notion of the internal world."  
(Psychology Notes, Psychology IV, Silo, Virtual Editions, 2021)

In the reveries are synthesised the vital needs, the cultural beliefs, the experience of action or personal memory, the impulse towards the future and the closure of the future or fear of death. They guide us towards overcoming fears according to the beliefs of the time, and by acting them out, personal and social reality is constructed.<sup>18</sup>

Reveries are stories with which we elaborate action plans. They compensate for imbalances in the consciousness-world structure. The function of reveries is to ease tensions, relieve inner irritation and guide action. In the face of any fear, or inner tension, I elaborate reveries that relax anxiety and restlessness. Faced with a social and economic crisis that I see coming, I imagine that such a president or such a party will be able to resolve the situation, I imagine ways to support him. Faced with the fear of being rejected, or of my son contradicting me, or the stress of competition, I imagine the stories in which I imagine the way to get money, which will allow me to travel with my partner, to be admired by my son and how my ideological, religious or political side will triumph.

These daydreams colour our more rational projects, they are the expectations we have when we carry out the tasks of life; often when we "daydream," we can investigate the fantasies with which all the anguish is resolved; when we sleep they will be in the background of our dreams.

Perceptions, memories, projections into the future, bodily and cenesthetic tensions are translated into reveries that seek to relieve the irritation and anguish of living. The raw material of these reveries are bodily and cenesthetic tensions, the needs of the body, the anguish of death, cultural beliefs and the transcendent impulse; all this is combined and translated into representations with which reveries are elaborated.

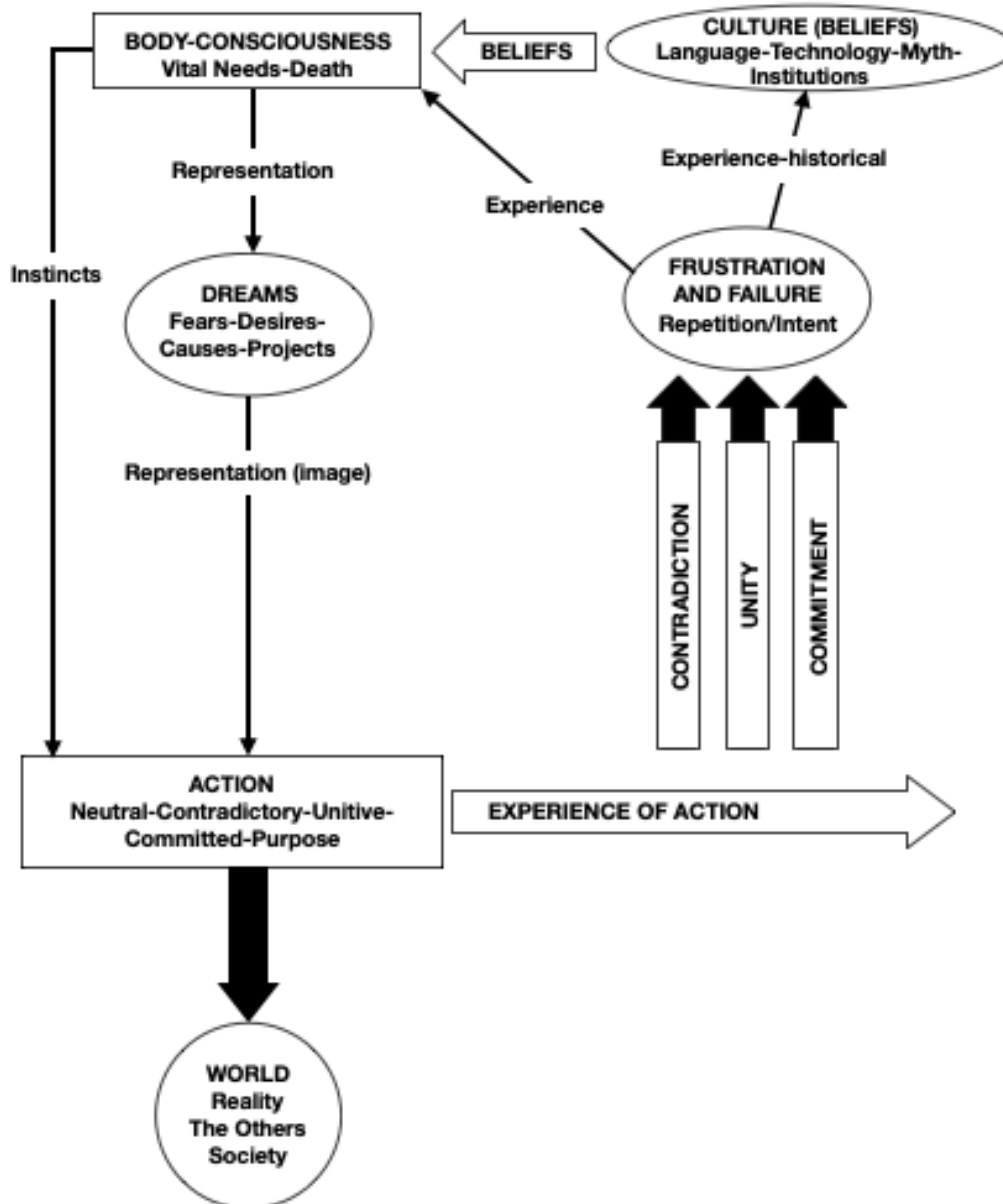
Any desire assumes that by being fulfilled, they will ease my apprehension. The reverie is the way to satisfy my desires. The causes I pursue and my projects are also tinged by reveries which, if fulfilled... would solve what ails me.

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<sup>18</sup> "Consciousness in the face of the world tends to compensate for it in a structured way by means of a complex system of responses... These compensations of the consciousness tend to balance the internal environment with the external environment. Such a link is established by needs, the individual finding himself urged to respond to a complex world: natural, human, social, cultural, technical, etc. The "reverie nucleus" emerges as an important compensatory response and the "secondary reveries" as particular responses to these demands. The reveries are visualisable as images, but not the reverie nucleus, which is perceived as an allusive climate as it takes shape over time and gains in power to direct trends and personal aspirations..... The reverie nucleus launches the human being in pursuit of illusions which, when not fulfilled, produce painful states (disillusionment), while partial fulfilment produces pleasurable situations. Thus we discover that at the root of psychological suffering are reveries and their nucleus. It is in the great failures, when expectations fall and illusions vanish, that the possibility of a new direction in life emerges. In such a situation, the "knot of pain," the biographical knot that the conscience has suffered for so long, is exposed." (Psychology Notes, Psychology II, Silo, Virtual Editions, 2021).

## 9) Frustration of reveries and failure of beliefs

The experience of action strengthens or erodes the reverie and beliefs. The frustration or disillusionment of the reverie and the failure of the beliefs, introduces the possibility: new attempts that modify the consciousness-world structure.



The action is oriented to realise the reveries, to turn them into reality; this realisation would conclude by relieving my anguish, my craving, my eagerness. But this never happens completely and I accumulate frustration.

The experience of action is one of "frustration," since we never fully realise the expectation that motivates the reverie. Sometimes because it was not possible to realise it; sometimes because in order to realise it I had to betray some existential foundations; sometimes because I feel that others prevent me from doing so: blaming others for the frustration of my reveries is at the root of resentment; also at the root of resentment are behaviours aimed at an excessive affirmation of the 'I', or at a subtle or gross degradation of the other.

When the objectives are fulfilled and the psychism finally achieves satisfaction, I quickly realise that there has been a modification in the consciousness-world structure; when I repeat the same action I realise that it is no longer adapted to the new moment of greater complexity.

The frustration of my expectations leads me to repeat the action or to perfect it guided by the same reveries. Failure, on the other hand, is a deeper experience in which the reverie that until a moment ago I lived as "reality" is presented to me as an illusion that no longer makes any sense to pursue.

Due to a change of life stage or historical moment, the system of tensions of the structure is modified, and the reveries "fail." At these vital crossroads, the experience of action is no longer the frustration of an expectation that I can try again. I now experience the failure of the reverie that loses its power to give meaning; the beliefs that sustain it lose their validity and are revealed as mental constructs and not "realities."

The frustration of reveries does not call into question the cultural beliefs that are the framework for action. At some point, and due to numerous frustrations, the beliefs that underpin the whole mode of action are called into question. This is the moment of failure, of the dissolution of the scheme of truth.

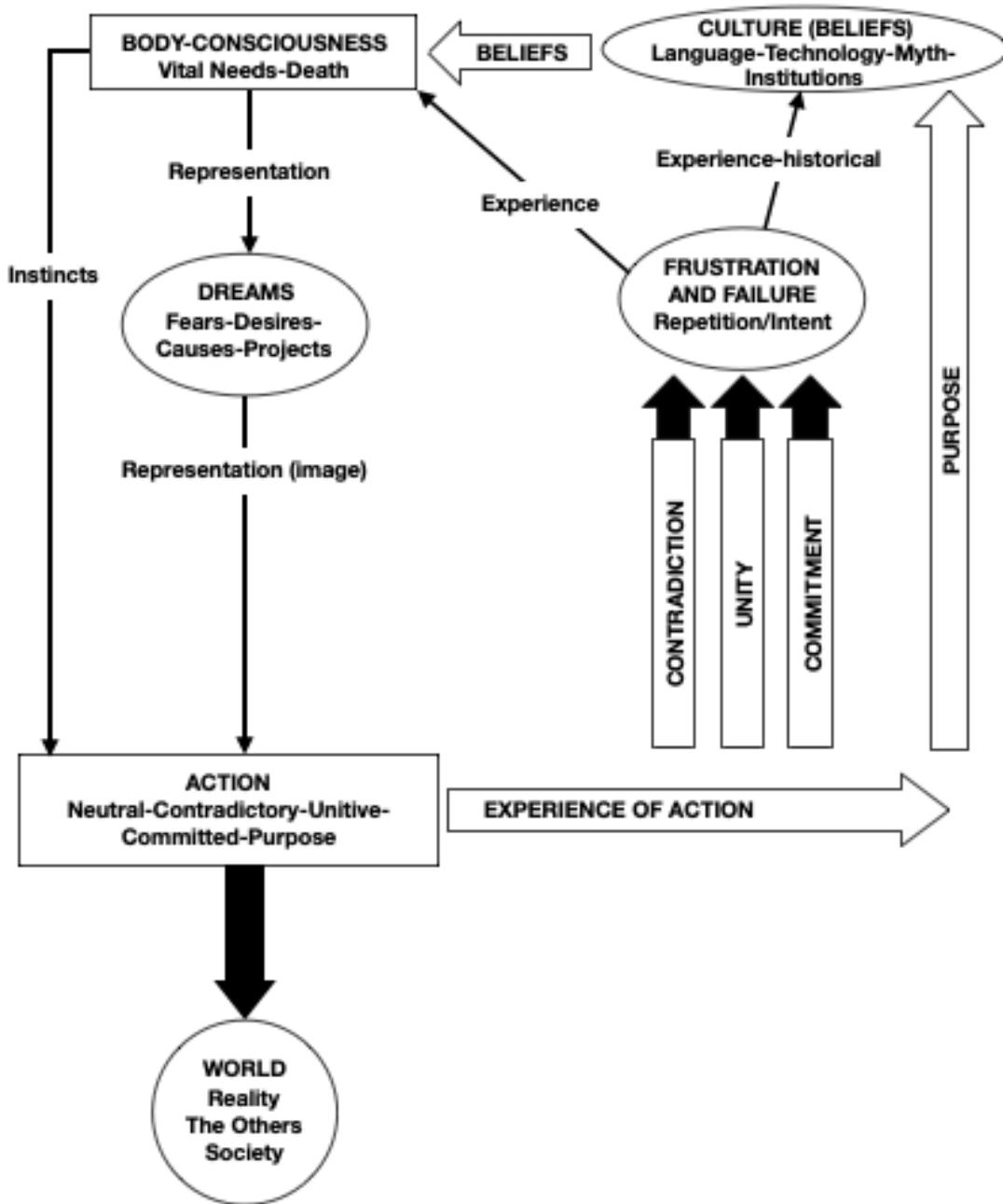
In failure, not only are expectations frustrated, but the illusory belief system that sustains them is unveiled; the expectations themselves, even if they were fulfilled, are not what I want, they are not what I seek, I am pursuing something that can no longer be or does not interest me.

In failure, the question of meaning and transcendence once again takes on the charge of a search. The transcendent impulse that is at the origin of the action and had been lost when it was completed or translated into reveries, in failure returns to its state of act without object.

The transcendent impulse, every time it takes shape as a reverie, loses its quality of "no time" and every action to which reveries impel me, is destined to suffer the permanent discomfort of death and therefore the frustration of the reverie. Frustration forces new attempts. When the reveries definitely fail, the transcendent impulse is released towards a quest for greater complexity, which will translate into new reveries more in accordance with the new stage.

## 10) Unity, Commitment and Purpose

The accumulation of internal unity creates an internal commitment with others who are the recipients of my action. As commitment grows in unity, it is experienced as an inner centre and a purpose that makes its way into the human world.



We saw in point 2) of the scheme of action the importance of the experiences of "unity" and contradiction in order to distinguish one action from another. An action that produces unity or cohesion to the psychism and connects with an evolving sense of the consciousness-world structure, and on the other hand, actions that are disintegrating and produce violence in that structure.

The recognition of the experience of "unity" can become a sort of compass to guide action from within. Orienting action from within makes us independent of external leaders, morals and ideologies that drag us into their incoherence. The growth of this unity is experienced as personal improvement, as a meaning in life and as inner growth. This experience and being able to lead one's life towards the growth of this unity is the most important existential event as I hold in my hands a thread of meaning.

These actions that create unity are directly related to caring for life and caring for other people.<sup>19</sup> The understanding of the link between the experience of unity and the others around me takes on the character of an inner "commitment." A commitment to that unity which I begin to experience in myself, but which through my action constructs another reality; the commitment to my unity and freedom constitutes through action also the other as unity and freedom. The experience of commitment can reveal a vocation or a virtue that I need to express and contribute. It is a commitment to the direction of inner unity and has nothing to do with any duty or demand of a moral or external cause.

At some point it is possible for that experience of unity to acquire a cenesthetic register of some permanence. An inner centre from which the inner look can now detach itself from the habitual self and rest in that centre, in a location where that unity experiences itself and observes the world. Action now acquires "purpose." The purpose seems to break through, using the 'I' to manifest itself. A liberation is experienced that grows as the purpose expresses itself in the human world.

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<sup>19</sup> "If you want to grow, you will help those around you to grow. And I will affirm, whether you agree with me or not, this is the only way forward". (Humanise the Earth, Inner Landscape, Silo, Virtual Editions, 2021).

## 11) Purpose

*The accumulation of unity and commitment creates a centre of unity that acquires or enables the recognition of a purpose that modifies cultural beliefs.*

As the world-consciousness structure accumulates unity, it strengthens a commitment to other human beings. The accumulation of unity is experienced cenesthetically as an inner centre, where an observing look at oneself and the world is located. The growth of this centre becomes the most important direction of life and the reference for deciding on action.

The centre of unity becomes an inner reference point created through action and a commitment to others. For the observant look placed in that centre, at some point it recognises a 'purpose' that makes its way through action.

Recognition of the internal centre and purpose can verify important behavioural changes. The reveries, even if present, lose their hypnotic power and are no longer the driving force for action. Action moves away from all rushing and forcing, experiencing in the everyday the presence of the Force, the transcendent and the sacred. One lives in instability, but in the centre one experiences inner faith, sustaining with a certain neutrality the uncertainty of events.

There is a dispossession of the protagonism of action and a recognition of the contribution of others of this time and of other times. Their actions are continued in the actions that I now carry out and these inspire the actions of others.

Conflicts appear as opportunities for the Purpose to find a response that dissolves contradiction (duality) and finds unity. Observed from the internal centre, contradiction results from a flight from responsibility for action, which is overcome by a "taking charge" (putting the body into it), and being ready for inspiration.<sup>20</sup>

The mode of action from the Purpose creates a type of response that replaces those learned from the biographical and cultural landscape, creating a new system of beliefs about death, the transcendent and the sacred.

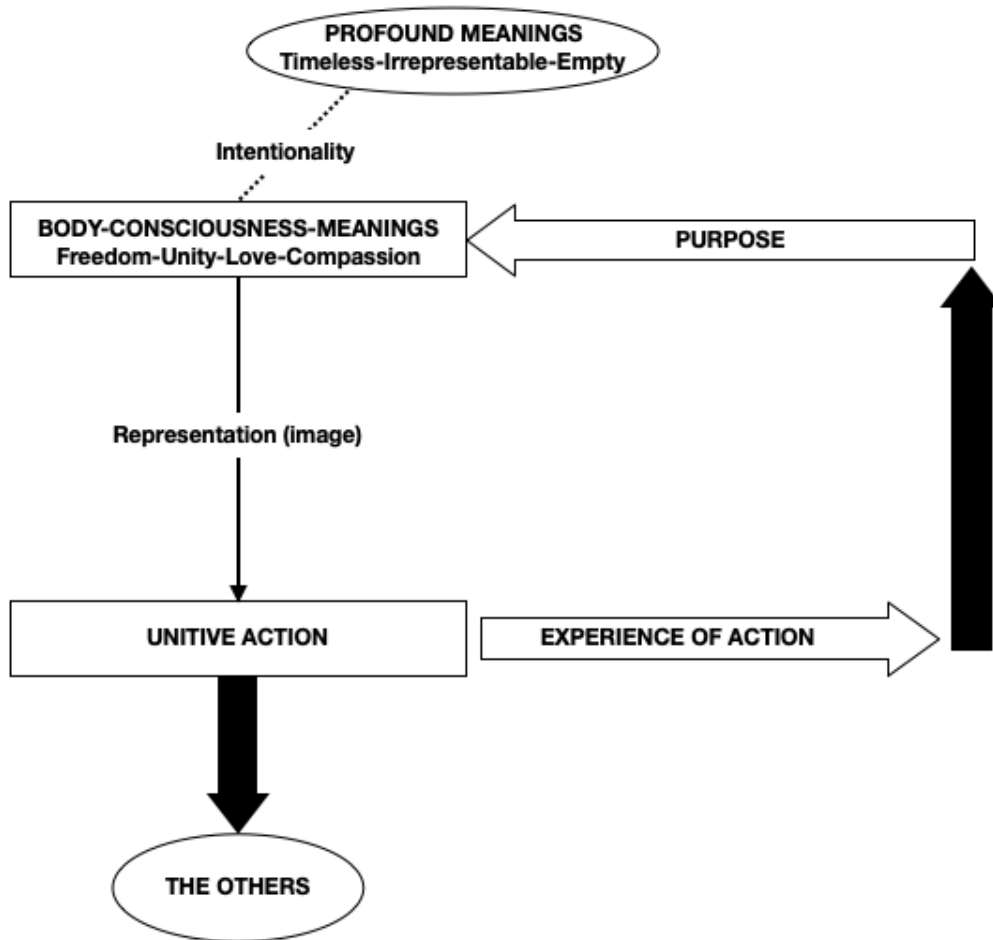
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<sup>20</sup> Social contradiction, physical, economic, psychological, moral violence, war, armamentism, are expressions of the world-consciousness structure, which at a moment in the process of strengthening the unitive centre and purpose, are experienced as contradictions in me, which I have to take charge of, put my body into, and make myself available for inspiration.



## 12) The profound and the others

*The others are oneself, autonomy and freedom in relation to me. To fix the other in my representation is to dehumanise him, to deprive him of his freedom and to become a prisoner of my representation.*



In point 1) of the schema of action, we saw that a profound meaning is expressed as signifying unity, liberation, love and compassion, which are driving the action.

Simplifying, I would say that a profound and transcendent meaning, outside the category of space-time, tries to realise itself in a process, which is life and the human. A meaning pushes history, transforming life towards its full consciousness of self, autonomy and freedom.

When action coincides with that direction I experience a centre of unity and purpose.

At this level of meaning that I experience as direction, purpose and consciousness of self, "the other" or others appear as a paradox of the consciousness-world structure. My action is directed towards the other and constitutes me, but the meaning I experience and the direction of liberation that drives me also constitutes the other.

The others, I constitute as a freedom outside myself, become self, autonomy and a purpose or at least an independent intention, vis-à-vis myself. The human world, as the reflection of consciousness increases, presents itself as indeterminism and possibilities, of being-in-itself in front of me.

However, my representation of the other reduces it to a spatial image and in a present time; but the other in its unpredictability, in its possibility of freedom or of constructing its future from itself, introduces instability into my representation, and escapes the fixity with which I represent it. The other escapes me, destabilising the consciousness-world structure and creating possibility. To fix the other in my representation is to objectify him, to dehumanise him, to restrict his freedom. But in doing so, I am myself imprisoned by the fixity of my representation.<sup>21</sup>

The representation of the other in me can be my prison or my liberation. The other is not the one I represent to myself, even if my consciousness tries to fix it as a representation, the other, which is in essence indeterminacy, will escape me. In order to try to stop the freedom of the other in me, by stigmatising or discriminating against him, I must force myself and I am trapped in this constant effort. But the other is incomprehensible and infinite and will permanently destabilise me.

The other constitutes me and in turn I constitute him in the interaction. But unlike the objects that I construct with my action, the other is not an object, but a freedom, which will slip away at every instant and destabilise me.

At this level of approach we can observe that the consciousness-world structure has become another structure that I can characterise as "consciousness-other." Others are constituted by my action and can be constituted as humanising freedom, or they can be constituted as present objects (without temporality) in which action denies freedom and dehumanises.

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<sup>21</sup> These descriptions of the "other," from the point of view of representation, do not encompass other possible descriptions from the point of view of intentionality, the observer, or psychophysical energy.

## VII) Synthesis and conclusion

This work is a reflection on the mode of human action that is described as a historical and cultural mode of action. The human essentiality is specified in its capacity of temporal displacement towards the past, the future and the modification of the past in order to construct desired futures and also transcendent futures.

The interest of the schema is to understand how action transforms one's own consciousness, environment and society and how an essential and at the same time intentional change in the consciousness-world structure is possible.

The scheme begins with the empirically proven premise that the human being has an inner impulse towards the future, transcendence and the overcoming of the temporal and spatial limits imposed by the body. It is possible to recognise this impulse through meditation, when the mental energy accesses the calm, silent or profound zones of consciousness. This transcendent impulse, however, is expressed in a mortal body and consciousness, and this produces a fundamental contradiction.

Body, consciousness and world are conceived as a structure in which they determine each other in interaction. It is behaviour that shapes the world on which we act, and that "world" acted upon by the consciousness, in turn, modifies the states of the consciousness. The body is seen by the consciousness as part of the world and therefore susceptible to modification.

The human mode of action is historical, determined by a system of cultural beliefs that are transmitted through language, technology and productions. Reflection on actions that create internal unity or psychological cohesion, and actions that create division, contradiction or internal violence, are the central experiences; recognition and reflection on experiences of unity, orients us towards psychic and social cohesion; as well as reflection on contradiction or internal violence, allows us to understand the root of personal and social meaninglessness and disintegration.

The responses we give to the fear of personal death and the extinction of our species or the groups we identify with, are at the basis of the belief systems of different cultures.

Consciousness translates vital needs, the transcendent impulse, the obstacle of death and cultural beliefs into reveries, desires and projects that propel the body into action through representation. The experience of action strengthens or erodes the reverie and beliefs. The frustration or disillusionment of the reverie and the failure of the beliefs, introduces the possibility: new attempts that modify the consciousness-world structure.

The repetition of the acts of inner unity creates a commitment to this experience and to the recipients of my action that has a transcendent flavour. The commitment makes the internal unity grow, which in turn strengthens the commitment; and this feedback creates a kind of centre or inner look, which allows the recognition of a purpose that makes its way in the human world. This purpose is directed towards others and this action strengthens the recognition of a centre, of a "something," which drives and manifests itself. This alters one's own cultural belief system regarding death and transcendence.

The others are oneself, autonomy and freedom in front of myself. To fix the other in my representation is to dehumanise him, to restrict his freedom and to become a prisoner of my representation. The other also constitutes me and I constitute him in the interaction. But unlike the objects that I construct with my action, the other is not an object, but a freedom that will slip away at every instant and destabilise me. The other is also a transcendent purpose that will manifest itself in me according to my action (according to my action, not the other's).

To paraphrase an old sage, the whole writing is synthesised in the principle of valid action which says "When you treat others as you want to be treated, you liberate yourself," and the whole schema of action, we can leave as a footnote to this moral rule.

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