

THE WAY TOWARDS RESPONSIBILITY

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A broad, global reflection of recent events in the history of our planet makes us consider that we are approaching a future that presents many more unknowns than any other historical period ever experienced before by humanity. A medieval peasant did not know whether he would survive the next epidemic or whether the next war would bring the havoc of a devastating foreign army on his region, but he had no doubts about the choices he would make for himself and his children. There was in fact no risk that the basic characteristics of society in those times would change much in the next thirty or forty years. He would simply have to teach his children everything he knew about how to grow wheat and how to raise the chickens and the little cattle they had in their possession. On the contrary, today we do not have the slightest idea of how our society will be in thirty or forty years.

We do not know to what extent technology will supplant human labor and what will be the jobs and consequently the knowledge that will become useless or obsolete. We have no idea how much the customs, the culture, the bureaucracy will change if - and how long - life will be prolonged in this hyper-technological future, and above all we have no idea how big or serious is the climate change awaits us.

What we know is that modern biology in the near future will reveal to us an enormous amount of knowledge about inheritance and the biological mechanisms of health and disease, the functioning of our brain and the chemical mediators related to our various emotions and feelings. At the same time, information technology will develop algorithms and electronic means capable of understanding and controlling what we feel or how we react to any event that we happen to be present at or have news of. The GPS of our cars, mobile phones and cameras will detect any movement of ours.

Our tastes, our ailments, our friendships and acquaintances, our religious, political and philosophical ideas, for which team we support, what we like to eat and how we love spending our free time, are information already available, and they will be more and more so, for the various search engines and their wealthy customers. And if in the future someone thinks that it is better to avoid providing all this own and personal mass of data, he probably will not be able to do so, because in that case he would immediately become suspicious to his employer, his insurance provider and the health services of his country. Not even taking this power away from the multinationals and giving it to the state would be a good idea because it would be likely to encounter a digital dictatorship, which knowing perfectly how to fascinate us, indignation and even move us, will make sure to influence our choices ad hoc.

It would easily meet a digital dictatorship which, knowing perfectly how to fascinate, anger us and even move us, will be sure to influence our choices ad hoc. In reality, the accumulation and the centralization of this knowledge and the hidden way of using it has already abundantly begun, but almost no one talks about the great risks that may result in the near future and try to study the possible ways to prevent it. But as we have mentioned, the next technological revolution will also entail other major problems, such as the disappearance of millions of jobs, from general practitioners to taxi drivers, from metalworkers to shopkeepers and almost all mediation work. Almost certainly the state of our health will be controlled by subcutaneous chips, cars will be driven by robotic systems, production will be almost totally automated, and purchases will be made directly to the manufacturer via the Internet.

The world has already known the problem of the exploitation of the use of the masses by a few capitalists, but the need to have workers at the same time gave these masses at least a minimum of contractual possibilities. In the near future, as the production will be entrusted to computerized robotic systems, the masses risk becoming completely superfluous not only from the point of view of the workforce, but as a consequence of poverty they could encounter, even as consumers. In the near future the great risk is that there will not be a confrontation between a league of workers and an economic élite by which the former feels exploited, but between a people and an economic élite that the people might not know how to deal with.

The other major problem that emerges in the future of humanity is, as we have already mentioned, climate change. The use of oil and coal for energy purposes has already caused a significant increase in the temperature of the planet, the retreat of ice from the two poles, the gradual melting of mountain glaciers, the average rise in sea levels, the intensification of winds and the increase

in the danger of fires. But the greatest risk arises from another phenomenon that has already begun, the melting of the permafrost.

This is a great danger because the melting permafrost will result in the liberation of large amounts of methane which is, together with carbon dioxide, most responsible for the warming of the atmosphere. All this could trigger a chain reaction, causing the temperature rise much faster than has happened so far. The chain reaction will result in the total melting of the ice at the poles, the average rise of the sea by more than two meters with flooding of coastal cities and the desertification of a large part of the areas currently considered temperate.

These are the true big problems that modern civilization is preparing to face, but our politicians, as well as the media, rarely face them, preferring to distract us with minor problems, such as terrorism or immigration.

Now all this talk from me might seem to some readers somewhat pessimistic. But I feel optimistic because when we recognize what the real problems are here are, then solutions can also be found, and it is precisely from having to face great challenges that you normally get that evolutionary leap, I would call it “quantum” that leads to a higher level of evolution. The worst thing, and it seems to me that at least partially is happening so far, is to allow our fear to remove the problem, which would inevitably lead us to disaster.

If we can deal with and solve these great trials, it will mean that in the meantime we will have managed to become a closer, more united humanity, because only a global position and an interplanetary organization will allow us to emerge victorious from these two enormous challenges, that is the technological revolution and the increase in the temperature of the planet. This will mean that we have managed to find an international collaboration that goes beyond the current exasperated competition, minimizing the use of fossil fuels, and reach a new social contract that allows us to replace the old concept of work aimed at gain, with work aimed at what is really useful for the community.

We will have to find a new way of conceiving employment, without pyramidal hierarchies but by teams, increasing self-managed activity, making people responsible for their work, which will be carried out in most cases at their own homes and which will necessarily have to occupy a minor part of the day. Young people will have to be educated to an enterprising mentality that involves the possibility of creatively engaging, because man will above all, require creativity, since repetitive jobs will be mechanized, and agility, to often change the field and the type of occupation. Work will be increasingly oriented in the field of personal care, social assistance, environmental and cultural protection, and technological knowledge.

We will have a lot of free time and agriculture will probably become a widespread hobby. But this new humanity, which will have already had to make a leap forward as a collective consciousness in order to survive, will have to make another one in some ways even more difficult, because once the work has become something almost discretionary and we will have a lot free time, the need to understand and make sense of our own life it will become much more acute and generalized.

All that I am talking about cannot be obtained if man does not attain a victory on himself at the same time, discovering his profound existential reality. In fact, beyond practical solutions, humanity will find its salvation in the discovery of its own essential reality that is extremely intimate and at the same time universal, the center of our own consciousness.

It is the discovery that beyond the common ordinary consciousness, so to speak, of surface, engaged in daily duties and affairs, there is a profound and more inclusive deep consciousness, and that in order to be closer to it and make the latter perceptible or present in us, what is essential is to give value to this contact, normally transitory, often even momentary, when it happens for the first time in our life. We must give it value, not consider it an illusion, or a casual fact. Giving it value means making this first encounter sacred and making our life consequently directed, finally taking responsibility for it, because it is only by seeking and making this contact repeatable that we can discover our inner project, the vocation that can give meaning to our life.

It is a research in ourselves that we can only develop by overcoming the inertia that binds us to the usual daily routine on the one hand, both to the excessive interest in worldly achievements and the frenetic activity on the other. It is precisely because of the subtle intuition that this dimension exists that man is constantly seeking new goals. To find it we must recognize and work on what are the mechanisms and automatisms of our psyche, overcome the fear of what is not ordinary, and rediscover spirituality simply as a work of inner experience, disconnecting it from dogmas, devotions and precepts. It is a research that is not improvised, because before starting this path we must make sure we have achieved a good harmonization of the personality, being what is

said to be a balanced person. Above all we must overcome the materialistic and mechanistic paradigm in which we are unfortunately immersed and which prevents us from interpreting the most advanced scientific discoveries that demonstrate this, and which leaves us understanding the meaning of life in a distorted way.

102 A well-known Italian mathematician has recently brought as proof that the transcendent does not exist and the fact that by stimulating some areas of the brain one can obtain ecstatic experiences. It seems to me that this is just the opposite; in fact, it is the existence of light that allows the eye and the cerebral area of vision, it is the existence of sound that has “created” the ear and the hearing area. Thus, the existence of a cerebral area that allows ecstasy makes us suppose the existence of a subtle reality that we must rediscover, return to perceive. The ancient Rishis, authors of the Vedas, had faculties that now reveal themselves to us as recessive, they had intuited the existence of something not perceptible that transcends and at the same time pervades the Universe, from which the Universe itself is born and then finally reabsorbed, and only today physicists, thanks to very powerful tools, are coming to the same conclusions. In deep meditation we discover that consciousness is something much wider than our identity.

On the other hand, the discovery of the unconscious, if we think about it, has precisely this meaning. Thanks to the brain, the universal consciousness can also become individual. The ever more widespread awareness that we are universal as well as individual beings will finally be able to accept that message of love and brotherhood that still, even after centuries of Christianity, we have not succeeded in arousing in ourselves, and that is probably is what can enable us to overcome the difficult trials that await us. The future that awaits us forces all of us to become better and to work for this leap of consciousness, both as individuals and as humanity.