

THE HYPOTHESIS OF “DIMINISHED MAN” UNDERSTANDING HUMAN EXPERIENCE. THE SOCIO-ANTHROPOLOGICAL APPROACH OF HUMAN EXPERIENCE¹

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Abstract: *Human distinguishes himself from other beings by its nucleic duality. He is also body and soul, “faulty breather” and “gifted being”. As such, he is threatened by his own identity concomitantly by a spiritual falling (a top-down dynamism) and a spiritual raising (a bottom-up dynamism). This type of analysis involves revisiting the issue of man’s identity itself and consequently requests a new theoretical system. Noological Sociology gives us the adequate categories for such a purpose. The present paper focuses on these issues and proposes a comprehensive paradigm for the upward becoming of human being within the postmodern society. This paradigm gives intelligence also for a new approach of Socio-Bioethics.*

Key words: *noology, latent identity, spiritual latency, noological equation*

¹ This paper includes parts from some other analysis we carried out with some other occasions having been published in Romanian as parts of special chapters in our books: *Noopolitics. The Theory of Asynchronous Phenomena* (2006); and: *Noology. On the Spiritual Order of the World* (2001); (the last one being translated also in English in 2013. See: <https://www.amazon.com/>: Kindle eBook. On the concept of diminished man see Alexis de Tocqueville, *Democracy in America*. “Tocqueville argued, but the same mores and opinions that ensured equality also promoted mediocrity. Those who possessed true virtue and talent were left with limited choices” (see: https://en.wikipedia.org/wiki/Alexis_de_Tocqueville#cite_note-twsC11r44-3). I used the Tocqueville’s concept starting with my books on History of Sociological Theories and insistently in my book edited in 2001, *Noology*, and in the book edited in 2005 and in 2006, *Noopolitics*, already mentioned. Tocqueville considers that the “omnipotence of majority rule is a chief factor in stifling thinking”: “The majority has enclosed thought within a formidable fence”, Tocqueville says. “I am neither of the revolutionary party nor of the conservative.... Liberty is my foremost passion... But one also finds in the human heart a depraved taste for equality, which impels the weak to want to bring the strong down to their level, and which reduces men to preferring equality in servitude to inequality in freedom” (see: Volume One, Part I, Chapter 3), apud https://en.wikipedia.org/wiki/Alexis_de_Tocqueville#cite_note-twsC11r44-3). The emerging democratic order and fading the aristocratic order brings along with more equality and liberty a *tragic diminishing of spiritual powers in modern man* and his interactions with the others. The phrase as such makes the title of a book edited in 2008 by Ch. Schwartz, *The Diminished Man: A CPA Uncovers Charity Fraud and Murder While Diminishing Himself*, 2008. The term was conceived by Tocqueville and I coined it based on Tocqueville’s ideas in my book edited in 2001 and reproduced in 2005 in *Noopolitics* (edition aforementioned).

1. Noological perspective on latent identity: the spiritual latencies

Man, unlike other creatures, is destined to “pass” from the biological order into the spiritual one. T. Brăileanu called this second “passage” of man, “spiritual birth”. If in the biological order the individual gains access to the laws of biological finality, in the spiritual order he gains access to the “laws of liberty” (“and his liberty is a liberty against the biological laws, just as the biological finality represents in its various stages, an emancipation, liberation from the mechanical laws of the inorganic matter and thus a preparation for the acquisition of spiritual liberty”) (Brăileanu, 318-319).¹ It is obvious therefore that man can be spiritually fulfilled, and on this axis, he can also differentiate himself from other fellowmen (on the axis of spiritual fulfillment). Man can be economically wealthy but poor in spirit. Between the two there is no necessary relation, because so many people are spiritually fulfilled, but materialistically poor, and the rich ones can be utterly unfulfilled spiritually, incapable not only of ameliorating the world on the basis of the richness they have accumulated, but on the contrary, by making, so many times, out of their status and deeds, a source of evil, an example that degrades the world and spiritually weakens it, lessens its spiritual powers. Selfish, abandoned to debauchery, demagogical, they lose any possibility of affirmation in the vertical relations with God and with the uplifting gifts, and this serious spiritual amputation entails a serious deprivation of the actual world. The fallen world, having diminished spiritual powers, cannot preserve its unity, quickly disintegrating into fragments of world, real *underworlds*. Richness (wealthy) fulfills the world only if it is entwined with spiritual power (that matches material wealthy), otherwise it does not. The noological sociology pays a close attention to the species of powers in the world and warns us against the error of betting only on some of them, on the economic power, or on the political one etc. The *spiritual powers* consist of spiritual/ soul latencies (*latent gifts*) that are actualized under the form of *vocation, of character, of creativity, of power to love* unconditionally, even your own enemies, to culminate, as we will show later on, with *holiness and genius*. Let us retain, on the other hand, that only the spiritual power makes out of man a thorough member of his world. All other human inclinations, if they lose their spiritual dimension, fragment the world; transform it into cellular space, a bizarre jailhouse. Man has the power to crush evil through love and creativity. For two hundred years, the European world has entered an age of interminable revolutions, an age of discord, as Toynbee would say, when a group raises against another with destructive intentions, and afterwards the first becomes like the one it had just swept away or even worse. Evil is responded with evil, violence with violence. The modern world had decayed with each cycle of changing of the

¹ See Brăileanu, T., *Teoria comunității omenești (The Theory of Human Community)*. 318-319

elites and this happened because *the new elites* did not prove to be better or more creative. It is their duty to make the world a better place; it is their duty to be more creative in order to find that novelty capable of forcing evil to work itself in the service of good, for its total annihilation reveals to be a human impossibility. Human being has ever and ever been requested to solve the same spiritual equation being that he is surrounded by great challenges which bear in just their core all the table of *human temptations* from those of debauchery and laziness to some more sophisticated others but as well rendered sterile as vainglory and haughtiness. The same unknown factor, designated by variable X_j , induces reactions, α_j , rooted in the spiritual latencies (latent spiritual powers), α . The spiritual/soul latencies can be actualized in all their expressions by the experiencing power of love (including love for God, that is, the faith), and by the strength of character, the professional calling (vocation) and the force of creation.

At the end of such a mobilization (an actualizing process) it emerges the experiential and *edifying solution*. Finally, the man will find the solution Y to the same simple equation: $Y = \alpha + \alpha_j X_j$, so simple and nevertheless in such an erroneous way solved usually. In *Patericon* we are spoken the story of an anchorite who used to fast for 40 days and not to sleep for 40 nights and one day Satan came at the door of his room and said: „you fast for 40 days and don't sleep for 40 nights but I am more powerful than you because I am able not to eat and sleep at all. There is a face alone where you are more powerful than me: you are able to humble, I have not capability to humble myself at all". Behold, therefore, the divine power given to humans in order to be successful in everything and, above all, in redeeming themselves; it is the power of humbleness, of love, and of mercy, that is, the power of forgiveness. The kenotic attitude, that is, the power to lower your ego by humbleness, is the key to any sort of challenges, from the one of knowledge to the one of the human initiative towards the world, within the world and over the world. Such an attitude signifies therefore an emptying of the ego to enhance it for the great and true inner spiritual experience (entwined of course with many worldly things): the awakening love, the strength of the character, the professional calling and the creative response.

This diminishing of the ego, this giving up of the set of self-proud prerogatives of the ego in order to win instead of them the power of sharing the alterity, that is, in order to experience it for knowing it and to take part at its sufferance and to the inquiry of the solutions that makes it a better world, here it is the essence of the *kenotic attitude*. After the great victorious battle against ottoman army, from *Razboieni*, the St Voivode Stephan the Great, the polish chronicler Douglosz says, ordered to all the people to fast for 40 days. „And the Voivode did not make himself proud of that victory, polish chronicler comments, although everybody knew that to him is owed it".

Referring to the creator of literature, the novelist Mikhail Diaconescu assimilates the writing of a novel to the *kenotic* act: “as *kenotic act*, the writing of a novel equals with a state of reverence and humbleness towards certain values. The writing itself can really be a state of humbleness towards the men that have given some brilliance and moral altitude to some events.” And further on: “The auctorial *kenosis* is a paradoxical reality. The author humbles himself in the act of elaborating the oeuvre. The oeuvre thus gains in authenticity. The authenticity sustains the durability and the greatness of the oeuvre.” The author is not a creator of „*worlds*” (artistically), as his vanity might whisper to him, but the servant of the worlds imagined *by his talent, which comes not from himself*, but which is a *given power, a gift*, as the common sense says. But for the revival of the evoked world and the characters depicted by the literary imagination to be successful, the creative act must be a *kenotic act*.

The idea of the cleansing of the soul from all the developments that derive from the super-abundance of the ego, as in the expression of vanity, was examined by the great psychoanalyst C. G. Jung, in a late work of his, which was reedited only in English nine times, *The Undiscovered Self*. What we designate by this borrowed term, *kenotic attitude*, Jung placed in the class of phenomena of “psychological illumination”, noticing the factors that oppose this *noological act*, generally, the factors of resistance to this psychological illumination. These resistances, most often belonging to the unconsciousness, appear to be founded on fear, “on the panicked fear facing the discoveries that could be made on the realm of the unconsciousness” (Jung, 2006, 49). Freud confessed to him that he was forced to “make a dogma out of the sexual theory because it was the only wall in the way of a possible *outburst of a real flood of occultism*. In these words Freud disclosed his own hidden conviction that the unconsciousness hosts energies that could be liable to occult interpretations. These *archaic relics* or archetypal forms have a numinous quality that, sometimes, provokes fear. They are ineradicable for they represent the last fundament of the mind itself. They cannot be intellectually mastered, and when someone destroyed one of their manifestations, they reappear in an altered form” (Jung, 2006, 49).¹ Something should be mentioned. When Jung speaks of the suppression or repression of some manifestations of the unconsciousness, he indicates *noological states*, reducible ultimately to archetypes, but also states that have to do with instinct, with the somatic part, not with the pneumatic one of the unconsciousness and this could generate some ambiguities, even confusions. *Actually, the repression of sexuality, for example, is not the same thing with the repression of religiosity,*

¹ Jung, C. G., (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library, 49 See also: Jung, C. G., (1934–1954). *The Archetypes and the Collective Unconscious*. (1981 2nd ed. Collected Works Vol.9 Part 1), Princeton, N.J.: Bollingen. And: Jung, C. G., & Jaffe A. (1962). *Memories, Dreams, Reflections*. London: Collins. This is Jung's autobiography, recorded and edited by Aniela Jaffe

although the altered outbursts appear in both cases, the same with the fear of the unconscious. This shows how great a difference is between pietism, for instance, generally the pharisaic moral forms, as the ones exhibited in the case of the hypocritical indignant attitudes towards sexuality, and the attitude truly Christian towards the degraded forms of sexuality. Apparently the two attitudes are alike for both reject the excesses and sexual deviations of all types. But how huge a difference is between them! As for us, we support our hypotheses on those forms of repression of the spiritual being of man, which takes on the form of the excess of psychologizing, which is not at all differentiated in the orthodox psychoanalyses, starting with Freud's.

Moreover, the Jungian concept of individuality itself seems to be overthrown by this ambiguity especially in the above quoted study. But we retain from Jung the other sense of repression, the repression of the spiritual energies, through phenomena such as, for instance, atheism and secularization. The two types of repression generate two types of anxieties. These associate to themselves two directions of affirmation of the human individuality, and not just one. One is excessively psychologizing, the other, on the contrary, is somewhat de-psychologizing, that is, highly and intensely spiritualizing.

Unfortunately for the European man, modernity develops almost exclusively the psychologizing forms of individualization so that modern individualism was either hedonistic and atheist or rationalist and ideologizing, which generated the two forms of idolatry of the modern man: consumerism and ideologies, that is, the worship of objects and the *false religiosity* triumphant through the ideologies of all types, culminating with the Marxist one.

2. Theory of spiritual latencies and the theory of "latent powers": Watchman Nee

The primary problem of noological sociology does not reduce to the issue of institutions or of the social structures, but claims a deeper layer of social order equating with the spiritual latencies and their frames of actualization, i.e. the founding spiritual performances (manifestations). In Philocalic tradition (patristic writings) the spiritual latencies are assimilated to the „uncreated energies”, as St Gregory Palamas called them. Man comes to know these “latent energies” (that God planted in man) only by their actualization through the spiritual experiences (inner spiritual experiences¹) (Batailles, 1988).

¹ On the concept of *inner experience* that I used alternatively with *inner spiritual experience* to translate the Romanian word “*träiri*”, see also Georges Batailles, *Inner experience*, 1988, New York Press and also *Describing Inner Experience?* By [Russell Hurlburt](#) and [Eric Schwitzgebel](#) MIT Press 2012 or Gyani Baile & Dolly Baile, *Inner Experiences*, 2009, Midland. Our own definition of the word *träiri* that I translated in English, as mentioned, by *inner experiences*, designates the phenomenon of

The notion of spiritual latencies seems to be related not only to the St Gregory Palamas theology of the *uncreated energies* but also to the notion of “latent power of Soul” proposed by the Chinese-American theologian, Watchman Nee, in 1928 through his main work, “The Spiritual Man”. Watchman’s outlook on man can be rooted in St Paul anthropological interpretation of the triadic categorially system: Spirit, Psyche, and Body. Watchman lays the foundation of his anthropological approach on the triad: *Spirit, Body* and *Living Soul*. The unity between divine Spirit and dust-made Body is Living Soul. Such triadic unity is what Watchman used to call “spiritual man”, that is, a man created by the spiritual insufflation from God upon the dust out of which God made the human body. As Watchman witnesses himself, he took this interpretation from Andrew Murray, wherefrom he quoted quite the triadic pattern: “In the history of man's creation we read, ‘The Lord God formed man of the dust of the ground - ‘thus was his body made - ‘and breathed into his nostrils the breath’ or spirit ‘of life’: thus his spirit came from God; ‘and man became a living soul.’ The spirit quickening the body made man a living soul, a living person with the consciousness of himself. The soul was the meeting-place, the point of union between body and spirit. Through the body, man, the living soul, stood related to the external world of sense; could influence it, or be influenced by it. Through the spirit he stood related to the spiritual world and the Spirit of God, whence he had his origin; could be the recipient and the minister of its life and power. Standing thus midway between two worlds, belonging to both, the soul had the power of determining itself, of choosing or refusing the objects by which it was surrounded, and to which it stood related. In the constitution of these three parts of man's nature, the spirit, as linking him with the Divine, was the highest; the body, connecting him with the sensible and animal, the lowest; intermediate stood the soul, partaker of the nature of the others, the bond that united them and through which they could act on each other. Its work, as the central power, was to maintain them in their due relation; to keep the body, as the lowest, in subjection to the spirit; itself to receive through the spirit, as the higher, from the Divine Spirit what was waiting (sic) it for its perfection: and so to pass down, even to the body, that by which it might be partaker of the Spirit's perfection and become a spiritual body. (Andrew Murray, *The Spirit of Christ*, Fort Washington, PA, Christian Literature Crusade, 1964. Note C: *The Place of the Indwelling*, p 227-228)”¹ (Watchman, 1928). The notion of the “spiritual body” is a pivotal one in St Paul’s Epistles. The triadic pattern is common to all patristic writings and so it is the idea of the divine uncreated energies permanently actualized through the

the actualization of spiritual (soul) latencies induced by creative manifestations or, generally, by exceptional individual or collective experiences.

¹ See: Andrew Murray, *The Spirit of Christ*, Fort Washington, PA, Christian Literature Crusade, 1964. Note C: *The Place of the Indwelling*, p 227-228. Quoted apud Watchman Nee, *The Spiritual Man* (1928), retrieved from <http://www.worldinvisible.com/library/nee/5f00.0634/5f00.0634.02.htm>

Holy Spirit's works. In our interpretation man is not really a spiritual being unless he actualizes the spiritual latencies or what St Gregory Palamas called "uncreated energy" *through his uplifting, creative and/or ethically positive acts*. This is the pivotal idea of theoretical system of *Noology*. That is why, the spiritual latencies could not be used but in accordance to the divine design and order of things otherwise they are unavailable and unworkable, totally unreachable. Watchman Nee, on its turn, propose another interpretation to what he called "latent powers of the Soul", drawing attention upon the fact that when Adam fell, the powers of his soul fell also although they have been preserved as "buried powers" in his body which transformed it in flesh. His idea is that man bears in him a "buried Adamic power". The American theologian shared with Murray idea of the "latent power of soul" due to the consequences of Adam's fall. "I wish to draw your attention, said Watchman, not to the study of psychology but to the fact that all these miraculous phenomena are obtained through the release of the *latent power of man's soul*, that ability which was hidden in man after the fall. Why is this called "latent" power? Because in Adam's fall God had not withdrawn from him that "supernatural" power which he once possessed. Instead, this power fell with him and became imprisoned in his body. The power was there; only it could not be expressed. Hence the term latent power"¹ (Watchman, 1928). Up to this point the two theories share both and together with the entire patristic literature the idea that there are powers in man which are not from him but are planted in him by God. Moreover, the two theories share also the idea that "God had not withdrawn these powers from man after the fall". We make nevertheless some radical distinctions: 1) In Watchman's view, "the powers of the soul *were in man before his fall but became latent in him afterwards*": italic added. ("As soon as man fell, God imprisoned man's psychic powers in his flesh. His many powers became confined and hidden in the flesh as a latent force-present but inactive"²); in our view, the spiritual latencies *are* latent and active, don't *become* latent; *they have always been latent*, they bear on them that latent character as they are "uncreated energies". 2) Spiritual latencies could be activated only if the man's acts respect the laws of divine order of the world and exclusively in and through man's dialogue with God. Therefore, even if we take into account the threshold of Adam fall, we have to notice that God left in man not "*buried powers*" but *spiritual latencies*, that is, *virtual abilities called gifts and charismas* and other types of *potential capabilities* (culminating with those of *holiness*, of *genius*, of *prophecy* and *heroism*). All these powers are latent and they become real but by

¹ A Chinese theologian, Watchman Nee, by his Christian baptismal name, wrote a book with such a title, *The Spiritual Man*, inquiring the Christian anthropological meanings in order to reconstruct the definition of man in the light of the Holy Scripture. See: Shu-tsu (Watchman Nee), "*Watchman Nee: A Seer of the Divine Revelation in the Present Age.*" *Anaheim: Living Stream Ministry* (1991) and the book already cited: *The Spiritual Man* (1928).

²<http://www.worldinvisible.com/library/nee/5f00.0634/5f00.0634.02.htm>, Chapter II

actualizing them exclusively through the uplifting, creative and ethically positive manifestations. Consequently, the man has to cooperate permanently with the Holy Spirit by actualizing those virtualities through the uplifting acts. Otherwise these spiritual latencies remain merely latent. 3) In Watchman's view, "when man fell, his original ability and miraculous strength, all fell into Satan's hand" (Watchman, 1928, chapter II). Here it lays our radical difference from Watchman's theory, that is, the irreducible distinction between the two concepts: *spiritual latencies*, as I formulated it, and "*latent soul power*", which is Watchman's concept. In our opinion, Satan has not control at all over the spiritual latencies, although in Watchman's view, "Satan desires to control man's latent soul power. He is well aware that there is this power in man's soul which is capable of doing many things. He therefore wishes to bring it under his control instead of God's. Satan wants to use it for his own purpose (...). Upon learning the story of the fall in the garden, we can perceive what the purpose of Satan was. He aimed at gaining the soul of man. And when man fell, his original ability and miraculous strength, all fell into Satan's hand" (Watchman, 1928, Ch. II). It is true that "the purpose of his tempting Adam and Eve in the garden was to gain control of their soul power", as Watchman argues, but Satan has no power over the human soul on neither side, as Book of Job reveals us. So much the less might Satan to control the *spiritual latencies* which in their essence are *uncreated energies*. All is depending on the human free-will. But if man opts for a negative act he loses any access and possibility of control to and over these energies. We may interpret what Revelation 18.13 "means by making merchandise of men's souls. Indeed, man's soul has become one of the many items of the enemy's commodities" (Watchman, 1928, Ch. II). Two aspects are to be set forth here. The first one: not all human souls had become merchandise, but those souls belonging to the fallen humans who by their own free will wished that. The second: once a given soul had become "one of the many items of the enemy's commodity" it lost truly its latent power so that the enemy got but *dead souls*. Here it is what we may emphasize as a self-deception of Satan. He does not obtain but a downgraded, powerless and chaotic world, populated with *dead souls* and nothing more. It is true that Satan found here and there persons "from whom he succeeds in drawing out their soul force" and even to promote them in the position of "leaders of the ages" but the result is the same: a chaotic, downgraded and powerless world transformed finally into a huge graveyard full of dead soul. It is a world populated with the 'vertical corpses', as Tolstoy prophesized it, that is, a world of humans physiologically alive but spiritually dead. Satan "intends to release all the latent powers of men. This is his singular purpose which he has been cultivating for thousands of years. This is why he trades in the souls of men besides such merchandise as gold, silver, precious stones, pearls, and cattle and horses. As a matter of fact, he has exerted his utmost strength to obtain this special commodity". (Watchman, 1928, Ch. II).

Finally he obtains but dead souls, a market of dead souls. That is the tragedy of Satan (and of the world fallen under his control). And here it lays our most radical distinction from Watchman's theory and concept. From this point on there is no compatibility between the two anthropological perspectives and noological theories.

The distinction we propose refers, therefore, to the meaning we ascribe to *spiritual latencies*. In Watchman's view, the latency is equal with "powers" that man bears on him from the first man only that these *powers are "buried in his body"* as a consequence of the fall. In our view, the spiritual latencies are but *virtualities, divine gifts, charismas*, like a sort of *divine permanent expectations*, as parable of pounds teaches us, and they become real only by their actualizations through the uplifting acts: creativity, love etc., and by permanent intervention of the Holy Spirit.

Here it is the point where we separate from Watchman's view¹ on the hypothesis of dormant "powers of soul", as he used to call them. The Chinese American theologian considers that the most part from the power of the soul, which God planted in man in the day of man's creation from dust and divine spirit, was actually lost when Adam fell through the sin of deviation from God's teachings and order.

The powers of soul "have been buried in the fallen man", as 'immobilized, frozen powers'. "At the fall, though, the power which distinguishes Adam from us *is lost*. Yet this does not mean there is no longer such power; it only denotes that though this *ability* is still in man, *it is nonetheless "frozen" or immobilized*; this primordial ability of Adam has become a "latent" force in his descendants. It has turned to become a kind of "hidden" power". (Watchman, 1928, Ch. II). As a matter of fact, God planted these "powers" as *spiritual latencies* ("uncreated energies", as St Gregory Palamas called the divine energies working permanently in the world) from the very beginning, that is, by His design. The fall has not stopped the continuous manifestations of the uncreated energies in the world

¹ "When Adam fell in the Garden of Eden his power was immobilized. He had not lost this power altogether, only it was now buried within him. He had become flesh, and his flesh now enclosed tightly this marvelous power within it. Generation has succeeded generation with the result that this primordial ability of Adam has become a "latent" force in his descendants. It has turned to become a kind of "hidden" power. It is not lost to man, it is simply bound up by the flesh. Today in each and every person who lives on earth lies this Adamic power, though it is confined in him and is not able to freely express itself. Yet such power is in every man's soul just as it was in Adam's soul at the beginning. Since today's soul is under siege by the flesh, this power is likewise confined by the flesh. The work of the devil nowadays is to stir up man's soul and to release this latent power within it as a deception for spiritual power. The reason for my mentioning these things is to warn ourselves of the special relationship between man's soul and Satan in the last days". See Watchman Nee, retrieved from <http://www.worldinvisible.com/library/nee/5f00.0634/5f00.0634.01.htm>

when Adam fell¹. What does it mean that these powers have fallen when Adam fell? Have these powers themselves fallen or has it fallen but the *man's ability of actualizing them* directly through his workings and ways of living? It appears clear to us that what the fallen man has lost when he fell was but the ability of actualizing this powers of soul directly not their virtuality. This is the *hidden ability of man* that modern thought ignores it. That is why, the fallen man can make use but of a very small part from his latent powers and only in and through the dialogue with God and by using God's teaching as guide and Code of man's life and acts. For Watchman, the *latencies* and the *ability of using them* are one and the same thing. We consider, by following St Gregory Palamas's idea, that the powers God planted in man are part of the "uncreated energies" and, by the consequence of the fall, the first man lost but the *ability of actualizing them directly* not their *availability*, as we have already mentioned it. *It is absurd to conclude that the uncreated energies might depend on the circumstances emerging from the transient, temporary world or from the one who does not respect God's order and design.* In exchange, man's manifest ability depends on his own condition so that as long as by his condition Adam fell, this downgraded state resulted into the falling of his ability also. In Watchman's view, man lost the latent "force" and the manifest ability of using these powers as long as, as a consequence of the fall, they "have turned to become a kind of "hidden" power. (...) Today in each and every person who lives on earth lies this Adamic power, though it is confined in him and is not able to freely express itself" (ibidem). That is why another extraordinary power appears to be able to release the Adamic hidden powers and such an extraordinary non-human force is, in Watchman's view, devil. In *Noology's* view, God has left to man and for his potential recovery, not only the *spiritual latencies*, as un-actualized latent forces of mind (and Soul), but also those *latent frameworks* we called *noological or spiritual frames*, whereby man might regain *the ability of actualizing* the spiritual latencies God planted in him (when created him as a creature made "in the image and after His likeness"). Besides, together with these noological frames, whose prototype is right the Garden of Eden, God has left to man also the divine teachings, so that the theoretical background of any epistemological path towards explaining man consists of these four categories: *spiritual latencies, noological frames, spiritual teachings and human manifestations*. In Watchman's view the man became a "living soul" when God created him from dust and by breathing on him from His divine spirit, but Adam became a *dead soul* (as the powers of soul ended by being

¹"As soon as man fell, God imprisoned man's psychic powers in his flesh. His many powers became confined and hidden in the flesh as a latent force-present but inactive. After the fall, all which belongs to the soul comes under the control and bondage of that which belongs to the flesh. All psychological forces are thus governed by physiological forces. Satan's objective is to liberate man's soul power through the breakdown of the outer shell of his flesh so as to free his soul from its fleshly bonds, thereby manifesting his latent power" (retrieved from ibidem).

“buried in his body”, turned itself into a powerless and mortal flesh) after and *by consequence* of his fall. In our view, by the consequence of fall, Adam *has not* become properly a “frozen soul”, therefore a “dead soul”, but a *virtually spoiled dying soul*, who dies bodily but spiritually he can regain immortality, although he is in danger to die spiritually also, to be a *dead soul* while biologically he is nevertheless a living creature. Therefore, man is mortal but bears on him also the stamp of immortality. ***The man is actually mortal and virtually immortal***, he dies with and through any sin but he is restored from death by removing his life within the noological frames and following divine teachings as the guide and design of his way of living. On the other hand, spiritual latencies are unconditional energies, so that they cannot be narrowed by anything proceeding from the immanent world, depending exclusively on the God’s decision and will. This is the main distinction from the Watchman’s view. In his approach, the Adamic powers are over there, hidden, buried in our body as latent powers so that the only problem for man is to disclose them, to channelize them from the internal body unto the external world. In our view, the spiritual latencies are but virtualities as, for instance, the divine gifts and charismas appear to be, and they become real but by their actualizations through the uplifting, creative and ethically positive acts, that is, through those facts which keep on their orientation towards God’s will and way of being and doing things. The spiritual man is not a *given being*, but a *promised being*, depending on the free will of man for becoming so, to fulfill himself in the horizons of Godliness or to fall again and again by his transgressions and iniquities, his wrongdoings and trespassing. As Nichifor Crainic says, there is a special state of mind that keeps man on this divine horizon and that state of mind is a universal one, being witnessed in all cultures. Crainic called it “nostalgia of Paradise”.

In Watchman’s view, after man’s fall, “this power of his was interned by his body. Formerly the body was a help to Adam’s powerful soul; now the soul had fallen, and his power was circumscribed by the shell of the flesh. Satan, however, attempts to break open this fleshly shell and to release the power dormant in man’s soul in order to gain control over man. Many do not understand this strategy, being deceived into accepting it as of God”. (Watchman, 1928, Ch. II)¹.

The flesh is, in Watchman’s view, a grave where powers of soul are buried so that between flesh and sin is set almost a sign of equality. As a matter of fact the *uncreated energies* do not quit the man any longer and neither end they by becoming merely buried powers “dormant in man’s soul” by the effect of the Adam’s fall. They are dormant but apparently because they are permanently activated by and through the *good acts* of man. Moreover, they can be actualized in man’s acts *but through the continuous intervention and help of God*. By these spiritual latencies, by the images of the Garden of Eden really planted in the

¹ Ibidem

undulating landscape of existence, or left under their form of virtual noological frames, by divine teachings, left themselves to man for guiding him after his fall, God offers us the proof that He has never taken from us our character of having been created in the image and unto the likeness of God. Therefore, God has not ever stopped His divine intervention to help man permanently, to work incessantly with him for his marvelous fulfillment, culminating just by the God's Incarnation for our own salvation. Beyond of such a divine intervention man cannot make use of his ability to actualize the *spiritual latencies* in his everyday life. A radical and saving intervention of God consisted of His decision to come down on earth and to be incarnate of the Wholly Spirit and Virgin Mary restoring our fallen life by accepting to suffer and to be buried in order that we may receive the benefit of redemption and therefore the healing of the illness of death and the deliverance from the evil one. The flesh is not a tomb of soul by itself. *The sin, our transgressions and iniquities, are themselves the graves of our living soul not the flesh itself. We do not see in flesh a danger, neither an ally of Satan, because just the sin, not flesh, is the one which makes of us such an ally, even the conspirators with evil against God*, as Fr. Arsenie Boca says. That is why, we consider that Satan cannot "breaks open this fleshly shell and to release the power dormant in man's soul in order to gain control over man", as Watchman says, without our free will, that is, out of our own decision to accept the works of Satan and even to cooperate with him by living ourselves into temptation of sin, into transgressions and iniquities. Moreover, being the uncreated character of the spiritual latencies, they wouldn't ever fall under the control of Satan. Flesh can become an ally of Satan only due to and as measure of the sin, but the spiritual latencies, at liberty or dormant even within his flesh (although not reduced neither exhausted at this level), will give man power in order that he, finally, defeat Satan's works. *Therefore, "the power of soul" can be used but positively, being that they are under the permanent control of Holy Spirit of God and the evil can but to obstruct their actualization in the real life of ordinary man and only by his actual consent and exclusively along the duration of such a consent*¹.

What man lost and continues to lose through his lapses and disequilibria is, on the one hand, his *ability of actualizing the perennial* spiritual latencies (including those latencies which takes on the expression of the divine gifts and charismas bestowed upon us as pure virtualities) and, on the other hand, the internal unity between spirit, body and soul as actual, unmediated reality, but not their unity as a *promise* and therefore as a *gift* of being, as a *treasury of gifts*. All these gifts are permanently present in the world as *spiritual latencies*, which can

¹ It becomes clear why the pivotal concept of the Noology is the inner spiritual experience and why spiritualist sociology appears us to be of so much importance for the "true knowledge" of man and of society. Theology alone cannot bear record realistically on the dramaturgical evolution of man on the stage of life being requested for such a task a new alliance with science in order to set forth such a terrible descriptum.

be actualized if man chooses the ascending path of spiritual experiences guided by the divine teachings and works. The uplifted, spiritualized level of existence is not an already given *datum*, something that actually exists in an unmediated way, but it is something *promised*, and it has a different way of manifestation, that of *gifts*. Man is endowed only with the *possibility of uplifting acts*, not with their readiness; the *spiritual experience* moves the latent *gift* into an uplifted *reality* of life. This is the main element that differentiates the theory of spiritual latencies from other spiritualist explanations so far, including the Watchman's theory of "latent powers". The theory of the spiritual latencies underlines the obvious fact that man is but *potentially* a spiritual being, as a *sum of gifts to be actualized*, as *spiritual latencies*, "uncreated energies" and, therefore, as *promised reality*. Otherwise, the human being is but "nature" ("Animalia", as Husserl argues it), that is, unfulfilled reality, becoming frail by his option for one of those mortal sins: the sin of giving up (that in theology is called un-assumption, sloth, neglect, slipping toward despair). Man is not a spiritual being unless he has become so by the actualization of his spiritual latencies, otherwise, spiritually, he remains but a promise, a calling, a potential virtuality. Man can find self-fulfillment as spiritual being, the same way he can fail as a being situated within the horizon of supernatural gifts, not of those that derive from the nature of things, but from those that derive from his quality of being destined to spiritual uplifting, for redemption and salvation (healing) from the "sickness unto death"¹ (Kierkegaard, 1849). Man has access not only to the *natural, given frames* of existence, but also to the *spiritual living frames*, of pure spiritual (*noological*) essence *and of supernatural origin*, the only ones that assert him as specifically human being, different from other beings, as it has been mentioned before. Spiritual frames have not been achieved by man in a natural way; they mediate

¹S. Kierkegaard (Anti-Climacus), (1849), *The Sickness Unto Death: A Christian Psychological Exposition for Upbuilding and Awakening*, (Sygdommen til Døden. En christelig psykologisk Udvikling til Opbyggelse og Opvækkelse): "A human being is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation that relates itself to itself or is the relation's relating itself to itself in the relation; the self is not the relation but is the relation's relating itself to itself. A human being is a synthesis of the infinite and the finite, of the temporal and the eternal, of freedom and necessity, in short, a synthesis. A synthesis is a relation between two. Considered in this way a human being is still not a self.... In the relation between two, the relation is the third as a negative unity, and the two relate to the relation and in the relation to the relation; thus under the qualification of the psychical the relation between the psychical and the physical is a relation. If, however, the relation relates itself to itself, this relation is the positive third, and this is the self" (p. 13). Salvation from the sickness unto death is the salvation from the sickness of the spirit, of the self. In his comments on this study of Kierkegaard, Anthony Storm notes that the sickness unto death is phenomenally the despair that can take three forms: "in Despair not to be Conscious of Having a Self (not despair in the strict sense); in Despair not to Will to be Oneself; in Despair to Will to be Oneself". See: "Anthony Storm's Commentaries on Kierkegaard". See: <http://sorenkierkegaard.org/sickness-unto-death.html>

the fulfillment in the world of what is not *from the world*, of supernatural gifts, such as faith, clairvoyance and prophecy, of genius and sainthood, of heroism and exemplarity etc. The spiritual (noological) frames are also latent and they become manifest but in proportion as spiritual latencies actualize themselves. *These spiritual frames add to human society the second level of its existence, its uplifted quality, due to the actualization of the gifts incorporated in the structure of existence as pure spiritual latencies of unnatural origine. Due to this plan of latencies, we can daresay that the world is not strictly inhabited by evil, is not merely the host of evil, but, above everything else, it is the frame where gifts can find fulfillment, thus confirming its quality of a promised world, not of a simply given world. "He was in the world, and the world was made by him, and the world knew him not."* (John 1:10 NIV)

When man uplifted himself to the consciousness of this *unifying meaning*, as Soloviov would put it, he uplifted to the level where consciousness itself can manifest completely as an organ of the uncreated light; in order to achieve this we have to admit that everything is here, in the world, as un-actualized latency, as un-affirmed soul, fallen from the first luminous unity, that of heaven. A supporter of inner spiritual experience sociology, such as Nichifor Crainic, considers that the first frame of *uplifting* human experience is the "nostalgia for paradise", which is the feeling of the lost unity, lost and looked for in everything. *We will see that at the end of this search man regains unity in a feeling.* Man can follow the way of the uplifting experiences, as he can also follow the one of the descending experiences, or he can simply drive away spiritual experiences, being content with the simple level of satisfying biological needs and instincts. Such a way of being can be displayed with pride, as it happens with so many of those that despise the spiritual matters. They do not notice that the organ of negation, the negative consciousness of pride, does not belong to the natural world, because an animal will pass through his life carrying the vigor of its body, and, moreover, he could not spiritually fall. But man had where to fall from; he can fail as spiritual being, if he did not taste the great gift that brings into the world the promise of a spiritually renewed life. He will end up looking with mistrust, then with despise and eventually with hatred at all that want to live in an enlightening way, within the horizon of promise, of fulfilling the gift of gifts, which is redemption. Man, as a spiritual being, lives, but, as a biological being, merely survives.