

The Spiral Manifesto: A New Cosmic Vision for Interpreting Man and History (A Critique of Predation and the Foundation of the Law of Safe Distance)

I. The Dilemma of the "Last Man" Between Savagery and Digitalization

Humanity today faces the "Great Regression" (Stage Five of our project). While scientific and technocratic institutions boast of their ability to manage the planet, eight billion people suffer under a "congestion" that collapses existential distances and triggers the primal "Predatory Instinct." We do not present a naive utopia; we offer an "**Existential Technology**" to domesticate organized human savagery.

II. On the Nature of the Human Species: A Refutation of Thomas Hobbes and Schopenhauer

● **The Predecessors:** **Thomas Hobbes** argued in *Leviathan* that "man is a wolf to man," justifying absolute authority to suppress innate savagery. Conversely, **Schopenhauer** used the "Hedgehog Dilemma": creatures seeking warmth through proximity but recoiling from the pain of each other's quills, leaving man torn between the ache of loneliness and the sting of contact.

● **Our Contribution (The Law of Safe Distance):** We posit that "savagery" is not an inescapable biological fate but a product of the "collapse of distance."

● **The Addition:** We transform Schopenhauer's metaphor into a **"Geometric Law."** Safe Distance is a "**Sacred Orbit**" derived from the mechanics of celestial bodies. The Earth neither drifts away to freeze nor approaches to burn.

● **The Value:** We establish the "**Ontology of Distance.**" The Global Commune is not a "forced proximity" that breeds predation, but a "harmony of orbits" that protects individual being while achieving collective warmth. We move from "suppressing savagery" (Hobbes) to "**engineering coexistence.**"

III. The Dialectics of History and Evolution: A Refutation of Hegel, Marx, and Fukuyama

● **The Predecessors:** **Hegel** saw history as the march of the "Absolute Spirit" toward the State. **Marx** saw it as a material class struggle toward Communism. **Fukuyama** declared the "End of History" within the Western liberal model, viewing it as the final peak.

● **Our Contribution (Spiral Becoming):** We declare the nullity of "Ends" and "Pure Material Inevitabilities."

● **The Addition:** History in our vision is a "**Spiral Ascent**." We accept "Regression" (Stage Five) not as a failure of history, but as a necessary "**Elastic Recoil**" to review foundations before the great leap.

● **The Value:** We liberate man from the "phobia of falling." History does not end; its consciousness expands with every spiral turn. We respond to Marx's materialism with "**Cosmic Intentionality**," and to Fukuyama's "End" by asserting that we are merely in a regressive cycle that precedes a leap toward the "**Cosmic Human**."

IV. Ecological Justice and the Guardians of Science: A Refutation of Malthus and the "Golden Billion"

● **The Predecessors:** **Malthus** warned of a population explosion outstripping resources. Modern scientific and political institutions have seized this fear to forge the "**Golden Billion**" or "**Golden Square**" ideology—a framework that legitimizes "Scientific Predation" by selecting who deserves to live and who must be marginalized.

● **Our Contribution (The Legitimacy of Absolute Being):** We view the "Golden Billion" as the hideous peak of "Regression toward Organized Predation."

● **The Addition:** We propose "**Universal Ecological Justice**" based on "taming greed" rather than "eliminating humans." Resources are insufficient only because the "engine of current civilization" is predation and overconsumption.

● **The Value:** By applying the "Law of Distance" to our relationship with the Earth, we transition from "Predatory Technology" to "**Spiral Technology**" that respects the Earth's orbits. We declare that the "**Right to Being**" is an ontological right that scientific institutions do not own; Meaning and Value are the only resources that multiply with use.

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