

PRECIADA AZANCOT

THE SPLENDOUR OF THE HUMAN BEING



Preciada Azancot

**THE SPLENDOUR OF
THE HUMAN BEING**

Translated into English by

Michelle Rourke and Michael Rourke



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As beacons of hope in the world,

To the old city of Fez,

To the girl, Inés Gálvez.

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To Carl Gustav Jung, whom I recognise as my emotional mother.

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To MAT, which although it emerged from within, has the objectivity, clarity and potency that helped me pursue painlessly my path towards myself.

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INTRODUCTION

This work addresses a discovery that will change KNOWLEDGE OF THE HUMAN BEING AND HIS CREATIONS. It addresses the discovery of the **emotional and sensorial engineering of the innate human structure, in all its possible patterns of functioning.** This discovery that we made twenty one years ago, which we tested on 60,000 cases before officially presenting it on 11th November 1988, which we have been teaching and applying since then, and has now been tested on 120,000 cases without having found a single one in which said laws do not apply in their totality, founded the creation of a system that we designed to convert all these discoveries into an instrument that can be taught and applied. We have called this creation **MAT (THE META-MODEL OF ANALYSIS THAT TRANSFORMS)**. This book is the eighth one that we have written about MAT and it aspires to be the first to divulge on a massive scale a creation that until now we had reserved for teaching to a few (3,000) students and for applying in our profession as strategic management consultants.

MAT is the lever that will make the wheels of history turn in the direction of the laws of what is human. MAT was born when it had to be born: as a response of hope to a generation that had disconnected love and turned the world into a jungle. We kept it alive in that jungle, and

even in it, it continued to prove the efficacy of our wager for the splendour of what is human, when what is human adjusts itself to the laws that govern it, whether it knows it or wants to or not.

This book aspires to cover the starting point of what is human: Where does human begin? What is human? How does what is human function? Why does what is human exist? When are we human? And what is the purpose of humans? Not from the philosophical or metaphysical viewpoint so much as from the scientific one. Because MAT is the first precise **science of the human being** in all his manifestations and creations. Here we limit ourselves to presenting the basics of MAT, universal and timeless bases, and their application to knowledge of the human being and to two of his creations: organisations and ideologies.

Because MAT is a science possessing a wide array of instruments, we will begin by applying one of our instruments, the MAT generational diagnosis in the introduction to this work, followed by the unfolding of MAT's fundamentals, closing with a strategic forecast focused on the future of the world.

Because MAT is universal and timeless we can probe with one of its instruments to diagnose and transform any object or place. Why not

start from the here and now in our human history? We are now in the year 2004¹. But we could be in the year 3007. It makes no difference.

Although this century is four years old, for the last fourteen years (since 1990) we have been immersed in a new generational ideology. Many people, the majority, believe that the era, – the name we normally give to a period of time dominated by an ideology – has only just started. And what happens, as always, is that artists and other creators start to sense that the world is changing, five or ten years before anyone else. Then it is the turn of the ordinary man in the street to realise what is happening, and finally, when the evidence is undeniable, the leaders of society, politicians and academics appear to discover, with great surprise and concern that the world is changing. Not that it has already changed. Irreversibly. And now, when only seven years of flourishing and ten of decadence remain for this era, the eyes and ears of the decision making powers appear to open to observe and hear with interest data and proposals about new currents of thought and new suitable instruments for managing the new reality.

In fact, fifteen years ago, the values that governed us were those of joy in the extreme: speed, lightning action, cult of the image, manufacture

¹ Editor's Note (hereafter, E.N.): This revised edition has not wanted to change data in respect of the moment the work was written by Preciada Azancot in 2004, given that EVERYTHING is maintained and will always remain valid. And that is how the author also feels today. We ask you to apply date references bearing this fact in mind: the reference is 2004.

and veneration of idols arisen through marketing, charismatic leaders focused on personality, and not always scrupulous, flourishing of the stock exchanges and hostile takeover bids, unisex fashion with the ideal of youth, yuppie parents with their offspring embedded at home, - and at the same time lacking any solidarity – cynicism in life and in business, the jet set that governs social life and ends in the most degrading celebrity culture, “light” culture idolising the writers of best sellers, and facile and predatory management theologians, massive and endemic unemployment coexisting with the culture of the new rich, obsession with triumphing in a heartless jungle, and all this in a climate of trendy movements, wild massive parties, drugs to help keep up the pace and the terror of being alone or dancing on the edge of an abyss, philosophers who believe themselves superior because they deny the existence of a Creator and prefer the evolutionist thesis of descent from the monkey, generalised speed as an objective in itself, the use of the internet to create mirages and phantom companies that are born and die in a question of weeks, a vacuum of ethics and transcendence leaving all space for what should be sacred open to fundamentalism and terrorism. To summarise: a world like a jungle where the cleverest swallow the weak. And it was revealed that we were all weak, because idols with clay feet and family and business empires started to collapse. The whole world witnessed in shock the collapse of the two proudest towers in Manhattan, symbol of the world’s current temporary power, and nobody can deny that we witnessed the death of a system or the sinking of a ship that had been taking in water since its very beginning. The age of the Promoter (or the Promoter’s ideological generation)

officially expired on 11S and made way, officially, for a new approach that was already really eleven years of age: the age of the Reactivator.

The Reactivator's era is founded on a new value: utmost love and solidarity, solidarity being one of the expressions and functions of love. There are others, such as interdependency, alliances for and of the weakest, absolute appreciation of the human being as the origin and purpose of everything, the cult of human emotions, rash courage, the revival and reign of the notion of soul, conceptual intelligence, organisations giving priority to the human resources function, peace as an absolute objective, protection of the entire surroundings and, in general, everything that arises from the heart and moves up to the head. The cult of the anonymous hero, who mixes with the masses, and bears witness of the grandeur of the heart placed at the service of the soul, all form part of and will have a starring role in the new panorama.

The era, to exist, did not wait for the collapse of the twin towers, which provided evidence of the unprecedented climate of solidarity and collaboration in one of the most individualistic and selfish countries on our planet. Let us remember something easy: from quite some time ago, in a jungle type environment, the citizen always took to the streets, in a pacific way. In the face of endemic insecurity neighbourhood associations responded, patrolling their streets and giving an example to the police on how to pacify the districts, all of them, from the most dangerous to the

most residential ones. Faced with an absence of social solidarity, citizens answered “present”. Millions of non-profit making organisations appeared in the world, without the support of the responsible authorities, dedicated to the search for adoptive parents for unprotected children, creating homes for battered wives, helping and protecting the elderly, shouting “enough is enough” at terrorism from ETA, immediately organising the clearing of the oil spill left by the shipwrecked Prestige oil tanker, by thousands of volunteers of all ages and nationalities; through the upsurge of a whole ecological universe focused on protection, recycling, growing and production, through the lay missionaries helping third world countries, through the massive appearance of voluntary workers in all protection, help and rescue tasks. In the media, programmes starring groups of people who are locked up and isolated in a house, in a hotel or on an island so that they can get to know each other better, (and so we can receive them in our own homes), allowing the best of each person to surface, inter-relating, in preparation to reveal the hidden talent that each one has inside, are now commonplace. In the spiritual field, it is only the people who live in the past who do not speak of the soul, the spirit, transcendence, in summary, of God. But we are no longer speaking of a religious God, so much as a live and personal God, individually manifested to whoever looks for God, and who makes himself known through growth, experience and personal testimony. In the social field, and without yet formally denouncing the failure of the traditional institutions, the man in the street takes to the streets to prevent war. And we are not talking about the four nutty pacifists who have always been around. No, we are talking of everybody. Youths,

children, the elderly, the rich and the poor, the educated and uneducated, everybody, and united. And it is no longer a question of pacifism; it is a question of dignity. It is a question of assuming potency in the face of the power of governors instituted by each one of the human beings who vote to give or take away the legitimacy of those who govern us. The age of the Reactivator scorns what is institutionalised and formalised, which it resituates and resizes through direct democracy and the search for masters, wherever they may be and no matter how old they are. The cult of youth is replaced with the cult of children and the elderly with wisdom and mastery. Two generations, grandparents and grandchildren will join hands and light the way for teenagers and adults.

Love and courage at the service of the spirit's potency are and will be the tonic. Today it's a question of not wasting the era as we already did, always, in the past. Obviously every era leaves positive things behind, but the price, the wear, the lost dreams are excessive. This is to be expected when one swims against the tide. Let's see: if today we are in the era of love, it is a matter of deciding what love really is and not confusing it, for starters, with its opposite: sadness. The Christian tradition of considering these antonyms as synonyms weighs too heavily on us for us not to be confused. Love is not compassion. Compassion is sadness for the damage and pain that another person suffers. It is sadness. And sadness is a precious and valuable emotion whose purpose is to set in motion the intelligence to look for solutions to losses, to discover available options, to

develop what already exists and prevent the potential loss of what is still alive. As is for example, the current era. Love is giving what has not yet been given, creating a safe place where each one of us can first conserve, and later recover, everything that one was born to be. Love is a space. Sadness is a time. They are the indispensable binomial for the functioning of what is fully human. And to begin with, one must not confuse opposites. We will address this aspect profusely in this work.

In the second place one has to remember that one can only give what one has, what one knows that one has. When it comes to love, the first task, which cannot be postponed, is to take an inventory of what one has, on the physical, intellectual, emotional, mental, creative, psychic and spiritual levels so as to be able to share it and know how to value and awaken these riches in the recipients of that love. In this work we will take this inventory and we will see that not all of us know what we have. And that we are very rich. Immensely rich. Both those who give and those who receive.

In the third place it is a question of respecting the dignity of the one who receives love, because it is not the same to say with our giving “you can do nothing without me”, as saying “you and I can”. And obviously the dignity of the giver is as important as that of the recipient.

In the fourth place, to be effective, it is a question of focusing on the analysis of what love is instead of spending time on trying to comprehend how and why we did not know how to let joy arise and impose itself, allowing it to degenerate into uproar, bustling, sects and jungles. In today's world, which is moving at an incredible pace, there is no time for being clumsy and nostalgic.

And in the fifth place, since what is good is harmony, it would be a good start to eradicate the term "in the extreme" as the tag word for any era and to replace it by the term "authentic". After joy in the extreme, as an imbalance of our structure, and one that was only able to lead to a fleeting fashion that left a bad taste in the mouth, one has to stop chasing love in the extreme, which saves, invades and denies the dignity of the other person, and to replace it by true and authentic love. A love that is born from the valuing and admiration of our inner treasures, which shares riches, discoveries and resources with solidarity, which culminates in a very precise objective: ever growing plenitude; in other words authentic joy. Culmination of this era is in the hands of all of us, if everyone, after knowing themselves in depth, contributes their grain of sand.

Our contribution is MAT, a scientific instrument, verified on more than 60,000 people and organisations before being divulged, applied successfully for more than fifteen years and now starting to become known

by a small elite who had and have great anticipation in the fields of personal and organisational knowledge and awareness of our surroundings.

MAT stands for the Meta-model of Analysis that Transforms. It starts from a new discovery of the human being through the revelation of his structures, discovers the engineering patterns of universal emotional functioning that govern these structures, indicates, in an accumulating sequence of energy, how to be the leader of one's own life, a model of behaviour for the rest, and helps to reach plenitude in a calm and rapid process, of great social impact.

Those who know MAT affirm that it is the most scientific of the human sciences that they know. MAT is a collection of instruments that is applied to the knowledge and improvement of the human being as well as any organisation (whether a couple, a family, a company, a government, a country, a group of countries or the planet), and it also opens fields of research, application and improvement in any one of the human sciences that are known today. It also opens unsuspected windows in the fields of art, innovation, discoveries, and in a general way, creation². This is why it is a meta-model. Like all meta-models it seems simple and it is not.

² E.N.: Refer to the work published in 2007: MAT METAMETHODOLOGY OF INNOVATION AND CREATION” - ISBN13: 978-84-611-7480-5. All works referred to herein, unless otherwise stated, are by Preciada Azancot.

MAT is a scientific, not speculative, collection of instruments. It is objective because although it rests on the application and verification of more than 60,000 cases, its results remain unchanged today, when we are now heading for 120,000 cases. We who know MAT have not found one case to which it does not apply. Moreover it can be transmitted, in other words people can be taught to handle it in a masterly and autonomous way. This is why it is an analysis discipline. Like all analysis instruments it requires training.

MAT is universal, in other words the same results are found unchanged in any place or country and since the human being exists and is manifested as such. MAT achieves in its application and from the first day of learning, expansion of the fields of awareness and action of every analysed subject taking the person to a level of creation and transformation that can always be bettered. This is why it is an instrument of transformation. And like all instruments of transformation, it requires guidance from a facilitator who has already successfully reached the stage of growth that the student can reach.

Creation of MAT was a conjunction of an early vocational history, serious and well oriented academic and professional training and a large amount of luck.

The results obtained with the study and application of MAT have been and continue to be encouraging in the field of human sciences and

open new perspectives for achieving human, organisational, social and political flourishing from the XXI century onwards. This book will only address the basic human focus of MAT, because the revolution that this collection of instruments entails is the basis of later applications, developments and creations that we have been recording since 1988. This is an attempt to divulge a complex collection of instruments, make it understandable, and easily, and if possible, pleasantly assimilated by any person of a medium-high level. One of our most brilliant students is currently writing a book on the divulgation of MAT within the reach of the general public³.

In this work we will only start our divulging with four of MAT's basic instruments.

In the first chapter we will show the human being's innate structure, in other words the real installation that we share, all human beings, and its functioning. We will study, objectively, the inventory of treasures that each and every one of us has, examining the where, what, how, why, when and what for of each one of them. And we will learn how to value them and love them before deciding to share them, because obviously, one can only decide to give what one knows that one has.

³ E.N.: This book is currently available in Spanish. "The life you were born to live", by Juan Manuel Soto – ISBN13: 978-84-609-8607-2.

In the second chapter we will show the energy that allows the structure to function and we will discover, with intense delight, our potential. For this purpose we will study the authentic human emotions, their rationality and their functioning.

In the third chapter we will focus on discovering the antennae that allow us to perceive the world: our senses. With these three collections of knowledge we will already have the bases for understanding the revolution that MAT represents in the history of self-knowledge. Then we will be able to know the universal history of our gestation, our birth, first infancy and later evolution until the current time. Thus we will learn how to make fear retreat, on acquiring the security that comes from knowing oneself and others, appreciating our personality differences, detecting what our skills, our talents and vocations are.

In the fourth chapter we will discover the six universal patterns of functioning in their 36 common versions. For this purpose we will study the master personality typologies and their phases of evolution that allow diagnosis of the real state of deterioration of human beings and the MAT paths for recovering their lost integrity.

In the fifth chapter we will examine the impact of the MAT typologies on the human being's most immediate creations: the organisations we create (couples, families, companies, associations, states, groups of states and organisation of the world). We will finish by examining another manifestation of human functioning in the sixth and last

chapter: ideologies. We will start by diagnosing the generational ideologies, as was illustrated in this introduction but now giving the MAT keys for their in-depth study. We will see what the future generational ideologies will be that will dominate the world until the middle of the XXI century.

Next we will examine the secular ideologies and their MAT laws that make them more understandable and controllable. We will start with the XX century and go back to the XV century, amazing the reader with the potency and scientific nature of this new collection of instruments. We will then show the trends that will dominate ideologies in the XXI, XXII and XXIII centuries, the times when we foresee that the history of the whole world will be able to turn in the right direction to create a civilisation that will inaugurate and guarantee the flourishing of the splendour of the human being.

We will finish this chapter with a brief examination of the thousands of years old ideologies going back two millenniums before our era and projecting on the study of the third millennium. Since now, with this new science, we can be the builders of history and no longer its passive subjects.

We will conclude this book by returning from what is absolutely grand, the millenniums, to what is absolutely small, the cell, to show that the same laws apply inevitably and fortunately.

We will introduce in the annex our brief conclusions from hospital research on the incidence of dysfunctions of the human structure's pattern of MAT emotional engineering on high risk illnesses.

And for the reader who is curious and interested in knowing the application of MAT in the fields of communications, leadership, identity and national potentialities, organisational culture, knowledge of the personal subconscious, and strategic planning of change in organisations, we refer those who so wish to consult our web page: www.mat-cachet.com⁴.

⁴ E.N.: We advise reading the three books that Preciada Azancot has written following this one and that form part of the collection: **"MAT: The Science"**: "THE CIVILISING LEADER" (2006) – ISBN13: 978-84-609-8606-5 -, "THE PACIFYING STRATEGIST" (2006) – ISBN13: 978-84-611-1865-6 – and MAT METAMETHODOLOGY OF INNOVATION AND CREATION" (2007) - ISBN13: 978-84-611-7480-5.

