

Human Mutation Manifesto

Revelations from 4 billion years of the evolution of life,
Nicolas Bornemisza, Montreal, February 2026

*The harshest reality is more illuminating
than the most paradise-like illusion.*

In light of scientific advances, we now know definitively that humanity exists thanks to 4 billion years of evolution. This elementary foundation finally allows human beings to know their real origins, to understand—through this crucial information—the deep nature of what they are, and, through this inescapable reality, to give their earthly existence a new and life-saving meaning. Drawn into this universal renewal, willingly or not, the human being becomes a mutant. This quantum leap—this human mutation—becomes possible today thanks to a long series of scientific discoveries completed during the second half of the 20th century.

From now on, anyone can become aware of their distant past by investing one hour of their time to watch one of the documentary films about the origin of life. These masterful audio-visual works reveal, once and for all, that every human life is the result of 4 billion years of evolution.

This common past shared by all humans, scattered with multiple mutations, shows that we all carry in our bodies and in our unconscious the traces of our evolution as microbes, plants, mollusks, fish, reptiles, mammals, apes, and so on. Which implies that, regardless of our races, our ethnicities, our cultures of different origins, we all share the same ancestors. As a result, it becomes obvious that we are all part of the same family—that we are all, undeniably, brothers and sisters.

A clear understanding of this inescapable reality could allow us to reassess our ties between human beings, but also our ties and kinship with animals, flora, fauna, and even with the Earth and the Cosmos. The new reality of 4 Billion Years of evolution (which I will hereafter call 4BY) shows that it is now urgent to develop a high level of consciousness—both individual and collective—about the interdependence of our lives, in order to avoid the well-known apocalyptic dangers that threaten us.

Today, thanks to 4BY, for the first time in human history, we can find a realistic, universal answer to the timeless three-part question: Where do we come from? Who are we? Where are we going?

The answer to the first question can now be clear and accessible to any even minimally informed person. We come from that animal past, from that extraordinarily long evolution—excessively varied, terribly cruel, infinitely rich—which ended up creating the human race, the living beings endowed with individual consciousness, logical thought, expansive creativity, the capacity to cooperate, an aptitude for compassion, and an impulse toward transcendence.

To the second question—Who are we?—the answer comes much more simply. Basically, anyone who wants to form an idea of what we are today only has to watch television—and not just the

news, but all programming, advertisements included. That kind of suggestion may sound cynical, but it can provide access to a clear-eyed view of our current human reality.

Moreover, thanks to the revelations of 4BY, we can also know that human behavior is still, to this day, largely influenced by inherited animal instincts. At the same time, we are also all, potentially, Buddhas, Socrates, Da Vincis, Mozarts—and more!

To the classic third question—“Where are we going?”—the answers we receive, thanks to the reality of 4BY, are decisive. Since we finally have proof that the human being of today is not a finished product, that we have gone through multiple mutations, and that, by our very nature, new and inevitable mutations still await us, it becomes clearer than ever that our future opens onto horizons that are literally limitless.

Given the speed at which technology is transforming our lives, we can state it plainly: the future is today. On top of that, the promise of superstring theory, the fields of holographic consciousness, the applications of synchronicity, and many others, open up for everyone a transformative expansion of the consciousness of being. Moreover, the answer to the third eternal question represents, for the human being, a completely new promise of existential freedom.

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At present, however, to integrate this new mutation, to be able to create a clear and realistic reason to exist, the human being is forced to free consciousness from millennia-old illusory indoctrination.

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Quite obviously, the founders of religions could not have known the reality of 4BY. They did not even know that it is the Earth that revolves around the Sun. Inevitably, even if they were often inspired by realistic intuitions, to guide—or to dominate—human beings, they could only offer them illusory truths, or at best poetic, symbolic ones. Their dogmas were taught—often cruelly imposed—over very long periods, leaving human beings, up to this day, physically, psychologically, and spiritually damaged, castrated.

Some religions enabled the creation of the great civilizations and cultures that nevertheless fostered the evolution of consciousness, creativity, social bonding, and human compassion. Even today, religions allow individuals, as well as ethnic or cultural groups, to live in a community of spirit with security, honor, and dignity.

A striking fact about religion in contemporary life is that many human beings who have not set foot in churches for decades will return there on the occasion of a birth, a death, a wedding, or for traditional holidays such as Christmas, Easter, and so on. Which shows that the new foundation of human existence—created more specifically by the discovery of 4BY—is still too young, too little known, to make it possible to celebrate life together in renewed ways: in joy, in communion of soul, and in a spirit of unity.

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In the field of philosophy, the reality of 4BY also triggers a definitive re-examination of theses about the origins, causes, and elementary foundations of human existence. Taken seriously, this claim has extremely grave consequences, because it implies that the logical understanding of human nature, as established for millennia, is no longer acceptable. Indeed, since the vast majority of thinkers did not understand the human past as science has been uncovering it since the year 2000, many philosophical theorems and propositions prove to be mistaken, misleading, false. In this way, a fundamental part of the edifice of human culture collapses—leaving questioning minds in confusion.

To set out clearly how the reality of 4BY calls the philosophical basis of human existence into question would require a great deal of knowledge and time, and it would take a work of several thousand pages. But because it is urgent that this aspect of the mutation we are living through be known, and to demonstrate the soundness of our claim, here is an extremely simple process—very quick and, we hope, convincing.

For anyone with even a minimal knowledge of philosophy, they need only picture for a few moments the essence of the thought of their favorite philosopher. Then ask the question: Does this idea remain valid—realistic—once we take the reality of 4BY into account?

In five minutes of reflection, you can reach a realistic understanding. Because, indeed, the reality of 4BY affects the substance of the thought of a Plato, a Kant, or a Caraco. There are, of course, philosophers and philosophies that align with the reality of 4BY—Animism, the Stoics, Spinoza, and so on. Nonetheless, today, a philosophy that wants to find and offer meaning to existence for seven billion human beings cannot do so without taking the reality of 4BY into account.

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In the field of psychology as well, the discoveries of 4BY bring their own evolutionary upheavals. For two hundred years, the pioneers of this young science, from William James to Jean Piaget, have created many methods to understand and treat the symptoms and sufferings of the human soul. Yet from the beginning of the 20th century, the influence of Dr. Freud's psychoanalysis has dominated the mental-health landscape, eclipsing certain methods and outright eliminating others.

Obviously, Dr. Freud made important discoveries and established his famous intervention method: psychoanalysis. —But!— He brought the idea of the subconscious to the fore, yet his understanding of that part of the inner world was limited. He succeeded in drawing attention to the importance of dreams, but his method of interpretation is rather narrow. He recognized

the importance of the need for natural sexuality for the physical and psychological health of human beings. But his frustrated “patients,” he treated as sick—as neurotics, perverts. He also proposed, in part, that their elementary instincts should be sublimated.

Freud understood that invented gods did not exist. But he advised believing in them “so that humans would be less wolf to one another.” In short, Freud suggested that humanity’s future should be based on anti-life values—flatly illusory. And it is this influence that still prevails today in universities, in hospitals, and in the Western collective consciousness.

Wilhelm Reich, one of Freud’s most brilliant students, denounced his theories on sexuality. He showed that human beings become ill and unbalanced when they lack natural orgasms. His drastic warnings—known for a century—still have not reached the wider public. Generally speaking, people continue to sublimate and repress a large part of their sexual need. They also continue to die by the millions from cancer, caused primarily by psychosomatic factors. And they compensate for their frustration, as much as possible, with all kinds of well-known toxic, destabilizing addictions.

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In psychology, it is the work of C.G. Jung that brings a completely unprecedented vision of the nature, structure, and functioning of the human psyche. Jung’s contribution—opening a new epoch in the history of humanity—is comparable to the Copernican revolution. Moreover, Jung’s most important discoveries already shed light on what the reality of 4BY would only confirm at the end of the 20th century. (Archetypes, psychic energy, instinctual influence, etc.)

Even though Jungian concepts—the unconscious, archetypes, synchronicity—are now part of everyday language, the importance and usefulness of these notions are still not known to the general public. So people do not even know that it is their inner world—i.e., the unconscious—that drives their behavior and thus imposes their destiny on them. —Jung has been saying so for a hundred years.— But this vital information is known only to a small group of privileged people.

To illustrate the precarious psychological state of human society, a brief demonstration is in order. It is now recognized that the human psyche is made up of two complementary elements: the ego, the conscious part, and the unconscious, the generally unknown inner world. And, as we know, the unconscious part accounts for at least 80% of the whole. Taking this significant proportion into account, we are forced to admit that the vast majority of the Earth’s population are nothing but “quarter-human beings.” — It is in the face of this unacceptable reality, then, that Jung’s foundational ideas should be available to everyone.

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To show how the reality of 4BY can deepen our understanding of the importance and functioning of an archetype, let us take the example of the Shadow, which represents dimensions of unconscious life and therefore, in principle, dimensions of human life that are not lived.

Even though it is well known that the Shadow archetype has very positive aspects, it generally represents the dark, threatening, dangerous sides of the Unconscious. Understanding the Shadow, and working to integrate it, is a major task in the Jungian process of individuation— especially since the Shadow possesses an immense collective dimension that is often extremely destructive.

But then this Shadow—this mysterious wound bearing the threatening aspects of the human soul—where does it come from? In general, no one says it clearly enough, Jung included. For millennia it was called the Demon, the Devil, or Satan. Whereas today, thanks to the contribution of 4BY, we can easily connect the negative, dangerous aspects of the Shadow with our long animal past.

All the aggressiveness, the extreme violence, the will to dominate that enabled our animal ancestors to survive and evolve are still hidden in the depths of our Unconscious. These wild, extraordinarily powerful energies remain largely unconscious, but they regularly erupt into everyday human life, causing enormous problems and suffering. On the collective level, these unconscious instinctual energies trigger countless wars, horrifying genocides, systematic exterminations of everything that is—or seems—different, and many other shadowy calamities of human behavior.

To understand why this diabolical Shadow has continued, for millennia, to dominate and to hold back the ideal of human evolution, one cause must be considered: our inherited animal instincts are poorly humanized. That is to say, we are not taught to meet them and welcome them, and then to work with them so as to integrate them.

Since the dawn of time—and this is still true today—religions, in their desire to improve human beings and control them better, have imposed evolutionary and spiritual goals that go against nature. “Love one another!” Perfect. But this idealistic demand implies that our wild instincts must be controlled, surpassed, transcended. Yet elemental instincts are not bad habits you can eliminate by sheer willpower. They are monumental vital energies through which Nature creates us, keeps us alive, and drives our evolution. You cannot ignore them or play them down.

When we are not ready to integrate instincts into the conscious ego, we repress them or force them down into the Unconscious. Keeping these instinctual forces immobilized inside oneself over the long term generally costs a great deal of vital energy, undermining and deteriorating physical and psychological health. What’s more, the consequences of this repression create time bombs in individuals and in human collectives. These bombs can explode under certain circumstances—utterly unpredictable—at which point people behave like animals, and groups produce killings that are utterly inhuman, such as the Shoah or Rwanda, for example.

These ideas, summarized here in just a few words, touch the great ancient question: is the human being, by nature, good or evil? The 4BY-inspired answer is clear: human beings could be far closer to their higher human ideal if they knew and integrated their roots.

Consequently, to fully realize their evolved nature, human beings must know, understand, and integrate their animal past and animal nature. But to reach that point, the general public lacks information from universities and the media. Only the Jungian school transmits—up to a certain extent—the relevant information concerning the deep nature of the human psyche. Thanks to this, gradually, among growing segments of the Western public, Jung’s ideas arouse curiosity, enthusiasm, or even outright passionate interest.

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If Jung is first and foremost a man of science, he is also a humanist philosopher and a visionary mystic. His work reaches far beyond the clinical dimension of psychology. It is precisely his explorations, his reflections, his intuitions—found throughout his books—that give his psychology its distinctive interest, power, and usefulness.

Inspired by the Book of Job in the Old Testament, Jung produced a psychological analysis of unbelievable depth. He shows that the human being can be more realistic, more just, than the God of the Bible. From this he concludes that “whoever encounters God, changes Him.” Another revelation Jung offers in *Answer to Job*: Jehovah = the Unconscious. But as suggested in this manifesto, the Jungian Unconscious includes the entire 4BY past within every human psyche.

So we could indeed complete the equation: God = the Unconscious = (cosmic) Nature. We thus find ourselves very close to Spinoza’s formula: *Deus sive Natura*.

Thanks to Jung and the revelations of 4BY, the key phrase of Western civilization—“Know thyself”—takes on a broader meaning, since the inner world contains, within each of us, all the dimensions unveiled by 4BY. Anyone who wants to understand their world must extend their quest for knowledge into the depths of their Unconscious.

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We know well that the human inner psychic world—or, if you prefer, the Jungian Unconscious—includes dimensions such as childhood trauma, family inheritance, collective and institutional indoctrination, and cultural archetypes. However, the principal dimension of our inner world is made up of this unknown Energy-Intelligence that we will call INNER COSMIC NATURE (ICN). This inner cosmic nature is the same as the cosmic nature that presided over and shaped the evolution of life on our planet—the evolution of 4BY.

ICN makes our hearts beat, digests our meals, and oversees all our vital functions. For a limited time, it supplies us with the irresistible vital energy that forces us to survive in social conditions that are sometimes atrocious, miserable, and absurd. ICN constantly sends us supportive messages: at night in the form of dreams, and by day in the form of meaningful coincidences—that is, synchronicity. These messages and synchronistic events enable humans to ask ICN questions through, among other things, Astrology, Tarot, or the Yi Ching.

Through active imagination, a method developed by Jung, we can access the wisdom and clear-sightedness of our inner guides. These clear, accessible voices deep within us allow us to go far beyond our usual intellectual level.

These messages from ICN have always brought scholars intuitions and revolutionary scientific discoveries; they inspire the masterpieces of painters, musicians, poets, and philosophers. In the field of health, ICN plays an incomparable supportive role through psychotherapy or hypnosis.

For those seeking elevated states of consciousness, the contribution of ICN facilitates—and makes possible—deep exploration and the discovery of new dimensions of the “state of being,” still beyond naming. These new dimensions open up an unprecedented understanding, to this day, of the inherent potentialities of the human mind.

Long-term interaction with ICN propels us into the process of individuation—this gradual expansion of individual and collective evolutionary consciousness.

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Through a clear understanding of the teachings of 4BY, the human being learns to integrate their animal past in a positive way; and through a long-term, creative interaction with their Inner Cosmic Nature, the human being becomes a *Conscious Mutant*.