

COURSE SYNTHESIS NO. 2

A PATH OF LIBERATION

Psychoanthropology proposes a path of liberation of the essence from the different layers of the personality, from the conditioning to which it has been subjected since birth, and finally, from all external influences of a negative nature. In contrast to our personality, which has merely a partial and theoretical knowledge of the meaning of our life, our essence knows the meaning of our individual life and of Life in general.

The path proposed by Psychoanthropology is characterised by both study and practical Work on oneself. Study allows us to understand the laws of individual being and of Life in general, whereas Work on oneself permits us to become connected to these laws. This Work takes place in ordinary life, but beyond the ordinary dimension, it allows us to gain access to an extra-ordinary dimension.

“Know thyself and you shall know the Universe” was the saying inscribed upon the gate of the temple at Delphi. In order to learn to know ourselves, we need to acquire a method, since truly knowing ourselves means knowing our essence, and to this end we must detach ourselves from everything related to the acquisitions of our personality.

In order to observe, man must first make use of the one tool he has at his disposal: his personality. By observing his personality, he becomes capable of reaching his essence.

One fundamental precondition is necessary: that we admit that we do not know ourselves, although we believe that we do, since we have been living with ourselves for years. Someone who truly knows himself also knows all the principles that govern the universe, and he is capable of having access to the source of this knowledge, in all areas and all domains.

Two kinds of evolution are possible for man: the first, that of “ordinary” man (the term is not used pejoratively), consists in simply living his life, swept along by the current of outer events, of his profession, his family, or the current world situation of which he is the reflection, an ant among ants in an ant-hill.

The second is that of “evolved” man, who attempts to evolve beyond the state of ordinary man, seeking to extricate himself from this current, to become an individuality capable of playing an active role in the evolution of humanity.

In order to reach this level, it is necessary to acquire knowledge that goes beyond ordinary knowledge and to develop consciousness that goes beyond ordinary consciousness. Psychoanthropology proposes this knowledge and the path toward this consciousness.

But the beginning is to learn to know oneself, through living observation of oneself.

When he observes himself, one of the first things man notices is that he is not unified, he is many. The personality is composed of many “I’s”. Each of them corresponds to a decision we made when faced with the sufferings of childhood. The injured child in us continues, through these little “I’s”, to cry, to complain, to manifest its suffering and seek attention.

One important line of observation is that we function principally at three levels: our physical, emotional, and intellectual centers. The intellectual center thinks, reasons, calculates, compares, and decides, the emotional center is responsible for

our emotions and feelings, and the physical center governs the functioning of our movements, instincts, metabolism, and senses.

One of the typical forms of disfunctioning of our personality and its little "I's" is to react in a way that is completely inappropriate to the circumstances. For example, a negative emotional little "I", the angry little "I", manifests itself, although we are occupied at the moment with a manual task that requires the mobilisation of all our physical resources. The angry little "I" takes energy from the physical center which is occupied with something else, rendering the task even more difficult than it was to start with. It often happens that one center perturbs the functioning of another center in this way – physical fatigue, for example, which prevents the intellectual center from functioning normally.

Ordinary man acts according to the predominance of one of his centers: some people are more physical, others more emotional, and others more intellectual.

To return to our true nature, our essence, a beginning of Work consists in direct, objective observation of the different centers that are active at a given moment, and particularly their disfunctioning; this will eventually permit us to no longer be the plaything of all of these little "I's".

One day it is possible to live from our essence, and then we will always be functioning with the center that is appropriate to the outer situation. As long as he does not act from his essence, man generally does not exist, he "is" not. It is as if he were propelled by his mechanical personality, which he takes to be himself and which makes decisions for him according to the whim of external events and what the external world is placing or has placed in him.

Psychoanthropology proposes that we observe ourselves as concretely as possible by means of inner exercises we practice in our everyday life, from moment to moment, in order to cast light upon our inner life and its unconscious mechanisms.

Unless we begin with this direct observation, we can only remain at the level of theories about ourselves, instead of advancing toward true self-knowledge.