

Proposals for Personal and Social Happiness and Liberation
The Forth Conference on the Psychology of New Humanism
At The Academic University of Christian Humanism
8/29/2008

In order to attempt to arrive at these proposals, I have supported myself on Silo's book, "The Inner Look". Silo is a person who has connected to the profound spaces of the consciousness, and here he shows a path to approach them for human beings of different cultures and beliefs.

The first thing is to go into our present situation. To unveil the state of meaninglessness that we live in, making it evident to our eyes. The first proposal for happiness is to become aware of our unhappiness. We see our lives and our struggles passing by, and nothing completely fills us up. We see that none of it relates to our search. Lots of our activities temporarily fill us, but none of them have a deep meaning. Sometimes I feel one thing, then later I feel the opposite. At times I believe with certainty, and other times everything is uncertain, so everything inside me is variable and provisional. I will die, all my loved ones, my most cherished, and those for whom I feel nothing, are going to die. In short, what is the meaning of this anguish or this instant of pleasure that is lost in this fog of forgetfulness. One cause replaces another, one love another love, one desire follows another, dazzling my eyes without ever retaining anything, like a mirage of my loneliness.

What we call meaning in our life, is in reality a state of illusory consciousness. The consciousness is deluded by a project, a desire, and covered by this fog. In reality this is the ordinary mode of the consciousness. We live in a state of deluded consciousness believing it has meaning, believing that we are not going to die. If we are deluded there is no way to awaken the search for meaning, given that the consciousness believes its meaning is in possessing the illusion that imprisons it. The search is completed in the illusion. Soon enough it will become disillusioned and a new illusion will replace the one that failed, repeating this until my death.

Moreover these illusions curiously don't have anything original, many times they are proposed by the education that we were given in school, by the things that have been told us at home from our family traditions, by the many things we take from publicity, from the TV, and what those people on TV tell us. This is to say, not only do I live in the non-meaning, confusing the mirage with reality, on top of this, all that occurs to me, doesn't occur to me but rather is given by the television, the family, the school and the times.

If we want to reach happiness we have to honestly reveal our unhappiness, and if we want freedom, we have to see our dependence. It's not about something natural. The human being should naturally be happy and free, but due to a psychological error we are not and so we are look for answers in order not to continue committing this error. No, here we are speaking about a structure of the consciousness that is enchained to the non meaning, to the illusion and therefore to suffering. And we are proposing a mental act that is not natural but rather intentional, one that reveals, in the most simple way our own non-meaning, putting in front of our eyes. The intentional and not the mechanical act is the act that is unerringly human. We can trace when we originally, a few million years ago, came upon fire. There

was only one species that overcame the natural impulse to flee from fire and waken on this planet the human spark. We awakened this act of consciousness, putting it in front of our internal look of Non-meaning, of Dependence, and we thank this failure that deluded us, clearing the illusion from our head.

Let us continue with the second proposal. If we look to where we look from, we stumble on the illusion and the non-meaning, what do we do. Shouldn't there be more than this? Do we have other types of experiences to show us a different path to explore?

On occasions, without any apparent motive, all of us have had experiences that are outside of what is common. At times, for a moment I feel connected, fused with all that happens around me. Looking at the stars at night or at a particular sunset, all of a sudden it seems to me I comprehend everything; the light, the universe, everything. At times it has seemed to me that space is modified, becoming more brilliant or entering into another time. These incomprehensible experiences last a very brief time. At times I see everything as if it were the first time. This lasts a very brief time, then everything returns to normality and I forget this experience, or I consider it as a chance happening, or something I imagined. For a brief instance my consciousness has been illuminated, my habitual form of grasping time has been broken, consequently I can not explain clearly what has occurred, my reason does not find an explanation, and many times the words to describe what was lived can not even be found. At these times we don't give importance to these experiences but if we review them well, here for a brief time, a millisecond, I have experienced something very important, it has seemed very long, very complete. I have seen reality in a new way, as if it has entered into another time and another space. All of us have had these experiences, but not all of us can remember them easily because at that moment, we were frightened or we considered them as states of insanity or we degraded them. But there they are like lighthouses that illuminate the path of meaning.

These revealing experiences don't happen often and I accept them as chance, without wanting them. These experiences put us in the presence of other states of consciousness, changing our perceptions of reality, of time and of space. They change our way of feeling and evaluating. What seemed important to us was discovered as elements without any importance, and that which seemed simple and daily, has taken on a significant relevance. These experiences put us in the presence of an existence, of a life and we experience another type of relationship with other people, with nature, with the world and with the universe.

So if we want happiness and liberation, we must analyze how to break from this habitual state of consciousness and enter into a new mode of structuring the world. We are not speaking of overcoming depression, or failure, of replacing one illusion with another; we are speaking of modifying the way of structuring the world, we are speaking of a consciousness that has awakened from illusion.

There are numerous paths that can produce a rupture in our habitual form of consciousness and approach mystical experiences of meaning, that are transformers and liberators. Different schools in different cultures have their studies to approach these experiences. But our theme is not only how to approach these experiences, but rather how

to make them progress. This is not only about an interruption that will later returns to things as they were. It deals with making the experience progress so that it ends up transforming my consciousness, and arriving through me to transform the world.

The external space is presented to us as a three dimensional void upon which bodies are placed. Time is presented as a sequence from behind towards ahead in which events are placed. But in the internal world this changes a lot. The internal space is also an empty space over which bodies are not placed, but instead they are representations and they have complete mobility in this space, different from what happens in the external space. Internal time is presented as the structure past, present, future, and events also have the mobility to displace themselves in the internal time without respecting the lineal rigidity that external time presents. The extraordinary experiences are given in the profundity of the internal space and in an internal time in which the structure past, present, and future is broken and is experienced as outside of time, like eternity. These types of experiences produce modifications in all of the internal space and time, and they are of such an intensity that they change the way we perceive the external space and time.

This is a kind of psychophysical energy that allows us to enter into these new states of consciousness. It is the energy that is used for representation, the energy that is used by visual, auditory, and cenesthetic images. It is the mental energy that is used to represent a flower in a field, to sense its wild odor, and the breeze that caresses it. It is the energy that allows us to imagine this, it is the energy of representation, and we call it "The Force." The mobilization of this energy is called "the experience of the Force."

The Force circulates involuntarily in the body but it can be mobilized and oriented to go to another state of consciousness.

The Force can be accumulated in our interior and return to us in moments of necessity through a precise procedure of asking and internal thanks.

The Force, which is the energy of the representation, can concentrate in a representation as if it were an energetic double. This image can augment its concentration or dissolve itself, depending on the internal unity it has.

The Force, for its simple procedure, can mobilize itself, but in order to orient it we need internal unity. The achievement of internal unity or the overcoming of internal contradictions, facilitates the concentration and orientation of the Force in order to achieve new mental states. If on one side the Force can be oriented toward awakened states of consciousness, the loss of its control will bring the consciousness to dark states that belong to trances or mediums.

What happens to this energy when the physical body dies? Will it dissolve or will it continue progressing? To answer this we need to prove the presence of this Force, comprehending its nature in the energy of the representation, and profundizing in its experimentation and control.

Mobilizing the Force is a simple enough procedure, concentrating and orienting it is not so easy because it requires Internal Unity. So the theme of achieving internal unity becomes the key to happiness and liberation. But it is not internal unity in itself, but rather it is because internal unity allows the concentration of an energy that permits me to modify the normal level of consciousness, which is characterized by illusion and suffering. Internal

unity or if you prefer, a consciousness without contradictions, is achieved not as an isolated consciousness, but as a consciousness in the world and in relations with others. It is what I do with others that will go on producing unity or contradiction in me.

I want this alone to be stressed, it doesn't matter what is done to me, it doesn't matter what suffering is forced on me by another person, another group, or by all of society; but it deals with the type of responses that I give to these situations, that allow or don't allow internal unity.

We find ourselves in front of a paradox that in order to achieve our internal unity we need others, and therefore my happiness and liberation depend on the happiness and liberation of others. We can take a minute here in this talk and say; " to achieve your happiness and liberation, you should preoccupy yourself with the happiness and liberation of others." But said in this way, it sounds like you must do it this way, like an external moral, and this is strange to one's own experience, even manipulative, because it is the type of thing that is said by those who have violated humanity.

Then it would be fine to go over and recuperate the significance of these proposals.

We can take another step to comprehend the project of Humanizing the World, it is not one of the many choices, but instead it is very basic to the correspondence of my own need for liberation, and it corresponds to my own need for evolution.

Synthesizing these proposals. To put in front of our own eyes, in front of our inner look, in the most sincere manner possible, the senselessness of our lives. To observe how this occurs as it is pushed by the illusions that continue replacing themselves while our lives are wasted. This gives intensity to our act of searching. Do not confuse the non meaning with the states of depression, anxiety, or anguish that are a resistance to recognizing the failure of the illusion in that moment. Recognize personal experiences that break all rational logic, that are totalizers, and not comparable to any other daily experiences, but are for an instant where everything is comprehended, for an instant are a profound commotion, and are where a sudden and complete joy was felt. Mobilize the Force and orient it to achieve new states of consciousness. Gain in internal unity and overcome the contradictions in order to facilitate the concentration and orientation of the Force. Internal Unity is achieved by helping others gain happiness and liberation, and and this connects us to the human project that is the Humanization of the World.

Many Thanks,
Dario Ergas

Translete by Kurt Hey and Hope