

FOR A LIBERTARIAN PSYCHOLOGY, THE
OTHER PART OF PHILOSOPHY

A WIND OF FREEDOM



AN ESSAY WRITTEN BY
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A WIND OF FREEDOM

INTRODUCTION

For millennia, the libertarian philosophical and spiritual currents have not ceased, around the globe, to try to open to us prospects of Liberation of the Humanity. The declared purpose of certain currents, and more particularly Indian Tantrism, was to open the way for the realization of our Totality of the Human Being.

These currents have always carried in themselves our intimate and indispensable carnal and spiritual connection with the Life, with the deep Nature, through an intense and uninterrupted communication between Consciousness (visible physical world) and Unconsciousness (psychic invisible world), a link that defines all the forms of earthly psyche, and therefore of earthly existence, from the smallest to the greatest of its manifestations.

This link, this intimate communication between the unconscious Nature's Will to Power (Unconscious) and the Representation of the External World (Consciousness) and its physical and intellectual limits, has always created the dualism of Humanity. From this is born all the forms of Religion and Spirituality known until now as well as all the forms of hierarchical power expected to restrain all the excesses born from this confrontation sometimes brutal, violent and spontaneous because not mastered in Self and by Self.

Many western philosophers, through the centuries, have sought to show us the way of Truth, of Wisdom, which, for the Greeks was inscribed in the Measure, in the deepening of their own limits through the experience of Heroic helplessness, source of their true Tragedy. In other words, behind this helplessness lived in the

external events to ourselves, behind this veil of Truth, is discovered the authentic and unconscious Will to Power of the deep Nature which passes through and surpasses all forms of life, without any condition of any Morality ("Beyond Good and Evil", cf Nietzsche), and this, with the sole and exclusive purpose of revealing the totality of their existence.

Through this essay, the author describes the psychic human relationships in the world today, which are inscribed in a total human alienation to the Intellect, to the "reasoning" reason which continually leads Man to imitate Nature, to ape it without never equalling to it, to want to possess nature without never being able to control it. And this will to possess and control is exercised in all areas and at levels of all planetary hierarchical systems. Profits and Control of Masses lead the "liberal" Politics of Humanity which is fatally oriented towards a generalized psychic confinement, individually and collectively.

There is no hierarchy or hierarchical system proper to Man that naturally suits him. Because it is in himself and by himself that man will find the way of liberation, the only path that can reveal to him his Totality as a Human Being. It is in this sense that any Religion, any Kingdom, any Empire, any Multinational can resist, over time, this powerful, natural, and unconscious process that guides us in our experiences of Life. Nature, and therefore ourselves within it, systematically destroy all obstacles blocking this Will, either by self-destruction or by Metamorphosis, Metamorphosis that goes through our own Revolution. History is full of revealing examples of this powerful and unconscious process of Nature, a process from which we can no longer escape.

This essay also tries to demonstrate that it is not desirable for man to wait for the achievement of his liberation of all forms of psychic imprisonment taking place from the objectified world.

On the contrary, it is through a deep Self-knowledge, by the exercise of the necessary dialogue between his Consciousness and his Unconscious, the founding dialogue of our Psyche (our Soul), which Man will finally reach his Totality (the Total Man).

ILLUSIONS

The world governance powers in place know how to agree to survive no matter what. In general, the annihilation of an existing power can only be achieved by a coalition of external powers against it or from within, by the people, when they have sufficient resources. The former power then makes a change, thus maintaining its control over consciences, in another form, more acceptable to the citizen (multinationals operate in the same way, they represent powers of world governance).

Are we too blind not to see in History a repetition of temporary losses, mutations, then regaining control over the human masses (let us rake up as much as possible!) by the strongest, the richest, the most powerful? Out of necessity of survival, we have accepted too much of the unacceptable. But today, where is the need for humanity to accept to live under permanent control? The game of world powers, you might ask me?

And what do we citizens really have to lose, to the point of always living in darkness, ignorance, and the repression of our consciences? Are we afraid of being hungry? of getting sick? of losing our jobs and the pseudo recognition that goes with it?

We have already lost almost all recognition for ourselves. Indeed, who can say in full consciousness that he loves and respects himself so that he naturally has a benevolence and a deep respect for others (while keeping at a distance those who would charge us with their malevolence, still it is necessary to be able to discern)? And these are not religious feelings...but to be in harmony with one's conscience.... Let us be honest with ourselves, do we not love and respect others only out of interest in most cases?

(I exclude family relationships), although personal interests also have an impact within this circle, which is why you should be able to

choose your family, or not have any at all... but this is another subject for discussion...).

Would we still be too primitive to understand that self-dominance is the greatest of all virtues for man? When we become fully conscious, it is as if the music that leads the world's dance stops charming us, it is like a second birth: a despair for some, an immense liberating joy for others (think of Pascal who believed he saw the hand of God in it, which is understandable at the time he lived, or Nietzsche, which allowed him to see beyond Good and Evil, which does not mean that we can do what we want as we want: some would like to make it believe...). It is then the end of illusions and the beginning of a true life on the path of Knowledge and therefore of Wisdom. Let us quote Cioran: « Life would only become bearable within a Humanity that would no longer have any illusions in reserve, a Humanity that has been deceived and delighted to be so ». This remains a necessity and, in my opinion, remains induced in the expression of the process of the will of natural power described by Nietzsche. This therefore remains an interest, probably the highest, for all of us.

The bench of hatred

*The coldness of the looks points to his pale soul,
Behind the scenes, where alone, he has a nightmare
On a poverty bench, spends his ephemeral life,
Scratched by your blades, biting the dust.*

*And pride, pride, pride, illusion of the powerful
Translated into an overwhelming disdain,
Will mark the end of the reign of your money.
We will finally be free to choose our presents.*

*He turns his back on you on his miserable bench,
He has only the sharp words that make them belligerent.
You'll bleed from your heart while you wait for death,
He feeds his soul and fills it with treasures.*

*Your illusions lost, you have nothing left,
Just your fallen dreams and unhealthy regrets,
That a life devoid of love and poetry,
That a life without finery, inert to infinity.*

Phileo 2005

SCIENCE, MORALITY, HIERARCHY AND SOCIAL ORDER

We divide ourselves for the wrong reasons, or rather, we are divided for the wrong reasons, just as we are grouped (or grouped) also for the wrong reasons

We run to gather in environments where social codes are our own, to reassure ourselves better, to value ourselves, in short to feel that we exist. This game always gives rise to the most grotesque comedies, nothing has changed since Balzac and his « Human Comedy ». Only appearances count. Everyone feels reassured in their environment and secretly caresses the hope of reaching the next level (and this is the meaning of a lifetime!, in general...).

These groupings, and therefore these divisions between groups, backed by aspirations exacerbated by our so-called « liberal modernity », are intrinsic to the social order gradually established by the organization of the masses (according to the needs of the social and especially liberal system) into strictly distinct and almost impermeable categories, categories arranged in a soft hierarchical pyramid system, so that one hardly feels it (it is the Indian caste system Western version, we have, unfortunately, little chance of leaving the social environment from which we come, and much more of going down the liberal social ladder than up it...probabilities to support it...and even if everyone would like to climb it at the same time, the places are limited, and often already reserved...hence this widespread, exacerbated and violent competition between citizens, but do we really want it? Is this really necessary?).

For my part, there is no hierarchy that suits the human being outside himself, « Each I is the enemy, and would like to be the tyrant of all others » (cf. Pascal, « Thoughts »). Yet, as we can see, it is either natural (animal condition) or it is imposed on us by force by the dominant forces in order to exercise their will for power

(Religions-Kingdoms- Empires-States-Multinationals). The first, and the ultimate of hierarchies is necessarily a hierarchy specific to each individual, in itself (once again, it is not a question of responding to his lowest instincts for selfish and meaningless pleasures, for a vulgar hedonism in a way).

The advent of autonomous human consciousness, in a generalized way, can only be achieved through the liberation of individuals from all hierarchical forms: « It is odious for me to follow as much as to guide. Obey? No, never and never govern! Which is terrible in itself, to no one else can inspire terror. » And it is certainly not global economic liberalism (or neoliberalism) that will allow it, quite the contrary.

If, then, the current economic and social order derives from imposed and erroneous beliefs, how can we not think that it is appropriate to correct it, to modify it in its foundations? (I say « correct » and not destroy). Do we not do it for ourselves when we are in error (I do not mean here, for ourselves, a correction that would be imposed by external pressure, by the law, or by the prevailing public morality, knowing that these moral values are never equivalent from one period of history to another. Public morality should never blind us to ourselves, with a view to a higher good, in this way. « True morality makes fun of morality » Pascal thought, and Nietzsche thought: « All psychology has so far remained prisoner of prejudices and moral apprehension, it has not ventured into the depths » (Le Gai Savoir). We have hardly changed, except for the (« modern ») setting thanks to science, always Nietzsche in « Le Gai Savoir » about science: « And now that science has victoriously defended itself against theology, of which it was for too long « the servant », it claims, in its exuberance and carelessness, to dictate laws to philosophy, to play in its turn to the « master », what do I say to the philosopher ».

In this imposed order of things, we can live in error without being aware of it (although we have intuition, what is painful, what is

painful, what pulls us and can even lead us to hatred of ourselves and therefore of others... I see in it an unconscious and powerful will to be able to order ourselves, outside the causal error that creates at a given moment our inner disorder.

But how can we order ourselves when we have no control over our lives except outside the established order? It seems insoluble to us, and we resign ourselves to suffering... (repression of consciences).

On the other hand, when one lives in « conscious » error, committing injustice after injustice, to the greatest detriment of oneself and others, there lies the greatest and most perilous evil for humanity, for as Pascal still writes in his Thoughts, « If one does not know oneself full of superb ambition, concupiscence, weakness, misery and injustice, one is quite blind. And if, knowing those, one does not wish to be delivered from those, what can we say about a man...? » This remains relevant...

For my part, it seems obvious to me that the purpose of the human being is to be able to order himself, having made himself master of the impulses and passions that have animated him since the dawn of time (and not « master and possessor of nature », like a child in front of a toy... and that he ends up destroying... not knowing how to observe it and use it wisely). Its purpose is to be able to walk freely and with dignity without the « crutches » of a so-called liberal system that actually blinds us, makes us dependent on moral values that we can no longer recognize because they seem outdated, absurd and barbaric to our own morals. Still, it is necessary to be sufficiently conscious to have organized a value system for ourselves, responding to a powerful will to overcome the one whose values seem to us to organize a permanent disorder in us (The order of the powerful is my disorder, my order is their disorder).

For those who consider that their existence has value only in the categories mentioned above, I ask the following question: What about our old project to conquer Freedom, Equality (and don't come to me and tell me that because we would be more intelligent, we

would have every legitimacy to claim for ourselves the freedom of the less intelligent... when we talk about conscience!) and the Brotherhood? Have we reached the goal?

If so, we do not have the same definition of human freedom. For my part, I am a convinced libertarian, I cannot support any hierarchy. Who better than myself would know what is good for me, as long as I am sufficiently conscious to order myself, for my most precious good?

If not, what are we waiting for? Education should lead us to achieve these higher goals rather than to project ourselves bluntly into this « crushing of lives » commonly referred to as « liberalism » or « neo-liberalism ». And I am not only talking about our Western lives, I am also thinking of the misery willed and organized by the Western world on the poorest countries (read Jean Ziegler's book, « The Empire of Shame »). And it is our education, whether we like it or not, that is pushing us in this criminal direction. This deliberate and orchestrated misery creates more deaths each year (including 3 million children due to organized famine) than any war we have seen so far. And in France, I hear people say to me: « Here, we survive », yes, undoubtedly, a psychic survival... Go say that to all those who die of hunger every day.

In reality, this liberalism only partially liberates those who hold power. Because they will never be free either in their obsession with profit and mass control. And as a sign of their blindness, Putin states about Cybernetics: « The one who will hold this knowledge will be the master of the world » (from an article published in « Courrier International » recently in a dossier devoted to cybernetics. In the USA or France, you will be told that it is for your own good. In China, nothing is said, we are already testing the beginnings of this new scientific revolution on certain groups of citizens who can only suffer without flinching (see the same dossier on cybernetics published in Courrier International).

Education, therefore, prepares us for the great bath of liberalism, to enter the great market of « human resources ». And yes, we are a resource like any other (although the vocabulary is improving, the one who recruits us is now called « talent manager »). This market, for the pseudo « elites », is now global. They move at the goodwill of all-powerful transnational corporations, rewarded with remuneration that makes them forget the damage they do here and there, all over the world. For others, they have no choice but to adapt locally to the almighty market and organize their survival (physical or psychological depending on where in the world they live). This is what the education of our children today is all about. (except, once again, for the elites, who are returning to a much more classical education for their offspring... Let's not get mixed up! And I'm not talking about the « Business Schools » that are growing like mushrooms all over the world, and yes, the land is for sale... and not to be shared!

In any case, this education subject to markets of all kinds divides our children from an early age, giving rise to the worst feelings of concupiscence we have known so far.

I'm afraid the worst is ahead of us...if we don't react... We have to tell the truth, for our children.

The soul on a leash

*I nurture the vain hope of a different tomorrow,
Rises without conviction in a custom role,
In human appearance, in a semblance of mind,
Similar because it is inherent in the system, for no reason.*

*One foot out of bed, here I am, big perjurer,
Out of this animated body, impure will,
Who serves whom? Who serves what?
And yet, I know that, now is the time for me to damn myself forever.*

*Behind the thoughts learned resounds the emptiness
Insatiable bellies, hollowed out of ignorance,
The spirits seem, without any substance,
Through all these glances at the greedy mirror.*

*Thus passes my entire life as a tightrope walker,
Under the star where my mind crackles and burns.
When the soul flies away on my drunk wings,
My body on the ground is dragging its cowardly weakness.*

Phileo 2005

CYBERNETICS

The ever-renewed promise of a better world made possible by science has driven us into a mad rush where intelligence finally turns in circles on itself, like an overheated hard drive. It is not a question of affirming that science is not useful to mankind in order to improve living conditions on earth, it is obviously necessary, but should be better understood with measure.

The promise of a singing tomorrow is a ritornello that obsesses and enchants men, just as the Christian religion, plunging us into total darkness, promised us a better world (salvation after death) in exchange for self-sacrifice in the present. We are still there (it would almost resemble a Christian heritage... that I refuse for my part, no need for these riches there...), we do not know when, but we are told and conditioned to believe it, to sacrifice ourselves in a daily life devoid of meaning, to the limit of the absurd, as if it were not enough that we found absurd the simple fact of existing (or is it enough to forget? what consolation!).

For my part, I maintain that intelligence is a tool for consciousness (and should never be lost sight of...), that science is a tool for man whose purpose is to improve his life on earth, but always in harmony with nature. We are included in nature, she is our mistress, the only one I recognize otherwise....

For me, man's representation of the world is an outgrowth of nature. Finally, all forms of human knowledge are derived from this representation. But does the man have the pretense to see everything? Pure vanity. Science will never be subtle enough to explain nature in its entirety (it would just allow man to create a parallel world, cut off from Nature and Life, an artificial world created in his image, of which he would be totally trapped. Nice perspective!). We will end up going in circles on ourselves until we

become crazy, and we may are not very far from it (« the reasoning behind Pascal's reason », and others after him).

Believing in science as we have done for Religion (a belief imposed by force, but still a belief) is an illusion. Believing in certain virtues of science, as well as in certain virtues of religion (which has given rise to better feelings in man, whether we like it or not) seems to me wiser. (As far as I am concerned, I observe phenomena in nature that seem to me to be much more advanced than what we will never be able to create with the help of science).

Cybernetics claims to be able to reproduce human consciousness. To reproduce it at a T moment of a man's life, perhaps, but to make it evolve as a man made of flesh and blood can do seems to me a pure chimera. How could a digitized consciousness « feel » the world, how could it be endowed with intuition? What would a non-sensitive consciousness be? a pure intelligence? Pure madness....

I therefore maintain that the promise of a better life made possible by science only serves the interests of the powerful of this world for the purpose of total control over the human masses. Indeed, all the plans set by man have always failed and will always fail because it is his destiny to have to learn from his mistakes, to digest them through consciousness (and not through intelligence alone...). I don't see how this last plan of Cybernetics could succeed in anything, unless it is the ultimate failure, the ultimate prison?). Take China, for example, where digital headsets are being tested in some factories on workers to control their thoughts and emotions during their working hours (see International Mail, Dossier on Cybernetics, recently published issue).

In any case, with such a promise, we radically move away from Life, such as that lived, for example, by Henry David Thoreau, (of which Michel Onfray makes an admirable description in « Vivre une vie philosophique Thoreau le sauvage »), and who had undoubtedly grasped what everyone should grasp in their lives as men.

The capital clock

*On our minds the imprint of a social time,
Draws the frame of its tiny limits.
On the borderline of free vital momentum,
Hearts tightly packed in their cases crumble.*

*In this square of possible choices,
Everyone has faith in the invincible
Certainties learned from Good or Evil,
Leading our lives before the sudden awakening.*

*In this closed vase of mathematical relationships,
Human disappointments and prosaic rhythms,
Timing of the movement of the oppressive clock,
Circulate the bodies to unconscious life.*

*The spines are like reeds,
Bend under the weight of the invariable capital,
Fragile foundations of our horizon,
Futile condition of man in prison.*

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OUR PSYCHE, FOR A LIBERTARIAN PSYCHOLOGY, THE OTHER PART OF PHILOSOPHY

When C.G. Jung tries to make a connection between psychology, Western psychoanalysis and Tantric Yoga (a millenary practice of Yoga that is little known today to the Indians themselves, Yoga having become a business like any other), a connection related in the book published by Sonu Shamdasani « Psychology of Kundalinî Yoga », he highlights the different levels of consciousness that exist individually and collectively, both for the West and for Asia, and in particular for India.

It is clear that Western psychoanalysis makes it possible to highlight individual blockages in the passage from one period of our lives to another (or from one level of consciousness to another, from the point of view of Tantric Yoga), blockages created by the world around us more than by a malformation of our initial interiority) and which can result in the sudden appearance of mental diseases such as neuroses, psychoses and other derivatives (paranoia, disorders bipolar, megalomania, schizophrenia, more or less severe depression...), and this, at any time in our lives, without us seeing it happen.

Indeed, how can we not make the connection when we practice some meditation?

The problem of Western consciousness is that it has been completely shaped from the outside by our dear Christianity (and here I want to refer more to repressive and violent Christianity as the ideology of domination of a power thirsty for the enslavement of peoples than to the message of love and wisdom that « Jesus » wanted us to convey). As such, Jung explains: « Catholics possess a stillborn unconscious, in that the Church has entirely shaped,

regulated and repressed the nature of this unconscious », we are not yet cured of it...

For my part, having travelled through India several times and practiced meditation a little bit, I agree with Jung that the practice of Tantric Yoga allows us to lead us on the path of Self Knowledge, independently of any external constraint, although it is nourished in parallel by our experiences of the material reality of events.

Our consciousness must be nourished by our unconscious as it is nourished by events external to itself, it must naturally rise continuously, so we must be able to venture into the depths as well as the heights of our being, in order to allow it this elevation.

But rather I see the dialogue between consciousness and the unconscious as a sphere that retracts or expands according to internal and external upheavals (a dialogue that constitutes what in the West we would call « our soul ») than as a line going from bottom to top, reflecting the Western linear vision of our lives that leads us from birth to death, without going through Life, as we should cross it and know it (or as it should cross us, thus offering us access to Knowledge and not only to scientific knowledge or to all knowledge resulting from pure Reason, although it is necessary to study them for what they are as contributors to the improvement of our real, and not artificial, life).

In evoking the depths and heights of our being, how can we not think of Nietzsche, who was enjoying his explorations, in the two senses, in the depths of himself, as in the highest peak of his whole being (cf. « Thus spoke Zarathustra »), that is the maximum tension, the one that allows us to overcome everything, good and evil (cf. « Beyond Good and Evil »). Nietzsche sought to throne his whole being as well as the world before returning to the human arena, then returned to the highest peaks, that is the dialogue between his consciousness and his unconscious, that is what constitutes what we are and can become as a human being. It is our soul. There is no salvation after death, we must seek it for ourselves here and now.

And that, in my opinion, is the true meaning of selfishness... Let us be selfish for good reasons, material things no longer matter seen from that angle, and what an angle! it is no longer an angle, it is a sphere, and we see everything from all angles with one look, what joy!

It is therefore not only the reason that allowed Nietzsche to venture so far, he was a being with an awakened consciousness, as could be an advanced Yogi in the Knowledge of Self through the practice of meditation. And through the subsequent work of Reason, Nietzsche was able to perceive what few men can perceive about the causalities of events that transform the world. Seeing beyond Good and Evil, that is the consciousness awakened to such a level that reason alone can never reach. Nietzsche was fully conscious, and not as we can hear in the West when people say of someone: « he was fully conscious when he said that or when he did this... ». In fact, it has no relation with that, it's totally different.

The psyche, for my part, represents the state and evolution of the permanent, continuous dialogue (our dreams or nightmares are part of this dialogue) that really exists between our consciousness and our unconscious (which is not limited to the Freudian version of its definition, a version that is at the very least simplistic, just reasonable...).

And the same is true for the collective consciousness and the collective unconscious. In my opinion, we can even speak of a collective psyche (the collective psyche of the Germans during the Second World War is an interesting material to observe... among others). It is this collective psyche related to our individual psyche that makes us enter into Resonance or Dissonance with each other, depending on the state and situation of our individual psyche.

And in this dialogue, it seems obvious to me that in order to remain in resonance with others (collective psyche), we play at being in resonance (Social Comedy), we lie to ourselves (and often unconsciously, Oscar Wilde's « Portrait » is therefore interesting to

study), we send frying in the communication so essential between our unconscious and our conscious self. We violate their intimate relationship at the risk of endangering our own psychological existence.

When we speak of our « breadcrumb trail », it is nothing more or less than this dialogue, this uninterrupted communication (and which can only be at the risk of putting oneself in great danger of internal disorder, the source of all or almost all our mental illnesses with all the harmful consequences that result from them, individually and collectively). All this can lead us to explain, for example, all the forms of current radicalization of certain individuals or groups of individuals, when we do not know how to put words to our civilizational ills, (if we can call « civilization » the world in which we live... for my part, I still see too much barbarism, and not only physical, but especially psychological... we still eat each other, whether we like it or not, it is for me, as a form of psychic cannibalism).

Therefore, the Knowledge of Self necessarily passes through this dialogue, this communication which makes an innate, natural connection between our consciousness and our unconscious. Our soul is born and shaped in this dialogue, and will grow or not, depending on the attention and care given to it.

We achieve the balance of our extremes, from the top to the bottom, or from the bottom to the top (or rather, in my opinion, from the center to the circumference, and from the circumference to the center, of our being) through this permanent communication that must tend to lead us every day towards a human existence worthy of this name. It is a daily exercise, just as we do sport to maintain our body, our soul needs exercises, without which it slumps on itself.

We will end, when nothing more will finally disturb our slow march, following our Ariadne's thread, by truly finding the path of Knowledge and Wisdom, the « Know thyself » taken up by Socrates,

the depths and peaks so dear to Nietzsche, or the so-called « impenetrable paths » of our favorite book, until recently.

That is why, ignoring or almost ignoring all this, the « reasoning » Reason (denounced by Pascal), Descartes' « Cogito », or his will to « Control and Possession » of nature still appear as immutable truths (which we impose on the whole planet, or almost...) from which we think, always rightly, we can rise in our human existence. From there, every possible and imaginable conflict arises, individually and collectively, conflicts that we always try to explain by reason. While the real causes of all these disorders (including all forms of warfare, including terrorism) have their origin in the places most hidden from our consciousness as primitives that we still are.

We then easily understand that science (and therefore the « reasoning » reason) is incapable of resolving these conflicts, (that it will only aggravate them), no less than economics or liberal and neoliberal politics, or that all these disciplines erected as sciences by the dominant, and which claim to write our history, the history of Humanity. (History is first written or rewritten by the system's « watchdog » historians, with reference to Paul Nizan's book).

But in the end, we must not deceive ourselves about our truly enemies, both personally and collectively, because « our first enemy is ourself ». And when we will have understood all this, the world will no doubt begin to resonate, for the most precious good of human existence.

But I despair to see this happen one day... Nietzsche relied on the « distant » man, because his « neighbor », struck by blindness, could not see the path he was proposing.

Everything that locks us individually locks us up collectively, and reciprocally....

Consciousness of being

*The memory of the soul escapes the futile present,
Feeds on a sharpened consciousness of bitter blades,
Far from learned ideas and servile acts,
His eyes vomit the shadows of our past.*

*Tears flow into the hollow of failed dreams,
On the shores of the day with dark colors,
Docked in the black of a night digesting pain.
The awakening erases the forgetting of these repeated evils.*

*The struggle is raging, with knotted bellies,
The masks twist at the creeping bodies.
Sticky reptiles of screwed pride,
We raise the ego to nothing.*

*Burned by a truth from which light flows,
Our beings are reborn, universe consciousness.
Faced with real disillusionment, humiliated hearts,
For not knowing, for not seeing, the soothed soul.*

Phileo 2005

To grasp what is missing in Western understanding, we would have to go back more than two thousand years in time, to the heart of Greek civilization (and feel the genius of « paganism ») to perceive the degree of communication they had with Nature, between their unconscious and their consciousness, and to highlight the Greek psyche, the « soul of the Greeks », before the coming of Christianity. Communication that frightened them at the same time by their lack of knowledge. They were fascinated as they were simultaneously afraid of the sirens of proselytism.

Only then can we understand the terrible anxieties that inhabited them, as well as the splendid beauties of which they were also capable and which elevated them with all their being.

And it was undoubtedly also a real « tragedy » for them to have to contemplate themselves so miserable, by the profound nature of primitive human instincts, but also capable of the splendours that amazed them. Before sinking into widespread corruption and war. It was the turn of the Roman Empire shortly afterwards.

The beginning of this widespread corruption coincides with the appearance of the first currencies struck, first by the Greeks, then by the Romans, who, we remember, were still only farmers who used livestock and wheat for their trade when the first Greek coins appeared.

Is it because of this widespread corruption that Greece collapsed and that, from consequence to consequence, (we will come back to corruption a little later...), another much more ferocious form of power has emerged?

After the original message of peace, love and compassion, an ideological war machine was set up whose clear objective over the centuries was to prevent us, to cut ourselves off, through violent and barbaric repression, from any dialogue with our own deep nature (Life). Christianity struggled in barbarism to kill our Unconscious, the only true link with ourselves, in reality, and from there were

born, on the one hand our « stillborn » unconscious described by C. G. Jung in « Psychology of Kundalini Yoga », and on the other hand, at the same time, what I would call a « stillborn » consciousness, in the sense that only reason will allow it to advance slowly on the level of the necessary communication with our unconscious. Its real growth, elevation will be reduced.

From then on, it was necessary for Reason to develop treasures of ingenuity to fight for the sole purpose of taking man out of the condition in which he had locked himself. And the wounds of this struggle that lasted so many centuries are still open and visible to those who know how to see. Reason did not win, far from it. It just allowed us to escape from the « prison » in which we were locked in darkness for a time that must have seemed like an eternity.

We must return to where we left off, before we let ourselves die, or before we let Christianity tear the sacred bond we had with Nature (Dyonisos, our Unconscious), with ourselves, therefore, before the advent of the Christian era. And bringing Apollo back (our Consciousness) has more wisdom. Because these two can only separate to the great displeasure of Humanity. And that is the true meaning of the « Tragedy ».

We still have to fight against our lowest instincts because having been forcibly repressed, we have not been able to observe, feel, and defeat them by ourselves. Reason alone is not enough. They are always there, very present, and it is necessary to tame them, to control them in ourselves and by ourselves (the « dogs » of Nietzsche, locked in the cellar...).

To fully understand our blindness in the face of this necessary dialogue between our unconscious and our consciousness, and as I said, a dialogue that constitutes our psyche or our « soul », let us call upon an artist who would have felt it, even understood it.

Let us look, for example (there are so many others), at Oscar Wilde's « portrait of Dorian Gray ». Some people see Dorian's soul in this

portrait, who, despite all his desperate efforts to change himself, in appearance, because in a hypocritical way, by playing the « comedy », only manages to make the famous portrait more ugly and monstrous. First, the portrait is ugly, because Dorian acts badly, and contrary to his most precious good. But he doesn't realize it, he doesn't « know it ».

Then, when he realizes it, (through the effects caused socially and not « consciously » in the sense that it should be understood), he plays a hypocritical social comedy with the sole objective of looking better, a way of lying to himself and the world, much worse than the first. The portrait is actually his unconscious, in reality, resurfacing in order to restore the communication with his consciousness (and not with his intelligence, his reason), a dialogue that turns out to be the true foundation of our psyche (what I call « the soul »).

Because it is clear here that, although he has reasonably understood (intellectually), Dorian does not succeed in restoring things naturally. And he could only have done so by taking part in the dialogue, by listening, by « feeling », by plunging himself into the depths of his being. But he will not succeed, blocked by his intellect, which will only lead him to remain on the surface of things. He has lost his soul, this precious dialogue, probably the most precious thing for all of us. His psyche has become totally corrupted.

And all men kill the thing they love,

By all let this be heard,

Some do it with a bitter look,

Some with a flattering word,

The coward does it with a kiss.

The brave man with a sword!

Oscar Wilde, The Ballad of Readings Gaol

C.G. Jung, therefore, explains this relatively well in « Psychology of Kundalinî Yoga ».

The Western unconscious remained « stillborn » because it was repressed in the most violent way possible by Catholic Christians, despite the small reforms that followed.

From then on, Western Christian man did not know and could not feel and observe his unconscious, his relationship to nature and life, without being immediately frightened by the monstrosities that correspond to natural instincts, and which, at the bottom, are neither good nor bad in themselves, as soon as they are brought back to consciousness, through the communication that is established with the unconscious, and which then allows us, through the work of reason, to finally put words on our states of consciousness, which also evolve according to the quality of the dialogue maintained, dialogue that represents our psyche, our soul.

This is how Nietzsche was able to control the fierce dogs that threatened to come out of the cellar.

A yogi advanced in knowledge through ancestral meditation techniques knows very well these monstrosities, these primary instincts present in all of Nature, and which are not, in my opinion, necessarily linked to any heredity. He observed them, patiently, fought, and not repressed by an unnatural external brutal force.

The constraints of immediate experience are different and necessary to enrich our consciousness through reason, and I say this again, by natural necessity born of our confrontation with the outside world.

When he begins to master his instincts (or demons) the yogi enters the path of self-dominance, the path of Wisdom. He submits his impulses, his instincts, in himself and by himself. And they all end up becoming his slaves, he has chained them up. And as he chains them up, he finds himself increasingly liberated, enlightened, he now ventures on the only path of true self-knowledge. It is from this moment and from a patient and meticulous work of self-knowledge,

from the communication established between the unconscious and the consciousness, therefore following the psychic thread (the soul, the psyche), that he will finally succeed in perceiving the wonders of the heights (the high peaks of Zarathustra) that he could not have seen without this work on himself.

He is beyond the horizon, on the highest mountains, and in order to be able to climb so high, he had to descend to the deepest part of himself. But the yogi will not need words to explain all this, because for him, it is a natural inclination, proper to life (any form of life), which passes above all else, and which has the powerful and unconscious will to rise, as a plant could do.

How could Western Man know himself in this way, he, from whom all faculty to naturally espouse this inclination has been taken away (and I am not saying that the ambient morality is not necessary for social peace, these are two different things, not analyzed on the same level), his unconscious having been repressed during so many centuries? Through the « reasoning » Reason?

For my part, I am convinced that reason alone allows us only to maintain ourselves socially in an ambient morality that defines the values of a society, and rarely to surpass ourselves and raise our consciousness towards more enlightened paths. So many historical or current examples confirm this. Moreover, Jung, in his demonstration, uses historical examples.

There are different levels of consciousness, and the means of knowing them are not always where we think we see them, by the mere exercise of sight (so short) and intelligence. These are certainly not arithmetic lines that will make us see, feel, touch them.

The soul of the Greeks, and therefore their psyche, represented this natural dialogue between their consciousness and their unconscious, between Apollo and Dionisos. What would have happened to them if these two had split up? What if Dionisos had been suffocated to leave the whole place to Apollo? Inevitably, the

communication between their consciousness and their unconscious would have been broken. It would have been a real « Tragedy » for them, for the balance of their individual and collective psyche. The collective and individual consciousness no longer being able to communicate with its extreme opposite would only have to rely on reason, on intelligence, blindly, to guide it towards its salvation because their unconscious would have been killed. It is easy to imagine the continuation of such a misadventure.

It is in this sense that Jung explains the Christian misadventure to us, inviting us to grasp that we have inherited an unconscious « stillborn », and therefore a « born-dead » consciousness, which can only rely on the use of Reason (we are children who behave with Nature like with a toy, without distance or wisdom). This would explain why the developments of science are accompanied by a morality that separates us, tears us away from life, from our contact with Nature (we destroy our toy, not knowing how to use it wisely). For we have been amputated of what connected us to it internally, and we repress this sad truth. This may well explain many mental illnesses when we start to become really aware of that, after a shock that has upset us, of a very traumatic experience for example. It is when the « conscious » self begins to crack, to fissure, and starts to let us glimpse other perspectives on human existence. And this frightens us, we think we are going crazy, because we are inexperienced in this dialogue with our unconscious.

Our consciousness is restricted, curbed like a dog on a leash (or an elephant attached to a tiny little post since he was very young, and who doesn't realize that he could tear it off with a simple gesture once he becomes an adult), and can't grasp this necessary dialogue with the other, the Self (who is not us as an ego, but which is the other part of ourselves in our Totality of Human Being) hidden in our unconscious, this powerful and unconscious will to surpass that nothing can stop under penalty falling psychically ill and therefore in dissonance with everything around us (it looks like a depression,

and can prove even more serious). And we can get sick collectively too, of course, but the consequences are more dramatic on this scale.

Our Self, the Other, is well hidden, far, too far away today, because of beliefs implanted by force in consciousness through the exercise of reason. Let us remember the catechism... and before that, much more ferociously, with cruel and barbaric methods.

No more dialogue, the consciousness is stopped clearly, the communication between consciousness and unconscious is cut off, the psyche (soul) is compressed. We will better understand our fears and excesses of all kinds when we began to pick up the thread of dialogue where it left off, at the end of the Christian era. Monstrous. It's better to repress. Explain everything by the « reasoning » Reason at the risk of blinding the whole planet.

This is surely what Cioran had seen, he, who had suffered so much from having reactivated this communication (or this one having been reactivated), plunging him into the greatest despair. I quote: « Why do we pursue expression and form, seeking to empty ourselves of all content, to organize a chaotic and rebellious process? Would it not be more fruitful to abandon ourselves to our inner fluidity, without concern for objectification, limiting ourselves to enjoying all our bubbles, all our intimate agitations », cf. *On The Peaks of Despair*.

Cioran evokes a chaotic power, which according to the understanding that emerges, would rather be within an external organization that disrupts his psyche, his dialogue with the Self, the other deep part of our being. We therefore understand what we can pass through when it happens suddenly and when we are not prepared for it, because it is, in my opinion, essential to be prepared for it in order to overcome it, i.e. to activate or reactivate this vital communication before the events we have to overcome, and not the other way around.

Our beliefs have therefore been implanted by force into our consciences. Thus, until recently (and still today for many of us), we were born with the idea that we had to die physically in order to find salvation in the afterlife. From the point of view of Tantric yoga, this new birth after death, our salvation, actually corresponds to the moment of passage to a higher state of consciousness, which opens up unprecedented perspectives on our understanding of ourselves and of the world.

It is nothing more or less than « deep » Psychology. Psychology is the Philosophy of real and not physical understanding, of understanding of the process of the inner will to power that passes through our psyche, itself in direct link with our consciousness and the world of events, the outside world.

Nietzsche had grasped this powerful and unconscious process, and he affirms that psychology did not venture into the depths to understand it, to bring it back to the height of consciousness (and not to the level of reason alone). This psyche is our soul on earth, very real and visible through a harmonious balance between our extremes. We must study it carefully in order to clean it, to make communication as clear as possible, just as we wash our body and exercise it to maintain it, to achieve physical well-being. Psychic well-being requires the same attention, if not more. For on our psychological balance depends our entry into resonance with the world and others.

Obviously, it may seem extremely difficult for us to resonate with a corrupt, dilapidated collective psyche. And those who do not feel, who do not hear the will of this process have every chance of accentuating the hypocrisy necessary for social « Comedy ». It is at this moment when we make choices for ourselves, often unconsciously, choices that lead us to force the trait of our social character (at the risk, I repeat, of corrupting our individual psyche, of decaying it) or to distance ourselves, to isolate ourselves from a system of moral values that seems corrupt to us and contrary to our

libertarian values, those that must free men. We must protect our individual and collective psyche from corruption, whatever it may be.

Descartes put Consciousness and Reason on the same level. For him, Consciousness is « reasoning » Reason. In his case, the Understanding is only a « way of thinking », a sign of pure intellection, « the operation of the intellect by which He (man) understands or conceives through abstract or even logical processes ». Nietzsche shows us this Cartesian contradiction through an extract from the « Discourse of the Method » integrated as a preface to « human, too human ». Let us quote: »[...] : to use all the time of my life to develop my Reason and to seek the traces of truth as I had proposed it to myself. [...]. For the fruits that I have already tasted in this way were such that in my judgment, in this life, nothing could be more pleasant and innocent; since I have helped myself with this kind of meditation. » This seems clear. Descartes first evokes the work of Reason, which he then puts on the same level as meditation. He confused (because born with an unconscious « stillborn ») Consciousness, Unconsciousness and Psyche with the great « reasoning » Reason. He had brought his level of consciousness, reached through meditation exercises, back to the same level as Reason, the intellect, through words organized in a purely Western mind. And yet, deep inside, he knew, he felt. These fruits he had tasted did not come from the exercise of reason alone, but from the practice of meditation. His intelligence, as a tool, has enabled him to put these essential perceptions into words.

Finally, it is all western philosophical thought that conceives of freedom only through the intellect. We focused on the use of pure Reason. We see it in Proudhon, for example: « Perceptual faculties of intellection [...] Let us know how to understand it (Liberty), now, and by the fact of our intellection, it will exist. » (Confess. revol. 1849).

It seems to me particularly difficult for Libertarian Philosophy to fight against Science and the considerable damage it generates today, on the same level of “reasoning” Reason. Contemporary philosophy basically only defends science, and the liberal social economy that results from it, and therefore the Liberal Social Hierarchy, as it had done with the Christian Religion for so many centuries.

Nietzsche understood and thought of true freedom and hierarchy in this way: « You had to see with your own eyes the problem of hierarchy, see the power, right and scope of perspective increasing together with altitude. You needed...; it is enough, the free spirit now knows what imperative he has obeyed, and also, what is now his power, what are – from here only – his rights. »

He understood perfectly that the one and only hierarchy must necessarily be established in self and by self. Essential condition before perceiving the purpose of human existence, before tearing the veil of illusions to finally live as free man.

The man with an awakened consciousness has no need to know everything perfectly about all things. All he has to do is « to touch with his finger » to grasp the essence of a thing, before penetrating its contours, its details, if necessary, useful.

Moreover, Pascal explains it very well (he, one of the first awakened of the Christian era) through his « Thoughts »: « Two things instruct man with all his nature, instinct and experience. » And here, he does not speak at all of « reasoning » Reason, which ultimately turns out to be only a tool for this instruction, this knowledge fundamental to human existence. And then he adds, about science and our armies of specialists: « Since we cannot be universal and know all that can be known about everything, we must know little about everything. For it is much more beautiful to know something of everything than to know everything of only one thing. Notice to specialists on all sides.

But as Jung has well understood, the fierce repression of our instincts during the Christian era prevents us from seeing the essential, our true Nature. We were born with a « stillborn » unconscious, and therefore with a « born-dead » consciousness. We had only reason left, the only light left at our disposal, but a light, eminently artificial.

Evil is only our helplessness, our weakness in seeing this. Then we necessarily understand that there is no more good than bad. Evil is the devastating effects of our ignorance, not the original causes. The Good thing is to see all this, to go like Pascal and Nietzsche (and so many others) beyond the horizon. This is what Pascal tells us, still in his « Thoughts » on this subject: « You must know yourself: when it would not serve to find the true, it at least serves to settle his life, and there's nothing fairer. » Pascal saw this as a necessary priority for each of us. Socrates said it in the same way with his famous formula « Know-yourself ». And Reason or Science are foreign to this process of self-knowledge.

Pascal understood, just as Nietzsche did after him, that man's nature must necessarily push him towards a deep knowledge of Nature within it: « It is an infinite sphere, whose center is everywhere, and whose circumference is nowhere ». I have difficulty seeing how Reason and Science alone could define this, even less calculate its contours. And we should not forget that Pascal was a great mathematician and physicist. But this time, it was the Philosopher talking to the Physicist!

A Yogi advanced in Knowledge would tell you the same thing, but in a different vocabulary. And we are not talking about God! Pascal again: « I want to paint to him (to man) not only the visible universe, but the immensity that can be conceived of nature, in the enclosure of atomic shortcut ». To enter into oneself, to sink into it until one becomes an « atom » and embrace Nature, its immensity, from all angles. This is what Pascal wanted to show us so much. Just like Nietzsche (and many others). Moreover, in the introduction to the

book « Psychology of Kundalinî Yoga », Sonu Shamdasani reminds us that according to the Tantric conception, « the human body is the microcosm of the universe ».

Pascal and Tantrism want to tell us the same thing, almost with the same words. Nietzsche comes to talk to us about his « relations with the higher Self » in « Human, too human! » (paragraph 624). The higher self he describes actually corresponds to the Self, the hidden other part of our being. And Nietzsche ends this paragraph as follows: « As for him (the higher Self, the Self), he is the man himself. » All is said.

There are therefore different levels of consciousness within the same society, so the level of collective consciousness does not always reflect the level of consciousness of the individuals who compose it. Jung even evokes a level of global consciousness.

These are not differences of nature, as Michel Onfray explains perfectly in his masterful book « Cosmos » about all the elements that have composed or compose Life (from the plant to man, for example), they are differences of degree. Everything proceeds from the same origin, we are part of a Whole, to different degrees (but of the same nature), and it is in this that everything is connected, connected together by the invisible nature of a huge universal psyche, the Cosmos. We are in the Cosmos, and the Cosmos is in us (Microcosm).

And it is in this sense that I repeat that everything that encloses us individually encloses us collectively and reciprocally.

If, as Jung said, our Unconscious is « stillborn », it means saying otherwise that our Consciousness is « born-dead », under the Catholic Empire. And for good reason, we have been deprived of our most intimate and precious link with Nature itself. We have only Reason, in other words, Science, to continue to believe with reason in the development of a better human existence.

But this belief blinds us, to the point of thinking, that only this improvement of existence by science is possible, and rightly so, since, logically, our individual or collective consciousness has not really progressed for a long time, we are stagnant, not seeing the dangers of excesses or inflations resulting from scientific applications which only serve, I repeat, the interests of the powerful, with a view to total control of the human masses and of course the profit that will fuel the perversion of the liberal social system.

Corruption (a sign of excess, of inflation, both at the individual and collective level), whether we like it or not, is spreading to all levels of the hierarchical pyramidal liberal and neoliberal system (and it is not the most enlightened among us who lead us globally, just look), there is almost no longer a single space where the interests of power and money are not exercised. To fully understand this, I invite readers to watch Maren Ade's German film « Toni Erdmann », through which she perfectly illustrates the social links that weave our so-called liberal society, bonds of money and power, of course. Corruption is widespread.

When I talk about my thoughts with people who are very well placed in the liberal social hierarchy, they do not even try to discuss the meaning of these words, no, they sweep away any possible exchange in terms of the accuracy with the back of one's word such as: « How sad it is, after all, it is better not to know... ». Who is speaking? The « conscious » man or the « intelligent » man? I think that all is said. What fatal hypocrisy!

Through my different life experiences, the different jobs I have been able to do, the many backpack trips to discover Asia, and the richness of my many encounters, I have had the opportunity to frequent almost all social backgrounds, from petty crime to the upper middle class (if we can still call the « ruling » classes that way). I was even, practically, the « right-hand man » of the son-in-law of a high-ranking figure in the French State, well known at the time when he was Minister (Education, Economy, Industry) or

President of the Senate. And I affirm that «it's the same everywhere», hypocrisy is the same, comedies are the same, no valid truth comes out of these environments of «classes» or «castes». Worse, we risk being corrupted in turn.

We are therefore all part of a great collective psyche. In the West, it is difficult to perceive, as the level of dissonance between us is so high. On the other hand, by crossing India, from its cities to its countryside, and from its coasts to its mountains, I was able to grasp and understand what many Westerners wanted to express by «an oceanic feeling», on their return from their journey from deep India. Moreover, this kind of feeling is of a strangeness, and at the same time of an incredible attraction. This sometimes gives rise to legendary abuses, (read the book «Fools of India» written by Régis Ayrault). We can deeply feel what connects living beings to each other. It is a feeling of incredible power, which destabilizes our Western personality. It is our «self» that is being questioned.

In reality, I think that our western ego is confronted with an unconscious perception of the «Indian collective unconscious», a collective unconscious that we have ignored or repressed in the West for so long.

I wondered at length about what had happened in me, about what I had felt (knowing that I didn't know the techniques of yoga practice before that). Something came to transform me internally without letting me being able to understand and verbalize what had been triggered. It was the India of Tantrism that had touched me in the depths of my self. We can even think we are going crazy. But that is not the case. All this is deeply natural.

The problem is that with all these abuses, and more particularly the abuses of these rich young westerners who came to India in search of «sexual liberation» in the 1960s, Tantric Yoga no longer had any credibility in the eyes of Western thinkers.

It took me time and patience to grasp the true meaning of what had happened in me, and of which I could no longer grasp stop the process. I could no longer ignore it or repress it. This process is the unconscious Nietzschean «will to power». When we have understood and verbalized this will through the use of Reason (intelligence as a tool), we just have to let ourselves be guided by a powerful guiding thread, and yoga then becomes a tool that also fluidizes communication between our consciousness and our unconscious, opening up perspectives, horizons previously unknown. We are slowly walking on the path of Knowledge of ourselves, and therefore of the world and the whole universe.

The more we try to resist this natural and powerful process, the longer and more painful the path becomes (our « ego » is made of a very resistant material). It is Cioran and his desert, when he writes: « To be lucid is to be free, but free in a desert » (cf. “The disadvantage of being born”). But all deserts can be crossed. Only then can you see the mountains and their peaks, so spoiled by Nietzsche.

Even if the passage of the British to India left indelible after-effects, it did not destroy India's deep soul, its collective psyche. Of course India still has its hierarchical caste system that is so unfair to us. And it is in many ways. Moreover, still in his introduction to the « Psychology of Kundalinî Yoga », Sonu Shamdasani (and this is of capital importance to understand Tantric philosophy) reminds us this: « Antiacetic and antispeculative, the Tantric movement represented a transgressive counter-current to the prevailing Hinduism. Rejecting the predominant caste system, he embodied a transformation of values. He celebrated the body, perceived as a microcosm of the universe. I dare to imagine that Pascal would have liked himself in the India of Tantrism...

Psychology is therefore the Philosophy applied to our psyche, to our « soul ».

Philosophy, since its inception, has always enabled man to make our world evolve, constantly seeking the true meaning of everything, matter and events. Science alone never reveals to us the sense of accuracy whose higher aim is to perfect the world and to perfect us.

Are we making the world a better place right now?

Philosophy, for its part, has for too long played the role of « servant » to the Christian religion, then came the turn of science which took precedence over the religion, to finally eclipse it completely and become the immutable dogma to which we are devoted today.

Philosophy has served (and is still trying to serve) science, just as it has served religion, all organized in an economic and social system that has no other purpose than the foundation of the power of the dominant over the masses, as well as their maximum profit.

Do you really think they want to free us?

But at the moment, philosophy is almost aphonic, except libertarian philosophy, in total opposition, of course, to classical academic philosophical knowledge, which only confuses our consciousness, with concepts theorizing philosophical ideas that are often far-fetched and devoid of common sense. Unfortunately, libertarian philosophy is almost a discipline in the shadows, as it is so badly damaged by the system's « watchdogs ».

Science finds itself in difficulty, through its inconsistencies of purpose, with all the philosophies of the past that wanted to liberate men and lead them on the path of Wisdom. The only valid support she is discovering right now is what the media call the Art of Rhetoric.

Now the system's « watchdogs » are beginning to apologize for the rhetoric. Note, at the level of widespread corruption where we have struggled, it would be surprising not to see rhetoric in the spotlight. I have just watched a television show, until recently, in which

rhetoric was discussed as an indispensable art whose only real purpose is to give the illusion of mastery of speech.

In order to better understand the contours and challenges of such an emphasis on rhetoric, I invite readers to read or reread Platon's « Gorgias », which is a highly critical dialogue condemning rhetoric in order to save philosophy. And it is Socrates himself who intervenes as a defender of philosophy, against the rhetoric that only serves a corrupt policy.

And nowadays, this practice is widespread, just like our corruption, almost none of us is spared by this deep intoxication of our liberal society, at all levels of the social pyramid.

Money is eating away at us, we are obsessed with the fear of losing what little we have or the fear of missing it.

These fears and obsessions are rooted in the rhetoric that we are served daily as a « televised mass », a mass that is constantly broadcast on all possible and imaginable media supports. It cannot be avoided (or not completely) and fear and greed are rekindled in the consciousness of citizens. It is difficult to breathe normally in these psychic living conditions.

Socrates probably wouldn't have liked Machiavelli very much. And yet we continue to praise him, who in « the Prince » led us to believe that the moral virtues of politics must be based on cunning and force, and that to govern, one must first know the techniques of war. We are still at that point. Except that we use these techniques to maintain a climate of permanent global tension. This is for the sole purpose of keeping the world powers in place. I repeat, Jean Ziegler explains very clearly the situation of financial dependence (created and orchestrated by all-powerful institutions, IMF, World Bank and WTO, in the interest of the great western powers) in which poor or developing countries fell down, in his masterful book « The Empire of Shame ». While with the annual global war budget, we could

eradicate tensions and raise the level of all countries in need. But we don't want it.

So nowadays science (which serves the economy and therefore the so-called liberal power) relies on rhetoric to convince us of the validity of its « teachings » or « applications » which in reality are far from being all useful, even completely useless and imprison us more and more every day. George Orwell, « 1984 », do we remember? It is a caricature of the future published in 1949, but it comes closer...

We pride ourselves on buying the slightest technological innovation put on the market, which is then proudly displayed, when in reality, all the great discoveries and inventions have almost already been revealed. Every time we are led to believe that it is the newness of the century. A novelty that will lock us up again, keep us away from Nature. No, to be honest, this is a pride created from scratch by the marketing experts, and therefore totally artificial.

And we spend so much, we even get into debt, for these gadgets, we are so harassed that we all end up buying them sooner or later. And then it gives meaning to everything we do every day without asking ourselves too many questions.

However, we always have the impression that we are being asked to run faster and faster, when the machines are no longer sufficient to ensure the desired profitability. When economic productivity is running out of steam. Thus, the adjustment to maintain yields at ever-increasing levels is always at the expense of the most vulnerable individuals or countries.

Don't we feel the « pressure »?

So we must always look for a way to improve this economic and financial productivity, we invent new technologies that are supposed to improve our human existence. But what is the result today of this crazy logic? It is overheating everywhere, in almost all countries tensions are increasing. And we persist in continuing blindly in this direction.

We in the west, through the accelerated development of the physical sciences made possible by the relentless and cumulative work of our « Cogito » whose sole purpose was to make us « masters and owners of nature », have so far only adapted our intelligence to our representation of Nature. For we have never possessed it, and we will never master the very foundation of what nature is in its vast expanse, the cosmos.

Michel Onfray explains it perfectly well in his book « Cosmos », chapter 3, I quote: »[...] when we imagine emancipating ourselves (from nature), we submit to it, when we think we are leaving it behind, we comply with its order. Never more than when we believe we are freeing ourselves we mean our subordination better. » All is said and signs of overheating now appear everywhere, but we pretend to ignore them, or almost. He then adds, concerning our old obsession with owning nature: « When Rousseau believes that with property we leave the state of nature to enter a state of culture, he is mistaken: we remain in nature with a culture that ape nature. » This shows how far we, the modern Liberals, have come.

Finally, still in the same chapter, Michel Onfray explains to us the role of the police in this singular representation of nature that values private property, whereas absolutely nothing will ever belong to us, in reality, if not ourselves, I quote: « The police who preserve it (property) proceeds from the arrangement of force in packs; the justice that defends it derives from the games of force and intimidation of the dominant males and their court[...] ».

Thus, our entire social liberal (or liberal social) system, whose architecture is imposed by the force of the law of the pack of the dominant, the most powerful, is based on a hyper « police » and hyper militarized control of all the elements arranged in well-defined and superimposed strata (individuals or countries). The plane is linearized (as are our lives, from birth to death), and in a superimposed or non-superimposed way (because everyone is forced, under penalty of exclusion, to bend to seek their point on the

line but not necessarily on the same level, it depends mainly on our genealogy, our filiation, in the West as in the East) each of us must occupy a point on the line drawn by the dominant system.

The structure of the pyramid is therefore three-dimensional, and hyper-territorialized (read Gilles Deleuze and Félix Guattari's book, « Mille Plateaux, Capitalisme et Schizophrénie 2 »). The perspective, the search for vanishing lines that allow us to get out of our points (confinement, psychic prison) is becoming more and more difficult. We can't move from our place, from the point to which we were assigned.

Even if we find a vanishing line, opening up other possibilities of evolution and becoming (line essential to the life or survival of artists), the liberal social system catches up with us physically everywhere, it reterritorializes itself by absorbing our vanishing lines which are then militarily relinearized in the space-time of power shaped by the three-dimensional liberal social pyramid, a real war machine of the dominant males and their packs. Vital space is running out. We miss the air, everything becomes unbreathable, we suffocate. Because, essentially, we want nothing more than to be able to dance with a safe, light and controlled step on all the voluptuous curves and at all levels of perspective that Life, and therefore Nature, can offer us naturally, and not artificially.

To understand it, it is enough to look at where Art is today.

Indeed, when Art ceased to be focused on Christic representations and everything that could have resulted from them for so many centuries, it opened itself up to a permanent, relentless search, at the limit of despair, for all possible and imaginable vanishing lines, a search that gave birth to all known artistic currents up to abstract art, undoubtedly, until the machine of war, and therefore of death (of the system), caught up with all possible vanishing lines to stop them altogether.

Abstract art does not allow us to feel the real, sensitive world, it invites us to go beyond its physical limits to feel the possibilities of infinite creations through the arrangement of materials and colors, through expressions made possible by the psychic escape, the artist's ultimate vanishing line in search of absolute freedom, and absolute truth.

Starting from this ultimate line of escape, the artist then opens infinite perspectives disconnected from reality, he will never be caught up, but will also remain misunderstood, since the spectator can now make the abstract work of art his own and extract his own openings, his own perspectives. Everyone becomes both subject and object of the abstract work at the same time. Abstract Art is Gilles Deleuze's « Body without Organs » shaped, or the « Subtle Body » of Tantric Yoga, detached from the physical world.

Post-Modern art, on the other hand, remains considered by many artists themselves as a reactionary ideology, born of the collusion between art and the business world. It is integrated as a value, an essential component of the liberal social system, a value placed on the market by a well-established marketing discourse, and therefore an almost nil artistic value, since it offers no perspective of a possible escape to the human psyche. This art, of course, is almost mass-produced to the delight of the Almighty Market and its actors who are fond of « art ».

The only valid artists nowadays (and to bring abstract art back to a dialogue with reality), would rather be of the kind of a Banksy who works anonymously, and who always appears where we do not expect him, constantly conveying libertarian messages, messages that claim to be liberating for the human being. This, in my opinion, is where we are today with Art.

If, therefore, man has made possible a human existence less dependent on his primary needs, less dependent on physical and moral violence of the past, which we retrospectively justify as having been necessary for our « physical » survival, all this, before

being written or rewritten, emanated from a powerful and unconscious will that went beyond our understanding.

This will to power, in concert with Nature (since it emanates from it), after the difficulties of our need for « physical » survival have been reduced, even eradicated, to finally give way to a generalized physical well-being (almost, if the Western powers did not organize the misery and dependence of the poorest countries), should open up other perspectives for the development of human existence. This is what I would dare to call, a necessary form of psychic « Revolution » taking shape in a process of Involution of our consciousness on ourselves (and not in the sense of regression). It is necessary to re-establish dialogue with the other part of ourselves, buried in our unconscious, and to bring out the best part of our psyche, therefore of our « soul ».

What is a revolution?

From a scientific point of view, it is the periodic return of a star to a point in its orbit; the movement of this star; the time it takes to travel through its orbit.

But also: Complete rotation of a body moving around its axis.

Or even: A sudden and violent change in the political and social structure of a state, which occurs when a group rebels against the ruling authorities and takes power.

Nature, since the dawn of time, has been operating unconscious psychic revolutions (because Nature represents an immense universal psyche, all its elements are connected to each other (and no need to have the Internet for that...) and form the vast All, by communicating. It is the unconscious will to power (Nietzschean) of Nature. But we persist, so confident of ourselves, in blindly thinking that this natural power depends only on our conscious and reasonable will.

The human being is only the product of these extraordinary natural revolutions. For my part, I am convinced that a Revolution, slow and unconscious, and which is only the expression of Nature's will to power, is taking place in each of us. But this does not happen equally from one individual to another, (or from one country to another), so that we can indeed speak of degrees of consciousness, levels, related to a level of collective consciousness, a level reflected by the moral values prevailing within our collective environment (family, social category, company, State, and ultimately, any form of social grouping around common values recognized by its members, or imposed by force).

Whether we like it or not, we are therefore unconsciously operating a slow process of psychic revolution of our being, in its totality. The total (and totally free) man must be born of this revolution. And this can only be achieved through the dialogue, this necessary and vital communication, between our Consciousness and our Unconscious. So by the patient and meticulous development of our psyche.

But for us to make our own revolution, the real one for the moment, the one that makes sense for human existence, we would have to know perfectly our orbit and our axis of rotation (and yes, we are a star all by ourselves, between cosmos and microcosm). The problem is that we only see them outside ourselves, through images that are only a reflection of our visual perceptions. For us in the West, the world only exists outside, objectified. From there, it is easy to understand that an essential part of our explorations is missing, that is, our interiority, the opposite of our consciousness, the Other, the Self, the undifferentiated, the homogeneous by excellence.

And it is only when we begin to explore this second half of our axis that we will finally be able to grasp the extent of our true orbit.

To achieve this, we must explore our interiority, activate or reactivate communication between our consciousness and our unconscious, through our psyche which alone can open dialogue. It goes through this communication. And it is through it that our

existential well-being progresses, without any limits or obstacles. Indeed, how could a tree reach its « totality », if it is cut off from its roots, if it is not linked to what connects it to the Deep Nature? It would be a dead tree before it grew up...

In order to connect us to our deep nature (and it is undoubtedly the same?) we must therefore do, what I will call, our Involution, in order to define our total axis and discover the extent of our true orbit. This involution is not in the sense of a regression as we understand it in Western medicine or psychiatry, but as a passage from heterogeneous to homogeneous, from diverse to the same, from multiple to one.

And this is where meditation can certainly play an essential role. But as Jung explains perfectly well, still in « Psychology of Kundalinî Yoga », Westerners are frightened by their part of shadow, and I quote: « Yes, desire, passions, all our emotional world is suddenly liberated. Sex, power, all the demons that inhabit us are unleashed when we come into contact with the unconscious. Everyone is suddenly confronted with a new image of themselves. That's why people are afraid and say that the unconscious doesn't exist-like children playing hide and seek.... “

To describe this dive into our unconscious in a language that is audible to Westerners, Jung uses a new term, enantiodromia. This principle allows us to perfectly grasp that we perceive our unconscious as something powerful and threatening, I give you here a rather precise definition of this term:

« Enantiodromia is a principle introduced by psychiatrist Carl Jung according to which the overabundance of one force inevitably leads to its opposite. It is similar to the principle of balance in the natural world, in that the system is opposed to an extreme to restore balance. When things get to their extreme, they turn into their opposite. However, in Jungian terms, one thing psychologically transforms itself into its opposite shadow, in the repression of psychic forces that are thus dragged into something powerful and

threatening. This can also be anticipated in the principles of traditional Chinese religion – as in Taoism and yin-yang. Although « enantiodromia » was invented by Jung, it is involved in Heraclitus' writings. In fr. 126, for example, Heraclitus says that « cold things are hot, hot things, wet things dry and dry things get wet ». It also seems implicit in other terms, such as « war is the father of all, king of all », « they do not know that the different or opposite thing agrees with itself: harmony is reflective, like the bow and lyre ».

Everything is clearly explained, and we see that the Greeks were aware of this, and probably sought to deepen it further, before sinking into corruption and war. But why? For fear of their demons? What secret had they been exposed? Their « tragedy » tells us nothing about it. But it has opened up avenues for us, unexplored since then in the West. But why this tragic fate? The same reasons that pushed Hinduism to integrate the values of Tantrism, values that threatened the established Order (Hinduism)?

And what about the birth of Buddhism, whose teachings are different from Tantrism, and which, however, flow from it? Tantrism was not for asceticism, was not against desire (understood as self-desire) while for Buddhism, self is without desire. Buddhists believe that the world is an illusion and are invited to inaction to achieve the absolute while Tantrism sees the world as necessary for self-judgment, and that, therefore, Action is also necessary for the Absolute.

These are two radically different approaches to our involution. One (proceeding from the other) invites us to passivity and inaction from the outset (and therefore to powerlessness) while the other enjoins us to act on Earth for the greater good of ourselves, in search of our other part of ourselves in action and the desire to act, the one that will complement us, but gradually.

It is curious, but it reminds me of something similar that happened in the West. But I'm not saying any more....

In any case, we have long, far too long, interrupted the dialogue between Dyonisos and Apollo, having tied and gagged the former, leaving the latter floating in the air without roots, subject to all the power-hungry forces. To the great displeasure of Pascal and Nietzsche, and so many others who had perceived the manoeuvre.

Those whose true consciousness has awakened no longer delay in perceiving the springs of the « unconscious will » of our deep nature. Of course, being there as a second birth to Life, the real one, it is quite difficult at the beginning, we have a little difficulty to breathe, it is no longer the same air that penetrates us, it is rather the very essence of things and events. It is very intriguing and can sometimes surprise and frighten us. It is for this main reason that it is appropriate, for anyone who would like to launch out in search of his Other and penetrate his unconscious, to prepare himself by techniques drawn from Tantric Yoga. Do not think that this yoga is inaccessible to the western man or woman.

As I said, this is a gymnastics program, everyone can practice it. But since in gymnastics you don't do a triple salto on a trampoline the first time, we don't venture into our depths from the first breathing exercise. No, we start at a beginner level with a good teacher, then we progress step by step at our own pace. And as in gymnastics, not everyone will become three-time Olympic champion of a discipline, just as through the practice of Tantric yoga, not everyone always reaches the same level. But at least it allows us to start resonating with ourselves, and, for the moment, more with the world around us. We start to organize our lives in a more harmonious way (choice of friends, readings, outings etc.... In short, we start to do the housework quietly, and with the right product). It is a gain to be assured of well-being in our lives, a real interest, because everyone wins for sure. There is no loser in this liberating path there.

The real progress for human existence is here. We must begin to think about changing our methods of educating children, we must help them to free themselves by bringing them as close as possible

to their true nature and to true Nature. Let's not think anymore to ourselves, we adults, our end is only a matter of time, and tell me, what is time? Let us no longer think of our small selfish material comfort, let us open ourselves to other more enriching perspectives of human life that accept everyone without prejudices of sex, skin color, religion, all this no longer matters from the perspective of children. Let's free them! They are our future! This planet belongs to them all!

And do not believe that by transmitting your totally corrupted values to them, under the pretext of wanting to protect them and launch them into life, you are working for their good, because in truth, you are doing exactly the opposite, you are locking them into your scientific representation of the world instead of liberating them, so that they can finally discover their Totality of Being Human.