

Ramón P. Muñoz Soler

**PSYCHOLOGY OF
DISHARMONIOUS MAN**

Excerpt from
Psicología del hombre desarmónico

A.D.C.E.A.
May 7, 1959

Translation by Héctor V. Morel

IMPORTANCE OF THE PROBLEM

At present, physicians, psychologists, sociologists, educators, philosophers, legislators, penologists and even entrepreneurs are concerned about seriously studying inharmonious man, because the “human relations” problem is for them a fundamental factor for success or failure in business.

Lately, human disharmony has reached such extension and intensity now that is not only a problem of interest for specialists but constitutes a problem of common interest and social importance because affects coexistence and threatens collective security.

In 1950, an *International Conference* was held in Europe for determining most outstanding features of this time we are living. Jean Gebser, a philosopher, in the said Conference said as follows: *“Today we are threatened by a danger not coming from outside, or from the East, or even from the West, but from man himself, from his own security”*.

In medical-psychological field, during the last 30 or 40 years, greater importance has been acquired by studying disharmonies in behavior. Just let us remember whereas in First World War one was more concerned about military health (infection and gangrene), in Second World War our attention focused psychic imbalances.

BASIC INHARMONY DISCLOSED BY CRITICAL SITUATION

Now we are not going to deal with pathologic disharmonies but with the psychological condition or *basis of disharmony* that at certain moment can be evident through pathology.

Usually, just when the said disharmony reaches a critical or pathologic threshold, man decides to deal with himself seriously.

In this area, it is quite hard to do something of what we might call “preventive medicine”; now, preaching is not enough for intimate problems of this kind; one needs shock. Man only wakes up to his own disharmonious condition before crisis, so it is possible to help him in some way.

For some individuals, certain so-called neurotic troubles become individuals valuable as “liberating disease” when and if such fall has not crossed the “critical fall threshold”.

SPIRITUAL-PSYCHOLOGICAL APPROACH TO DISHARMONIOUS MAN

One is able to understand what disharmonious man is by being aware of something fundamental: the deep difference among human beings despite their similar outer features.

In multiple existing typological classifications, fundamental differences among men, according to their possession of an *integration center*, have not been sufficiently attended.

I feel in every man there is an integration center, but in potential state in some of them, and in active state in others; it is a conscious focus in some of them, and an unconscious focus in others.

Personality is arranged around this center in contact with the outer world, integrated by partial aspects (ideas, emotions, instincts, et cetera) that can be consciously related or not to the integration center.

This integration center represents the fundamental archetype, in which the Intrinsic Law of being that rules individual destiny is reflected while personally responds to an arbitral possibility law.

Personality has a centrifugal development and multiple experience law, while the integration center keeps centripetal potential of unity and simplicity.

According to his personality, every individual forges a pattern or type of life in relation to his instinctive tendency, reason and environment, but that *personal pattern* may not correspond with the *archetypal pattern*.

If personality and its partial aspects work independently of the integration nucleus (majority), we have mechanical man: he lives, works, feels and acts but does not know for what he lives or works or what is the meaning of his life; he has no full consciousness about himself, or unity, own will, or true ethics.

Instead, the integrated man has unity; he has harmonized his personal life pattern with his archetypal pattern; he is able to say "*I am what I am*"; he has his own will, knows for what he lives and what he wants, and he rules his behavior by individual ethics; here is the true harmonious man ruling his behavior from within, contrary to the prior one, or disharmonious, whose life is conditioned from outside and subject to outer changes.

For most of men, the fundamental archetype is practically unknown and his personality does "life tests" that generally are at variance with the Intrinsic Law.

But before such harmony in human microcosm, though the integration pattern is asleep, when personal life moves away from its own intimate law, the said center wakes up and forces being to look within.

Let us see some of examples through which the relationship between two life patterns described may be clearer.

Frequently one finds men that are responsible for their life duties, act perfectly with their families, job and society, but one day they feel in blue: they are sad, distressed, and do not find meaning in life... Why do these men feel blue while they are ethical and their behavior is irreproachable? Because they have fulfilled all of their duties related to society, family and fellow man but have forgotten their duty with themselves, which is imperative in the fundamental archetype. Those men have winned on social ethics but failed in relation to individual ethics. They have attended everybody by forgetting about themselves; and none can forget about himself with impunity; none can be unaware of the Intrinsic Individual Law. One brings about disharmony when we are not on the line of duty.

Frequently we see other human type reaching disharmony crisis: the one that lives according to the “pleasure principle”; forced by his instinctive tendency or stimulated by a liberal environment, he gives free rein to his desires and only sees enjoyment to live. But one day unbalance and pathology appear expressing certain imbalance between the instinctive and the spiritual, between aesthetic life pattern chosen by personality and ethical pattern demanded by the archetype from the dark bottom of the unconscious. That is to say, man as a whole demands something more than enjoyment as final vital conquest, and the aesthetic pattern should be harmonized becoming ethical through a new feeling.

Analogous disharmony takes place in sex polarity when according to usual moral, man or woman just develop one aspect of the total male-female demanded by the archetype.

One way or another, sometimes in connection with certain pathology and other times as existential anguish, man of our time is conscious of his lack of harmony and unity. In few words, his most intimate yearnings are as follows: “*I want to be myself*”, “*I want to be aware of myself*”, and “*I want to know what I want*”.

In my view, great ideals of mankind –more than social, political or economic ideals– in few words become souls demanding their own unity and integration; and such intimate yearning is expressed by certain persons while others keep it inn the depths of their being.

But what can our present culture give men about his integration unrest?, just pseudo-integration by rational, aesthetic or religious embellishment of partial constitutive aspects of individuality.

A better understanding of these things demands to be aware of living a New Age.

Some few years ago from now, to speak of New Age as privilege of seers, prophets and astrologers, but nowadays philosophers, mathematicians, physicists, artists, et cetera, speak quite

convinced that from the beginning of this century we have definitely entered a New Age announced by new conceptions in every area of culture and carried out through a *new world vision*.

Astrologers speak of Aquarian Age; Gebser, in *International Conferences* referred at the start of this paper, speaks of *Aperspective Age* taking the fundamental tone in the new age becomes the introduction of time to the vital point at issue.

We shall name the New Age by one of its most tragic features by speaking of “*Disintegration Age*”.

Disintegration started in matter and atom, expands today into many other areas; there is human society disintegration –and what is more serious– disintegration in man himself.

Let us think of most afflictive diseases, according to science, are exactly disintegrative diseases: cancer in bodily area and schizophrenia in personality area.

Actually we are living a “disintegration age” but we would be unfair if we qualified it in an absolute way because along with this disintegrative process there is other integration process balancing the former.

While there is an onrush of disintegrated men, also there are men and women seriously working in themselves for awakening consciousness in this integration center we are speaking of; men who do not follow behind power or wealth in the world, but for the sake of self-consciousness and self-unity because they have realized one cannot achieve any type of unity or social harmony with disintegrated disharmonious men.

While what this “disintegration age” we are living grants to us a dark landscape, these new men existing and working seriously for achieving self-integration become a positive hope for mankind.

As the eyes of ill persons are today in the direction of synthetic chemical products to curing their diseases, so present mankind distressed and devastated has placed its hope on those new human synthesis products that will be able to guide others toward the conquest of their own integration.

Repeating Gebser’s words, we’ll say we are threatened by a serious danger “*not coming from outside, or from the East, or even from the West*”, but coming from intimacy of man himself, from disintegrated men dwelling in mankind and being only able to bear the fruit of a society also disintegrated.

More than new ideas, new systems or new dogmas, today we need integrated men to point out to others a vocation way over any other vocation likely included in a professional orientation guide: it is the vocation for *Being-Man*.