



## The complex dimension of the human being in the paradoxical living of existence

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“The complex dimension of the human being in the paradoxical living of existence,” in: *Fromm Forum* (English edition), Tübingen (Selbstverlag), No. 12 (2008), pp.30-32.

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When we try to understand the unconscious manifestations among the vital forces of good and evil we will get astonished when faced with the complexity of actions of man towards the society where he lives and towards himself. To figure out these desires, we have to refer to the constitution of the human nature. This legacy of the “humanitas” ended up being incorporated by several civilizations through the evolutionary and anthropological process of man. According to Nietzsche’s words: “*The task of man is to make that the existence is not a simple accident with no meanings because the fundamental problem of a man consists in reaching the real existence instead of letting life become a simple accident. It consists in recognizing that, in man, are the creator and the creature; the matter, the incomplete, the superfluous, the mud, the absurd, the chaos but also the blow that creates, that organizes the hardness of the method, the visionary’s divinity.*” It is difficult to imagine but it is not impossible to see how the emotion influences the attitude of man in his existence, this whirlpool of energy is joined in a practice from where the energy of life flows, this explosion of life portrays the process of the unconscious conduction of attitudes, desires, and choices, related to the production of one kind of being.

This is the dimension of someone who establishes limits and standards of demands in order to make existence a pleasant place to live, but before it has to resolve its survival and many material and emotional needs to contemplate this moment of peace and joy in existence. We

are indirectly talking about fulfilling all the basic needs and other dimensions of life which, in the evolution scale, have prized many human beings, but living is something indispensable for each of us to develop one’s own psychological and mental capacities. It depends on how we interpret the reality of existence by choosing values to reach any demand of the unconscious emotions. The difficult paradoxical task among the forces of the organism and the demands of existence is that the human being is able to know himself deeply and know how to deal with his priorities to make a happy existence possible.

Many human beings believe that reason copes with the emotional demands of the organism but they are mistaken because they cannot understand the power of the intention of an emotion facing the existence.

No one, alone, can consider things independently of any human help. On the contrary, we are taken by the surprise of life and by the fact that we are constantly looking for affection, love, valorization, recognition, acceptance, human warmth and, friendship. We need these qualities to supply all the emotional insecurity and give an answer to our mood, joy, frustration, truth, falseness. We are learning to cope with the paradoxical dimension of these emotional tensions that are produced by our organisms. Thus, man goes on trying to overcome when fighting and deciding, sometimes feeling distress but making his psychological constitution stronger to face, and to test, his creative capac-



ity.

These two dimensions seem to show the paradoxical duality of the dilemma of the human being in his existence. If, on one hand, man has an intelligence capable of making science and showing his skills through his technological inventions he, on the other hand, needs to live with his irrational, dubious and inconsequent behaviors. In some moments he is able to experiment states of joy and happiness and soon after some hours he is frustrated and desperate. I do not believe that this problem is something insoluble. Many other men in history showed us that it is possible to make the process transcend and overcome this paradox. We have to understand that these paradoxes in existence are provocative sources of creativity. Many scientists needed to think about these problems to develop creative actions in science, once we thought this problem was insoluble, until we find an answer and are able to find out the power of these irrational and emotional forces which can produce decisions and attitudes that can make the human race stronger or destroy it completely.

An existence can only be lived when we are responsible enough to analyze it in all its complexity. We need this conscious auto-determination to play our roles as co-responsible for our achievements and happiness. A human life faces this paradoxical dilemma and the dichotomy of this existence. When someone starts a process of authenticity through his personal analysis, he opens the doors to develop his dearest and most important capacities in this life, that means, he learns how to love and how to let others love him. The human being is able to learn in life that his freedom depends on how he relates to his capacity of living as a person with the good and the evil, the vibration and the repression, love and hate and, when we can live both emotional states, it can be said that he could integrate and accept nature inside himself.

Based in theoretical considerations, supported by biology, we present a hypothesis of an institute of death, whose task is to conduct the organic life back to the inanimate status; on the other hand, we imagine that Eros, by combining even broader sequences of particles in which the live substances are disperse, aims to

complicate life and, at the same time, preserve it. We are impregnated with this unconscious force capable of destroying but also of constructing. We also added the desire of man to overcome his paradoxical state between life and death. This is the same problem that had the primitive cave man with the nomad man who took care of the cattle, the Egyptian shepherd, the Phoenician trade man, the Roman soldier, the medieval monk, the Japanese samurai and the modern employees and workers. The problem of this existential paradox between defending life and trying to escape from death is still considered the greatest problem to be solved in this existence.

Man can be defined as “faber”, the maker of tools, or “homo sapiens” in the sense of evolution of thought or even “ludens”, understood as being the man of arts and creativity. Another meaning of man is “negans”, the one who can say ‘no’ even when most men say ‘yes’ due to the convenience provided by the occasions. We can’t forget ‘homo esperans’. That is the one who can wait because when we give up the hope we are entering hell. The true overcome of this paradox can be seen throughout the history of a man, a man who is able to live with dignity all his illustrative potential of motivation and those of choices in life, a man who can conduct his life in ethics and go after his objectives. There are many faces of psychological transformation along his achievements, in understanding his defeats, in compensating his sufferings with the love offered to his community. A man cannot live with mediocrity, with lack of sensitiveness, with corruption, with selfishness. He knows about the need of making an enormous effort to become stronger in the ethics of life, living with the truth, the compassion, the cooperation, the solidarity, sources that can keep his human values intact. This evolution happens through the paradoxical overcoming of these two ways that intersect reciprocally in life. It is necessary to maintain the ethic value of good, of justice, of the human rights, of liberty of expression and of the access of information.

In a real history of man, man’s evolution, the formation of his character and his ideas as well as his likelihood towards a more complex unit of his personality could be shown. Such his-



tory is capable of making man able to form an opinion about his goals in the existence of all the human gender, about his development, integration and unity. We should consider man's desire of searching for the transcendence of his own state of impotence, making it possible then, to amplify his awareness of the need of starting to learn how to gain in life and to survive. Such a man can be fearless but he is aware of his personal, familiar, professional and social accomplishments. Such a man is not different because of his material belongings but because of his honesty and because of his achievements for his community and mainly because the intelligence employed in taking care of other human beings.

Man starts knowing about himself when reason and imagination transform the harmony of the animal existence inside him into an anomaly. He begins to understand his lack of power and his limitations in life. He will never be able to get rid of this existential dichotomy. He cannot get rid of his mind even if he wanted to and, he cannot get rid of his body while he is alive because this body imposes a desire of continuing living. He starts to understand that the formation of his personality substitutes the desires which are absent in the animal world; it is a second nature of man because all men have in common their organic and existential needs. On the other hand they do not share their dominant passions in their respective character: the passions presented in their characters.

This paradoxical dilemma between the misery and the abundance, the ignorance and intelligence make us think about the necessity of each human being in conquering each of these requirements in order to use his potentials for the humankind and, because of that, use this experience to enrich his humanitarian spirit. It is needed, in the constitution of a character, a certain amount of persistence, trust, and determination to deal better with the difficult moments and with those filled with doubts but it is also necessary to be great to forgive and figure out the limitations imposed by the paradoxical dichotomy of the organic and existential needs.

Man needs to use not only his cognitive intelligence but also to develop his emotional constitution of goodness, joy and happiness, assuming himself as a person who is looking for his ex-

istential accomplishment.

The humanist psychoanalysis undoubtedly follows man through his personal history, his achievements and his defeats and, in this 'might be', follows patiently and tolerantly when he lives with his dichotomies trying to understand what emotional tones are interfering positively and negatively, knowing how to wait, because it is known as an auto-consciousness process of evolution, understanding, searching and, decision.

This humanity is rebuilt little by little and has just made it concrete when you live a life of acceptance of yourself and by using your capacities. Each patient has his own truth and is found in a very special moment of life, facing his dilemmas and trying to find a way from where it is possible to experiment happiness and personal achievements.

Humanism has to do with this search, with decision, in persisting in approaching a world of emotions between the paradoxes of love and hate, the companionship and the loneliness, the submission and the autonomy, the dependence and the independence, thinking, reflecting, trying to understand oneself and looking back at life as a path of accomplishments but never being pleased because of the feeling of having still a better potential and more energy to use in new projects. Man needs to oxygen his spirit, his desires, wants to join all his experiences and make them better so that he can be happy in all senses. This humanization needs a clear usage of his thoughts in acting and in deciding what can change his life.

The humanist psychoanalyst can place himself in the patient's place, understanding his process and his stage of evolution. That's why he does not know how to wait, does not project false expectations, understands that the freedom of choice depends exclusively on the patient, is aware of the several moments of joy, anxiety, conquers, failures, apparent solutions and projects that become sources of his happiness. He knows and respects the existential process of each person, recognizes his differences and particularities, understands the conscious and the unconscious reasons for his complaints, excuses and questions. But, under this human conditions, it starts to appear a new human being,



taken by courage and daring to overcome his adverse moments.

He is aware of the paradoxes of existence and of the emotional dichotomies present in his unconscious, knows how to recognize, in a humble and simple way, that life is lived in stages and that, in any age, it is time to start it over. Humanism has to do with joy, health, truth, liberty of being, the ability of transforming yourself into someone better. This is the function of the analysis, making space for reflection about the learning process and about how to use personal qualities effectively, respecting the right of wanting to change or not. This truth contemplates the capacity of dealing with everyone's fears but, in a very unconscious plan, there is the most vital strength, because it is important for a full existence and for living a great love.

Because we know that there is no achievement and satisfaction of our necessities by fantasy and isolation, the bigger difficulty still consists in learning how to deal with the present dilemma in man's irrational emotional world, where the disagreements, rivalries, jealousy, competition, bad feelings, accusations, complaints and needs are born. This dilemma must be solved to deal with the intimacy, trust, forgiveness, liberty, companionship, affection and tenderness as well as all the instances that allow someone to be healthy.

Humanism opens the doors of the ability to listen, to understand the way of thinking and acting of the human irrationality, making someone to get in touch with himself, getting away from a situation of contradiction or dichotomy to experience integrity and authenticity so that man is able to live emotional ignorance and to live in a happier world. The human being is full of these realities, facing choices of love and hate, peace and war and greed and solidarity. It is a subtle gesture of self-confidence when

someone finds out that all the power that he needs is inside himself, when making use of his capacities to be in favor of his own community and, in this gesture of love and goodness, a new exercise to develop his humanity reappears.

The dilemma, the paradoxes, make us think and, through thinking, we are capable of developing our cognitive and emotional abilities, indispensable conditions to cope with the problems that we are going to face in life and, in our victories, a new energy is reborn. This new energy may become twice as courageous as before in order to assume new projects and to have the necessary tools to deal with our own dilemmas. The human being is invited to overcome all these paradoxes and that's why he needs to interact, to evolve, to learn, to be flexible and to be open for these new paradigms, making his life an eternal learning period. The human being has to do with this paradoxical presence in his intimacy, to be able to make his own decisions and, at this moment, the power of culture, of education, of society appear as origins of the formation of his human character.

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