

COURSE SYNTHESIS NO. 4

THE SEVEN TYPES OF MAN THE CIRCLES OF HUMANITY THE DIFFERENT TYPES OF INFLUENCES

Man is a “three-brained” being; he possesses three centers: a physical center, an emotional center, and an intellectual center. In a given person, one of these centers may predominate.

Based on this idea of three centers, Psychoanthropology classifies people into the following categories :

- man no. 1, whose interests are predominantly of a physical nature,
- man no. 2, whose interests are of an emotional nature, and
- man no. 3, whose interests are of an intellectual nature.

These interests are always related to ordinary life, and these types of man do not place themselves within the perspective of a transformation of their being.

Man or woman no° 1 is no less evolved than someone whose interests are more intellectual or emotional; it is simply a matter of natural differences in their area of interests. But man is capable of deciding to evolve beyond this state.

An emotional person, for example, lacks a certain equilibrium in his life. In order to attain this equilibrium, it might be necessary for him to think more before he acts or reacts. A physical person may be lacking an emotional or intellectual dimension. As for the rigid intellectual, he may be lacking in imagination, or perhaps he needs more physical activity.

When someone becomes aware of his lack of equilibrium, he may feel the need to harmonise his three centers, to go beyond who he is, and this evolution is possible through a teaching such as this one, provided he makes certain efforts.

It is then possible to become a man or woman no. 4, who makes efforts to evolve, to enter into self-consciousness a little more often, to follow a path that permits him to better know himself – and to see, in the process, the mechanisms of his centers which limit him – as well as a path of knowledge of what is beyond him, of the universe.

If he makes the appropriate efforts, it is then possible for him to attain a different state of consciousness, the state of objective consciousness, in this way becoming a man or woman no. 5, an initiate. He may then evolve further, becoming a great initiate (man no. 6) and even a bodhisattva (man no. 7).

So these are the types of people that we can meet over the course of our lives: ordinary men and women, men and women on an inner path, and others who have already attained true knowledge of themselves and of the world.

This type of teaching has two requirements. The first is true understanding, which implies the active desire to verify the truth of the teaching in one’s personal life. The second is work on oneself, and in particular efforts of self-observation, in order to create in oneself a place that is calmer, since it is difficult to know ourselves and change ourselves for the better when we are in a constant state of disharmony and disequilibrium.

This teaching is addressed to a certain type of ordinary people whom we have defined as being responsible in their everyday lives, or as having at least a sense of responsibility, and capable of a certain self-discipline. They have a magnetic center which is responsible, on the one hand, for the fact that they are attracted to this teaching and, on the other, that they are not satisfied with the ordinary

explanations of the meaning of life and are interested in the realities that are hidden behind appearances.

In addition, we can define three types of ordinary people who will have considerable difficulties evolving, or will be wholly incapable of doing so, and whom the Teaching calls the swindler, the lunatic, and the tramp.

The *swindler* can never evolve beyond the state of ordinary man ; he never does anything to this purpose. He can be an inveterate criminal or incurably mentally deranged. He has little or no moral conscience, or else one that is very flexible. Such people are generally very hypocritical, seeking only their own pleasure, their own well-being, and any means are perfectly fine with them. They use other people and do not hesitate to sacrifice them, especially if they have a certain power. Certain dictators and tyrants are of this type. They have no awareness of human brotherhood, no sense of true humanity. They can just as well belong to the physical type no. 1 as to the emotional or intellectual types nos. 2 and 3.

There are two other types of ordinary men for whom evolution is very difficult:

The “*lunatic*” or “*superficial man*”: The lunatic values things that have no value and does not value things that do. He has neither discernment nor common sense. He is not capable of thinking about things for himself, he believes and repeats everything that is said by other people, the newspapers, television, etc. These people easily fall into the trap of fanaticism. In order to evolve, he must learn to struggle against all his prejudices, and there is a lunatic of this type in each of us.

For the *tramp*, all values are identical, there is not really any good or evil; he is incapable of becoming truly interested in anything. He also lacks discipline: he can decide on one thing, or on another, and not hold fast to it, since everything is the same to him, nothing has any importance. He has no sense of responsibility, and you cannot count on him.

The danger lurking for the tramp is nihilism, with the risk of giving up on everything and never pursuing anything to its conclusion. He is incapable of a discipline that originates in himself; his only possibility of evolution is to follow a school discipline.

These different types of people are further categorised into what the Fourth Way calls the circles of humanity.

- The *outer circle*, composed of all of ordinary humanity. These are all the men or women who live exclusively under the influences of ordinary life. This circle is governed by the law of conflict (between religions, between races, etc.).
- The *exoteric circle*, formed by men and women who may one day become interested in a path of knowledge, a path of true consciousness.
- The *mesoteric circle*, composed of those people who are really following an inner path, who do not only listen to a teaching, but try to understand and practice it in their own lives.
- Finally, there is the *esoteric or inner circle*, formed by those who have acquired this knowledge and practical experience, which have become their second nature. They have attained the level of objective consciousness. In this circle – in spite of their apparent differences, whether they are of a religious, spiritual, political, or philosophical nature – peace and harmony always reigns between them.

One essential rule is to never enter into conflict. This rule characterises the people who have already really progressed on the Path. At the outset, they do not enter into conflict with those who are also on the Path, and they subsequently try

to avoid all conflict with all people whatsoever. We can recognise an advanced pupil on the Way by the fact that he never enters into conflict.

In order to progress toward the circle of those who are never in conflict, man must develop his essence or magnetic center – since it is of course the superficial personalities that argue, that enter into conflict with each other, and not the essence.

Self-observation is a privileged means of developing this essence. It is a particular form of nourishment which is neither of a physical, emotional, or intellectual nature.

There exist several forms of nourishment, or rather several types of influences, whose effect is either to permit man to progress toward the inner circles or to imprison him in the state of ordinary man.

Influences of type A are the influences that nourish the personality. These consist of everything relating to ordinary life: work, business, material possessions, laws, food, advertisement, etc. If we place ourselves exclusively under these influences, we cannot evolve beyond the ordinary level.

Influences of type B originate in the esoteric or inner circle. They were created by evolved beings, their goal being to help man evolve beyond the ordinary state, and they are capable of nourishing what is deepest in man. They are to be found in literature, art, religion, and spirituality. They only remain influences of type B if they are used to raise oneself above the ordinary state; a work of art, for example, that is acquired for its financial value remains only an influence of type A, whereas if we admire it for its beauty and the impressions it creates, it is on the level of influences of type B. When we place ourselves under influences of type B, we come closer to the level of our inner being.

It is important to learn to recognise these two types of influences, since according to the importance we grant to the one or the other, we either remain in the state of ordinary man or provide ourselves with the means of raising ourselves above this state.

At the outset, influences of type B were influences of type C. Influences of type C have the particular characteristic of being transmitted directly, in a living manner, by evolved beings, initiates, or Masters. They thus have an even greater effect upon the evolution of the people who receive them.

Influences of type C are capable of degenerating into influences of type B when they are not transmitted directly, or even into influences of type A when they are used to personal ends, for example the manipulation of the masses by the religions.