

After the reading, there followed a moment of elaboration of what we heard: impressions, ideas, memories, thoughts, sometimes expressed with shapes and colours, or with the construction of mandalas.

Then we would compare our inner experience with the main elements of the cantos we listened to, following, by means of free association, the resonances of each and of the group.

We read 21 of 34 cantos of Hell, and only in the final seminar we outlined Dante's path in the first part of his journey; path that we intend to continue next year with the reading of the Purgatory.

At the end of the eight seminars it was distributed a questionnaire composed of five multiple-choice questions with four structured answers and one free, plus a request for a global assessment of the whole work. The answers showed that all participants enjoyed the reading of Dante as a possibility for personal growth and an occasion for inner enrichment.

Laura Maninchedda

THE DETACHEMENT DEBATE *(ABSTRACT)*

In his "Psychosynthesis for Life's Harmony", Assagioli quotes a great mystic and thinker who discusses Detachment: i.e., Meister Eckhart, the Dominican preacher who maintains that Detachment requires Man to face external events as a mountain blown by a breeze.

The soul's union to God - the existential experience of the Divine - starts from Detachment. For Eckhart, it either exists or it doesn't. On the contrary, Assagioli outlines a path, i.e. the psychosynthetic one, that can be accessed stepwise, from the personal to the transpersonal level.

The two thinkers clearly admit a transpersonal and mystic dimension, without which Man would be incomplete. Meister Eckhart derives this from his faith, Assagioli from his deep belief that Man also has a spiritual nature. The Dominican master considers Detachment the highest virtue through which Man can most closely join God since, through Detachment, no bond is preserved with anything that is finite, limited, and accidental.

If there is something else in Man's heart, God cannot operate.

Also in Psychosynthesis, Detachment is present in the topics of disidentification from the different contents of conscience, sub-personality, roles, emotions, wishes, thoughts.

The whole Psychosynthesis process can be seen as detachment from personality, for a higher identification in the ideal model or in the transpersonal Self.

Practicing detachment, and coming into contact with the Self or with God, are part of daily practice and of constant training.

Deeply understanding what conscience is, and what its contents are, as well as identifying ourselves with the former, lead us to a different way of living, enabling us to master our expectations, to unblind illusions, and capture what is essential. Only in Detachment can freedom and liberation lie.

Contents keep on existing, and Man cannot do without them: yet he masters them from a central viewpoint that remains steady and unchangeable.

According to Eckhart, two kinds of Detachment are to be practiced: the first towards things, the second towards oneself.

As long as Man doesn't renounce to himself, he remains far from God. In order for mystical union to be implemented, Man has to die to himself.

This is the great difference with Assagioli, to whom disidentification from contents leads first to the identification with the I, the heart of personality. Whilst in one case, Detachment leads to denying oneself as a will, in the other it leads to discovering oneself as will.

Human will can fully develop only by getting in touch with transpersonal will, the one called God's will by the Christian world. The two authors meet again, therefore, also in the themes of the meaning of suffering and in accepting a Higher Will, but in particular in promoting a spiritual path that leads to joy, beatitude, and peacefulness.

Ivan Ordiner

IDEAS FOR A DIALOGUE

Every life is an encounter, a connection, a relation. We cannot be linked by close bonds if not through our entire being.

In order to achieve this goal we have to break any incomplete action.

In the opinion of the one who is able to love, people are neither good or bad, they simply exist.

Man who is filled with hate can only perceive another human being in an incomplete way. Nevertheless, thanks to his deep hate, he can easily establish a connection,