

THE CURTAINS OF PSYCHOSYNTHESIS

The arrival of intuitions in the superior unconscious during meditation or other transpersonal techniques often leads to think of being in contact with the purposes of the Self, forgetting that the real and objective experience of the Self is untranslatable: nor words, nor symbols realize it.

The psychical territories of the superior unconscious offer a landing to the purposes of the Self, welcome and give them hospitality, but give awareness only after they are glazed with colorful decorations of words or images.

The verbal or symbolic form offered by the superconscious encloses the reality of the Self within itself. This is not, therefore, objectively evaluable. The cluster, more or less bright and colorful, which contains the purposes of the Self takes on the characteristics of the psychic function that receives energy. If the propositive energy of the Self reaches the superior unconscious of the imaginative function clothes, and at the same time conceals, visions and images. If it lays on the emotional function in the psyche peace and serenity spread, if it is received by the instinctual function human instincts adapt to the service of the species and not the individual. If the energy of the Self is introduced in the superior unconscious of the mental function concepts of transpersonal nature will be created. Anyway, the self transcends the emotional, mental, behavioral, imaginative experiences lived in the transpersonal regions of the psyche.

For example, if we limit the field of investigation to the intuitions that are placed on mental function, it is important to have clear that concepts or models that take shape in the superior unconscious. They are only a capsule, a box. The essence of the Self remains hidden inside. The same occurs in the superior unconscious of the imaginative function: the dove, the rainbow colours or the scent of a rose, are not the essence of peace, but the holding containers.

The desire for knowledge, present in the human being, try to move deeper into the symbolic container to approach the essence without, however, grab it. What is allowed psyche, is to build boxes approaching, more and more, to the center where the Self resides with its Purpose. At the very moment that psyche says: "Here I perceive the Self", builds a diaphragm that prevents the contact. The essence of the Self can only be drawn by thinning the diaphragms.

If we take into consideration the intuitions focused in the superior unconscious of R. more than a capsule that describes a reality of a very different nature, such as the dove is not the essence of peace. All psychological,

The people who have comprehended the world as a whole are not able to hurt other people because they know that it would be as if they hurt themselves.

Life is One and inseparable and makes every person, thing or event interdependent and related to a bigger unity that contains it.

We are an integral part of a group, of a society, of humanity, of the planet Earth and of the Universe. All of us are "unique" as we are a creative expression of "a particular specificity" and at the same time everyone of us is a cell of a bigger entity. We can define ourselves as a fragment of the Absolute Consciousness that has been personalized.

The awareness of such an essential Unity, the comprehension that all needs and personal interests can be realized through the common good, is the condition for the realization of Harmlessness.

Students and prejudice

In one of the American colleges a group of experimenters accomplished the following experiment to a class of students. This class had changed the entire teaching staff at the end of the last college year.

The students were divided into two groups. The new teachers were told that the good students had low marks and the students with low marks were presented to the new teachers as good students. This way reality is inverted and the teachers had been given "false" information. At the end of the college year the experimenters were faced with an incredible fact.

The students whom had been presented as good ones have in fact achieved good marks whereas the good students who had been presented as bad ones have actually achieved low marks.

So we bring into existence what we believe in. In other words, what we believe in transforms reality.

You are recommended to read the article "The universe is a whole of states of consciousness" on the magazine "Psychosynthesis" n.10

philosophical, spiritual teachings, guessed from minds in contact with the transpersonal, which are transformed both in speeches, folders and volumes, are chimeras that drive into illusion, if they are considered absolute truth and not the contrary, paths to Truth. So is for Psychosynthesis too. Of course, all teachings are useful and necessary as carriers into their “Black Hole” of the “essential light” that inspired their formulation. However, confusing the words with the essence contained in them, it is making a blunder. Furthermore, meanings of words and concepts are subjective, vary from individual to individual; are built by personal extrapolations. When we talk of sheep, we refer to an herbivore whose concept has different connotations for the shepherd, the his wife, for his villagers, for metropolitans. The meaning and significance of the noun ‘sheep’, reflects the life experiences that approached the individual to this quadruped, and also of the theoretical-notionistic, scientific, zoological, symbolic poetic, artistic, emotional evaluations with which psyche get in contact. Concepts are filters that modify the world according to the meaning ascribed to them; are lenses that distort the interpretation. Still more happens to the linguistic symbols. Concepts are the crust that wraps the essence.

The core of Reality is only approachable, unreachable. Consciousness is always anchored to a thought-form and thought-forms are wrappers, even the highest and transpersonal ones, as the psychosynthetic. The search for the essence contained in the wrapper proceeds with the commitment in techniques and methods that facilitate intuition, but, whenever the psyche gives form to an intuition, though deeper and more inclusive than the last, the essence is still farther. The journey does not end. The human journey, for now, cannot lead out of the conceptual and organizational structures of the mind, even if at the end of this path we will be (when it will be) in direct contact with ‘Truth and Reality’ with the help of direct knowledge or the lightning flash of intuition. But for now, unfortunately, when we try to translate Reality into a code understandable by the psyche, we only can get the external shape of the bag both we make use of psychic mental functions by using words or writings,

emotional by creation of beatific mood, imaginative by symbols or sensorial by perceptions of scents and colours.

On the evolutionary path, models that have played an important role in moving forward the man on the path of psychological and spiritual growth are the greatest good he owns, but at the same time are limitations to overcome if he wants to continue to go up. This does not mean rejecting the psychosynthetic past; on the contrary, it does indicate that there is something else besides the curtain that Assagioli realized and systematized with his psychosynthetic psychology. He may have raised, with its constant meditative commitment, other curtains that has not translated into psychological models or they remain hidden in some “small pieces” of the Archive that still have not come into our hands. However, it is our duty to proceed on the path towards the Source of Psychosynthesis advancing beyond Assagiolian thought and model.

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MAN AND MODERNITY: RELIGIOUSNESS, RELIGION AND MYSTICISM

The illuministic and positivist culture teaches that man encounters (invents?) religions to explain apparently inexplicable and miraculous phenomena, to give a meaning to life and give answers about death and expanse of nature and cosmos. Implicitly, this suggests a model of scientific knowledge that postulates an absolute primacy of the explanation and trust in an infinite progress of science and technology.

Or, religion is regarded as superstition on one side and a provisional and ephemeral explanation on the other side. Using the antinomic terminology in vogue in the past century, this position could be described as materialistic. The opposite of the antinomy is the spiritualistic vision: no scientific or technical progress will never lead to