

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.

Piermaria Bonacina

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

think to look at. A friend of mine, knowing my interest in meditation, asked me to try to develop some estimate of the babel of “religious proposals” of the moment.

And perhaps here lies the problem of modernity. Even religion has become a market commodity. Buddha claimed that the diversity of the various currents and interpretations of his teachings were useful to speak to the different hearts and the different minds of men.

Similarly one could argue about the various religions, philosophies of life and mystic (or mystical) currents present today “on the market”. This could be a positive fact, a wealth of options. What makes potentially degenerate this “new age”, in my opinion, is the consequence not of the presence of different doctrines or practices, or philosophies of life, but the consumerist, sometimes hedonistic and shallow, approach that often we can observe.

I am not referring here to those extreme degenerations in which religion becomes a real market; such an event, while not uncommon, is not the object of the present discussion. Instead, I want to focus on the function the entertainment and possible escape from reality (and from ourselves) that the new-age can offer.

Paradoxically, it realizes the opposite of what religions and mysticism tends to achieve by nature. My last thoughts would try to draw a very personal line that unites the intimate approach to any philosophy of life that involves a mystical attitude. The objective is in itself quite unrealistic for at least two reasons:

1. Thankfully, I do not think there may be that in the world somebody is able to contemplate the universe of human religious experiences and traditions. Personally I think I have only a very superficial knowledge of an infinitesimal portion of the religious universe.
2. Any definition or belief, when you leave the assertiveness to enter into the mystical level, are provisional and uncertain.

In any case, I will also go to stating some observations, and perhaps to sketch some provisional and completely subjective insights. Codified religions and philosophy are useful to pass on wisdom and experience of ourselves even in the mystical and contact field with spirituality (in more lay terms, Psychosynthesis would say: with Transpersonal). But, on the other hand, the risks of codification and organization of knowledge and contact with the spiritual dimension are very high: if we are unable to recompact the intimate and subjective level of these teachings, the penalty we pay is the loss of vital energy and authenticity related to any religion intimately experienced. Briefly, by a metaphor perhaps a bit blasphemous, we can imagine a teaching encoded as a sort of freeze-dried to be revitalized with the water of our soul and life-force. It is the word to be taken within

eliminate the presence of God as the “*primum movens*” of creation and moulding of the the destiny of universe and man. These positions, clearly mutually incompatible, have the defect of being irreducible absolutisms.

The human perspective is inherently much more complex, varied and inconsistent, to embrace an absolute and monolithic position. There is a way to have to do with science and religion that directly arises from subjective, relative and intimate experience of all human beings. This is the level at which you should always start (and come back). I would just mention one point of view that combines science, knowledge and religion.

16 Indeed, even the apparently most materialistic scientist actually has (as man-scientist) an attitude and a penchant for mystical level. Similarly, even the most traditionalist priest keeps in his mind an attitude of genuine curiosity and love for truth, maybe revealed in his own faith, but at the same time able to be found each day in the experience of his life. Perhaps the real philosophical dilemma of man lies not in the conflict between science and faith or matter and spirit, but in the prevailing attitude that marks the life of a man. Perhaps the real opposition is between those who live in a dimension characterized by an aura of research (interior / exterior, immanent and transcendent, spiritual and material, and so on) and those who choose a life devoted to the establishment and immobility (first, but not only, psychic).

Anyone who has ever read, even in a hasty and superficial way, articles or texts on astronomy or physics of particles, I think he can not escape the mystic breath and the profound sense of the questions that these disciplines evoke within man. At the same time when one approaches the mystical level of any religion, can sometimes happen to think that human intuitions (even of men lived thousands years ago) really have something of divine and magical. It seems sometimes that the mystics have pointed the way to science.

God is within us – Orientals say. On the contrary, He plays hide and seek with us. He hides Himself inside us, knowing well that this is the place where few would

ourselves in order to be listened to and inspire, in a non-dogmatic way. Certainly there are many common features contained in the mystic matrices of various religions/philosophies (Hinduism, Buddhism, Islam, Christianity, Judaism, Taoism and Confucianism, Jansenism, to name just a few examples), but also in less codified practices and traditions such as eastern and western alchemy (which somehow can be caught in broader philosophical traditions, such as Taoist), shamanism, some mystery cults, the animistic “proto-religions”. and so on.

The more concise and explanatory image seems to be that of man, suspended between heaven and earth, between personality and life essence (soul and/spirit) that attempts to reunite with his original essence in the fleeting moment of his own life.

Man as a place of extreme transience and impermanence, who struggles between a sense of eternity and perfection realized or vaguely remembered and the daily “struggle for life”.

But why soul, already perfect in its essence, would become incarnate and get off in the battle for human life? The Taoist alchemy gives us another very evocative image that perhaps can be enlightening. Our “spiritual matters”, already pure in its essence, is placed in the crucible of life on earth to be further hardened, as happens in metalworking. The practical implications that derive from this concept relate to the attitude toward life and ourselves. God, or the universal principle, or the mystic law, or whatever we can imagine, is to be found, contacted both in our inner (where reside our essential qualities, already true and perfect as they are), and in the evidence that daily events remind us to live and which constitute an essential part of our alchemical crucible.

In philosophical terms, we may find the concept of a divine principle, or universal law, which is both immanent and transcendent.

Another important implication, strictly from a psychological point of view, is the need to work on our own character and personality, to be able to achieve, maintain

and stabilize the enlightening (also called spiritual awakening, or other similar terms). But not only that, even for the so-called “awakeneds” is essential to work on their own personality, of what Buddhists call “mental defects” (such as fears, affections and negative emotions). This ongoing work that we could define “the ground”, must be accompanied to the cultivation of spiritual qualities (or transpersonal). Again there is very much “religious trans” similarity.

The most important qualities are fundamentally and universally recognized: Compassion, Love, Trust / Faith, Wisdom, and so on.

Another element commonly accepted (though differently defined and considered in the various religious traditions) concerns the illusory and the caducity of the world. The world is illusion (Maya’s veil of translation Hindu). Life is meaningful to reach the kingdom of heaven. Death is the essential element that gives meaning to life. Life is impermanent.

As a matter of fact, such conceptualization brings us back to earlier speeches. The transient too has a core value. It is the crucible that quenches us. The work of a life is coming back to basics. So, enlightening can be seen as the conscious retrieval of this essential level during our transitory existence. The joy of being in the world is opening to us only when we realize that this world is transitory and even brittle (like a cup of clay, a Zen master would say), our very life on earth is fragile. This fragility, perhaps, makes it even more precious.

Immanence and transcendence intersect and complement in the sacred texts of religions: first, the kingdom of heaven has to be reached; on the other hand, our essential task is to strive to bring “heaven on earth”. Even on earthly deeds evaluations occur quite similar in many religions. Charity, for example, or caring for others, or brotherhood, or world peace, are all issues researched and recommended in any religion. Every action or desire, fortune or misfortune, every single element of our life should be offered to God. It is a practice that takes various forms, but it is universally known, that has the following consequences: on the one hand, the detachment and the relativization of the events of life and emotions connected with them, the other the sacred nature of every particle of life of our existence.

The Book of Job, jewel of Jewish-Christian tradition, is an example, in some ways extreme, of this attitude of life. Finally, in mystical terms, it must be taken into consideration that any devotional practice, ritual or meditative, is evaluated as absolutely transitional element, preparatory, or, so to speak, instrumental to the achievement of its spiritual realization and its vital balance.

Therefore it seems useless to wonder what spiritual practice is the best or the truest.

On the contrary, it is essential to contemplate every practice, event or meeting that crosses our path as a possible "heavenly help" to experiment with all the vitality and enthusiasm that we are capable.

In fact, as one of my teachers pointed out to me some time ago, the word enthusiasm can be derived from the greek word en-theos : having a god within.

Davide Fuzzi

RÉFLEXION 18 SUR LA PHRASE DE NIETZSCHE

“Parfois la folie elle-même est le masque qui cache un savoir fatal et trop sûr”

De quel savoir Nietzsche veut-il nous entretenir ?

Et de quelle folie s'agit-il ?

Est-ce le savoir qui est fatal ou de «le savoir» ?

Un savoir «fatal et trop sûr» où il n'y aurait pas de doute, pas de recul, pas d'échappatoire possible ; seul un masque pourrait alors le cacher, le dérober à la vue (ou refouler derrière,) le travestir. Nous pourrions encore envisager le masque comme une protection, une enveloppe et dans ce cas ce savoir «fatal et trop sûr» serait alors quelque chose de fragile, de vulnérable et qui ne peut être exposé sans danger.

Ce «savoir fatal et trop sûr» serait-il porteur d'une vérité insurmontable qui ne pourrait qu'être «masquée» pour permettre de survivre ?

Devant ce savoir, le sujet se trouverait confronté à quelque chose d'ingérable (parce que non appréhendable) et devant lequel seul un masque symptomatique pourrait

faire écran. Un savoir primordial, absolu, qui ne pourrait être défini, qui n'aurait pas de forme; un savoir «inhumain» dont le contact serait tellement terrifiant qu'il vaudrait mieux le masquer pour y survivre.

NIETZSCHE, dans ses écrits sur la volonté de puissance parle de «l'essence la plus intime de l'être» comme : «Ce monde : un monstre de force, sans commencement ni fin, une somme fixe de force, dure comme l'airain, qui n'augmente ni ne diminue, qui ne s'use pas mais se transforme, dont la totalité est une grandeur invariable, une économie où il n'y a ni dépenses ni pertes, mais pas d'accroissement non plus ni de recettes ; enfermé dans le «néant» qui en est la limite, sans rien de flottant, sans gaspillage, sans rien d'infiniment étendu, mais incrusté comme une force définie dans un espace défini et non dans un espace qui comprendrait du vide..... Voilà mon «au-delà du bien et du mal.»

Masque et névrose

Freud quant à lui, dans les «psychonévroses de défense», parle de se défendre contre un savoir inacceptable par le moi et susceptible de faire irruption dans la conscience d'où la mise en place de «formations de substitut.»

Là encore, il s'agit de masquer (névroses obsessionnelles,) de leurrer (dans l'hystérie,) à travers des symptômes, obsessions, délires, hallucinations, un savoir non appréhendable et qui ne peut qu'être travesti.

«Là où il est représenté, il n'est pas, là où il est, il n'y a pas de signifiant qui le dise. Il n'y a donc pas de sujet que de sujet qui mente... sans le savoir ! L'hystérie définit cette vérité freudienne qu'il n'y a de sujet que masqué.» (Pierre Kaufmann.) Dans cette «très remarquable névrose» dit encore Freud, les obsessions sont démasquées par l'analyse comme étant «régulièrement des reproches déguisés et transformés, des reproches pour des agressions sexuelles effectuées pendant l'enfance». Mais ces reproches sont si efficacement déguisés que c'est une des caractéristiques de l'obsessionnel que de savoir parfaitement se protéger même contre tout aveu possible de la culpabilité en question».

Masque et psychose

Alors que dans la névrose, le masque est là comme barrière protectrice et trompeuse devant l'impossible