

To my dear readers.

Just ended the 2012 International Congress in Rome, it is possible for us to feel its benefic effects. As the westerly breeze it spreads out over States and Continents.

The world of Psychosynthesis gets improved in its facets of culture, language, history. A precious contribution to revitalize our review. That is the reason why we gave space to different experiences, shares and emotions by the participants...and that's not enough.

Realities around the Planets ask for meeting our Psychosynthetic vision, send us their reading about Assagioli's way of thinking and interpretation, so opening the debate.

In order to make life in the Institute pulsating we insert on the review some spaces concerning the speech by our President Daniele De Paolis during the Annual Partners' meeting and the new survey "Interactive Space" dedicated to debates, researches, answers.

Margherita Fiore's column gets larger with the proposal of new ways of interpretation of starring images, including the option of an individual share.

The cover page illustrates an "Assagiolino", which means an autobiographic Writing by the founder of Psychosynthesis.

He was used to write his notes on some small sheets of paper.

The "Alle Fonti" ("To the Sources") group after a long and binding work of cataloguing the archives, which is still active, allowed to get it also on data processing systems. From now on we will appreciate the collaboration of PierMaria Bonacina on the realisation of the review.

Patrizia Bonacina

TABLE OF CONTENTS

| | | |
|---|----------------------|----------------|
| EDITORIAL | P. BONACINA | PAG. 3 |
| THE ART AND TECHNIQUE OF SILENCE | R. ASSAGIOLI | PAG. 4 |
| SPIRITUAL LESSONS OF THE ECONOMIC CRISIS | R. ASSAGIOLI | PAG. 6 |
| PSYCHOSYNTHESIS AS A WAY TO PLANETARY CONSCIOUSNESS | E.D. BIALEK | PAG. 10 |
| LIFE IS A RELATIONSHIP EVERYTHING IS INTERCONNECTED TO EVERYTHING ELSE | L. MALFIORE | PAG. 11 |
| THE CURTAINS OF PSYCHOSYNTHESIS | P.M. BONACINA | PAG. 14 |
| MAN AND MODERNITY: RELIGIOUSNESS, RELIGION AND MYSTICISM | D. FUZZI | PAG. 15 |
| RÉFLEXION SUR LA PHRASE DE NIETZSCHE | L. FISHER | PAG. 18 |
| A BETTER WORD | M. FIORE | PAG. 20 |
| THE ENERGY OF THE HEART A PATH TOWARDS UNIVERSALITY | M.T. MARAFFA | PAG. 21 |
| MEETING AT THE WELL SPRING | C.A. LOMBARD | PAG. 22 |
| DETERMINING A GOAL: HAPPINESS | R. APPOLLONI | PAG. 24 |

THE ART AND TECHNIQUE OF SILENCE

It might seem a contradiction in terms, or at least a paradox, to talk about silence, but actually it isn't. As with many other pairs of opposites, the two poles of speech and silence aren't antagonistic; they don't exclude each other, and both are necessary. The problem lies not in suppressing one of them, but rather in the wise regulation of both of them; this is one aspect, one important application, of the Law of Right Relations.

4 Let's begin, then, by examining this topic from the point of view of the relationship between silence, on the one hand, and speech and sound on the other. What I'm about to say is not meant to disturb the silence, but merely to serve as a guide to the "Temple of Silence."

Silence follows sound, and each sound or creative word should come from silence. Thus the first type of right relationship between silence and speech is that of using them in right proportion. I don't need to talk at length here about the enormous disparity that exists nowadays between silence and sound ... or noise. Our civilization has been called the culture of noise; all kinds of noises bombard us in what has been called "the jungles of the West." Continuous noise is actually harmful for physical health, and the worst thing is that present-day humanity, especially young people, not only become used to noise, they actually desire it, so much so that they produce it when there is none, for example by turning up the radio when they become unable to bear the silence.

This last point refers to noise and sounds from outside, but the situation isn't any better regarding sounds that come from within us, especially idle talk or nonsense. If there were instruments to measure the amount of energy wasted in vain and harmful words, we would be really shocked, but of course we don't need much imagination or a special word counter to understand this. The habit of speaking too much and too negatively has been encouraged by what may be

called the modern cult of expression, the right to self-expression. This has been a reaction to the excessive repression of the nineteenth century, but, like all reactions, it went to the opposite extreme, and now there is an urgent need to reduce the current excessive, unregulated "expressionism."

Here too the solution lies in proper regulation, which simply means to think before we speak, to consider whether what we are about to say has any value or serves any good. It has been said that "Humanity as a whole needs silence now as never before; it needs to reflect on and perceive the Universal Rhythm."

This need is particularly great and urgent for those who are spiritually oriented, and this leads us to consider another type of silence, more subtle but no less vital and necessary, that is, inner silence.

"Silence" is not just refraining from talking. There is no real silence when emotional storms are raging within us, when we find our mind constantly chattering to itself. Silence is not just refraining from speaking, but also abstaining from certain lines of thought and eliminating reveries and the unhealthy use of the imagination.

There are different types of inner silence, and it could be said that every sphere of life has its own silence. We all know the wonderful silence of nature on a summer afternoon, or especially during the night: the silence of a starry sky. Then there is the silence of the emotions – of desire, fear and imagination – which is a positive step toward peace and serenity. Silence at the mental level consists of slowing down the mind and curbing its activity.

There is also a "silence of the will," i.e. the personal will, which means the dedication of one's will and its unification with Spiritual Will. The highest form of silence is that achieved and maintained through contemplation. On the religious and mystic path this is called "the prayer of quietude," and in all respects contemplation is the highest form of silence because it encourages and includes all other forms.

Joy is an aspect of silence that is generally not taken into full consideration. Joy has been given an interesting definition;

it is the “silence that sounds,” and it has been said that it is a characteristic of someone who knows and appreciates the values of the Spirit.

Another fact even less recognized is that silence is an Entity; there is a Spirit of Silence in the same way that there is a Spirit of Love, a Spirit of Light, a Spirit of Beauty. To our materialistic mind this seems strange and difficult to conceive. Yet all the attributes and qualities of God are Beings; they are His Angels, His Messengers; they are living and conscious Forces. Everything in the Universe is alive, and in all religions the faithful turn to the Angels, Spirits, or Higher Beings. Our Souls, which have been called “Solar Angels,” are Living Beings that work on the higher planes where the qualities, or keynotes, of the Spirit exist as Living Beings. Recognizing this gives us a wonderful sense of the Universal Life that is the One and the Many manifested in myriads of entities hierarchically ordered.

Thinking of Silence as an Entity can be particularly beneficial. It helps us understand His positive and active nature, and it transforms our consideration of Silence as the mere absence of sound or speech, which is what most people usually think. Silence is a positive and spiritual energy, and if we want to practice silence this can be facilitated by invoking the Spirit of Silence, by entering into communion with Him, and hence by becoming receptive to the impressions that come to us when we are, metaphorically speaking, “enfolded in His wings.” There is a close relationship between silence and higher telepathic reception; it has been said that the Science of Receptivity is based on various kinds of silence.

Now I will say something about the practice, or technique, of this art of silence. As with the development of any spiritual quality, an easy and useful preparation is to first “set the mood” by reading something on the subject. Among the writings suitable for this purpose I would point to the fine essay on silence by M. Maeterlinck in the book *Le Trésor des Humbles* and the celebration of silence in T. Carlyle’s book *On Heroes*. Also, the Quakers have written extensively on silence because they base their religious practice on silent meetings for worshipping.

We can also find encouragement in the exemplary lives of those who have practiced silence. A modern example would be Aurobindo, who used to remain silent for 360 days a year for many years. During that time period he would write a lot while keeping absolutely quiet. Another less extreme example is that of Gandhi. Once a week, on Monday, he used to observe 24 hours of silence.

After this preparation, we then have to “maintain quietness” internally, and this can be achieved through the various stages of meditation. First of all, direct the attention from “the periphery to the center,” then raise the center of consciousness by moving from feeling to aspiration, and

direct the attention of the mind toward the Soul or, generally, toward the world of Spirit and Reality. It’s important to move through the emotional-imaginative level quickly so as not to get distracted by any psychic impressions that might come through if we linger too long on this plane.

Consciousness must be kept at a high point of inner tension. This tension – which is a vigilant form of awareness, a spiritual attitude of “being present” to ourselves – is the essential prerequisite for any spiritual conquest. It can be seen as a combination of Intention and Attention. Intention urges us to penetrate into higher levels of consciousness; Attention is the concentration or “centeredness” of consciousness and the act of keeping it fixed at the level reached.

Notice that spiritual tension is different from personal tension. They are, in fact, two opposite conditions. The second is an obstacle to the first, as spiritual tension can best be achieved in a state of physical relaxation and mental and emotional calm. This tension is followed by silence, a living silence that creates the necessary conditions for any revelation.

Everything that has been said so far refers to individual silence, but it can and actually should be applied as well to silence in groups and to the silence of the group. Group gatherings should utilize the practice of silence, not just because it provides an opportunity and satisfies a need to be in silence, but also because it creates an imperceptible but indeed real communion among a group of people, as well as between two people who sit together in silence. In *The Little Flowers of St. Francis* there is an anecdote that shows how well the Franciscans knew the value of silence.

“Soon after the death of Saint Francis, Saint Louis King of France set off to Perugia to see Brother Giles in person. He arrived at the convent gate as if he were a poor unknown pilgrim, but having been revealed to Brother Giles that the pilgrim was the King of France, he left his cell in haste and ran to the gate without asking any questions. They both knelt down and embraced each other with great reverence and many outward signs of love and charity, as if a long friendship had existed between them, though they had never met before in their lives. Neither of them spoke a word, and after remaining clasped in each other’s arms for some time, they separated in silence. Then, when the other brothers found out who the pilgrim was, they bitterly complained to Brother Giles. He answered: ‘Beloved brothers, be not surprised at this, that neither could I say a word to him nor he to me; for no sooner had we embraced each other than we saw into each other’s hearts, and knew far better what we had to say than if we had explained in words that which we felt in our hearts. For so imperfectly the tongue of man reveals the secret mysteries of God, that words would have been to us rather a hindrance than a consolation’”. (Chapter 1, XXXIV) The effects of silence on the personality include the replenishment of energy, a sense of reinvigoration, and a true process of regeneration of all personal aspects. Another effect

of group silence is that of harmonization. When there are conflicts or disagreements within a group, or simply differences of opinion about some decision to make, or about which activities to undertake, the best thing is to maintain silence, to spend some quiet time together (this of course implies that all group participants know and appreciate the art of silence). After a period of silence spent together, it's easier to understand each other because we will have considered the problem from a higher impersonal perspective. The separative personalities will have been silenced, and the participants will have symbolically gathered in the Temple of Silence. There, after having aligned more closely with the Soul and uniting with the Souls of everyone else, they will see the points of agreement, of contact, and of understanding with each other.

But the beneficial effects of silence are not limited to this. Along with the practice of silence, what gradually develops has been called “the double life of the disciple,” meaning the ability to maintain a “zone of silence” during daily life amid noise and turmoil: “The silence of the center preserved within the worldly noise.” Here too there is an encouraging example, that of Brother Laurence of the Resurrection, who was able to keep a sense of the presence of God while he was busy in a noisy kitchen.

Another positive effect of the practice of silence is learning to act quietly, without fuss and noise.

In Maria Montessori's educational approach there is an exercise that is used to train children to move carefully in attentive silence. They do this willingly, and in so doing they learn self-control.

A similar exercise, but with a very different purpose, is performed __by hotel thieves, who are able to steal silently into a hotel room without waking up the guests! In doing so, they are actually practicing a form of yoga. In fact, up to a certain point, certain skills developed in yoga can be used both selfishly or unselfishly and beneficially.

The difference lies in the motive, not in the technical skill. Hence, we can learn much from those who behave wrongly. Too often they do very bad things very well, while we often do good things not well enough! Remember, in the Gospel it is said that Christ will come “like a thief in the night.”

Another benefit of maintaining a zone of silence – a state of dis-identification or meditation that can be maintained as we perform daily activities, investing in them the needed energy and attention level (but not more) – is to be able to listen carefully and recognize those insights, messages and inner forces that can often be more easily accessible when we are externally active and thinking of other things, rather than in moments of deep reflection.

I think these quick notes might be enough to encourage us to put into practice or intensify the practice of silence.

Let us consider ourselves, individually and in our groups, as “Friends of Silence,” serviceable followers of the Spirit of Silence.

Roberto Assagioli

SPIRITUAL LESSONS OF THE ECONOMIC CRISIS

Dear Readers, we present you an article that we think could have been written today and not eighty years ago.

It is about a different economic crisis to the current one but the principles that govern it are similar and shadows and lights are the same.

Up to you the necessary considerations...

A school of political economy that was in vogue in the last century had created the myth of the “homo aeconomicus”, an imaginary being who would act motivated solely by his or her own financial gain, and on this basis it had built more or less ingenious theories and formulated supposed laws.

The great historical events that took place in the twentieth century have demonstrated the futility of those abstract constructions, and little to no validity of those “laws”.

It could not be otherwise. The “Homo aeconomicus” does not exist but man, the complex and multifaceted man in which the various aspects and elements, the various needs, tendencies, desires, passions and aspirations constantly act and react upon each other, and all contribute, in different, hardly calculable and predictable ways, to determine his or her conduct in all fields, including economic one. And in turn the individual and collective economic conditions have not only tangible and practical effects, but affect the whole human being, influence his or her ideas and feelings, pose problems, require choices, and cause emotional, moral and spiritual crises.

This fact was fully recognized by the (Italian) Prime Minister, that worded it in one of those incisive phrases

which were peculiar to him, in his speech to the people of Naples on 25 October. He said: "The world crisis is not only economic, but it is now, above all, spiritual and moral."

We believe that an examination, though brief, of these interferences and relationships between the economic and the psychological and spiritual aspects of the crisis that troubles now the world, could make us better understand what it is happening and in which all of us are actively or passively involved in various ways and measures. And this greater understanding will allow us to glimpse the many spiritual lessons that the crisis can teach and will point us the way to solve it and to prevent new ones.

Evils produced by crisis

So that what is said below could not be misunderstood, I wish to state that I am fully conscious of the enormous sum of evils the harsh economic crisis has produced and is producing.

Only a barren selfishness could make numb to the physical and moral sufferings of the millions of unemployed who are all over the world. We can not and must not forget the cold and hunger that plague so many of our fellow creatures and their moral suffering, sometimes more acute than the physical ones, seeing their loved ones suffering without being able to do anything for them and living in a state of uncertainty and concern for the future.

Even in the cultural field, damages are severe and obvious. The economic crisis forces many to discontinue studies and fruitful researches, prevents or restricts many good scientific, artistic and educational initiatives.

I also fully recognize and appreciate the great benefits that increased material prosperity has brought to humanity, such as the large decrease in infant mortality, infectious diseases, famines, the limitation of working hours and in general the participation of a constantly growing part of humanity to a higher standard of living, to the benefits of education and culture. This expanded and enriched the lives of millions and millions of our fellow creatures that before led an existence neither too tiring and dreary, as workers often did in the last century, or torpid, isolated and almost vegetative, as most of the rural population.

The best material means of communication and psychic exchanges have produced great and beneficial changes. Just think what the radio means for illiterate peasants in remote villages of the Russian or Siberian plains. So the current crisis, because preventing or slowing this elevation of global living standards, has to be considered against the good of humanity.

This is all true, but after having found that, it must be recognized that it is not all the truth.

The economic crisis has various and contrasting aspects and effects and taking into account only the most conspicuous ones with negative nature gives a distorted picture of the complex reality and is harmful because it prevents from seeing and using the best means to eliminate the existing evils.

The shadows of prosperity

Conversely economic prosperity and material affluence also have downsides, have pitfalls, rather real dangers that must not be ignored, that rather must well face to avoid harmful illusions and consequent hard disenchantments.

Those who believe that the material affluence and the spread of a certain level of general education could be enough by themselves to really appease the human being, to make him or her better and happier, commit a psychological and spiritual rough mistake.

This error has been shown and fought by the wise of all times, but it stubbornly persists, indeed in our times it is more rooted and widespread, so that it represents the belief expressed or implied by the leaders and the mass that embody the most typical and extreme form of contemporary civilization: the North American one.

It is therefore worth pausing to highlight the critical failure and inadequacy of this ideal of pure affluence that Keyserling in his *Psychanalyse de l'Amérique* has called with a strong but appropriate expression: "the animal Ideal."

The shadows that are opposed to the lights in the view offered by the material prosperity are numerous and obscure.

Economic prosperity leads very easily to hedonism, that is the excessive appreciation and attachment to the pleasures and material goods, and, instead of giving fulfillment and serenity, intensifies desires, greed, ambitions.

The handsome profits - especially if they are quick and obtained more because of the favor of circumstances than merit or personal toil - give rise to vanity, ostentation and squander. To be convinced you just think about the ridiculous and disgusting show offered by the "sharks" in the early postwar.

During periods of "high standard of living" those who have less benefit are often the very people who belong to the educated classes, and represent the intellectual and spiritual elite, indeed sometimes they get damaged. This had happened in America during the "boom" that preceded the current crisis, as states with good facts the historian James Truslow Adams in a bitter article entitled *The cost of Prosperity*.

But there is a still more serious and significant fact, and it is that during periods of general economic recovery far more wars occur than in those with depression.

All this proves that ownership and any increase in power in the material field, while offering many good possibilities, present on the other hand, both for individuals and for peoples, severe temptations and dangers that can be avoided only with an adequate ethical and spiritual preparation.

But unfortunately the vast majority of humanity lacks such preparation, does not have the inner maturity necessary to make constructive use of all material goods.

The benefits of crisis

Conversely significant economic hardship bear important benefits to human being, as he or she may be reluctant to admit it.

Even only from the standpoint of activity and practical efficiency, it can be seen how the economic need could shake people out of laziness, of lounging in existing conditions and motivate them to exert all their inventive faculties, their ingenuity and abilities of all kinds.

This impulse of improvement has been and is intensively used with great success in the technical field by one of the ablest practical men of our age: Henry Ford.

8

Whenever the sales of his cars tend to decrease because of lower purchasing power of the market, he does not seek to increase them by increasing advertising, creating a new model or with other means, more or less artificial and forced. Here's how he explains his approach:

“Our method is to reduce the price, extend the operations and improve the article. Please note that the reduction of the price comes first. We never considered our production accounts as immutable. So our first thought is to reduce the price at that point that we believe could facilitate more sales. Then we get to work and try to manufacture the item for that price ... The method generally used is to add up the costs and then determine the price, and although this method may be scientific in the strict sense of the word, it is not scientific in a broader sense. Because of what use can be knowing the cost, if it tells you that you can fabricate the item to a price at which it can not be sold? But even more compelling is the fact that although we can calculate the cost of a thing... nobody knows how much that cost should be.

One way to find out what should be the cost of an object is to aim at a price so low that it forces everyone in the company to the maximum enhancement of his or her efficiency ... we make more discoveries about the industry and the disposal under the constraint of our system, than under any other method of comfortable investigation. “ But the material hardship, the “poverty”, gives other lessons that have more human and spiritual value. It induces

and often lead to making life easier, to eliminate many alleged needs, many complications and superstructures that people seemed to can not renounce. And then we discover with pleased surprise that real needs are much smaller than it has been thought, that, for example, a simpler and sober diet is beneficial for the body and the spirit. We learn to appreciate more and to enhance what we already have, and we find that it is much more than we thought, when we scorned it or forgot it to pursue with unhealthy greed always new and more possessions.

We learn to find a worthy and ample compensation for the particular goods that are denied to us with the more precious ones, which are the heritage of everybody and from which we can all benefit without taking anything away one from each other. These are the stunning natural beauties, the clear dawns, the fiery sunsets, the blossoming of a flower, these are the treasures of art available at museums, galleries, churches.

These are the pure joys of the inner life, of peaceful meditations, of the fervent ascents of spiritual heights, the passionate investigations of the fascinating mystery.

Roberto Assagioli

PSYCHOSYNTHESIS AS A WAY TO PLANETARY CONSCIOUSNESS

The forerunners of new science and education, have had an intuitional need to create a natural connection between an everyday life and a world of quantum physics, especially in regards to a human consciousness. This deep view leads to a fuller picture of the universe, which holds a human being as an integral part. Thanks to them, for a purpose of achieving a balanced development, it becomes clear that an influence of a state of mind and calmness of heart starts to be a main subject not only of ecological actions, but also educational, and more importantly a scientific research.

Roberto Assagioli, wrote that human being is included in a web of individual and social connections, within a wholeness of a flowing and happening life. Therefore every goal, and individual way of thinking should be in harmony of an universal goal of life.

Mainly because of this notion, psychosynthesis deals with education, handling, in a direction of an integral human development and holistic health.

R.Assagioli put pressure on a human body, as an ecosystem, maybe even the highest importance in defining human relations with other ecosystems of the Universe.

The urgency of a current situation in the world requires all philosophy to be included in the synthesis (synergy) – in “a big transformation” of consciousness.

Science, and especially physics teaches that in a world of happenings every element is connected and interdependent, and that an event or an individual part exists only in a reference to the whole. This kind of thinking requires “digging deep into primary consciousness” of a community, which is living in people from a beginning of their existence.

Assagioli underlined that psychospiritual path is a preparation to connect with a Higher Self, but also for becoming an instrument of an act for the good in the world and for the world.

In the same words, however called synthesis is a way and an evolutionary direction of a human and a world development, and a growth is a natural consequences of life and a realization of self as a human being and a member of a community and the world.

Integration of experiences of generations and fusing discoveries, and insights in nature of a human and the world, becomes a regard for an input of every individual, and respecting one’s presence in the wholeness.

The above reflections make it necessary to create a new order for union, starting from an individual person and supporting one’s development and health, through bringing up on all levels of education, and in the same time in a family, social and health systems, communities, and the whole nation – seen as one organism, searching for interconnections, co-participation, creativity – new ways of cognition, learning, teaching or taking care in health and sickness.

R. Assagioli, underlined a huge role of education as a global way to heal the world. Education or rather reeducation of self was supposed to become a source of a renewable energy for the whole Planet. In the same sense, a psychoenergetic nature of human being becomes a part of electromagnetic fields of nature.

Science, from time to time, reaches boundaries asking about a human existence and the creation of the world, and again, it has to find new research tools to be still credible. Currently, such a challenge for science is the confrontation of a quantum or a spiritual nature of a human being and the world. In the world of total threats it is a necessity for a moral regeneration, for survival of humans and preserving the Planet.

In his systems philosophy, displaying an evolution of a human being and the world, E.Laszlo states that nonlinear systems, (includes a human), can extend their complexity, therefore becoming more energetic. He explains that current problems of the mankind are derived from inner limitations, or even atrophy of imaginations and visions of social systems.

Astrophysicist, E. Chaisson, basing on his theory of cosmic evolution, thinks that the mankind goes to Era of Life, in a direction of an ordering of chaos.

In the opinion of a biologist, B. Lipton every space of biological regulation is being influenced by invisible electromagnetic field. Following this logic, it is a spiritual nature and not biology that governs molecules.

A similar opinion had R. Assagioli, for whom the priority was both an exploration of depths and peaks of higher unconsciousness (Higher Self).

A human may obtain universal and the highest values and an uniting consciousness. This connection leads to a relation with Only Reality, Universal Self, and this represents Transpersonal Will.

When developing as individuals, we are broadening our potential by new capabilities that we start to express in the world. Thanks to this we begin to understand the evolution not only in an individual sense but also in a global, cosmic sense and the laws which govern it, which becomes our responsibility for the world’s state.

Therefore the essential goal of a human becomes broadening of consciousness for next actions, achieving an internal balance and by supporting one’s health and in the same time influencing the nearest surroundings.

Ethical values and actions become a priority of a human activity, “dignifying oneself”, building a more satisfying and a better life for oneself and others.

The destiny of a human being, in the opinion of Teilhard de Chardin, is getting to the consciousness, which he called noosphere, which leads to “mega synthesis”, reaching the higher consciousness, that he called “Omega Point.”The mankind is in a cosmic process of the evolution. This process starts from ego level in a direction to Higher Self, from which Omega Point comes out.

Therefore mankind, through individuals, rises in a direction of a cosmic consciousness, for finding the real self, becoming closer to the Universal Mind.

In this way, a process of convergence happens, through unifying, integration of self (psycho-synthesis). The mind (self), cannot become without an inner (individual) and an outer (collective) synthesis.

It is worth to mention Polish scientist, biologist, catholic priest, professor of Catholic University, the creator of polish school of bioelectronics (electromagnetic theory of life, author of the book HOMO ELECTRONICUS – 1980) W. Sedlak. He saw a human being as a “manifestation of life, who is a planetary fact” as a part of earth’s evolution in a macrocosmic scale. The essence of life seems to have its roots in electronic quantum processes, which are tightly conjugated with a biochemical metabolism, and psychoenergetics plays there a role, as articulated also by Assagioli, and it is both individual and collective.

Following W. Sedlak, my student of psychosynthesis J. Wyle_alek Ph.D. mentioned that the measure of essence of life is a level of an individual consciousness, and growth possibilities are created by psychosynthetic work done on its development.

According to Polish physician – Professor A. Brodziak “speaking to the heart” seems to be the best cure for problems of the world, rising up one’s vibrations (psychoenergetics), enabling the connection with the Absolute Consciousness.

I mention here also works of the Institute of HeartMath about heart coherence; also M. Planck, who explain role of light and a length of a wave, then a rising of a human to the higher nature (Higher Self) may realize itself in an electromagnetic consciousness, because the consciousness is the light.

This is again in accordance with what is displayed in psychosynthesis where the growth of self-consciousness and a collective consciousness, is an illumination of the way that one takes and it reminds a similar process to the one of photosynthesis in plants.

According F. Capra a quantum field could be described as a set of influences, both molecules and quanta, present or disappearing in all the space.

Using a language of psychosynthesis, the shift in a human thinking, leading to an increase in consciousness may be displayed as a transformation on all its levels of an existence.

As reported by Wyle_alek, if consciousness developed evolutionally, then these characteristics are determined by a single psychoenergetic level – so they are recorded in every cell of a body, also in genes. When we get synchronized with an individual cell information (also through psychosynthesis: integrating personality via the personal centre), we transfer information from Higher Self through the thinking processes directly to the physical body, similarly as we are able to rise our awareness, through transcendence, to the higher levels, leading to more growth.

Similarly, in J. Wyle_alek’s opinion an interdependence between psychoenergetics and biochemistry, which are the measure of a mankind’s development becomes bioelectronic in its structure. This level, due to Wyle_alek, is being regulated in the psychoenergetic / psychosynthetic process, hence human, thanks to his free will, has an ability to steer these processes.

The psychoenergetic work creates a bridge between a human biochemistry and a bioelectronics, giving a beginning of new stage of an evolutionary development of a human being.

In the same way, the quantum physics, molecular biology, genetics and biochemistry have common spaces to accommodate. Through the psychoenergetic work one may get to a physical void, where only information exists, to rise an individual awareness to be able to direct physical processes.

The psychoenergetic work leads to an increase of a state of consciousness of an individual (so called “new consciousness”), so a return to the universal values, the source of identity, an individual pattern, or a blueprint.

I am calling here for right choices and become the co-creators of change leading to higher level of evolution and creating a new card of history.

It is a human right, but also his responsibility, to choose one’s own path leading to what one wants to realize in life (self-fulfillment), then this choice will become also a future of a Planet. Everyone has one’s own will, which can be used for the good of the mankind and the Universe. Now it is great chance to do something, being a part of a global movement for conscious evolution, for expl. Shift Movement.

Meanwhile, only through changing oneself, many visions of “a better world” will come true, leading the mankind to a higher level of the evolution, to the planetary civilization

LIFE IS A RELATIONSHIP EVERYTHING IS INTERCONNECTED TO EVERYTHING ELSE

The universe is not what it was once and neither what it seems to be today.

The fundamental uniqueness of the phenomenal world is one of the most important revelations of the modern physics.

The constituents of the matter and the fundamental phenomena which are part of them are all in a reciprocal relationship, they are interconnected and interdependent.

In my article I return to the concept which has already been proved by the modern physics and mainly the one about the essential unity, not only psychological but also material one and belonging to all living beings of the universe.

The world is not separate but it appears such to our senses.

Starting from this point I go on affirming that the “adhesive” which holds all parts together is the ether, also named by the physicists “the zero-point field”.

This field is defined as the real basis of the universe, an ocean of microscopic vibrations flowing in an empty space between things.

This definition keeps religion outside because the modern scientists pursue through their studies on the interaction among living creatures the acknowledgment that the one is a part of the whole.

There is something similar to be found in psychology, a field called the collective unconscious expressing the non-isolation of the human beings that live in a continuous process of psychic osmosis.

Everyone of us releases in the surrounding space various kinds of energy and vibrations through our thoughts and emotions and at the same time we receive from the outside all that can synchronize with ourselves. We are all united to a mental level; the space around us is full of

thoughts, ideas and images which have been produced by men during the centuries. We are all immersed in a mental mediumship as well as in a psychic one.

Therefore we are responsible of what we release.

The psychosynthetic model reveals the human being as a bio-psycho-spiritual entity, namely there exists in every man an essential quid defined by psychosynthesis as the Transpersonal I which is both an individual and a part of the collective.

Religions have always spoken about the soul. Nowadays we can explain what it may be (however, it is not scientifically proved yet).

The human soul, also known as the individual’s mind, is the store for the global information, the eternal memory for all experiences, the software of every single individual. It is the identity, the real and unique identity that is the global memory, the sum of those experiences which that particular soul has passed through and which transform themselves into individual manners and behavior. The manners can develop and transform themselves along with the increase of experiences similarly to the computer memory that can change, develop and transform itself when new data and information are supplied.

Let us briefly see the steps that have led us to a new paradigm of reality.

The inherited model by the classic physics, based on the mechanic function of the universe due to Newton and Galileo, conceives the world as an aggregate of separate objects whose position and speed are always known and predictable. However, this is only the abstract idea of our mind.

The mind is able to distinguish, separate, analyze and interpret the data and classify them.

However, it is an illusion to believe that our concepts of “events” and “things” are the reality of nature.

If we look into the infinite small, Newton’s old mechanics is not able to explain the existence of atoms, nor of microsystems.

There comes the quantum physics according to which everything that happens between the electrons and the core needs no explanation, the electrons randomly move from one place to another without a reason.

But this is not all: it appears that the phenomena can be observed only through their own occurrence. The assumption is made by Werner Heisenberg who stated in 1927 that it was not possible to know the reality through mere observation as the observation of a phenomenon changes the very phenomenon. What changes a phenomenon is not only the process of observing it but also the mental attitude toward it and the expectations of the observers.

If the reaction of a subatomic particle changes while it is observed, it is reasonable to expect that any material structure made of a number of subatomic particles is influenced by outside (see square).

The whole universe appears as a dynamic net of indivisible energy configurations. There is even more than that! In certain conditions the elementary particles stop appearing as single ones and start acting as if they were a part of a bigger and interconnected whole, an ocean of particles which seems to be alive, intelligent and conscious. This global vision upon existence considers the presence of an active intelligence so that the universe is seen as a large hologram. In the subatomic particles, reality on its deepest level, is nothing else than a kind of a super-hologram in which past, present and future simultaneously exist. Once we have the appropriate tools we can reach that level and gather some of the scenes of our forgotten past.

The ether

What is the role of the ether here?

Until the end of the 19th century the ether was considered the element that kept the world united and there are still some traditions based on this consideration.

According to Plato and Aristotle there cannot be an empty space and the matter is immersed in a substance called indeed ether. The ether was often mentioned together with other four elements: fire, water, earth and air.

Also Descartes thought that the space was not empty but full of the same substance, the ether.

The physicist Fresnel (end of 16th c.) explained the wave nature of the light as a vibration of the ether, his theory was further reconsidered by the two physicists Huygens and Hertz. There were similar considerations by Faraday and Kelvin.

As we know the ether was banned from the scientific paradigm since 1887 (after the experiment of Michelson & Morley).

At the beginning of the 20th c. Marconi used the same concept to produce his wireless telephony.

This substance is called prana by the Orientals.

In numerous oriental and esoteric traditions, religions and schools of thought (such as some Hindu schools Vedanta) the etheric body is considered the channel between the physical part of the man and his "real spiritual essence".

Nowadays the physicists define the ether as the "the zero-point field", an ocean of vibrations that reaches everything that moves and lives in the Whole. The universe, seen through the senses, appears to float on the surface of an endless energy ocean.

The human perception as a cognitive function occurs thanks to the interaction between the subatomic particles of our brains and that quantum energy ocean. So there exists a vital force that flows through the universe and connects us all.

This modern vision of the universe perfectly links to the ancient oriental traditions in which the emptiness is nothing else but the source of Qi (Breath) and everything is expressed through its perpetual transformation from an indefinite and blurred state to a visible and solid one.

Before the creation of the universe there was only an endless ocean of ether.

The matter was created by the swirling of the ether which is the intrinsic nature of the space.

First there were the elementary particles and then the galaxies.

The space is indeed the ether made of a fluid that can move like a liquid or a gas.

The ether is the matrix of the entire existence.

The matter is created by couples of opposite forces originated by a Will.

From the One, the Absolute came the Two, the couple of opposite energies, the positive and the negative one, the male and the female, yin and yang that make the ether swirl. The reciprocal interaction of the opposite energies originates small swirls around their own polar axis and thus the atomic cores were created. The cores attracted a number of spherical layers of ether so that atoms were created.

All these considerations are at the base of the Psycho-bio-physics a uniting science of the third millennium that includes the physics, the biology and the psychology and the existence of the ether. Its aim is the unification of all the universal laws.

All the motions of the universe, from the very small one to the very big one, are originated by the perpetually swirling ether, which can influence not only all the mechanisms that take place in the universe but also the lives of all beings and the spirits, that dwell in them.

- On a physical level: all natural phenomena are determined by particular motions of a fluid space (the definition of the ether)
- On a biological level: the motions of the ether produce electric currents while reaching our organs of senses and these currents are transmitted through the brain nerves and provoke the tactile, visual, olfactory and other perceptions.
- On a psychic level: the psyche is believed to be the volution (whose?) that needs the nervous system as a simple means.

The consequences of this theory are huge and range over all fields of human knowledge.

Old questions such as “What binds the psyche, also called the soul and the consciousness, to the matter?” or in other words “What binds the spirit to the matter?” could be just given an answer from the existence of that intermediate “adhesive” which is the ether.

The neurophysiologist Karl Pribram at the University of Stanford, while making research in the field of the brain functions, now believes in the holographic nature of reality. Numerous studies conducted on rats in the 20s have proved that the memories are not confined in precise areas of the brain: non one was able to show through the experiments which mechanism was responsible for the storing of memories in the brain until Pribram applied the concepts of the holography in that field. He stated that the memories were not stored in the neurons or in small groups of neurons but in the schemes of the nervous impulses that cross all over the brain just like the schemes of laser rays that cross the whole area of the film fragment which contains the holographic image.

Therefore the very brain functions as a hologram and Pribram’s theory can explain how the brain can store such a big amount of memories in such a little space. The human brain can store about 10 billions of information data during an average lifetime (approximately the same amount of data of five editions of the Treccani Encyclopedia!).

Our wonderful ability to rapidly pick any piece of information from our vast brain store can be more easily explained if its function is studied according the holo-

graphic principles. So it is useless to flip through the meanders of a huge cerebral alphabetic archive because every piece of information always seems to be instantly correlated to the rest.

The most amazing aspect of Pribram’s holographic cerebral model is what comes out when it is put together with Bohm’s theory of the universe as a big hologram. If the concreteness of the world is only secondary reality and the existence is only a holographic whirl of frequencies, if the brain is only a hologram that selects some of these frequencies and transforms them into censorial perceptions, what is left to be said about the objective reality? In simple terms: it does not exist. We also think of ourselves as physical entities that moves in a physical world but this is a pure illusion. On the contrary, we are like “receivers” that float on a kaleidoscopic sea of frequencies and everything we extract from it we magically transform it in physical reality: one of the billions of “worlds” existing in the super-hologram.

If the mind is a part of a continuum, a labyrinth which is connected not only to all the other existing or existed minds but also to every single atom, organism or a zone of the vast space, it will not seem so unusual that the mind can wander off that labyrinth and make us experience extracorporeal sensations.

If the concreteness of reality is only a holographic illusion, we cannot state that the consciousness is originated in the mind. Quite the contrary, it will be the consciousness that creates the perception of having the mind, the body or any other object near around which is seen by us as physical.

The consciousness comes before the matter.

Such a revolution of our way of studying the biological structures influences researchers’ statement that the medical science and everything we know about the process of recovery will be transformed due to the holographic paradigm. If the apparent physical structure of the body is indeed the very holographic projection of the consciousness, it will become clear that everyone of us is much more responsible for our own health than what the actual medical knowledge recognizes by now.

Those recoveries that have been by now considered miraculous could only have been caused by a shift of the state of consciousness that changes the corporeal hologram. In the same way it would be possible to state that some alternative techniques of recovery such as the “visualization” could be so efficient because the images in the holographic dominion of the thought are as real as reality itself.

I love to finish this writing by quoting two features of the heart – the Inclusiveness that enables us to embrace bigger and bigger part of humanity and the Harmlessness that treats all creatures as if they are ourselves.

The heart recognizes the neighbor not only as “a human being like myself” but simply “myself” because the separation is only illusion.

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 in the psyche, is to build boxes approaching, more and more, to the center where the Self resides with its Purpose. At the very moment that the 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.

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.

Daive 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

«dire du refoulé », dans la psychose nous pouvons imaginer ce masque lisse, sans expression, vide de tout son contenu d'affect. Comme si la partie «qui sait » s'était décollée, séparée de la «partie masquée » ; elle a coupé le contact.

Il arrive parfois que dans la schizophrénie la vérité jaille au-delà du masque (la vérité toute nue,) comme une projection de ce qui a été repoussé «en-dedans » et qui revient en force à travers les hallucinations ou le délire.

J'ai eu l'occasion d'observer en clinique des groupes de paroles où un sujet psychotique va à un moment donné révélé l'inconscient du groupe comme si brusquement il y avait passage du clivage total à la porosité totale.

Petite incursion en numérologie

En numérologie, le 9 est le chiffre qui représente l'âme, notre essence très subtile (qui va devoir s'incarner dans le corps grossier (chiffre 1,) mais c'est aussi ce qui représente la folie. Le fait que le même chiffre recouvre ces deux choses est intéressant... Est-ce que cela ne voudrait pas dire non plus que finalement, quand on est en contact avec notre âme, notre essence, sans barrières, sans refoulement, sans la censure du Surmoi, sans l'impact de la socialisation, on touche là à la folie comme la forme que peut prendre cette irruption dans la conscience de ce qui n'est pas représentable pas concevable de ce qui ne peut pas se dire.

Surréalisme et folie

Les surréalistes suggèrent que les personnes regardent le monde d'un regard étrange «un regard de fous », traduisible par la création du hasard objectif créateur de monde et du délire hallucinatoire créatif devenant vraiment la réalité. Le créateur doit apprendre à maîtriser son délire, à l'approprier toutes les formes de la pathologie mentale, afin d'augmenter son potentiel poétique. Le groupe surréaliste se servira de la paranoïa pour juger de certains aspects du monde extérieur qui, avec un raisonnement normal, demeurent impénétrables. La méthode paranoïa critique inventée par Dali permet de tirer des choses les plus banales des créations symboliques. Giacometti, avec sa boule suspendue, réalise le premier un type d'objet se rapportant à un fantasme, extériorisant un conflit instinctuel latent...

Ces créations symboliques d'images «délirantes » s'inscrivent non dans la vie intérieure, mais dans la matière visible selon un processus de dramatisation.

Et la mort ?

La forme de folie, de démence la plus répandue (la plus pratiquée pourrait-on dire en rentrant dans la problématique de la phrase de Nietzsche,) est bien celle de la démence sénile, celle que l'on identifie le plus fréquemment depuis une ou deux décennies à la maladie

d'Alzheimer. Ce qu'on appelait naguère (il y a peu) gâtisme ou sénilité.

Vu l'allongement considérable de la durée de la vie, c'est devenu la forme de folie la plus courante dont on a pu penser que tôt ou tard elle toucherait tout individu, à condition qu'il veuille bien vivre assez vieux. Elle intéresse notre avenir collectif comme notre avenir individuel.

Et l'approche proposée par Nietzsche trouve ici une application tout à fait probante. Pour certains penseurs ou chercheurs (Jean Maisondieu, Louis Ploton,) la folie que représente la démence sénile serait en fait une sorte de réaction de l'individu vieillissant pour ne pas affronter une certaine forme de déchéance, de décrépitude de sa personne. Ne pas pouvoir la reconnaître, l'assumer face aux autres, à la collectivité (se voir au travers du regard des autres,) soit face à lui-même. Il choisit le masque du non-savoir, du «moi pas vouloir savoir » en refusant non seulement le savoir de sa diminution, mais tout savoir, vis-à-vis des autres comme de lui-même. On peut voir là une réaction de sauvegarde de la personne qui trouve une solution dans ce masque car elle ne peut assumer une vérité, celle de son déclin (avec les atteintes narcissiques de l'ego.)

Mais la vérité de la démence est plus fatale, plus inéluctable. L'homme depuis tout le temps, tout son temps propre (à l'échelle individuelle,) tout le temps de l'humanité (de cette connaissance cumulée par les générations,) le sait bien. Son temps est limité, compté.

C'est donc aussi une réaction face au temps. Dans la folie, le temps disparaît, il perd sa valeur, sa signification ; il n'y a plus d'avant, plus d'après, plus de futur, plus de passé (car plus de mémoire.)

Et la folie est alors ce masque de non-temps face à la vérité fondamentale du temps qui continue à couler de manière fatale et irréfutable.

Attention et présence dans
la relation d'aide et de thérapie

A BETTER WORD

The international flavour is immediately perceived. At the entrance, two huge pine trees located, like two pillars of Hercules, exactly at the sides of the entrance gate, announce the prelude to a new world. A throng of people, a maze of corridors, stairs and passageways; chatter, meetings, greetings, formalities. Then all of a sudden, silence: the Congress begins. Paola Marinelli, her voice a bit cracked with emotion, welcomes us listing all countries at the Congress: 28 with 550 attendees; these numbers alone, give some measure of the event.

As always in congresses, the amount of works and conferences is such, that we risk the bulimia of words and concepts. A congress is also a great exercise of will, because we are forced to choose, to leave behind experiences and subjects as compelling as those selected; the attention and concentration required, also because of the different languages used, is remarkable.

Beyond what is stated, we are impressed by the amount of existing projects worldwide inspired by Psycho-synthesis. Assagioli would rejoice at the enthusiasm, expertise and commitment aimed at one goal: a better world, a better humanity, a wider and more universal consciousness.

Concepts such as integration, unity in diversity, respect for Man, respect for the planet, dialogue, universality, can be found in every speech. The spirit animating us overcomes differences, beginning with language: we are all projected towards a natural understanding, even though not all is decipherable literally; we understand each other by the language of the heart, which amply compensates for.

The very first evening, an outdoor experience of communion, in a circle, encourages contact, exchanging a glance. The meeting of eyes allows to read deeply, to the point that sometimes one feels invading a private and hidden territory, where suffering, injuries, anxiety, escape, impatience, but also joy, love, beauty, are visible.

Indeed, beyond all, beauty is what remains within, expressing human beings' life, oscillating between two polarities and constantly striving for balance and synthesis.

There are glances, overwhelmingly powerful eyes, that shake you inside: beauty invades and gives peace.

Then you take the pace again and days pass, rich in opportunities, solicitations and meetings.

The wide park wraps around us in an embrace, and from time to time welcomes the desire of some for solitude and rest.

What is the meaning of an International Congress?

To create the awareness of a system of works that, when put in connection, not isolated, can multiply energy.

We all work in the same direction, each contributing with his or her specific energy, even though, while recognizing that all are equally bearers of a drop, the work of some raises particular admiration.

Admiration characterizes the days of the Congress, along with the astonishment to find that there is a very alive and fertile psycho-synthetic reality beyond Italy, as if the seeds of wild flowers flying in the air and taking root wherever they find favourable conditions (to quote a beautiful image taken from one of the reports) had found a widespread and unknown distribution, and a seed arriving from the other side of the world could sprout in the backyard.

The communion of purpose makes us feel at home, with family, a universal family supporting and protecting us, authentic, non-invasive, like a deep well of pure water to draw from.

We hope that the project to shorten the timetable for the international meetings will be fulfilled.

Very many thanks to those who have allowed the realization of this event, and have cared for it with love; a personal commitment and a responsibility of all to encourage the natural spread of psycho-synthetic wild flowers by example and everyday life.

THE ENERGY OF THE HEART

A PATH TOWARDS UNIVERSALITY

During the International Congress of Psychosynthesis, held in Rocca di Papa, near Rome, attendants came from all over the world - and they came in hundreds: five hundred and fifty, to be precise. The great richness and variety of individuals was only matched by the equally large and varied timetable of workshops, so much so that it was difficult to choose one workshop against others that were just as interesting.

Personally, I found the opening work very touching and meaningful. All the participants gathered in the background field, divided in groups and created concentric circles, and everyone looked at each other in the eyes while keeping silence. Different faces and sights met, different geographies, histories, cultures, and ways of looking came together, but in each participant you could feel their presence and acceptance: "I am here, you are here". The other was accepted and recognized in the eyes and in the silence of the heart. Then there was the final OM, sounded simultaneously by hundreds of people after a short meditation. It was a lovely idea to write a phrase of inspiration after the meditation using colored cards that were then hung from the tree branches. During those days, the word interconnection kept sounding inside me like a tangible reality that materialized in that setting, but which was also made, invisibly and subtly, present in the everyday consciousness of an effect that still persists.

It was in this climate of familiarity and naturalness that I had the pleasure of delivering my workshop, and welcome to it the richness of the heart of beautiful people from different backgrounds.

In the ancient Eastern traditions, the heart is considered the seat of wisdom and understanding, the connection between the individual and the universe, between the upper and lower levels, just as the transpersonal Self, embracing the totality and the individuality of a person,

opens at the same time towards the universality.

Going to the heart of a person means going to their center. Socrates said, "Know thyself," and on the pediment of the temple of Apollo at Delphi there was written "Know yourself and you will know the Universe".

The more we, in our evolutionary path, go to the heart of ourselves, to the center, aligning our I or personal self with the transpersonal Self and unveiling our individuality to ourselves, the more we discover our universality. What does it mean to talk about universality? This concept is linked to the relational dimension of the Self; individuals are not isolated from each other but always in relation to others - potential relations or in progress.

Despite the diversity of gender, race, culture, religion, or type, there are universal elements that unite us all, such as the suffering, the wounds, the challenges and joys of life, getting sick or getting old, deaths, births, love.

Also all religions, despite their differences, have in common the sense of compassion, the golden rule of "love thy neighbor", of taking care and willing the good of others. Compassion comes from the heart, it is an energy of the heart, and so is joy, a feeling that powerfully gives us a sense of expansion of consciousness.

But universality is not only the searching out for a commonality of destiny, the unity of the roots and the universal elements within the personality which manifest through the archetypal images that populate our night and daydreams; it is also a sense of belonging to a network of interconnections, of relationships based on reciprocity, to a universe where everything that every human being feels, thinks, or acts, has an effect on other human beings.

Hence the sense of responsibility of our being in the world: we can be originators of wars and conflict, or builders of peace, light and love.

In recent years quantum physics has discovered the scientific basis of this sense of universality (and psychology and medicine are applying it). It's called entanglement, a phenomenon whereby two particles that originally interact with each other will continue to interact even when they are millions of light years away from each other; if a modification is brought upon one of them, then the other particle placed at such a distance will manifest a similar modification.

To cultivate the energy of the heart means to develop the knowledge of our self and of the other, the consciousness, the wisdom, the sense of universality, and compassion-not only the sharing of sufferings, but the will-to-good for the other that arises from a purpose, that of cultivating love, peace, and joy together. The ancient Chinese used to indicate this purpose with an ideogram that depicted a plant that sprouted and grew in the heart. This brings to mind the aspects of will for psychosynthesis: strong, good, and skillful-a will that opens to the transpersonal and universal will.

Through the application of certain techniques, such as meditation, visualization, energy work such as Qi Gong

or the like, and work with the heart chakra, we can cultivate the energy of the heart, caring and developing the qualities that are typical of the upper levels of the unconscious: joy, presence, loving care, compassion, and others. These are qualities that, through the mediation of the transpersonal Self, make us aware of the interconnection or entanglement that exists between ourselves and others, between us and the world. These qualities connect us with the Universe.

Cultivating the energy of the heart promotes in us the sense of belonging to the world where everyone, as we go toward our own heart, may use the personal will in its aspects of skillfulness, love, strength, and align it with the transpersonal and the universal will.

Maria Teresa Maraffa

MEETING AT THE WELL SPRING

Another scorching June afternoon in Italy. The bus descends the winding road down from Rocca di Papa onto the autostrada as we head north to Florence. We are thirty pilgrims on our way to Casa Assagioli, the home in Florence where the founder of Psychosynthesis Roberto Assagioli lived, worked, taught, and wrote. The first group to directly encounter Assagioli's archives, we come from all over the world: Canada, Australia, Sweden, Germany, Brazil, Portugal, France, Haiti, Spain, Poland, Ireland, the USA and, of course, Italy.

Our hosts are Alle Fonti della Psicointesi, translated as "At the Well Spring of Psychosynthesis". Since 2007, this international group has been sifting and sorting through the boxes of material that Assagioli accumulated during his lifetime. Initially gathered and examined after Assagioli's death in 1974, his notes, international correspondence, appointments, articles, books, pamphlets, hand-written reflections, and scholarly assessments were later stored in the "Esoteric Room" of his house. During its recent restoration, the roof of this room was removed and the need to protect and relocate the material became mandatory. And so the archive project and Alle Fonti della Psicointesi came into being.

As an extension of the June 2012 conference "Psychosynthesis and the World", this group decided to extend a welcome to anyone interested in spending a day visiting Assagioli's house, study, and garden. In addition, we would have the unique opportunity to experience the archives 'hands on.' An afternoon would be devoted to our reading, studying, and perusing the cataloged files including original handwritten material by Assagioli.

Encountering Assagioli's home

We gather the next morning at Assagioli's rose-colored house at 16 via San Domenico. As we sit together in a meditation circle, singular words fly between us,

our shared feelings of Action, Joy, Eagerness, Surrender. Our first task is to stop at a small round table full of wooden blocks. These blocks are stamps especially made by Assagioli to imprint his evocative words. Bang! Bang! We select a block and carry another word into the day. Vitalità is now stamped onto my soul.

We divide ourselves into two groups for the house tour, and soon English, Italian, and French fly up and down the two-story villa. Hung on walls throughout the house, white boards forever carry Assagioli's handwritten words and diagrams. We climb up to his apartment where his portrait as a 20 year old greets us, beckoning all to reflect, know, love.

I enter Assagioli's study to find it dimly lit with the shutters drawn. On the desk is a kitchen timer, a small U.N. flag, model ship, a photo of Assagioli meditating under a tree, and a postcard of Mount Fuji. I sit for a moment on the divan where he would receive guests and try to still my mind, but I am soon drawn to his bookshelves. I run my finger along *The Art of Expression* by Atkinson, *A la découverte du Yoga* by Adams Beck, *Unità Creativa* by Tagore, and *The Structure and Dynamics of the Psyche* by Jung.

Our group then moves outside into the garden where Assagioli would meditate on his roses. A pungent smell of wild ground mint fills our senses, and a tree bares green susine prunes ready to ripen. The trills and swishes of various languages float above me as the frenetic Florentine traffic rushes by. Cicadas vibrate their rhythmic song, a resonance of midday heat.

After lunch we form another circle, only this time we are instructed on how to approach the archives. Take care of the energy his handwritten material evokes. Move slowly. Allow for the paper and words to touch you. Breathe and know this is only a taste.

The archives – accumulators of energy

Thick blue boxes wait for us at various tables throughout the villa. Some of us move to rooms where Assagioli and his wife once slept, ate, received guests. Windows are open and dry hot breezes waif in from the street and neighboring courtyard. At first, we buzz with excitement along with a touch of anxiety, dividing ourselves amongst the boxes like kids at Christmas, in a candy shop, in the school library. Boxes labeled: "The

Will-Italiano,” “Transpersonal Self-English”, “Writings of others”, “Handwritten Notes of Assagioli-English” call to us. Without much thought, I sit in front of the first free box I find, one labeled “Superconscious Material-English”. I unsnap the box’s clip, unwind the protective blue cover, and discover folders and folders of material. Reverently I open each folder. Staring back through time are onion-skinned papers lined with typed quotations, handwritten notes, various pamphlets and letters all concerning superconscious material. Suddenly I stop shifting through these pages, frozen by a simple note of Assagioli’s: “The Will of God”. It is paper-clipped to a small book on prayer written by an American minister. The book’s margins are full of penciled notes. Double vertical lines run along the edge of a paragraph he once noted, some words in the text are underlined for emphasis. The Will of God. I shudder and cry.

It is all so much, so I stop, climb the stairs to the apartment where his principal collaborator, secretary, and the first president of the Institute of Psychosynthesis after his death, Ida Palombi, once lived with her cats. I sip black coffee, ease myself into a chair on the terrace and breathe in the room’s empty silence.

Soon I return to sit at yet another table. The others around me are filled with determination, a kind of hurried mission. Some scribble notes, others run the pages through their hands. A Parisian woman gasps. I look up and our eyes meet across the table in acknowledgement of the profundity before us. She is weeping.

I am now surveying a small yellow folder on the Will. There seem to be endless slips of small, sepia-stained pages, 8x12 cms in size. Some have been visibly torn to size, others are purposively folded together to form small, loosely-bound books. Assagioli’s hand varies from dancing loops, to bold strokes, to indiscernible scratches. His notes appear in Italian, English, French or German, depending on what language he was reading at the time. I discover quotes from Dante. The verses float before me, anchored between my fingertips. “Luce intellettuale piena l’amore. Intellectual light full of love” (Paradiso XXX:40).

I remember Assagioli’s quoting this verse in his essay on the synthesis of polarities when he discusses Logos verses Eros.

Turning away from Dante, I am delighted to discover a small drawing of the egg diagram, a brief sketch concerning inner obstacles to the will. I wonder, what made Assagioli consciously select this size paper? A week later I find the answer in Massimo Rosselli’s article “Roberto Assagioli: A Bright Star”. Andrea Bocconi, one of Assagioli’s youngest students, once posed the same question. “They are accumulators of energy” was Assagioli’s smiling answer. Amongst these ‘accumulators’ I find he has written on the back of an invitation to attend a meeting in Rome. It is 1930.

I am so full, I hardly know what to do anymore. Half of the three hours allotted to this encounter has flown by. I

move again to another room, sit at an empty table, allow my thoughts to soar out a high window open to the greenery across the street. Where did he find the time to write all this? We are thirty students all engaged with our own box and still more material lines the bookshelves. What a great scholar he was, carefully quoting others, meticulously studying all that he read. How much life flowed through him!

Suddenly, I realize that what I really want to see are his notes on polarities, something dear to my own professional and personal experience. At the recent conference, I had presented my research which included my own polarities of culture shock. During the past year, I had spent many hours intimately working with these triangles to express my ideas. I hurry to obtain these three folders and suddenly before me are Assagioli’s own triangles, penciled with question marks, deletions, and additions. I too had spent much time drawing triangles, crossing out words, waiting for intuitions. How closely my own struggle to best define the polarities of culture shock and their higher reality seem to mimic his. What a gift it is to see his reflections and thought process on the higher synthesized realities of compassion, spiritual dignity, and revelation.

Sadly, the time is over and we must leave the boxes to return to the group circle. As I leave his apartment for the larger meeting room and the others, I find that I already miss Assagioli’s presence, whole in my hands.

Beyond the Well Spring

Another group meditation, imaginary sunlight pouring onto our image or word. We share our impressions and visions. I am walking alongside Assagioli and then we are walking with everyone else in the room. At the Well Spring of Psychosynthesis.

We are tired, overwhelmed, grateful, inspired. With great effort we learn a circle dance and send the well spring around the world. A final card is taken from underneath an illuminated candle that is shaped like the egg diagram. A gift from the archives, scanned and printed for us to take home. Mine is in English: Solution written in his hand, a small token of his accumulated energy. I am laughing inside. Of course, I would receive the ‘Solution’. Why not?

Solution

Inner width

Inclusiveness, universality,
in - dependence

Outer concentration

attention - painstaking
training and perfecting

Analogy: a good actor
who studies carefully

and temporarily

puts his life into

the roles he plays, into

the characters which

he “represents” - but

remains ever himself -

ever conscious of not being

those characters - of having

his own independent life.

Caterine Ann Lombard

Note: A longer version on this article appears in the Association for Advancement of Psychosynthesis September newsletter. See aap-psychosynthesis.org.

24

DETERMINING A GOAL: HAPPINESS

Nowadays happiness as a topic has become very fashionable. Actually it is a subject that is always up-to-date because it deals with the existence of man in a wider sense.

Roberto Assagioli has marked a turning point on this subject by looking differently on human beings: it is not a question of curing or healing something bad which is present in a suffering person but to release the healthy part.

Assagioli suggests working towards the positive thus allowing that what makes us feel good to come out instead of combating against that what makes us suffer. When we think of all that a person desires we can conclude that at the end all of us are looking for only one thing: happiness! No matter if we are wealthy, famous, successful, admired, or acknowledged: the ultimate aim of all of us is happiness.

Often we have a problem without knowing how to solve it. The solution always seems to be reached by something concrete such as: “When I reach my goal X, my problems will disappear.” It seems to be that every bad thing can be cured once we have reached our goals (to graduate, to marry, to find a job, to be promoted, to overcome an illness).

Being happy doesn't always mean being in an euphoric state of mind. A person can suffer from an emotive pain and, nevertheless, be a happy person in general. Happiness doesn't refer to a concrete event but a general state of mind. Once we can appreciate life, we can experience that pleasure is the rule and pain is the exception.

It is true that you can be overwhelmed by a strong emotion when you reach your goals, but later on, when everyday life takes over, the sense of emptiness can come back. Therefore there is a need to distinguish between the emotion connected to reaching a goal and the sentiment of lasting happiness. It is not by chance that we imagine happiness to be the end of a process, a precise point which indicates the conclusion of our ambitions.

Nevertheless this point doesn't exist and it is unavoidable that the mere idea of its existence makes us feel unsatisfied and frustrated. Once we have achieved all that we wanted, we have noticed that it is not enough and that we want more. On the other hand, thinking of happiness in terms of an infinite process will enable us to perceive it as a progressive evolution. Instead of asking ourselves if we are happy or content we should ask ourselves: “How can I be happier today than I was yesterday?” This question recognizes the nature of happiness as an infinite process and not as a goal. Instead of being unhappy for not having yet reached a certain objective, we can consider happiness as a lifelong ambition, trying to feel happier in the present than in the past. This will help us to increase our contentment.

What can we do, therefore, to live our life in the most joyful manner?

Emotions play a fundamental role in all types of research within the field of psychology, this includes research for happiness since it is the emotion that gives us motivation and drives us on to further action. Deprived of emotions we would almost be vegetating; we could maintain cognitive function but we would then live in a state of total indifference towards the events of life and our thoughts.

Indeed emotions are so important in terms of choice and behaviour that “Positive psychology” is even attributing them to intelligence.

On an emotional level we have the capacity to recognize our sentiments and those of the others, to motivate us and to direct our personal and social relationships. Actually, it is these emotions that help us to control any impulses and to postpone any gratifications, they help us to modulate our moods thus avoiding losing our power of reasoning. Therefore our emotions should not be controlled but be recognized and channeled.

On the one hand happiness requires positive emotions and a meaning to our actions. This means that a happy person enjoys positive emotions that give a meaning to their actions. We create our own choices and give meaning to our actions. We need a purpose with personal signification not dictated by norms and social expectations that is often the case. Therefore, rather than to

blindly fix aims we ought to give them a meaning resulting from our inner motivation. Consequently we ought to know who we are and what we want. Being conscious of ourselves is not only necessary but also helps us to become “owner of our own house”, like Assagioli used to say. To know and possess ourselves is a basic condition to create fair and harmonious relationships with others and to understand what kind of actions are meaningful to us and thus make us feel good. To be conscious of ourselves and to accept who we are and what we need is a “sine qua non” condition that leads us to the transformation act and the conquest of Self.

Speaking in terms of Psychosynthesis, being happy means to be in harmony with the Self, to be congruent with the essence of the Transpersonal Self. There are obstacles preventing our real Self from expressing itself which makes us feel ill and unhappy, but there are some techniques we can use to evolve towards the Transpersonal Self by way of the Personal Self. The more we get in contact with the Transpersonal Self, the happier we are. Psychosynthesis refers to the human being a spiritual dimension and a terrestrial dimension. In the spiritual dimension there is a continuous exchange of energy flux with all human beings and the universe. Our personality, however, is a projection of this spiritual dimension, of the Self, and it is a vehicle to the terrestrial dimension. Therefore, different people find different significances in different things. It is important that everyone chooses their real intentions in harmony with their own values and passions. It is important to distinguish between that which comes up from the deep Self and that which emerges from a sub-personality because it is the choices that we make at the beginning that makes the difference whether the journey we start turns out happy or not.

The sub-personalities are characteristics differentiated in everyone’s personality, that means roles and behaviours with which the same person expresses themselves in different ways. Just as the Portuguese Fernando Pessoa has written thanks to his intuition as a poet: “Each of us are many people”. By simply observing people in different situations of life or while interacting with others it can be seen how people seem to have different personalities. The personality of the individual is composed of multiple elements which are often in conflict or tension with each another. Daniele De Paolis maintains that we can consider not only one personality but various personalities as characteristics of an individual: the major prominence of one or more of these sub-personalities gives us the – wrong – impression of an ordinary or single personality. The difficulty we feel occasionally towards the multiple personalities within us is due to the lack of cooperation of the sub-personalities which can become evident by internal conflicts and ambivalences. Synthesis is being done by accepting and integrating our sub-personalities. We can find sub-personalities in

family, social and professional fields. They make us feel ill if they do not become recognized or lack consciousness and when we become dominated by them we lose the notion of our essential self. In fact the sensation of emptiness comes over us when we identify with a certain sub-personality which has made us lose the direction in which we wanted to go. Alberto Alberti maintains that the conscious self ought to assume the director’s role who regulates and directs the actors (the sub-personalities) in order to interpret, each one for itself; the performance without changing the sense, but meanwhile, favouring the expression of the profound significance which is indeed that of the Self, thus being, in this analogy, the author of the works.

Therefore it is convenient to distinguish between that what belongs to the conditioned and constructed part of the personality and that what is real in the person, arising from the Self.

It needs an accurate objective analysis of our behaviour and of our choices since those that come from the higher level are giving us a sense of harmony within ourselves and are contributing to our happiness.

The solution is found in reaching the center of consciousness, in becoming aware, accepting and transforming. This is, to my mind, one of the strengths of Psychosynthesis: recognizing a spiritual part within us which goes beyond the personality, but to which we achieve through terrestrial dimensions.

Among the values of humanity Assagioli specifies pleasure, joy and humour. In his works “Atto di Volontà” (“The Will”) he speaks about the “Psicologia della Gioia” (“Psychology of Joy”). Proceeding from the assumption when the act of will arises from the wish of Self, it can only be joyful. Assagioli explains that “since the result of a successful act of will is the satisfaction of our needs, we can see that the act of will is essentially joyful.”. The expression of Self always leads us back to a sensation of joy and wellness. Indeed the difficulty lies in becoming aware of the wishes of Self, in defining the aims which bring us to its realization. The definition of objectives is a fundamental starting point for the self-realization of the human being. The experience of sustainable happiness needs activities created by the definition of objectives in life. It is our wish to aim for determined

objectives and developed actions to achieve them which than gives us satisfaction and positive emotions.

The performance of this action plan is an act of self-determination with the intent to give a meaning to life.

We should also be objective by taking into account what are our capabilities and potentials. Psychosynthesis considers the technique of the “Ideal Modell” as something very practical and functional: “It is a matter of fulfilling our deepest tendencies in a most efficient and desirable way”. It is a process towards an ideal which takes form through everyone of us following a specific purpose. In reality we are aspiring towards that what we are; in this way the technique of the “Ideal Modell” is attempting to do work concentrated on an internal ideal form which tries to manifest itself. Following happiness doesn’t mean to be free from wishes, aspirations or objectives, on the contrary. People who aim at objectives are more likely to be successful than those who don’t. Having certain objectives which challenge us brings us better results because it lets us concentrate on a goal. Having aims gives us the power to believe that we can overcome any obstacles and thus we will find the way to do it. When we believe in it, we can do it: it is a matter of some kind of prophecy which comes true thanks to our strong believe in it. In any case, it must be repeated that the sole act of achieving a goal doesn’t bring us happiness. After having reached an objective we easily return to the same state of emotion we had before the event. So, what are goals good for? It seems to be a paradox, but in reality objectives help us to become free, because they allow us to appreciate the “here and now”. When we don’t know where we are going to, every path turns out to be ambivalent and instead of concentrating on the landscape we get absorbed by hesitation and uncertainty. Having a destination in mind, we are free to give attention and find pleasure in every point no matter where we are. Therefore it isn’t a matter of just thinking of the top of the mountain (future) or of feeling that only the process is important (present), neither of being slaves of the past nor of being convinced that both the journey and the destiny aren’t worthwhile. But it is a matter of experiencing the journey with ones eyes fixed on the goal. Once again, it is the process that makes us reach the goal and not the goal itself that makes the difference.

Therefore objectives not only serve as aims but also facilitate the pleasure of our present experience whilst indirectly increasing the level of our wellness, too.

To have an aim and following it allows us to feel good.⁴ In the context of choices and objectives let us speak about the will. Speaking in terms of Psychosynthesis, the will is a psychological function, the one nearest to the Self – centre of consciousness that directs our choices, helping us to reach our goals. It is a matter of an inner energy which is like “a power of choice, decision, dominion, which makes us feel free, strong, possessors of ourselves, capable to confront any obstacle”.

The will differs from the other psychological functions in being able to propose itself an aim and to choose the means to follow it. “The real function of the will is not to act against the impulses of the personality in order to push ahead the realization of our aims. The will has a directive and regulative function and utilizes in a favourable way all the other activities and energies of the human being without repressing any of them.”

The will, too, can be repressed and encounter obstacles during the manifestation of itself. It is, however, a faculty existing in us which doesn’t get “constructed”. The exercise and the use of the will itself make it release from the Self and emerge. Our will is the dynamic energy which moves us in this world and gives us the possibility to be, make and become all that what we want. Every choice or decision is an act of will. The basis of all what we do is properly the discovery and the continuous exercise of the will which can be reached by direct experience.

And this presupposes consciousness, as already mentioned, since the more we put awareness in our decisions, the more we will be capable to individualize what is significant for us. To be conscious of what is right for us helps us to take the path to happiness. Assagioli resumes the process of personal growth in his motto: Know yourself, master yourself and transform yourself.⁵ In order to start this journey, it is necessary to begin a work of discovery, sincerity and courage.

The sense of life in effect is being found here, the work we perform to be happy.”To realize the own Self therefore signifies doing a profound act of love for live (...) wherever there is life, there is a harmonious synthesis of energy and consciousness (...) To say yes to life signifies to say yes to Self”.