

EDITORIAL

Dear readers all,

some good news make animated and lively the Psychosynthetic community as well as Roberto Assagioli's house in Florence, where he established the seat of the Psychosynthesis Institute. Since several years a group of volunteers is carefully and patiently decoding, scanning, registering all the documents – written or typed – which are in the archives.

Now, a portion of their work is available on the website www.psicosintesi.it in the section "From Assagioli's Archives" with Italian/English translation, or also directly at the address of the Institute: 12, via San Domenico – Florence during the specific workshops suggested as an individual revival of His conscience of knowledge and conversion

The editing picked out as a cover the image of a circle of megalithic stones in order to symbolize the desire of watching over the Universe being in communication with the Infinite as a symbol of the circle of the volunteers who keep a deep watch on Assagioli's concepts and intuitions aiming to get interested people acquainted of them.

Patrizia Bonacina

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THE OLD AGE: A FRUIT OF LIFETIME AND A GIFT

March, the 4th 1943

Maturity and old age should be considered a precious gift, first of all the old age, as long as it moves forward, leaving behind everything that life could offer or it has already given. So, old age could be a joyful period. Even, when it is confined to an unending fruitless regret, it becomes something miserable and out of interest, not attractive at all.

4 On my opinion the task of the old age should provide to raise oneself over the physical level, which deteriorates with age, gathering the conscious fruits of each one's experiences in order to offer them to others and to life itself; to make an inner light gleaming through the old and worn-out body.

Obviously wisdom cannot extemporize itself, it has to be the product of a deep training and an inner work, a spiritual attitude with a bit of comprehension and love on it.

The praised experience should show itself as a love and wisdom experience. So young people could feel that the old ones didn't live in vain and they could walk towards them being lovely and sincerely respectful.

A natural, fruitful, merry exchange of energies could be achieved.

In most cases the cult of old age confines itself to traditionalism, materialism, external appearance, sentimentalism and deceitfulness.

Life goes on, it doesn't go back on; living turned to the past, nourishing some fruitless regrets is like living looking all eyes behind.

Past is past, it cannot and must not turn into an unnatural present.

Anyway we have to become aware of it, possessing the will and the strength of changing direction. Instead,

slowly but surely we happen to find ourselves submerged by our Unconscious

Life gets into a kind of somnambulism, and in effect it is no more life.

It gets much more dangerous if, in addition to a lack of spirituality and wisdom, we find a close, uncultured, rough mind...

We have to prepare the old age in dignity.

As far as we provide properly to assure a certain comfort, a financial income as assured as possible, so we should arrange for ensuring a moral and spiritual statement, aiming not only to enjoy it, but also to be prodigal of it - this attitude could change into serenity and delight.

Finally the old age is only one of the periods in our earthly life, it has its duties (and a few rights), as the other stages. It is up to us to find out and face them.

The idea of the "near end" - which is only the end of our body - shouldn't strike with paralysis this period in our life, it should make it produce more fruits by accepting on a clear way its inevitable limits, moving as much as we can our field of conscience and action from outside to inside.

In addition to duties towards the others - and not less - the old man has duties connected to this period of life towards his real himself.

As long as many external tasks and duties are over, he must have an inner detachment in order to welcome the new chances in his life and not give raise - by his emotional attitude and habits - to duties which do not belong to him anymore..

Life on a man next to the passage to other spheres of existence should be mostly an inner life, gathered inside himself, towards a progressive detachment from the earthly level, his heart filled with love, not a narrow love simply turned to sons and nephews, but a heart open wide to all the human beings, to the whole Life. Through this kind of love he could be able to sweeten his last earthly years to get ready and make the passage easier, without any fear or horror. A great detachment from the old is required, that is because there is a serious danger to fall into an arid selfishness.

Old age can be the most interesting and fruitful period in the whole earthly life: all it takes is renouncing - and on the opposite increasing - the fruit of the past life; to detach oneself without abandoning the field of battle.

It is not suitable to envisage in old age only the limits, even if they exist, as in the mean time we can perceive a process of liberation from many obstacles that could have been once necessary on the past field of battle, but they are now over: passions, exuberances, extreme outward activities. Any period on our short existence has got a single range of activities and experiences, each of them is a training to the next, creating the continuum on our life.

Till our last breath we are responsible of how we live, of the use of our own aptitudes towards Life itself.

It's up to us to think it over seriously and in time; it's helpful to develop, to live in conscience, to walk with the passing time, even we don't have to nourish inside ourselves a fear towards the dreadful old age.

The most effective way to overcome the physical and psychological difficulties is to face life with courage, having kitted ourselves inside. We will result stronger than our troubles, not living them in full immersion, but overlooking and counterbalancing them with fresh, young energies. It will be helpful to bear and sometimes to remove them. We have to remind - especially if we keep inside ourselves some childish sides due to atrophic developments - that our childhood is over, our youth and first maturity too. We have to move with the time in order to watch if we dropped behind and which reward we reaped from our past life. Otherwise time overpasses us and we get a lot of difficulties in getting squared.

From time to time it is helpful to keep in our conscience our physical age, not in a regretting or frightening mood, but in order to get exactly in touch with the goal we reached: an outcome, a result.

If our purpose is to achieve a conscious and a wise maturity, whose symbol is a fruit and a light, we must aim to be victorious although the obstacles we can meet on our way, in spite of tiredness, big disappointments, grieves, pains, sufferings.

We need to be ourselves in courage, even if circumstances try to submerge or to put us down. Our inner energies have to support the weakness of our body in order to restore a balance otherwise going to become unsteady. The conscious fruit of an active and lively soul has to strengthen the external fading.

“When life stops to be a promise, it doesn't stop to be a task” it is a truth which gets into a responsibility towards oneself and life. That means that the old age becomes a blessing and a light, a new vital warmth. We have to learn, even if it's difficult, to give all what we have been refused of, we may find it inside ourselves and offer it enlightened by the light released by our having withstood and won.

We need that Life can consciously gain a victory and rule over the matter, dominating it.

This sense of strength - in spite of the physical weakness - will make as long as possible the old man self-sufficient, self-asserting, not obliged to be supported by others. His heart will be filled with joy so that there will be many doubts about his real physical age.

A smiling old age is a blessing, an encouragement, an example.

A spiritual direction in life, a guidance, a faith, a certainty on its continuity and on its values are the conditions necessary to achieve it.

Love will be the main foundation of this path.

HARMLESSNESS

The quality of life is affected by the quality of relationships. The harmonic approach with others gives meaning, purpose and goal to existence, it follows that it is an evolutive virtue monitoring the behavior, words and thoughts to which mind gives space. Among the qualities that introduce in the path of the harmonious relationship excels harmlessness, that is the no harming, which should be as characteristic of the personality and prominent note in those who are engaged in the evolutive journey. It is then time to define the mode of expression and levels of implementation to insert it into daily operations.

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The harmlessness can be analyzed as function of the level of development achieved by the personality. In the early stages lies the harmlessness that accompanies the relational modalities of those who are weak and unable to assert and maintain their own ideas. The timid and fearful personality has not the strength to impose itself or harm and has no energy to cause annoyance or discomfort to others. The harmlessness in this case is an automatic conditional, not a free choice. Along this same line lies the harmlessness of those who, moved by sentimental attitudes, albeit loving, want to avoid conflicts, clashes of opinion, positions taken not to disturb their quiet lives.

On the next volute lies the harmlessness of the integrated personality and well fit into the social context, personality cautious in judgment, able to refrain from impulsive actions moved from criticism, opposition or conflict. The acted harmlessness is not based on the passivity or resignation as in the immature personality, but is dictated by the desire to bring out the best of one's being in the world. It carefully investigates the emotional needs of the other, respects them and understands the experiences. Usually the purpose underlying the harmless attitude is being accepted and the moving into social relations in an atmosphere of social harmony that does not hamper its image and projects. The use of harmlessness which has as its scope more personal advantages than

the benefit to others. There is suffused self complacency that gives the personality a sense of appreciation for the showed kindness and willingness. It is the manifestation of a voluntary act to strengthen, gratify and satisfy their own image, without diminishing in the second instance the positive aspect acquired by the person who is the subject. The integrated personality - to be called harmless - is required to overcome the tendency to put on the balance mainly its own advantages satisfying the egocentric needs. In doing so, it restricts or averts itself from the harmlessness that is based on a need, not on free choice. For the integrated personality is still difficult to be harmless when its sensitivity is under pressure, hit by disturbing stimuli or oppositional. Only the firmness of a positive mental attitude and the strength of the compassion of the heart, can help to implement it. If it feels anger or resentment in itself, it is good that oversee the thoughts, calm and educate moods, cultivate detachment, develop discernment, discrimination and understanding. This will start the next step of its growth.

Going up the evolutionary spiral, harmlessness is driven by deeper motivations. Personality is now not only integrated, it is open to transpersonal influences. Starts to welcome the insights, true love and energies of the superconscious plans which purify by the self-centered needs. Harmlessness arises as a real understanding of the needs of the other, free from sentimentality, opportunism or benefits. The more the superconscious values are parts of the acquired psychic patrimony, the more personal interactions are appropriate to the real needs of the other. Who opens himself to the transpersonal influence, put into practice a harmlessness founded on wise love, the right thought, on the controlled word and action service. Not limit himself to passive relational mode, resignation or self-gratification, but it brings out the best and the most profitable from himself, from others and from situations. Quality that offers are sympathetic attention, respect, understanding.

Investigating in ourselves the presence of harmlessness and qualities which act as a support, it is a test to which to pay particular attention in the evolutive self-evaluation: harmlessness in thought, in word, in action.

Harmlessness in the stage of the analysis of “knowing yourself” is often and unfortunately left in the shadows, as if it were an existential marginal quality compared to the dazzling lights of the Self. Those who consider it seriously, do not take long to grasp that bringing it into manifestation requires the evocation of many resources and perseverance just to be partially offered.

Further, harmlessness is purified further when it is expressed by those accessing the Self and living in the Self. Such evolutive level is an expression of those who consciously act as soul, sustained by love - wisdom, by inclusiveness and who glimpse behind the outward appearances the deep causes of what shows the surface of the existence of the individual; understand the meaning of existential modalities and work to help and guide them according to the most essential values. More attentive to the causes than the effects highlighted by the others, their actions can cause them to utter unpleasant words or make painful adjustments, roots of a good future. Transpersonal harmlessness is not sugary and mild, as many believe, it is a project that does not exclude the firm word and the decisive action. Incidentally, those who think, pleased, to be in the Self and operate the harmlessness according to the Self, remember that the beacon light of their Self is still shrouded in misty fog that obscures it and, therefore, keep from drastic and authoritarian interventions judging of acting for the good of the other. There are very few human beings who can say with good knowledge of the facts: “I’ve done it or I’ve said that for his own good !”

Harmlessness involves placing the love-wisdom behind any act. There is no place for the critical spirit or devaluation. “It is the harmlessness that comes from true understanding and the domain of soul on personality, which inevitably leads to spiritual expression in the everyday life. It emanates from the ability to enter into the consciousness and penetrate into the way of understanding of his brother, after which all is forgiven and forgotten in the desire to help and assist”. Harmlessness is animated by real and deep understanding of the needs of the other and his developmental level, devoid of sentimentality and opportunism. The intervention is on the

true need, seeing behind the appearances and the needs that help and guide the other in his evolutionary process. There is the free passage of transpersonal values that flow in the relation with the other.

Climbing the subsequent spirals of harmlessness we meet Assagioli’s words : “Present in the moment. Aware of the cycle. In harmony with the eternal”. To the psyche moved by the Self is required, to be harmless, to take further steps. It is required to establish procedures appropriate to harmlessness to act according to the developmental level of the psyche to which it is addressed. This requires the consideration at what stage of growth lies. The choice of a harmless intervention may, for example, lead to a profitable mode here and now, if the personality is not integrated and is immature, or, if built, to keep as a reference the cycle that is facing or the wider cycle that already sees. Finally, but it is very rare case, the Infinite is the point of reference. This occurrence requires the knowledge that the effects of the harmless act are intended to be passed on to its author, because “every man will reap what he has sown”, being all part of the same set. What we do is done to ourselves. Harmlessness, at such levels, it is not to be understood in the sense of “doing no evil”, but in the assertive sense: to promote and support the development of the creatures of all the kingdoms of nature, such as parts of the Great Being in which everything and everybody have an existence and evolution. Our own good and the good of the other fit into the larger “general good”. Improper and not harmless adjustment tears the All of which everyone is a part.

There is a further concept which underlies the quality of harmlessness with the other qualities. The Uni-verse flows from imperfection to perfection contained in the Purpose that gives it Life. The Purpose in its First meaning is not known, even the most advanced entities residing on planet earth is in the dark. That to which the Self makes reference is an imperfection with respect to the Purpose Guide and, therefore, the higher harmlessness will not be totally harmless and appropriate for the Plan in which it is immersed. The psyche, if works with the Laws passed by the Self, will give rise

to imperfections more nuanced than those produced by integrated personalities, immature or self-centered, but always imperfections.

Conclusion. Harmlessness is a precondition of the evolutionary process and needs to be considered and developed. It is the backbone of the psyche and creates harmony in the personality if the daily life, words and thoughts make it own. The purification of harmlessness helps to eliminate non-progressive states of consciousness up to make “obvious” the understanding that its evolution is One with that of other beings.

“Therefore, harmlessness is the keynote of life”

Piermaria Bonacina

THE ACHIEVEMENT OF FREEDOM

My personal strongest experiences of freedom took place both in Sardinia where for two times I found myself in some new, unusual, out of control, dangerous circumstances.

The first time I happened to be cut off by a very rough sea for three days on a beach at Orosei Gulf.

The wonderful view and the spontaneous show of solidarity between people “prisoners” in that paradise created a special immersion on freedom.

But freedom from what? I ask actually myself. Where could this feeling rise from? It could spring from my neglected usual social needs, a sort of junk fallen down, which improved my receptiveness towards nature and the essential values in life.

What did I get from this experience? My needs, my unnecessary, my control disappeared.

I got back my Energy. I forgot the habit of “doing”, under cover of my “being”.

This real, concrete feeling has two disadvantages:

- it happens sometimes, it is isolated
- it gets boring

Two or three days of paradise are the best, not 200 or 300.”Freedom from” requires something to get free of. But after the Eden we can only get free from Eden itself. In effect our ancestors, Adam and Eve, were bored to death, they were fed up with the Earthly Paradise. Same thing for the Buddha, when he escaped from his father’s kingdom, where he was free and outwardly satisfied, but he didn’t have anything to get free of. So he left in order to get in hermitage into his inner prison where he worked for years to release himself and the whole world from the Ego, ignorance...

“Freedom from”, freedom of escaping is a very relative freedom. Often it is a propelling, is it also a value?

I would like now to remind a new experience of freedom it happened to me always in Sardinia, ten years later. I was at the seaside in a beautiful villa of a friend of mine, for two weeks of summer holidays. After a couple of days I feel down and broke my leg, I was alone, by myself, and didn’t know anyone there... After a venturesome rescue, the ambulance took me to the Olbia Hospital on a four bed room. It has been a full freedom experience: I was there completely alone, without anything, no belongings, no contacts, nothing to do. Yet, I felt protected and satisfied on my essential needs.

An amazing experience of Freedom, which I remember still now, often longing for it.

I wonder why, even lying isolated in a hospital, I did enjoy this unexpected stay on a complete well-balanced and centred way. This peculiar holiday revealed me all what I was longing for, much more than the planned one I felt totally at my ease, happy and peaceful. I was there, entire.

At that time I only perceived the reasons of my extraordinary feeling, my peak-experience. Reasons I can lightly focus now as they represent the keystone of my remarks on Freedom

Surprising and peculiar to me it was to perceive that in both my experiences, while being “prisoner” on a beach

or a hospital, I felt a deep sense of freedom. What could that mean? How strange?

No doubt about the reality and foundation of my background experience, as psychological feelings are beyond any discussion: I felt free, so I was free. I remind clearly that after a while I quickly lost this idyllic condition. As long as the friend of mine brought me my pyjama, handkerchiefs, telephone coins, and so on, and all the things getting necessary, I noticed that the cage was closing over myself. I was once more in prison, from where I was escaped for a moment.

So, does it mean that it mean that freedom is a subjective feeling, not an objective experience?

This is the only answer to my experience, a concept already supported by many philosophers. Even Assagioli signifies this way of thinking on his "Freedom in prison". He says that it is possible to maintain his own inner freedom even on an external state of restriction. I dare to add, from my experience, that - as a paradox - we can achieve Freedom only in a prison, thank to the prison, any prison it could be.

It's important for us to connect to the deepest and most essential meaning of Freedom, that is: "released from", "untied from", without any conditioning or limits, that is independent. It means that Freedom is a condition which cannot exist in manifestation.

From this point of view we can only have Freedom in the Absolute, its etymological meaning is "untied from", "released from". But Absolute cannot be manifest and so Freedom, being an attribute of Absolute, obviously cannot exist in manifestation or in the psychological level.. It is a philosophical line of reasoning, unpleasant in its truth. Unpleasant as it forces us to admit that at the level of manifestation where we all live and evolve Freedom does not exist.

I mean the final absolute Freedom, the one which is a myth, something we will never be able to reach. A precious myth, which, pushing us towards something unreachable, leads us to achieve better and better levels of relative, intermediate Freedom.

The stairway of Freedom is similar to the Psychosynthetic one. There is not a finish line, there is a course, an evolving direction made by partial synthesis or freedom levels. Proceeding step by step, we get free from ancient influences in order to attain some superior ones.

Then we must realize that we are always in prison, and the conquer of freedom lies in getting on a better prison.

The only Freedom of man is:

- To choose one's own prison. To choose which conditioning elements to adopt, in which cell a man decides to live, between the ones within his reach, on which step he can stand better
- To choose the prison where he is living, anyone it may be. To choose means to accept it, to become the owner, to will it instead of to suffer it.

All that can appear a poor freedom, as anyway we have to stay in prison, always "not free".

On the other hand it means a lot: how many men can conquer the only freedom they possess? How many of them know how to put into practice this small/big potential level?

How many are able to choose their prison and feel free doing it, choosing their inner influences in order to improve their fulfilment?

Here we are again to the theme of Freedom as a subjective, inner state. If the psychological inner experience is not something stated and fixed, as it can be managed, modified and moulded, if your feeling free depends on an inner psychological attitude, then the option of living oneself free is inside everybody's reach, obviously everyone who knows how to do it.

This is the new perspective, similar to an authentic Copernican Revolution.

It happens because the experience of freedom stops to reveal itself as an isolated one, something which happens by chance on peak-experiences in life. It becomes something we can deliberately create or conquer, day by day, in our everyday life. Man can be the creator of his own Freedom

But in which way? On me the answer is: through the Psychosynthesis, reminding that there are many other schools of self-development

I have now to make a digression about some preliminary remarks.

In our modern society many people were their life through creating a comfort, they don't want to get free of. For those people Freedom means to keep the possession of all what can guarantee their wellbeing. They locked up a Freedom to detain or perpetuate. A completely different Freedom.

The concept of freedom is a point of niche, it involves a small part of persons who want to become free, as they perceived that freedom in retaining, freedom of possess and preservation is absolutely fleeting, poor, and uncertain.

This small minority is not interested to a freedom for achieving an exterior benefit, obtained through the control or the manipulation of circumstances. His purpose is to be free inside, on his inner states.

That means to change the point of view, from freedom of possessing to freedom of being

The path of inner freeing - as Psychosynthesis teaches - is a pursuit based on the Will. It would require a systemic research

I will indicate on a schematic way the main kinds of Freedom we can pursue on the Psychosynthesis method. I will now show in a schematic way the main kinds of freedom we can pursue on the Self-Psychosynthetic method.

Freedom from:

- feeling guilty-need to obtain someone's approval
- need to be reassured, to recover confidence (from outside)
- fear of judgement or refusal
- Comparison - perfectionism
- Disesteem - low self opinion - self depreciation
- Preconceptions, prejudices, opinions, habits, criticism, idealisations, claims, expectations
- Dependence - attachment - aversion

Freedom of:

- doing wrong
- being oneself (even if incorrect) - letting oneself

being - accepting oneself - loving oneself - welcoming oneself

- wishing - being fond of oneself - surrendering
- being content - appreciating - enjoying- tasting
- expressing oneself - asserting oneself - being fulfilled
- thinking - imagining
- willing (willing to will)- choosing to decide - saying no - exposing oneself to risk - playing

Freedom of being is connected with Psychosynthesis saying:

- freedom of KNOWING oneself
- freedom of POSSESSING oneself
- freedom of TRANSFORMING oneself, carrying out one's potential attitudes

How to conquer Freedom.

I would like to turn to a peculiar analogy with the climbing of a mountain. When the climber has reached the peak of the mountain, he doesn't keep his conquest on his pocket. He stops for a little, then he leaves, he goes down. This descent may become a new achievement, maybe a demanding adventure.

To conquer means to obtain something. But soon after it means to leave, to surrender, to grow away in order to achieve something new.

Our habit is to think the conquest as a booty to keep tight, non as a process.

The value of an achievement is in the ability of acting it, not in the result, it isn't based on the goal, but on the talent of reaching our purpose.

In Psychosynthesis we can find the same trend standing below the process of conquest :

The technique of Identification-Disidentification.

It is connected with the ability of relating with oneself ,one's parts and the others, afterwards letting them go, letting them free through the detachment. Now, why is it so important to achieve this new model of conquest? If the conquest represents a process and not a result, we acquire the freedom of renouncing to any attainment straight after we obtained it. That because we are certain we can regain it as long as we want it. Self-confidence rises from the ability of conquering, not from the possession of the conquest. He who is free to renounce to the

freedom of possession has got inner freedom.

If we are getting qualified to free ourselves from our touchiness, a relapse on it will give us again the option of training our power of release. We don't possess our inner freedom, we reaffirm it. A nice small sheet of paper by Assagioli: "The release of the New from the Old".

It has two meanings:

- the New gets rid of the Old
- the Old sets the New free, it gives it space, it lets it go. The release conceived as a redevelopment, not a revolution.

As long as we will play an active part on this process, becoming the conquerors of our freedom and co-creators of our Future, we will make it easier, building harmony on the slope to the stairs of freedom.

So every climbed step will be left free for the achievement of the following step.

Vittorio Viglienghi

THE IMAGES OF US... THAT SCREW OUR LIFE

Report by Elena Morbidelli
National Conference of the Institute
of Psychosynthesis Catania, April 25/27, 2013
"Ethics and Beauty"

St. Bernard, said: "A cold heart can not absolutely perceive a language of fire".

I thought long and hard about the term "screw" and its adequacy in the field of a conference.

Of course the word "steal" could sound more appropriate, however I preferred to keep it because it best describes the polysemy that I intend to bring to your attention.

In the popular term "screw", not only is the allusion to steal, to rob but in its rich coloring, there is also the synonym "rub", spend more or less energy on an object on a surface, and further, "disappointing", "cheating", "tricking": "that guy screwed me! Last but not least, also another meaning, that of flaunting a mocking indifference or arrogance, against someone or something; many Italians remember the "infamous": "I don't care!"

This brief overview of the meaning of the word "screwing" allow me to introduce an insidious ambivalence hidden in the title, or, if on the one hand, some education, moralist, conformist, politically correct... and I could continue indefinitely, there has "taught" (as Bruno Caldironi taught us, playing on the double meaning of the word) an ideal of beauty, goodness and cleverness, from another nowadays is more and more a model rewarding and even admired, being bad, bad or incompetent. I lingered in search of the opposite of the word "good", which has several meanings, from skilful, to the good and the brave, judicious (also remember the noun "good" by Manzoni, the bully). But the good to which I refer, it is that sort of parental imperative, that when we were young has repeatedly delighted: you're a good or be good. Tell me, how many sub personalities of the "good girl" or "good boy", are present in this room! On the other hand, if not respected, the requesting family (grandparents, uncles included), it bordered, on the contrary, that to be considered "ugly and bad". We know how this picture of us created by others, affect our psyche, especially during the formative years of personality, such as those of childhood and adolescence. On this point we will return later.

Let us then consider the meaning of the valence to the contrary. Why becomes rewarding, at least in some milieu, to be "ugly", "bad" and "incapable"? Until some time ago, at least in the field of beauty felt repeat "ugly but interesting", for men, for women "ugly but intelligent". Nowadays, we resort to the "ugly", for another purpose, to amaze, through the "attraction for horrid." Certain movies, books, video games, solicit fantasies, emotions, with horrific images, monsters, vampires, zombies, scarred faces, grim and violent scenes, devastations, disasters. Even a certain type of clothing, often expensive, and as they say, griffed, sees ripped articles of

clothing, faded, fake shoes. The famous epithet “sloven” means a person, with his pants down, was often synonymous with sloppiness, carelessness. Today it is a “brand”, a “must”, it is trendy: we are fashionable, with the “behind” outside. And again, being ugly, dirty and bad, becomes a show of ourselves, especially in some youth groups, desperately in search of identity, show a negative (the phenomenon studied by Erik Erikson of the Negative Identity), while emerging at a social visibility. They follow the assumption: “If I am” nobody “, I can be “somebody”, embarking on a downhill road, and therefore even more dangerous, because we know where it can lead. From here engage the problems of delinquency, the formation of gangs, bullying, vandalism, urban warfare between opposing supporters ultras.

In other scenarios, no less insidious, seems to be winning the Shadow of the good guy, or the “villain “, the one who won fame and power through transgressing moral, emotional, ethical side; among them we can find the so-called children dad, to whom everything is due, or the users of sudden economic fortunes, gambling winnings (lottery, there is a rage of all kinds) and the persons emerging from the various television shows.

I think of the millions of boys and girls, especially in some parts of Italy, as in the south, who every day take the bus or train, get up at dawn to go to school, or looking for a job, and in any case do not lose hope for a better future. I think to their families who support them, to their apprehension, dreams, desires, disappointments and pressing concerns. This is not the place to address social, political and economic problems, so serious and severe, such as those we are experiencing right now; but how psychosynthesis, anchored to the existential level, we have to make our message loud, purposeful, and give the tools to implement and activate on the level of individual consciousness a transformation. Therein lies our Ethic contribution, create a bridge between consciousness and awareness, in these two words focuses the educational task of Psychosynthesis. The educational work for me is transversal to personal training, to interpersonal and social relationships, and inherent in the intervention and rehabilitation of psychotherapy and counseling.

Do you remember the title of a best seller a decade ago,

by the German psychologist Ute Ehrhardt, “ Good girls go to heaven and bad everywhere”. The book is a bit dated, even if the proposal still is interesting, the author emphasizes the need to develop a healthy self-interest and self-esteem on the part of women. I will not dwell on this complex topic that would require many more reflections and extensions. I just want to emphasize that the term “bad” of the title, displaces, sends an ambiguous and misleading message. In the field of publishing, there is always the search for provocative titles to promote the sales. Giulio Cesare Giacobbe, guest at a seminar at the Center of Florence, told me years ago: “The only book that I have not sold was” The Psychology of Yoga”, it had a too serious title. Then, when I chose lighter titles, have become best sellers, such as, “The indiscreet charm of assholes”, “In search of lost pampering”, “Become Buddha in 5 weeks.”

Returning to the “Mascalzone” (not the “latin” of the sailboat), in force to promote these models of arrogance, abuse of power, these “narcissistic caricatures”, you go to urge instinctual forces, the slums of psychism, which annihilate, inhibit the potential expressions of sensitivity and delicacy inherent in the human soul that we know, are located in the upper part of our psyche, and are beneficial energies, refreshing for our inner balance.

If we call to mind the first law of the wise will: “The images or mental pictures and ideas tend to produce the physical conditions and external acts corresponding to them”, we can infer how these *external models* become harmful if not toxic, for the development of the young personalities, and not only that, but also for those adults who are such only for age, but not on a psychic level.

Reflecting on the “Banality of Evil”, just to borrow the book by Hannah Arendt, we can associate to the “Banality of Spite”. Episodes of violence, oppression, often escape to a more in-depth analysis, slip away, neglected, trivialized, are sometimes used pseudo benevolent expressions such as: “Boys’ pranks”. This was the comment from a father of a boy, who in group, had raped a young girl. We do not remember enough that a good and careful educational activity, not only renders useless the psychotherapeutic intervention, but would save a lot of guys, really recoverable, the experience of the juvenile prison, that rather than re-educate makes certain type of

consciousness, especially those most weak, even harder and rebels.

The real task of education, reminds us of Roberto Assagioli, is to “train the mind to the right discrimination and the feeling, the vision of ourselves” and even “The first thing to do is to train the child in the right use of discriminatory capacity, the power of choice and well-directed way”.¹

These words introduce other reflections on “being beautiful, judicious and good”, which rob us of life, screwing us with our own hands. If we have introjected external images, induced by both the world of the family, as well as social, if our typology has not been recognized, on the contrary devaluated, as in the case of gifted children, often labeled in the school world in an insufficient way because it gives more importance to the function of the rational thought, and not that of the imaginative function or feeling, or intuition, all of this series of “If” lead to real impairments, mental mutilation, (so are called by Roberto Assagioli) with resulting feelings of self-depreciation, lack of esteem, insecurities, and, last but not not least, the inability to create a personality in harmony with our own inner nature, just because unknown to ourselves.

For such reason at the basis of the image of self, there is the need for an educational, deep and urgent action, and not only in the field of evolution; we know that the education in itself, is neverending, however, the world of childhood and youth are the most fertile ground to reap the rewards in the future society. We know that psychosynthetic education invests certain fields: education about sexuality, spiritual education, the individual one (through the knowledge of differential psychosynthesis and typology), moral and social education to the will. In particular, with regard to our research, education in aesthetic feeling.

Which are the aesthetic models of reference? I leave to others a more detailed analysis on narcissism rampant, misleading, distorting of our society. The narcissism is not only a disease, a diagnostic category, among other things one of the most difficult to cure. Currently the “narcissism” has become a status, a way of being, sought and found. I’m thinking with tenderness to Roberto Assagioli’s opinion that connects the aesthetic sense

to Nature and Art, quoting Plato, Vitruvius, Pythagoras. We think to the destruction of nature, some architectural works, but even more to certain models of Beauty, that to be imitated, push men and women, through painful and expensive cosmetic surgery and real deformations, transforming faces and features, becoming Clones, phenomena of “sideshow”, as we used to say.

So we come to deal with the catch of having to be Beautiful, Good and Judicious, the words that scrub our Life and - more than life - I would say the soul, in the sense that deprive us of the intimate contact of our nature, our authenticity.

I have already alluded to the responsibility, parental, familiar, incite ideals of beauty, goodness and cleverness, which actually underlie other requests. We see in particular to what beauty we refer as well to what form of goodness, and capacity, in the sense of skill.

A daughter or a son, handsome, “Handsome for his/her mother”, collects acceptance in various fields. Remember the movie with Anna Magnani “Bellissima”. It’s not that things have changed a lot from the 50’s. Still today beauty it’s a pass for different social sectors and I believe there is no need to say more about that, besides the fact that the request to be handsome it is also stated in the male side: male, it’s nice, if shaved, tanned, with perfect eyebrows and obviously jock. Some time ago a friend of mine told me that the young people did not want to make anymore the blue collars because the suits were ugly, showed off the muscles, obtained by so many sacrifices in the gym and steroids.

In addition, the “beauty” represents a monetary system upon which is based a large part of the world economy: the cosmetics industry, the diet, the drug, the fashion, the publishing, just think of the countless women’s magazines, and last but not least the pornography. If you are interested in this issue, I point out an interesting book for you, a precursor of other further researches on the subject, the author is Naomi Wolf, it is titled “The Myth of Beauty”, publisher Mondadori.

Between the ideal of Beauty and its idealization there is a short step, such as from the pursuit of Perfection to the non-acceptance of Self, a real bed of Procrustes, for many individuals. This theme would imply more extensive consideration that I can not discuss here,

but that would be interesting as an additional theme for reflection.

Let's see now what is the implicit request in being good. What does it mean to be good? The dictionary quotes: "He who possesses humanity, sensitivity, ability to loves (...) Radiating serenity, persuasive force of example, understanding the weaknesses of others". The meaning was then translated into areas of school evaluation: "he was promoted with good", hence be good with the teacher, that is we enter into a category of ways and manners. Good behavior also becomes favorable as collateral: "Put in a good word"; often corresponds with a modest performance: "An informal dinner" or an appreciation for an achievement, "the deal was successful".

But let come to us, when we were told: be good: "Mom, my cousin broke the leg of my horse, or the neck of my doll...". "Honey be good with Ginetta, she is younger than you, or, it's not so important". From these episodes: twenty years of psychotherapy, and to understand that the healthy impulse to twist her neck to our cousin had not evil (that pent-up door to the acidity of the stomach, hence the psychosomatics), but a legitimate response to a big pain, ignored by the "old", labeled as nonsense. Many adults still miss that "little horse with the broken leg", or "the doll of our heart", without head and thrown in the trash.

What is required of us, to be good, to be adaptable to the demands of convenience of parents, family, social world. That could be the reason for which later so many children, who were so good, become rebellious, often also actors of tragic gestures? We need to think very seriously and find in the heart of Psychosynthesis the remedies needed to cure these old wounds of the soul, and how Assagioli said "Training the trainers", through courses, family counseling, school. Fortunately, we are already moving in this direction, through our Centers.

Finally: "be good" It weighs a bit like a boulder. As a child, the more I tried to be "good" the more I found myself in situations where I was singled out with the word - most benevolent - of "bad", ie, sassy, not easy to discipline, a little rebel. It's true, I climbed trees and gave fire ants (who knows who I wanted to set fire), I could not stand injustice and cowardice. But let's come here to the various forms of the word: clever, who de-

monstrates expertise and skills in performing a task, and again, "honest, good-hearted". It is also used as a regrettable habit of behavior: "It's good only at spending the money... of the others!"

Sometimes it is also used in the subtle nuance of an implied superiority or security: "He will have his good reasons, "or" He's there, quiet quiet, watching how things are going..."

I think it is already clear, what was the implicit request of doing the "good boy", conveyed in the plasticity of the young psychic personality. But as Alice Miller reminds us in her book "The Drama of the Gifted Child", the treasure inherent in developing young minds, in the heart and innocent candor of expectation of Life, remains uncharted, submerged by the debris of many educational errors, trauma and suffering.

The tragedy is that when we become adults, we forget this treasure, we are still fascinated by false ideals, by false models, which subconsciously recall what at the time was imprinted within us, inauthenticity, and betrayal of the true Self. The sick, the suffering then become our greatest allies, to begin a journey, a journey within ourselves, inner archaeologists, to the discovery of our hidden Wonders, but never lost.

THE ACT OF WILL IN THE “DIVINE COMEDY”

I think the most depressing memories of our school days are a bit all related to reading of Dante and the “Promessi Sposi.” Personally, having suffered enough at the time, when I climbed on a chair I am made a point of honor to make these frequentings as pleasant as possible: and , I must say , with good results: not only the boys worked , but someone told me - years later - he had spontaneously reread texts, for pleasure and personal satisfaction.

I do not think I did anything special , but I think instead of having tried to highlight in the two works what in the universal can speak to every reader of any age: now then, having dedicated myself full time to psychosynthesis , I can take a step forward, and detect how much of psychosynthetic there is in these texts. I would like then to introduce the “ Comedy” as a glorification of the act of will, of course only pausing on a couple of points, since we cannot do a full exegesis .

First of all , it seems appropriate to recall how the work has been considered by many critics as a *itinera-rium mentis in Deum* , in the words of St. Augustine. Then it is the description of a spiritual path that must lead to moral perfection, the perfect knowledge of God. But to do this, you have to go through a long and hard work of self-analysis, which leads us to know our sub-personalities (including the less pleasant or creditable) and, subsequently, to enhance our positive capacities, up to the perfection of the transpersonal, to the experience to the peaks. From hell to paradise.

It seems essential the first cantos of the Hell: at the beginning Dante comes at a time of moral vacuum, in a moment of suspension of his vital faculties, just as it happens to those who - although maybe came to the realization of some dreams of his own life -suddenly realizes not to feel satisfied, to feel a sense of inner emptiness that upsets him and makes him take notice of an unpleasant feeling of “absence of a route to follow”. But

when the individual becomes aware of this own situation of confusion, fatigues even to figure out how he got there: *I do not know how to tell how I came there, / so full of sleep in on that point / that the true way I left off*. He realizes he left his faculties to sleep, but is not well aware of when and how this could be happened. But there is still something alive in him , there is still the ability to realize it, so much so that manages to look up, to see that “behind” the hill, the sun is shining: there is, but he has to reach it, because that is the guide that *leads others right by every street* .

There is a desire to walk in that direction, but, *almost at the beginning of the alert*, you have the three wild beasts, lust, violence and greed: he has not yet begun the climb well, that already sees three inner obstacles that promise to make him fail. The most common and most obvious sub-personalities, the ones most likely prevent us from improving, stop the walker before it can begin a real job on himself.

And here’s a first foothold: *before his eyes did one present himself / who about for a long silence seemed faint*. Critics have unanimously identified Virgil in reason, but they were excited in front of the adjective “faint”. How could Dante know that Virgil was faint, had poor voice over a long silence? Psychosynthesis does not arise such matters: Dante knows that his reason, his ability more human, has been silent for a long time, and yet is still present: to it he may seek first aid, which is given immediately, with the suggestion to make another path: an inner journey of self-analysis that will help him to examine his own sins, his own sub-personalities more harmful (harmful because badly governed: they then took over and dragged him in the wrong direction). The reason is enough to give a direction, and the first act of will that Dante does is just to listen at it, to approve the project and ask for free help to take the path to the end: *Poet , I thee entreat / ... / that you lead me there where thou hast said*. The first step is just the will to act, wanting to do something positive for his own salvation .

Dante wants. However, it is not easy to persevere in the act of will, the difficulties are obvious, and the

weakness disguises with very valid excuses: I have always said that we are geniuses in searching the most valid excuses for our weaknesses, and Dante is no less human of us: thinking about what awaits him, he uses the excuse of humility: I am not an important person, why should I do this trip? I'm just an ordinary person ... *I fear the coming may be insane*. The will must be continually strengthened, and the reason/Virgil avoids roundabout expressions: *your soul attained is with cowardice*. Clarified the main point, he strengthens the will of Dante and incentives to persevere with the vision of what awaits him: *Among those who are suspended am I*: he refers to the period when the rational faculties of the poet were - so to speak - in sleep, and were not used by him; in order they start an intervention is required to Beatrice, sent by Mary and Lucy: the desire to Dante strengthens and brings him back to the first purpose.

But what I think as central is the third song, because here Dante enters the underworld and meets immediately, in the anti-hell, the souls of sloth persons: they are *the sad souls of those / who lived without infamy and without praise*. In short, the nothing: this is for Dante the greater blame, that is, never having wanted to commit an act of will, neither for good nor bad. Neither the rebellious angels, nor those faithful to God. A host of Don Abbondius, well ... their condemnation is established according to the law of retaliation: first, *they have no hope of death*: join two words like "hope" and "death" is a strident oxymoron for a careless reader, yet for the sloth persons death would be a liberation: instead, but not having lived but only vegetated, they are also excluded from death too, which is reserved to a human being worthy of the name. Dante deems them not worthy even of hell and purgatory: *mercy and justice disdain them :/ not speak of them , but look, and pass over*. This last verse is now a proverb, and is a concentration of moral convictions. *These wretches ... never were alive*. I do not think there can be a more severe judgment.

Throughout his journey, Dante has several moments of uncertainty, perplexity, fear itself: but he is always heartened and returns to his initial decision, the will - to quote Assagioli - must be strong, good and wise: the

Dante's will is certainly good, because his aim is the attainment of self-knowledge; wisdom, can be defined because he has guides that lead him to the right path, but in this way, the force is certainly indispensable, because in front of certain sub-personalities who try to take control of our lives and to move away from the search for the Self, it takes a lot of strength not to retrace our steps and forget every rise, exhausting and frightening.

But that is the road to get to the knowledge of the Self, and Dante in the Divine Comedy runs through punctiliously: first by examining the mismanaged sub-personalities and highlighting the consequences of this weakness ;in purgatory then shows how to purify and turn to a better use, for achieve moral perfection with ascent, and finally we arrive in paradise to the triumph of transpersonal: first the Ego, then the other, then the cosmic: the final song of paradise, centered on the vision of the divinity, is the experience of peaks mentioned by Assagioli: and even here the will is central, *but already was turning my desire and will,/ even as a wheel in equal measure moved,/ the love that moves the sun and the other stars*. The desire and the will, because we have a goal to aim for and we want to achieve it precisely with the strength of our will: and this pressure is given by the love for the divine, from the transpersonal feeling that drives like a wheel that moves a uniform motion, because regularity and uniformity are characteristic of equilibrium, which must base itself everything that concerns us. It is the excess, to represent the problem: we could call the *aurea mediocritas* of Horace, the right half that we should all strive for.

The whole work could be examined in more detail from this point of view, but I think it is more right just limit ourselves to these points, because of the centrality that in the work of Assagioli covers the act of will: and the third song of the hell makes it a real excitement for antithesis.

GURDJIEFF

A FATHER OF PSYCHOSYNTHESIS

In the beginning was...

Carl Gustav Jung, in a letter of April 1909 to Freud had to say, disagreed with the Viennese master, that “if there is a psychoanalysis, there must also be a psychosynthesis,” oriented to the future-of psyche and not simply to its past. This indicates that the expression ‘psychosynthesis’, although established as the work of Roberto Assagioli cannot be limited to the movement of the same name opened by the florentine psychiatrist, as well as the term ‘psychoanalysis’ - which now has countless approaches to its internal - certainly cannot be reduced to the classical method developed by Freud.

Assagioli, for the preparation of his thesis in medicine, moved at the end of 1907 (he was just 19 years old!) to the psychiatric university clinic in Zurich, the Burgholzli, where he met Jung. It is entirely plausible that the assumption of the term ‘psychosynthesis’ by Assagioli is to be due to the friendly attendance in subsequent years with the swiss psychiatrist - all the more so in that period Assagioli used the term “psychagogy” to refer to his new orientation.

Some years later, in 1926, Assagioli published a pamphlet in English, *Psychosynthesis - A new method of Healing*, and, finally, in 1933, the school he founded in Rome took the official name of the Institute of. Many years later, in 1966, in a lecture at the Institute, the florentine psychiatrist affirmed that “Jung is among all psychotherapists one that is most similar and close to the positions and the practice of Psychosynthesis.”

Psychosynthesis, the first stage of inner growth

The ‘psychosynthesis’, in the end, is not so much a particular psychological school, as a determined stage of the work of inner growth. Jung was the first to observe that, after an analytical stage, when treatment come to a standstill, the “care of the soul” has to open to a new psychosynthetic phase. This idea has the whole brilliant

work of swiss psychiatrist, who once remarked during a lecture, “what I have to say begins where the care ends and development begins.”

Here, the ‘psychosynthesis’, by itself, does not deal with treatment in the strict sense, but with everything has to do with the inner evolution of human beings, that is the full development of their potential, the realization of their Essence. It is evident, therefore, as the ‘psychosynthesis’ represents a very large container in which apparently very diverse schools can be brought within.

Now, if the relationship between Jung and Assagioli, in order for the psychosynthetic theory and practice, is out of the question, not many know that in England in the early Twenties, the “world of psychosynthesis” - as it is reported by James Moore - gathered around a character of first importance, that is to say the ineffable armenian teacher George Ivanovitch Gurdjieff. Especially noteworthy is the figure of the psychiatrist Maurice Nicoll, who had previously been a close friend, collaborator and likely successor to Jung, but later moved to the Institute for the Harmonious Development of Man, founded by Gurdjieff near Paris, becoming a student for a full year (1922-1923). It may be also interesting to note that Jung himself - according to H. J. Sharp - seems to have entertained at least one occasion a private conversation with Gurdjieff, although there are no literary documents that bear witness to the relationship between the two.

These historical introductory notes, so to speak, are useful to investigate the inner meaning of the term ‘psychosynthesis’. To this end, we first observe that the fundamental ideas of Gurdjieff respect to the ‘Work’ find themselves in a surprising way within the Transpersonal Psychology, in Assagioli’s processing of Psychosynthesis. Let’s better this point.

Gurdjieff, the union between psychosynthesis and spirituality

Gurdjieff never speaks, in reference to his “Work”, of spirituality. He just says that the ordinary man is deeply asleep and needs of a range of alarm clocks, more and more powerful, to be able to tap into some degree of self-awareness. To do this, human being needs to work within a group, under the direction of someone who, ba-

sed on his/her experience of previous work on him/herself, is able to organize the activity. "The work usually begins with a small group. This group is generally in a relationship with a whole series of similar groups of different levels which are, taken together, what can be called a preparatory school".

A 'preparatory school' is what constitutes the necessary commitment to be able to access the real spiritual work. Even a preparatory school is not allowed to everybody, but only to those who prove to be sufficiently 'adult'. Gurdjieff, in a lecture to the students of the Priory in 1923, reminded them that "here we only do things that appeal to adults," meaning that the school was reserved only for those who are able to maintain the gap - of themselves and their own neuroses - necessary to maintain the proper motivation and the commitment to carry on the Work. One who manifests infantile attitudes is more suited to therapy, at least until he/she becomes sufficiently centered.

To indicate this preparatory phase of the spiritual work itself, Assagioli speaks of "self-formative psychosynthesis", which - unlike the therapy - is aimed at those who, being sufficiently free from mental suffering, "want to become masters of their own inner realm".

In full agreement with the Gurdjieff's Work, Assagioli's psychosynthesis is, in itself, "a dynamic and, one might say, dramatic concept of mental life, such as a fight between a multitude of rebel and conflicting forces and a unifying Center which tends to dominate, to compose them in harmony, to employ them in the manner most useful and creative. Psychosynthesis is then a set of methods of psychological action aimed at encouraging and promoting that integration and harmony of the human personality".

This harmonization will make possible a further development on the spiritual plane, the goal of transpersonal psychosynthesis, what Gurdjieff simply defines the Way.

Language changes, as well as the emphasis of certain instruments rather than others, but the background model remains the same. This 'psychosynthetic model', following the psychoanalytic work and preparatory to

the spiritual one, can be summarized in short, dwelling on some substantial Gurdjieffian aspects of Assagioli's Psychosynthesis. Moreover, it is undisputed that the Florentine psychiatrist knew the Gurdjieff's Fourth Way, through the writings of his most brilliant displayer, Ouspensky.

The basic observation concerns the fundamental diversity of human beings. Gurdjieff is clear about it: "Man is a multiple being. Usually, talking about ourselves, we say "I". We say: I do this, I think that, I want to do that one. But it is a mistake. That "I" does not exist, or rather, in each of us there are hundreds, thousands of small "I". Assagioli, similarly, speaks of *sub-personalities* - a fundamental concept of Psychosynthesis - saying that, to wake us up, we must first make an act of courage and face the reality, it is necessary to recognize the psychological multiplicity that is in us, the various sub-personalities that coexist in us.

From the first observation is derived automatically the second one: the human being is a helpless being, unable to 'do' anything, until he/she develops a real will. Gurdjieff has not a special optimism of the ordinary man: "We are machines. We are totally conditioned by external circumstances. All our actions follow the line of least resistance to the pressure of external circumstances". Also for Assagioli is not possible to speak of will, if before the individual has not reached a sufficiently stable center. "The Ego and the will are intimately linked," he says, which means that in the absence of a central I (the Gurdjieff's "permanent center of gravity"), make their way only the countless impulses and desires of different and contrasting small I, or sub-personalities.

Know yourself and you will conquer the world

The first step to getting a real self-possession and inner freedom is to follow the motto of the Socratic "know thyself." "That which is closest to us is the man and of all men, you're the one closest to yourself. Begin to study yourself, remember the saying "Know thyself", "Gurdjieff reminds us, in the sense of careful and systematic observation of every aspect of our characterial influences. It is well known that the motto of Assagioli's Psychosynthesis is "know possess transform yourself"

and that, at its core, “the first step, therefore, is noticing everything that exists and stirs in us”. Only through self-knowledge we can aspire to the acquisition of an inner domain and, finally, to the transformation of our personality in accordance with the deepest Self.

The work on oneself provides a deep understanding of physical, emotional and mental elements of personality, in order to develop the deficiencies and subsequently integrate them around to a higher center. Gurdjieff describes these three elements (or “centers”) through the analogy of the coach: “Maybe you recollect that I had likened the man to a coach with a master, a coachman, a horse and a car. The master is out of the question because he is not there”. The car is the physical center, the horse the emotional center and the coachman the mental one. The master, who represents the true subjectivity, is not taken into account by Gurdjieff, as the ordinary man -as we have already had occasion to note- does not have a real I. Similarly, Assagioli divides human personality into its physical, emotional and mental components, to which is added the spiritual component, the deepest Self, which will assert itself only after having reached the development and harmonization of the first three aspects.

The essential nourishment is to one’s own self

Knowledge of the psychism laws must direct the whole of existence, since the “work” on ourselves cannot be limited to the exercise of certain activities and the practice of certain techniques. Gurdjieff calls us to put constant attention to everything that contributes to our ‘level of being’: “ The human body receives three types of food: the food we eat; the air we breathe; our impressions.

It is not difficult to understand that the air is a kind of food for the body, but it can seem difficult at first glance, to understand how impressions can be a nourishment. However, we must remember that for every external impression, whether it takes the shape of sound, vision, smell, we receive from the outside a certain amount [and quality, A/N] of energy, a number of vibrations. This energy that enters the body from the outside is a nourishment”.

Also Assagioli emphasizes the importance of cultivating “a general attitude towards everyday life” through the

skillful use of “psychological laws”. A real psych -ecological consciousness is aware of the energies that inevitably we absorb through people or environments that we frequent, is aware of images, music, and the information we receive, of the readings we do, of the influence of our bodily attitudes on our psyche, and so on.

Finally, any serious work that respects the preceding paragraphs, may with good reason be called ‘psychosynthesis’. Similarly, an intervention that is intended to be placed within the Assagiolian school and does not honor them, remains outside of the psychosynthetic spirit and is reduced to pure ‘imitation’, an empty shell.



The Group Alle Fonti invites you to

AN INSPIRATIONAL LABORATORY AT THE WELLSPRING OF PSYCHOSYNTHESIS

FOURTH INTERNATIONAL MEETING AT CASA ASSAGIOLI

FLORENCE, 18 - 21 SEPTEMBER 2014

This 4-day meeting offers participants a unique opportunity, to be inspired and nourished by the spirit and soulful energy of Roberto Assagioli, the founder of Psychosynthesis, directly in his home: Casa Assagioli, steeped in the history of his extraordinary approach, where he lived and worked, and where he met collaborators, students and people from all over the world.

Casa Assagioli is now home to the Istituto di Psicosintesi and also houses the Assagioli Archives and Library, which materials will be available to participants for consultation and study.

Meeting other members of the international psychosynthesis community and exploring together the fascinating and precious notes, articles and books, creates a strong group encounter. This co-creative process will inspire and empower participants with ideas and visions and may evoke further development and collaboration.

Participants will be able to:

- discover more about Roberto Assagioli's life, the sources of his inspiration, the unfolding of his ideas, his spiritual background, and his intentions for the future;
- learn more about the unique structure of the Italian Istituto di Psicosintesi as Assagioli had envisioned and created;
- explore and study in the archives and the library, have access to Assagioli's writings (many of them handwritten), drafts of his books, articles and presentations;
- reflect and meditate together, as well as individually, in the garden and in his study;
- share and discuss ideas, impressions and theory, with other participants, allowing insights, ideas and visions that have been "seeded", to flower.

Organizers: Gruppo Eventi (Paola Marinelli, Italy, Livia Frischer, Sweden, Renate Baier, Austria, Rosella D'Amato, Italy), a section of the group Alle Fonti.

Making everything possible: Gruppo Alle Fonti [At the Wellspring]

A group of 12 experienced members of the Istituto di Psicosintesi, working on a voluntary basis. The group has been involved with Casa Assagioli since 2006 and is responsible for preserving and cataloguing material in the archives and library of Roberto Assagioli. The section Gruppo Eventi is responsible for organizing different events in Casa Assagioli.

Maximum number of participants: 20

We regret that Casa Assagioli, being an old villa, does not have facilities for persons with disabilities (no elevator).

Requisites: in order to have a common background, participants need to be trained in psychosynthesis (not necessarily working as therapists) and have a good understanding of English.

Language: English. There will be no translation

Schedule:

September 18th:	10,00 am - 10,00 pm
September 19th/20th:	9,30 am - 10,00 pm
September 21st:	9,00 am - 3,00 pm

Fee: € 350,00 including all activities and meals (vegetarian), cold and warm drinks.
Not included: accommodation and transportation

We offer a reduced fee for young people (under 30) and/or people coming from developing countries or under special circumstances. See application form.

Refunds: withdrawal **before June 1st:** € 100,00 refund; **no refund** for withdrawal after June 1st.

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To apply for the Meeting (applications will be accepted in order of arrival, only if fully completed, and subject to receipt of payment):

1. e-mail the **application form** to: ps.events@psicosintesi.it
2. you will **receive confirmation**, together with **instructions for payment**
3. **participation will be confirmed after receipt of payment**
4. then you can **book your room**.

Accommodation: we have provisionally reserved about 12 single and 5 double rooms for the group at **Hotel Villa La Stella**, within 15 minutes walk of the Casa Assagioli. **It is necessary for participants to make their own reservation** with Villa La Stella **best before April 30th**, as after that date rooms may not be available. (Please note that rooms are hard to find at this time in Florence).

N.B. prices including breakfast:
Single rooms € 60,00 per night
Shared double rooms € 45,00 per person

Reservations at Villa La Stella (by April 30th): please *refer to the Istituto di Psicosintesi* reservation for 18-21 September, calling or writing to (don't do it through the Internet, you miss the discount given to the Istituto):
www.villalastella.it mail: info@villalastella.it phone: +39 055 5088018

Please forward this invitation to your colleagues and friends!

Looking forward to meeting you in Florence,
Gruppo Eventi