

possibility of a direct experience of freedom. It is the experience of “feeling free” because in fact we are deeply “already free”.

Being free doesn't signify fighting or breaking down barriers, because he who escapes from a prison can be imprisoned again (because he continues to carry with him the binomial oppressed-oppressor). The escaped prisoner is not a free man, but only a fugitive from a prison: the prison remains present in his conscience. A man really free is outside and beyond such binomial: that is, he is a man who moves and acts as though prisons don't exist (and neither prisoners nor prison guards). A free man moves in a different dimension of conscience independent of barriers, heedless of them.

I remember another episode regarding my rapport with Assagioli. Once, while we were walking up the stairs to get to his apartment on the first floor in Via San Domenico, he indicated to me, high above at the top of the stairs, the white wall and said to me “Look above! You can see anything. You are free to imagine whatever you wish”. This was for me a direct and immediate experience of a breath of freedom, the freedom of creativity and imagination.

Another important event to which I assisted was his death in Capolona. One felt “a sacred atmosphere” that night, during which I and other pupils watched over him. Assagioli was leaving us in the precise moment in which he had conscientiously taught us, but above all the seeds that had been sown into our unconsciousness and would have to wait many years to germinate.

Despite the sadness of that moment I felt the sensation that something deep inside had occurred and that each of the pupils present carried within himself that potentiality, each one in his own way, representing “a promise of continuity” of that project, of that “blossoming” in which Assagioli had been example and testimony, “terrain and gardener”. Now perhaps the times are beginning to be mature....

Alberto Alberti

AN INVITATION TO COMPLETION EXTRACT FROM WORK ON HUMANITY ONE

(Translation by Mike Malagrega)

Completion means to complete, then it connects to the theme of the end, and consequently to starting, symbolically, to the issue of birth and death. Completing is to achieve the purpose implicit in the beginning.

We can say that everything we initiate must be accomplished, starting is to give life, so what is not accomplished wanders unfinished in the space, and its presence can become disturbing; and in any case sooner or later asks to be completed. This applies to any plan and for anything. Everything can “abort” for example: studies, works, relationships, activities, ideas, thoughts, forms... The results are important considerations that first empower us as to what we intend to begin. Starting, as we said, is to initiate a cycle and each cycle is “a living entity”, has its stages, its rhythm, its pulse, it is moving energies, engaging energies giving appointments on subtler planes; to complete all means use those energies which are set in motion by the original act and make them convergent and integrated on the goal.

The value of the end must be recognized and taken into account from the very beginning, otherwise there can be no renewal and evolution. Further, also it is never a good thing to take away value to something before it comes to fruition, “you can not be born to the new if you are not completely already dead”. The value emerges at the final completion; before you cannot evaluate it but only have faith, which is a foretaste of the completion, implicit from the very beginning.

The beginning of the creative process belongs to the world of causes, it is formless; in accomplishing, the idea takes shape on another level, in all its details, aspects, relationships. The cycle is closed, but never completely on itself, and enters in another cycle (such as the beginning and the end of the seasons, discontinuous and continuous time together), according to a spiral pattern.

Then care is a must before starting something, because we become attached to “something” forever. Hence, the importance of awareness and proper evaluation (see all stages of the act of will). Stopping means to leave “pending”, is to disperse and defeat all the energy that had been recalled and drawn and partly used, with great loss of life and energy, which is equivalent to a “betrayal” (of the initiative); the incompleteness generates karma, which is the law of equilibrium, (of course the whole thing is commensurate), and excludes us from the positive effects produced by completing what we started: satisfaction, achievement, increase of vital energy on a personal level, acceleration of the evolutionary process of Synthesis, the One Life, on the spiritual plane.

12 As for “rhythmic pulsation” it is important to keep in mind that rhythm and pulse are qualities, do not relate to the category of matter, but to the essence of every living and “sentient” thing, which then has a heart, and express, as the rhythmic pulse of our heart, the connection and interdependence from moment to moment with all that lives.

Let us, therefore, to assess what we have started and not completed, and try to close the “Gestalt” still open, we will be better! Psychological note: If we have experienced difficulties in our lives to bring to completion or to recognize when something has reached its completion, let us ask how we overcome the frustrations, what we report we have with the death, the fear we have of that emptiness that is determined as soon as something important is made and closes... Emphasize in us the value of patience, endurance, persistence, determination, detachment, qualities of the Will that lead us to our achievements! “Conquering to abandon”.

Maintain in us the awareness that Humanity too has to be performed in each of us, as consciousness expressing integration and synthesis of all human experience, “Man to Man”. Then we could truly say, “All is finished” and go to another level of life.

THE SYMBOLISM OF THE DIVINE COMEDY

(Translation by Damiano Pagani)

*Quali i fioretti dal notturno gelo
Chinati e chiusi poi che 'l sol l'imbianca
Si drizzan tutti aperti in loro stelo
Tal mi feci io di mia virtude stanca
E tanto buon ardire al cor mi corse
Ch'io cominciai come persona franca
“Oh pietosa colei che mi soccorse
E te cortese che ubbidisti tosto
A le vere parole che ti porse!
Tu m'hai con desiderio il cor disposto
Si al venir con le parole tue
Ch'io son tornato nel mio primo proposto.
Or vâ, ch'un volere è d'ambedue
Tu duca tu signore e tu maestro”
Cosi 'l'i dissi e poi che mosso fue
Intra per lo cammino alto e silvestro.**

** As the flowers closed and folded because of the chill of night as the sun warms them rise and flourish, so I did with my weary forces and so daring came back to my heart me that I began to say with deep sincerity: “Oh how was pitiful one who helped me and you were polite to obey immediately to sincere requests she placed! You with your words revived my heart to the point that I returned to desire what I had already proposed. Now begins the journey because my will is identical to yours, you will be my guide, my lord and my master”. So I said, and after that he started to go I went into that path among the tall trees.*

With these words Dante spurs Virgil to show him the way to begin a journey that will take him to his spiritual realization, and that begins with a descent into hell. We all know what happened before, the loss in the forest, hoping to climb the mountain lit by the sun, the inability to proceed because the road is blocked by three wild beasts. All this has a profound symbolic meaning.