

THE SPIRITUAL PSYCHOSYNTHESIS

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(Translation by Silvia Trolli)

Last Sunday we exposed the most direct and highest way to wake up the superconscious psychological energies and get in touch with our spiritual Ego.

A technique not easy to use as it can cause troubles, getting even dangerous.

We ought to be conscious of the disadvantages and how to avoid them.

4 We also will show other more indirect but easier methods connected with the different typologies.

The peculiar danger of the technique of *Silence* is to surrender to a sort of passiveness where mediumistic psychological attitudes can arise, or even unconscious elements can flow out and overwhelm our conscious personality.

Mediumism is complicated and still obscure, anyway for our purposes it will be enough to deal with a general, even if neglected, aspect of the matter.

Talking about mediumism we often relate with great mediums who deal with extraordinary phenomenons and so we connect with the problem of the communication with deceased people, but these are exceptional cases.

There is another aspect less remarkable but related with us all: we are led to believe that the extraordinary paranormal abilities of the mediums simply represent the increase of abilities and sensibility which exist in some measure in each of us: lots of events get us to suppose that some psychological extraordinary exchanges in mediums are the overstatement of abilities which more or less live in each of us; it means that there are psychological exchanges which happen out of the usual ordinary channel of senses.

These are exchanges between our and others' Unconscious and the many strengths, influences, vibrations we are affected of in our usual life of connection.

If we put ourselves in a relaxed and receptive mood, we are able to improve these psychological abilities. But

we should not wish that this event may happen: to open oneself without a wise distinction and vigilance to the swarming psychological energies could be comparable to our letting our house's door open to anyone. Easy to imagine how unwelcome guests could get inside it without any difficulty. Above all nowadays: humanity lives in anxiety, agitation, worry, doubts; often it is disappointed, exacerbated, rebellious: no way of being overrun by emotions and passions which, by many people transmitted, can become strong, impetuous and forceful streams.

Apart from these psychological influences, it is not suitable for us, if we are attending to put in harmony the different fighting elements living inside ourselves, to arrange to make our work more complex and difficult by letting come in other elements which, even if not bad, can increase complexity and confusion inside ourselves.

Let us not be attracted by the glamour of the unknown or involved in the normal curiosity about these events; it is important they might be investigated by professional men of science, who will take for themselves and for others some useless cautions and will consciously run the risks about those experiments.

It is also up to us to show interest and agreement on the results of the surveys and to take advantage of the outcomes, for not entering unprepared into these dangerous paths.

We have to train in exercises of *Silence* and of awakening spiritual abilities, watching attentively with a prompt Will. In case we perceive any sluggishness or sleepiness, we must stop the exercise and if this mood happens to repeat, we have to give up at least for a certain time.

Other methods can improve our superior abilities and support the Psychosynthesis, where we can find the use of normal psychological attitudes, so that they rule out the disadvantages of the silence technique.

The following methods are qualified and effective :

The inner Evocation of an *Ideal Model*. Two kinds of it: We can picture ourselves capturing the most complete and perfect Psychosynthesis we can conceive. We start putting ourselves physically at rest and in a psychological and emotional state of calm, using our imagination in an active way. We try to "watch ourselves" in the most vivid and concrete way, as we would like to be.

It is important for us to imagine clearly the new shape of our physiognomy, our way of walking, of behaving, of talking, our new feelings and new thoughts aroused afresh, our new enlivened Will, the Beauty of our harmonic and unified soul.

Anytime we succeed in doing that, even for little moments, a real change happens inside ourselves, we approach a few steps our goal, the further repetitions of the inner exercise become easier and easier.

“Energy follows our thought” – the thought is creative. There is no meaning of deceiving ourselves, “fancying” to already be what we aim at; the clearer our Ideal Model will be, the clearer it will be the difference between the model and our reality of now.

We will complete our exercise attempting to express in our life the qualities and high virtues we evoked by imagination.

When the inner exercise is over, let us try at once to do something in a new different way, searching for an echo and a fragrance connected to our beautiful and high feelings.

To evoke the pattern of a historical or mythical famous character whose high qualities we would like to improve in ourselves.

The method is the same, but here we can be helped by external images (pictures), the memory of real or symbolical events, actions, words by the character we chose as our Ideal Model, in order to imitate it as possible in our life.

The first method gets easier to introverted types whose attention and interest take place inside themselves; the second one is turned to extrovert types, as they like better to rely on an external object.

As long as these evocations might be powerfully expressed, they don't have to be done in a cold, mechanical way, they have to be pervaded with “warmness”, with a sincere feeling.

Now we will talk about emotions and feelings in Psychosynthesis.

Often a disease offers the first push and attraction to the Psychosynthetic work.

In a rough way a moral sorrow can call us from scattering and activeness on our ordinary life to a regard for ourselves, for our inner life; it lays down problems, gives

us worries and questions which oblige us to reflect and improve our inner knowledge, it reveals disagreements, conflicts, and it shows that we are forced to make them up, and so we are obliged to begin our Psychosynthesis.

Even, if the references, shakes and the worry for our pain can be beneficial at the beginning, then depressing emotions, fears, discouragement, sense of inferiority, envy, jealousy, lack of confidence are destructive and therefore opposite of our inner synthesis.

Meanwhile emotions and dynamic-producing feelings such as hope, trust, fervour, joy, devotion, admiration and spiritual love properly support the unification and the Psychosynthesis.

It is up to us to give rise to these sentiments, they must be nourished, strengthened, reaffirmed over and over.

Surely we can get it, beyond all our belief, as long as we arrange for not suffering passively the ups and downs on our moods, but we choose to direct and transform them.

Psychosynthesis is not only made by inner exercises, even the external activities around the world can be widely used as an effective means of integration of our personality.

In order to be useful for this purpose - it has not to be done in a hurry or in a tense, feverish, convulsive, muddled, exhausting way, as often it happens nowadays.

We must bring order and discipline on our external activities and create a harmonic rhythmic alternation on the fixed - asset schedule of the week, month, year, making turns on our activities as for using different abilities and energies, in an alternating balance of activity and rest.

It deals with creating some good habits which can hold us properly to canalize our rushing impulses calling back automatically to order, at the right moment, our drowsy and unwilling energies. In doing that we can be helped by the external social commitments and obligations related with our domestic and social life.

So, we don't have to complain about our restraints or to rise against them, we will instead get advantage out of them for our inner construction.

Order, discipline, external rhythm make easier even the order and discipline inside our mind and emotions.

If we want to carry it out, we need to remove the break, or get us rid of the opposition between inner and outer

life, with the risk of creating two different or opposites lives.

We have to weave them closely one into another, so that a clear vision, an ideal of harmony and synthesis can permeate our external practical plan of life.

So our activities in the world can be the continuous chance for our inner discipline.

For closing on a wide overall view the range of principles and methods in Psychosynthesis we have to remind that Psychosynthesis is the result of the consonant action of two strengths, two inner centres: one, personal and conscious, the other spiritual and superconscious. The first shows itself as a conscious will, resolute and persistent, which runs non - stop to its goal; a will which without a break works to conquer our unconscious zones, to heavily discipline the rebel and fighting elements in our soul, it composes quarrels, it dissolves complexes, it releases suppressed energies, it transforms, it elevates, it uses for the best our instinctive, passionate, emotional strengths, it turns directly to the High our wishes and aspirations, wakes up Spiritual energies, removes obstacles to the action of the Spirit.

The other is the Spiritual Ego, the highest and whole Centre in our being: it operates, it completes and improves what our Will began. It works in a light, unperceived way from our inside, from the profound, often the more deeply it operates, the more we feel hard-hearted, powerless, in the darkness. That happens because our Spirit has to dissolve our hardnesses, harshnesses, resistances; to burn impurities and hardly transmute low energies. This work requires a call and an involvement of resources, but, thanks to this ineluctable action of the Spirit, the positive work of regeneration and Synthesis takes turns.

Our Spirit is, according to its nature, above any dualism or conflict; it means Unity; anywhere it is acting, it renews, coordinates, harmonizes, unifies.

Let us rely faithfully on the action of the Spirit, let us open the doors of our Soul –

let us aim at a complete unity and fusion, for getting in consciousness and reality what we are in our essence: a one and only Being, a one Life.

So we will get through multiplicity, dispersion,

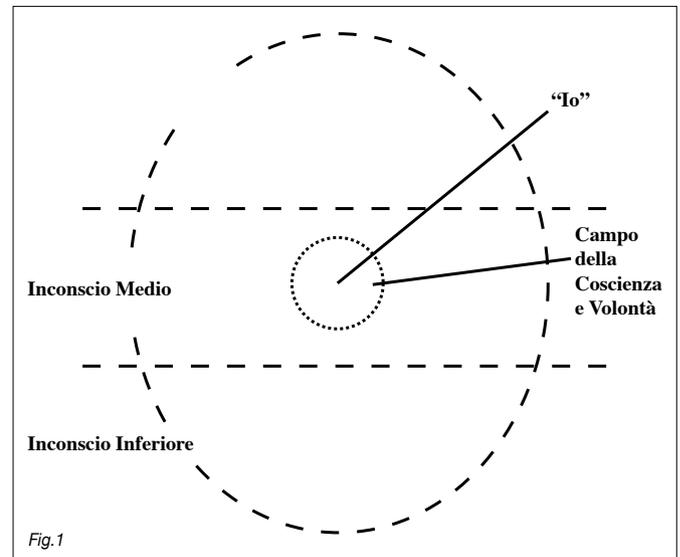
exhausting trouble in our conflicting strengths right to the inner harmony, the fruitful collaboration of all our energies, to the victorious and joyful Psychosynthesis.

Roberto Assagioli

LETTER TO THE EDITOR REFLECTIONS

(Translation by Achille Cattaneo)

Since years the magazine Psicosintesi collects reflections and experiences on many issues that the psychosynthetic theory poses to our attention. In particular, at this time, we would like to emphasize a theoretical and cultural question extremely important



that, we believe, requires our common reflection. John Firman and Ann Gila in their excellent book “The primal wound” have published a variant of the Ovoid of Assagioli where the symbol of the superior Self or Star was removed (Fig.1) and in this regard, on page 180 of the Italian edition (L’Uomo Edizioni), write: “In the diagram, the Self is not represented, but it is understood to pervade the entire area. In other words, just as the Ego is transcendent-immanent in the