

chains”: what a similarity with Assagioli! Not only cope, not only accept, but accomplish an act of will and freely choose our tragedy.

This, therefore is how psychosynthesis can help us even in the moment the future world seems to escape from any tentative to better itself, in the moment in which we feel inadequate and impotent to change the course of events in a world that doesn’t represent us, and that we would like to be different: first, let’s use our will at its best to obtain individual but above all transpersonal improvement; but if the force of negative circumstances should overwhelm us, well, let us choose them, we that have the capability to face anything.

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To spread psychosynthesis is a duty, for the simple reason that in this way we are offering to our fellow man an invaluable instrument to face life, in good times but above all in bad. Psychosynthesis for the future means to accept what is inevitable in the term “future”, but also to stretch our will so that it emerges and achieves therein what is intentional, free, and voluntary.

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THE LAW OF RIGHT RELATIONS

Translation by Mike Malagrecia

A widespread concept in the field of Psychosynthesis is that the human group is a living entity just as any other group to which we belong, either by destiny or choice. Thus as a living entity, humanity has its own individuality and, according to the law of correspondence – and as stated by the Psychosynthesis model and Systems Theory – it has a Self, a spirit or Soul that represents its purpose and self-consciousness, a personality with three bodies (physical, emotional and mental), and a corresponding evolutionary level. We, individual members of this group, are like cells

within a body: we are integral part of it, in spirit, Soul and personality. In turn, humanity in its whole is but an *organ*, an integral part of the planetary system. The analogy could be extended indefinitely to include even larger systems.

The cells in the different tissues and organs of the different systems in our body relate functionally to each other. They collaborate to sustaining the life of the whole they belong to and from which they draw their identity and purpose. On the contrary, we, human beings, live unaware of who we really are and blind to the indissoluble link that connects us to others within humanity and the other kingdoms in nature.

This obliviousness is usually, and unfortunately, the background against which we build our relations, with the result that they are influenced by our distorted conditionings and defensive projections that confuse us and diminish our accountability; by our expectations that engender passivity; by our claims that cause reactive and disqualifying behaviors (failure to listen and consider others, guilt, denial, criticism, negativity, antagonism, manipulation, rejection, irrationality, lack of dialogue or communication, misunderstanding, not accepting or recognizing others, blindness, hyper sensibility, revengefulness, etc.). We can sometimes be exasperatingly self-asserting, over demanding and authoritarian, to the extent that we become so aggressive, violent, and cruel that we can even want to eliminate the other, either physically or psychologically.

And all this takes place both inside ourselves, in the interaction among our inner parts, and in our relations with other beings, in our inter-group and international relations. The news gives us abundant examples of this. Despite for centuries many enlightened Souls have tried in various ways, languages and environments (political, religious, philosophical, artistic ...) to help us improve the situation, the state of relations in the world today continues to be dramatic. The current speed of our times means that distances are shorter and that the possibilities for communication and movement have increased. So have the proliferation and overlapping of roles, tasks, exchanges, and rampant individualism, as observed in

individuals, peoples and minorities. The quantity of our relations has increased as well, with a resulting *surplus* in relations we have to manage and integrate, which often threaten our sense of identity. This means we feel continually put to the test.

The times of the *tribe*, with its traditions, rhythms and stable relations, are far behind us. In that remote past, wrong relations were limited to dealing with external enemies. Today, as Assagioli points out: “Whether we are aware of it or not, we must change our approach, think in new dimensions, expand our consciousness to match the progress that science and technology are making in our societies. This is a challenging task for human nature.”

A necessary first step is the development of awareness and a willingness to work on oneself. This is so because the relations we have with the outer world are a mirror of the relations we have with the various personality functions and aspects. So, our relations with others depend on the harmonization of our personality and on the acquisition of a sufficiently stable sense of identity, based on a progressive identification with our wise Self and with our common human origin.

What does “right relations” mean? And why is there a Law of Right Relations?

The above considerations suggest that right relations are the normal relations that should be created among human beings and with the different elements in all the kingdoms in nature; they are a natural fact, a common evolutionary need of us all: while we are members of our family, citizens of our cities and nationals of our country, we are connected within the one humanity and, together with the other kingdoms, we are constituents of our planet. Thus the function of this Law is the fundamental safeguard of all Life, including human life. Ignoring the Law of Right Relations seriously endangers our survival. While this seems quite evident, we observe today the emergence and sustenance of a wide arrange of interpersonal and international *wars* as well as family and civil conflicts of all kinds.

Our challenge is to abstain from taking part in or advocating such conflicts, not only explicitly but

also through the kind of thoughts and emotions we contribute. To establish right relations doesn't mean to act according to prescribed rules of politeness, conformist courtesy or lazy submission. To establish right relations means to engage in useful exchanges that know how to give and receive, that are anagogical, and that encourage growth. Right relations are those hold in alignment (responsible, aware, intelligent, harmless, comprehensive, loyal, consistent relations) that respect and recognize the others in their intrinsic value, uniqueness, specificity, diversity, function, and right to exist. Right relations recognize the others are part of humanity, beyond any other possible group affiliations they may have. It means showing respect and recognition of their Soul. Right relations are a mirror of a similar recognition within ourselves – of our intrinsic value and uniqueness, specificity, diversity, function and right to exist; of our humanity, beyond our different group affiliations; of our Soul.

Clearly, the field of right relations is so vast that we can only mention some examples here: right relations on the physical level, which arise from the recognition of the significance that is given to the body and its parts, needs and manifestations (for instance, food, sex, illness, death, money, aesthetics); right relations with anything that is in manifestation and its different forms (for example, right relations with objects and equipment around us); right relations with other kingdoms of nature; then there are right relations on an emotional level, a plane that demands our constant attention and represents the gym where we are daily put to the test; right relations on the mental plane, that are established when we overcome the division between right and wrong; right relations among persons; and finally right relations among Souls and with the *anima mundi*, the Soul of the world.

In conclusion, the recognition and experience of brotherhood is the fundamental of all right relations. In fact, brotherhood is the base on which we can build and demonstrate the Human and Planetary Community and feel in joyful relations with the Whole that lives within each of us.