

DIARIES OF THE INTERNAL WORK

THE SECRET LANGUAGE OF THE SOUL

CHARM IS DECEITFUL, AND BEAUTY IS VAIN

“CASA ASSAGIOLI” SPEAKS OF ITSELF

TO THE FUTURE

PURPOSE IN LIFE

MORE OF ‘SELF’ PURPOSE, AIMS AND SCOPE



ISTITUTO DI
PSICOSINTESI
OF R. ASSAGIOLI
YEAR XXXV
APRIL 2020 N. 33



PSYCHOSYNTHESIS

4-9-1932

*The Institute is a living entity
Each book or article is an entity
Psychosynthesis is an entity
Each conference or lesson is an entity
Each magazine is an entity ... to develop
I, and every human being, are embodied thought forms*

Roberto Assagioli

Firenze 18-IV-32

Realizzare bene che ogni
"forma-pensiero" è un'entità -

L'istituto è un'entità vivente

Ogni libro e articolo è un'entità

La psicossintesi è un'entità

Ogni conferenza o lezione è un'entità

Ogni rivista è un'entità - - -

sviluppo

Io, ed ogni essere umano,
siamo forme-pensiero in
carne

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EDITORIAL

Translation by
Gordon Leonard Symons

Dear Readers,

In my previous editorial I asked you the meaning that each of you attributes to the magazine, now I ask you for whom a new issue is born. In fact, every writer, every author and every editor, as he prepares to make his creative contribution, within himself tries to understand the meaning of his commitment, the motivation and to whom his thoughts will reach. Maybe he writes for the reader or maybe just for himself. Surely it will be the reader him/herself who will grasp the motivation. The magazine is open to the world of self-training and research with all its facets and points of view.

Other sections appear in this issue both for the desire to make known the historical period in which Assagioli's thought came to be, and to enthrall the reader in a modern way, adapted to the times and to psychosynthetic themes.

Casa Assagioli speaks to us, like Il Giardinetto years ago, and Silence teaches us to listen (there would be no harmony in music without spaces of silence), moreover, Percorsi in Sintonia, (Journeys in Tune) offers interesting personal insights with new interpretations. Even the poetry of Francesco Ilario Assagioli, son of Roberto, enters the magazine bringing the breath of intuition and opening our hearts to the reading of Life.

I remind you that in April, the border area, the 33rd National Congress will take place in Bolzano, on the border and beyond, and you will find the program as usual.

You will also discover other important meetings both at Casa Assagioli and new programs for young people.

Patrizia Bonacina

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We would like to inform those who send writings to the editor the following settings:
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DIARIES OF THE INTERNAL WORK

EDITED BY LUCE RAMORINO

Translation by Gordon Leonard Symons

Here are some pages taken from the diary of 1931 in which Assagioli's experiences and experiences are reported during the morning meditation during a retreat at the Franciscan Hermitage which he assiduously attended, or stimulated by reading a Hindu spiritual text.

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They represent one of the many important testimonies of his continuous inner work, of his persistent search for spiritual elevation, of his patient action of harmonization of his own personality and of his empathy for the human condition, elements that constantly emerge from his intimate manuscripts. Happy reading and happy reflection ...

October 6th, 1931 at the Franciscan Hermitage

During and after the meditation, I felt strongly that I must strive above all to maintain alignment, continuous internal contact, during all activities and experiences. Do not identify with the personality, do not give all my attention to the countless voices that try to attract it, to the thousand impressions that come from outside or from within. Stay above them; "Do not all descend" - maintain observer consciousness; always feel and reaffirm that you are a Soul, a center of spiritual consciousness.

Continuously maintaining a double consciousness: being the actor and the spectator simultaneously. Learn to "do two things at the same time" that is to function consciously in two different planes at the same time. This is the step I must take now, on which many, if not all further progress, depends.

Therefore, to work – Do a "special examination" in this regard.

Read Vivekachudamani around 6 o'clock. I had already woken up well disposed inside. - after reading I experienced the realization of the Reality of the Supreme, of Brahman and His infinite Glories (Viveka-chud v.139) - Sense of identification with it "I am That" - From this sense of freedom, of detachment - I felt disidentified, freed from things, events, people, activities, from my own body - (What a relief!) –

I felt how one can act by remaining "free", superior; how can you be sufficient for everything. Realized the "misery" of the many "attachments" that bind and torment poor human beings. I determine to always turn silently to the deep soul of each person I come in contact with, to the soul behind the mask.

Continued to read Viveka-chudamani early in the morning. It is of great spiritual help to me. It elevates me directly and quickly to the realm of reality, calls me back, awakens me - It is one of the paradoxes of the spiritual life – that disidentification from the world, from the body, from the "actor" in me - it gives me a way to act more and better - it does so by eliminating dispersion, passive extroversion, numbness and releasing higher energies.

Roberto Assagioli

Note:

The Vivekacūḍamaṇi (lit. The Great Jewel of Discernment) is a famous literary work attributed to Śaṅkara, an ancient Indian philosopher, one of the main exponents of the Hindu school of non-duality.

THE SECRET LANGUAGE OF THE SOUL FROM THE NOISE OF THE PERSONALITY TO THE INNER SILENCE

Translation by Achille Cattaneo / Gordon Leonard Symons

Does the soul have its own language? Is it the one which talks to us? Or can we talk too?

And why secret? Can others not hear it?

When we talk about language we talk about communication, there is a sender and a receiver, and for this to happen intentionality is needed, both to talk and to listen.

Listening, then, is a great theme, fundamental for all human relationships. Not by chance, Psychosynthesis is often referred to as the psychology par excellence, the one of “relationships”, recognizing that the most important one concerns ourselves, that which takes place within us. So, language, communication, listening, intimacy, soul, these are the points that I will mention, terms all connected to a common denominator that I will reveal to you shortly.

For some years now, I have been increasingly attracted by the mystery of the inner worlds, the world of sensations, emotions, thoughts, but especially by the spiritual world; I believe it is one of the gifts and fruits of the mature age!

For this reason, in my recent works, seminars, courses, in various fields and venues, I privilege a theme, which has become the center of my personal and professional interest but, above all, human, that is the theme of **silence**.

The secret language of the Soul for me is silence. The common denominator of the experiences I mentioned earlier.

Talking about silence can seem almost irreverent, paradoxical. Yet silence has a voice of its own, one feels it

in the space of listening, in the moment of a breath, in a look, in a gesture. Life itself is born by silence and is fulfilled in silence, bursts from the womb into the cry of the newborn and after the last breath of the dying. Sometimes the words sound like a profanation. Like when you walk along a mountain path and every sound that is not of nature, it hurts more than your hearing, our inner peace.

A classical author, often quoted by Assagioli, Herman Melville, expresses himself as follows:

“Silence is the only voice of our God. All the profound things and emotions of things are preceded and accompanied by silence.”

If you think well about it, it happens spontaneously, before making a decision, solving a problem, giving an answer, taking a moment of silence, taking a break, a suspension from the excitement, from anxiety, from worry. Often, it happens naturally, other times, it is as if in our head we had a blender, a thousand thoughts, doubts, fears, uncertainties are spinning around. What to do then? Is it possible to gather ourselves in the intimacy of our being and listen, in inner silence, to the language of our soul?

In Psychosynthesis we call soul also, Transpersonal Self, a more neutral term. The transpersonal Self is found at the top of the ovoid which represents our psychic life. It is represented graphically as a star and is located right on the border of the dotted line, it has a double matrix, one individual and one universal. In gathering inwardly we appeal to our supreme individual spiritual source but at the same time we also contact the spiritual forces of the Universe. We have known for a long time that we are all interconnected, and not only horizontally, through the continuous osmosis of the psychic flows of different personalities, we are immersed in collective psychisms (collective unconscious), but we are also interconnected on a spiritual level, “souls among souls” .

There is a piece by Roberto Assagioli which is found in the book “The Transpersonal Development”, in the Vertical Telepathy chapter, which has always fascinated me and continues to amaze me, because again, despite many years of training in Psychosynthesis, it happens that I forget its wisdom. I quote it in full:

“If it were known that there is a great Sage endowed with elevated spiritual powers, a loving and disinterested Sage, the deep desire to speak to him, to ask him for advice and help would certainly arise in us; and if we lived in a hermitage on a mountain, would we not willingly proceed to an ascent to reach his presence? Would we not be prepared to submit ourselves to the discipline of a particular psychospiritual preparation, in order

to obtain his precious teaching and to be enlivened by his energy and radiant love? (...) Well, such Sage, such Master exists; he is close, indeed present in each one of us: he is the higher Self, the spiritual Self. To get to him, a journey is necessary, but a journey into our internal worlds. "(1).

This passage is edifying, but it can also be frightening, it speaks of "submitting to the discipline of a psychospiritual preparation". There are various levels and degrees of spiritual preparation, just as the manifestations of the released energies are different. However, the prerequisite of every inner journey, of self-knowledge, of self-realization, understood as the development of one's own potential (the purpose of personal Psychosynthesis), is listening to oneself. This is why meditation practice is the royal route to understanding ourselves.

It has been said that "in silence and in solitude, only the essential is heard"; it is an intimate experience through which one can formulate a request, an appeal, as in the passage quoted above, but in silence one can also receive insights, inspirations, images, coming from the highest spiritual regions. However Assagioli warns, because often the transpersonal contents can be confused with those of the lower psychic levels. Here is the reason for making a serious personal psychological preparation; as for a high-altitude excursion, you need to be well trained and have the right equipment. Anyone can approach the meditation practice but we must be well aware of the scoriae of the personality and recognize the complexity of our human soul. Disidentification, a pivotal exercise in psychosynthetic practice, helps us to recognize and distance ourselves from our identifications, connecting us with our centrality, through self-identification, "I am I, a center of pure self-awareness".

It is not easy to realize the inner silence, but only in the quiet, in the calm, in the suspension of the mental flow, of the agitation of the body and of the emotions, can that communication channel be opened between our personal ego and our transpersonal Self, our individual and - at the same time - universal Soul.

We have perhaps lost the daily habit of recollection,

prayer, introspection; we got a little lost in the outside world, confused and dazzled. Meditative practice represents a secular form of spirituality, clearing or not cluttering the field of religion, helping us to return to ourselves, to the heart of ourselves. That's why many are attracted to it. After all, the heart is the voice of our soul and does not lie like our **mind**.

The experience of internal silence, therefore, is a great challenge, because the thought of not thinking already breaks the silence; the mind is restless and unquiet but it is possible to learn to educate it through the help and action of the will. Intentionality is the engine of our action, and if it is well directed, benevolent and wise, it is able to produce important transformations within the personality.

I would like to conclude with the testimony of Desiderata's opening sentence, a passage from 1692, found in an ancient church in Baltimore. Given the age in which it was written, it is still very current and opens to many reflections:

"Proceed calmly between noise and haste, and remember what peace there may be in silence."

The secret language of the soul is the main way to achieve peace and inner harmony. I wish all of us to have a profound experience of it.

Elena Morbidelli

Note:

1) R.Assagioli, *Lo sviluppo transpersonale*, Ed. Astrolabio, Rome, 1988, pag. 69

2) *DESIDERATA* by Max Ehrmann, written in 1926 and included in 1959 in the manuscript of 1692 found in Baltimore in the ancient church of Saint Paul in Baltimore in Maryland by the Reverend Frederick Kates rector of the church.

CHARM IS DECEITFUL, AND BEAUTY IS VAIN

Translation by Alberto Gabba / Gordon Leonard Symons

Nowadays sciences and neurosciences, philosophers, psychologists, all agree in admitting that human being, whether he is aware of it or not, is in a continuous evolution, aroused by a continuum of moments of renewal, all aiming at the goal of self-realization, what Jung called Individualization, while others define as awakening of the Soul, and Psychosynthesis calls Self.

“Man, consciously or not, is constantly looking for himself, his specificity, the reason for being in the world.”

This is stated repeatedly by Anna Maria La Sala Batà, a great interpreter of the Psychosynthetic Theory.

Every man who comes into the world has been sent to take part in the human experience, with the task of expressing something that was not there before. Otherwise, he would have no reason to be there.

A task that consists in expressing his distinctive note, his originality ... and in becoming what he is.

Originality that can also be understood as *diversity* and, consequently, could be unaccepted, unrecognized, not valued, thus reducing and subtracting its creative contribution to the world.

But how can it be so *difficult* to discover our I?

The fact is that our true individuality lies latently deep within us, almost asleep, limited and moulded, even before opening our eyes to life, by conditionings and projections coming from outside. So, we should as soon as possible recover the parts of ours that I would call *betrayed*, since they have been imagined and desired more or less unconsciously *by others*.

I intend here to emphasize that, before being born, we are imagined and moulded. And this happens even before we find out who we are. Someone has already done

this for us. We have been already invented, as it were. By parents, who, in turn, as children, had been invented too...

It is therefore an *unescapable transmission* that takes place over generations.

Being fantasized and imagined, more or less unconsciously, I repeat, is a bit like being robbed of our individuality, our uniqueness as human beings who will be ours *only* as a result of great *conflicting efforts*, efforts needed to get rid of the fantasies belonging to primary figures, pushing the child to incarnate them.

We could define this image built for us by others before our birth “an unconscious psychic prison” which, however, has also the positive characteristic of reassurance.

And this is how in this game we become “accomplices and victims” at the same time...

That’s because embodying the other’s projection is, in fact, very reassuring for the child.

On the other hand, we cannot fail to note that between parents and children occurs a disproportionate asymmetrical relationship of strength: the child is absolutely powerless, and the duration of his dependence is the longest compared to that of other living beings.

The complacency towards parents is lurking

The child is willing to accept almost everything from them. His primary needs even induce him to transfer onto himself parents’ faults and misdeeds in order not to spoil their image, so decisive in that period of life.

Maslow, the great scholar of motivation, the author of a research lasted over 12 years, observes:

“The needs of security, belonging, relationships, love and respect can be satisfied only by other persons, that is, only from the outside. This implies a considerable dependence on the environment ... Which means that he will have to adapt and change himself ...

He is the dependent variable. The outside is the fixed and independent variable.”

And also:

“What makes people neurotic? Neurosis appears in essence and at its very beginning as a deficiency disease, arising from the deprivation of some satisfactions to

which I impose the name of needs.

Neuroses involve frustrated desires of security, belonging, identification, authentic loving relationships, respect, prestige.”

Therefore, we have to deal with *basic, primary needs*:

- the absence of their satisfaction causes disease
- their satisfaction avoids disease

Continuing our reflection according to Maslow, “healthy people” who have sufficiently satisfied their basic needs of security, belonging, love and respect, are motivated primarily by “selfrealization” tendencies. The individual who realizes himself, as *able to respond to his basic needs*, is far less dependent on the environment.

And, if it is true that even before birth we are swallowed up by hopes and mortgages *ad usum* of others, when parents entrust our coming to the world with the task of satisfying something of theirs, and *not of ours*, which can be their need, the solution of an unresolved problem, filling a void, perhaps healing a relationship, what will our task be then?

Waking up - Inventing our space - Discovering ourselves, getting to know ourselves and changing the games that life offers us - taking away from us what is not ours.

Jung invites us to wake up as soon as possible to take our life in hand, and his friend Assagioli does the same when he writes:

“The “*Gnosce te ipsum*” carved on the temple of Delphi tells you to study your innermost SELF, your I oppressed by projections and conditioning and to catch your wonderful potential”.

And that’s why I used “at the limit” the term betrayal.

Then, continuing in the reflection, we notice many moments in which RENEWAL is necessary.

Growing up, becoming mature adults means progressing through moments of renewal: accepting to face obstacles, detachments, separations, losses, *crises*...

If we reflect on our history, we can see that *life begins with a loss*.

We learn immediately, at the dawn of life, to put our-

selves in a position to live with the inevitable, accepting separation from the maternal womb, the great detachment from the first attachment.

It is then that we pass violently from the great bond to having to get by ourselves. The need to grow, to become and to move away seems to be as strong as the desire for fusion.

Exploring life, entering the world of relationships, school, work, discovering the freedom of human separateness: here are our stops...

At each stage we strengthen or vacillate; we grow or get stuck; we defend ourselves and avoid the obstacle or we stabilize at that level...

We learn, so to speak, “to cooperate with God”, as Bachellet wrote in his notebook, to accept what we cannot change, which is the *dynamic* base to express authenticity and creativity.

If we consider the two groups of *optimists* and *pessimists*, among the first ones we find more innovators, open to the future and its opportunities, endowed with courage and self-confidence, rather than among the second ones, who consider changes as “risky”.

In the other group, to the desire to be creators of one’s own life, with the risk of slipping into a delirium of omnipotence, is opposed the risk of a passive attitude, surrendered to immobility. An attitude undoubtedly deriving from low confidence and self-esteem and also, to a large extent, from the family footprint, that makes them *prisoners of the past*.

“Slowly die - Pablo Neruda writes - *those who become slaves of habit, repeating the same journeys every day, those who do not change the march, those who do not risk, those who do not speak to those who do not know...*”

According to some research, the awareness of the motivation to renewal is unclear, often induced by factors partly located in the past.

In the course of personal evolution even *hope*, which has something of the sacred, can activate resources and projects towards a real renewal.

What is really important is that *everyone gets to know* and deal with one’s *motivations* and *energies*.

With this we return to the “Gnosce te ipsum”.

To the lack of a motivation based on the exterior, by contrast, corresponds the augmentative motivation “to struggle” that is undertaken and chosen *primarily* by the subject as a reward for his own needs.

I would like to emphasize that these people are more autonomous, as they don't need others, and are more self-sufficient, since they are motivated from within.

The more or less unconscious *defence mechanisms* aimed at avoiding suffering, are therefore countered by *the mechanisms of struggle*, fruit of awareness, aimed at overcoming difficulties. Therefore, to *grow*.

Through many obstacles and different changes, we go beyond childhood, adolescence, move on to adult life, mature, revise our choices, stabilize ourselves in work, in the families to which we give life, in the social sphere, and proceed in the various ages.

Day after day, we also happen to come to terms with *decline*, when we realize that we are being *stripped*.

It is the moment in which we feel that future is no longer infinite...

It is the moment in which the world of affections and relationships is gradually reduced...

We realize that, as the Book of Proverbs proclaims:

“Charm is deceitful, and beauty is vain”

grace and beauty that have been taken away from us over time, while in us arises the awareness that true wisdom is that of the heart.

It is then that we can learn not to recede in front of the distress and the impairment that frequently accompany us over the years, but to be willing to make our love still useful and fruitful, while the strength of fragility is revealed in us.

It is difficult to undress, day after day, of strength and energy, to contrast the emptiness and bewilderment that beset us in the face of the great questions of life... and we begin to consider time as *time we have left to live*.

But even the feeling that time is running out could serve to a profound renewal...

“It is difficult for the soul to sing when it ages”, wrote Simone de Beauvoir.

And again: *“A long life is a gift, but it has a price”*.

Certainly, old age has the *price* of innumerable *losses*: *people we love*, a place in the family community, a role in the welfare state, often economic security, the power of choice, of autonomy...

Our body declines, our feelings flatten, reflexes are slow, it takes an effort to concentrate, to elaborate new information... Instead of dancing, we limp...

But I do not intend to treat old age as if it were a disease or a wait for the end or if it were linked to the date of birth. Like youth, advancing age is a state of the Soul, an always possible moment of growth and renewal

in which we live the transcendence of body and psyche. Of course, commitment and interests support our identity, they are an anchor for both the private Self and the transcendent Self.

(Maria Montessori, the spirited pedagogist of the early twentieth century, at the age of 90, arthritic from head to toe, but seeing well, used to read as much as possible and, in doing so, continued to stimulate her growth, to activate neurons, to help others to comfort themselves... The same that Levi Montalcini, the Nobel prize, invited us to do daily).

The transcendence of the I allows us to invest in the future through our footsteps, a form of mysterious inheritance for the next generations, engaging ourselves in a revision of life, in a real therapeutic examination of our past that allows us to *read the difficulties, the losses, the errors* we encountered, highlighting their value and meaning.

Let's not forget that, as Erikson claims in his studies and researches on the various ages of man,

WE ARE ALWAYS RESPONSIBLE FOR OUR LIFE

Assagioli himself emphasized in his lecture of March '43: “Up to the last breath we are responsible towards Life for how we live, for the use we make of the “talents” entrusted to us”.

I end with a poem with very evocative images:
“Living the renewal”

*Be masters of yourselves, penetrate your being
to capture the beat of life.*

*Break the bonds that fetter yourself,
reach out to grab the unknown,
open your arms wide to the embrace of air,
make a pair of wings to soar above.*

G. Rawlings

Paola Tarchini Delgrosso

“CASA ASSAGIOLI” SPEAKS OF ITSELF

Translation by Achille Cattaneo / Gordon Leonard Symons

“Why would man build churches and temples, in which to worship gods?

Why not worship them everywhere?

People go there, and the more they frequent them, the more those places are sacred. If a man goes there, the environment will affect him and he will sprout the qualities present.

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Do you know why? When Assagioli and I were together, he wrote: “Every book or article is an entity; psychosynthesis is an entity, every conference or lesson is an entity, every thought is an entity”, the blade of grass you stepped on, walking, and Andromeda are entities, where by entity he means, in the vision of the fifth force or psychoenergetic, : “An entity is a being that has life, that has energy, that has consciousness” Assagioli did not tell me it, but I am convinced that he would not contradict me, if I asked him for confirmation of my being an entity, an entity endowed with life, energy and consciousness.

Me, Casa Assagioli, as a living entity, I am also an ovoid which still welcomes the energies of my dear Roberto and his Institute. In me there is a lower unconscious with its sufferings, diatribes and memories of the past, a present with its ups and downs, and a superior unconscious with the blue ethers of the Self. I also welcome in me the group conscience of the dear collaborators committed to raising my energies with the diffusion of the psychosynthetic idea.

In the course of the time my ovoid experienced events between fogs and bright skies. Think, there was a time when they wanted to sell my dear little garden, in which Roberto meditated and reflected. Now, they put me a beautiful new dress, suitable for the times and the noble Via San Domenico. I am very flattered and proud of it!

In my collective unconscious, black smokes and disqualifying thoughts flow in here and there, which obscure and sadden me from time to time. But it's part of life. The more enemies there are, the more it is a sign that my evolution enters new shores. I thank them, they make me think.

Everything you are surrounded by, when you open my door and enter me, has its own energy, its own magic. In me there is, generated by my beloved owner. the energy of unity, harmony and love. I am a source of subtle energies, to which you can quench your mind and spirit.

Entering my ovoid, you can enter into your intimate reality, into the transpersonal dimensions of your being. I am not exaggerating! The material, cultural, transpersonal realities present in me, spread the psychosynthetic vibrational qualities that, if you look carefully, illuminate you.

In addition to mine, and to the energies of my beloved collaborators, they spread the energies of those who, in Italy and in the world, have included the psychosynthetic way in their growth process, of which I am a milestone, basic and transmitting antenna. When you cross my threshold on the road to Fiesole, dive with your ovoid into my ovoid. Do not come close to me only rationally, culturally, you need your willingness to ‘open up’ you to a living vision of my walls, my kitchen, my archive, they all have something to tell you, and also ‘open up’ you to an intimate vision of your world, of your acting.

My library, my furniture full of sheets and Assagiolini, are not entities without life, they are my organisms radiating pure and essential energies that require to dialogue with the energies of your deeper world.

Don't waste the moments when reveal myself to you ! Live myself and interact with me in the “here and now”, in the space-time in which you move around in my premises. Train yourself to stay in the “here and now”, while watching a piece of furniture, a room, a desk, a billboard. Join our two realities at that time. At that moment, time touches eternity. Feel my breath, look at my light, feel the vibration that is in me and live my present and my past in the company of Assagioli. If you can, get out of time and live it with Assagioli.

Also look at the star of the functions in the mental, af-

fective, imaginative, intuitive and practical work of my dear and beloved collaborators who receive you and who work with tiring, joyful, even if sometimes limping, but always wise, commitment. They make my energies shine in the world. I am not exaggerating!

This moment of interconnection between you and me, envelop you in the energetic atmosphere that unites everything and everyone. Nobody is alone, if he enters me, you are part of the supreme creative energy that moves the sky and the other stars with love, energy that Roberto addressed and asked to address.

In my ovoid you activate in you the phenomenon of resonance, which is established between us, a resonance that widens, even more, the transpersonal energy waves that already vibrate in you and in me. To be clear, it's like the overlapping of sea waves, so it happens with the overlap of mine and your waves.

Accept them, they balance your psychic energy.

Every reality, every object, every corner, every food, even if it is insignificant in appearance, is an antenna that vibrates and emits resonant energy nourishment. There are energies of the past and the present. Become intuitive and feel them enter you.

It is profound communion. Enter into resonance!

Resonance is a law that acts in the atom and in the cosmos and, obviously, in my rooms. This be our relationship, as you walk, meditate, talk, eat or perform groups.

Meeting each other, by resonance, the positive energies present in you and in my ovoid increase, so, whoever comes in the future, will enjoy even more of further transpersonal energy. Commit yourself to generate and spread resonances.

It is an activity of true and real altruistic 'service' towards those who attend me now with you, or will attend me in the days to come.

The material objects, the rooms in which you wander, even in the empty ones, the furniture, the writings, are not dead things, they are living entities, so alive that they listen to your thoughts, they talk to you, they lovingly wrap you in their energy and resound in you.

Do not forget the elementary truth, remembered, here and there, in the writings of psychoenergetics of Assagioli. Nothing is lifeless; the tiles, the frames, the Assagiolini, are living entities as suggested by the fifth force, glimpsed by my beloved tenant. They are imbued with energy. You can see it. They have a past, a history. Contact her.

Here the dear Roberto walked, sat down to reflect, rejoiced, suffered. Learn to see.

Enter, more and more in me, in the memories contained in my ovoid, in the memory of who handled these objects, opened these cabinets, lived these places, of who have projected himself here in the spaces of the world and transpersonal. Try to see the openness to the future of his thoughts and ideas that he has spread, ideas that are and will be your wings for your journey to the Self and beyond.

Entry into my ovoid is an "event" that goes beyond the cognitive vision. It is a dialogue, a fraternal embrace.

Live it, at every moment, with renewed expectation. Look at me and make me poetry. Observe what I hold in essence, do not limit yourself to superficial aesthetic judgments. Seeing in essence is: contemplation.

A tile is an accumulator of telluric and cosmic energies. Everything that surrounds you here stands as a link between the earth and the sky. I am a book of stone, which hands down the extraordinary knowledge that Assagioli made his own and elaborated, and you today, in resonance, elaborate, recreating yourself".

Be aware of this.

Regenerating yourself is an experience that cannot fail to touch you when it happens. And it can happen if you come into me with the right spirit.

Hence, in me, with participation, spoken or silent, together with all the others who, here and elsewhere, share Assagioli's thought in its forms and testimonies. It is an experience that creates your intimate accord with those who pass through me, even if you never see him again or have never seen him in this life.

I know, you're afraid of getting lost in the infinite spaces of my ovoid, spaces that extend from nothing to Everything, from matter to spirit, from rational to esoteric, from rationality to imagination, but if your alternative is to remain still and deaf where you are, this is equivalent to having no alternatives.

Maybe you came to look for something in me that you don't know, for which you have no idea for now, but you know that somewhere there is the answer that your unconscious is waiting for.

The question and the answer call you and you cannot ignore that call because you feel it would be like giving up for dead.

When you will know what you want along the way of life, even away from Florence, ask me questions and wait for answers, because I will always be in you and with you.

Wherever you are, talk to me and wait for my answer that won't come to you directly. It will reveal itself in front of you, perhaps with the voice of another person, with a writing, with a sound, with something that happens, with something that does not happen ... and you will have no doubts: it is my answer to your question.

If you have doubts, it's not my answer. If you feel wonder, it is.

For every my message you receive, a transformation takes place in you, you will no longer be the same as before and you will understand more and more how energetically you are connected to me, to Casa Assagioli, and to Assagioli.

A serene greeting.

TO THE FUTURE: FROM COLLECTIVE INTELLIGENCE TO GROUP CONSCIOUSNESS

Translation by Achille Cattaneo / Gordon Leonard Symons

This article originates from the presentation made during the Conference on "For the emergence of a new humanity" organized by the Psychosynthesis Center of Catania on 6 and 7 October 2018.

This writing starts from the conviction that at the base of the manifestation in which we are immersed there is a specific purpose and a relative plan, and this purpose is: the *Evolution*.

In order to grasp the evolutionary tendency of humanity, we will try to observe it following a sufficiently broad historical dimension.

As the first synthetic clue to the evolutionary sense of the universe, which could reveal its purpose and the plan of the universe, and perhaps show its congruence with the path of humanity, we can consider the affirmation in the book the "Treatise on cosmic fire" by Alice Bailey:

"The global trend of the evolution is to produce the ability to build with mental matter"

In particular, making specific reference to humanity, it starts from a state in which were highlighted only its animal origins, in which it moved mainly in the physical-energetic dimension. From there it developed to a state in which the emotional dimension predominates and a mental dimension emerges. A dimension that today has a greater value on the rational logic (often referred to as a concrete mind). Starting from the current state and in consideration of the development that has taken place, one could imagine a subsequent evolution in which the mental dimension takes over, with an ever increasing presence of the superior mind, the most intuitive one,

creative and representative part of the state of wisdom. A further element to take into consideration and characterizing the human kingdom, concerns the relational dimension. On the other hand, as is now well established by recent physical studies, in life / reality everything is relationship. In line with this consideration, again in the "Treatise on Cosmic Fire" we read:

"The immediate goal of the human kingdom is to consciously establish systemic relationships and to actively and consciously participate in group work"

From this we can deduce how the development of humanity passes through the expansion and strengthening of one's own conscience (or rather one's self-awareness, the characteristic that makes us aware of our being), together with the growth in terms of quality and strengthening of the relational dimension.

Given the importance that it plays in the considerations that are developing, it is appropriate to dwell on the term conscience.

It is not easy to define its meaning, but in order to have some coordinates, although not exhaustive, we can consider what is reported in the De Mauro New Dictionary: (Technical Specialist Term in the psychological field) - Psychic function which summarizes every experience, knowledge of the subject.

(Technical Specialist Term in the philosophical field) - Situation in which the soul is in relationship with itself and is able to know and judge itself in a direct and infallible way.

Some further indications can be found in a brief excerpt of the text "The destiny of conscience" by Sergio Bartoli (founder of the Community of Living Ethics):

"... consciousness, that is an intrinsic sensitivity towards a goal, a direction, a growth";

"... the conscience, understood as the perceptive and expressive capacity of life";

"... to the man, in which consciousness is individualized and becomes" self-consciousness " , that is, the capacity to interpret and direct one's " phenomenal instrument " .

Even if the evolutionary process has its natural deve-

lopment, in the case of the human kingdom, (as indicated by the different paths of inner and spiritual growth), it can be accelerated through a conscious and focused work on oneself. In this regard, in an unpublished text entitled "Setting up a plan", says Enzo Savoini:

"Being moved only by emotion and driven by action only by desire is not a symptom of true self-awareness. In truly evolved and self-conscious man ... not only are direction, purpose and program present, but there is also awareness of the active agent of the plan and the work " .

Direct consequence of the process of development of humanity, which embodies the growth of self-consciousness and the typical relations of this kingdom, is on the one hand the word (concrete and material expression of the symbolic dimension of *sound / vibration*), and on the other hand the intelligence (1), expression in the human dimension of what is symbolically represented with *light*. The work of growth that humanity has so far operated on itself (albeit more on a level of concrete mind) is also made evident by the fact that biological evolution, characterized by change and adaptation, in the human kingdom has now been supplanted by cultural and technological development. That is, from what, consciously and intentionally, it is produced by the same man through the use of the mind, of the hands and generally within a relational space. An evolutionary process that has led to contemporary human society pervaded, and often dominated, by a high technological dimension, sometimes even indicated and pursued as a solution to the problems of humanity. Despite the technological development has brought an advancement and an improvement in the level of average life, it does not seem however that the great problems, as for example the dimension of world-wide conflict, or the suffering both physical and psychic of the humanity, are resolved, or that can be solved with technology. On the other hand, we hear a profound agreement with what was written by Sergio Bartoli in "Nuova Vita" (one of the first articles of the magazine "Poggio del Fuoco"): *"Technology will not produce the Future, but the laboratory of conscience"*. Or what can be found in general in the introduction

of the book “The Act of Will” by Roberto Assagioli

The historical period in which we find ourselves, although important for the significant presence of the dimension of concrete mind (whose products are precisely the technological evolution and its high impact), could be taken as a precedent to a further evolutionary leap of the human kingdom, and in which the superior mind will dominate the scene.

The current level of human development can be called, as indicated in the interesting and detailed analysis in Matt Ridley’s recent book “A rational optimist” (Edizioni Codice, 2013), of “*collective intelligence*”. In this text it is also well highlighted and described how the human instinct for cooperation, that is to say to relate, has evolved along the ages. In fact, the man, starting from individual needs, has pursued their satisfaction by exchanging both of favors and objects. And it is precisely through the development and increase of these exchanges that we have reached the current evolutionary state of “*collective intelligence*”.

We started from the Paleolithic period dating back to about 400,000 BC in which there was the homo erectus, being that realized as a technological product the amygdala (fig.1). An oval stone chipped on purpose to become sharp and pointed, useful as a tool for work or defense and capable of being held in one hand.

From there, as Ridley points out in his book, we came to 1980 where the technological object of a more or less oval shape that can be held in one hand is the computer mouse. An object with a shape similar to that of the amygdala, but of a much higher technological level, both for the use of technical-scientific knowledge on which its operation is based, and for the materials and the workmanship for its realization. And just go on for just twenty years (from 1980 to 2000) that the technological evolution, whose speed has an exponential growth trend (2), brings us to the birth of the smartphone, an object that is in one hand, born mainly with a telephone function, but thanks to its high calculation capacity, flexibility, and interconnection, it is suitable for multiple if not infinite applications.

All this, of course, always thanks to exchanges and relational dimensions. Exchanges and relational modalities

that have gradually determined the division of work and tasks and always triggered a process of specialization of individual talent. It should also be emphasized that such exchanges do not only operate on a material level, but are often carried out even on a purely mental level. So much so that allegorically ideas can be imagined as involved in a process of meeting and even pairing, so as to generate new ones. We can therefore summarize the current period of “*collective intelligence*”, such as that in which more and more minds and ideas are set in motion, in relation, exchange and creation.

A *collective intelligence* that brings into manifestation a development of humanity structured as a set of increasingly complex and cooperative societies. Already Assagioli in one of his notes concerning inter-individual psychosynthesis wrote:

“... *General objective: the organization of the mass in a hierarchy of groups through the activity of self-conscious individuals*”.

Micro and macro societies in which both the intensity of collaboration between strangers and the branching in the division of labor are continually growing. Just as an example, just consider the design and production of a simple smartcard for mobile phones, or an usb to store data, consumer products that require teams, that is a structure of relationships and exchanges, with almost a hundred engineers (team then with large number of high professional profiles where the exchange of ideas dominates).

Today it is enough to look around to find ourselves in a crowd of objects created by man whose complexity is continually growing. And a look at the landscape not infrequently shows forms modified by the human contribution that never would have existed without such a contribution. This development is certainly positive, but as everything takes its shadows, among which, thanks to this impressive technological advance, it emerges how the human species is the only one that has created tools of war capable of destroying itself and the entire planet in which he lives.

If one tries to investigate in the world of causes, it appears that the motive for this *collective intelligence* is,

however, an individual conscience. The various intelligences that relate in order to bring out something new are mainly driven by individual interests and needs, both material and psychological. In this regard, a clear synthesis of these needs / motives has been symbolically proposed by Maslow in the well-known pyramid structure (Fig. 2).

For example, some of these needs are due to the need for a salary (necessary for daily living), to the desire for career progression for a higher income, for the search for greater prestige within the working, family and social context; or the pursuit of a power in one or more of the social contexts in which one lives. And again, leveling up in the scale of needs indicated in Maslow's pyramid, looking for what we call achievement, or the need to manifest one's creative side. All motives that depart, however in a conscious way, or often unconscious, to satisfy primarily an individual dimension. From what has been shown above, we started from the prehistoric man, in which the distinction from the animal kingdom was less clear and worked in a pack logic. This logic, moved by the gregarious instinct, still present in the profound and archaic nature of the human being, can be understood as a dimension of *collective Consciousness*, in which self-awareness is not fully manifested. It has therefore come to today where gradually humanity manifests itself as *collective Intelligence*, moved by an individual conscience that is self-aware. What, then, is the future kingdom if we continue this trend over time? Certainly one of the concrete and desirable possibilities is that further leap of conscience that can lead to what is termed *Group Consciousness*, considered in some sapiential and esoteric texts as a further goal in the evolutionary path of humanity.

Says Sergio Bartoli always in the writing already cited, "The fate of conscience"

"... *this transition to a higher maturity occurs only when we are willing to recognize ourselves as part of a larger reality and therefore to extend our responsibility to humanity and the planet. But this is possible only to the extent that we succeed in overcoming the identification with everyday life, identification that transforms unreal,*

or transitory, values into absolute goals of life".

Certainly it is not easy to define what *group Consciousness* will actually be, given that it will perhaps be something that will come into manifestation in a not so immediate future. However, if we want to try to delineate some traits, or at least summarize the evolutionary direction that traces its birth, we can take cues from the various sapiential texts, or from high consciences that, like the Buddha and the Christ, have indicated and anticipated this process. Starting from these ideas, the prerogative of the birth of a *group Consciousness* seems to be the type of motives that induce actions. Motives that in the specific case pursue the objective of the common good, of collective well-being, of integration and union of the group. So a consequence of the process that would lead to group consciousness is an evolution that moves towards a dimension of less individualism and selfishness. Acquiring *group consciousness* would also mean identifying not so much with one's own needs, but with the group's motive. And this, on the one hand maintaining the current state of human self-awareness, on the other adding the awareness of the progressive human development along the divine dimension that belongs to humanity (Fig.3).

Gaetano Palumbo

Note:

1. Also this term is not of simple definition, but as a point of reference, from the Nuovo De Mauro dictionary: Faculty of the human mind to understand, think, judge, communicate facts and ...

2. This peculiarity is also evident in the text by Alfred Korzybski "Manhood of Humanity: The Science and Art of Human Engineering" (published in 1921), where the author points out as sciences of the humanistic area (legal, economic, political etc.) grow with a typical rate of an arithmetic series (eg 2, 4, 6, 8, 10 ...), while those of the technical / scientific area (mathematics, physics, chemistry, biology etc.) grow with a typical rate of an arithmetic geometric series (eg 2, 4, 8, 16, 32 ...).

PURPOSE IN LIFE: HOW ASSAGIOLI TAUGHT ME A FIRST STEP

I had just turned 19. My mother decided to send me to Florence to learn Psychosynthesis with its founder, Dr. Roberto Assagioli, and to audit the unparalleled classes in history of art at the University of Florence.

Besides hoping someone would finally give me some attention, kind attention, I was not really interested in Psychosynthesis as such. I wanted to become a photographer. I had failed the examination to enter the then very best photography school of Vevey, Switzerland, which was just half an hour from Institut Bleu-Léman, the Swiss private boarding school for girls that my mother, Dorette Faillettaz, had founded in 1954 and was running. I hadn't yet found my path in life, so my mother was deciding for me what was best for me to do . . . and become. For my mom, it may have been convenient to push me around all the time, though I must admit I discovered it could turn out to be for my good. And she did need a "Miss-do-everything," as regarded work for her school. I could fill gaps between problems, serve as bridge. And sometimes I was the scapegoat, an excuse when missing links showed up in the organization. Generally speaking, however, she felt that I was learning to be an administrator, whether for her or for a boarding school. But was that what I wanted?

Indeed, for me this situation did not really help me find *my* way, discover *my* motives. I needed to define a scale of values that would serve me as a pointer—toward possible aims I could consider reaching. I needed to develop my Will and its qualities, to become a meaningful person. When I was being tossed around too much, photography and art were a real safety belt for me—which I needed, because emotionally I was fast becoming a reservoir of self-pity, which is a poison most noxious to personal development! Still, under my mom's regime I had learned to be flexible. Unfortunately, it was not a flexibility of a will that endures with patience, but a flexibility of lack of will, and therefore I often over-

compensated with moments of intense rebellion and self-assertion!

So after all, the best thing happened to me that could have: my mother found that Psychosynthesis was *the* method to teach to the 15- to 22-year-old students at her school. They would be able to manage their emotions and desires and develop their character as autonomous young women. She herself had no time to learn the ABCs of Psychosynthesis, and Assagioli had politely declined her invitation to teach it to her VIP students himself. (Yes, VIP: the majority were the precious offspring of quite influential parents.) Thus, she came to realize that I could do it—if Assagioli agreed to put me through a didactic training. Assagioli cautiously suggested that I first put the method into practice on myself: I could follow the special Psychosynthesis classes he had just organized for "young gifted adults." Well! The prospect of attending a class for "gifted" young adults sure sounded attractive to me!

This is how I ended up in Florence for six months as Assagioli's client and student, while taking a lot of pictures, visiting all museums, and assiduously attending university art classes.

As you may have gathered above, developing my will was my number one problem. Being tossed around both geographically and psychologically had not helped me build a personal identity. My survival instinct had surged up as an emergency measure in the form of an assertive attitude. By the time I was 19, it had become a well-established defense mechanism. I had a habit I believed was my true self.

Well! How did Assagioli use this insidious obstacle to help me become truer to my Self? After all, the experience of the will and the self leads to Self. He had to facilitate that without me noticing it, otherwise my defense mechanisms would bar the door to receptivity. He chose the indirect way: the use of symbols.

So already at our second session Assagioli told me to draw a circle on an ordinary sheet of paper. He looked carefully at how I was doing it. Then he said, "Draw a point at the center." This method as he presented it to me is one he described in his *Psychosynthesis: A Manual of Principles and Techniques* (1965, p. 183). If you have a more recent edition, page numbering is different:

Psychosynthesis: A Collection of Basic Writings (2000, p. 162). You can see Assagioli's list of procedures and categories of symbols (1965, pp. 180-183 or 2000, pp. 159-162).

Too simple a thing? Was it a game? Was it a joke?

Never before had I produced this particular masterpiece, a point within a circle. (It is, by the way, a very pleasant thing to do. Could that be precisely because it does help one to gather and calm thoughts and emotions?) He explained that I had drawn a symbol of the greatest importance, and without loading my head with preconceived ideas as to what the importance could be, he instructed me, firmly, to visualize this circle with a point every day and report on my results. He did add one thing: this symbol would help me concentrate more easily—keep my “thoughts” a little more still for a second so I could see what was happening on the screen of my inner cinema. I thought they were thoughts, but in fact they were emotions running wild, taking off, and sometimes erupting in my field of consciousness. Well, the first thing I found was the many things happening on my inner screen: some were thoughts, some emotions, some desires, some just idle imaginings. And so much more happened for me, as a result of just visualizing (and occasionally drawing) that symbol. Try it!

And in his public Sunday conferences and Saturday classes, Assagioli would explain the theory behind the technique of using symbols.

Would you like to know more about this? Then you can read his subchapter “Technique of Symbol Utilization” (1965, pp. 177-191 or 2000, 156-169). Let me just quote a passage from it. As a result, you may feel like reading Assagioli's *Psychosynthesis*:

The rationale of the use of symbols is based on their nature and on their function, or rather functions. . . .

Their primitive and basic dynamic function [once we internalize them] is that of being accumulators, in the electrical sense, as containers and preservers of a dynamic psychological charge or voltage. Their second function, a most important one, is that of transformers of psychological energies. A third function is that of conductors or channels of psychological energies.

And experience shows that all these introjected symbols serve to construct or reconstruct our personality. It is the will that with its psychological functions picks up and introjects the symbols. These psychological functions preside over all our psychological processes in a way similar to the body's metabolism (catabolism, anabolism). Another way to say this is with the reminder that, as every marketing manager knows, any time will and imagination are in a competition, imagination is the winner. And that is because in our times we have been allowing imagination to become one of the leading psychological functions, while thought, desire, and sensation just follow its “signals,” intuition is pushed aside, and the true will is regarded with defiance. Yet, adequately devel-

ped, the psychological functions actualize us. They make us a functioning whole and (re)build the bridge to our essential Self.

A big difference between our body's functions and our psychological functions is that fortunately for us the body's functions work correctly without having to depend on us. However, they do get disturbed in their normal working according to how much we mess around with stressful thoughts, wild imaginings, and hot tempers, and how much we indulge in our fears. As regards the psychological functions, it mostly goes without saying that they too work smoothly to build the personality. But in the course of time unhealthy thinking habits sneak in in the form of obsolete traditions, creeds, fashions, and whims—mostly caused by selfishness, attachment, and greed that we should have, as humans, had the opportunity to grow out of long ago. This is a vast subject, but what is of interest here is to recognize that today human beings must tailor their personality themselves, create habits of thinking that are correctly selfish, not demandingly selfish. We must not, however, renounce the self. In this respect Assagioli clearly encourages us, once we have conquered awareness of the higher, unifying or in fact source Self, to apply this energy to putting our house in order, so to speak. In his words, “the realization of the spiritual Self is not for the purpose of withdrawal but for the purpose of being able to perform more effective service [I call this cooperation] in the world of men” (1965, p. 210), (2000, p. 186). And what is service/cooperation? It is action! And what is action? It is purpose based on motivation! And what is purpose based on motivation? It is an act of will! And what is an act of will? It is life in expression, life in manifestation!

And this is where we humans *urgently* need to learn to play our part. In nature, all kingdoms do their part. It's we, the kings of creation (so we would like to think) that still need to learn to use our psychological competencies to participate constructively, appropriately in the same unfoldment of life. We need to be more grateful to all the forms of life that participate in all the life on this beautiful planet. And our inner psychological worlds are also forms of life that we need to recognize and be grateful to for the vital role they play in our personal expression. In this inner partnership also right relations are

fundamental. Assagioli shows this in *Psychosynthesis* (1965, 2000) and *The Act of Will* (1999).

A huge task? Oh yes! Huge indeed, but it begins with a first step. I took such a step when I began learning to use my innate competencies by drawing and then visualizing a circle with a point at the center.

Might this simple symbol also represent the process of psychosynthesis of life itself? The self at the center radiates toward the periphery, just as the sun does toward the solar system and just as the nucleus of every atom does toward its electrons. Is it that the energy between center and periphery is electromagnetic, or does my visualizing it make it feel so? If you try it, you will surely feel it!

So with a most simple geometrical form, a point in a circle, we have an illustration of the most fundamental process at work in all forms and all dimensions: Will-to-be. For psychosynthesis is the very process of life itself. It is not a trademark, and I remember animated discussions he and his secretary had, yes, in front of me, on this subject! And to me Assagioli confirmed that he simply threw his heart into describing it—so we could enhance our own life more efficiently! And he added that others of course also did so, showing that synthesis is a life process manifesting in all fields of expression.

Starting in the following year, I began my formal didactic training and felt more than motivated to teach the students how to make that life process work—and how to feel the joy in making it work!

Isabelle Küng

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POWER OF LIFE DISCOVERING THE MYSTERY OF BEING

Third part - Psychosynthesis n°31, n°32

Translation by Alberto Gabba

We continue the work begun in the last issue of the magazine, which we refer to, about the Seven Types of Assagioli's Psychosynthesis.

6 - Devotional/Idealist Type

In order to outline the idealistic typology, we'll avail ourselves of the personality of Thomas More, author of the famous book "*Utopia*" (1516), in which he describes an imaginary island-kingdom inhabited by an ideal society.

This term, Utopia, immediately suggests a perfect world, or place, distinguished by all the positive characteristics that we would like our present world to possess.

More derived the term from ancient Greek, with a word pun between *outopos* (i.e. nonplace) and *eutopos* (happy place); utopia is therefore literally a "*non-existent happy place*".

In the intention of More, Utopia has been able to overcome its social contrasts thanks to an innovative system of political organization: private property has been abolished, goods are in common, trade is almost useless because people are busy working the land about six hours a day, providing the island with all the necessary goods, while the rest of the time is dedicated to study and rest. The government is entrusted to magistrates elected by the representatives of each family, while there is in force (revolutionary for the time) the principle of freedom of speech and thought and above all of religious tolerance, which is however shown only towards believers: atheists are not punished but are excluded from public offices and surrounded by the contempt of the inhabitants of Utopia. Everyone has the right to a peaceful life, whose aim is well-being.

Another example of *Utopia* among many (without forgetting *The Republic* of Plato by which Thomas More seems to have been inspired) is “*La città del Sole*” (*The City of the Sun*, written in 1602 in Florentine vernacular, then finally published in Latin in 1623) by Tommaso Campanella. In outlining his view of collectivist society, Campanella goes back to Plato and More; among the antecedents of Campanella’s utopianism is also to be counted *The New Atlantis* by Roger Bacon.

The work presents a city with perfect laws and practices: it has a circular shape, is situated on a hill and is made up of seven walls, named after the seven planets. It is practically impregnable, since conquering it would mean storming it seven times, since each circle of walls is fortified. The city can only be accessed through four gates located precisely in coincidence with the four cardinal points. In the highest part of the hill there is a very wide plain where the temple of the Sun, it too of circular shape, is located. Spiritual and temporal power is held by a Prince Priest, called the Sun (or Metaphysical) that actually governs the city. The Prince Priest is assisted by three other Princes: Sin, that is, the wisdom that deals with sciences, Pon who deals with peace and war, and finally Mor, or Love who takes care of procreation, of the cultivation of the inhabitants and of work.

From these hints we infer that this human typology aims at Being by dedicating one’s life to an ideal, an ideal that descends, often deformed in one’s own image and likeness, from the primary Idea itself. Sacrificing all things, and often even himself (Thomas More and Giordano Bruno will be condemned and executed as they did not abjure their beliefs; Tommaso Campanella spent nearly 30 years of his life in prison and escaped death penalty pretending to be crazy), which is one of the means most used by this type, who lays everything at the feet of the Idea or of the master, attracted by an absolute verticality that is often expressed with mysticism and complete devotion, equally often accompanied by fanaticism and intransigence.

Here are Assagioli’s notes about the sixth Human Type:

“This Ray, perhaps even more than the others, has in man extreme expressions: sublime virtues and defects, actually faults, very serious ones. (...) Among the Seven Laws of the Solar System the sixth Ray of devotion and the sixth law of love have a close alliance. (Treatise on Cosmic Fire, page 595) (...) There is a close relationship between the Sixth Ray and Service. (...) It is not easy to define the word Service. Too often we tried to do so starting from a personal consciousness of it. Service can be defined briefly as the spontaneous effect of contact with the Soul. This contact is so real and stable that the Life of the Soul can flow through Personality, the instrument that Soul must use in the Physical Plan. It is the way in which the nature of the Soul can manifest itself in the

world of men. Service is a manifestation of Life. It is an evolutionary impetus of the Soul, like the drive to self-preservation and reproduction of the species, it is an instinct of the Soul, and therefore innate and proper to the development of the Soul. It is the predominant characteristic of the Soul, as desire is of the lower Nature. It is the desire of the Group, and in the lower Human Nature it is the desire of Personality. It is the drive for the good of the Group”.

7 - Organizational/Ceremonial Type

We close this rapid tour with the Seventh typology, or the seventh way to reach the Being and to manifest it. And also on this occasion we’ll do it with some levity, proposing another highly famous character who never existed, Gandalf, the magician/master of the *Lord of the Rings*, the fruit of the fantasy and erudition of John R.R. Tolkien.

The seventh typology, as we know, bases its action on the knowledge of the power of sound, colour, symbolic action, rhythmic movement and the wise, powerful use of formulae. All religions, and not only, have made and make use of ritual to arouse religious emotions and create a channel of communication between the low (man) and the high (the divine, the Being). In this regard we remember the Ancient Mysteries (Egyptians, Eleusinians, etc.), initiation rites through which participants were led to spiritual awakening. Priests and magicians (in the sense of *magus*, from the root MAH, *great, powerful, wise*) were and are the means of this knowledge and the mediators of this action that reconnects heaven and earth, high and low, spirit and matter.

Precisely like Gandalf, a wise, courageous, disciplined and discriminating magician, yet a dispenser of an unconditional love that derives from his profound understanding of other people’s nature. His wisdom is directed to Good, never separated from that joy and lightness of spirit that makes him capable of participating “in the world” even though he is not “of the world”.

The perfection of the formulas used by Gandalf (which echoes the perfection of every human action that is truly incisive and has the mark of the divine) is noted

on various occasions, when only the complete mastery of word, gesture and thought allows a contact with the higher principles. This also because the Seventh typology brings back to the One and therefore has the task of bringing matter back to spirit through order and organization, that guarantee the free and orderly return to the One, according to the complete expression of what each of us is, i.e. of that share of Being that each of us embodies.

Here are Assagioli's indications for the seventh Human Type:

“The prime cosmic function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifested form through which life will reveal the glory of God.” (...) For the work of this Ray, Matter, the forms, the Beings are subjected to “rule”, to discipline, to “ceremonial”; for its work the forms are built, adapted and associated according to the needs of the respective Entities to which they must serve. These Entities are then, in turn, co-ordinated and subordinated to the needs and aims of collective Entities of ever-larger order. We can therefore say that the specific expression of the seventh Ray is the hierarchical order that reigns in the manifested Universe, in the life of every living organism. (...)”.

That said, what remains to be said?

Let each of us treasure these indications and, above all, speculate what light of Being is he or she called to bring into manifestation: only when all the lights will be manifest in their fullness, Being will have unveiled its Mystery.

MORE OF 'SELF' PURPOSE, AIMS AND SCOPE

Purpose

Guggisberg Nocelli (2017, p141) describes how “Assagioli strongly supported the theoretical and pragmatic value of synthesis,” in particular, “synthesis in therapeutic approaches.” It has been my professional purpose in recent years to synthesise Shamanic Psychology and psychotherapy, both in my writing and in the development of my psychotherapy practice. The reason for this endeavour is what I see as an affinity between these two therapeutic approaches: ancient Shamanic Psychology and contemporary Psychosynthesis Psychology. Both are psychospiritual, not least because both acknowledge an immanent personal self in relation to a transcendent Higher Self. I have sought to fulfil my purpose of marrying Shamanic and Psychosynthesis Psychology by writing my book, *Soulfulness (England, 2017)*, in which I show how Shamanic and Contemporary Psychology can be integrated, in particular by: the inclusion of some powerful psychological models based on the shamanic Medicine Wheel; employing a present-day application of the technique of the shamanic journey as a way of communicating in consciousness with the unconscious mind.

Aims and Scope

The aim of this paper is to set out my current thinking about the synthesis of Shamanic and Psychosynthesis Psychology in one aspect, the conception of 'Self'. I set out to place, alongside the Egg Diagram, one of the key models in Shamanic Psychology, the Shamanic Personal Energy Map. The synthesis of the Egg Diagram and the Energy Map realises a dynamic model of the whole human personality and offers a reframing of the Psychosynthesis understanding of 'Self'.

The I-Self Dialogue

In his poem “We are transmitters”, D. H. Lawrence (1950) wrote, “As we live, we are transmitters of life/And when we fail to transmit life, life fails to flow through us.” To transmit life, to “ripple with life through the days”, we

need to receive life, and the source of life energy is Self, an abiding presence in our life conveying invitations for us to follow a particular life-path or to realise an aspect of our self-expression and creativity hidden away in our Higher Unconscious.

We may receive such promptings of Self as a call or a sense of vocation or a sudden insight. With our personal will, we are free to respond and to receive the willing energy to fulfil the calling. Equally, we can use our free will to reflect upon the call and to engage in a dialogue between Self and personal self. Hence, Firman and Gila (1997) assert that Self is not an “It” but a “Thou”. This is a profound statement warranting sustained reflection. Self is a Thou, not a theoretical concept; it has real existence, real being, a real presence in our lives, and through sustained I-Self dialogue we can realise a life-path and creative expression congruent with our personality. We have a personal relationship with our self, a committed love relationship that deepens as our spiritual journey unfolds. Our personal self grows as we synthesise more and more. Our experience of being alive expands as the Lower and Higher Unconscious boundaries are drawn back. Our personal self is free to flower.

The Spiritual Journey and the I-Self Relationship

Assagioli has a metaphor for the spiritual journey (1965, p. 200), in which the “conscious personal centre” shifts closer to Self, penetrating into the Higher Unconscious, the realm of “higher intuitions and inspirations” and “latent .. spiritual energies (pp. 17–18)”. Thus, each of us has latent qualities, unacknowledged creative potential, talents, values, intuitions, insights, “ethical imperatives and urges to humanitarian and heroic action”.

Each of us is on a path running between narcissism and Self-realisation. We can choose to move along the path because we are guided and shown the direction by Self and because energy for life and will to travel are supplied to us through the I-Self relationship. Along the way, we can synthesise more and more of our latent energies.

Petra Guggisberg Nocelli - in her excellent, comprehensive book about psychosynthesis, *The Way of Psychosynthesis (2017)—presents the personal self and the Higher Self (p. 245) as immanent and transcendent aspects respectively of the one Self, with a profoundly insightful quotation from*

Assagioli: “Speaking of a personal self and of a higher ‘I’ (the Self) must not induce us to believe that there are two separate and independent selves. ... The ‘I’ in reality and in essence is ONE. What we call “ordinary” self is that part of the “higher Self” that the wakeful consciousness can accept, assimilate and implement at any given moment. It is therefore something contingent and changeable, a variable quantity. It is a reflection that can become ever more clear and vivid and that one day might come to unify with its Source.”

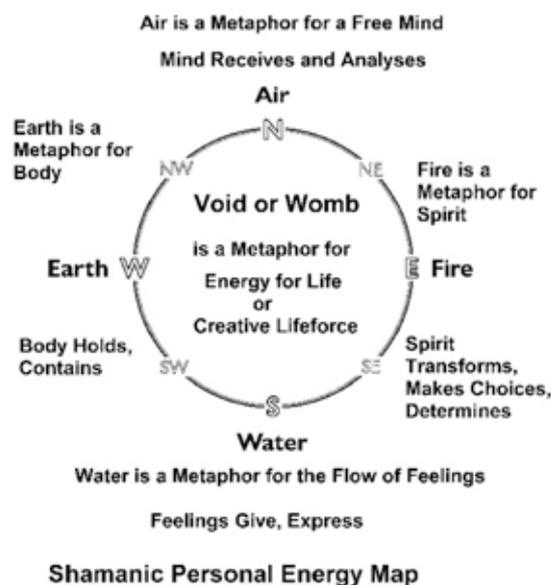
The Vicissitudes of the Spiritual Journey

Writing about the vicissitudes of the spiritual journey, Assagioli (1965, p. 39) says, “Spiritual development is a long and arduous journey, an adventure through strange lands full of surprises, joy and beauty, difficulties and even dangers.” The I-Self I-Thou relationship is a love relationship, and like in any love relationship, differences and tensions arise. Self doesn’t seem always to respect personality; it can lead our personal self in surprising, seemingly undesirable, difficult, even dangerous, ways that our “wakeful consciousness” struggles to “accept, assimilate and implement”. Many of you reading this paper will bear witness to the reality of the I-Self relationship in your existential experience of living; the struggles, the pains of spiritual awakening, but also the adventure of a life ever more fruitful, more abundant, more fulfilled, and with more meaning and more zest for life. For you, as for me, the journey of life towards an albeit unreachable Self-realisation is an existential reality.

The Shamanic Personal Energy Map

Bio-Psychoanalysis

Petra Nocelli (2017, p149) explains the abbreviation of “bio-psychoanalysis” to “psychoanalysis”, quoting Assagioli from a 1967 report to an international conference: “Practically speaking, it’s often easier to use the word psychosynthesis, but remember that it must include the body, the “bio”, and so it will always be bio-psychoanalysis.”



I am heartened to learn that the real name for psychosynthesis is bio-psychosynthesis, because the Energy Map is pure bio-psychosynthesis. The Energy Map is an application of the Shamanic Medicine Wheel, where “Medicine” means wholeness and energy for life. The Energy Map is a way of mapping how we use our available life energy. When the energy used by our Feelings, Body, Mind, and Spirit is balanced, forming a harmonious whole, this represents a synthesis of our whole being.

Feelings, Body, Mind, and Spirit in Metaphor

The elements of personality—Feelings, Body, Mind, and Spirit—are represented metaphorically by the elements of water, earth, air, and fire, respectively. When the energy of the whole person is in balance, the Wheel goes around: our Feelings flow like water; our Body contains us and is the medium of expression for our feelings; our Mind is free as air to gather information from our feelings, body, intuition, and environment, to analyse this information, to reflect upon it, and to formulate options; our Spirit is a transforming fire, using the knowledge our mind has formulated to make life choices, great and small, that determine our way in the world and our relationship with the world.

Spirit on the Energy Map is comparable with ‘I’ in the Egg Diagram, with its growing capacity to be self-reflective, make choices, exercise will, create change, be self-determined.

A Dynamic Model

The determining and the transforming wrought by our human spirit affect how we experience being alive and how we feel about our self, and so the Wheel goes around and around as we grow, becoming more self-reflective, more self-determined. The Energy Map is a dynamic model.

The Energy Map is not a theoretical construct; it can reveal what is happening when a person’s energy is out of balance, when there is disharmony and fragmentation rather than synthesis. Here are two examples: (i) When a person is grieving, their feelings can be all over the place—sadness, numbness, anger, fear, etc—their diet may be affected, their mind preoccupied and confused, and they are likely to be dispirited and not in a fit state to make decisions. (ii) When a person is overwhelmed by fe-

elings that the body cannot contain, this is manifested in the body as a panic attack, the person loses their capacity to think clearly, they become dispirited and incapable of making informed choices. The Energy Map is thus a powerful model for use in psychotherapy.

Creative Lifeforce/Energy for Life : Relationship, Creativity, and Sexuality

At the centre of the Medicine Wheel is Creative Lifeforce, Energy for Life, that vitality differentiating a living soul from a lifeless corpse. We experience Energy for Life simply by knowing we are alive. The metaphor for Lifeforce is a creative void or womb; Lifeforce is the vital energy that seemingly can form something wonderful out of nothing: a fertilised egg, a pollinated seed, an inspired thought.

Lifeforce is, “The force that through the green fuse drives the flower” (Dylan Thomas, 1937). By photosynthesis, the flower converts electro-magnetic light energy into chemical energy which, when combined with carbon dioxide and water, creates the carbohydrate molecules used to form the vegetative parts of the flower, petals and sepals, enclosing the sexual organs, carpels and stamens, that effect reproduction. Lifeforce is the directionality driving the flower’s reproduction.

To energise our body’s cells we eat plants and inhale oxygen, the products and by-product of photosynthesis. Thus, the sun is our ultimate source of energy, energy that moves into a myriad configurations to synthesise and sustain our living being. Thus, Lifeforce, Energy for Life, is real energy, infusing our whole being: the complex functioning of our body; the physiological processes that give us the experiences of feeling; the brain functions that give us the experience of thinking.

Lifeforce is the directionality driving a human’s reproduction, but unlike the rest of nature this is not its sole purpose. To begin with, a neonate’s relationship with its mother is essential to its survival; a human infant is a relational being from the moment they experience their mother’s gentle touch and loving gaze, and in the process creating a template for subsequent relationships throughout life. Creativity soon follows, at first the impulse to scribble on walls; human creativity seems boundless in its numerous spheres of endeavour. With growing maturity, the impulse arises towards sexual expression. Besides sexuality, in us Lifeforce is directed towards relationship and creativity. The sexual impulse can be so fervent that it can pervade the feelings (South on the Energy Map) with such a craving for bodily release (West) that it overpowers rational thought (North). Yet, in the midst of chaos, we need to attain some balance, because important choices (East) need to be made, not out of craving, but from love, commitment, and will.

Alongside sexual union, Creative Lifeforce sustains interpersonal synthesis, supplying the energy of mutual love that is the glue of any sustained love relationship.

In a committed sexual union, the sexual impulse evolves into feelings of desire to have children and into sustained energy to nourish the children throughout their childhood. Such sustained energy entails a determination to remain committed to the family unit. Determination, the choice to sustain commitment, whatever the odds, is a function of spirit (East). Love is an act of will. This principle applies not only to a sexual partnership, but also to the sustaining of any creative relationship or any creative endeavour: love is not simply a feeling, love is an act of commitment and will.

Thus, far beyond the awareness of being alive, we experience Life force in our relationship with others, our creative impulse, and our sexual desire: in our whole experience of having Energy for Life in our relationship with our self and with the wider world.

Synthesis : The Egg Diagram and The Energy Map

These are two profound insights from Assagioli about the dynamic relationship of Self and 'I':

Self and personal self are "ONE", personal self being what the "wakeful consciousness can accept, assimilate and implement at any given moment, .. a reflection that can become ever more clear and vivid and that one day might come to unify with its Source (Nocelli, 2017, p. 245)". "Self as understood by Assagioli .. provides not only the source of personal being but a directionality for individual unfoldment and meaningful engagement with the world (Firman and Gila, 1997, p. 43)".

Just as Spirit on the Energy Map is comparable with 'I' in the Egg Diagram, so Life force on the Energy Map is comparable with Self in the Egg Diagram, being the source of life energy—real energy, infusing our whole being—and providing a directionality for individual unfoldment and meaningful engagement with the world. The Energy Map elucidates this unfolding. Whilst Feelings, Body, and Mind are elements of our personality, Spirit is the totality of who we are at any given moment, everything we express in our emotions, our physical presence, our thoughts and ideas, our choices, our values, even our vicissitudes, how we experience our self in all of these aspects, and express in our engagement with the world. Everything, that is, that our wakeful consciousness can accept and assimilate of our Life force, and can implement in our life, for in that moment we may be poor in spirit or rich in spirit, on our own unfolding path of life.

The Energy Map is a way of mapping how we use or misuse our sun-sourced life energy. Misuse is a consequence of the way we adapt to being misused, principally to the "primal wound" (Firman & Gila, 1997). We may repress or become fixated on feelings. We may abuse or fail to care for our body. We may have a rigidity of thought. All of this distorts how we see our self and express our self in the world. At the moment of conception Energy for Life forms us as a unique being, which becomes evident at our birth, at least prior to our primal wounding. This is our true nature, and directionality for individual unfoldment

means remembering and realigning with our true nature and thereby growing in Spirit. We grow in Spirit when we choose to respond to our impulses to uncover our latent qualities, unacknowledged creative potential, talents, values, intuitions, insights, "ethical imperatives and urges to humanitarian and heroic action". The Wheel goes around as we grow in Spirit, synthesising more and more of our latent energies. We attend more to our flow of feelings and how we feel about our self. We have more care for the health and fitness of our body. Our mind is more free to think our own thoughts and formulate our own ideas. Our Spirit expresses who we are with an increasing radiance. In our engagement with the world, we transmit our life energy.

Life is an interplay between Spirit, intent on the gathering of our true nature, and Energy for Life, a parable of the I-Self relationship. The synthesis of the Egg Diagram and the Energy Map yields a model of the human personality that is dynamic and vital, down to earth and embodied, comprehensive and practical, as well as being an effective psychotherapeutic medium.

David England

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Note:

- David England is a UKCP Registered psychosynthesis psychotherapist in private practice and author of *Soulfulness, The Marriage of Shamanic and Contemporary Psychology*. He has successfully integrated Shamanic thought and practice into his own psychotherapy practice.

THE LAST OBSTACLE TO BEING

Translation by Greta Bianchi / Gordon Leonard Symons

«The value of a man is revealed in the time in which life is confronted with death. [...] Human life is structured in such a way that only by looking death in the face can we understand our authentic strength and the degree of our attachment to life. [...] A life to which it is enough to find itself face to face with death to be scratched and broken, perhaps it is nothing but a fragile glass“.

Yukio Mishima

“The more I think about it, the more I believe that life exists simply to be lived,” wrote J. W. Goethe once. The aim of this contribution is to deepen one of the topics mentioned in my report “*La maestria e l’arte di vivere*” (“The mastery and the art of living”) during the last congress of psycho-synthesis in Ancona “Roberto Assagioli and the Human Potential”.¹ It is one of the most complex, decisive and elusive questions of the experience of life: what is it that holds us back from being ourselves?

“Nobody is himself!”

As human beings, we are all children of the Total Being. And as a participation of the Being, every man is endowed with an innate *willingness to be*.² The thing we want the most, deep in our hearts, is a desire for identity: the experience of fully being. Our different desires and ambitions find their *raison d’être* or ultimate root in a desire for self-identity. However, in the factuality of existence - that is, in the bare and raw existence of every day - we experience being less than what we know we can be. Every day we experience a certain drop or decrease in our self-expression (the possibility of having the experience of “oneself” in a degree that goes from acceptable to full).

In *Being and Time*, Martin Heidegger expressed this condition of human alienation in a lapidary way:

“Everyone is the other, nobody is himself!”³

From a psychosynthetic point of view, how do we interpret this statement? During a conversation with Alberto Alberti, to answer my question about what keeps us from being ourselves, he replied that we are already ourselves and that if we do not end up living the experience, it is because we are actually doing an effort to be different from what we are.⁴ In those moments, therefore, we “abdicate” our authentic presence. In religious psychology, the term abdication indicates the mechanism by which the human being places before himself somebody or something else, which becomes a ‘filter’ to his own direct expression in the world.

A removed benefit

However, the human being does not make efforts without a reason. The psychology of the deep and the analysis of character have taught us that very often everything that one does not want to have in one’s life, but that persists, is set up by the subject himself in order to obtain a “benefit” - most of the time removed (not distinguished) by conscience.⁵ Therefore, even behind the diminishing experience of being oneself, there are benefits that have been removed. Some examples are: avoiding feeling or discovering to be inadequate, diminishing any judgment on our identity, avoiding feeling bad or guilty in doing something, avoiding the responsibilities and costs always involved in the full expression of the self, etc.

These various benefits have already been thoroughly examined in the psychological literature. However, without excluding what has already been said, the introduction - as in an experiment - of a new interpretation of the ‘first origin’ of them could perhaps reveal new possibilities of access to being oneself. Since setting up an unfavorable situation in order to obtain a secondary benefit is in fact a universal mode of functioning of the human being, we could rather interpret these benefits as different ‘forms’, ‘modalities’ ‘or’ variations’ of a single basic substance. Moreover, if a man wants so much to be himself, the final benefit that leads him to not be so must necessarily be something as big as indistinct - to be almost inadmissible. The question thus becomes: which meta-benefit can then turn out to be greater than being ourselves, so big that we prefer to put something - that we are not - in front of us? And where do we look to find this out?

Looking to death to seize life

“There are no wonderful surfaces without a terrible depth,” wrote F. W. Nietzsche. This intuition paves the way, suggesting that we begin to examine the relationship or polarity of being-null. The same technique of Assagioli’s opposites is based on the implicit principle that a truth can be distinguished, seen or perceived through a reflection and an awareness of the opposite

polarity of an investigated phenomenon. In this specific case, on the other side of the pole of being there is the pole of nothingness. As I have already stated elsewhere, the radical indication of what prevents us from being can only be found in non-being.⁶

If this is the case, the indistinct benefit behind being less than what we are would have to do with avoiding a relative responsibility for not being. What does it mean? In our hearts, somehow we know that what we most desire - to be, or rather, to be fully self-conscious - also includes the full awareness of death and its inevitability. Human self-awareness is not just freedom and the possibility of relating to oneself and to life, but is also always awareness of one's own death. The anthropologist Ernest Becker wrote in this regard: "To live fully is to live with the awareness of the roar of terror that underlies everything". And the great philosopher Hegel taught us that self-awareness of man is always and in every instant implicit self-awareness of death: so much that not even for a moment can man really be without it. And yet, in the facticity of existence we all experience daily the 'removal' of this reality from our conscience, without seeing that precisely this removal gives substance to most of our experiences (desires, phobias, imaginations, future planned, projects, inauthenticity, etc.).⁷

"Will it be a horrible chasm?"

But what is and what does this death of which the human being is self-conscious look like? In the man this death takes shape in a particular way: it includes and transcends the simple physical fear of death which is innate in the forms of life with a simple conscience. In the human being, the innate driver of biological death is instead exponentially enhanced by the language dimension (memory, imagination, social context, education, etc.). The language is, in fact, the fabric of which the 'context' or 'horizon' is made, in which the world and things appear (emerge) for the man. And it is only and solely in the horizon of language that the presence of nothingness exists. Victor Hugo, in *The Last Day of a Man Sentenced to Death*, gives voice to the terror of nothingness in the way the man imagines it in the depths of his being; this is the death we are talking about:

"I have the impression that, as soon as my eyes close [...] it will perhaps be a horrendous, deep abyss, whose walls will be plastered with darkness, or where I will fall non-stop, seeing shapes moving in the shadows. [...] At times there will be pools and streams of an unknown and tepid liquid; everything will be black. When my eyes [...] will face upwards, they will see only a sky of shadows [...] and in the distance, in the background, large arcs of smoke blacker than darkness. [...] And this will be for all eternity ».⁸

Man is not then terrorized by death as such, but by death as an archetype of nothingness: the non-existence, the ending in nothingness and - above all - being for-

gotten. Again Ernest Becker observed: "What man really fears is not so much the extinction, but the extinction with insignificance".⁹ We are therefore talking about a social phenomenon, rather than a merely individual one. It is through the eyes of the other that we exist - namely, that we draw the 'right to exist' - and in the conscience of the other we build our 'strategies of immortality': the attempt to be remembered through the family, the job, a piece of art, etc.

The common man manages the anguish of nothingness by temporarily restraining it with imaginary defenses. He constantly seeks social security, selling his freedom of being at the price of an admiration gaze (to exist in the consciousness) of the other. In conclusion: the ultimate benefit of being less "ourselves" is that, in doing so, we will confuse at the same time the imminent presence of finiteness, death and nothingness from our current consciousness. In other words, the latest of the inauthenticity, present in the moments when we do not feel ourselves, is that in those moments we are not really committed to "being king", but rather we are looking for a way to "survive".

Immortality strategies

This new interpretation allows us to better understand the nature of the abdication. Why do we put the other before ourselves and our self-expression? I become another when I do not include mortality in my consciousness; therefore, I become another as a strategy of immortality. To be that other, in a certain sense, means not to die: "In the same way he entered me, I enter into you - and I continue to exist".

This is the point to examine in order to see the source that nourishes those "efforts" of not being ourselves that Alberti mentioned: in order to obtain this final benefit, we are forced to trade the presence, the being, the authenticity. In other words, in ordinary existence, immortality (not being fully oneself, but existing in someone else's consciousness/memory) is a "more valuable coin" of the real presence (being oneself, but knowing to be dying).

The unconscious act of diminishing the experience of being is then the attempt to build a strategy of im-

mortality: the illusion of saving oneself from disappearance with insignificance, from death as a window to nothingness and from non-existence in an absolute sense. It therefore remains true that we want to be ourselves, but it is equally true that even the simplest form of life wants to exist and that it would do anything, even not to be, to exist.

An alternative conception of neurosis

So far we have examined the benefit behind not being ourselves, but this “way of functioning” of man has an equally great cost: the less we are ourselves, the more the neurosis grows. This leads us to resume and contextualize an essential intuition: an ontological distinction (different from psychological) of “neurosis”. While in classical psychoanalysis neurosis is conceived as a result of the relationship between a castrating super-ego and the pressures of the id, from which a certain incapability to face reality derives, Paul Tillich, professor of theology in Harvard, conceived the neurosis - understood from Maslow on as the process of ‘human decline’ - in this way:

«The neurosis is the way of avoiding the Non-Being [the Nothingness] by avoiding Being “.¹⁰

The way out of the neurosis in the ontological sense is then to affirm the Being incorporating the Non-Being. Realizing this corresponds to the transition from Being to Being there, where that “there” indicates the awareness of the dimension of limits, finiteness and death typical of the full presence of the human being.

Be responsible for your own death

“All great and beautiful work has come of first gazing without shrinking into the darkness”, wrote a famous English poet. We are not asked to eliminate the darkness - death - but to look into it without backing away. It is not its existence in itself, but our incessant attempt to remove it, to resist it, which makes it become decisive and substantial in all human acts. “What you resist, persists” said Carl G. Jung. In the measure in which we resist and reject that “there”, that mortal limit, paradoxically, we are not free to be there.

In the interrelation of the phenomena of human conscience, every phenomenon is a “function” of another of a higher order: the full joy of living is a function of involvement and participation in life; satisfaction is a function of total commitment to something; happiness is a function of the acceptance of what is; faith is a function of the absolute will to be despite nothingness. Finally, self-expression is a function of responsibility: any decrease or decline in expression is in fact a call to the responsibility of bringing to ourselves what we want to express.

Since self-expression represents its dynamic aspect (an expression means in fact investing one’s identity in history), even being oneself is a function of responsibility. Thus, if to be ourselves we have to associate a single, ultimate responsibility, this could be nothing other than responsibility for one’s own non-being. This means that in all those moments and circumstances in which we experience a decrease in presence, we are abdicating the responsibility of our own mortality: we have ‘moved’ it and made it a matter that concerns someone else, which must be taken care by others or that concerns an unknown ‘tomorrow’. The “human decline” we experience is therefore a sign or a call to be responsible for our own death - not as a concern for the future, but as an element of the horizon in which my present happens (emerges) to me.

The anticipation of death as a technology for choosing life

However, death is not only what limits us most from being ourselves; it is also the removed polarity that, if recovered in awareness, has the power to intensify life and existence to the fullest. The inclusion of the “negative pole” of self-awareness is an opportunity for strengthening the “positive pole” of existence. We will never be able to be fully there without committing ourselves simultaneously to this: it is only by assuming responsibility for our death that we will be able to take total responsibility for our lives. The anticipation of one’s own mortality is therefore the most powerful ‘transformation technology’ in order to have access to being ourselves: by it, we cut off most of our inauthenticity.

We are always afraid of fully accepting nothingness, but when we accept it, it becomes the penultimate word. The last is being there: to be despite nothingness. This does not mean winning death or developing a more refined strategy of immortality; it stands for the commitment to be there, until the moment I am not there anymore. However, a condition is required: we need to find the way to transfer death (or better: the way in which it happens to us) from the context of injustice to the context of “as if” we had chosen it. Moreover, the moment the human consciousness becomes self-aware of its own existential end, from the core of its most intimate dimension a huge “compensation will” of transpersonal nature manifests itself.¹¹ When the consciousness finds itself to anticipate an end with no way out, the intelligent energy of life (Self) reacts through the only possible answer: the intensification of the will to be there, as André Gide depicts in this passage of his story:

«[...] I took a few tottering steps. I was horribly upset. I was shaking. I was frightened; I was angry. For up till then I had thought that, step by step, recovery would come and that I had nothing to do but to wait for it. This brutal incident had thrown me back. Strange thing: the first hemorrhage had not affected me; I remembered it had left me almost calm. Where did my fear come from, my horror now? Alas! I had begun to love life. I returned to my steps, bent down, found the clot, took a straw and, raising the lump, put it in my handkerchief. I looked at him. It was ugly, almost black in colour, a slimy and horrible thing. I thought of the Bachir’s beautiful, brilliant blood. And suddenly I was seized with a desire, a craving, something more furious, more imperious than all I had felt before: to live! I want to live. I want to live. I clenched my teeth, my fists, I concentrated my whole being, hopelessly, with desolation in this endeavor towards life ».¹²

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INTRODUCTION TO “ARTEUCATIVA” AND PSICHOSYNTHESIS

Translation by Gordon Leonard Symons

“We cannot start over again, yet we can arrange for a new conclusion”

(Hilary Hinton Ziglar 192)

For many years I have been committing myself seriously toward projects aimed at an aware chaperoning as well as a retraining on certain emotional aspects. I have always put a deep focus on the creative feature as an opportunity for comprehension and transformation so as to achieve and develop a praxis I call *Arteucativa* (ART plus EDUCATION merged in one word).

Born in the steps of Biopsychosynthesis, *Arteucativa* is a path that, through subsequent pictures of his expressive models, allows individuals to open up to the world of relationship, first of all with themselves and then with the outer world.

I have been conducting this activity for over a decade at the correction house of Montorio, Verona, as well, where I have been in charge of a laboratory. This year, for the first time, upon a request from convicts, I have also accomplished the thematic course: *Introduction to Arteucativa and Psychosynthesis*.

It is worth knowing that in a course of *Arteucativa* just pausing on the mere appearance of the expressive model, i.e., a free drawing, may lead to a disappointing outcome in the case of a poorly-done work. On the contrary, insisting on the evolutionary process shown by the free and natural succession of expressive models makes the drawing a work of art able to educate, since it takes on a valorizing meaning to his or her maker, therefore attaining one of the objectives of “*arteucativa*”.

This praxis grows a new vision that allows the understanding of the language of expressive models so that a

new start becomes available from the present in order to take concrete action toward planning the future.

Within this path, gaining awareness does not come from the action of reviewing and telling what has been experienced, but rather from the consciousness of the “type” of evolutive step that has been taken in living through the considered experience.

It is the highlighting of the comprehension process, the very moment that comes before the new behavior thus becoming the evolutive moment as the deconditioning happens there. This is a “magic” moment; here, in this sacred shrine art joins ethics and blooms into *Artetica* (art+ethics merged in one word), the new awareness.

With the term art I mean the ability to awake our inner artist who teaches us the responsibility toward “creating” and “adopting the conscious will to search and find different modulation, higher and more harmonious, that allow for the rise of a new and improved situation. Clearly, this outcome can be either noble or poor, harmonious or discordant, inspirational or impairing according to the creative responsibility of the maker. Whenever this latter proceeds in tune with his inner artist then he will find within inspiration the links that bring harmony: at that point all the maker needs is to move a line, rather than change a shape or a colour, and that will mutate the pre-existing “picture-situation-conditioning-feeling” both in an overtly aesthetic and in a subtly energetic one with regard to its maker’s work. Actually, what lies in a work of art may be perceived intuitively, yet it may not be fully apprehended by our five senses, neither may it be mentally codified by strangers who just observe and are not the actual maker, the most relevant aspect of “*arteucativa*” is that everything that may shape the desire of the soul, as well as the “past-future-endless present” time, are its expressive models accomplished by an authentic heart (the creative self) tuned to a conscious heart (creative-cognitive self), both belonging to our inner artist.

As a matter of fact, whether beauty (alchemical one) is in no need of aesthetic categories to be apprehended, “*arteucativa*” is not either, as it is a concrete expression of the quest for love, self-awareness, knowledge that pervades the interior of each human being awoken

by the passion of their soul, this latter meaning the deepest and truest part of the human being. Just like the word “spiraling” points to a geometrical opening that never unwinds and which in its etymology includes the root “pur” from which purity that stood for “fire” in ancient times, likewise “Arteeducativa” lights up our inner “creative fire”.

When practiced in jail “Arteeducativa” becomes a facilitator towards personal expression. During my laboratories I totally refrain from interpreting the various works, while I choose instead to activate each single individual towards their own tale. Attention, listening, acceptance, welcoming, chaperoning, caring: these can be regarded as the six utmost must-do’s of “Arteeducativa”. They are unsplitting conducts that include each other: there is no attention when acceptance and the other must-do’s fail and accordingly there can be no true acceptance without attention, listening, welcoming, etc.

These abstractions cannot do without taking up the viewpoint of the other individual, as they need to get deeply tuned to his or her emotional state by making inner room to welcome the other and put oneself at his or her avail. The individual shifts from the “role of actor” (identification) to the “role of observer” (de-identification, detachment) and finally becomes firstly a self-telling what he has depicted, and then a managing self who freely decides what changes are to be made (new identification) and accomplished within the next expressive model.

Despite the summer heat, the correction house of Montorio, Verona, did not take any vacation break. On the contrary, it welcomed a new education and training project in support to convicts. We are talking about a thematic course *Introduction to Arteeducativa and Psychosynthesis* that I proposed and conducted at the didactic department of the jailhouse. My course, meant with a psycho-educational value, provided participants with a few theoretical steps so as to better know how the human being works. My goal was to pass specific knowledge and offer each participant the chance to locate where and how to improve their own *emotional self-government* so as to better cope with detention and

“forced relationship” with jail mates and official staff who are employed at the Institute. Getting to learn new information triggered mental, relational, and communication skills keeping them active, so as to ease up a few moments of loneliness while increasing the opportunities to share or clarify treated subjects. In keeping in solid touch with his current reality, the course participants grew their awareness building up their self-confidence along with their own perception of self-efficiency, that is the ability to manage those very situation or aspects of their own behavior that are made hard due to detention. Seven participants asked and then decided to enroll in the course *Introduction to Arteeducativa and Psychosynthesis*; among them, a student still decided to take part to two thirds of the coursework, though having news of his next discharge.

It is curious that such request came from convicts, since Arteeducativa and Psychosynthesis are two practices that help us to better know the human being as a multiplicity of aspects with a will to use with awareness. It becomes crucial to recognize that an individual is not just his or her crime, but also a wide array of features that are tangible and to be known as well as chaperoned. Convicts possess qualities and capabilities which went unexpressed upon their crime and then need to be located and expressed for their own benefit as well as others.

The project was initiated upon request from a few students already taking part to the existent Arteeducativa laboratory as they were willing to dig into and concretely try out some information that I was passing them

PEARLS ON A STRING PSYCHOSYNTHESIS ON FACEBOOK

Translation by Donatella Randazzo / Gordon Leonard Symons

I have found a very active group on Facebook, named *Psychosynthesis in the world*. I have immediately signed up, attracted by its title, in line with the aim of this column. The purpose of the group is described in the information section of the page: *“This is an opportunity to connect people who are working with or interested in Psychosynthesis. The international congress in Rome ended last weekend and one of our international needs is connectdness. So welcome everybody to this group”*.

Founded in 2012, and made up of about 1300 members, the group is managed by three people: Will Parfitt, Gerhard Schöbel and Eike Tuts. It is often used as a platform for the dissemination of members’ personal events, despite the notice from its administrators, clearly visible, stating *“Please don’t use this group for advertisement. Don’t get me wrong: it’s nice to know about all the wonderful seminars and therapeutic offers ...”*.

On the other hand, such a use is probably inherent in the nature of Facebook. Nonetheless, as the page achieves the goal of putting psychosynthesists in contact, and as a “showcase” it also offers the advantage of informing about the release of new books or articles on psychosynthesis, or reporting significant images, or historic materials. Its innovative function, typical of Facebook, is that of being a quick way to ask questions and start discussions, to inform on psychosynthesis topics and also, as in our case, to make us aware of the centers in which this practice is taught and diffused-

Some psychosynthesists are very active on this page, in particular, I am struck by the amount of information, updates and materials made available by Kenneth Sorensen, the Danish psychosynthesis researcher and author of two books and numerous texts. Thanks to him,

I learned of the existence of the “Synthesis” periodical, published by the Synthesis Institute of San Francisco in the 70s and widely distributed to its over 27,000 subscribers; the pdf files are available online on Kenneth’s website. I also learned from him about recent developments on the diffusion of psychosynthesis in Kiev, in a post dedicated to this topic. In his role as speaker and popularizer, he also advertises various psychosynthesis magazines in electronic format accessible for free, providing the link, including ours which, in his article of 5 November 2019, he described as a “wonderful magazine”.

In particular, I wish to cite his words posted on February 27, 2020, the day of Roberto Assagioli’s “birthday”, as they are particularly inspired and have helped me to re-contact the spirit of connection between psychosynthesists, essential for the creation of the spiritual airways between the nations.

“I think Roberto Assagioli will be happy today when he looks down on the progress of psychosynthesis, so many new groups coming into being and new books and projects are being birthed.

When I think of Roberto, I sense a gentle soul, with a sharp mind, penetrating wisdom and a big heart. [...] If I should wish for a birthday present to this dear soul, it would be to galvanise and energise more collaboration, appreciation and loving cooperation among the many PS centres and individuals in the world. The world needs a vibrant and living psychosynthesis community in a polarising world, so there is no excuse for staying in small ethnocentric bubbles; we must strengthen the work for the synthesis of humanity, without delay”.

Sharing this aim, I continued my research on Facebook, and was intrigued by a post by *De Broedplaats voor psychosynthese*: *“Thanks for the invitation. We keep the psychosynthesis fire burning in the Netherlands with education, events and our network. See www.broedplaats.academy”*.

Attracted by this fire, which seemed cheerful and crackling, through the link I reached the *De Broedplaats* center in Amersfoort, The Netherlands: founded in the 70s of the past century as an Institute of Psychosynthe-

sis, which became Psychosynthesis Academy in 2014, since last year it has assumed its current name; the pages being written only in Dutch, I made abundant use of the Google translator, with its strengths and weaknesses.

In the menu bar, the word “network” stands out leading to a page which presents the four key points on which their effective network between the center and the local territory rests: the first level are the meetings at the Center, consisting of evenings together, films, dinners, workshops and lessons, to participate in which, as “ambassadors” of psychosynthesis, an annual registration is required; the potential members are advised that to participate “knowledge or experience of psychosynthesis is not as important, as the will to grow, curiosity and the desire to meet like-minded people”.

The two following key points, always giving credit to the automatic translator (but not entirely trusting it!) are aimed at those who, having already undergone training in psychosynthesis, have decided to give it a prominent role in their practice or in their work: these members, defined as “entrepreneurs” by De Broedplaats through the annual fee are allowed to gain visibility on the center’s website and newsletter, and receive advice and suggestions for an effective wording and appropriate positioning on the web. An even higher level of enrollment, for “partner” members, also provides for the inclusion of three activities in the annual program of the center, including the classes engaged in the training courses. A virtuous circle is thus established between the center and the member, in which both refer to each other, to the full advantage of the diffusion of psychosynthesis: those who experience it in the partner’s practice or business are encouraged to attend the center and benefit from its activities ; the center in turn presents “accredited” professionals who creatively apply psychosynthesis in various working areas thanks to its openness and vision of life, and the meaning it brings to it.

The fourth key point, available for all members, is the blog as a space to “share the inspiration” or tell their story and experience, thus testifying the change brought about by psychosynthesis.

The *De Broedplaats* website is modern, it uses beautiful essential graphics with a clear organization of information and a language full of metaphors and inspiration for the visitor.

Back to the Facebook page, and continuing to explore it, I realized that it is possible to find out who all the members of the group are: in their presentation, FB gives priority to my “friends”, then other members that I don’t know are listed: if among their information is included a psychosynthesis institute or center to which they belong, this can be a way forward in the future to discover new realities to be included in our inventory.

Next I decided to follow one of the three administrators on the FB page, giving my preference to Gerhard Schobel, whose affiliation to a center located in Switzerland, in Basel, allowed me to move relatively little from Holland.

Thus I entered the *AEON, Zentrum fur Psychosynthesen und Ganzheitliches Heilen* and learned that the Center was founded in 1991 by Gerhard Schobel who organized seminars, workshops and also offered individual support in the field of psychology, spirituality and alternative methods of healing. Gerhard’s passion and enthusiasm for psychosynthesis can be found throughout the site, and in particular I co-vibrated with the positive aims stated in one of the pages: “*The founder of psychosynthesis, Dr. Roberto Assagioli, understood psychosynthesis primarily as a training path and only secondarily as a therapeutic direction [...]. It is an enrichment in every phase of life and helps to understand the deep secrets of being human*”.

A blog is also active on this site, which publishes short articles on current topics, provides explanations on the path proposed by the Center, or on the meaning of psychosynthesis. In the first blog article, “*Psychosynthesis - everything except the ordinary*”, Gerhard explains the reasons why, after more than 35 years, he has remained faithful to it, despite his numerous interests in other disciplines. Here are just a few of the many points listed in his article:

It was the first psychological model to make a clear distinction between psyche and soul.

It conveys a fundamentally optimistic, affirmative attitude towards life and sees the hidden potential behind pain and suffering.

It addresses the higher spiritual levels that convey meaning and vision

It is a psychology of the will, i.e. it helps to release life energy and to realize incredible potential.

Above all, it is a psychology of experience. It is not primarily about concepts, but about experience and how it can be meaningfully integrated in everyday life.

The experiences made in the exercises can be immediately implemented in everyday life.



It helps to integrate the personal spiritual needs into everyday life, which leads to more fulfillment and zest for life.

It is a wonderful method of self-realization and helps to recognize the inner beauty.

It is a psychology of love, connectedness to all life and peace.

From the “Link” page I noticed the entry for another Dutch center, the *Institut voor Psychosynthese*, located in Hilversum. To learn more about the panorama offered by the Netherlands, I also visited this site and found out, again thanks to the Google translator, that the institute was founded in 1985 and that from 2000 to 2015 it offered a degree in psychosynthesis.

The welcome sentence to the site visitors, concerning their orientation program in psychosynthesis, is quite pleasing: “*Learn how to listen to what your heart tells you in four days, without losing your mind*”.

A menu entry leads to the *Foundation for the promotion of psychosynthesis*, also created in 1985. Its mandate is to: offer support to students, through scholarships and loans; publish and / or translate literature in the field of psychosynthesis; and surely, support and stimulate the production of projects promoting psychosynthesis.

In this case too, as for De Broedplaats, I am struck by the presence of a “psychosynthetic connective tissue” created by the Institute which, as the website explains, “maintains some continuous contact with a large group of psychosynthetic graduates who together form an active and motivated network in society (www.psychosyntheticus.nl).

I wanted to visit their site, intrigued by the title of “psychosyntheticist” with whom all those who write on the site presented themselves, and which really seemed to be a common matrix extending beyond any specialization in the classic fields of application of psychosynthesis, for example therapeutic or educational. As a group, they declare that they “offer support, guidance and coaching for people with professional responsibilities, advice to governments, public or commercial organizations. The phrase “unity in diversity” comes to my mind straight away: besides the traditional subdivisions of the fields of application of psychosynthesis, new figures are

being created in the direction of coaching, such as “Co-creators of social communities” or “Guides for people in search of one’s own potential”.

The “psychosyntheticus” community refers to the site of the Institute for the training aspects of psychosynthesis, while the Institute presents to its site visitors the community and the services it can offer in the area, also providing guarantees on their training in psychosynthesis.

I signed up for their newsletter, which arrived promptly: the events reported on the website are presented in a sober and clear way.

The tour I have taken this time, to the Netherlands and Switzerland, has stimulated the emergence of a few symbolic qualities: enthusiasm, renewal, organization, inspiration. The spirit of psychosynthesis I have met is strong and steady, its fire burns and transforms.

As I was completing this article, I thought that all the Centers where psychosynthesis is taught and spread through a structured training programme, could be represented in a Google map, showing their location, contact details, website url, and the basic information that can allow contact. Starting to visualize ourselves as a planetary community can happen even through this simple exercise, if it is done in a spirit of collaboration. On the website of the Institute of Psychosynthesis in Florence, there is a link to view the map and the address to contact to have your psychosynthesis center included. Will you join us?

On the website of the Institute of Psychosynthesis in Florence (www.psicosintesi.it/english) there is a link to view the map with the instructions and the contact to have your Psychosynthesis Center included. Will you join us?

LETTER TO THE DIRECTOR



Phyllis Clay, a spark

Translate by Gordon Symons

Last December 12, at the age of 75, Phyllis Clay, an American member of the Institute of Psychosynthesis and member of the “Guppo alle Fonti”, passed away.

I want to remember her as a human being who was full of life, as a psychosynthesisist and as a friend.

A real whirlwind of energy for the amount of activities, professional and cultural, to which she dedicated herself, following the powerful thread of an extraordinary ability to become enthusiastic and therefore face them head on: two degrees and several masters, but also deep research in the field of Native American shamanism, a deep-rooted spirituality and a passion for ballroom dancing, which she shared with her husband Stephen; an artistic practice proposed in her workshops on the “Road to Self”, participation as a management member in the early years of the AAP, organization of North American psychosynthesis, an intense bond with the figure of Roberto Assagioli, whom she considered her existential mentor, who brought her to Florence ...

We met in 1994, at a conference of the Institute, in which she - who came with her friends Massimo and Susie Rosselli - participated, although she hardly spoke a word of Italian. Far from suffering from it, she claimed to understand almost everything, absorbing in another way the meaning of what was being said ...

Naturally, our friendship was fostered by a shared passion for Psychosynthesis, and immediately we started collaborating in various ways, such as my participation with a paper in the publication she edited for AAP on *Reflections on the Will Part II: Transformation Through Will*, or holding workshops together on several occasions, in Italy and the USA.

In those years she had started coming to Florence once a year for a month, attending an Italian course but above all immersing herself for hours every day among the folders of the Assagioli Archive (those of the Studio, already cataloged at the time), carefully leafing through the manuscripts and everything she could find. At that time, I absolutely I did not understand her passion for those notes, which aroused no interest in me ...

In August 2005 Phyllis had just arrived to visit me in Rome when I received a phone call asking for my urgent presence in Florence: as an architect I was following the renovation works of the Institute’s headquarters and therefore I was asked to save the material of the so-called “esoteric room” located in the attic, which had been practically exposed by the construction company. So, we rushed to Via San Domenico, camping in the basement and starting to collect the materials that crammed the room, putting them in the boxes. ... and here our difference in attitude appeared: while I was worried about carrying out that task as quickly as possible, Phyllis was taken by the reading, sheet by sheet, of those manuscripts that she already knew and loved. My moment of irritation: what? There is a lot of work to be done, and you start to read every sheet that passes through your hands? I must say that there was almost no need for any response on her part: a moment later I found in my hands a beautiful letter (aesthetically beautiful too, thanks to her nineteenth-century calligraphy) from an Assagioli in his early twenties, addressed to his parents, in which he tells of a meeting with an interesting American doctor and above all of his intention to write a book entitled “Natura Animae Imago – Paesaggi e scene della vita interiore” adding that “as well as this one, there are four books that I want to write ...”.

From that moment, captured by the fascinating content of those notes and folders, the same spell that had possessed Phyllis for years also caught me. As a result, the pace of boxing work slowed down considerably and the initial illusion of being able to put everything in order diminished ...

But also, in that same moment a clear understanding was rooted in my consciousness: we had a real treasure

at our disposal, a rich and living material, which showed without mediation the long and constant work of an evolved consciousness dedicated to the maturing of the human psyche . The quantity and the wide range of reflections and themes offered the opportunity to different psychosynthesis enthusiasts, Italian and foreign, to be able to work and contact directly, holding those notes in hand, the inner work of the founder of psychosynthesis, and drawing deep nourishment . That is the moment when the whole experience of Casa Assagioli arose: the birth of the "Gruppo alle Fonti" of Psychosynthesis, the work to complete the Assagioli Archive, putting online the manuscript part of the historical Library and the International Documentation Center, to create the International and National Meetings, the Youth Project, the publication of Freedom in Prison, of the autographing Evocative Words ...

For nine years, until last September, Phyllis was part, with her constant enthusiasm, of the management staff of the International Meeting of Casa Assagioli, flying from the United States specifically for that special occasion, that she deemed to be special.

Sometimes, only in retrospect is it recognized that small things have generated great effects. Assagioli himself, in one of his notes, writes: "*Psychosynthesis: the life-giving spark has been given to me by M. Buber, 7 speeches on Judaism ...*" referring to the pages in which Synthesis is discussed.

Similarly, I believe that for the birth of the experience of Casa Assagioli, the world of Psychosynthesis can express thanks to Phyllis Clay, who was its *life-giving spark*.

Paola Marinelli



LETTER TO THE DIRECTOR



The Second Psychosynthesis Coaching Symposium
12th February 2020 in London

A gathering of 85 coaches, most of whom were trained in Psychosynthesis and others who were interested in Psychosynthesis. A number of Italian Psychosynthesis coaches were present, as well as others from Switzerland, Norway, Russia and the Netherlands.

I was granted the opportunity to present the *Psicosintesi* magazine. I spoke to the audience about the precious articles in the magazine, from Assagioli himself, from those who were his students and from other notable psychosynthesists.

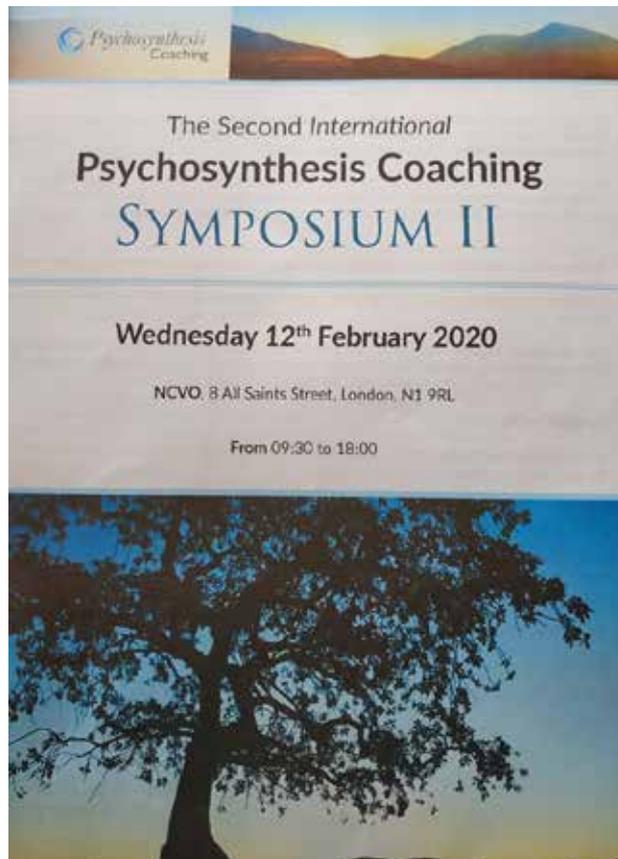
I also read an extract from an article which will appear in this April's magazine, "Casa Assagioli parla di sé" (PierMaria Bonacina).

The reading and the information that I shared were received with much appreciation and interest, particularly the fact that many of the articles are in English.

I directed those present to the *Psicosintesi* website and I invited them to consider contributing an article themselves.

I feel very proud to represent the magazine and the work of the Scientific Committee and I am hopeful that the readership and the contributions from English-speaking authors will increase as a result.

Gordon Symons



10th International Meeting at Casa Assagioli
Florence, September 17-20, 2020

CASA ASSAGIOLI *creative* EXPERIENCE



September 2020 will be our 10th International Meeting at Casa Assagioli!

We would like to celebrate this age by dedicating the Meeting to **creativity**. So, we are planning new activities, providing a stage for creative experiences.

Our coming together at Casa Assagioli offers four days of full immersion in the home of the founder of Psychosynthesis with friends from around the world. With creativity at the heart of our work together you will find this gathering illuminating and inspiring adding to what is already a deep experience.

We will share many interesting moments:

- time in the Archives and in the Library,
- creative experiences,
- our insights and discoveries in small groups,
- a psychosynthetic guided tour of a place of art in Florence,
- and a talk by one of Assagioli's students: this year **Piero Ferrucci** will be with us!

And the Experience at Casa Assagioli would not be the same without the excellent vegetarian Italian meals in the garden and time for fun together!

A unique opportunity to give oneSelf - to be nourished and inspired by Roberto Assagioli's lifelong work, still so powerful and interesting.

The meeting will be held in English and Italian, with the help of volunteer interpreters.

Information: www.psicosintesi.it/attivita-casa-assagioli/eng/10059