

and the world of thought, it is a matter of developing a new plane of reality, a territory hitherto crossed only by rare pioneers, to be explored and known, from which we can obtain the answers that rationalism has lacked to lead us to a new, more profound and experienced humanism. The Being can be grasped not through a conceptual plane, but as a state of consciousness, thanks to the habit of contemplation. Man's existence realizes itself all the more as it orients itself towards transcendence. Whoever manages, through the contemplative function, to give life to this dimension, to a union achieved experientially and consciously, obtains a transformation of values which, in the long run, will also transform his or her personality. A faith will follow, which is not a decision to believe, but a faith which originates from experience, which has the gift of that authenticity that can only be born from experience. Therefore, even faith, authentic faith, is a gift of experience, in this case of the contemplative state. A state of union that originates from the ability of mental silence and from the attractive force of absolute stillness and of the joyful condition of our central being. A state that has no similarities with other human activities, save perhaps with dance, in which the action is not thought out but has its origins in rapture, as Mevlana Rumi intuited. A state that cannot be described in rational terms but perhaps only in symbolic, poetic terms, to be able to express what is the paradox of ecstasy: the fact that we can only reach ourselves by transcending ourselves, that we are truly ourselves only in the impersonal condition. Contemplation gives true fullness to life, because it makes us recognize it as a state and not as a concept, thus life acquires for us a value in itself, which goes beyond that of the quality of events. In this way, through it, eros of life and for life is rekindled and strengthened. Finally, contemplation leads us to the understanding, again experiential, that the world is in us, and that therefore we *are* the world. Our new ethic should be based on this last realization, in what I call *restitution*: making sure that our action, our *doing*, is a doing that comes from the world, *and is the making of the world*.

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CONSCIOUSNESS

Translation by Achille Cattaneo

The Plank length is the smallest unit of measurement and is calculated on three (main) constants (Newton's gravitation, Planck's action quantum, and Einstein's speed of light) of the order of 1.6 millionths of a billionth of a billionth of a centimeter and the interesting thing is that to obtain it three universal constants intersect: Newton's G (gravitation) (classical physics), Planck's h (cut) (quantum mechanics), the c (cube) that appears in Einstein's equations (relativity): 1.616252 raised to -35 meters.

Ordinary consciousness is not able to understand "*umana-mente*" such dimensions, only imagination allows a vague knowledge / understanding. Consciousness has limits determined by the so-called physical body, which is then consciousness itself: consciousness that is nothing but the sixth of the senses (according to the Orientals). The Egyptians considered the brain useless and considered the **heart** important as a seat of feeling and consciousness. Only a just heart, therefore pure and light (but above all "right") that weighed as much as the feather of the wing of one of their goddesses (Maat, represented by an ostrich feather) allowed the deceased - from which he was taken in the funeral rite (celebrated by the embalming priest in the guise of Anubis, god-jackal protector of the dead and "in the [virtual] presence" of Osiris) - to access the eternal afterlife. It is a fairly accepted concept that the primitive nervous system has been improving up to the **brain**, evolved first into the **reptilian** one that stops at the first degrees to allow reproduction and survival, then to the **limbic** one whose structures allow (in addition to the previous cause-effect reactions in the environment) the first «emotions» and then multiple emotions become feelings, and finally to the increasingly perfected one with the **gray matter** - to nuclei (of the base and thalamic) and on the cortex - where the psychic faculties reside including consciousness (theory of Mc Lean) and it is the latter - according to Westerners - the seat of consciousness

and dreams to which, however, should not be given too much importance precisely because they are dreams (they are «s-corporate» by waking consciousness, while representing the deep and more corporeal intimate part)! Consciousness is often merged between psyche and soul. Distinguishing the “acted” from the “agent” is important, and it is the origin of consciousness and will: through “**act of will**”, in the game of transformation and sublimation of sexual energies, which is the basis of life, reproduction and conservation of the species and of the ethical-moral rules proper to every animal or human society. The “**aging-out**”, the motor act (whatever it is: movement, speech, even sexual relationship) is the main key to begin to distinguish the evolutionary levels higher than the plant world as being endowed with «movement» or at least tropism or tendency to movement (virus->bacterium->cell->worm->reptile-> up to beings with a «superior» brain). The physical/cerebral involutive process with reduction or disappearance -in extreme cases of vegetative life- of consciousness, involves our ethics: the right to life and the right to death that has been debated for years is linked to the interpretation of the evolutionary and involutive levels of the Central Nervous System.

Although it is correct to recognize little value to the **dream**, it must be said that it is closely connected to the imagination (both to re-create the past, as well as to predict the future): therefore lucid dream, pareidolias, voices and inner sensations / perceptions are a fundamental basic part for consciousness but just as the immersed fish sees in the water, but does not see the water, in the same way we do not realize that we are in an atmosphere of consciousness and often we are not even aware of being conscious beings.

Consciousness corresponds to the virtual surface immersed between the layers and other states of «being». **Imagination** allows us to distinguish below and above, consciousness is the unstable surface between sea, earth and sky, between content (the «Ego») and container (body). And in fact, we owe projects to the imagination, from architecture to every form of art and science that are able to anticipate events. Einstein says,

“Imagination is more important than knowledge.”

Paraeidolies are mental / psychic mechanisms of movement on objects or subjects similar to one's thought and / or experience, such as the «deja-vù». Pararaeidolies are the imaginative basis on which one's vision is created (Welt-anschauung), colored by emotions and feelings, as representation (theatrical, religious, political, social). It is difficult to distinguish the mental / psychic disorder of the images thought / believed from the **intuition** that instead is direct and immediate knowledge (immediate data of consciousness), for those -like psychosynthesis- recognizes its validity: the important thing - in my opinion - is to recognize the validity of intuition (which -if we wanted to criticize its reality- we could say that it is a pareidolia, because it is easier to resort to the belief of a mind / psyche only rational rather than believing to a-rationality -note not ir-rationality, simply “beyond” reason-). The multiplicity of interpretations of each manifestation contrasts with the primordial reason that would claim to give a univocal solution. The brain (or rather the Central Nervous System of which the brain is part) on which the mind rests is a complex system: every study, inductive or deductive, leads to a better knowledge of it and is useful until science proposes a new cognitive model, indeed new models.

The polar principle “**female**” is liquid materia represented by water that has no form or boundaries, the polar principle “**male**” is defined by the solid, consistent, limited materia that contains the liquid. The first is the consciousness, the second is the body; compared in quantum terms, consciousness corresponds to the electromagnetic wave, the body to the corpuscle or action quantum.

Only someone who knows psychosynthesis can fantasize that the drawing reproduces the origin of life, from algae to sperm, to double-spiral DNA to the bright spot (the self) at the top of the egg that represents man:

Here is a pareidolia.

“Producing fantasies and projects” – explained to me the Venetian psychiatrist friend Manfredo Dina (1987) – “is a normal process of the mind, believing in it can be

pathological". Even more complex is the interpretation of mental illnesses, which can be supported by physical causes or psychic components with fantasies, imaginations, feelings of guilt, which mix disorderly with ordinary (waking) consciousness.

The unconscious is easy to generate dreams and paraeidolies: the meteorological phenomenon known as "glory" is the reflection of a "particular rainbow" that takes on human form in the sky, and can be interpreted as a mystical vision; in a similar way the interpretation of spots (Rorschach test) or a cloud takes place, so as in Buddhism (which is a philosophy, but also in some religions) they recognize and venerate deities even knowing that they are productions of the mind, so they venerate the green Buddha of the future, the Messiah, even knowing that -not yet come- he does not exist; so it is important to recognize that our guardian angel is there.

A communion of language and acceptance of symbolism is at the origin of confraternities and sects, when - sharing the interpretation of a symbol and a way of thinking - groups are created.

As a Venetian I know the existence of the Scuole Grandi (5 major among which also famous that "di San Marco", ie Confraternities) which are **associations** of people with common interests often socio-humanitarian, and of the "Corporations" in defense of the category (goldsmiths, bakers, hosts, curators of the distribution of water when there was no running water, etc.) and of the "Institutions" such as Magis-trature or Minis-teri. The social/societal formation is based on a common interpretation made by each individual member of the group. Think of the power of the swastika as a symbol not only of the sun – as in Jainism – but also of nazism: images that become powerful as powerful is the meaning of the cross (symbol of the intersection between heaven and earth, between vertical and horizontal). Now to distinguish the only element we have available is **awareness**. It was S. Freud who brought to the West the meaning of symbols and their impulse coming from the unconscious.

An example of how difficult it is to distinguish the true from the lived is the **symptom** of illness is difficult to

interpret, so much so that in the temples of the past the patient was brought to live in a situation of «hospital / temple» where both the patient and the priest tried to recognize the disease with an experiential method using the interpretation «**intuitive**» of the cause originating the damage also with the contribution of the analysis of symptoms / symbols and dreams ... Symbols go beyond a logical aspect not to be irrational but to be a-rational. Fortune tellers, magicians and psychotherapists, but even priests, can develop an interpretative delirium. Soothsayers, magicians and psychotherapists, and even priests, sometimes enter into interpretative delirium.

The siddhi, that is, the magical power of the life force (libido/kundalini is present in every being (endowed with movement), but the management of this force/energy is important and consists in giving a direction: here lies the **act of will** that presupposes consciousness. In fact, it is possible to interfere with the body and brain not only with the intake of drugs or other toxic drugs (including excess oxygen as in "rebirthing" or carbon dioxide with the "euphoria" of the diver), but also with the action of stimulus ideas such as mantras (or with "evocative words"), and this makes us understand how important imagination and dream are.

It is therefore possible - at least according to the Orientals - to develop **consciousness**. The important thing is to distinguish between real and fantastic, admitting that the fantastic is real, as the production of a real "mind / body": this is the meaning of Buddhism that worships the future messiah, the green buddha (Amoghasiddhi, who as incarnation is Avalokitesvara personifying the Dalai-lama), while knowing that being a mental production concerning the future, this representation is real only as a production of a real mind. Symbols (such as in the East the green buddha of the future, or the lotus flower) are then commonly used in the paintings of the greatest painters of the West. Here we can take advantage of the teachings of all the techniques that allow or express the will in **action** are valid, be it a religion, or even a yoga-type process, or a psychology, in practice the act of will corresponds to maneuvering the reins with which to lead

the force (represented by the horse and corresponding to the jugular of the bull, mount **of** Shiva). J. Krishnamurti who explains to us how the only teacher is the inner one, that is, the essential is in one's **own will**.

The oriental teaching is masterful, indicating the 4 ways to consciousness:

- of knowledge and intellect
- of the body (pranayama and asana)
- of devotion (faith)
- of action (acting without acting); on the latter is also based the concept of ahimsa that is non-action (so-called "non-violence" that has allowed the transformation of the mind of the individual and the group (and also the mentality of entire peoples).

W. James was a forerunner of the importance of **consciousness**, understood pragmatically as a flow, a mental process.

J. Piaget emphasized the importance of **imagination**.

A. Einstein - to explain his interpretation of relativity in the introductory speech of admission to the Prussian Academy of July 2, 1914 - had thus exposed his thought: "Wir haben festgestellt dass die induktive Physik an die deduktive und die deduktive an die induktive Fragen stellt, deren Beantwortung die Anspannung aller Kraefte erfordert. Moege es bald gelingen durch vereinte Arbeit zu entgultigen Fortschritten vorzugdringen! (Inductive physics poses questions to deductive physics *and deductive physics to inductive physics, the answers to which require the thrust of all forces: may we soon through joint work allow valid progress!*)", and later expressed a famous phrase that: "Gravitation is not responsible for people falling in love". So I understand now how Assagioli (who was briefly related to Einstein) loved the phrase of J. Aleandri (in his lecture at the Institute of Psychosynthesis of March 11, 1972), the year in which the lessons were on the topic "**Expansion of consciousness**", quoting Einstein: "Inductive physics asks questions that deductive physics is not able to answer"; Aleandri continues: "In nature there are universal principles and laws of our rational logical

thought and the only way to approach these principles is because of intuitive experiences that makes possible a particular state of affective tension that resembles that of the mystic or lover".

"**Every image has a motor element in itself**": in these words (summarizing the first law of psychodynamics according to R. Assagioli) is expressed - in my opinion - the concept of quantum physics applied to psychology: the image (wave) expresses the motor act (quantum), and this is how we can **intuit** that mental / psychic reality is «real» as the idea or image «precedes» the realization of the **action**. R. Assagioli had suggested the study of consciousness but also highlighted the importance of **intuition** (reflection of the self).