

FUTURE OF PSYCHOSYNTHESIS OR PSYCHOSYNTHESIS OF THE FUTURE?

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Rereading these words, “future of psychosynthesis” and “psychosynthesis of the future”, at first glance they sound like two entirely different concepts: “future of psychosynthesis” evokes what has happened so far, which therefore exists in the present and must be projected into a future yet to be imagined. “Psychosynthesis of the future”, on the other hand, evokes something entirely new, where the word “future” captures the readers and transports them to a space not yet known, where they can witness a complete rebirth of psychosynthesis.

In reality, digging a little deeper, the two expressions are much closer than they might seem; in fact, they are closely interconnected: it’s just a matter of establishing which of the two to consider first, that is, which has the function of opening up the way and which to start from.

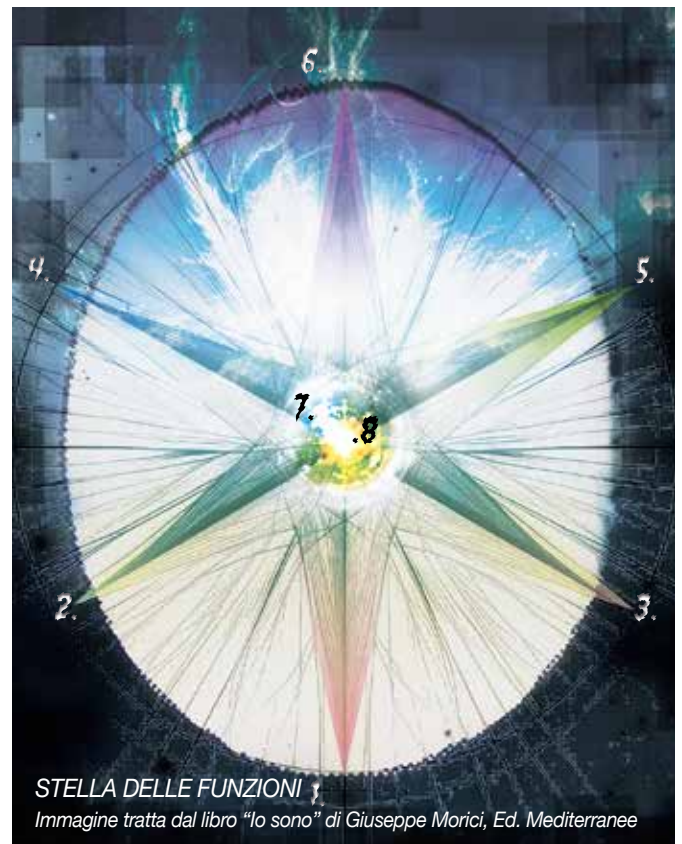
I believe that to truly activate a creative process, we should start from the future, try to contact it, and from there try to imagine a psychosynthesis of the future.

The first point to agree on: what does “future” really mean? Does it mean what will happen tomorrow or a little later on our calendar? No, this is not the “true future” we want to examine: the future is a spatial concept, not a temporal one. Rather, temporal location derives from spatial location.

The future, therefore, is a space: a space of consciousness, both broad and collective, and individual consciousness. In the psychosynthetic vision, we encounter the future in our beloved egg, specifically in the higher unconscious: only there can we truly meet the new, which is never a revised and corrected form, but something different from everything that has manifested before. Just because those ideas that have not yet found their way into the sphere of awareness are there, waiting to be recalled and incorporated into life as sparks that bring new light to the works of human beings. It is therefore a matter of examining the tools we have to open the doors of the higher unconscious and discover the new that awaits us. At the same time, we must carefully explore the lower unconscious of the “psychosynthetic movement”, which

encompasses all the experience lived thus far, from its very beginnings and even more so over the last 60 years, not only in Italy but also in countries with diverse socio-cultural characteristics. This requires careful observation, recognizing developmental transitions and moments of crisis, alliances and conflicts, qualities and obstacles, all without judgment but with a detached yet inclusive attitude. Nothing is as powerful as nonjudgmental observation for dissolving old imprints and letting go of outdated forms. We would most likely discover a series of interesting group (or rather, movement!) subpersonalities, still well-positioned to obstruct the free flow of new resources, a flow which only a self-conscious and centred group Self could guarantee.

Speaking of renewal, there’s another point to consider: every being, including Psychosynthesis, is made up of an essence and of forms of manifestation.



The first is the deep note, the set of foundations—we might say, the “psychic DNA”—that animates the entire system. We could assign this status of essence to the two diagrams of the ovoid and the star of psychic functions, to the seven points indicated by Assagioli as the cornerstones of the entire psychosynthetic structure⁽¹⁾, and to the stated purpose of being a self-training tool to be learned and applied even by oneself.

The forms of manifestation are the various ways of giving expression to the essence: they are the techniques and exercises, the language and the various possible ways of transmitting the model.

A psychosynthesis of the future should lead to a renewal of modalities, which is likely already underway, while maintaining the essence.

This transcends time; we might say it has eternal value: in fact, it is based on the cornerstones that have always been part of the “science of the human being”: self-knowledge, awareness, a sense of self and centre, the mediation between past and future, to name just a few, recalling the ancient philosophers. All this is part of the so-called Eternal Wisdom, a wisdom beyond time and space, the perennial Source from which Assagioli himself undoubtedly drew to formulate his Psychosynthesis.

This essence cannot and must not change, under penalty of dissolving the entire vision: in fact, it represents its pivot and supporting axis, which gives stability to the whole over the decades and hopefully over the centuries. Just as many ideas of ancient philosophers are not only relevant, but even effective today.

The two aspects of essence and form, which are two different levels of the same unity, must first be clearly distinguished: too often, in the attempt to give a new sheen to something we consider outdated, we unknowingly undermine its essential value, which should instead remain intact and even be increasingly recognized and honoured. Honoured because we have experienced it and understood its essential meanings, gradually penetrating its deeper layers: who could say,

for example, that the exercise of disidentification and self-identification has remained, in our understanding, the same as the first time we attempted it? Personally, I have explored many aspects of it over time, increasingly internal and even more intimate levels; and I know well that much of what it contains has not yet been revealed to me. That simple exercise therefore becomes, beyond its formulation in words, a living entity capable of accompanying me into the deepest recesses of my psyche, both upward and downward.

In other words, according to the painter and philosopher Nicholas Roerich, who clearly distinguishes between Culture and Civilization, we could say that, even for Psychosynthesis, there is a Culture and a Civilization: “...the Latin root Cult has a profound spiritual meaning, while Civilization has a social and civic structure of life as its root. It is quite evident that every nation passes through certain social epochs, that is, civilizations, which in their highest synthesis form the eternal and indestructible concept of culture. A civilization may perish, but culture creates its great legacy on an indestructible spiritual foundation, the support of future generations.” (N. Roerich)

Here, the Culture of Psychosynthesis is and will always remain alive, because it rests on profound spiritual foundations that must be recognized, while the civilization of Psychosynthesis is destined to change, passing through periods of greater or lesser splendour.

And it is at this point that inevitably arises the great theme of generational transition, which can be summed up in the question: how do we pass on to young people what we have acquired over so many years of commitment? How do we foster in them the same enthusiasm we experienced when we encountered Psychosynthesis? How do we propose a self-development path that requires a rather long time to achieve in a world dominated by haste and the motto “everything now”?

I know that these are, more or less, the questions that torment every “old” psychosynthesist: they are questions that the rational mind racks its brains over and often

struggles to find satisfactory answers.

I don't have any definitive answers either, but I'll try: there is the inestimable value of testimony, the path that facilitates the most truthful communication. And there is also, in parallel, the path of subtle transmission, from soul to soul: what happens in the teacher-student relationship, especially when what Assagioli called "deliberate influence" is consciously activated.

An image comes to mind, followed by a question: what would happen if many of us, united even if only through inner channels, visualized luminous "psychosynthetic currents" reaching from each of us to many others, young and new?

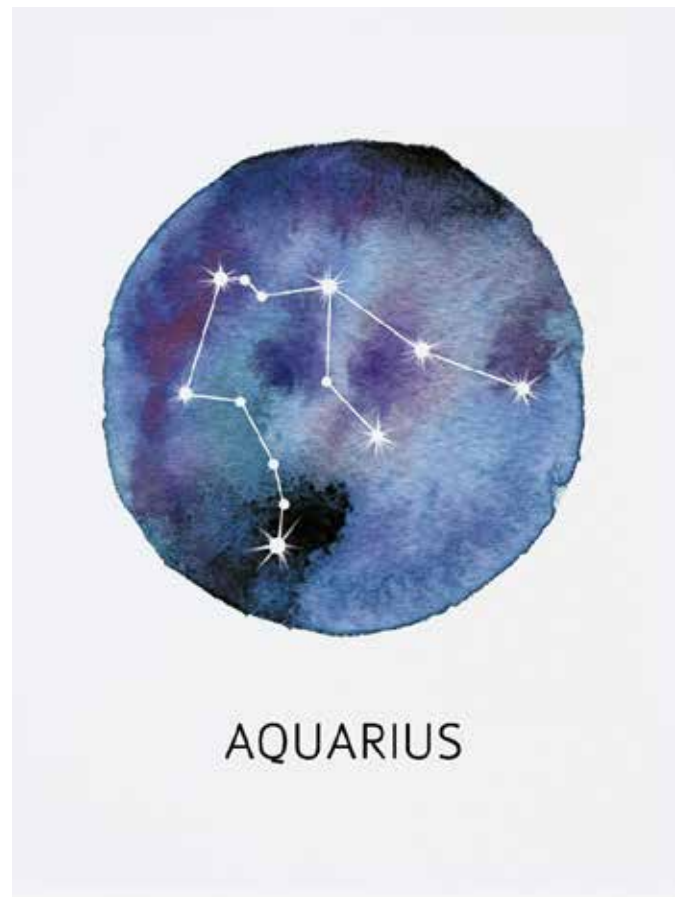
26

Of course, this exercise would require a significant investment of energy to be truly effective. It would also require each person first to reconnect with the "seeds of psychosynthesis" they once implanted in their consciousness, revitalizing them, nourishing them with new life, so that they can regain the power of the initial impulse, typical of seeds. Just as back then, at the time of the first encounter with psychosynthesis, the vitality of the seeds came from the search for a richer and more fulfilling life; today it would come from Love: love for this path we have chosen and which has given us so much, love for the young builders of the future, and love for the world that so desperately needs paths that lead beyond and above all we witness today.

By axiom, true good, and what is done for good, is always multifaceted, because it is never confined to a single class of living beings. A concerted effort to rekindle the fire of psychosynthesis within one's heart could trigger a wave of positive repercussions for everyone: first and foremost for ourselves, for the "older generations" of psychosynthesis practitioners who are in the final harvest phase of their lives; for the intermediate generations of those already dedicated to dissemination and who need encouragement and trust; and finally for the young, for those ready souls, of whom there are so many today and who are seeking something that will open new paths for them.

Assagioli, in his later years, would repeat that he was still engaged in his own psychosynthesis: this anecdote is often interpreted as a call to constant improvement in one's personal life, which is undoubtedly positive and necessary. However, I believe that the same call today wants to tell us something more: let us make flourish everything we have learned so far! In times of great need, and this certainly is, broader scope can open up for initiatives aimed at the collective good. May it be a constant flourishing that knows no limits, neither of age, nor of ability, nor of purpose!

On the other hand, the fact that, given an initial impulse, every being and every initiative develop through ever broader and more refined partial syntheses, should encourage us and push us towards the next partial synthesis, as we can glimpse it.



The manifestation of the future is always supported, indeed caused, by the heavens and their movements: this has been the case throughout history. At the beginning of this third millennium, the heavens lead us into the sign of Aquarius, which will bestow its values and qualities upon humanity, with ever greater intensity as we prepare ourselves to welcome them.

Every human development that is sufficiently aligned with the celestial energies, the universal higher unconscious, can benefit from their qualities and opportunities to the extent that these are pursued and cultivated “from below”, that is, in our processes of individual and group psychosynthesis.

Let's identify just a few of them, the best known and those that could be most relevant to our aim of accompanying Psychosynthesis towards the future:

- brotherhood and sisterhood, group unity, cooperation: the sense of group to be increasingly implemented;
- freedom from the past and its conditioning: letting go of the ways adopted in previous cycles, after having recognized them;
- integration of the subtle and invisible aspect as a present, real and effective element in every creative process: creative meditation, a practice conceived by Assagioli, as a construction tool applicable in every circumstance;
- service and sensitivity to the common good as an action that automatically descends from the perceived human union.

Finally, I'd like to pull out of the list and particularly highlight Synthesis: it is more than a quality, it is an energy, a powerful engine of change and renewal. This word is even present in the name Psychosynthesis: a word that has become so familiar to us that perhaps we don't pay enough attention to its meaning for today's world.

Assagioli, a great pioneer, effectively gave impetus to a new era with the name he gave to his psychological

system, whose keynote will be precisely Synthesis. This is the primary and most important of the cornerstones that define the essence of psychosynthesis.

What if, to move towards the future of Psychosynthesis, we had to start from its very name?

Note

1. Disidentification, the personal self; the good, strong, and wise will; the ideal model; synthesis, in its various aspects; the superconscious; the transpersonal Self.