

BIO-PSYCHO-SPIRITUAL ALCHEMY AND PSYCHOSYNTHESIS OF HUMANITY

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(continued from issue 45 – part two)

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PSYCHOSYNTHESIS AND THE CURRENT FRONTIERS OF SCIENTIFIC RESEARCH

The first part of this article dealt with the primary task of psychosynthesis, which consists in the transformation and sublimation of bio-psychic energies, as an alchemical process, analogous to the transformation of lead into gold. Before exploring the practical techniques and methods involved in the work of turning lead into gold, I'd like to conclude the more general section of my speech by linking the psychosynthetic vision with some of the current frontiers of scientific research. This is to show that "inner alchemy" is not some strange magical practice but an archetypal process rooted in universal values since the beginning of time. A vision that is now also shared more and more by various scientific disciplines.

THE NEW DIMENSIONS OF PSYCHOLOGY: AN ARTICLE FROM 1973

In this regard, I'd like to cite a representative article that proves how our approach - outlined now 100 years ago (You know we will celebrate in The Netherlands next year! I think the European Psychosynthesis Association (EPA) is already at work) - is surprisingly relevant today and how much it has to offer to all those who wish to make a difference in this changing world.

The article, from 1973, is entitled "*The New Dimensions*

of Psychology". In it Assagioli - after presenting humanistic psychology (the third force) and transpersonal psychology (the fourth) - proposes a vision of a future fifth force, called Psychoenergetics, based on the emerging quantum paradigm.

Accordingly, Psychoenergetics studies all existing forces in the universe and, most importantly, their relationships:

- thus physical energies (starting from the subatomic level to the astronomical level);
- biological energies, organizer of living matter;
- psychic energies;
- and transpersonal energies.

In this view, the human being is no longer considered separate from his relational context and environment, but - according to an ecological and interdependent perspective of life - deeply related to society and humanity as a whole, and to all beings and energies on the planet and in the cosmos.

It's clear from this programmatic article, how Psychoenergetics is in tune with the vision of many of the current vanguards in the various fields of scientific research: I am thinking of ecology, biology, cosmology and so on.

And it would seem that, finally, even the human sciences are rebelling against the secular dominance of the mechanistic model. There are numerous scholars who are trying to integrate into their disciplines the contributions, both methodological and metaphorical, of the paradigm shift initiated by quantum physics.

Both the psychosynthetic-psychoenergetic view and these other approaches, strongly emphasizes the nonlinear, fractal, holistic impact of the individual's inner and outer action (when oriented by universal values) on the collective. And this vision is precisely the most effective and necessary antidote to that deep sense of powerlessness we feel when we look with open eyes and hearts at the state of things. And also to its opposite, that is, the delusion of omnipotence.

This psychic polarity of “impotence /omnipotence” is aggravated by both apocalyptic and denialist narratives. These narratives – derived from the old paradigm - convey the image of a human being hopelessly separated from the whole. An alien in an alien universe. A sort of robot essentially incapable of making an impact on the world.

CRITICAL UNDERSTANDING OF THE INFLUENCE OF NARRATIVES

We know very well that narratives do not just describe reality. They influence the way we perceive and interpret it. Narratives shape identities, meanings, opinions. They generate emotions, desires and finally behaviors and actions.

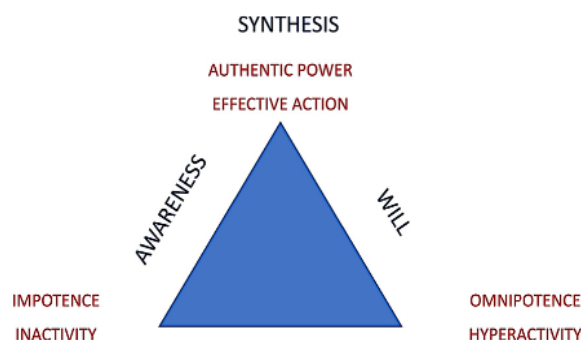
Certain narratives - such as the alchemical one that affirms that we matter much more than we think - have the power to compose polarizations, evoking the best in us. They show us a practical and transformative way forward. They bring us back to our responsibility, restore our true power, and inspire effective action.

Other narratives, however - useful to certain political and economic agendas - intensify polarization, both within and outside of us, and make us lose our sense of proportion. An individual who believes themselves to be powerless, will not take any action. Instead, they will obtain a consolatory adrenaline rush by scrolling their smartphone; those who feel omnipotent may take some action, but it will essentially be ineffective, if not destructive to themselves and the community.



So the *first practical* step along the alchemical path is therefore to critically understand how these narratives influence our thoughts, perceptions, and behaviors. And to find a balance between exposure and protection.

We psychosynthesists know this well: awareness and will, together. It's a question of balance, of synthesis. Otherwise, we fall back into polarization: too much awareness without action consigns us to impotence; too much action without awareness, to omnipotence.



A DECISIVE U-TURN OF OUR ATTENTION

The *second step* along the alchemical path consists of a decisive U-turn of our attention from the external world to the internal one. Again, this doesn't mean abdicating the external. Quite the opposite! It means taking responsibility for our own part.

Each of us is a cell in the fabric of humanity and of the planetary organism, and our first responsibility is precisely the health of our part. Here, we are responsible for the state of affairs. Meaning those who are called upon to respond. If we do not take care of it, no one else will. No politician in power to blame.

We are not being asked to save the world, nor could we do so. To believe such a thing would be to lose our sense of proportion again. An act of omnipotence that condemn us to impotence. However, we are asked to “reclaim and cultivate” our own inner world. To do our part. In doing so, we have a decisive influence on the whole of which we belong.

It's therefore a matter of rolling up our sleeves and devoting ourselves to our Psychosynthesis, whose first task, as you now know, is precisely the transformation and sublimation of bio-psychoic energies: meaning inner alchemy.

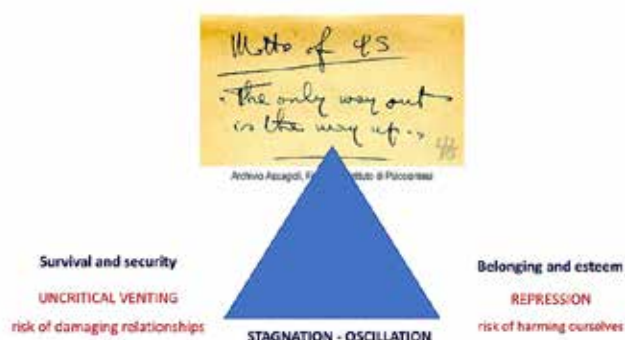
As soon as we turn to our inner world, we encounter another polarity:

- On the one hand, the uncritical venting of instincts and emotions
- On the other hand, their repression

Both these reactions, which are absolutely natural, biologically determined, carry **authentic needs**:

- that of defending ourselves;
- and that of preserving our relationships and sense of belonging.

The **problem** is not in these needs but in the **automatic responses** used to meet them: venting or repressing are partial solutions, meaning “of on part”, “one-sided”. In other words, they do not take into account the broader context and are therefore neither satisfying in the long term nor transformative. They imprison us in the horizontal dimension of stagnation or oscillation between the two poles. We must find other answers. An alternative way out. And, as we know, “the only way out is the way up”.



THE THREE DIRECTIONS FOR THE TRANSFORMATION OF BIO-PSYCHIC ENERGIES

In practical terms, how do we proceed along this way up? First of all, we need to create spaces for experimentation. We must set up our alchemical laboratory and try out different tools to build our own method. There are countless techniques, but three main, complementary directions for the transformation of bio-psychoic energies:

- the downward direction
- the horizontal one
- the upward direction



Three main, complementary directions for the transformation of bio-psychoic energies:

1. the downward direction (pre-personal)
2. the horizontal direction (personal, interpersonal and social)
3. that upward direction (transpersonal)
4. + ...

Of course, these three directions constitute a didactic subdivision, but they are useful because they relate to the tripartition of the Egg diagram and allow me to illustrate an important and delicate point, namely that inner alchemy is based on a clear knowledge of the

different levels of the constitution of the human being.

In fact, each of these levels requires an appropriate, attuned response. If, for example, I feel an overwhelming rage, it would probably not be recommended to sit in meditation trying to radiate peace into the world. It won't work or I'd risk a spiritual bypass, what Assagioli called a "pseudo-sublimation."

Then maybe when the kids come home, I'll explode at the first thing they do. In that case, it would probably be better for me to go for a walk, or beat the mattress first.

THE DOWNWARD DIRECTION OF ENERGY TRANSFORMATION (vent, discharge)

When it comes to the downward direction of energy transformation, a note of caution is needed. In using any techniques, but especially cathartic ones, we must be our own thermometer. What we are looking for, is the regulation of internal tension. How?

There are various techniques and methodologies:

- *First, physical activity*
- *Another method of transforming energies is symbolic satisfaction:*
- *Then vicarious gratification*
- *And finally there is also the change of level*

THE HORIZONTAL DIRECTION OF ENERGY TRANSFORMATION (the relational, interpersonal and social one)

In the horizontal direction of energy transformation, it's rather a question:

- of replacing the repressive mode with the ability to go deeper (in self-knowledge and in *processing one's past*)
- *and of replacing the explosive mode with the ability to communicate effectively in relationships and to use the aggressive charge to make a difference on a social level.*

This dimension of alchemical work requires the utmost

attention. Two very useful tools for focusing on and process what often lies at the root of situations that activate our aggressive energy can be Walter Polt's book *The Anger Makeover*⁽¹⁾, which I had the pleasure of reviewing and this list composed by Massimo Rosselli⁽²⁾, a student of Roberto Assagioli, who identified 16 essential rights of the human being, of the Soul.

THE UPWARDS DIRECTION OF ENERGY TRANSFORMATION

And finally, the transformation of energies upwards (the transpersonal, spiritual direction, elevation):

- Interiorization and subjectivation: the struggle is now metaphorically directed towards internal "enemies"
- and *finally spiritual sublimation* related to the process of self-transcendence that can occur along different paths of self-realization.

A COMPLEMENTARY METHOD: NEUTRALIZATION

I will conclude by mentioning one last fundamental method, complementary to all those we have explored so far: *neutralization*. And I do so, just as I opened my talk, with a quote from Roberto Assagioli that I invite you to read and then meditate in silence.

"The other great means is neutralization of combative forces (...) through the evocation of opposing energies: benevolence, solidarity, altruistic love... This raises us to the luminous and largely unexplored regions of the superconscious, to the summit of our being, to the Self."

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For more

- P. Guggisberg Nocelli, La Via della Psicosintesi, Xenia, 2017, pp. 213-218
- P. Guggisberg Nocelli, Conosci, Possiedi, Trasforma te stesso, Xenia, 2016, pagg. 314-329

Notes

1. W. Polt, The Anger Makeover, Cheshire Cat Books, 2021
2. M. Rosselli, International Transpersonal Conference, Prague, 2017
3. R. Assagioli, Trasmutazione delle energie combattive, Istituto di Psicosintesi, 1965