

INTERVIEW WITH ANDREA BONACCHI

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By the editorial team



Andrea Bonacchi
**DIVENTA IL REGISTA
DELLA TUA VITA**

Scopri le tue parti interiori
per vivere con equilibrio e autenticità

We meet Andrea Bonacchi on the occasion of the publication of his book “Diventa il regista della tua vita - Scopri le tue parti interiori per vivere con equilibrio e autenticità” (Become the director of your life – Discover your inner parts to live with balance and authenticity)”, published in April 2026.

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It is a popular text that differs from the more usual scientific writing and arises from the desire to make accessible a central theme of Psychosynthesis: that of subpersonalities. Bonacchi underlines how this topic can also be approached with lightness, almost like a game, without losing depth; above all, he highlights once again how a more conscious knowledge of one's inner parts can transform the way of living and improve relationships.

Andrea, before entering into the substance of the book, I would like to start from you. Not so much from the professional or the doctor, but from the man who, at a certain point in his life, encounters Psychosynthesis, which becomes part of his biography. How did you encounter Psychosynthesis? What struck you and what role did it have in your personal journey?

I am a second-generation Psychosynthesist. My mother, Laura Baldini, attended and collaborated with the Psychosynthesis Center of Florence. In that period, still an adolescent, I remember accompanying my parents to some conferences by Massimo Rosselli and Piero Ferrucci. Then, again my mother gave me the registration to an introductory course in Psychosynthesis

and to a creative writing course with Andrea Bocconi. To that first encounter with Psychosynthesis there therefore followed years of distance, and only once I had graduated in Medicine did I draw closer again to the Institute and to the School of Psychosynthetic Psychotherapy. Since then, and almost thirty years have passed, I have been a member of our Psychosynthesis Institute and today collaborator of the Ancona Center and Trainer.

Although over the course of my life I have explored various psychological, meditative, spiritual approaches, I always return to Psychosynthesis as the path most congenial to me for growing, maturing, seeking harmony and well-being.

Another theme you have developed concerns meditation and the scientific research related to its physiological effects. In your experience, what is the relationship between meditative practice, Psychosynthesis and self-knowledge?

As a doctor of Internal Medicine first and then as a Clinical Psychologist and Psychotherapist, I have always been interested in scientific research. I find that research is a very fascinating way to understand the human being and his relationships. Moreover, it is one of the languages through which we can communicate with other people who deal with education, psychology and psychotherapy.

Of one of my psychosynthesis teachers, Piero Ferrucci, I have always appreciated the ability to address different topics always moving between practical psychology, philosophy, spirituality and scientific research with the citation of recent and relevant studies.

As a researcher in particular I have dealt with studies on the theme of needs (needs and well-being, needs of patients in healthcare contexts, personal qualities and satisfaction of needs) and on themes related to salutogenic personal qualities and competences, that is, capable of promoting our well-being and that of those around us.

The first contact I had with the world of meditation dates back to 1993 when, at an interreligious meeting held in the church of San Miniato al Monte, in Florence, I had

the opportunity to meet and practice with the Vietnamese Zen master Thich Nhat Hanh. Since then I have had an uninterrupted practice of meditation which is based above all on the teachings of Thich Nhat Hanh and on Psychosynthesis, while integrating them with many other ancient and contemporary practices and teachings. On the benefits of meditation I have actually done little research, but given my research skills I was for many years invited to give lectures on studies carried out by other researchers that showed the benefits of a constant meditative practice.

For me today meditation, which I practice, teach, share with patients, is a foundation of well-being and harmony. In Psychosynthesis it represents, together with the work with subpersonalities, the most tangible way to develop awareness and loving will, that is, our “self” or “Ego-center”.

You are just over fifty and you find yourself in a phase of adult maturity that we could define as generative: a moment in which one decides to give back what has been learned and consolidated. Do you recognize yourself in this dimension? in what way do you feel today the need to give back what you have received and matured?

I feel my life in a phase of maturity, in a balance between experiences made and knowledge acquired on one side and energy and curiosity on the other. I feel I have understood some significant things about myself, about relationships, about life. I believe I have matured in myself, albeit with many limits and imperfections, Psychosynthesis, or a form of Psychosynthesis. I feel a duty to give back through clinical work, training, research a bit of the much that I have had the fortune to receive from life. For me sharing what I have learned, understood and matured is fundamental and a source of inspiration in my daily clinical work and in the training practice with the organizations with which I collaborate.

Your question makes me reflect on my journey: in the past I have collaborated with numerous institutions (University of Florence, Institute for the Study and Prevention of Cancer of the Tuscany region, Popular University, Lama Tzong Khapa Institute...) and even

today I am collaborating with many organizations and associations (Psychosynthesis Institute, Verso Foundation, Sul Sentiero Association, Italian Society of Therapeutic Psychosynthesis, Advanced Training in Psychosynthesis...).

*Collaborating for me is
essential: meeting, sharing,
continuing every day to learn,
transmitting what has been
received and matured.*

In this process a characteristic of mine helps me a lot: I like people, all human beings, the wise as well as the imperfect, suffering, battered. This makes it easier for me to be in relationship, to give and receive from relationships.

You are from Florence and over time you have had a long relationship with the Psychosynthesis Institute. Today, in what forms does your collaboration with Psychosynthesis manifest itself, beyond the clinical work with your patients?

As I said, causality or destiny wanted me to be born a few years before Assagioli's death a few hundred meters from his house, today the national headquarters of the Institute. With Assagioli we were briefly, so to speak, “neighbors”. This closeness continues today with a deep affection for the Institute. For years I was a member and collaborator at the Florence Center, of which I was also director for a three-year period starting in 2010. Today I collaborate with the Ancona center and continue my activity as trainer of the Self-Training Course, deeply believing in its potential to be a stimulus and instrument of well-being and personal growth.

How do you see collaboration between psychosynthesists, or between people dedicated to Psychosynthesis, and different realities?

Roberto Assagioli was a man, a scholar, a doctor open and curious. He traveled to meet the most famous psychiatrists of his time, participated with great consistency in national and international congresses

and conferences. He was interested in everything new and interesting that was being proposed in the world of psychology and training: psychoanalysis which was taking its first steps, other psychological approaches (with greater interest in humanistic and transpersonal psychology), Western and Eastern wisdom traditions, avant-garde literary movements.

It seems to me that today in Psychosynthesis there could be greater participation in the debate and greater dialogue on psychotherapeutic, pedagogical and self-training practices by most psychosynthesists. It would be desirable for the Institute to look outward and make an effort to give greater support to the attempts at openness and dialogue that are being proposed.

What do we lack, in your opinion, to inhabit with greater naturalness also contexts external to the psychosynthetic community?

As a psychosynthetic movement I feel that we struggle to keep up with what is happening in the world around us. Meditation, loving kindness, values, development of personal qualities, spirituality in daily life, multiple soul, are themes dear to the founder of Psychosynthesis, but developed, studied, explored in the present time more by other psychological currents such as, for example: third-generation cognitivism, ACT (note: Acceptance and Commitment Therapy), Internal Family System, EMDR (note: Eye Movement Desensitization and Reprocessing) etc., rather than by Assagioli's students.

I wonder whether it is precisely this delay matured over time, this scarce knowledge of what is happening around us, a difficulty in systematizing and validating interventions and practices, that is making it difficult for us to communicate with external contexts.

Let us now enter the heart of your book.

What was the genesis of the book? Was there a moment in which you clearly felt the desire to write it, perhaps driven by a popularizing intention and by the conviction that the theme of subpersonalities deserved to be known by a wider audience?

For some years I have been trying to structure and systematize the work with subpersonalities in psychotherapy paths; on my website www.armoniadellavita.it there are some articles dedicated precisely to "Psychosynthetic psychotherapy based on subpersonalities".



Working with this approach I felt that a booklet that would allow my patients to know more about subpersonalities and about our possible function as "inner director" would be of great use. I therefore began to collect notes, ideas, intuitions. My desire was to make these themes known to those who had never heard of them, using a language suitable for those who probably had never known Psychosynthesis. The book was therefore initially conceived to respond to a popularizing need.

"Become the director of your life" is a very familiar expression in Psychosynthesis: it recalls the centrality of the Ego, the possibility of becoming directors, more conscious authors of one's existence. What did you feel you were adding with this book?

If the first purpose of the book is popularizing, a second objective for which it was written is related to its use

For a long time in my learning paths of Psychosynthesis and in applying Psychosynthesis to my growth path I felt that the vast theme of the “Ego-director and subpersonalities” was treated inadequately and perhaps too hastily. I felt it as a “missed promise”, an instrument of great applicative potential left in the drawer.

The book also contains some theoretical developments

*the distinction between the
scripts we enact automatically
in life and the sense of
direction to which our inner
director is inspired, respecting
our values, needs and talents.*

45



There is an aspect of subpersonalities that has always interested me: the possibility of assimilating them to real inner characters through which we express ourselves in life. In literature, often, a character is all the more interesting the more he is complex, crossed by contrasts, flaws, shadow areas and internal tensions. According to a study on creative writing - shared by Selene Minopoli - it is precisely these contrasting elements that make a character alive and fascinating. In Psychosynthesis, however, the work on subpersonalities also aims to make us freer and more aware in the relationship with our inner world. How can one hold together, in your opinion, this richness of contrasts with the path of knowledge, integration and greater inner freedom?

Director and therefore if we live with awareness, with loving will towards ourselves and towards others and giving a direction to our existence that orients it towards the fulfillment of our most important and significant values.”

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We shall stop here simply for reasons of space, although the insights that emerged from our discussion with Andrea would encourage us to continue and explore the themes of Psychosynthesis that are so dear to us. Heartfelt thanks to Andrea and again congratulations on his book and best wishes for his projects.

46

Inner freedom is one of the qualities of a mature and harmonious personality: relatively free from unconscious conditioning and automatisms, from relational scripts rigidly repeated, free from the dictatorial control of some hegemonic subpersonalities, relatively free from fears (of being inadequate, of disappointing, of being fragile...).

Knowledge makes us a little freer. One of the four fundamental characteristics of the inner director that I have identified is the ability to observe and describe subpersonalities as a necessary basis for regulating the expression of the various parts of the personality.

The identikit of each inner character can be completed by identifying the way in which it can help us express ourselves positively and grow in well-being and the way in which it harms us. Each of our parts, in fact, in itself is neither positive nor negative, neither evolved nor unevolved. It is rather the role it plays among the subpersonalities and the use the director makes of it that characterizes it as useful or harmful, adaptive or inadequate, in the different circumstances of life.

At the conclusion of the eighth chapter I wrote: “... the evolutionary task of each of us is to exit the repetition of rigid scripts dictated by some of our dominant subpersonalities in order to create a true expressive freedom that creatively involves all our subpersonalities; this is possible if we keep active within us the Ego-

