



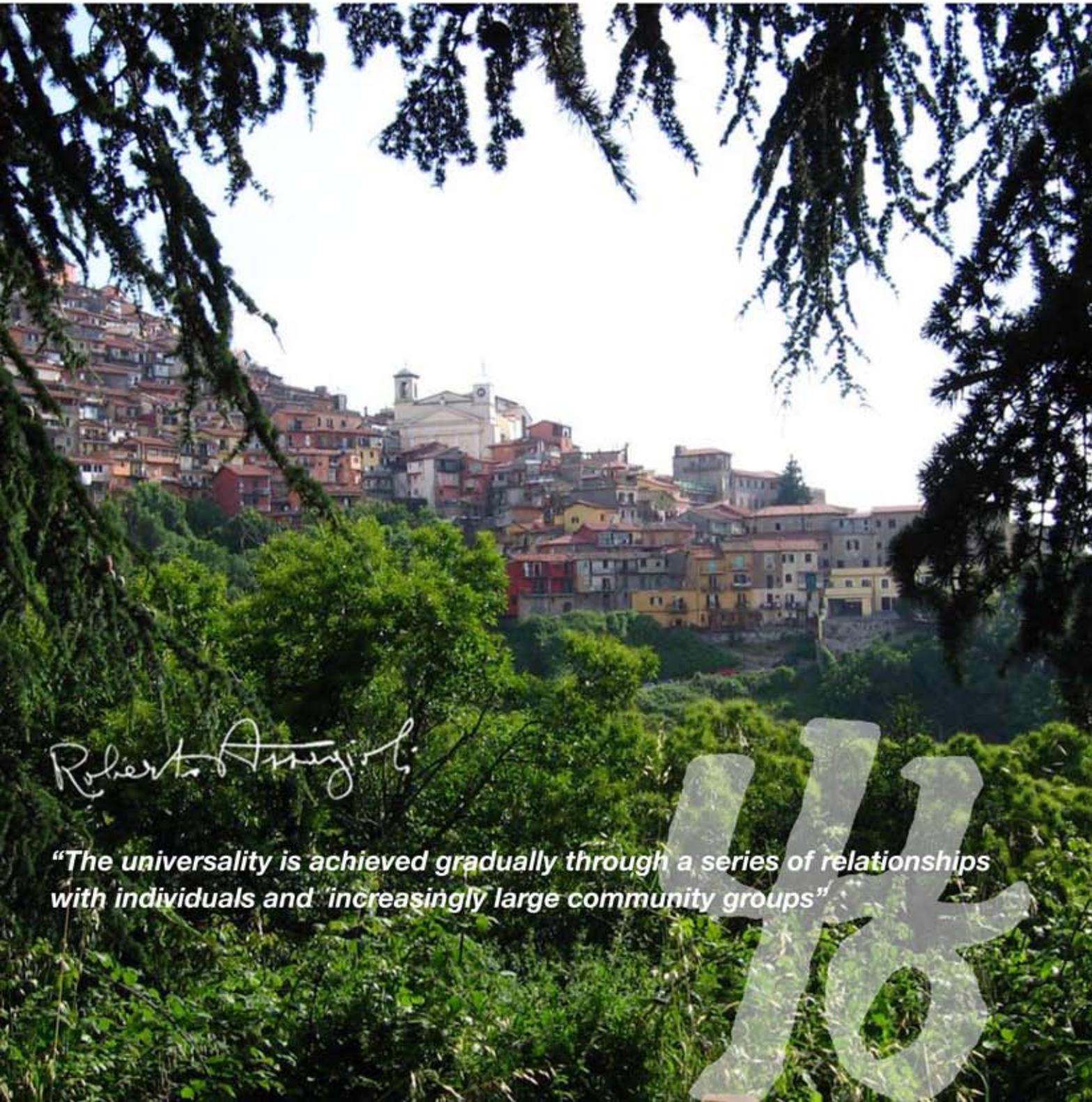
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THE DETACHEMENT DEBATE**

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Roberto Assagioli:

"The universality is achieved gradually through a series of relationships with individuals and "increasingly large community groups"



To my dear readers.

As you have surely remarked, our Magazine has got a renewal as for its graphics and the look of edition. I hope you'll enjoy the aesthetic change ; my wish is you will appreciate it, improving your will to follow us. I would like to share my background about it :in order to walk towards the New I felt necessary to arrange the Past.I used the technique of the inventory.When my work has been over, I had the opportunity to perceive the goal I maybe had the insight of.My purpose had been to check again and rearrange the whole editorial work, so I was quite astonished to carry out the idea that 180 articles had been proposed over eight years (many of them translated into English), 70 books and 50 movies recommended, numberless words, evocative sentences by Assagioli, letters to the editor, photos and returns.

A big remarkable work made by writers, translators, editors, who, stooped on the PC, allowed this miracle to be realized.

That's certainly a miracle 'cause, having a global glance watching through a large picture frame, I can see a never -ending fresco, where any detail can be included on an outlined drawing.

This makes me astonished and overcome by wonder.

Even for you there will be the opportunity to read again our authors, our suggestions for movies and books, only by having a look on the attachment of the Magazine site www.psicosintesi.it.

So it will be possible for you to find out once more some fanciful and peculiar titles, which are all improving our inner fulfilment

And now let's go towards the New... I wish you an interesting reading!

Patrizia Bonacina

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A PSYCHOSYNTHETIC SUMMERTIME A PROGRAM FOR LIFE

In carrying this program out, we apply one of the main rules of the art of Living, we put on the norm our ability of catching the opportunities.

We must recognize how many opportunities we meet, that we don't perceive, we don't pick up, or we don't take the chance to appreciate.

Everyday, every hour, Life offers opportunities, gives us choices, it's up to us to recognize and utilize.

Summertime offers many opportunities we can make use of, having a great advantage.

Hereby some general directions.

First of all we have to think it over, to make a program.

The first Summer opportunity is to rest.

Obviously we have to be able to rest, so we have to learn it.

Rest, silence are not something passive or inactive.

The paradox is that the more we are tired the more it's difficult for us to sleep. It happens because of the neuropsychological tiredness.

We must rest actively, that means to do relaxing exercises: physical, emotional, mental, with rhythmic breaths, on a comfortable position.

At the beginning, when our tension falls, we are often more tired and we feel awful.

Second, the change of environment and habits on Summertime can make appear on the surface our potential Energies.

It is very important the contact with Nature. Unfortunately city life makes us far from, obliging us to go against nature conditions of life.

Physical activity is really important, even inside our limits and possibilities, so that it can produce a gradual strengthening.

Even in physical activities we can find a psychological side, as they can be used as an exercise of Will, they are opportunities to increase courage, patience, persistence.

More than to our physical contact we can also open ourselves to its beneficial influence: its Beauty and its

calm, quiet, cheering Rhythm. That sort of contact helps us to introduce ourselves towards the Cosmic Order, to get out of our narrow limits of personality, often wrongly separated from the Great Life.

We can absorb the healing and restoring forces of the Earth, Water, Sun, Air.

Each of these natural elements has a specific quality, a value. A special gift to give us.

Earth gives rest, support, security, confidence.

Water is fluid, it brushes up our hardness, gives a sense of expansion, helps to get far from ourselves, to relax, being rocked by the waves.

Air is the breath of Life, it enlivens, gives lightness, agility.

Sun radiates light and heat, it tones up, a symbol of Spiritual fire, love, ardour.

As for our specific individual needs, we can choose to which one of these elements it is better for us to open ourselves in order to obtain propitious influences.

Just to do that, we must let out worries, the usual ideas, we have to be renewed.

We can make use of our spare time to make the psychosynthetic exercises we don't have the time to do normally during the year.

We may start by an inspection inside ourselves, an inventory and a psycho-spiritual balance.

An inner Inventory, a conscious inspection of our experiences to draw out the juice, about our learning and the wisdom we got through.

We could admit our mistakes to take advice, to run again through our successes, our inner growth, our fulfilments compared with the past year ones, and to be grateful of.

It's useless to write it down, 'cause it allows to think, to fix and to coordinate the data in order to compare them year after year.

Summertime is a good time for reading.

We should choose constructive, formative, psychosynthetic readings, never leaving out or forgetting the amusing ones.

It is important the place we choose where to pass our holidays.

For many people vacancy means a period of complete dispersion and waste of time. As normally they feel their professional and familiar duties as oppressive, then, as a

compensation, they throw into unbridled entertainments, hard travels, rushed tourism and excitement, no rest, exhaustion.

Here is a very widespread mistake!

Journeys, or tours abroad, have beneficial psychological and spiritual effects. They give the opportunity to participate to conventions, concerts, performances.

We mention the famous Wagner Festival in Bayreuth, Germany.

For young people we suggest the camping and the work ground. Even to take part of social and humanitarian activities can be empathized. These are some positive opportunities for an interpersonal or social Psychosynthesis.

Even if we stay home we can make a little portion of this program: our inner attitude is the most important thing. Holidays are "a mood".

Even staying at home we can modify our habits, interests, hobbies, at least during some hours of the day only.

In Summertime it's up to us to get up earlier in the morning and go for a walk in the Nature.

Some hour spent choosing this option is more healthy than to go shopping by car or to stay in some crowded holiday resorts.

We can meditate at home, we can visit public libraries to read or write.

We can visit museums, go to concerts or watch pictures. Simple programs not always obvious.

Just where we live we can find so many opportunities to spend some enjoying and constructive hours.

Another opportunity during holidays is to make a charitable action towards other persons.

We can share our psychosynthetic ideas and experiences, growing the interest to know more, driving persons to readings or to attend Psychosynthetic Centres.

On holiday time we set out ourselves for intimacy. Talking with others about what gives us fulfilment can increase trust and enthusiasm.

There are only a few ways of how anyone can make use of Summertime and Holidays at the best, not only for a time of rest, but also to increase the knowledge of oneself, to grow up in Conscience and help others to do the same.

Roberto Assagioli

UMILITY

Humble is the one who does not judge, criticize, brag, despise, not exalts, not seeks his own glory, does not show off, recognizes and accepts his own limits and does not want to excel either inside, nor outside.

He is a modest person, without pride, does not consider himself better or more important than the others and his behavior is marked by awareness of his limits and detachment from any form of excessive pride and presumptuousness.

Humility is generally considered the positive value that crowns all qualities or, in other words, all virtues are considered defects unless they are crowned by it.

Even if it is the pedestal on which rest the other virtues, nevertheless there are several ways of understanding it. Often in the inner recesses of the psyche of many persons it assumes a different meaning. The word humility wears and fades in a mode of existence which denotes submission. For some it embodies the concept of a discharged person, with a low vital energy, that humiliates or is humiliated to the point that humility and humiliation are synonymic. Perhaps this is the reason why today it is a mostly forgotten property in social and working life, though, always and everywhere, it is emphatically stressed the imperative to be humble. On the other hand, to trample on it is related with its etymological root: "humus", earth. The one who is humble and gentle tends to be seen as weak and servile, a person who "lies on the ground".

On the other side, not in words but in facts, the proud person is considered a model from which we can take a starting point to act and move in the world.

The pride in showing his own work and knowledge is now essential to affirm to himself and to others to exist and to be somebody, not remembering that our pride distorts dialogue and prevents a real mutual exchange.

Living humbly is not a mode of life common to be found, even if many people support it - between the lines - when talking of their actions. Pride, that meanders everywhere and spreads in the air, envelops our psyche and makes that all our helplessness and alienation depresses us and humiliates us, by a feeling coming from the worst sense of the noun "humility".

We forget that humility in its positive value is the ability not to escape life's difficulties and hardships and therefore has a prominent role in the process of our psychological growth. Without it, the psyche is forced to deny and remove its deficiencies or weaknesses and lies about what it dislikes about itself. Psyche has a well-structured capacity to attribute its failure to others or build a world of pride and illusions to disguise its intimate problems. If humility vanishes, it is impossible facing his own inner journey. Lack of humility hinders a real self-knowledge and generates psychological disorders including: the loss of identity and the consequent urgent need of a false identification and subsequent masks.

Those who begin to know themselves and initiate a psychological process are firstly required to watch with the lens of humility their psychic components: the prevailing qualities will be revealed, the energy they have and the deficiencies they are plagued with.. Only in the light of humility it can be accomplished a real exercise of dis-identification through an impersonal observation of the physical, emotional, mental aspects. In absence, the proper implementation of the basic exercise of the Psychosynthesis can vanish. The constant reference to humility, as a quality to be cultivated in the evolutionary

process;, it is not a simple moral issue. The lack of such a kind of property shades immature or distorted psychic components. So, the process of growth stops. Without humility we are not going anywhere on our psychological work; the unique output is wearing the mask of “elected and evolved person”; with affected and acted behaviors that match a distorted idea of how a person should be “realized”.

If humility is absent or lacking, pride dominates:

“Pride is like a distant thunder that is the background to the work and thinking. We are too present to ourselves, in the sense of finding ourselves, as if we were the hub of the world and of our being; that thunder, now deep now soft, poses its sharp wings over our thoughts and feelings, and intoxicates them.”

Only the presence of humility allows to get awareness of what we are, without glorifying anything of ourselves. On the other hand, how to think to be “special” if in the course of our life, inexorably and frequently, we are in touch our fragility, conflicts, limits? In this existential fragility, humility gives also the virtue of assisting, cheering and letting see that we are also great for the ability to walk step by step on the path that leads to an increasing evolution despite limits, relativities and scarcities. The humble man is heroic - because despite his fragility – goes on his way and tries to climb.

From a psychological perspective humility is placed on the thin line that separates the complex of inferiority from the superiority one, a sense of failure and void by the sense of omnipotence, and it is allowed from this position to observe the psychic elements that sink and are dominated by either of two opposites that separate.

The complex of inferiority and superiority are both usually present in humans and feed, vivify sub-personalities, mental and emotional processes. The lack of humility fosters the “curling” in the psyche, the feeding and interweaving of these two complexes. Inside the person who struts and exalts himself, with certainty you can suspect the presence of the feeling of inferiority that he makes the effort to hide. Equally, those who flaunt inferiority are often driven by demands and needs of superiority that they try to handle covering their heads with ashes. Moreover, in the individual who suffers from inferiority often occur compensatory psychological processes that transform the sense of inferiority into superiority. This man will look dictatorial: thinking, speaking and acting in peremptory and proud manners. It depends on the children’s existential experiences and conditionings if in an attempt to dominate the two complexes that imprison him in his cramped shack devoid of humility, he will resort to bullying or crying; between the two complexes unconsciously he will choose the one that, previously, has proved as the most effective way to achieve its goals. Inferiority complex and narcissism are closely related situations and humility is the watershed that allows to see and analyze them. Hence the irreplaceable importance of humility in psychology.

But when humility - in the evolution - begins to illuminate the possibility of really knowing our psychological aspects?

For a long stretch of the inner journey it is absent, even if it is described, presented, even shown off to ourselves or to others as an operating our own virtue.

Humility is a transpersonal virtue that, only when that area is touched, can emerge from the superior unconscious allowing us to “objectively” observe the psychic contents. When humility is present, no doubt we can say that the individual perceives the Self. From that level he acquires the real awareness of himself and the world. Before that psychic level “his humility” is just an oscillation between inferiority and superiority complex that interact each other. With the virtuous power of humility man realizes himself: he pays no attention to the judgments of others and his reputation, does not need to make efforts to protect them and so he is able to free up psychic energies for his projects.

Since the projects of the Self are impersonal and directed to the common good, humility too is located in this area. It is a quality “not related” with what is done for personal and self-centered aims, even if positive and constructive. Until the achievement of the Self, personality can only swing, with mixed success, among the inferiority and superiority complexes without acquiring the staying on the watershed of humility. Humility, as a Transpersonal virtue, gives a healthy self-confidence, a strong and compassionate Will and an awareness of the inexhaustible resources of its own nature. Humility develops a mature identity neither lower nor higher to someone or something.

“The humble man does not hang his head in front of anybody and at the same time he does not allow anyone not to stand up to him”.

When we achieve humility, we address not only the overcoming of the complexes of inferiority and superiority, but also with joy we can witness our own presence in the world and find our value in the specificity that characterizes us.

However, after reading these considerations and definitions we should remember that humility is not definable nor can be described in a rational way in an article, because - like any transpersonal quality – it can just be

intuitive or depicted with symbols. St. Francis and Mother Teresa, for example, are symbols on which we can reflect and meditate in order to really see through and hold the energy of humility. Each definition distorts. Only he who guesses it, going into these or other symbols (searching his own symbols on which to reflect), can capture its fragrance, colour and energy.

Piermaria Bonacina

ROBERTO ASSAGIOLI AS A MAN

As many of us know, the “at the Source group”, which I’m part of, has been working for some years in organizing, classifying, digitizing the scattered set of Assagioli’s writings, the autographic ones above all, which lied in the Psychosynthesis Institute’s basements.

The purpose was to let it be within reach for everybody. This demanding and frustrating job, as for its technique and organizing problems, got up to an affair which stirred up all of us.

We had the opportunity to get inside the great work of Roberto Assagioli, first on his Conscience.

By handling, reading, trying to interpret and to understand the characters of the small sheets of paper, where he used to write his thoughts, we can perceive a living, intimate presence.

A presence which sets up an inner dialogue with our Conscience, more and more increased and strengthened. A Conscience which is getting more and more involved in new comprehensions and intuitions.

His thoughts, his enlivening writing, the inner smile, the sympathy, his childish, authentic, mystical open-heart, the deep, joyful, hopeful research, his tension towards soul service, his humble compassion, the subtle fire, the inclusive attitude, his esteem for the work of others, the interdependence and brotherhood, his large, eclectic deep knowledge, his planetary and open wide acquaintance, his vision, personality and soul, the loving purpose of supporting the human fulfilment, his own life, which could testify he had some hard experiences and painful

moments, the simplicity, the empathy and loving contact in all senses, his learning ability in every occasion in order to train new different qualities, the respect for the other, the continuous inner work, where the acquaintance comes out from the inside experience, the meditation, the reflection, the insight and thanks to the direct contact with the inner realities, turning into a concrete action.

Everything gradually becomes alive inside ourselves, it directly evokes our soul’s qualities.

It doesn’t belong to Assagioli the presumption of some spiritualists, nor the cold knowledge of the occultists, he doesn’t care for the detachment from the events of the “poor ignorant men “, who need to be enlightened by an advanced soul.

He doesn’t undertake the mission of inculcating a new, complicated, obscure knowledge, which can be transmitted as an absolute Truth and which can sometimes burden with mental overtones inside Consciences weakened by life obstacles. They are eagerly looking for any solution....

Assagioli: our Friend, our Brother, our Father, our Teacher

Assagioli is a Man.

Thank you, Roberto !

As a group, we are trying to organize some meetings in order to diffuse this experience to other people

Luce Ramorino

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SO THAT ULYSSES CAN RETURN...

Telemachus was standing and deeply breathing the air coming from the cliffs. His bare feet had sunk in the earth while his eyes were following a small flock of seagulls coming from west and their cautious retreat from the black heaps that were covering the horizon.

In that same moment his every single thought was entirely absorbed by the odd stillness, by the suspension of the present moment that could erase every distance and quieten the waves surrounding the ship of the future and his heart could finally remain almost still, yet simply free to beat.

He dried his face and neck with a slow and delicate movement of his hands while the water vapour from the cliffs were reflecting in the air the last rays of the setting sun that had almost completely disappeared under the heaps which now appeared charcoal gray. The reddish-orange sun was diluting the blackness of the sky.

Thus the red beats of his heart were slightly clearing the dark presentiments, the darkness of the anguish that was bringing him and burying him in other worlds every time he dared to think about the future.

And yet everything was flowing like an underground

river, like a slight earthquake worked by Poseidon that was confused with the shivers on the skin as a result of the air cooling.

In that autumn sunset the needful time and space were suspended in the emptiness over the cliffs and the water vapour made even more immaterial the distance between Telemachus and the horizon, between that young man and the unknown face of his father Ulysses.

The love between a father and a son was the primal feeling of the soul and the centerpiece of the ancient Greek society.

According to Plato's *The Republic* the political evil of the Tyranny was originated due to a reversion toward pre-civil (or pre-paternal) forms of personality.

On the other hand, the whole Hesiod's *Theogony*, as a first systematization of the various mythological traditions, is the story about the relationship between the divine patriarchy (Zeus, Poseidon and Hades) and their children as a way of legitimization. Those can be also subdivided into: favourites (Apollo and Hermes), rejected (Ares, Hephaestus) and attended (Dionysus, also known as Bacchus) regardless of the fact whether they are divine, semi-divine or humans.

It appears as if people have always felt narrowed between their inside world made of archetypes - universal models that can be activated inside of everyone of us and can govern our emotions and our behavior, and the outside world made of stereotypes - expectations of uniformity with external social and cultural models.

As for my simple and personal experience of a father I was impressed by an old image years ago that I now recall.

It is taken from the film *Captain Hook*, in which the actor Robin Williams is an old Peter Pan, fat, clumsy and identical to his missing father who only thinks about work. He has difficulties and it takes him much time to regain the joyful part of himself that keeps him present and relaxed at the same time when he is together with his children. He needs to formulate a happy thought in order not to helplessly fall down on earth and fail but it appears an impossible task for his rusty imagination. He is about to fall down when he unexpectedly finds out his happy thought... "I am a father!!"

One year later I was facing a critical period and a ra-

dical change in my life when one day I witnessed the following scene: my children, two boys at 5 and 7 were duelling with plastic swords and the younger one suddenly stated with an epic tone while looking at me:

"...here it is my sword, I am a knight and you are the King...and if someone tries to take away your crown I will cut their head!" I was definitely left speechless, not just because of the timing and the content adherence to my life crisis but mostly because of my elder son's retort: "of course not, nobody can take away his crown... and guess why? Because we are the crown!"

I used to recall this memory many times both in work relations and friendships, in simple acquaintances and even in front of the lost eyes of a father overcome with the burden of responsibilities which were perceived as immense in comparison to his own capacities. Also in cases of angry, hostile and revengeful teenagers, angry and unsympathetic ones who have withdrawn into narrow-minded and silent self-mutilation. In any case, this memory helped me to keep the I-Oneself path clear and enlightened, the path as the only dimension that enables the humans to transcend the anxiety originated by the contradiction between the inside world of archetypes and the external stereotyped models namely those that belong to the spirit of the age that is nowadays a series of individual and common myths. All of us, more or less consciously, refer to those myths such as the myth of youthfulness, of intelligence, of power, of happiness, and also the myth of maternal love, of madness and psychotherapy, the myth of globalization, of market, of terrorism, of war, of security, the myth of race.

We also know that "if someone is not strong enough to face a crisis and thus reject the ideas-myths that have led them through their life so far, they will not feel the peace but will rather be exposed to their restlessness and the less they understand the more they feel lost."

Homer's works *Odyssey* and *Iliad* inform us about two mythical father figures that partly belong to the historical dimension - Ulysses and Hector.

Ulysses is strictly human, therefore imperfect, ambivalent and even unfair, just like us, he feels divided between an urgent, vital and pre-paternal need and the faith in the future, namely between the desire of adventure and the engagement of return to his family. His real power is his presence rather than his craftiness and heroism, whereas his failure is his absence.

Hector reminds us that the real courage is affording in all seriousness not only the battles but also the feelings and the memories.

In *Iliad*, Book VI, Hector meets his wife Andromache and their baby boy Astyanax. It is clear that some paternal archetypes meet and contradict each other and this is also known as "Hector's act" which is also the title of the wonderful book written by the Jungian psychoanalyst Luigi Zoja .

Luigi Zoja observes: "On the one hand, Hector's unwillingness to wear the suit of armor may show him as a

redundant father, as much similar as the mother. On the other hand, the events tell us that the son searches for other male figures that wear armor equipment. Perhaps the father's contradiction will never be solved and it is the exact reflection of his deep personality: the father must take off his suit of armor in order to be recognized by his son. But first he must put it on. (...) The most best father is Hector, he is complete as well as complex. (...). A paternal specificity is revealed: "he can stay with his son when he wears his suit of armor, namely he can be a father when he is a warrior ." It is clear that to be a Warrior here means to be able to deal with the reality and the difficulties in life, it is an evolutionary stage through which the I-experience is further fortified and therefore it can be transcended.

In fact, the Warrior's power is physical, emotional, mental, and spiritual. Buddha's origins come from a family of "royal warriors" and he excels at the martial arts which he stops practicing after he has entirely mastered. The Warrior's task is to gain self-affirmation, to become self-confident, brave and respected. These qualities set in contrast to those of the Orphan that forms the Warrior's shadow. The Orphan is the disappointed idealist and the higher his idealization is the more painful his fall is. It is especially expressed during the adolescence when the teenager realizes that his parents are not omnipotent and therefore they cannot preserve him from the vicissitudes of life. However, his disappointment urges on the decision to leave his home, to become a Wayfarer and to experiment, to forever lose the old certainties while passing through the dark night of the soul in order to reach and develop his self-confidence.

The initial transformation from Wayfarer into Warrior, that is nowadays unknown to the most part of the teenagers and young men, who atone for the nonexistence of blessing and promoting fathers but have known benefactor-fathers instead, lavishing their assets, is the stage of transition that enables the access to the archetype of the Martyr.

In fact, during the initial transformation one had to feel the suffering, to bear wounds and frustrations, defeats and future failures while gaining identity and sense of value for oneself and for others.

To become a model through distinguishing oneself from the system of infantile relationships and its referring values, which is first of all the repetitive granting of the mother's breast, is the foremost task for the development of the human being.

The initiation of the Martyr enables the transformation of the Orphan's narcissistic selfishness in order to abandon his infantile desires and to reach a kind of genuine and long-lasting delight. This is the meaning of the Renunciation in Buddhism.

However, without the realization of the Warrior first, it is impossible to access the mystery of the sacrifice intended as *sacrum facere* (to consecrate). And if one previously does not head for the doubt, the risk, the sense of

guilt and expiation, and one's own solitude on the way of the Wayfarer, as Luigi Zoja argues, one will probably remain in the position of the psychic infant that is nowadays widespread and stimulated by wild consumerism. Without the knowledge of the ambivalence between giving and receiving, which is the condition to become moral humans, the young people do not have other models to refer to than themselves and their coevals. They remain suspended in everlasting present and cannot find any cultural trace, in the so called adult world, that can represent the real success such as the realization and the enjoyment of ethic and worthwhile goals in which the individual fulfillment becomes interest and a function of the common good.

Today Hector's act, which appears as elevation, benediction and initiation of the son, as well as expression of the paternal need to shed his life from a juridic, theological and anthropological point of view, has rather been displaced by various aspects of paternalism presented as historical etymology, namely with Piero Gobetti's words – (1924) one of our Founding Fathers of the Republic – as: "a governmental form that gives the power to an absolute sovereign whose favorable measures toward the nation are considered as personal acts of benevolence regardless of the acknowledgment of the nation's rights." The benefactor-sovereign replaces the blessing father, whereas the charisma ceases to represent the inflow of energy that descends from the Self to the personality and transforms the energy into self-sacrifice for the outside world and thus becomes a means for the increase of the self-empowerment.

The current events as well as the events of all ages, often show the grotesque union between the paternalistic aspect and the bloody violation of human and civil rights by the worst tyrants.

If You is not entirely acknowledged by other people there will be no rights, no aspirations and no abilities for the realization of a person who can and will.

What Martin Luther King used to argue in his lectures is nowadays extremely relevant. He used to reassert on every meeting with his confraternity that: "freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed."

The psychological and symbolical aspects of our consideration clearly show the struggling and assertive will, concerning the matter of human rights and those of the soul, that is essential both in the territory of our personality and society and the world we live in.

Since the instincts, the impulses, the desires and the emotions tend to be expressed and need to be expressed, the ability of expression in an appropriate and constructive way is now of the greatest importance more than ever. One must attempt to directly express oneself, must symbolically act and possibly transmute the combative and aggressive energy.

It is here appropriate to recall the paternal principle as a regulating element, a holder of Logos and spiritual

uprightness, a Warrior and a Martyr that allude to the realization of the Wizard which actually is not the one seen through the eyes of the Orphan (namely as a shaman, a witch, a preparer of magic potions that can heal or make someone die, make them win or lose a war) but is simply ourselves.

The Wizard stops struggling and learning for the empowerment of the self to reach the worldly aims. He does not act selfishly. The initiation of the Wizard makes us discover that the Universe is not static but is a constant performance and everyone is involved in this magic.

Let us now return to the original Unity, to the dissolution of the dualism between I and World. Let us return to the child, before the differentiation of I-Object and after we have completed the mindful task to go through all previous stages.

Thus we can finally approach the natural and universal meaning of our being in the world and into the world and especially for the world and we can overwhelm every kind of separation from our deep, authentic and wonderful human nature.

In conclusion, the pursuit of the father, which is a living matter as well as an old and archetypal one, highlights that if the father becomes more and more abstracted, “either as human being or as principle that enables his son to become a father as well”, there will be a strong and urgent need to find him and to model oneself after one’s father. We like Telemachus, want to know who our real father is, who has chosen us and not simply brought us into being, and as the master Thich Nhat Hanh says: “The son needs the father in order to gain access to his origins and the father needs the son in order to gain access to the future and thus to the infinite.”

So if we are fathers, we must learn how to draw the bow so that Ulysses can return.

Stefano Pelli

WHEN GOING TO HELL DOES NOT FRIGHTEN

Working in Groups on the Divine Comedy

The project of a psychosynthetic reading of the Divine Comedy originated from Roberto Assagioli’s suggestion.

He saw Dante’s poem as an ideal path overcoming one’s limitations and weaknesses, and as an opening to goals of spirituality and eternity.

He recommended the Divine Comedy exercise as a useful stimulus to retrace the steps of one’s life and inner journey, thanks to the universal value of Dante’s path, symbolically representing that of the whole humanity.

Assagioli said that in this work Dante used symbolism with full awareness.

The centre of its symbolic meaning is a comprehensive

picture of a complete psychosynthesis.

The first part - the pilgrimage through Hell - shows the exploration of the lower unconscious.

The second part - the ascent to the Mount of Purgatory - refers to the process of moral purification and of gradual awakening of consciousness through the use of active techniques.

The third part - the rise in the varied heavens of Paradise – paints in an unsurpassed way the stages of superconscious realization, until the final vision of the Universal Spirit, of God, in which Love and Will are merged.

This is the essential meaning, but there is also a wealth of special symbols.

The main theme or leitmotif of the Comedy is that at first there is a descent, and then a double Ascent. (1)

Inspired by this vision of the poem, Assagioli examined the second canto of Hell underlining and highlighting the symbolic elements of the story and deepening its moral and spiritual aspects. (2)

About the exercise on the Divine Comedy, he wrote that it “should be used only with subjects that have a sufficient level of culture and a spiritual aspiration. They are asked to read the poem carefully in the light of its four meanings and of its symbolism, trying to identify themselves with Dante. This exercise can be used as a group exercise...” (3)

It is clear that for Assagioli the main reason of interest in the Divine Comedy lies in its symbolic meaning, explicitly mentioned by Dante himself in the poem, in the Convivio and the Epistle to Cangrande.

From this point of view we can understand Assagioli’s polemic against Croce, who gives an essentially aesthetic assessment of the Divine Comedy as a “theological novel” with an unpoetical structure, in which episodes of high poetry are inserted like vegetation covering a ruined castle. Croce’s distinction between poetry and non-poetry applied to the Divine Comedy saves and exalts its lyric parts and considers indifferent for an artistic evaluation the religious content of the text and its moral edification. (4)

These two antithetical visions give an example of the different possible readings of the text according to the attitudes and interests of those who approach it; in our case passion for the transpersonal and spiritual research

on the one hand and rigorous assertion of art's autonomy on the other.

Although Assagioli considers Croce insensitive to poetry and in particular to Dante's poetry, I find very valuable Croce's comments on the *Divine Comedy*, in particular, incontrovertible, that Dante's poem is still alive not for its ideas and its structure, but for its poetic beauty. (5)

Another very pertinent observation is that the object of Dante's poetic interest is not afterlife, but the earthly world with its richness and its variety of feelings and passions, with nature scenes so powerfully represented. Even in Paradise, which romantic critics considered far away from the full-bodied plastic force of Hell, there are frequent references to daily life and the constant reminder, in similes, to very concrete aspects of reality.

"The sacred poem / at which heaven and earth worked" is not just an edifying book with a high moral content. The beauty of the text, especially for Italians, who can read it without mediation, gives a width and depth that make alive the most different human experiences.

It brings us closer to something higher, not only by rational argumentations and explanations, which are not lacking, and perhaps, as Croce says, are more for admiration than for participation, but by the power of inspiration.

I raised the problem of reading in a lively and stimulating way this great Author, too often relegated to the Olympus of the classics and reluctantly studied at school.

For different reasons, I felt that a reading focused mainly on the research and deepening of Dante's symbolism or a reading only meant to enhance his artistic value were not suitable for a work by individuals who simply loved the book, but were not experts or scholars.

I felt that a reading centred on the precise definition of the words used by the poet was not useful as well. Such work must not precede, but rather follow, the approach to the text.

Of course there is a problem of understanding exactly every hint and every verbal expression, but giving too much importance to the literal meaning, to the detriment of global understanding and appreciation of the text, can obscure the beauty of poetry for the unwary readers. Often, then, the most loved and known cantos would be the most difficult to "translate" faithfully in modern languages, for example the fifth canto of the Hell.

I thought that listening to poetry and trying to capture the resonance and the emotions it excites in us was the best way to approach Dante. While reading, we tried to make Dante our contemporary, avoiding to actualize him arbitrarily, on the contrary ignoring many aspects of his thought and his outmoded conceptions of the world, but giving particular attention to his greatness as a poet, that is to what makes us feel close to Francesca or Ugolino.

On the other hand, topics such as passionate longing for justice, moral indignation, commitment in the pursuit of

truth, participation to the feelings of a humanity represented in various aspects, but always in relation to the task of its existence, do not need explanations, but are clear and present even in today's readers, who find in the *Divine Comedy* a rich variety of situations and experiences that resemble their inner experiences.

In addition to the endless possibilities of comparison and resonance with spiritual, moral, passionate, emotional contents, a careful reading can focus on many fundamental themes of the poem, those that address the key questions for every man willing to live consciously, the base of each personal and transpersonal psychosynthesis.

Some of them are:

- The theme of movement, of the journey, of the pilgrim (where am I now? Where do I go? What does prevent me from proceeding? Am I in an impasse and or on second thoughts? Do I need some time to reflect and meditate, or a break? etc).
- Awareness (do we listen to our Virgil - that is the mind that looks at itself and becomes conscious of inner and outer world - or do we prefer, perhaps out of laziness, to follow almost automatically paths already beaten?).
- The need to get involved in reality, even when unpleasant or painful, in order to be fully human. We can not climb "the delectable mountain / which is source and cause of every joy" without going consciously through the difficulties, the obstacles and without facing the evil and suffering in ourselves and in the world in which we live.
- The need to express our humanity at its best and to go beyond our limits ("You were not born to live like brutes, / but to follow virtue and knowledge").
- The aspiration to some higher reality, goal and fulfilment of our individual path in the infinite reality of God ("And his will is our peace / it is that sea to which everything moves / what he creates and what nature makes").

In Ancona Centre the work on the *Divine Comedy* was divided into eight seminars lasting three and a half hours each, for the most part once every fortnight, on Sunday morning.

We listened to three cantos each time, to avoid losing the perception of continuity of the story because of an excessive fragmentation; the reading took about half an hour.

Initially we thought to start with a preparatory exercise meant to move away from worries, thoughts, projects, and with a brief introduction that, under the appearance of a very short summary, explained passages that seemed difficult to understand.

Actually, these measures were needed very rarely, because the participants were very motivated, and they brought with themselves an annotated text to listen more carefully; a quick connection with the previous readings was enough.

After the reading, there followed a moment of elaboration of what we heard: impressions, ideas, memories, thoughts, sometimes expressed with shapes and colours, or with the construction of mandalas.

Then we would compare our inner experience with the main elements of the cantos we listened to, following, by means of free association, the resonances of each and of the group.

We read 21 of 34 cantos of Hell, and only in the final seminar we outlined Dante's path in the first part of his journey; path that we intend to continue next year with the reading of the Purgatory.

At the end of the eight seminars it was distributed a questionnaire composed of five multiple-choice questions with four structured answers and one free, plus a request for a global assessment of the whole work. The answers showed that all participants enjoyed the reading of Dante as a possibility for personal growth and an occasion for inner enrichment.

Laura Maninchedda

THE DETACHEMENT DEBATE *(ABSTRACT)*

In his "Psychosynthesis for Life's Harmony", Assagioli quotes a great mystic and thinker who discusses Detachment: i.e., Meister Eckhart, the Dominican preacher who maintains that Detachment requires Man to face external events as a mountain blown by a breeze.

The soul's union to God - the existential experience of the Divine - starts from Detachment. For Eckhart, it either exists or it doesn't. On the contrary, Assagioli outlines a path, i.e. the psychosynthetic one, that can be accessed stepwise, from the personal to the transpersonal level.

The two thinkers clearly admit a transpersonal and mystic dimension, without which Man would be incomplete. Meister Eckhart derives this from his faith, Assagioli from his deep belief that Man also has a spiritual nature. The Dominican master considers Detachment the highest virtue through which Man can most closely join God since, through Detachment, no bond is preserved with anything that is finite, limited, and accidental.

If there is something else in Man's heart, God cannot operate.

Also in Psychosynthesis, Detachment is present in the topics of disidentification from the different contents of conscience, sub-personality, roles, emotions, wishes, thoughts.

The whole Psychosynthesis process can be seen as detachment from personality, for a higher identification in the ideal model or in the transpersonal Self.

Practicing detachment, and coming into contact with the Self or with God, are part of daily practice and of constant training.

Deeply understanding what conscience is, and what its contents are, as well as identifying ourselves with the former, lead us to a different way of living, enabling us to master our expectations, to unblind illusions, and capture what is essential. Only in Detachment can freedom and liberation lie.

Contents keep on existing, and Man cannot do without them: yet he masters them from a central viewpoint that remains steady and unchangeable.

According to Eckhart, two kinds of Detachment are to be practiced: the first towards things, the second towards oneself.

As long as Man doesn't renounce to himself, he remains far from God. In order for mystical union to be implemented, Man has to die to himself.

This is the great difference with Assagioli, to whom disidentification from contents leads first to the identification with the I, the heart of personality. Whilst in one case, Detachment leads to denying oneself as a will, in the other it leads to discovering oneself as will.

Human will can fully develop only by getting in touch with transpersonal will, the one called God's will by the Christian world. The two authors meet again, therefore, also in the themes of the meaning of suffering and in accepting a Higher Will, but in particular in promoting a spiritual path that leads to joy, beatitude, and peacefulness.

Ivan Ordiner

IDEAS FOR A DIALOGUE

Every life is an encounter, a connection, a relation. We cannot be linked by close bonds if not through our entire being.

In order to achieve this goal we have to break any incomplete action.

In the opinion of the one who is able to love, people are neither good or bad, they simply exist.

Man who is filled with hate can only perceive another human being in an incomplete way. Nevertheless, thanks to his deep hate, he can easily establish a connection,

a relationship, much more than the one who neither hates, or loves.

The world of the primitive man, even if it has been hardly cruel, what's more it was real.

So that would it be better for a man to hate human beings rather than to deal with them as if they were objects to make use of?

We are born as individuals, not being persons.

Our personalities get stimulated by those who relate with them.

To become a person means to correspond to life events through an interior feeling.

Relationships have to be mutual, but that doesn't require unity or identity.

Any partner holds himself in his own identity, being different from all the other human beings.

The other is not a projection of oneself.

A man who keeps his right distance from the other wins his own independence.

He will so be able to get a relationship with his fellow men, in accordance with his individual set of rules.

A real conversation, so as the achievement of any authentic relationship between men, requires to accept the other.

The meaning is that, although we may possibly wish to influence the other in order to lead him to share a truth which is only our, at a second moment we are going to accept him in what he really is.

We can confirm the concept that he is that only man, structured with that particular state.

We wish to get into a different relationship, with our own truth, according to our individuality.

Manipulations of the publicity, or the suggestion, the power, try to exploit people.

As for the manipulations, men are not independent beings, they are simply objects.

The noun "truth" may change its sense among different people, but from man to man its meaning is connected with what we are.

It requires that we can share what we want with our whole being.

To make an exchange of views real, we have to engage the entirety of ourselves without any reserve.

A true communication requires a reflection about the way we translate in words what in the depth of our Spirit lives.

During a true dialogue, our concern about the effect that our performance can produce as speakers should not overpass our care about what we propose to transmit.

A pure conversation can take place both between two persons and several voices.

In order to have a real dialogue, it is not necessary that everyone talks, but in any case nobody has to play the rule of the simple spectator.

Every partner has to be well-disposed towards a sharing with his neighbour.

Person who is really involved cannot in advance be awa-

re of what he will happen to communicate, or maybe not.

A real exchange of views means to perceive "the other", or on the contrary to make the experience of the opposite opinion.

To make the experience of the opposite opinion means the Essence of True Love.

The Era of the Monologue is an exhibition of subjective feelings

The Era of the Dialogue means the upheaval of our feeling of the other towards our Heart.

Man who recites a Monologue does not possess the Conscience about how different the other can be, he rather tries to incorporate the other, holding him over himself.

Balloon Dhingra

NOTES

FROM THE DESERT

My journey casually begins on September 2010, one of those limp days when we surf Internet, looking for something we haven't focalized yet.

A peculiar period, made of external and interior changes.

On a page of an agency in Varese I found a link which took my attention "...the luggage of our Mind...!!"

My baggage, full of heavy things I'm sure I can dismiss, gets empty, in order to leave space to something else.

I can find interesting ventures, some actual, some in becoming. "The Energies of the desert. A Stage for our 5 senses" astride from the end of the old and the beginning of the new year.

A flash of lightning!

The program is inviting, but I am unsure how to make a decision ..Shall I be able to go there? To such a particular and peculiar experience? I have to be prepared to an essential that requires to count on my own to reach the support at any level.

My reflections accompany me all the approaching way along, during the two months before Christmas and on the two day long from Marrakech to M'hamid, the last outpost before the big dunes of the south of Morocco.

We pass our first night in Ouarzazate in a hotel, next stopping will be the tent, my thoughts are the same of my fellow travellers, neophytes of the desert experience too.

To reach Ouarzazate we cross the Middle Atlantic, a severe landscape, unbelievable, we cross it in the darkness, so we haven't the opportunity to appreciate its glamour. Morning after, we break the ice, now we are a group, most of us feel relaxed.

We are looking forward to arriving, the street is amazing, the Draa Valley is magnificent.

Now wonder belong to us. Ochre is the main colour bro-

ken up by the green of the date-palm oasis, kasbehs are all around the landscape, sometimes they look really of a mimic coloration, so that it's hard to perceive the far ones.

We are getting on in a good mood one with the other, increasing our energy connected to the reducing km to the goal.

We don't arrive to the camp by jeep, we arrive on foot, at dusk, when the air is hanging, the sky in a pastel shade, we feel like in a sanctuary.

For each of us it is a magic moment, everyone perceives it in silence. And that sensation will be renewed all the days spent in the camp long.

Days go by in the fullness of strong emotions, everything is perfect.

Dawns, the greeting to the rising sun, our trekking with dromedaries, the savoury banquets on the dunes and the palm groves, our talks and activities in our tents, dances and singing around the fire, the starry nights some degrees below zero.

How to describe the warmth of the rising sun, getting up like a blanket which lights up the dunes until it approaches and envelops us in the light, the environment inside the woollen tent, warm before sunset, then deeply cold when the sun disappears, the pleasure of choosing one's own corner to admire the morning colours of the sky, the joy of sharing, the peace.

Each day we have a new destination: villages, kasbehs, hammada, herg.

14 Days flow different, even being the same in beating time.

Our guests are delicious persons, they cuddle us.

Our stay there is less strict than we thought.

We leave something of ours, before leaving these people so proud to belong to the desert.

Here "The little Prince" loomed out, so we keep in our heart, walking towards civility, a little bit of that image.

We run through the same street of our outward journey, but in a completely different mood.

We leave behind us an experience that will remain in ourselves forever, we have a deeper knowledge of ourselves, we come back slowly to our world.

Atlante mountain fulfils and relaxes me.

I would like to come back and go along it, it is so wild and deserted, so different from our domesticated, but equally special mountains.

The air is wonderful.

Middle Atlante could be worth of an individual holiday, not only a transit stop.

We arrive at Marrakech in the early afternoon, it is sunny, the weather is good.

The impact assessment is hard to bear: noise, crowd, confusion.

We are tired and lost.

We shall need a bit of time in order to find our balance again.

A bit of time to appreciate colours and flavours of this peculiar town.

Some of us will not succeed, this hard and sharp change will give rise to a disease.

I was scared of the desert and now I'm looking for it, on the souk in Marrakech

How far it is the stillness of the twilight.

Now I need home, just to work out, to metabolize.

One night, on the camp, in front of the bonfire a Berber boy asked me if it had been the first time I had visited Morocco: "Yes, my first time, surely not the last".

"Inshallah" he said to me smiling,

"Inshallah" I replied, and inside myself a promise was born: "I will come back"

Margherita Fiore

VISIT TO MY TOWN'S CEMETERY

Always, when I pass through the gate of my town's cemetery, I am struck by a tombstone that commemorates seven fellow citizens who were killed in the Italian-Turkish War.

A war of which I have vague scholastic recollections, and if my memory does not fail me, was decided to be undertaken to satisfy the thirst for power, but who remembers how it finished.

I think of the immense pain of those who lost a relative and I wonder if by chance today someone has compassion for those lives absurdly cut down.

Suddenly I drift into meditation.

I look at the photo of someone born in the 1800s and it is as though he is saying to me "please, don't forget us, carry us in your hearts, many of you live in houses that we built with much hard labour.

He also seems to say "remember that there is much space in the heart of a man and much fertile land that is waiting to be cultivated in his mind".

I walk slowly and I bless all the departed.

I am overcome by a phrase that brightens me like a starry sky "Every dusk prepares us for a new dawn" and talking about dawn, the title of a conference comes to mind: "Change has the Colours of Dawn".

I find myself vibrating with an intimate joyous emotion.

I feel warmth towards all the passersby. I send a peaceful thought to the spirits that have concluded their reincarnation cycle, to the spirits in the process of reincarnation, and to the spirits that are not yet reincarnated.

As I leave the cemetery I perceive, using the words of Giuseppe Ungaretti, the sweet fibre of the universe".

Patrizio Chicco

WHAT CAN WE DO TO BE HAPPY?

According to Aristotle, happiness is the meaning and the goal of life, the purpose of any human existence, the aim of all aims.

According to the Dictionary of Italian Language Zingarelli it is “the condition, the status of those who are happily satisfied in their own desires.

Happiness – let’s keep it in mind - is like a butterfly. It is necessary that it perches, if you try to retain it, it would get spoilt.

*“He who becomes the slave of habit,
Who follows the same routes every day,
Who never changes pace,
Who does not risk ...
Slowly is dying...”*

(da Pablo Neruda)

Usually, everyone has a subjective perception of pain, heat, cold and other stimuli perceived by our body, our emotions, our thoughts, as well as a personal feeling of being happy.

We should consider that in each of us is present a genetic– hereditary inheritance, but also circumstances, thoughts, habits, feelings, words and actions we can attend to consciously and of our own will.

We may say that happiness not always is due to our success, money, some personal relationships or other external reasons, on the contrary it derives more from our state of mind, which can be regulated through suggestions that cover all aspects of our Ego: mind heart, soul, emotions, will.

It is obvious that we cannot be happy just wanting to be so.. However, we can daily follow some rules of “biopsychic hygiene”; some principles that help us to achieve a state of deep and enduring peace, inner joy and happiness apart from external factors, “happiness without reasons”.

First of all,, we must choose happiness as our purpo-

se .It has to be found through the most appropriate preparation, especially developing the art of taking care of ourselves: loving ourselves and life without any fear or anxiety for existence.

Just to take “possession” of happiness, in the sense of living happiness and not chasing it artificially, it is necessary to try to make the cells of our body happy (such as through an appropriate and balanced diet).

Then, we should not believe in everything we think, everything we feel emotionally, not be influenced by thoughts, emotions, feelings. We ought to maintain a healthy detachment, objectively paying attention to what can create us anxiety and worry. To behave in order that love could be the guide of our lives, with love and care for ourselves and for others. To take care of our spiritual range, living inspired by high values __and spiritual purposes, also establishing relationships that may enrich and transmit the essential values. This is another step towards happiness.

Another support may be produced by the imagination that shows us, when properly used, expressions of happiness and an inner peace of mind. For instance,, building a billboard of what happiness represents for us as the first step with our creative imagination and, as our second step, with concrete images.

It is also important to identify the factors that lead to unhappiness and those that lead to happiness, removing the first ones and improving the others, according to the suggestions of those we can consider as the Wise Men, including the Dalai Lama, for instance.

The moment we can feel this happiness, we experience a sense of lightness and optimism, a sense of flowing with life, openness, growth and fulfilment; we find the pleasure to forgive and to be thankful for what we possess; we feel alive, vital, energetic; in other words, being at peace with our life, full of love and not scared of life

THE LESSON OF GARBAGE

It is a recurrent fact that either a people, or a part of the world, or even a single individual make themselves bearers, or manifesters, of an evil that concerns the whole of mankind.

It is as if by a mysterious sacrificial act somebody took on board a lack or a failure which gets magnified like under a lens so that through the shock that the event creates - particularly today thanks to the media exposure - it was possible to become aware of something we are all responsible of, though in various degrees.

16 And so we start questioning, looking for solutions, and maybe to learn a few lessons.

The Twin Towers collapse. Suicide bombers fire themselves. A child gets killed by a stray bullet. A young woman dies because the anesthetist was absent minded. A factory catches fire and five die. The flood sweeps away buildings and human lives.

At this point we start protesting and condemning, the media are flooded with coverage of the event and the usual enquiry is open.

Very rarely do we stop to reflect on ourselves, on what these events mirror of ourselves, as individuals and as humankind.

Let us take the “garbage emergency” as an example. What can the lesson of garbage be?

It seems to me that this garbage emergency, which recurrently surfaces and creates havoc, tells us about our incapacity to manage not only the material waste (about which everybody is speaking) but also psychic waste.

It tells, for instance, of our scarce familiarity with mental states which we consider negative and which we would like to get rid of as quickly as possible: like suffering, frustration, insecurity, sadness, boredom, fear and rage. Or with difficult situations like failures, errors and conflicts.

Of our inability to analyze these states and these events to see how much there is in them which can be utilized (to know ourselves better, for our inner growth, to produce thought, poetry, art, sharing...) and how much of

this raw material could be extracted and transformed.

Have we built safe dumping grounds for disturbing emotions? Or do we unload them just out of the door, upon the first unfortunate passer-by? Do we have structures to transform them into fertilizers and into alternative energies? Or do we allow them to pile up at random, until we are overwhelmed, to the point of - at times - blowing up, with destructive effects upon ourselves and others?

Let us read, as an example, what Gandhi says, in his autobiography, about the energy of rage.

“I have learnt the supreme lesson of not suppressing my rage but of keeping it and, as heat preserved can be transmuted into energy, so rage preserved and controlled gets transmuted into a power which can change the world”. It may be possible that in order to become skilled at transforming physical energies, we need to start by learning how to transform emotional and mental energies.

What about starting similar reflections on other mirror events like the ones listed above?

Of what could for instance the Twin Towers, “white deaths”, suicide bombers, foot-bal fan riots, floods etc be the “objective correlative”?

Mariella Lancia

AN INDICATOR

When we feel that we are too close or too far from the other, something is happening and then we remember that:

On a cold winter day, a group of hedgehogs takes refuge in a cave and squeezes up to protect against the cold. However, soon they feel the mutual thorns and the pain forces them to move away from each other. Then, the need to warm up brings them back to get closer again, and again they prick themselves. They repeat several times these attempts, tossed back and forth between two pains, until they find the moderate distance which is the best position, that right distance that allows them to keep warm and at the same time not hurting each other.

A. Schopenhauer

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psychosynthesis in the world

*'To see a World in a grain of sand
and a Heaven in a wild flower,
hold Infinity in the palm of your hand
and Eternity in an hour.'*
William Blake

Rome (Italy), June 21-24, 2012

 ISTITUTO DI PSICOSINTESI  Società Italiana di Psicointesi Terapeutica

International Conference

PROGRAMM (IN PROGRESS)

THURSDAY
JUNE 21

10.00 - 02.30	ARRIVALS AND REGISTRATIONS	
02.30 - 03.30	OPENING OF THE CONFERENCE PLENARY SESSION: Psychosynthesis and the Complexity of the World - 1	
03.30 - 04.15	KEYNOTE SPEECH - Molly Young Brown Psychosynthesis and the Great Turning	
04.15 - 04.30	“INZINZI”: Welcome Psychosynthesis!	
04.30 - 04.45		BREAK
04.45 - 06.45	PANEL: Conducting Daniele De Paolis Psychosynthesis and the Complexity of the Modern World	
06.45 - 07.45		TOGETHER BETWEEN SKY AND EARTH
08.15		DINNER
9.30		EVENTS AND MEETINGS

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FRIDAY
JUNE 22

	PLENARY SESSION: Psychosynthesis and the Complexity of the World - 2	
09.00 - 09.30	KEYNOTE SPEECH - Diana Whitmore Social Psychosynthesis - Visionary Common Sense: Applied Spirituality	
	<i>AUDITORIUM</i>	<i>ROOMS</i>
09.30 - 11.00	PRESENTATIONS	
11.00 - 11.30	BREAK	09.45 - 12.45 3 hour workshops
11.30 - 12.45	PRESENTATIONS	
12.45 - 02.30		BREAK WITH LUNCH AT 01.00 A.M.
	PLENARY SESSION: The World of Psychosynthesis	
02.30 - 03.00	KEYNOTE SPEECH - Piero Ferrucci The New Will	
	<i>AUDITORIUM</i>	<i>ROOMS</i>
03.00 - 04.45	PANEL: Conducting Paola Marinelli The World of Psychosynthesis, comparing models	03.15 - 04.45 1.30 hour workshops
04.45 - 05.15		BREAK
05.15 - 07.00	PRESENTATIONS	05.15 - 07.00 CO-CREATIVE GROUPS
07.00 - 08.00		BEYOND THE PROGRAMME...
08.00		DINNER
09.00		CONCERT

SATURDAY
JUNE 23

PLENARY SESSION: Psychosynthesis for the World - 1	
09.00 - 09.30	KEYNOTE SPEECH - Massimo Rosselli The relational Self and the Vulnerable Soul A Global Healing Perspective for Psychosynthesis in the World
<i>AUDITORIUM</i>	<i>ROOMS</i>
09.30 - 11.00	PRESENTATIONS
11.00 - 11.30	BREAK
11.30 - 12.45	PRESENTATIONS
12.45 - 02.30	BREAK WITH LUNCH AT 1:00 P.M.
PLENARY SESSION: Psychosynthesis for the World - 2	
02.30 - 03.00	KEYNOTE SPEECH - Kristina Brode A New Lok at "the Egg" Evolution Happens by Provocation
<i>AUDITORIUM</i>	<i>ROOMS</i>
03.00 - 04.45	PRESENTATIONS
03.15 - 04.45	WORKSHOPS DI 1.30 h
04.45 - 05.15	BREAK
05.15 - 07.00	PRESENTATIONS
05.15 - 07.00	CO-CREATIVE GROUPS
07.00 - 08.00	BEYOND THE PROGRAMME...
08.00	DINNER
09.00	EVENTS AND MEETINGS

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SUNDAY
JUNE 24

PLENARY SESSION: Psychosynthesis for the World, plans for the future	
09.00 - 11.00	TALES AND VISIONS FROM THE CO-CREATIVE GROUP Conducting Andrea Bocconi
11.00 - 11.30	BREAK
11.30 - 12.30	Gianni Yoav Dattilo, Uta Gabai, Will Parfitt: Into the future
12.30 - 01.00	CLOSING CEREMONY
01.00	LUNCH