

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-