

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.

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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.

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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

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Luce Ramorino

7

## 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