

the acknowledgement and satisfaction of other people's needs into a wider vision and solution.

To rescale our ego is also very useful to practice gratitude. Melanie Klein wrote: "The feeling of gratitude is one of the most obvious expressions of the ability to love. Gratitude is a key factor in determining the relationship with the good object and in appreciating the goodness of others and our own." Having someone or something to thank, first of all makes us feel loved, reminds us that outside ourselves someone loves us and wants our good. It also raises the challenge of a reciprocity of love that can begin right out of gratitude. Gratitude, causing us to recognize every act of love towards us as a gift to "show gratitude" for, also diverts us from the self-centered claim that love from other people is due, especially from persons for us significant and that we love.

Moreover, gratitude allows us to recognize our limitations, our weaknesses, our inadequacy, our need to be helped, accompanied, supported. It allows us to avoid showing or pretending to possess a strength, a skill, a value that we do not really own; on the opposite, it helps us to develop the true power that comes from being humbly but lovingly and constructively aware of our limitations. Working to reduce our ego also implies an exercise of respect for what is different from us, starting from people, animals, things, places that surround us, from the laws and rules of social coexistence. Respect is the minimum love and benevolence that is required for ourselves and for others.

Everyday, life presents us with many opportunities to recognize the presence of others, to listen, to empathize, to relativize our point of view, to take ourselves less seriously, to mediate, to thank, to be humble, to respect.

In this article, we have mentioned some ways to work at rescaling our ego. The basis for the opportunity to devote time and energy to this task and to the required training, is always an act of awareness and will: awareness that the ego is part of everybody's inner life and that transcending it is a component of the progress of every human being; will to decide, moment by moment, to go beyond our ego to choose "such aims as are consistent with the welfare of others and the common good of humanity."

Ego is not the only major obstacle we may incur in the pursuit of "common good" and in its accomplishment. In fact there is a second obstacle, diametrically opposed to the ego: the lack of self-love, often accompanied by a underrating self-judgment. It is a vast and important topic that we cannot analyze thoroughly here, and that we intend to discuss later on.

The opportunity to move towards a more sustainable civilization, characterized by gift and dialogue, also depends on our commitment to rescale our ego and, instead, to increase the importance of common good; each of us is entrusted with an opportunity and the pertinent responsibility.

Andrea Bonacchi - Piero Marovelli

WISDOM

Wisdom, in the common opinion, is the ability of choosing what, within a long space of time, occurs to obtain the approval of several people.

We can consider "wise" the action or the non-action which is shared by the majority.

As for other people, the ones who keep their feet on the ground, wise is he who knows how to conform himself to reality, modifying himself as for circumstances.

The one who thinks that it's important to have "an enlightened view" in effects gives a very opportunist definition.

The Buddhist way says : "You don't have to be drawn by tradition, by habit or hearsay, by holy books, by logic or dialectic, or the bent to a theory. Don't let yourselves be influenced by someone's apparent intelligence or by the respect towards a master.

When you perceive what is wrong, bad or silly, leave it, and when you understand what is right, do nourish it".

It is a common opinion that Wisdom is not given, we have to discover it by ourselves, to work it over through an individual path.

As nobody can give it to others, we have previously to define the qualities and the ways to find it out, even if we know that, as the horizon line, the more we approach it, the more it flows far apart.

Somebody says that it can be pursued, but never achieved.

The first way of wisdom is to aim at it, because it always gets back.

As for Psychosynthesis how do we acquire it? The first step is to get consciously inside the evolving path of the psychological growth.

A way of continuous melting of the evolving lights, where we enter in progress, the lights of Conscience which allow to watch further in a wider vision of the meaning and the purpose.

So, new moulded and creative ideas take the place of the past ones and build the new house where to live. We can perceive a connection with a mature experience of the past, even with the option of leaving. Wise is he who is able to see the inner connection of everything to another.

The door of Wisdom reveals the meaning which lies behind every external or ideal shape.

Wisdom is the quality of the person who is able to value in a correct, prudent and balanced way his own opportunities, choosing the most fruitful ones, according to the Transpersonal insights and the Self.

He can progress from time to time towards something better, higher and more suitable for his life.

On our path towards Wisdom we need to develop Intuition and Meditation, in the meantime, to maintain alive our mental and rational activity.

The wise man knows that he has a hundred things to understand for each single thing he knows.

No evolution for him if he doesn't understand that life means to record new knowledges, which need to be transformed, according to the transpersonal principles and the Self, into an active wisdom set up on his usual daily and relational life

Wisdom is the direct knowledge of the purposes of the Self through our insight power connected to our thinking, which has to work it out and analyse it in order to show it to the world.

Wisdom connects our Self to the concrete mind "We can get inside great truths, so that we become possessed by them".

On our ways towards wisdom lands we deeply suffer as for several turns of darkness, we complain of difficulty and of not seeing any gleam of light.

We forget that to live and to work not only in the light, but also in the shadow is a peculiar ability of the wisdom. Light and darkness are on our Self an unique reality,

because knowledge and wisdom take form through existential proofs; we can't have any experience if we don't test a wide and often conflictual real activity.

We have necessarily to live our experience, whatever it may be, in order to achieve the meaning of the success or the failure and the consequent wise knowledge.

As for Psychosynthesis wisdom is the ability to raise up and keep the inner contact with the Self and its real and inclusive love Through its silent strength it spreads peace and light which floods the environment with new and transpersonal ideals.

The attitude of our mind to elevate towards the countries of our Self allows to live sitting on the "Witness chair" and from that high level to direct our thoughts, feelings and operating energies.

Up there our psyche is calm like a limpid and quiet expanse of water and there the birth of the clear thinking can take place. Even more, the detached and quiet watching of the disidentification gets easier.

Getting into the Wisdom gives the opportunity to perceive that any belief, profession, vocation, personal bends are a part of a larger wholeness whose problem is to consciously integrate one's small sectionalism into wider thinking spaces..

The wise man doesn't forget that every activity, mental work or existential condition can give the key of a door opening to more extensive horizons and more inclusive sights. If it doesn't work, wisdom can produce the no-wisdom.

We run the risk of thinking to have understood all what we have to understand.

It is possible for us to meet the dangers of the undue emphasis and the superiority feeling, or we can be obsessed by the idea of our Self perceived in an abstract and far from reality mood, forgetting that it requires expression. Wisdom is love in clear activity: love to oneself (self consciousness), love to persons around us (group consciousness) and love to the Wholeness (planetary consciousness)

It is next to lovely comprehension; in that way we can forget ourselves to care for needs of the others, we can open to group interests, improving an exclusivity and distracting our attention from separatist and selfish aspects.

It is a tension which signifies a lovely and intelligent will, far away from complicated egocentric thoughts or mental prejudices.

It leads to love, without any request through the energy which finds its source in our heart.

The active heart produces the expansion of consciousness leading to the life in groups. Up on the altar of our heart the thought changes into wisdom.

It spreads out the importance for the wise man to set his thoughts inside his heart.

There we can find their home of thoughts and his wisdom "He who loves flowers is on the way of the heart... He who feels peremptory the peaks desire is on the way of the heart. He who has a pure thinking is on the way of the heart. He who is ready for the wholeness is on the way of the heart. He who knows about the supreme worlds is on the way of the heart.

Piermaria Bonacina

ACCEPTANCE, LISTENING AND COMMUNICATION

ABSTRACT

The quality of listening is an integral part of the communication. In order to be effective, presence, attention to words, acceptance, and understanding are a must. But just to make deeper listening and more complete communication, it is necessary empathizing with the experience that we are told, more than words, expression, gestures a whole range of emotional moods that are the not-verbal communication. Therefore, from the listener it is necessary an act of will in order to activate these capacities of acceptance and sensitivity.

How can we communicate with people living in a territory, such as the prison, where affectivity is almost denied? Within a structure as special as the prison, how inmates live their emotional world?

The separation from dear ones, the lack of space in which expressing own sexuality, the inability to express certain feelings and emotions, or to be able to tell them to someone who knows how to welcome with lo-

vingness... All this, along with countless other afflictive aspects typical of detention, is a source of suffering. The detainee inevitably feels himself incomplete; a part of him "vegetates" and, just not to die, is kept "alive" by his lymph called atrocious suffering.

In a study conducted in a prison, we wanted to explore the theme of affectivity of the prisoners, starting from the legislative aspects.

Current penitentiary Italian law recognizes the right to affectivity for prisoners, which then becomes an inviolable right as well as functional to the re-education scope of the sentence. The survey continued with interviews with detainees, to verify how -under the present conditions in prisons and detention- is applicable and actually welcomed and utilized this principle.

The result showed that in prisons we visited there is a serious lack at legislation level and still today have not found an approach that actually can combine punishment and rehabilitation of prisoners and their affective well-being.

The real re-education would become closer if there was not only the use of physical spaces appropriate to introduce into prison more affection, but also, and above all, of mental spaces open to the whole identity of the prisoner. Namely, it is necessary that the purpose of re-education of the penalty defined at legislation level is accompanied by concrete actions that are able how to understand, on the one hand, the introduction of concepts such as listening, sharing and communication, and -secondly- the investment of resources that enable their creation, such as prison officers more aware and trained in fostering all those precious concepts.