

Dear readers,

Through these lines I am pleased to remind you that the current editorial staff of our magazine met for the first time ten years ago and - eagerly - began the great adventure to meet you by reading the proposed articles, interacting through your letters, reading your preferred books, getting in touch with the translators, seeing movies pointed out by you. All this always trying not to lose sight of the goal of the dialogue and exchange.

I am pleased to mention those who helped us with their enthusiasm and a spirit of service, without any economic return, but just to be close to all who are in tune with Psychosynthesis or who wish to find an evolutionary path.

They are important. They supported us with their time, patience, professionalism, understanding and creativity:

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To all of them and to you, dear readers, I wish to address a big thank for these ten years with a special mention to Roberto Assagioli, the protagonist of our being together.

Patrizia Bonacina

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THE PSYCHOLOGICAL CONFLICTS

(by Assagioli's Archives in Florence) 1928

“The Ideo-emotional complexes” take shape in our unconscious, when related with the experiences of our life. They are similar to the electric accumulators. Our ideas and images correspond with the accumulators, while our psychological energy, made of emotions, feelings, impulses, desires, which are the engines of ideas, accords with the electric energy..

Often the “charge” acquires a strong and dangerous power and, even if it could be precious if positively utilized, when it is not ,it can produce destroying discharges and fateful short circuits.

“Ideo-emotional complexes” often are partially or totally unconscious; we ignore their existence inside ourselves and therefore we blindly suffer their influence, we are not able to modify them or even avoid their damages. Should we perceive that the most of our pains, weaknesses, mistakes - I mean, the most of our and others happiness - arises out of them, it would be obvious for us to make an effort in order to sound our unconscious and so to be acquainted with the mentioned “complexes”.

The most important, dangerous, harmful complexes are created as the effect of serious fights, conflicts arising inside ourselves. We mostly ignore the meaning, depth and capacity of them. They are made by two basic sectors:

- Conflicts arising between the components of our Psyche and Reality, the exterior world, the other beings
- Endo-psychological conflicts, the conflicts inside our psyche, between its inner fighting components

I. - The first crash between the human being and the exterior reality shows itself at the birth.

Extremely painful appears the first psychological impact in the newborn baby: his feeling cold, his being touched can cause painful sensations on him getting out his reaction of wailing.

Later on other painful sensations may come out: to be hungry, to feel himself wet by wee or uncomfortable, his first fears, first desires of being picked in someone's arms and being handled.

So the newborn baby discovers his dependence from the external world, from other beings.

Then he also discovers something very useful for the growing up of his psychological life: he learns that when he cries, he can obtain to remove what disturbs him and to achieve what he wishes. By his crying and shouting he comes into power over the mysterious external world of adults. His weakness, his inner powerlessness, the compassion and mercy on him improve his power in order to settle his struggles with the external world.

As the child grows up, some active powers rise inside him: he can move by himself, he can speak, he begins to gain autonomy then also a first rudimentary self-consciousness, which produces an egocentered and narcissistic feature. His aim is the unfoldment of his needs, he wants to subdue the others and the external world. He lives on himself and for himself.

Soon he will realize that the external world not always is at his service, the others often disobey, he perceives that shouting and crying not always works. It is the first conscious conflict with the external world, it can last all life through.

Adults have to be acquainted of it. For instance: a little boy spoiled by a weak mother, who, for sentimentalism or for not being disturbed, always needs to please him. That nourishes on him egocentricity and a sense of power, so that he gets on his mind the firm belief that he has the right of being pleased and that by his crying and shouting he can obtain what he wants. This attitude can stay grounded and go on all life through. It refers to the aim of adapting the external reality to oneself, and not adapt oneself to the outside circumstances.

Here is the problem, the conflict for each of us. Our wellness or our unhappiness are connected with the solution of it. In order to work it out we need to clearly recognize the exterior reality with its needs, the reality of other people, their rights similar to ours. We have to give up our egocentricity, our powerful instincts and desires and many other agreements and self-restrictions.

This adjustment is supported by:

- Our being scared by reactions, punishments from people and life
- A wholesome extroversion, the interest towards the external world, the awakening of trends, the pleasure of playing, of getting over difficulties, of fighting.
- The revival of our emotional level, of gratitude and admiration feelings, being aware that emotion magnetizes emotion, that love and kindness are more powerful than crying and being naughty.

Unfortunately it is often impossible to find a right and harmonious relationship with people and reality.

The reasons are:

- A nervous and psychological hypersensitivity, which increases the power of our feelings
- To be scared stiff, which leads to real phobias
- Lack of play, of active trends and interest towards the external world
- Strong painful feelings coming from serious diseases, ruthless or severe treatments.
- Lack of care, of love
- Extreme self-centered behaviour

Conflicts so go on, get stronger, become worse.

The main results are:

- To seek comfort in illness as a defence and a reward: it draws attention, love, compassion. An unhealthy pleasure on mercy. This is why many neuropsychological diseases grow up. It is an unconscious process, which often gets by against the desires of the waking conscience.
- To shelter on a fancy world: "the dreamers". "Fear of living", fear of suffering. Partial overcoming of these attitudes and regressions when the conflict with reality gets stronger

- Rebellions acts towards life and human beings. A deep grudge against life and God. Rejection of suffering. Criticism of Life. Pessimism.
- A conflict with Life on an ideal foundation. Not a selfish rebellion, but an ordinary life overcoming. Inner power of modifying. Use of Imagination. Inventors. Active idealists. Reformers. Artists. Apostles.

The conflict as a dynamic element, towards a higher, lighter life in order to spiritualize the world, the ordinary reality.

OTHER CONFLICTS TOWARDS THE EXTERNAL REALITY

Just to complete the investigation of the problem, it is important to speak about some particular conflicts dealing with the external reality; they often become interior conflicts.

They deserve a special interest, as they are many and painful, they set up the most critical experiences in our life.

The first one is connected with the loss of a deeply loved person. Here we realize how steady can they be the binds holding together two human beings, how much moving the emotional attachments, how intimate the psychological identifications, so that they can succeed in doing a real blending of souls.

He who lies deprived of his beloved person feels as if something essential had been torn away from himself, a deep side of himself, his reason of life. Firstly the crisis, the emotional storm reveals itself so strong that nor the person or the others can still it. It is the most severe and dangerous moment. Some people, unable to dam the stream, not being cherished, lacking in emotional attachments, can commit suicide or show signs of madness. These extreme events are fortunately uncommon. Anyway a severe depression, or some nervous and psychological diseases. Rough rebellions, morbidity, strong apathies often turn up.

Similar are the reactions to conflicts when the beloved person is not ripped by death, even she doesn't re-

turn the same passion she inspired or she gets detached, showing herself unworthy. These are the famous love disappointments, too often not held on the due account. It's easy to show a spirit of contradiction towards human creatures, they are frequently primitive, elementary beings, blinded by their passion. But those who are in the mood of joking on them, are they really superior, only because they have lack of feeling, they are hard-hearted, and so, being poor and selfish, they appear preserved from these tempests?

The importance, the weight of an event, the intensity of a suffering are subjective, connected with the inner development and the resources on anyone. As for a child, a pain, a conflict we look as a small and "childish" disease, may be a serious thing; it may upset him and make him sick; the same thing is about the "baby souls", so dominated by their passion, deprived of a wider vision, of a strong will. That's why for them love disappointments are bitter tragedies. A strong suffering is wholesome, even if blind and weak, so we always must have respect and lighted compassion to it. Passions are called "heartbroken diseases". We have to look after and take care of them as for a sick person.

It would be fine if any person who, on an unconscious and cynical attitude, is used to have a thoughtless behaviour, joking about these passion fires, could perceive how serious outcomes his attitude can lead out, how many moral downfalls, and if he would be able to remind that the mentioned fire could collapse even himself. In situations like that it often happens a transmutation of the emotional energy, similar to the change of polarity. Love becomes hate and can lead up to destroying actions not against himself, but against the person who gave rise to the passion.

Which is the right attitude, which therapy towards these painful conflicts? Connected to these events the best thing is Prevention. We should set up a new vision: to create an Education and Discipline of feeling and emotion. It would be hoped for investigating resolutely one's own heart, testing it in courage, free from an incorrect sentimentalism, in order to inquire into the real natu-

re and the unconscious roots of our emotions and attachments. We have to be aware of the fact that love on its different shapes (maternal, paternal, filial, conjugal) is certainly something beautiful, deserving respect and admiration, a source of high sacrifices. But it can also have lower aspects, extreme and damaging; it requires to be enlightened, dominated, turned and compensated for other sides not less essential in our life.

A too much passionate, trembling, exclusive love, a blind fondness, which absorbs the whole life, is not a good thing either to the one who feels like that or to the person who is the object, because he gets limited, spoiled and oppressed. A clear and objective analysis shows how selfish this love can be, how often we love ourselves in our beloved partner and how dangerous it can be to create a mutual selfishness. .. Therefore ideas, feelings, actions, even if right and good, when they aim to take over in an exclusive way a human being become damaging. Man is, on his essential being, and must practically become more extensive than any single ingredients of which he is made up. He is and he has to become the master and not the slave to his own inner motions.

This doesn't mean that we have to love less, but to love better, on a enlightened, wiser and noble-minded way. It is a duty towards the beloved one, a sign of a higher love to turn one's own feeling on a beneficial mood for both the partners, to produce something more extensive, fruitful and enlivening instead of being overwhelmed by a passive love, which risks to become a narrow, muddy and oppressive love. In order to carry out this discipline, this raising, elevation and purification in our emotional section, it can be a help to grow a harmonious development of our inner means and first of all a transpersonal concept of life.

We don't have to stay always deep inside our personality, nor on our inner best fondness. It would be better for us every now and then to elevate our mind to a wide and impersonal concept of the world; to become aware of the ample Life penetrating the Universe, feeling as if we were a particle of that life, setting out, as many other people, for a glorious destination.

Anyone can do it, as for one's own beliefs and choices. The main thing, in an educational and therapeutic point of view, is to do , any could be the way, to raise oneself to the superconscious sphere, to get an alive inner connection with the wider reality around us. It will be useful for us if this connection will arise a deep motion of admiration, adherence, love A wide and impersonal love, yet lively and fervent, it will light up all our individual loves, will frame them on a larger background. So then, if misfortune knocks at our door, if a cheerful person dies, if a nice emotional gesture had no appreciation or return, if a loved but unworthy person leaves us, we shall get ready, in strength and light, to face it all, without being swept away. And even if we shall deeply suffer, we will be stronger than our sorrow and able to catch an opportunity for a new inner elevation.

Even if you don't have this educational setting, the inner conflict caused by a tragic event may become an elevation investment. After the starting storming and turbulent period, when the violent rebellion and moments of prostration are over, our soul looks for a new reason of life, still it doesn't find it in the ordinary life, in the usual interests by this time cold and colourless, now perceived as barren and mean. So the soul is powerfully attracted by the mystery where the beloved person has been wrapped in, it listens sometimes to a call, a love connection pushing it towards the High. So, slowly or quickly, it blooms to a higher life and it receives supporting, encouraging ,transforming glimpses and lightings. These spiritual revivals, these flowerings over the ruins, caused by the storm, are frequently recurring, beautiful and cheering...

Even the conflict can be made less hard, the trouble less worrying, the solution less uncertain, more speedy and harmonic by an adequate inner forming training.

This acknowledgement should stimulate people to study, to oneself mastery, discipline, harmonization with the arising of our inner energies.

KNOWING ONESELF
 MASTERING ONESELF
 TRANSFORMING ONESELF

II. THE INTRAPSYCHOLOGICAL CONFLICTS (inner struggles)

We will talk about struggles inside ourselves, the intrapsychological or inner conflicts.

Inside ourselves we can perceive a continuous getting cross at many elements, the different tendencies inside ourselves, mixed and conflicting components, they all want to live and express themselves. That's why conflicts are many and different.

Here are the main kinds :

- Conflicts between inferior and superior elements, related with instincts and passion on one side and reason, sense of duty and moral consciousness on the other. It is the most popular and common conflict. It represents one central problem in every human being connected with health, wellbeing, destiny.
- Professional, traditional attitude: blame of the inferior elements. Any effort directed towards the attainment of repression, suppression, killing. The extreme expression of this attitude is to consider some of the sides in our nature as "bad", nasty, diabolic. It is connected with mistakes, pains and nervous illnesses.
- The violent effort oriented to suppress vital aspects in ourselves produces the following results.

When the shapes of inhibition dominate, instinctual and passionate

energies are repressed and thrown into the unconscious. They may be left chained, and the personality keeps poor and barren, getting cold, hard ,uncomprehensive, unable to vibrate and love. It is virtuous and pure, but its quality is negative, fruitless.

Often the alive repressed elements do not accept their enslavement, looking for different paths in order to assert themselves.

Often it happens they discharge the repressed energies on the body, producing different nervous and psychological diseases, falling into hysterics or moral depressions. Sometimes violent revolts take place: some people, they thought they had self-control, property, morals, ethics may fall a prey to overpowering passions.

Comparison: a river, kept too narrow, breaks and floods.

Another comparison: they deceive the individual conscience, so we have persons who live by half measures and goon pretending. They swindle themselves, they don't want to live reality. These negative effects show how this constraint is not right or good, it is not necessary, not taken into account even by those who have strong religious beliefs.

I'm happy to give the influential opinion of a religious man Father Maturin on his book "About Knowledge and Self inner Power" , really interesting to read.

“The solution of conflicts lies in using vital energies” We will look over later which are the methods. Sometimes the conflict takes a different shape: a pressing movement takes place to the detriment of the others, bloodsucking them like a vampire, it soaks up their energy

CONFLICTS BETWEEN THE DIFFERENT EGO

- What we are
 - What we think we are
 - What we would like to be
 - What others think we are
 - What others would like we were
 - What others evoke on ourselves
 - What we would like to represent
 - What we can become
- (by Pirandello “One, no one, 100 hundred thousand)

It is a complicated matter, but we must work out the problem. We have to be neutral to the judgment of the others

There are different situations and types.

- The simple elementary self fulfilment. Security. Good middle-class persons. Self-love. Inflation (Jung)
- Tendency to self overestimation, but on an inner uncertainty. Looking for an external confirmation. Wishing to be appreciated. Masks of personality (Jung) hiding poorness or vacuum.
- More active types whose sense of inferiority creates a compensatory or an ipercompensatory reaction
An example: the shy and fearful guy who talks threateningly, the weak person who behaves as an overbearing one
- Inconstant types: fluctuations between self overvaluation and devaluation (cyclothymia). Mistakes on the quality: we often overrate the conscious components and undervalue the unconscious sides. Sometimes we depreciate what we possess and overvalue our lacking qualities

Conflicts with the images of others (masks), which change into suggestions, models, nightmares on ourselves. What others think we are. Significance of the opinions from those who we love, esteem, worship (parents). Dreadful effects by not being trusted. What others would like we were: images, ideals projected by parents, often accepted on childhood. Conflicts with our real nature Sometimes the mask goes over the real personality. Sometimes freedom conquered after painful struggles, compromises and not harmonic fusions. Conflicts between superconscious tendencies. Spiritual fulfilment drama. Struggle between the Self and the Personality. Efforts to get away...

Conflicts between what we are at the moment and what we would like to be

(the opposite of what before)

The ideal :source of development and of discouragement. We should be glad of being discontented

Yearning, fruitful labour. To hold oneself in hand. To collaborate with unconscious energies. To create a real, true adequate ideal, not an unfeasible or unsuitable ideal.

A task of self acknowledge and self fulfilment
From Chaos to Cosmos

Roberto Assagioli

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PROBLEMS ARE NOT SOLVED THEY ARE FORGOTTEN

DIANA: Assagioli often made very simple - classic statements - about humanity, about life and about evolution, that carried a depth and a potency that we sometimes miss. If we look more closely at these Zen-like statements we find out how deeply meaningful they really are and how they can provide us with a continuity of revelation.

What a wise person says and repeats again and again is not by accident, yet they may sound like Reader’s Digest phrases. These classic Assagiolian phrases were a point of arrival for Assagioli. They were the culmination or if you want the sublimation of a lifetime of work. We will revisit some of them so can bring them alive again. This is not to glorify Assagioli. When I was studying with Assagioli, he said very clearly to me “In your enthusiasm, do not give me prominence. Do not promote me - please have restraint”. Then he went on to say that: “You know it all. What I have to tell people is not particularly wise. You know it all and the only thing I do is perhaps to add some maturity to it by hammering the

nail once again - and by reminding people of what they have forgotten”.

Assagioli created Psychosynthesis to serve humanity, and he dedicated Psychosynthesis to the redemption of pain and the evocation of potential. Sometimes I think we forget the true purpose of Psychosynthesis. I think we forget that our purpose is to serve humanity. Assagioli believed that Transpersonal Psychology was indeed the psychology of the future.

After several years at the Esalen Institute in training and working in Gestalt therapy, I too had come to sincerely believe that the only hope there was for people to be truly healed was the inclusion of the Transpersonal. Assagioli presented Psychosynthesis as an innovative, bold, revolutionary psychology. In those days, one of the superiorities of Psychosynthesis was that it was faster, it was simpler, it was more efficient, it was short term and it evoked less dependency from the clients. Sometimes I wonder if little by little or step by step we have become like the establishment that Assagioli was challenging.

Sometimes in England it seems that we are adolescents who want to be part of the gang. Who want peer acceptance, who want to be approved of by our peers. I think it's important that we do that, that we communicate as a part of a larger community. And yet, we run the risk of losing our peculiarity - of losing our basic truths - of losing our very identity - and most importantly of losing our purpose to serve.

I was recently involved in writing a chapter for a book entitled *In Search of a Therapist*. Six different therapists from psychoanalysis to psychosynthesis were given each a transcript of an initial interview of the same client. We had to write a chapter on how we would work with that client. None of us met this person of course. I decided I was going to write a pure classic psychosynthesis chapter. I wasn't going to embellish it with object relations and all the neat things I have learned. It was going to be just pure psychosynthesis.

At the end of the book, after the chapters were written, the potential client got to read all six chapters and make a choice of what therapy he would choose. He didn't know anything about us as human beings and of course I wouldn't be telling this story if he hadn't chosen psychosynthesis. But the editor of the book was a psychoa-

nalyst and he framed and articulated the client choosing psychosynthesis as an idealisation of me. I felt really terrible. I thought I don't want anybody to see this book and to know that. How can I make someone idealise me that I've never even met?”.

Fortunately, Piero pointed out to me that I was 'buying' this psychoanalytic interpretation of idealisation. The point is not whether this interpretation was correct or not - the point is really that I 'bought' it. That told me a lot about where I was losing my identity and the identity of psychosynthesis. The client just might have felt seen, and met in his suffering, which I suspect was so.

PIERO: These simple statements that Assagioli used to make remind me of a cartoon I had seen a long time ago before the moon landings. It was about two children who had managed to go to the moon in prehistoric times. They had just landed on the moon and they said, "We've made it." They had gotten there before everybody else and with a spaceship that was made of all kinds of scrap material - like an old wheel or a piece of a coffee machine and tin cans and stuff like that. It was a very strange machine but they had made it and they were the first. Roberto Assagioli reminded me of that cartoon. He would take a little piece from here - a little piece from there and he would give it to you as a very wise statement, which it was, and you'd get there - you'd get to the moon.

At that time I didn't feel enough intellectual substance. Little did I know then that Roberto belonged to the purest and most rigorous intellectual tradition in Europe. Yet he liked to speak in this elementary kind of way, in this homely day to day way of talking that you would not value very much, but if you go deeply into it you find a microcosm. You find crucial attitudes in which these simple statements are rooted.

We will tell you some anecdotes but I already fear some of you will say "Oh no. They are going to tell us some more stories of Roberto." I know that there is a trend, to go beyond Assagioli - to be bold, to be adventurous - not to live Assagioli's dream - but to find our own dreams. I am fully for that. In fact, the moment I started to work with Assagioli, I was reluctant to go out and talk about somebody else's dream. The psychosynthesis community is big enough to hold both tendencies - to be bold for the future - to invent new things - and also to go back to the past, back to the basics and the ABC.

Take the egg for instance. We could write a whole history of the psychosynthesis egg as represented post-Assagioli. The egg with two selves. The egg with no self. The egg with the self all over the place. The egg that has become round. The egg with several little sausages in it representing various subpersonalities. The egg that has become round and square and all kinds of shapes. Some of these developments have been really brilliant, beautiful and useful. But why not also go to the original material?

“OFFER A KIND AND FIRM REFUSAL”

The first statement that I want to tell you about is a “NO” statement. When we start with Psychosynthesis and later as we grow into it, we become more useful. So there are more requests for us and for our work, and we say yes - because we are nice. We have done psychosynthesis, we practice all the good qualities and we say yes to everybody. So we get burned out, and we forget how to say NO. Roberto’s recipe for this is very simple. “A kind and firm refusal. Offer a kind and firm refusal.” That is probably going to save your life. It sounds very simple. As we all know, the capacity to say no is at the basis of the capacity to say yes.

I want to start with what I would call the hardest statement: the statement, which may sound harsh, - that Roberto would make for instance when collaborators or other people were facing some kind of problem. He would smile and say “Well, let’s leave him to his sad destiny”. With a smile - but then he would leave that person to his sad or happy destiny. The idea was to be able to cut - to finish the Gestalt - to complete it - and then move on.

How many of us as therapists have gotten into interminable therapy, not being able to finish - because there is always something to work on - something to say - something that comes up - some need from the client. The capacity to stop - to finish - at the end of a session - Roberto would often say, “THE END -THAT’S IT -BYE BYE - I’ve got something else to do now”. It is the capacity to stick to the essential.

I like the Taoist story of a very poor man who went to the market looking for wealth. He wanted to be rich because he was so hungry, he was so poor. He saw a rich merchant coming in with tons of gold. So the poor man just went in and grabbed the gold and tried to go away. Of course they stopped him and brought him to jail. They asked him, “Why did you do it in such an open way without any strategy -without any way of getting the gold and escaping.” He said “All I saw was the gold”. Of course this is one of those examples where the thief or the madman is the good guy. Just seeing the gold gets us into trouble. We have to look at other things, such as our history as a community has taught us. But sometimes seeing only the gold is good, is helpful - forgetting

about the gossip, forgetting about the mumbling, forgetting about everything that is still unfinished - just get on with it. Which of course brings us to what this is all about - THE WILL.

“THE WILL”

The will for some of us is a dirty word - is or has become a no-no . I will tell you why that is so. But first let me tell you that in 1973 Roberto told me “20 years from now my work will be as famous as the work of Jung and Freud.” This was 1973. So I started waiting. Every 1st of January I would think about it... 83... 93 well he is not famous. So what happened? Did we betray his work - what went wrong? He was not a good prophet after all? What’s the matter? And then I thought maybe he was a good prophet after all - because think about this.

Everybody knows about the self now. Everybody talks about the self now with a big S or a small s. You break a fortune cookie and it talks about the self. Everybody knows about imagery. You take an evening newspaper and you find an imagery exercise. Everybody knows that imagery is good for you - very useful - everybody uses it. Multiplicity - the multiple model of the human mind - well that is even more accepted than the two-pole or the tri-pole models of psychoanalysis. There have even been movies about that. This is all part of mainstream culture. What else - what are the other classical psychosynthesis themes? Qualities! Everybody knows about spiritual qualities and how they strengthen the immune system. If you are happy and joyous you live longer. If you are kind you feel better. If you are grateful you are more efficient. Research abounds. The main themes of psychosynthesis are out in the open. Everybody talks about them. Maybe they forget about Assagioli... but he is right there. That is where it all started. This is the most selfless way of having success. Having your work be accepted and serving people without being acknowledged. When Assagioli made that statement “My work will be as famous as Jung and Freud” he was very matter of fact. It was not “I WILL BE AS FAMOUS AS...” not in that sense, but “My work...” matter of fact.

So what are we going to do now? Maybe psychosynthesis has gone all the way - has done it - has achieved its mission - has become a part of mainstream culture.

That's it. Let's make A funeral of Psychosynthesis and get out and have a pizza. Let us do something else. Is that what we should do? Sometimes I have been tempted to think in that direction. But not for long. For two reasons. One is that, of course, psychosynthesis is not just this or that topic. It is a coherent system and the system itself is the main thing. The order, the cosmos, the whole of psychosynthesis is its main gift.

Also, one topic has not yet become a part of our culture and our everyday talk. And that is the will. Not even for us in psychosynthesis. I think that many of us psychosynthesis workers are a little shy about the will - feel secretly embarrassed - or even openly embarrassed - or unconsciously embarrassed - because of a deep resistance to own our will. Because tied to the will is so much pain - so much cruelty - so much authoritarianism - so much dictatorship - that we are afraid to go fully into it - and use it in our sessions and help people to train it. Even very well trained people in psychosynthesis among us have that ambivalence. So I'm glad that in the year 2000 the Institute of Psychosynthesis in Florence has announced a conference on the will. I think it is a good idea. The conference will be in Bologna.

DIANA: I wanted to talk about classic simple Assagioli tonight, because I don't feel that I or we as a community are able yet to live - to live in our everyday lives and to treat each other and relate to each other from these very simple basic truths of Assagioli's. As a community we are challenged to become spiritually mature. Some of us got a spiritual awakening triggered by being with Assagioli.

A lot of people get spiritual awakening triggered by coming into psychosynthesis. A lot of people have also been in a spiritual awakening and crisis for years and then they come into psychosynthesis and they feel they have come home.

"THE UNIVERSE IS EVOLVING AND IMPERFECT"

I think psychosynthesis is dangerous concerning spiritual awakening. It offers perhaps too much in this area. It gives us so many deep and true experiences of fulfillment. My spiritual awakening was a rather immature awakening. I thought because I could think spiritual

and I could talk spiritual that I was spiritual. The post awakening period, and integration of that experience, the embracing of a more mature spirituality, living my talk, of going forward for many many years without spiritual experience, without mystical experience, without insights, embracing uncertainty, living with my cynicism and my depression, has been the hard part. The awakening was a piece of cake actually. Even the crisis that accompanied the awakening were wonderful compared to the post awakening years for me.

There is a terrible thing called perfectionism. Assagioli's statement again and again was "The universe is evolving and imperfect". He often said, "Remember each one of us is a microcosm of the macrocosm. We live in an imperfect universe. How can we expect to be perfect in an imperfect universe? Striving for perfection and feeling shame that we don't make it, is an old Victorian reaction." He said, I heard this on tape recently, "I couldn't say anything worse about it than that is a Victorian reaction."

"Remember the universe has patience - no push - no repression - no striving. You prepare yourself for decades and decades and decades". "Meditate on eternity". I think he didn't just do this with me. I think he did it with many students when they were studying with him. They were impatient and they were pushing and striving. He had a photograph of the galaxies and stars in his study. He would take the photograph and stick it right about two inches from your eyes and he would say aggressively, well as aggressive as a wonderful little grey haired man can be, "How dare you! How dare you be so arrogant as to try to be perfect when all of this is imperfect!" Now we all know that - don't we? We teach it, we preach it, we talk about it. We try to get everybody else to be human. Laura Huxley said to me recently "In each of us still - deep - deep - deep there's this little place that won't let go of trying to be perfect. That won't stop being tormented by being a cheap imitation of ourselves". I think she's right. Beyond the spiritual awakening - beyond blatant crisis of duality, we suffer a lot of demons of our own making. The awakening ideals are dangerous - and our spiritual immaturity is dangerous. Especially the ideals that are born out of a spiritual awakening and of psychosynthesis.

“HARMLESSNESS”

I come to another classic Assagioli phrase, or rather a word, “Harmlessness”. I remember being impatient with him and thinking “Yeah, yeah, harmlessness of course. We all know that. There is no need to make a big fuss about that. We are harmless - we are good people”. Then a few years ago I was preparing to train trainers at my centre in England and I did some research on the subject of ethics. I discovered, much to my surprise, that of the ethical values harmlessness is generally said to carry a higher value than helping. I was really surprised by that. When faced with a choice to help or to be harmless perhaps it’s a higher thing to be harmless.

Our ideals in psychosynthesis may not include enough of its opposite. Take for example depression. I think that the soul expresses itself in all the colours of the rainbow and includes the blacks and the greys and the deep blues and the dark colours. In a psychology that is so devoted to the light we have to resist the temptation to only respond to the bright colours - to the oranges and the golds and the yellows.

Depression to a spiritually awakened person can appear to be an enemy - can appear to be an unredeemable lady. I once had an experience of this with a client who was very much into transcendence. All her transpersonal experiences were of a transcendent nature. Disidentification and a sense of right proportions came easily for her, and I didn’t feel that it was inauthentic. It felt very authentic.

Then a very close friend of hers died of cancer and that of course threw her into a deep dark depression. I noticed in her depression that there was nothing there for her. All her great models and principles of psychosynthesis were totally worthless - she felt empty. There was no enthusiasm - no energy - no life - and yet as we stayed with that for a very long period of time, gradually an appreciation for the simplicity of life started to emerge for her - an appreciation for the beauty in the small things that she was discovering around her. I realised that what had happened for her was that she was including the possibility and the capacity to see the divine in an immanent way in her own journey. Her depression was not something she had to get rid of - it was something she needed to embrace.

I have another case I would like to share with you which illustrates this point about embracing the darkness and the imperfection. I had a client quite a long time ago who was into S&M. He presented the sado-masochistic behaviour as a problem, something that he wanted to address. Of course as a good psychosynthesis person I wouldn’t judge his S&M as a bad thing - would I? So he presented it as a problem and working with this behaviour in him and staying with it in its darkness -and going into it - we began to explore what he was trying to get from this extremely distorted behaviour. After a long period of depth work he recognised a need to surrender to a power greater than himself, and that his S&M was a distorted way of meeting that need. Once we knew that was the need he was trying to meet, we could find other ways of meeting that need. Of course the S&M went away and he lived happily ever after! I am being facetious, but it’s true the behaviour did go away.

“IT’S NEVER EITHER/OR BUT BOTH/AND”

So the simple phrases of Assagioli carry a lot of meaning. Another one is “Never either/or but both/and”. How many times have you heard that in psychosynthesis? So many times. “It’s never black or white but all the shades of grey and then the colours. “ Assagioli often said that. Especially with people who were pushing and frustrated. He always said it with a giggle, and I always felt irritated with him when he said it to me. Again we all listened to the lesson and we all thought that was a very beautiful lesson. “It’s never either/or but both/ and. It’s not black or white...”” But I think the noise of our spiritual awakening just blocked out that lesson. We have our values that emerge in our spiritual awakening. The opposite of those values is bad. So we polarise.

We live in an age of entertainment and we like life to be a good show. We seem to need something to push against just like children seem to need boundaries. The Latins talked about “Spiritus Rector”, the part of us that wants to compensate and to rectify. Jung called it the compensatory function. So that if I am with a person who is loving and altruistic, I want to say to them, come on be tougher - be a little stronger - people are going to walk on you and take advantage of you. Or if I am with a perfectionistic person, I definitely say come on, you are only human - it’s OK. And if I’m with a sloppy and chaotic person, I say to that person, come on get organised. (You should see the trunk of Piero’s car. It’s where his filing system is). It’s almost a physiological, immediate ever present need that we have to evoke the opposite. I think it’s the saving grace for us all, it’s really healthy because it’s the thrust of the organism for unity. It’s the thrust of the organism for wholeness.

There is something in us that wants to include duality and yet we fight it and polarise with it. We can see this universal inclusion in images of the Self. On the one hand we can say that the Self is pure emptiness - it’s nothing - it’s silence. On the other hand we can say that

the Self is everything - everywhere all the time - it's colour - and it's light - it's all the spectrums of light and energy there are.

In California there is a lot of emphasis on bringing transcendence and immanence back together. In my experience Assagioli kept those two together - the transcendence and immanence were two sides of one whole. He never promised us enlightenment. He never promised that we would live happily ever after. He always conveyed that we would have it all. We would have pain and illness and suffering. He always conveyed that self realisation is a life style rather than a state of consciousness. I don't think in his phrase "It's never either/or but both/and" he was making a must of synthesis, and we should resolve all opposites and live in blissful peace. His message was that we need to embrace both - that we need to include both.

When I was working with him, he helped me a lot with the crisis of duality. That was a very big issue for me. He said you cannot resolve the crisis of duality. There will always be unmanifest potential. The only thing you can do is find the place inside and get big enough inside where you can embrace duality. Duality can be painful but it is not pathological. It is only pathological when we repress one or try to eliminate the other.

"It's never either/or but both/and" was best exemplified in my experience of meditating with Assagioli because when you were meditating with Assagioli, which he did every day with whoever happened to be there, there was an enormous amount of noise around. There was a very loud traffic noise outside, there were two dogs that lived in the Villa that were always barking, Assagioli's two beloved servants Carmela and Dante were always running around shouting in the house.

Then there was the egg timer ticking in the background. Because Assagioli apparently would go rather far off when he meditated and he needed something to remind him that it was time to stop. Assagioli was deaf, so this egg timer would be a very gentle little 'ping' in his experience. But for you, there was this absolute earthquake of a bell. Assagioli loved his egg timer. He called it the spiritualisation of matter.

PIERO: "YOU CAN ALWAYS FIND THE TIME"

There was a time when I was working with Assagioli - some student would go to him and he would give him a session - then send him to me and I would give him a series of sessions - and then send him back to Assagioli. Once a student came and he brought his autobiography and he gave it to Roberto - it was an autobiography of 500 handwritten pages. I said, this is outrageous -I am not going to read that biography. This is a form of resistance - this is a form of aggression on the part of this person, and I am not going to read it. So, Roberto said "Alright - give it to me - I will read it - I will find the time". That to me was a big lesson in humility. Since then I have read all the autobiographies - even if they are 1,000 pages. "You can always find the time". Those were the words that Roberto would often say. In a way they are the opposite of the other batch of phrases that I was talking to you about. The first batch was about not wasting time - time is precious. We have so little. We have a lot of work to do - let's not linger - let's not dissipate our energy on useless things.

This is complementary- "You can always find the time". However overbooked you may be - you can always find the time to be with your child - you can always find the time to take care of yourself - you can always find the time to take care of somebody who is less lucky than you - and you can always find the time to do what is really important for you. "I didn't have any time" is no excuse. Which to me really shows how time is not a set geometric entity that we have to divide in bits and pieces. Time is something that has to do with the mind - and you can take a bit and just expand it - and in one moment so many things can happen. If we care enough. And to me that's about the art of giving attention - of where we are going to direct our attention - our care - our energy - our whole being.

"CALM, CALM - WE ARE IN ETERNITY"

When people were in a rush, Roberto would say often - "Calm, Calm - we are in eternity". If you just say "Calm, Calm" to somebody who is in a rush - they will rush more. But if you say "Calm, Calm - we are in eternity" maybe their response will be different. There is a switch and there is an opening and we will realise that we are there the whole time - there's nowhere to rush to. We're right here - we've always been here. So what's all the rush. When Ramana Maharshi, the Indian sage, was dying he heard his devotees crying desperately and he said "Where do they think I am going?". There is nowhere to go, except remaining here and now - in the Eternal Now. This has a lot to do with where we direct our attention. What we tune into and how we do it. Assagioli did experiments with lilies in the 40's and 50's. He would take a set of lilies -I don't know why the lilies in particular - maybe because they are the symbol

there's not only learning but there is also fun - there is also wonder - and eternity.

DIANA: "PROBLEMS ARE NEVER SOLVED - ONLY FORGOTTEN"

This phrase of Assagioli's puzzled me for years and years and it also slightly depressed me. As a colleague said to me when we were preparing to come to give this talk "Well why do we do therapy and why do we train people if problems can't be solved? Can't you choose a more uplifting topic to talk about?". That's my reaction too to the phrase "Problems are never solved - only forgotten". If we go into problem solving with our clients and if we try to fix the problem instead of help the client to forget the problem, we are operating from a context that says there is a fixed state to get to. A state where we will be healthy - where we will be whole - where we will be healed - where we will live happily ever after. It is our ego that wants to solve the problem. Where the Self can forget the problem. Something that really grabbed me and made me want psychosynthesis early on was this idea that psychosynthesis doesn't have a normative chart on the wall that tells what a healthy, full functioning human being should be like. That felt so freeing - I felt so much freedom in that.

Coming from a Gestalt background - which of course doesn't have any shoulds!! - it was, you should be open and honest, and you should be able to express your anger and you should be able to be totally resolved and clear with your parents. Psychosynthesis instead is saying - Well it is not about how you should be but whether or not you have the choice to be open or honest or not - the choice to assert or express your anger or not - what it is that you deem valuable to do or be.

The phrase of Assagioli's that "Problems are never solved - only forgotten" is talking about a unitive state of consciousness. He is talking about the fundamental alrightness of the Universe that mystics and saints throughout the ages have talked about. He is talking about a state beyond duality, where the sublime is immanent and a part of everything that is.

I don't know how it is for you, but I've been in therapy for about 27 years now and I can tell you with great sincerity that I still have many of the major issues that I started therapy with. I haven't "solved the problems", but I am a lot more graceful with those issues. I am no longer controlled by them. I can go forward in my life. I can do what I want to do now in spite of and with those issues. So for me "Problems are never solved, only forgotten" means taking up my bed and walking.

Why don't we heal? Why doesn't therapy make people better always? Maybe we keep ourselves unhealed through an identity of being wounded - through an identity of working on our wounds and defining ourselves as a wounded person who is trying to be healed. We can use our wounds for power and we can use our wounds from the past to control the present. We can let our

of Florence, but he would then pay a lot of attention to one lily and not to the others. Of course the one that was being paid attention to would grow faster -and that was in the 40's. That's about the art of giving attention and finding the time - finding the care. But also how we do it - how open are we - how present are we.

You may have read the story by H.G. Wells in which the young child runs to a door in the wall and opens it. Beyond the door he finds a heavenly place full of the greatest beauty in the world. The child is delighted. He shuts the door and goes back home. Then he wants to go back to that door but cannot find it anymore. Even though he seems to know the way, the door is not there. Eventually he finds it again but it's his first day of school and he doesn't want to be late - so he says "Well, I will take notice of it and when I come back from school, I will open the door". But when he comes back, the door is not there. And so it goes on throughout his life. He keeps looking for the door and the door is not there and when the door is there he is too much in a rush. There always is something very important that is going to happen in his life - he is becoming a big business man - he is becoming a Prime Minister . But: "I will do it later. I don't have the time now". And he misses the door in the wall because he doesn't open it when he finds it.

"LA VITA È MAGICA"

Another Assagioli statement is very much related. I don't know how to translate this - in Italian it is "La vita è magica". "Life is magic" sounds too much like publicity. But in Italian, maybe because of the rhythm, it sounds like a line from a poem. "La vita è magica" again has to do with this unfathomable dimension - in human life - in the here and now - in whatever is happening - the dogs barking - and the people making noises in the other room - whatever interruption there may be in whatever we are doing - the Self is there - the Spirit is right there - but we may easily miss it.

"Life is magic". When I was working with Assagioli at some point I had to do military service and that statement, find the magic even in the barracks, was very helpful to me. It is even more useful than "Life is a school" and we can learn from each situation. That's already useful, but "Life is magic" takes that extra step . That

wounded state determine how we behave in the present. For example if I have an issue around intimacy and the opportunity to become intimate with you comes up, I will have all my past wounding regarding intimacy be a validation for my having to control you.

If we do not at some point forget the problem - if we do not at some point stop trying to solve the problem, we remain attached to it and we have interminable therapy. We all know that to forget the problem is to go to a place where there is peace and unity, gratefulness and happiness. But think of it more as, you know how a child makes problems that aren't really problems and then at a certain point they realise that it isn't really a problem.

My son Jason when he was very small, for a while was certain that black widows were going to bite him. So at night we would have to wrap his feet very carefully under the sheets so the black widows couldn't get them. You know - six months later that wasn't an issue any more and he realised that there wasn't really a threat from black widow spiders.

It feels a little bit that way for us. We can do the same. At a certain point we can grow up and see that the problem wasn't really a problem. Assagioli did this for me in my work with him.

I gave Assagioli my case history and I had been working on my mother for years and years and years. He just took this writing that I had poured my life story into and he put it down and said "Aren't your lucky! Aren't you lucky!". And I was irritated. "Your mother gave you the most perfect training that you ever could have possibly had to do the work that you are doing today". And in that moment, I forgot the problem. That really did it for me. Of course I wasn't able to maintain that state, but it made a big difference.

"WE ARE ALL DOING THE SAME WORK"

So after many years of practising as a therapist, I have come to terms with this question of problem solving and forgetting problems. And I question therapy - I am not even sure that therapy works. I question interminable therapy. Sometimes it feels to me like we have an obsession to solve the difficulties and the major issues in our life. We still live somehow in a promised land mentality that if we work on ourselves enough there is a place to get to where God will reveal to us why we didn't have a perfect childhood. The point Assagioli was simply making was "forget your problems - recognise that in your problems is ultimately concealed your Self".

PIERO: Crisis happens. Especially as a psychosynthesis worker - I don't know if it happens to any of you - I start thinking that maybe all this work that I have done has been ineffective. I see darkness in the future. My doubts become bigger and bigger and then go away. But I think we all have those times - I think they are part of the vicissitudes of the path. We have to take them for granted and they are going to come even more, I think, or much

more if we regard our work as our own little garden - as our own work and nobody else's. We put all of our ego and all of our ambition into it. Then there will come a time when it will look very big and beautiful and strong and successful and then suddenly it will look empty. Whereas if we see it as something that we do with somebody else, it would take on a very different appearance.

I remember when people were going to meet Assagioli. I sometimes would sit in on part of the meeting, maybe at the end. Or I would meet the person who had gone to see Assagioli. Whatever their path in life, Assagioli would often say "You know, I'm doing the same work as you do. We're doing the same work". This person would come to me afterwards and be very happy. "Assagioli told me that I am doing the same work that he does". He said it to many people and I am sure he was sincere. I realise this only much later - the deeper meaning of this phrase - That we are all doing the same work - we are all working together - that your work is my work - that your success is my success - and your failure is my failure. That we all share this common field. That there is no "my" work that is different or better or worse than "your" work.

When I was with Assagioli, I often would have an intellectual temper tantrum. Because psychosynthesis didn't make sense to me and I protested and I didn't like this and I didn't like that. I wanted guarantees - give me some guarantees. I would like to do work like the plumber. He does his work and then at the end he can see the result immediately. I instead cannot even be sure that I am growing - that something is happening. One moment I am sure and the other moment I am not sure. Then I realised that uncertainty is part of our path and I realised it the moment in which Assagioli looked at me and smiled and said

"Are you ready to make a bet?"

I suppose we can leave you to your sad or happy destiny. But remember, be calm, because we are in eternity. And we are all doing the same work.

HARMONY

Harmony does not refer, obviously, only to the music, is the essence of all the arts and of life itself. It finds expression in singing, painting, sculpture, architecture and, above all, in relationships, in nature and in ourselves. In psychological work is, therefore, appropriate to ask how to make it grow in our own intimate. Its presence refines the personality. Each tribute afforded to it increases the balance in us and, as a result, in the planet. The ones who own it into their being and activity, offer it not only to themselves but to all that surround them.

Life is conditioned and managed by many influences and the ability to live in harmony, to offer harmony and to spread harmony is a faculty which is not always considered with due attention, nor we take on with clear awareness to develop it. This carelessness makes us forget that it is above the everyday chores and tasks, and that its absence attorneys imbalances in the personality. The ones who forget it, forget to have direct responsibility towards their own psychological journey. In this eventuality the subject is usually dispersed among nebulous and contradictory abstractions and, if by chance, he or she meets those who live in harmony, looks at them with disinterest or judges them as anachronistic and prisoners of a state of good-natured infantilism! Many, even among those esteemed by the world, reject it and abhor the idea of researching harmonic synthesis in their judgments or while collaborating with others as if it could be a sign of weakness and lack of personality. If we look with a little attention to those attack and fight the ideas of those seeking harmonic synthesis between opposing or conflicting camps, it will not be difficult to see that they have inadequate mental and developmental faculties and maturity even if rich in culture, knowledge and power. Unfortunately, many conceive harmony as an abstraction to appreciate but not to acquire!

Assagioli raises the need to develop harmony, talk about it and gives relief as a prerequisite for achieving significant existential results. Getting lost in relationships and daily chores without seeking it is in essence a mode of being disharmonic that produces incongruous consequences. If the commitment is not appropriate to im-

prove relationships, the union, the common good, the constructive cooperation, the chain of actions is meaningless, if not unworthy. The psychic evolution takes place only if it proves to comply with the quality that can be seen in the transpersonal space where harmony reigns. A well-tuned 'psychological tool' fits in with the harmonies of the higher spheres. Either we advance, clearly demonstrating to immerse ourselves in the harmonic current of the Self, rising to ever greater levels of mental tension or life bogs down. Living adhering to the fundamental principles of the Self requires, as a support platform, the presence of harmony in us, toward anyone else and nature. When we proceed on the psychological side to nourish and purify the thought its manifestation and expansion is required, as a support. If we speak of goodness, of beauty, of rightful we talk about harmony that sustains and validates them. It is then right to look within ourselves for the specific conditions and operating plans to achieve it by acting as artists who create always new harmonics forms. It must be sought in ourselves, in our own thoughts, in our evaluations and our reports.

If we come across adverse events and we are prey of anxiety states, of resentment or anger, it is because psychic harmonic modalities to deal with the events are absent. If we appropriate the idea that harmony may also arise from the conflict of opposing instances, we do not rebel to events, but take possession of what they bring to reach higher synthesis. Do not slight, therefore, the great thought of harmony and, above all, one that comes from having synthesized opposing ideas, conflicts, black and white, east and west. Let us apply this attitude to all aspects of life: anyone can acquire it if referring to the Self. Those who cultivate the art of achieving the transpersonal ideas, makes its own. We often indulge in the pursuit of artificial means for the welfare, happiness and tranquillity and discard the ways that expand consciousness to the territories where the fundamental laws of Nature dwell and we can trace the reasons for serenity without artificial systems. Harmony refines the personality and brings it into everything that is thinner and higher. Harmony, what a great concept! But the human being looks for it outside and neglects it in dealing with events, unable even to think about it. He or she forgets that it is a fundamental law: the gates of existence are opened by the power of transpersonal ideas, not by outward appearances.

Some make the mistake of thinking that their value should be judged according to deeds that generate attention and praise. They often stand on a social level for the glory of their activities, their role, their fluent speech, but in ordinary life they behave like very different people. It has to be observed how we are in the work routine, in the neighbourhood life, in common relationships, where assessing the true personality. Human beings re-

veal themselves in everyday life. How do they expect harmony without attention and commitment to change or eradicate small vices, petty squabbles, small disputes? After reading all the books on psychology, we could remain ignorant, sometimes even regress. We need to understand what has been assimilated with the reading and what the useful applications in life are. It is necessary to verify such negative habits have really driven off from our own behaviour. It is useful to rewrite the passages from the texts that most have hardened mind inserting it into the law of harmony. To level up we need to understand the imbalance state of our behaviours and the harmony that should heal them. The mental processes need to be monitored and we must be pleased when we notice harmony in them. Harmonizing the thought is composing “music” that spreads into the ether.

Daily life hides a lot of contradictory circumstances and we should track down the psychic processes that elevate the internal and relational harmony. The dignity of the personality is forged in the whirlwind of life. Be, therefore, pleased when we add harmony stones to the building of our existence. This awareness makes permanent the gains. This evolutionary search makes earthly adversities bearable and solvable. When job, relationships and life are harmonic, we are firmly on the path of evolution, we improve ourselves and we find new strength to overcome the difficulties. It is therefore to be appreciated, in particular, the harmony achieved in daily events context. That harmony is reached not through what we know in abstract, but because how we are and how we act. This procedure settles into the psyche layers of quality that do not evaporate at the first difficulty, indeed procure new knowledge that lay the foundations of an ever wider harmony fit to support the journey of life. Any opposition to these principles leads regressions. “Only when we found the link between the Christ and the grass of the meadows, only then we understood the greatness of earthly work that falls to us in harmony “ (Agni).

Happiness appears when work and life are in harmony, in which case it is not necessary to refuse anything. We will then say: “If the difficulties are a blessing, why should we avoid the difficulties?” We should remember that the more we ride with the evolution, the more we

encounter obstacles, but we get them with a constructive attitude. We are not overwhelmed by despair, but we pass adverse waves firmly. The journey is not easy, rather it is more difficult than the routine life, but the transpersonal pours energy that helps, does not let us loose powers, rather rejuvenates and enriches and coordinates them. Evolution is not produced by the opposition, but the incessant desire for harmony. Any conflict that arises, and remains unresolved in our mind, it is a sign of psychic disorder

The meaning of the word “harmony” is frequently distorted. In this concept something passive was introduced, something of withered flower, it would be better, without any frills, to replace that pasted bloom idea with another idea, more full of life and energy, “sensitivity and cooperation to the order of Everything “. Why do not increase it in ourselves and learn to perceive it in Cosmos? In limitless harmony there is the creative work. Only it reveals the higher levels of existence and the chain of evolutionary aspirations.

Visualize, as in exercise of the ideal model, everyday life in harmony. Energize it with the desire and implement it.

Characteristics of a 4th ray mental body

constructive

synthesis of opposites couples
absence of partisanship
tolerant comprehension
Inner and external harmony
Peace in environment
Will of loving

Destructive

Interior mental conflict
Antagonisms
Prejudice
Inner and external discord
Problems with the environment
Imposition of personal will

FROM HELL TO PARADISE, WITH PARKING IN PURGATORY

The events that are happening at this moment in history, where we live situations of veritable “hell”, “purgatory” of all types and “paradises” – except of fiscal ones - are now lost, recall to my minds the exercise on “Dante’s Divine Comedy” described by Roberto Assagioli, taking some starting points for observations.

The combination of the pilgrimage of Dante in the dark wood, as a metaphor of psychotherapeutic path, can easily guess: “In the middle of the journey of our life ...”; recognizable, even the existential crisis typical of a certain age, where begin the first questions about the meaning of our life. Thus, as the figure of Virgil, psychotherapist / guide, who accompanies him to the discovery of his inner demons, chained in Hell (lower unconscious), in Freudian memory. Then the standing, in Purgatory, to purify ourselves from the toxins of the personality, where we found the symbolic figures be joined to the Ego, the “false accounting” of our soul. Here we can also see sub-personalities, psychic sisters, often responsible for the “internal feud” against ourselves. Paradise, finally, not only as the ideal to work for, but “wonderful promise of what we can become,” as Roberto Assagioli remembers.

But let’s come back to the symbolism of the Divine Comedy and the inner journey of awareness: “You were not made to live like brutes but to follow virtue and knowledge ...” Because path of awareness, and I have not repeated the term, psychotherapy; for the sake of clarity, the latter, at least as understood in psychosynthetic view, does not involve a focalization on morbid, pathologic aspects which the person manifests. Rather, in the psychotherapeutic relationship, we research and evoke what has remained healthy (which is often a lot more than one might think), taking away attention, and therefore energy, to the morbid part, restoring the broken circuits. After an earthquake, even in the midst of the rubble, remain intact and integral objects, so as to restore hope and arouse the desire for rebuilding. It is a kind of rebirth, as in the path of self-knowledge, by being born again to ourselves, finding our own original project, often lost, distorted, (as the “straight path”), removing the debris of personality and the dust of the mental clouding.

Erich Fromm said: “The purpose of life is to be fully born, although the tragedy lies in the fact that most of us dies before being able to be born.” The Psychosynthesis legitimate the right of each individual to promote its own rebirth in the sense of a new individual, reborn.

How? Searching (even with the aid of active techniques) the internal force necessary to free ourselves from the fears that dominate and paralyze us. Forcing, almost, to give the best of us, cultivating the benevolent aspects of our actions, outside the logic of separation of selfishness, accepting our limits and recognizing our shortcomings so that we can accommodate those of others, freeing us from prejudices. In fact, it happens that the sense of guilt of our imperfections is projected on others, causing them to become enemies. Guilt, then, in turn, feeds the anger. This leads us to act with little wisdom, choosing wrong relational strategies, fueling false images of us, giving rise to misinterpretations and misunderstandings. A game of mirrors, of endless returnings, which eventually destroy not only the initial image, but distort the reality of things. With these three words, strength, benevolence and wisdom, I remembered aspects of the psychosynthetic will that erases the old impositive idea, the “sense of duty” usually approached to the “will”, replacing it with the “pleasure of acting” according to our own authentic feel.

In the reading of the ‘exercise of Roberto Assagioli 1) we read: “Coming back to the Divine Comedy and the exercise based on it, it is to be borne in mind that it must be used only with persons who have sufficient cultural preparation and a spiritual aspiration ...”

This exercise can be found in the chapter of the introduction to the transpersonal psychosynthesis, as well as the “Exercise of the blossoming of the Rose”, widely used in various psychosynthetic contexts. However, I think that anyone who is genuinely interested in embarking on a path of self-awareness, can approach to its understanding. Sufficient cultural background, to me means being able to grasp some symbolic aspects and place them in connection with our own personal path. As the spiritual aspiration, it refers to the tendency inherent in every human soul, to transcend ourselves and go beyond (trans) the ordinary aspects of personality.

The theme of the interior pilgrimage begins with understanding the various components of the personality, unfolds towards a process of transformation and realizes a sort of psychic alchemy, in which some elements, first in conflict with each other, slowly converge in a syn-

thesis. However, often these are momentary and partial synthesis. We close one door and open hundred. The search continues. The psychic sea, the ocean of energies flowing within us, is infinite. It is difficult probing all these regions of the human soul. It is a trend, a search, but it has a threshold. This threshold by Assagioli is called "Personal Psychosynthesis," and concerns the regions close to our psychic regions where usually harbour conflicts of our personalities. It is possible to achieve a good degree of integration among all these interior instances. This is already a great goal: to live in peace with ourselves and the others. For some people, however, just when certain goals have been achieved, we could say at a horizontal level, here emerge, and not without suffering, inner deeper calls, a sense of dissatisfaction, a different search for meaning, a desire for union with the higher aspects of the psyche, not only as individuals, but Universal too, Cosmic: this is the "Transpersonal Psychosynthesis".

The Psychosynthesis admits, rather affirms, the Reality of the spiritual experience, the existence of higher values, the "noetic" dimension as called by Viktor Frankl, and proposes a path of self-realization, which may lead everyone to the threshold of mysteries of the Soul, depending on our own level of evolution, without neglecting our personal psychosynthesis. I like to say that the trans-personal experience is for many, though not for everyone.

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The "map" offered by the Divine Comedy leads us to contact the regions of our inferior unconscious, to stay in our consciousness, to purge the toxic elements of personality, but with an eye to "the sun and the other stars" of the spiritual regions, which are always present in each of us, the transpersonal unconscious is the part to which everybody can tap into the resources useful to improve the quality of their life.

Many people, during the course of their lives, bear torments, trials, both physical and moral, through true "hells". Even in the phraseology, we say, it was a "hellish situation", or that report was a "real hell." What kind of images, usually the hell evokes ?

Dante displaces us in this regard. Depicts with ice and not with flames the deepest circle of hell. The coldness of the heart, is the anesthesia of feelings. Often we confuse emotions with feelings, and feeling with sentiments. We are prey to strong emotions, search them, especially young people ... as a sort of heart stimulator, adrenalin, and why? Because feelings are anesthetic. Do you remember Fromm: we are dead in life, even before birth. The law of the heart and the feelings force us to be strong, but of an internal moral strength. The style of our life is eroding more and more our best energies. So even more than the fire of passions, what kills is the coldness of feelings, the absence of heat, of human contact.

And even before the Hell what do we find? The slothfuls, those who do not even have "proven", have not accep-

ted the appeal of Life and are not even worthy of being called sinners. In fact, for many people the fear of living keeps them on the edge of their own existence; somebody develop pathologies of cover, take distance from their core project of soul: apathy and boredom become their alibi. On the contrary, sin may be a way of redemption and awareness. In this function resides Purgatory, making sense of our sins. Here an interesting passage of André Louf, a Trappist abbot:

"...even the most excellent gifts of God, if they are not accompanied by some temptations ... are a ruin for those who receive them ..." and also "If the temptation would lead to a fall, this does not mean that any failure of generosity occurred, but because humility failed. And the sin in itself if the sinner pays attention to the grace which does not cease to work in himself, almost to the shoulders of sin, could be the opportunity to finally find the narrow gate - and especially low, very low! - Which, alone, gives access to the kingdom "2) (I like to grasp this aspect of sin because it is very close to psychosynthetic optics, on the principle of the using, of building up. Assagioli was used to repeat: "When something happens to us, we should ask to ourselves: What I can build up with this? ". Building up, and not destroying us with pity or self mercilessly. Understanding our acting, according to the law of cause and effect, and not on the bad luck, the atonement, punishment or guilt. Being responsible for ourselves, without self-deception.

But the words of the abbot Louf are useful to reflect, also on the theme of "humility," fundamental prerequisite to tackle the journey of our personal purification, the crossing of our inner Purgatory.

In fact, the humility is the quality that Dante must have in order to continue its journey to Purgatory. Virgil surrounds it, at the suggestion of Cato, with a reed, symbol of humility precisely. The reed is a very flexible plant and teaches us that some of our mental rigidities, such as pride and prejudice, not only affect the physical side (muscle stiffness, stiff neck, low back pain), but especially the psychic level.

The true humility is the ideal synthesis between the role of the humiliated, of which we are afflicted, and that

of the “humiliator”, of which we are often not aware. Who has been hurt, hurts. Humility is the recovery of his own humanity, it means to be rooted in our humus, soil, no more leaks or alibi. Standing with our feet on the ground rather than surrender to the Pindaric flights of the obsessions or illusions or regrets, carriers often of disappointments.

We have said that often we face real circles of hell during our lives, sorrows, pains, both for the spirit and the body. After those follow long periods of purification by anger and pain. After these tests, what sense does the search of Paradise?

Some time ago, I heard a joke about it: “Everyone wants to go to heaven, but nobody wants to die!”

Interesting, provocative and ironic. It brings to our mind the story of our Ego; during the phases of our evolutionary development we build it up, chisel. Then somebody comes and tells us: give up your Ego. The Ego must die to the Self. Death is not part of the biophilia of life, reminds us of Fromm. I will not dwell on the difference between Ego (false self-image, despot of our true Being), and the Self, unifying centre of the elements of personality, inner witness of our psychic life. But I break a lance in favour of those who desperately clings to the old identity (Ego), because the void, the nothingness, the surrendering to the “shipwreck is sweet to me in this sea”, for some it is a terrible and fearful experience. Perhaps that is why, doing a trip to hell and back, a stop in Purgatory, with the ideal aim of Paradise, is not an easy task, and it takes or a unifying inner centre, solid, or an ideal model, a unifying external centre, that is an aid in such arduous path.

Then, the search for Paradise? We must be careful, because such aspiration can become a dangerous trap, a delay that indefinitely removes the goal, without enjoying the “here and now”, the presence of the moment, the joy for the infinity of the moment; or, it may be a mirage, an escape upwards, hiding the “junk” of the personality under the carpet of the spiritual quest.

I believe that each of us has tried the “torments” but also the “ecstasy” in the course of our existence. It is difficult to describe with words what I am going to write, but I try to conclude these my reflections. There are some moments in life, where suddenly, in the most unexpected situations, everything is perfect, in harmony, there is nothing to add or remove. It is simply and clearly quite real, a timeless moment, which manifests itself in the everyday of our lives. I believe that this type of experiences are fragments of Paradise ... that perhaps, like the Kingdom of God, are already in us, even before that in mind, in our heart.

Elena Morbidelli

THE STARRY HEAVENS ABOVE... THE MORAL LAW WITHIN

“Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within. I have not to search for them and conjecture them as though they were veiled in darkness or were in the transcendent region beyond my horizon; I see them before me and connect them directly with the consciousness of my existence. The former begins from the place I occupy in the external world of sense, and enlarges my connection therein to an unbounded extent with worlds upon worlds and systems of systems, and moreover into limitless times of their periodic motion, its beginning and continuance. The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only by the understanding, and with which I discern that I am not in a merely contingent but in a universal and necessary connection, as I am also thereby with all those visible worlds. The former view of a countless multitude of worlds annihilates as it were my importance as an animal creature, which after it has been for a short time provided with vital power, one knows not how, must again give back the matter of which it was formed to the planet it inhabits (a mere speck in the universe). The second, on the contrary, infinitely elevates my worth as an intelligence by my personality, in which the moral law reveals to me a life independent of animality and even of the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life, but reaching into the infinite ...”

The above quotation, taken from the Critique of Practical Reason by the philosopher Immanuel Kant, results as the most admirable reflection on the profound connection between beauty and ethics, to the point that Königsberg thinker wanted it as his epitaph.

Kant had discussed the subject of morality and the definition of beauty in two distinct works, the former in the *Critique of Practical Reason* and the latter in the *Critique of Judgment*.

At the basis of morals he places practical reason, that is the reason capable of determining will and ethical action. Kant wants to prove that this reason can move will without the mix of causes dependent on pulses and sensitivity, anticipating the psychosynthetic concept of transpersonal will, independent from the constraints of historical personality. In fact, the discovery of will as moral faculty was a prerogative of Christian culture, that exceeded Greek ethical intellectualism, according to which good was light to itself and those who knew it could not avoid practising it. So moral exercise was the activity of the Logos and the only choice that man could make was between knowledge and ignorance. With the Christian idea of original sin, instead, that is of the fall into matter and the acquisition by man of the concept of good and evil, it was necessary to resort to a choice involving will: this could now also decide, despite knowing what is good, to tend towards evil. Moreover, with the success of Christianity, what was right and what was wrong was fully described in the religious Decalogue of commandments, that is in a code set down in writing and universally valid, which was completely missing in Greek culture.

For Kant, brought up in Christian pietism, human being was endowed with pure will, that is not determined exclusively by the phenomenal world, or experience, so he could access the noumenal sphere practically, that is the world of the super-sensible and intelligible, implementing the moral action. The latter, to be such, must refer to universal, general rules, that are valid for all men and in all times, to which are subject the practical principles of application, that the philosopher called maxims and imperatives. Maxims apply only to the individual and therefore are subjective, for example “be clever” or “react against every insult”, “always aims at success” that may not be related to all beings endowed with reason. On the contrary, imperatives are practical, objective principles, i.e. duties, rules that express the objective necessity of the action, that is to say that, if reason alone

determined completely the will, the action would take place according to this rule, while in the everyday reality emotional and empirical aspects disturb human actions, diverting them from the commands of reason.

It is clear that, in the *Critique of Practical Reason*, “reason” for Kant is not only common sense and logic, but a higher faculty with metaphysical roots, similar to psychosynthetic transpersonal will.

The imperatives can be hypothetical if they determine will to achieve certain goals, such as “study if you want to be successful”, “train, if you want to win the race”, “avoid vice, if you want to stay healthy”. These imperatives, unlike maxims, apply to all those aiming at the same specific purposes, but whether or not one desires to achieve those goals is delegated to individual choice. That’s why their “imperativeness” is conditioned by the agent; then, to remain in psychosynthetic language, we could say that only strong or wise will would apply to them.

However, there are imperatives that determine will not to obtain the realization of something desired, but simply as a will: they are categorical imperatives that say “you must because you must”, “you must and that’s that”.

Really moral laws are only these imperatives that go beyond sensible inclinations, go beyond the constraints of natural laws, of the limitations imposed by impulses, desires, emotions and thoughts. They seem to respond to what Assagioli called Will for Good.

Kant believes that the categorical imperatives do not depend on their content and can not be confused with commands suitable to carry out certain things, as noble and elevated they might be, but they are worth for their form of universal law: “do not kill”, “do not lie”, “do not steal”, “do not do violence”, regardless of the causes from which the actions originate and of the consequences that they can bring.

In other words, Königsberg thinker transposes into philosophical language the Gospel principle that morality is not what you do, but the intention with which you do it. What in the morality of the Gospel is “good will”, in Kant becomes the adjustment of will to the absolute form of the moral law. In the *Foundation of the Metaphysics of Morals* he reinforces the assumptions of

categorical imperatives, stating: “Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end” and later: “[Act] only so that the will could through its maxim at the same time consider itself as universally legislative”. The moral law within us is not derived from anything preceding, if not by the fact that we are free beings, that we can because we must and we must because we can choose freely. Freedom is the independence of will from the natural law of phenomena, that is from causality and from any form of mechanism.

Assagioli has admirably explained this with the example of the mother who, in front of one of her children crushed by a car, is able to lift a weight that her muscular strength would not allow, ignoring any fear of dying, or of an athlete who, in a climb or a race, goes well beyond the limits imposed by his body, experiencing a state of ecstasy, or even of a soldier who, for love of his country, overcomes the fear of dying imposed by the natural law of self-preservation. But more than that, Assagioli with his vision gives numinous and luminous levity to Kant’s austere statements on duty, making us understand that we “must” in relation to an existential project that we have freely chosen as embodied Selves, the implementation of which would give meaning to our lives. And if all men remained faithful to their own projects, the world itself would be full of truth and beauty.

Here, then, the true moral law raises man from any sense of transience and ephemeral of his existence, and going back to the initial quotation, reveals that his “invisible identity”, his Self, which Kant calls, differently from Psychosynthesis, personality, is in deep connection, not merely accidental, but necessary and universal, with all the existing worlds, in the immensely large and, we could now say with current scientific knowledge, in the immensely small, extending to infinity.

We come, thus, to the concept of sublime that the philosopher, while leaving it evident in the Critique of Practical Reason, discusses in the Critique of Judgement, work in which he questions himself on the source of the idea of Beautiful and Sublime.

The Beautiful and the Sublime fall within the type of reflective judgment, that is, that judgment that can not refer to a universal already given, that is a codified rule, but for which we need to compare and join one to the other some particular representations and relate themselves to our faculty of knowledge. In other words, objects already cognitively determined must find an agreement between them and the knowing subject. In this type of judgment we grasp things in harmony one with the other and also in harmony with ourselves. It is from this particular relationship between an object and a subject that, harmoniously using all human faculties, in psychosynthetic terms the whole Star of Functions, is born the concept of beauty that allows people of all times and cultures to recognize, admire and enjoy the beauty of a field of ripe wheat, of the Parthenon or of one of Mozart’s sonatas “without purpose and without concept”, that is without interested practical purposes and without a limiting intellectual definition.

Yet, Kant goes well beyond the concept of beauty when he speaks of the sense of annihilation that captures man before the immensity of the universe, as a finite animal creature, who must return to the planets the material from which he arose. Soon thereafter, however, due to moral law, man realizes that he is no longer tied to the limitations of the animality and that he is greater than the immensely large and immensely powerful that seem to annihilate him. This is the sublime, made of attraction and repulsion, of continuous wonder and esteem, a pleasure inspired by the unlimited, seeming like a “negative” pleasure, because the materially embodied individuality appears too small and inadequate to withstand this revelation and this fusion with the Absolute.

This is the deep point of contact between beauty and ethics, Greek *kalokagathia*, both reminiscent to the man who opens to them, that he belongs to this material world, with all the responsibilities, limitations and suffering that this implies, but that he is also the son of another world, where there are no more divisive influences, where everything is most beautiful, true and good: the dimension of Spirit.

ETHICS AND AESTHETICS IN THE FAIRY TALES

The fairy tales were, not a long time ago, subjected to violent criticism and accused to let the child live in an abstract and unreal world from which he would not be able to free himself in order to accept hard reality. Narrating fairy tales was therefore considered as a negative practice that made traditional grandparents feel guilty and was also seen by modernist parents as a crusade against it in order to prepare their children for the impact with real life.

That period of time did not luckily last too long (although it caused some damages...), and today we are more or less sure of the benefit of the fairy tales for the correct upbringing of a child. A big contribution should be recognized to Bruno Bettelheim, who faced the challenge with his broad outlook and a clear point of view, both historic-cultural and sociopsychological: his book "The Uses of Enchantment" has become an essential historical landmark which everyone should refer to.

I belong to that generation which was told fairy tales as a merely educational method, therefore Perrault's softened versions, and with a moral end (a very boring one since I remember...) were the most narrated. Grimm's ones instead, were carefully selected as they often seemed to be too "rough" in the eyes of some sensitive pedagogues that did not want to shock their young addressees.

And yet, we all know well that the brothers Grimm had spent their time to gather and file with care all those fairy tales told by the folk's living memory. They did not ask themselves whether the fairy tales were striking or not and to what extent, they were mostly interested in filing the exact words that spoke to many generations without causing any trauma. Perhaps, they did not even consider such a danger, as they were so absorbed by the archaeological frenzy. They only desired to preserve a certain cultural heritage that was about to disappear.

Anyway, the bigger "authenticity" of the brothers Grimms' fairy tales in comparison to Perrault's ones is a fact. Perrault aimed to soften, polish and sweeten everything he was writing, keeping in mind who his addressees were – the good maidens at the court who could not for sure get upset by too realistic details. So if we want to reach the core of a fairy tale, we should mainly examine the brothers Grimm's ones that were created by tradition and therefore they are the straightforward expression of the folk's morality and mentality, of the community as a bearer of values that had generally been accepted since ages.

If we want to evaluate these texts through a psychosynthetic approach, we can easily notice that those parts of the stories that are offhandedly defined "too rough, too striking", are indeed the most useful for the child:

the young listener's scared face is not due to the fact that the wolf devours the Little Redhood or because of the witch that casts evil spells; it is not because he is afraid that something similar can happen to him too (although very young and full of imagination, he knows very well that neither wolves go around on our streets, nor witches are inhabitants of our modern world). It is his vague awareness that these characters are the personification of powers that he "actually" knows well as they stir in his subconscious. The child knows that there are impulses inside of him that the surrounding world will not appreciate and will not even want to see them being expressed. For this reason, the child cannot do anything else but suppress them and act as if they do not exist. But they do. They make him feel uncomfortable. He feels guilty for perceiving their existence. Feeling their existence, instead, should help him get to know them while transferring them to a witch character or to any other evil creature and a negative character. At the moment when the child sees that a negative impulse gets punished, he understands that it is logical and "right". Doing so, he has managed to live in different circumstances, as a different character, as if it was his own behaviour and fulfilment of his actions but he himself issues the sentence that brings to punishment and all other consequences. He has seen in the narrative how negative these actions are and he has rejected them without any judges' external condemnation that can teach him which way of behaving is the right one. The child is not silly at all but he has not any experience yet. He is also weak as he is not given the tools that only the flow of time can deliver. Therefore he needs a soft approach to enter his intimate world. So if he needs to explore the "basements" of his soul and tidy them up, the best way to do it is with a fairy tale that spares him the fear to face the chaos inside of him, as he has not any defence tools yet.

Recalling my personal experience, I should recognize that my generation was offered the forced preference of Walt Disney's cartoons upon the brothers' Grimm's stories. They were so captivating and overpowering, and influenced the narrator's search of inspiration in the modern film than in the traditional fairy tales. This deviation from tradition could be seen as a negative one if we consider the fairy tale as a container of important values

and, let us say, as a little support that is useful for the child's development and his ability to afford every emerging problem. Yes, I have mentioned that before.

Even the good Disney and his collaborators did not get free from the so called Volksgeist that permanently lives in our subconscious. They could not disregard some details that were inescapable facts for an aware fairy-tale creator but perhaps not for them.

Now I am approaching our main topic which is the relationship between ethics and aesthetics.

It is well known since ancient times that the idea of kalòs kài agathòs was considered indisputable: the physical beauty was the outer expression of an inner balance, therefore the quote "beautiful and good" is regularly used in our fairy tales together with its opposition "ugly and bad". The only change since classical age is the loss of social connotation of a certain social class that was given the right to govern. Now it has been extended to the concept of "kind-heartedness" that is the only quality for being respected and esteemed. One step toward democracy, in other words.

Back to Disney's characters: we can see how beauty is in fact "good people"'s privilege, the positive models', the ones that the child can refer to and be confident with, he can/must imitate – Snow White, Cinderella, Sleeping Beauty are all beautiful and, although male characters are often recognizable by other qualities, such as courage and smartness, they never seem to have a nasty appearance. On the other side, evil is always personified by ugly and bad protagonists – the sisters-in-law, the witch, the Monster etc. I suddenly remember of having chanced upon a "Cinderella" sequel in which one of the sisters-in-law, after some usual cruelty, has started sympathising, as a result her facial features get sweetened and, her ugliness stops being the reflection of the evil inside her.

Up to here, coherence is entirely evident: beautiful=good, ugly=bad. However, there are some exceptions that diverge from this symmetry and are necessary for the children to understand that things are not only black or white. First of all, let us recall the mothers-in-law, and especially the Snow White's: she is a very beautiful woman from the very beginning and the king is misled by her beauty and marries her. "When" does the queen's re-

al nature emerge? The moment she decides to leave the direct confrontation with Snow White, she starts using witchcraft. Ordering the hunter to kill Snow White is indeed an evil agency but completely evident and it is not hidden behind deceptive behaviour. Her decision to use magic combs, poisoned apples and other objects, shows that she does not aim at a head-on collision but she resorts instead to sly witchcraft. At this point the queen cannot hide any more behind her beautiful appearance and social superiority, and turns into an old witch.

Also in "The Sleeping Beauty" the witch Maleficent turns into a dragon to fight against prince Phillip that goes to awake princess Aurora from her deep sleep. Similarly Pinocchio is about to face reality once he has arrived to the Pleasure Island – he is about to see how the charioteer's benevolent face turns into the devilish one, of a jailer, and his friend Lucignolo is turned into a donkey, he starts his metamorphosis with donkey ears and a tail...

Cinderella's metamorphosis is of a different kind: it is true that she is newly dressed from top to toe but the real transformation can be seen in her animal friends – the horse and the dog, which have always been considered closer to human nature and human sensibility, are "promoted" and turned into human beings, namely into a charioteer and a lackey; the pumpkin which is on the very last level of importance remains an object but a highly equipped one – the chariot. And the quick and lively mice get ennobled to horses. It is not a coincidence that all these protagonists are animals: although Cinderella is protected by the mother figure of a female deity that is also her fairy godmother with broad power ability, Cinderella needs to gather her own power too, even the irrational and "primitive" one in order to overcome her difficulties.

What we are also interested in, is the different outcome of all the metamorphosis: the moment Cinderella forgets about her fairy godmother's warning and irrationally abandons herself to the dance, everything vanishes because beauty can only exist through moral balance and the awareness of what is happening to us should never lack. By picking up her small shoe and showing it to the prince afterwards, she regains her attention and her mental alertness that save her from an uncertain situation.

What about the princess Aurora? Alas, the feminist readers should resign themselves to the fact: our protagonist is not able to act. She falls in a deep sleep from which only the prince's prompt action can awake, she cannot do anything by herself. She follows Maleficent's tempting music, she is too curious to avoid the unknown sharp object without touching it, in other words she cannot control her irrational impulses and that is why she falls at a low ebb by falling asleep without willing to awake. Si licet parva componere magnis, it comes to my mind Dante walking in the woods when he manages to survive by following Virgil because he suddenly awakes from his sleepwalking that has led him into the woods:

“I cannot well repeat how there I entered,/ So full was I of slumber at the moment/ In which I had abandoned the true way.”

Also Snow White is not able to protect herself, nothing helps her, not even her intuition, neither her primitive sensations (the dwarfs are not physically developed, they are rather unshaped sketches, and the forest animals appear to have primitive sensibility and rationality. Therefore, she is easily hunted by the witch and follows her irrational impulses (accepts the poisoned comb due to her vanity, she is greedy for the apple and she naïvely believes that the fruit can fulfil a wish. As a consequence, she gets choked and falls in the sleep of reason. The prince is the only one who can save her, he is the personification (also in other contexts) of reality, of Love, also physical one, that helps the child become an adult and approach life in all aspects, also material. Making mistakes and bad experiences plus being helped by a strong and mindful character, someone that has already successfully afforded danger and risks, can help our female protagonist to overcome her fear and thus the negative situation she is in.

I will not keep my attention on the division of roles, male and female, active and passive because it will lead us too far into a rather sociological matter than a psychosyntetical one.

And the two witches? Where did they end up? Both fell down from a cliff and died – an explicit metaphor for our irrational hell-like subconscious where one ends up if s/he pays too much attention to his/her evil impulses and forgets that s/he should aim at an ethical purpose. In addition, the witches died as prisoners, one is still a witch, the other is a dragon as they are not able to recover back to the superior self of human nature. They had consciously abdicated a time ago to pursue their aims that are not ethical at all, and therefore they are characterized by ugliness.

Something different happened to Pinocchio that appeared a dumb until almost the end of the story but then he unexpectedly discovers his ethical spirit which is so elevated that he is even ready to sacrifice his own life to save others. There is a tension that can be defined as transpersonal: at that very moment the regression has become possible because of ethics that is so strongly ex-

pressed to make deformity disappear, and the wooden puppet transforms into a child, a real human being, re-born for a new life.

Also the witches have lost the connection with their human Selves, they are definitely denied any redemption, they will not be able to find the way back as they are forever stuck to an inferior state that they have chosen by themselves. Whereas, Pinocchio has rescued himself on time, he is given a way, though a narrow and a difficult one, to follow by paying a big price. The character Talking Cricket (that sometimes appears annoying, conceited and gossipy) has saved Pinocchio at the moment of his metamorphosis by preserving him from losing his humanity. The agency of Logos can sometimes appear *ab externo*, even a little tutorial but necessary at the moment in which there is no other way out. Act of force is what we need to pull ourselves back from the collapse we are headed to. From this point of view the Talking Cricket gains his undeniable importance.

Deformity is also present in the fairy tale “Beauty and the Beast” but it is not due to reproachable behaviour, instead it is the result of an external curse. This external curse is common in other fairy tales too, such as “The Swan Prince” and “Brother and Sister”, and in all others where a witch or a magician has cast an evil spell that is not always the punishment for a wrong action. It is often done as a revenge that is too cruel. The protagonist suffers of the dissonance between his/her “good” nature and his/her “nasty” appearance, as if s/he is a prisoner in a cage from which s/he wants to escape. The only solution for the protagonist is the transpersonal agency of someone who believes in him/her in spite of his/her nasty appearance, someone who is able to feel spiritual love for him/her without being repelled by unpleasant appearance. But the real key for a change and salvation is the protagonist’s determination to preserve his/her good nature, and doing so he manages to “overcome” his/her nasty appearance and gets identified by his/her real ethical self, by someone who can love and help him/her. Even when the ethical values seem to be completely buried under a repelling body, the protagonist’s perseverance not to give up under the negative influence but to keep on cultivating his good sensitivity is the only way out of the ethical tragedy.

Even though “The Beauty and the Beast” is not one of the brothers Grimm’s fairy tales but a French storyteller’s who lived in the 700’s, and it was also adjusted a couple of times, it is still important for our topic because it represents the victory of the transpersonal relation that can go beyond appearance and leads to the protagonists’ better fulfilment. If the Beast is the representation of a rough nature while the Beauty is the representation of a refined psychic behaviour, their union shows how only through the transpersonal relation, the individual fulfilment is born. The Self has achieved completeness.

It can also be noticed that external beauty and internal one have been recently highlighted in order to make the reader aware of the fact that they are not always inter-related: some authors, such as Andersen, Oscar Wilde and others, displayed in their works characters which hide behind their ugly appearance, a powerful and loving spirit. I am inclined to state that this is an attempt to influence society and the small readers’ “growing” spirit, to instil in them the perceiving of the neighbour outside the rigid and schematic definition originated in the Enlightenment period that was so regrettably “mathematical” and so lacking of emotional concession of the soul. I am entirely convinced that the Enlightenment was a rather negative period for the society, during which the human part of the transpersonal relation was almost destroyed, because it was “catalogued” as irrational, and humans were nearly reduced to pure machines, unable of feelings. Although the attempt did not succeed on the whole, it has left some traces of prejudice which we still have to deal with. The evidence is the persistence of expressions and stereotypes which we, to some extent, still believe in: “Be rational!” “Don’t make your feelings overwhelm you!”, “Use your brain, not your heart!” and so on, as if the heart is a negative part of us, that we should suppress and never listen to, because it can be misleading.

It is useless to linger on the well known “Ugly Duckling” but also the famous fairy tale “The Little Mermaid” has the same background: in both cases the protagonists want to pursue happiness in a world to which they do not belong, they want to challenge nature and get freed from those affinity rules that restrict the achievement of affection. Beauty is there but ethics should be the out-

come of their “correct” choices. To be a part of a world they do not belong to, to change their own self, can bring them to harm or even annihilation. This danger was also present in the fairy tales from the classical period – from the frog that wanted to be as big as an ox to the raven that dressed himself up with a peacock tail. But the real feature of the Greek-Roman tradition was the inclination to state the obvious, to criticize evidence and sentence morality. In modern fairy tales more attention is paid to the implicit presentation of the concept, so that the listener believes that he personally develops the story and extracts what is useful for him, both at the moment of listening and in further future elaborations.

As an outcome, there is the realization that removing the fairy tales from the child’s educational world is an aggressive action (although with good intentions) to his correct psychological development in order to deal with himself and his own subconscious. He finds himself at the point of denying the existence of such an important aspect of his own soul. The consequences of this dichotomy can be seen in the everyday life – the unity of the Self gets denied and the recovery of one’s own integrity cannot be easily achieved.

L. Di Marco

AN INTELLIGENT AND CARING MIND

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(ABSTRACT)

In the present article is favored the eastern conception of mind, in particular the traditional Indian thought, for which manas (a sort of interface between ‘personal’ and ‘transpersonal’) expresses the totality of heart, intellect and spirit.

It is defined intelligent and caring that mind which goes in line with herself taking account of the other, mainly of his emotions and feelings.

Among the possible characteristics that qualify intelligence are numbered: the awareness of his own conditioning, exterior and interior; the courage to express his own thoughts, to seek and experience, the creativity, understood as original creation but also as capacity of adaptation; the curiosity, as capacity of integral observation; the deductive approach to problems (from overview proceeds to the particular); the maieutics (the Socratic art of helping to give birth to their ideas, point of views and motivations); the intuitive abilities, or superconceptuals and supersensorial, of synthesis (knowing how to put harmonic interaction in separate parts, such as it is typical, but not exclusive, of live and

vital entities); the essentiality (always clear about the purpose, without identification with means). Among the possible characters of the intelligent mind are also ascribed the attitude to observe (a mental discipline that is preparatory to the ‘right thinking’ and ‘right acting’, but that is also the ability of presence and respect for the ‘objectivity’ (the observed person); being, as opposed to having (eg knowledge, roles, etc. without contact with ourselves or the others); the overall approach to life, for which the individual moves in the aim of the integration of the different instances that constitute him: biopsychological and transpersonal (such process involves an awareness of potentiality but also of limits, so it determines a humanization of Self); the ability to transmute or transform, to distill the multiple external stimuli in a tangible, sensible, useful and meaningful experience.

With reference to caring emphasis is given to the propensity to empathy (based on deep feelings of community, of unity of existence); to generosity (if real, deeply puts at stake the donor); to non-attachment (connotes, in terms of psychodynamic psychology, the mature ‘objective relations’); to responsible action (reflection of the recognition of the specificity and uniqueness of human and interconnection of all existing things).

The concept of compassionate intelligence distinguishes the thought of Jiddu Krishnamurti (1895-1986), but it can also be found in Roberto Assagioli, mainly in his descriptions of the “loving understanding” (1935).

Finally, it is emphasized that intellect and ‘heart’ are counterpolar natures that contribute to the harmony of existence. As already noted by other authors, it is believed that, in synergy with them, a third fundamental instance constituent of the human personality, volition, is essential to the unfolding of the individual to freedom of being and acting.

DEATH: FRIEND OR FOE ?

“There is no man or woman who, while seeing others die, thinks he will meet the same fate”.

Mahabharata

How did the idea of this article ?

Stems from the fact that our civilization has lost the natural relationship with death the other cultures still have; it is continually denied in run-up to eternal youth, in the difficulty or impossibility to talk about it, even among the same family members who assist a dying person, in the continued denial of the true gravity of the situation to terminal ill, and so on.

Old age, death and pain have to be hidden because they are not part of life. Life is elsewhere !

In short, today death is the great taboo, is seen as a failure of treatments, is something of which we do not speak, of which it is feared the arrival, is removed in the personal and the collective unconscious of human beings. Of death we have basically fear.

Yet, denying suffering and pain that the death tells us it means to be deluded and unaware , but mainly means not living fully.

Conversely, embracing our own finitude, the pain of separation and loss, leads to true compassion.

An Indian story tells that one day God sent the Angel of Death on Earth to kill 10,000 humans. The Angel obeyed, but at the end of his work 20,000 of them died. God asked the Angel reason of what happened , and the Angel replied that he had followed orders to perfection, the other 10,000 had died of fear.

Why are we afraid to die?

What happens during the process we call death?

Do we continue to live and, if so, who or what goes on ?

Can we prepare ourselves ?

To these questions I will try to give answers that remain, it is worth pointing out, working hypotheses .

Whatever we believe, whatever our beliefs about it, death is a crucial event that affects all of us.

Whatever we can do to hide to ourselves that one day we will die, every now and then that thought creeps into our minds giving us anxiety, fear, and even anguish.

When we speak of death, we also forget that in reality we experience it every night with our sleep that is called “the little death”.

Let's start by examining the most common reaction to the thought of death of us or a loved one : fear.

Where the fear of death was born?

* It is a problem of identification.

We attach too much importance to the matter in general and in particular to the physical body, with which we completely identify ourselves, so that failing the body we believe we no longer exist.

In reality, man is not only his physical body, but at least you can easily recognize a complex of emotions, desires and feelings, and then a thinking apparatus that allows us to interpret, categorize, understand the world around us. According to the humanistic and transpersonal psychologies, moreover, the man carries within himself a quid of Spiritual nature typically called Transpersonal Self. Hypothetically speaking, we can admit that moving the identification on an emotional level, on the mental or even higher on that of the Self, it helps to detach ourselves from the fear of leaving our own physical body at death.

- The tear due to the loss of people and things usually causes us pain. Dying means losing what is familiar to us and to which we are attached: that is derives from attachment. Once again, the detachment consciously operated helps us to face that moment .

- We are uncertain about the survival. There are no certainties “ scientifically proved”. Everyone, studying, reflecting, listening, must develop his idea about it. I would like to overturn the old materialistic assumption that affirms that man has invented the afterlife for fear of disappearing into thin air, and assume that every man carries in himself a Divine Spark and thus the unconscious certainty of immortality.

- We have an inborn fear of the unknown and loneliness. Let's try for a moment to reflect on the enormous difference between the loneliness that accompanies the birth and that, which lasts a moment, immediately after the death. When we are born we are completely helpless and at the mercy of others. According to Ancient Traditions, on the contrary, at the moment of death we are greeted by our Self, from the people who loved us and by the so-called Invisible Helpers, beings who have the task of welcoming those who pass by there. We'll talk about in a little while addressing the fascinating topic of near-death experiences.

- We all have internalized the teachings of Heaven and Hell. We have instilled the fear of punishment and the horrors imposed by divine wrath.

Let's try to think about: how can a crime that, as huge, is always finite in time and space, giving rise to an infinite and eternal punishment? What Being would be so cruel as to inflict a punishment like that? If there is a God he must be a loving and just Being, and we all know from the New Testament that only one great Principle pervades and governs the whole Universe , the Principle of Love . Hell is often the Earth itself , where we learn to exercise this love through crisis and suffering.

Death is a phenomenon that affects essentially Consciousness: here on Earth we are aware of the physical world, beyond we are aware of another floor and engaged in other activities.

It is important, in this regard, gain an objective view of how things really are and to overcome ignorance.

Our ignorance is to ignore the laws that regulate this transition, laws not designed for fear and other reasons, that we will not cover here, but we well know those that govern the birth .

The conclusions that have been reached by those Western researchers who have dealt the matter with seriously and without preconditions bring this issue to the definition and detailed description of a phenomenon that has been called “ near-death experience”.

It is estimated that only in the U.S.A. near-death experiences related (data of 1982) about 8 million people.

The most famous researchers in these border studies are Raymond Moody and E. Kubler -Ross, two names well

known to those who deal with these matters, Kenneth Ring, a psychologist in Connecticut, we also find some researchers at the Evergreen State College in Washington, Carol Zaleski at Harvard who, in "Travels in the hereafter" reports many stories taken from the literature of the Middle Ages, which he says is full of stories similar to the experiences studied by modern researchers.

Near-death experience is the name given to all the experiences of many ordinary people, often without a particular religious culture, blind people, children, who have found themselves on the verge of death (many have been declared clinically dead), and have reported amazing images of another world, a world full of love and understanding.

Upon awakening in their physical body these people are no longer the same: all fully embrace life with the belief that love and knowledge are the most important things because they are the only ones that we can bring into the passage beyond.

The most amazing thing is not so much the number of individuals involved, but in the substantial uniformity on experiences and this regardless of individual differences (such as gender, age, level of education, etc.).

Features of the pre-death experience (Not all experiences have all of the following 9 points, some will have 2, 5 or 6.

It is the concomitant presence of one or more points that determines that we are in the presence of an experience of this kind.)

1) The feeling of death.

There is fluctuation over the body, fear and then awareness of what is happening.

There is an attempt to communicate with others. Increases the sense of their own identity.

From fear to bliss and understanding.

2) The peace and the absence of pain.

In the body there may be suffering, but in that state you feel a sense of peace and absence of pain.

3) Abandonment of the body.

There is the feeling to rise upwards.

This other "thing" that you have become has a shape

that is defined as "form of the spiritual body" or "presence of colors", a cloud of colors.

4) The passage of the tunnel.

After the abandonment of the body you enter a tunnel (somebody feels to be in front of a straight or a portal) that is completely dark. After crossing the darkness you enter the brightest light you've ever seen in life.

(The painting of the fifteenth century by H. Bosch "The Ascent of the Empyrean" describes such experience).

5) Light Beings.

After the tunnel you encounter beings of Light.

You meet relatives and friends who died with which the communication takes place via telepathy.

6) The Being of Light.

After meeting with various luminous beings (Angels?), people encounter what they describe to be the brightest and most important of all.

Some identify him with Jesus or an Archangel, others with Allah or Buddha, and others, not belonging to any official religion, as a Sacred Being.

Whoever He is, this Being exudes absolute love and understanding. Everyone wants to stay with Him, but at this point He orders them to return to the body.

The communication is not made by words, but in a telepathic way, with immediate understanding.

However, before this, happens:

7) The examination of your own life.

Everything is present at the same time, vivid and with all the excitement.

But there is more: you perceive the effect that each of your actions has had on others. From this comes the desire to repair.

The Being is next and shows without judging, it will be the conscience of the individual himself to sum up his life.

The Being points out that the only two things we can take with us are love and knowledge gained.

8) The rapid ascent to heaven.

Some do not go through the tunnel, but quickly rise to heaven, and see the Earth and the planets from the same perspective of the satellites.

Jung had a similar experience in 1944 when he had a heart attack.

9) The reluctance to return.

The near-death experience is so enjoyable, even if it starts with a dramatic fact, that none of those who have experienced it would not go back.

On top of that, most of all the evidence that should make us reflect on the fact that consciousness does not stop with the death of the physical body, is linked to the ability to see not only what happens to your body and in the immediate vicinity, but also in the adjoining rooms.

Those who have been declared clinically dead tell, once "back", to have seen relatives in the adjoining room, were able to describe how they were dressed and what they were doing, they reported their conversations and other information impossible to know being in the room

where the surgery took place or were hospitalized. This experience of distance vision is often done by blinds and children.

We can prepare to die?

Dying is much more than a medical event, it refers to relations: with yourself first of all, do we fixed the practical things? And then with the other, do we said goodbye to the people we love, do we have been reconciled? Finally with God or the Spirit, or Nature according to our beliefs.

Dying is a sacred act, in the sense that leads to discover what is hidden, the ultimate meaning of existence.

If death is the permanent loss of all that we have built in our lives, relationships, things and situations, it could be argued that we must prepare to die well every day. How ? Getting used to:

- Grant the experience, do not dismissing anything
- Bring in the experience all over ourselves
- Be there here and now
- Do not wait to say or to do
- Cultivating an open mind to new and mystery
- Detaching

Helping posting is dis-identification as defined in psychosynthesis .

Below are briefly summarized, in addition, 4 points to ponder and internalize as an aid to consciously live and die well.

- Learn to live each day focused in the head, in other words, learn the intelligent management of emotions. Being able to deal with different situations no more emotionally , but with intelligence.
- Cultivating detachment from things and people.
- Use visualization techniques, concentration and meditation that carry the energies upward. In addition to this learn to relax and the correct breathing.
- Helping others lovingly , triggering a process of donation.

The quality of life determines the quality of death.

RECOVERY WAS BORN WITHIN US

*... Know yourself.
simply staying quiet ...
Peace is within.
You are that peace.*

H. W.L. Poonja

We are living in a special time, a time full of amazing opportunities and transformations. The sequence of events seems to take us quickly to a more and more shared desire of Truth and Love. The values of spirituality and inner growth seem to have emerged from the “narrow doors” of the mystic schools and the desire to understand and respond to the existential questions that have always questioned the human being, seem to have crossed the threshold of a new season. We are witnessing and contributing to a profound change of thought and collective consciousness.

As well as psychology and medicine have shared new discoveries in neurosciences and quantum physics, even the man in his scanning his life seems the carrier, sometimes unaware, of these new paradigms that see him involved and co-creator of the reality. Roberto Assagioli, one of the first Italian psychoanalysts, who later left psychoanalysis (like his colleague and friend C.G. Jung) to embrace a humanistic psychology said, “Man in his bio-psycho-spiritual structure could be compared to a musical chord composed of various notes ... “

We should leave just from this awareness in order to ensure a deep, integral and integrated look to the person who has a mental and physical state of disequilibrium; as a matter of fact we are talking of lack of balance, of a lost or never possessed harmony-integration. Until we consider the sick person by his symptom or syndrome or, more generally, his illness, we will not go very far! We will continue to try to cure the physical and mental illness, without being able to understand the discomfort as a whole and in its depth, as an expression of a whole

inner dissonance. "I have an emotional life, but I am not my emotions and my feelings".

So said R. Assagioli, reminding us how should be appropriate dis-identifying. Similarly, I can not be my illness or my discomfort or my suffering.

I practice as psychotherapist for many years and from the beginning I have dealt almost exclusively of pathology. Now, in tune with my spiritual growth, I feel an urgent desire to combine in and out of me a paradigm that includes all aspects of the human being. It must always be understood in relationship with himself and with others, with the physical environment and the Universe. The "first" psychoanalysis had taught me to consider the pulsional side of the individual, after to focus on the relational aspect, revealed, thanks to studies on attachment theory, as the ability of the first baby, a very precocious ability, supported by an emerging Self that seeks the relationship with the external environment. (See Stern, D. N.)

Now, not only do I consider both of these aspects, but I usually caress the soul of the persons I meet, both in my studio, as a professional, both out of the studio as a person who lives his life. Then, not only disease, but mainly relations with the existential and spiritual aspect that distinguish us. I have understood how the individual can also get sick from lack of nourishment of his soul.

"I am the Self, I am the Soul that has a personality...

I am not a personality who has a soul somewhere in the sky, but I am, I recognize and affirm myself as Soul, with a personality more or less rebellious, more or less imperfect, more or less in conflict. "(R. Assagioli)

I believe that the disease, both physical and mental, is always a message that urges to be read with foresight and competence and that the affected organ is almost always an indicator, sometimes very precise, of the specific suffering of the individual. I have often been able to verify that what cares is the process of transformation that takes place inside the sick person. No one can cure anybody, we can only heal ourselves. And healing is born within us. Often we do not want to heal but delegate someone to remove the symptom. If we really do want

it to, we should look to and know ourselves. The famous exhortation know yourself engraved in the temple of the Oracle of Delphi becomes the principle of Knowledge.

R. Assagioli starting from the greek motto of Socrates thinks that are needed three stages to get the knowledge of our true nature, of our Self. He summarized the work by these three terms:

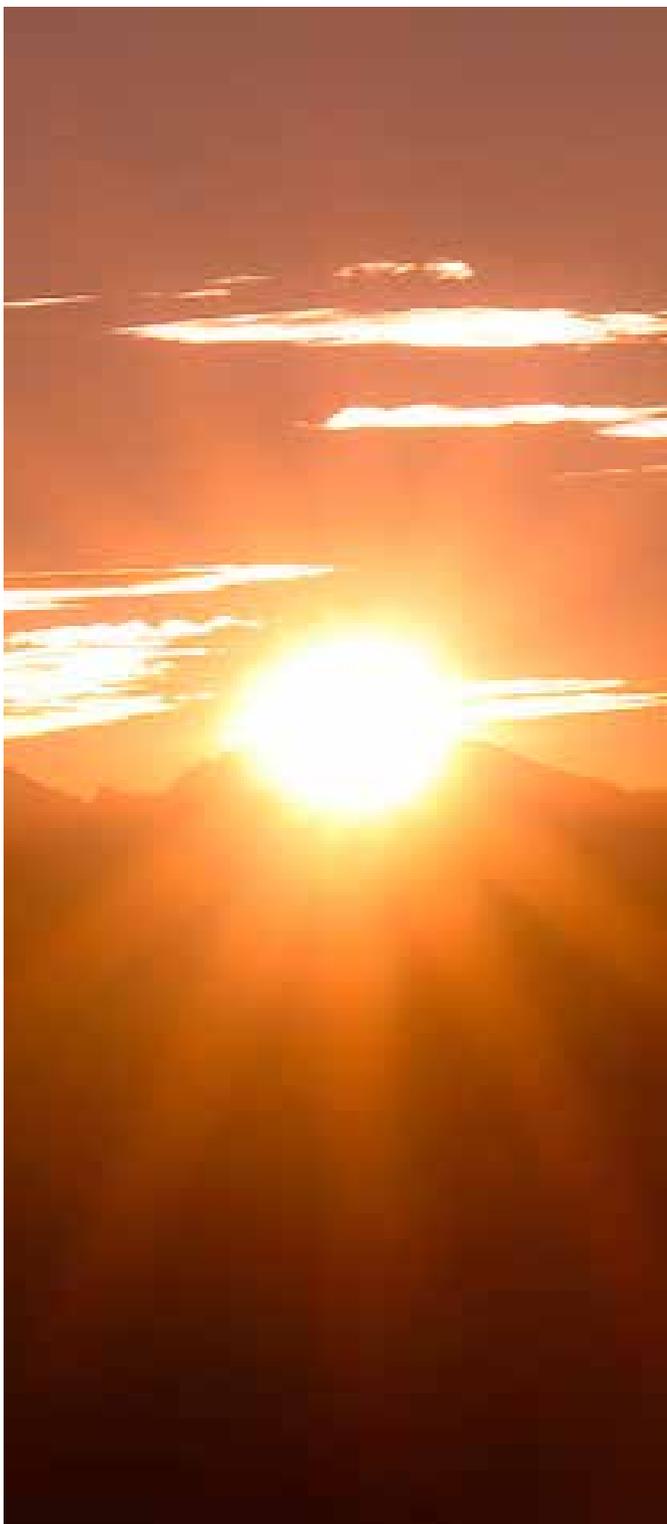
know yourself
have yourself
transform yourself.

And yet, referring to the model of Assagioli, the one who heals "leaves ample room for the evolutionary drive that is latent within each of us," the one who gives space to the Task of his Destiny.

Divide et impera was said, this Latin phrase today seems to be worn out and obsolete, but in fact is very current. "... Political, sociological archetype, used for strategies to crush, control and dispose of the unit ...". The duality divides the reality in which we live and returns us an incorrect and illusory perception, as a fact we are united and the opposites are complementary. It seems only right then to overcome the logic of the division-separation and turn our attention to a growth process, completely interior, as condition before returning to Unity. What cares is the urge toward integration and knowledge that leaves behind ignorance and divisions of our lives and not just on a psychological level, but also on the existential and spiritual one. We must re-ascend, even painfully, the darkness and everything is illusory within our cave, in order to get the Unity Consciousness and meet Ourselves and our unimaginable Beauty.

I often wonder how much manipulation and need for power and domination have affected our lives and continue to do so. Reclaiming Knowledge seems to be the first protection in order that, paraphrasing Isis, Osiris's body recover it and returns to give life. And in this myth that has lent itself to many interpretations I think I can pick a hymn to integration and synthesis as the only possible condition to live in that health and fullness that belong to us, both as physical individuals and as pure spirits.

As long as we ignore this process we all will be "sick" and unable to look at ourselves and to others with genuine and profound kindness.



MEDITATION FOR PSYCHOSYNTHESIS *GROWTH IN THE WORLD*

from “Psychosynthesis Meditation”
by Roberto Assagioli

- Alignment with the Soul or Self (each using the technique which he/ she has found the most effective).
- Recognition of Psychosynthesis as a living idea and a growing thought-form. Recognition of its function of helping human beings to realize their true nature and higher possibilities, and of training world servers for the future. Recognition of its wide and helpful applications in the fields of therapy, education and human relations.
- Realization of its magnetic power to attract all those who, by inherent affinity/tuning, can respond to this message, and particularly those who, because of their equipment and talents, can cooperate in the fulfillment of its mission.
- Visualization of a radiating center at transpersonal level pouring Light, Love and Power into the “subjective Entity Psychosynthesis” and through it into: Istituto Italiano e Centri Italiani di Psicosintesi, Società Italiana di Psicosintesi Terapeutica, European Centers and all Centers and all co-workers, known and unknown, in all world continents.
- Visualization of co-workers united not only vertically with the “Entity Psychosynthesis”, but also with each other, so as to weave a network through which flow Light-Love-spiritual Power that make every co-worker a bright center service .
- Interior “appeal” for new co-workers in every continent and country, showing them as points of light that turn on and connect to the network of collaborators.
- Conclusive Invocation or Benediction, according to the formula that everyone loves.