

HARMLESSNESS

The quality of life is affected by the quality of relationships. The harmonic approach with others gives meaning, purpose and goal to existence, it follows that it is an evolutive virtue monitoring the behavior, words and thoughts to which mind gives space. Among the qualities that introduce in the path of the harmonious relationship excels harmlessness, that is the no harming, which should be as characteristic of the personality and prominent note in those who are engaged in the evolutive journey. It is then time to define the mode of expression and levels of implementation to insert it into daily operations.

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The harmlessness can be analyzed as function of the level of development achieved by the personality. In the early stages lies the harmlessness that accompanies the relational modalities of those who are weak and unable to assert and maintain their own ideas. The timid and fearful personality has not the strength to impose itself or harm and has no energy to cause annoyance or discomfort to others. The harmlessness in this case is an automatic conditional, not a free choice. Along this same line lies the harmlessness of those who, moved by sentimental attitudes, albeit loving, want to avoid conflicts, clashes of opinion, positions taken not to disturb their quiet lives.

On the next volute lies the harmlessness of the integrated personality and well fit into the social context, personality cautious in judgment, able to refrain from impulsive actions moved from criticism, opposition or conflict. The acted harmlessness is not based on the passivity or resignation as in the immature personality, but is dictated by the desire to bring out the best of one's being in the world. It carefully investigates the emotional needs of the other, respects them and understands the experiences. Usually the purpose underlying the harmless attitude is being accepted and the moving into social relations in an atmosphere of social harmony that does not hamper its image and projects. The use of harmlessness which has as its scope more personal advantages than

the benefit to others. There is suffused self complacency that gives the personality a sense of appreciation for the showed kindness and willingness. It is the manifestation of a voluntary act to strengthen, gratify and satisfy their own image, without diminishing in the second instance the positive aspect acquired by the person who is the subject. The integrated personality - to be called harmless - is required to overcome the tendency to put on the balance mainly its own advantages satisfying the egocentric needs. In doing so, it restricts or averts itself from the harmlessness that is based on a need, not on free choice. For the integrated personality is still difficult to be harmless when its sensitivity is under pressure, hit by disturbing stimuli or oppositional. Only the firmness of a positive mental attitude and the strength of the compassion of the heart, can help to implement it. If it feels anger or resentment in itself, it is good that oversee the thoughts, calm and educate moods, cultivate detachment, develop discernment, discrimination and understanding. This will start the next step of its growth.

Going up the evolutionary spiral, harmlessness is driven by deeper motivations. Personality is now not only integrated, it is open to transpersonal influences. Starts to welcome the insights, true love and energies of the superconscious plans which purify by the self-centered needs. Harmlessness arises as a real understanding of the needs of the other, free from sentimentality, opportunism or benefits. The more the superconscious values are parts of the acquired psychic patrimony, the more personal interactions are appropriate to the real needs of the other. Who opens himself to the transpersonal influence, put into practice a harmlessness founded on wise love, the right thought, on the controlled word and action service. Not limit himself to passive relational mode, resignation or self-gratification, but it brings out the best and the most profitable from himself, from others and from situations. Quality that offers are sympathetic attention, respect, understanding.

Investigating in ourselves the presence of harmlessness and qualities which act as a support, it is a test to which to pay particular attention in the evolutive self-evaluation: harmlessness in thought, in word, in action.

Harmlessness in the stage of the analysis of “knowing yourself” is often and unfortunately left in the shadows, as if it were an existential marginal quality compared to the dazzling lights of the Self. Those who consider it seriously, do not take long to grasp that bringing it into manifestation requires the evocation of many resources and perseverance just to be partially offered.

Further, harmlessness is purified further when it is expressed by those accessing the Self and living in the Self. Such evolutive level is an expression of those who consciously act as soul, sustained by love - wisdom, by inclusiveness and who glimpse behind the outward appearances the deep causes of what shows the surface of the existence of the individual; understand the meaning of existential modalities and work to help and guide them according to the most essential values. More attentive to the causes than the effects highlighted by the others, their actions can cause them to utter unpleasant words or make painful adjustments, roots of a good future. Transpersonal harmlessness is not sugary and mild, as many believe, it is a project that does not exclude the firm word and the decisive action. Incidentally, those who think, pleased, to be in the Self and operate the harmlessness according to the Self, remember that the beacon light of their Self is still shrouded in misty fog that obscures it and, therefore, keep from drastic and authoritarian interventions judging of acting for the good of the other. There are very few human beings who can say with good knowledge of the facts: “I’ve done it or I’ve said that for his own good !”

Harmlessness involves placing the love-wisdom behind any act. There is no place for the critical spirit or devaluation. “It is the harmlessness that comes from true understanding and the domain of soul on personality, which inevitably leads to spiritual expression in the everyday life. It emanates from the ability to enter into the consciousness and penetrate into the way of understanding of his brother, after which all is forgiven and forgotten in the desire to help and assist”. Harmlessness is animated by real and deep understanding of the needs of the other and his developmental level, devoid of sentimentality and opportunism. The intervention is on the

true need, seeing behind the appearances and the needs that help and guide the other in his evolutionary process. There is the free passage of transpersonal values that flow in the relation with the other.

Climbing the subsequent spirals of harmlessness we meet Assagioli’s words : “Present in the moment. Aware of the cycle. In harmony with the eternal”. To the psyche moved by the Self is required, to be harmless, to take further steps. It is required to establish procedures appropriate to harmlessness to act according to the developmental level of the psyche to which it is addressed. This requires the consideration at what stage of growth lies. The choice of a harmless intervention may, for example, lead to a profitable mode here and now, if the personality is not integrated and is immature, or, if built, to keep as a reference the cycle that is facing or the wider cycle that already sees. Finally, but it is very rare case, the Infinite is the point of reference. This occurrence requires the knowledge that the effects of the harmless act are intended to be passed on to its author, because “every man will reap what he has sown”, being all part of the same set. What we do is done to ourselves. Harmlessness, at such levels, it is not to be understood in the sense of “doing no evil”, but in the assertive sense: to promote and support the development of the creatures of all the kingdoms of nature, such as parts of the Great Being in which everything and everybody have an existence and evolution. Our own good and the good of the other fit into the larger “general good”. Improper and not harmless adjustment tears the All of which everyone is a part.

There is a further concept which underlies the quality of harmlessness with the other qualities. The Uni-verse flows from imperfection to perfection contained in the Purpose that gives it Life. The Purpose in its First meaning is not known, even the most advanced entities residing on planet earth is in the dark. That to which the Self makes reference is an imperfection with respect to the Purpose Guide and, therefore, the higher harmlessness will not be totally harmless and appropriate for the Plan in which it is immersed. The psyche, if works with the Laws passed by the Self, will give rise

to imperfections more nuanced than those produced by integrated personalities, immature or self-centered, but always imperfections.

Conclusion. Harmlessness is a precondition of the evolutionary process and needs to be considered and developed. It is the backbone of the psyche and creates harmony in the personality if the daily life, words and thoughts make it own. The purification of harmlessness helps to eliminate non-progressive states of consciousness up to make “obvious” the understanding that its evolution is One with that of other beings.

“Therefore, harmlessness is the keynote of life”

Piermaria Bonacina

THE ACHIEVEMENT OF FREEDOM

My personal strongest experiences of freedom took place both in Sardinia where for two times I found myself in some new, unusual, out of control, dangerous circumstances.

The first time I happened to be cut off by a very rough sea for three days on a beach at Orosei Gulf.

The wonderful view and the spontaneous show of solidarity between people “prisoners” in that paradise created a special immersion on freedom.

But freedom from what? I ask actually myself. Where could this feeling rise from? It could spring from my neglected usual social needs, a sort of junk fallen down, which improved my receptiveness towards nature and the essential values in life.

What did I get from this experience? My needs, my unnecessary, my control disappeared.

I got back my Energy. I forgot the habit of “doing”, under cover of my “being”.

This real, concrete feeling has two disadvantages:

- it happens sometimes, it is isolated
- it gets boring

Two or three days of paradise are the best, not 200 or 300.”Freedom from” requires something to get free of. But after the Eden we can only get free from Eden itself. In effect our ancestors, Adam and Eve, were bored to death, they were fed up with the Earthly Paradise. Same thing for the Buddha, when he escaped from his father’s kingdom, where he was free and outwardly satisfied, but he didn’t have anything to get free of. So he left in order to get in hermitage into his inner prison where he worked for years to release himself and the whole world from the Ego, ignorance...

“Freedom from”, freedom of escaping is a very relative freedom. Often it is a propelling, is it also a value?

I would like now to remind a new experience of freedom it happened to me always in Sardinia, ten years later. I was at the seaside in a beautiful villa of a friend of mine, for two weeks of summer holidays. After a couple of days I feel down and broke my leg, I was alone, by myself, and didn’t know anyone there... After a venturesome rescue, the ambulance took me to the Olbia Hospital on a four bed room. It has been a full freedom experience: I was there completely alone, without anything, no belongings, no contacts, nothing to do. Yet, I felt protected and satisfied on my essential needs.

An amazing experience of Freedom, which I remember still now, often longing for it.

I wonder why, even lying isolated in a hospital, I did enjoy this unexpected stay on a complete well-balanced and centred way. This peculiar holiday revealed me all what I was longing for, much more than the planned one I felt totally at my ease, happy and peaceful. I was there, entire.

At that time I only perceived the reasons of my extraordinary feeling, my peak-experience. Reasons I can lightly focus now as they represent the keystone of my remarks on Freedom

Surprising and peculiar to me it was to perceive that in both my experiences, while being “prisoner” on a beach