

life, with the risk of creating two different or opposites lives.

We have to weave them closely one into another, so that a clear vision, an ideal of harmony and synthesis can permeate our external practical plan of life.

So our activities in the world can be the continuous chance for our inner discipline.

For closing on a wide overall view the range of principles and methods in Psychosynthesis we have to remind that Psychosynthesis is the result of the consonant action of two strengths, two inner centres: one, personal and conscious, the other spiritual and superconscious. The first shows itself as a conscious will, resolute and persistent, which runs non - stop to its goal; a will which without a break works to conquer our unconscious zones, to heavily discipline the rebel and fighting elements in our soul, it composes quarrels, it dissolves complexes, it releases suppressed energies, it transforms, it elevates, it uses for the best our instinctive, passionate, emotional strengths, it turns directly to the High our wishes and aspirations, wakes up Spiritual energies, removes obstacles to the action of the Spirit.

The other is the Spiritual Ego, the highest and whole Centre in our being: it operates, it completes and improves what our Will began. It works in a light, unperceived way from our inside, from the profound, often the more deeply it operates, the more we feel hard-hearted, powerless, in the darkness. That happens because our Spirit has to dissolve our hardnesses, harshnesses, resistances; to burn impurities and hardly transmute low energies. This work requires a call and an involvement of resources, but, thanks to this ineluctable action of the Spirit, the positive work of regeneration and Synthesis takes turns.

Our Spirit is, according to its nature, above any dualism or conflict; it means Unity; anywhere it is acting, it renews, coordinates, harmonizes, unifies.

Let us rely faithfully on the action of the Spirit, let us open the doors of our Soul –

let us aim at a complete unity and fusion, for getting in consciousness and reality what we are in our essence: a one and only Being, a one Life.

So we will get through multiplicity, dispersion,

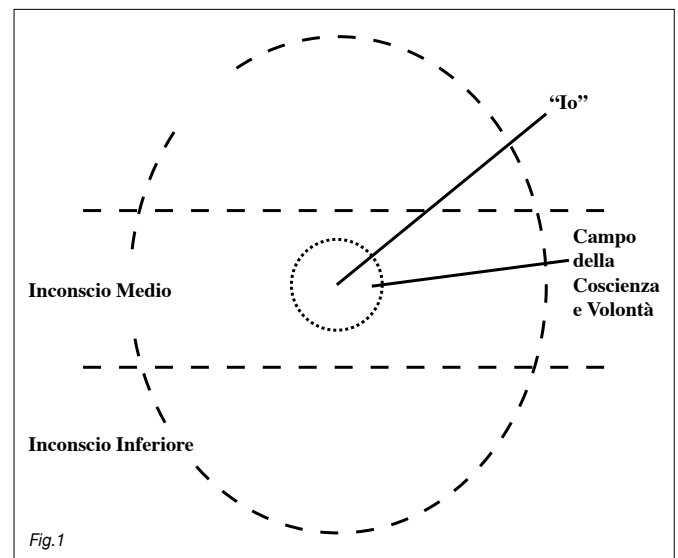
exhausting trouble in our conflicting strengths right to the inner harmony, the fruitful collaboration of all our energies, to the victorious and joyful Psychosynthesis.

Roberto Assagioli

LETTER TO THE EDITOR REFLECTIONS

(Translation by Achille Cattaneo)

Since years the magazine Psicosintesi collects reflections and experiences on many issues that the psychosynthetic theory poses to our attention. In particular, at this time, we would like to emphasize a theoretical and cultural question extremely important



that, we believe, requires our common reflection. John Firman and Ann Gila in their excellent book “The primal wound” have published a variant of the Ovoid of Assagioli where the symbol of the superior Self or Star was removed (Fig.1) and in this regard, on page 180 of the Italian edition (L’Uomo Edizioni), write: “In the diagram, the Self is not represented, but it is understood to pervade the entire area. In other words, just as the Ego is transcendent-immanent in the

process and content of the here and now, so the Self is transcendent-immanent in every psychosomatic process and content. Thus developing an intimate relationship with the Self, becoming a more and more accurate picture of the Self, we will open ourselves more and more to the heights and depths of the experience. “ Later on, Molly Young Brown, on page 47 of his book “Growing Whole” (Psychosynthesis Press) reproduces the framework of the Ovoid without the Superior Self, stating that she agrees with J. A. Firman and Gila and adds, in note 3 to page 189, that: “*The graphic original location in which was placed the Self is too restrictive and may give the impression that the Self is closer to Supraconscious and more remote to inferior Unconscious. This could then push us to despise our body in favor of our intellectual qualities or move away from the ‘nature’ (whereas) the Self is below and permeates all dimensions of our consciousness and our subconscious, both individually and collective.*” Well, in my opinion, the removal of the symbol of the Self by the psychological Map of Roberto Assagioli is not a matter that can be resolved so briefly, nor on the theoretical and experiential level. I believe that the absence of a clear and meaningful vision of the Self can determine the fall of one of the theoretical aspects characterizing the Psychosynthesis that, in my opinion, is based precisely on a dialectical

relationship between the Self and the Ego, able to relate and express at the highest levels in the many expressions of the Superconscious, that is, in that *spiritual* space that characterizes the human being and makes him absolutely different from all other animals. And it is precisely in the complex connection between the superior Self and Ego, shown in dashed connecting the dots 5 and 6 of the Ovoid, that the human spirit is expressed and acts in the world: from mysticism to artistic creativity, from the utopian dream to ideology, from the capacity for empathy to that of compassion, to the outbursts of heroic altruism which we hear by Assagioli. Observing the Ovoid we immediately realize that it is the re-organization of the materials that the psychological culture was elaborating early ‘900, with particular reference to the great insights of Freud on the individual Unconscious and C.G. Jung on the Collective Unconscious, to which R. Assagioli added a third form of unconscious, absolutely innovative and specific, which he called *Superior Unconscious*. Putting, at its upper end, the symbol of the Self strictly connected by a dashed line, the Ego that in his writings and notes also calls Inferior Self, to emphasize the diversity and simultaneously the homogeneity with the superior Self. I do not think we can remove the symbol of the Self from the Ovoid of Assagioli saying only that the “Self permeates every part of the consciousness and the unconscious,” because its absence threatens the entire psychosynthetic interpretation of the Human Being that located, just in constant interrelation collaborative –antagonist between the *Superior Self, the Ego and the Superior Unconscious*, one of its most precious and important concepts. Nor can we agree with the doubts raised by M. Young Brown to the position where Assagioli has placed the Superior Self, that is immersed in both in the Superior individual Unconscious and in the Collective Unconscious, because it is precisely at the level of experience that really seems to be the Self an inter-relationship between our biophysical individuality and social-cultural universe in which we were born. It must be emphasized that the Assagioli himself proposed, in agreement with Maslow, to replace to the concept of the Spiritual the concept of Transpersonal, because it is precisely in the dialectical relationship between the Ego,

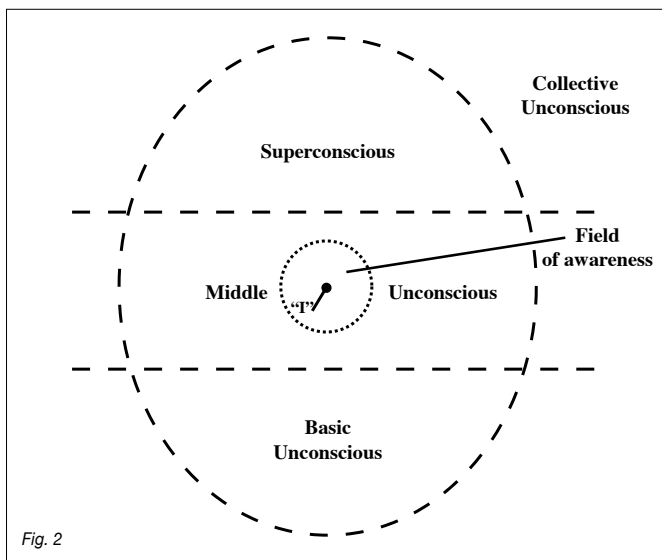


Fig. 2

Self and Superconscious that the man overcomes his isolation of individual, to pose himself in connection with all other human beings, in a powerful and quiet dialogue made of impalpable relationships but able to change our personal history and that of the entire human race. In synthesis, it seems to me that the Self should continue to be represented in the Ovoid and should be represented exactly there where it has placed by Roberto Assagioli because otherwise, as well as putting at risk the very essence of the psychosynthetic interpretation of the Human Being, we end up to camouflage and blend in with many others, while interesting, psychological interpretations. *Another and different issue instead is to want to deepen the meaning, the role and bio-fisica nature of what we call the Superior Self, which in many ways is still related to the Mystery and scientific doubt.* For this reason it is important to return to the concept of the Self to a century away from its first formulations and do so either on the basis of objective scientific advances of neurosciences and on the basis of cultural evolution that mankind has made in the course of a century scarred by two world wars and many conflicts, through successive cultural theories of Modernity, then the Post-Modern and finally, the most recent hyper-technological reflections of the Post- Human on one side and the New Realism on the other. An in-depth investigation and verification, not sure of reinterpretation. Last but not least, I would like to emphasize that only the acceptance of the concept of *Unconscious* by the western culture has allowed the Freudian Psychoanalysis to bear fruits and be able to develop in multiple directions and studies. Similarly, only the affirmation and acceptance of the existence of the Self and the recognition of its action-interaction with Ego towards complex synthesis, may allow development of the individual and collective consciousness, to those highest values of the human being that specifically belong to the territory of the Superior Unconscious.

On the basis of what we have tried here to briefly expose we consider important that the Institute of Psychosynthesis founded by Roberto Assagioli with the support of the magazine *Psicosintesi* express themselves on what is

written by Firman, Gila and Young Brown verifying *what, how and if* these positions are effectively shared, or to refute, with appropriate responses at the international level. Answers no controversial or opponent but meditate, thorough and constructive, which update at the threshold of the new century and millennium, the debate on one of the most important aspects of psychosynthetic theory. To this end, we publish a text not yet published in Italy by R. Assagioli, recorded in 1970 during a visit to Florence of American students and invite anyone interested to send to rivista@psicosintesi.it or fulvioleoni@libero.it reflections, experiences, documentation about the importance or otherwise of the presence of the symbol of the Self in the Ovoid of Assagioli and, therefore, its role and significance in the psychosynthetic theory and practice. The material will be collected to make a day of study at the Institute of Florence, to be organized in a Round Table whose results will be published in the April issue of the magazine and will be the basis for one or more substantive responses to bring in the appropriate international fora.

Fulvio Leoni

FROM TOLERANCE TO INTOLERANCE

(Translation by Achille Cattaneo)

Psychosynthesis proposes, to know ourselves, to draw up an “inventory” of the known aspects of our own personality. In order to prepare the inventory is not enough a vague awareness of the psychic contents, we need an effective ‘awareness’, that is, an understanding of their dynamics, a critical analysis of them and moreover how they developed in time and environment. To achieve a real understanding of the psychic contents, often contradictory, it is necessary to assume and retain during the inventory an “spectator attitude”. Experiences, psychic activities, internal conflict, need to be observed objectively, *from outside*, as if they were external objects of investigation.

To acquire this attitude is necessary, inter alia, that