

## THE INNER ACTION

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(Translation by Silvia Trolli)

So extensive is the theme of inner action that there is no way of talking about it in a few minutes.

It would be an absurd idea if I expected to manage or carry it out, even in short.

In my opinion it is possible and not useless to point it out to you and draw your attention to the opportunity, even the need to give it an adequate placement in the program of “Religion Movement”.

I wish, I trust, you will be such “wise good judges” that a few words will be enough.

I will begin from the natural starting point: *the reality of the inner world*. It could appear a self-evident truth, instead it is a truth whose achievement could produce revolutionary effects in our modern world.

I don't go too far if I say that *modern man lives and acts as if the inner world didn't exist*. He lives inside it, but he doesn't perceive it or he suffers it: he is passive in front of it. He is intent on reaching the knowledge and the control of the outer world, but in the meantime he has so much neglected his inner world that he feels himself far away, dominated, a victim of the powerful strengths which arise and get rough inside, in a turbulent and overwhelming way.

A representative symbol about it is connected to the fact that, while in the Universities we can find chairs of mineralogy and zoology, as for Psychology they are a few and even as a subsidiary minor subject.

Yet our inner world is intensely real. It has deep abysses and sparkling peaks, barren lands and hidden treasures, it has rushing streams and boundless oceans, the storm zone and the quiet stratosphere.

These references are not only simple metaphorical expressions or ingenious approaches. They are real and deep analogies, they are strict and close relations of nature and function. Inner world has different “levels” or “floors”, separate as for quality and function, but still

continuously interacting one on another and differently interconnecting.

I cannot enumerate all of them, I simply want to make a clear primary distinction between the sphere involving the properly human psychological inner activities and the sphere called transpersonal or spiritual (in a strict sense), the sphere of the High.

Here we meet a topical subject, strictly connected with the Conference's theme, that is the problem of “the hereafter”. It's not in my intention to talk about it now, eventually I will discuss it later.

Synthetically we can assert that this is above all the world of meanings, of choices, of causes and – on the highest levels – of essential realities. At the end – or, over any limit – there is the Supreme Reality.

*The inner action* presents several fields of performance connected with corresponding different methods.

The first sector is our personality, aiming to get a knowledge, a control, a transformation of it.

A *second* sector refers to the sublime levels in our inner world. Here the action becomes primarily “religious” as for three directions: *ascending, horizontal, descending*.

The third sector is the one connected to the associated and interpersonal religious activity.

Let us look over them into details.

1°- *The inner action* assumes a knowledge or a discovery of ourselves. What and who are we?

Apparently an elementary question, in effect a difficult, heavy and embarrassing one. It is not on my intention to insist on it, even reminding that Luigi Pirandello in a dramatic way pointed out how unable the modern man is to find out who he is in reality, in the middle of the many and conflicting images he has on himself and the ones that other people create over him.

Yet this discovery appears possible and necessary.

*It is possible*. Through definite singular exercises we can pursue the aim of getting our conscience free from the psychological subjects (sensations, images, feelings, thoughts, etc.) we are usually identified with.

Or, sometimes, in exceptional situations we happen to have a spontaneous interruption of our ordinary psychological activity. Then the marvellous experience of the real Ego arises, the Ego as a Centre of pure Spiritual

Self-conscience, steady, permanent and powerful. Many people can bear witness to this experience. I will mention, as for its firm belief and evidence the one by Graty:

“I felt an inner strength... full of power, beauty, joy... a shape of light and fire which supported my whole being. A steady shape, always the same, often got it again my life through, forgotten in the intervals, and always recognized with enthusiasm, exclaiming “Here is my real being”.<sup>(1)</sup>

The acknowledgment of the existence and the real nature of our Ego has a great spiritual value and an inestimable practical significance. An identification which sounds as a real revelation: it is the beginning of a new life and the key to understand many events, to solve many problems; it represents the basis for the self-control, the release and the inner regeneration. Archimede said: “Give me a point of support and I will lift the world”. Well, in order to raise our inner world the point of support is the Ego, the steady and dynamic Centre of our being.<sup>(2)</sup>

The action we could –and we should – perform on ourselves is wide and complex.

This art – called by Platone “ Psychagogy” –includes methods for the research, the control, the use of the Unconscious; the power, the transmutation and the constructive use of our mind; for the education of the will – and, above all, the harmonic integration of all these elements into a consistent organic Psychosynthesis of our personality.

We should realize that this inner praxis is not a “religious” or an “ethical” experience. It is a technique which *improves efficiency*, but it can be turned – and somebody does – into selfish or even wicked goals.

That’s the reason why people who pursue ethical and religious aims should learn it and use it *at least* in an effective way as they behave with the others, so that they could face it up if necessary. And this is often necessary and it will be more and more required as long as we aim to become the pioneers and the soldiers of the Great Renewal, the extreme transmutation of people, of culture and of the whole human society; they are already being carried out.

In order to encourage ourselves and the others, we have to declare that he who pursues that objects can make use of means and inner high energies that do not belong to the others.

## 2° - *The religious action*

The specific religious action represents the “link”(religio means “link”) between the human being and the upper levels of the inner world called superconscious. They culminate in something called the Supreme Reality, the Summum Bonum, the Absolute, the Supreme, the Eternal Brahman, God.

It’s up to us to create this link through different methods of inner action, such as the prayer, the meditation, the assertion, the invocation.

Prayer in a strict interpretation has an emotional meaning, it aims at love communion with God.

Meditation is a mostly mental way of action, even if, in its aspects of peak, it goes beyond the ordinary mind, applies itself to the insight and runs toward a pure and direct contemplation of Reality.

Affirmation (Assertion) has a nature of will likewise a *magic* aspect; it is an Act of Will, where we *require* the unification with the Supreme, or where the individual will in freedom immerses and identifies itself with the Universal Will

Invocation is or can be used as a synthetic method. Where the three aspects – emotional, mental and of will –can merge into a one and only inner act which therefore is complete, much more effective and ready to evoke a right *answer*.

These methods have been largely used at any time and any place and still they are used by people who live a sincerely religious life. Even there is a serious obstacle connected to the use of them by the modern man. They have been created inside the established religions and they appear strictly connected with their theologies and ideologies, with their rituals and conventions. So often they are not addressed to the direct link with the Supreme Reality, but to the connection with individual Beings, historian and mystics, usually the Founders of those religions and also with minor intermediaries( saints, angels). It happens that he who doesn’t want or cannot agree to those theologies or become a member of those churches, is even not allowed to adopt their procedures as they are in their essence. Here is an exact practical task for the” Movement of Religions”.

It deals with setting those methods free from their

theological, historical, institutional and particularistic connections and restrictions aiming to create a mere praxis free from any dogma, any conceptual system, any traditional ritualistic form, testing and modifying them appropriately, as for the character and the conditions of the modern man, who lives the present world; in order to transform them, according to the emerging needs of *innovation*, actually coming out.

We can also mention the methods of religious action called *horizontal*, their purpose is issuing and irradiating psycho-spiritual energies. Modern studies on Telepathy give them a scientific foundation and strengthening. Here, even more, new techniques are waiting to be discovered, tested, used.

Methods of *descending* action aim to transform *as for the religion* the human personality and, in a more extended way, to pervade man and the whole world with spirituality, to set up the Kingdom of God on the Earth. They *include* psychagogic methods over mentioned, they acquaint them with a higher meaning turning them to specific ethical-religious purposes.

If we want instead use a scientific and *neutral* terminology, we can assert that this is the way of acting the spiritual Psychosynthesis. Individually it includes our body while in general it aims at the unification between inner and outer life.

### 3° - *Religious Consociate Action*

The word *religion* can be and has been interpreted as an inter-individual and social link between people professing the same faith or persuasion, and an analogous religious praxis.

It means that there is a need of new shapes of religious communities which should be suitable to new men and current times.

Waiting for reaching real permanent lives in common – a really hard project – it is necessary to do some experiments of religious exercises in a group and of mutual short periods of life in common. As some friends of mine know, during the years before the last war I did with other people both these experiments and I got – I must recognize – very satisfactory results.

Exercises consisted of some sequences of meetings where we used some analogic symbols of universal

feature – or we had the opportunity of giving them an universal meaning. In one set we adopted the symbols of the Knight and the Community of Graal ( and we got the suggestive music by Wagner as a support ); while in another set the subject was the pilgrimage of Dante through all the circles of our inner world, from the lowest spheres of the Unconscious till the peaks of the Superconscious. Then I have planned, but not yet realized and tested, a sequence of new symbols applied to Religion, drawn from the modern life and technique, such as the car-driver, the aviator, the explorer, etc.

All the subjects above should be resumed, increased and in different ways expanded

To conclude:

The different ways of the inner action prepare for the planning to model and develop men, groups and the many and many people who – got free and giving freedom from assumed forms – will be able to set up a Religion entirely vital and a Life totally religious.

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### Bibliography and note

- 1) August Joseph Graty - De la connaissance de l'âme – 1857.
  - 2) This subject is largely developed in my writing "The mystery of the Ego"
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