

said to be a balanced person. Above all we must overcome the materialistic and mechanistic paradigm in which we are unfortunately immersed and which prevents us from interpreting the most advanced scientific discoveries that demonstrate this, and which leaves us understanding the meaning of life in a distorted way.

A well-known Italian mathematician has recently brought as proof that the transcendent does not exist and the fact that by stimulating some areas of the brain one can obtain ecstatic experiences. It seems to me that this is just the opposite; in fact, it is the existence of light that allows the eye and the cerebral area of vision, it is the existence of sound that has “created” the ear and the hearing area. Thus, the existence of a cerebral area that allows ecstasy makes us suppose the existence of a subtle reality that we must rediscover, return to perceive. The ancient Rishis, authors of the Vedas, had faculties that now reveal themselves to us as recessive, they had intuited the existence of something not perceptible that transcends and at the same time pervades the Universe, from which the Universe itself is born and then finally reabsorbed, and only today physicists, thanks to very powerful tools, are coming to the same conclusions. In deep meditation we discover that consciousness is something much wider than our identity.

On the other hand, the discovery of the unconscious, if we think about it, has precisely this meaning. Thanks to the brain, the universal consciousness can also become individual. The ever more widespread awareness that we are universal as well as individual beings will finally be able to accept that message of love and brotherhood that still, even after centuries of Christianity, we have not succeeded in arousing in ourselves, and that is probably is what can enable us to overcome the difficult trials that await us. The future that awaits us forces all of us to become better and to work for this leap of consciousness, both as individuals and as humanity.

LET US BE INSPIRED THE CARE OF THE INNER GARDEN

Translation by Achille Cattaneo

This paper comes from an intervention I made during the 2017 Convention, on “The dwelling-place of inspiration”, organized by the Center of Psychosynthesis in Catania. The theme attracted me and I let the title be born of itself. My attitude of openness and trust was already an answer: “Letting oneself be inspired”, to allow the inspiration to reach us!

The words suggest to us that we must not do anything but *let* something happen, which means to surrender, to step aside. However, this represents an active attitude, a choice that requires the intervention of the will.

But for us, “thinking” human beings, perhaps this is a difficult thing. What does it mean to stand aside? In order not to act, we must only be *witnesses* of a process, but we all know it is not so easy. Psychosynthesis and almost all “spiritual disciplines” are based on the development of this skill.

On becoming observers, Aurobindo reminds us that the constant observation of our mistakes and wrong movements leads to depression and discourages faith¹. And so we should develop the non-judgmental witness, the witness that does not identify himself with the limits, or with the potential, but that welcomes both as parts of himself.

Reflecting and starting from the meaning of the word inspiration (in-spiration) I understood how it is “bringing the spirit in (breath)”. Inspiration can also reach our awareness through external events and occasions. The *sources of inspiration* make us resonate with characteristics that belong to us and that the object evokes in us, shows us, but which we can perceive only if our consciousness is clear and uncluttered. Alberto Alberti speaks of the soul in its dimension of immanence, which we can grasp and experience in life, in everyday life.

“Every soul- moment is a moment of intimate life, caught in everyday life, when in full liberty two or more intimacies enter into dialogue, relationship and consonance: this happens in moments of silence, poetry and relational sweetness, when feelings flow freely from one intimacy to another, creating a state of deep emotion “. ²

Inspiration, therefore, is something “external” to our ordinary level of consciousness and fosters creation, but so that we who receive inspiration can become creators of the new creation, we must realize the conditions, *remove the obstacles*, take care of the dwelling-place of inspiration, which is *ourselves*.

As I followed these arguments, an analogy seemed clear to me: *I am the ground* to be prepared to receive *inspiration*, which is the *seed*.

And how? How do I prepare myself for this to happen? How do I prepare land for sowing? *I remove the weeds*, being careful to remove the roots to prevent the weeds from growing back later.

I dig, hoe and till, that is, I make the ground soft, plowed, I turn it, I bring up the surface what is below; I think we have all experienced walking on a plowed field, it is soft, it gives, it is welcoming.

Then *fertilizer*, which is the nourishment spread on the ground that will contribute to make it fertile.

Subsequently, *I rake* the ground to help it become solid and compact, suitable for receiving deep roots. I have usually seen all these operations done and I do them before winter, in autumn, in a period in which nature prepares itself for rest, for interiorization. And finally, I sow, I plant the seed of what will grow, the seed that will remain hidden and protected for the time needed (and that we do not know), until the birth of the bud of the new plant. And during this time in which the seed is kept safe, I keep the soil protected, clean, nourishing and welcoming.

“Krishna said: 1. This body, or Arjuna, is called the field. Those who know him are called the knowers of the field.

3. Listen to my words and learn what the field is and how it is made; what are its transformations and where it comes from; who is the knower and what is his power “. ³

Continuing to reason by analogy, I will write about how we can prepare ourselves to receive inspiration.

Removing the weeds, carefully to the root, means removing *the mental, emotional and affective-relational obstacles*.

In this historical moment we tend to develop mental faculties more and our and humanity is growing through this, which certainly represents an evolution. However, some experiences, which we have had as children, have led to the *formation of thoughts*, useful to respond to the demands of the moment, but which then became rigid and created convictions and action patterns that continue to persist and repeat themselves. An example of this could be the process of image formation that we have of some of our capabilities and our limitations. If, for example, during our scholastic career, we repeatedly experienced failures in the study of mathematics, perhaps due to an educational method not suited to our style of learning, and we received feedback from adults of how much we did not understand anything of mathematics, we may have created the corresponding thought of not being able to deal with logical-mathematical reasoning. Even when adults face this kind of problem, this thought will be activated automatically.

These patterns crystallize in our mind, guiding us like a real script, an internal reference system for dealing with external circumstances.

Furthermore, the culture, education and value system within which we have grown up tend to structure unconsciously within ourselves even in spite of our critical sense, and in a broader sense, will constitute our *system of beliefs*, that is, all those convictions through which we will create our personal interpretation of reality.

Then, the strength of our thoughts will go in the same direction of emotion and action, as indicated by Assagioli in the laws of psychodynamics ⁴.

When I say that weeding is taking care to remove the roots too, I am referring to the work of *analysis* to understand the origin of our many rigid thoughts that guide us, *of recognition* of their belonging to a past time, when they had proved functional in dealing with that

situation, and finally of *perceiving* their anachronistic character in reference to the current reality. Belief systems generate *expectations*. These can also be applied to the spiritual world and, therefore, our expectation of receiving or not receiving an inspiration already provides a mental schema that will undoubtedly be limited, rigid and limiting to the reception of such an experience. The common mind tends to *analyze reality*, to break up knowledge into opposites that move on a linear system. We know that the intuitive mind, on the other hand, works syncretically, that is, it knows the external reality as a whole. On the contrary, we know that the rational mind tends to eliminate whatever contradicts its schemas, patterns and conclusions. It will thus tend to confine the contents of inspiration / intuition within mental constructions, transforming them into known forms. *Doubt / skepticism* and *judgment / criticism* also boycott the energy we could put into the manifestation of an inspiration.

It is clear that we must not demonize the thought function but master it, knowing it and using it better, avoiding identifying with it and going beyond it.

We can encounter *emotional obstacles* represented by our *self-devaluation*, about not being able to, and capable of, receiving inspiration. Other obstacles can be revealed in our *tendency towards inertia, tranquility and resistance to change*. *Attachments* of any kind and nature tend, then, to block our vital energy and to prevent its continuous flow. *Fear, distrust, aggressiveness*, prevent us from looking outside, beyond our convictions. *An unconscious emotional world and an identification* with it contaminate our interpretation of and trust of inspiration.

An *obstacle of an affective-relational nature* could be represented by *inspiring ourselves from an inadequate model*, with which we identify ourselves, but which does not correspond to our essence. Assagioli has a lot to say about the models, putting us on guard against the idealized ones that are images of what we would like to be and which we believe we can become, but they are fictitious and not feasible, they are projections of our desires ⁵.

A model (external or internal) that were not appropriate to our level of consciousness, rather than helping us in our evolutionary process, would be an obstacle because it would give rise to a sense of inadequacy, of frustration, and lead to the abandonment of the task. It is a matter of developing what is latent in our deepest being, where developing means removing the snags, that is, the obstacles that hinder the process.

“Inner development always adapts itself to the nature of each person: and it is obvious, since it is not a question of copying someone else’s experience, but of developing what is latent in our deepest being” ⁶

Digging our personality, means to render it soft and flexible, welcoming, making it go through something that takes away the rigidity, the patterns and, usually, these are the *painful experiences*, the diseases, the losses. So, the right attitude to these experiences is to not resist but to let ourselves soften up. If we do not identify ourselves with what we have lost, with a loved one and with the relationship that binds us to them, with our image of an intact and capable person, in the case of a more or less disabling illness, if we manage to stay in the flow of change and accept that nothing is forever, that everything is transformed by opening up new opportunities, then we can go beyond suffering. Pain is in fact linked to human experience and cannot be avoided; it is our attitude to the experience of pain, our attachment, our needs and our degree of resistance generate *suffering* in us.

Fertilizing ourselves means to *aspire* and to strive for the development of *transpersonal qualities* (beauty, love, joy, will, power, humility). If we have been careful to eliminate the “weeds” of models not suitable for us, we can fertilize our conscience, choosing models that embody qualities that belong to us, even if not yet expressed and that we recognize in external models.

4. We can **make the level ground and solid** by fulfilling our *personal psychosynthesis* which alone will allow us to remain whole in the face of transpersonal contents. We can and must continue to watch afterwards so that the weeds we have eradicated do not reappear.

Moreover, in order to create the right *protection* of the ground so prepared, it will be useful to *disidentify*, to be the right distance from internal and external events. In the presence of a sufficiently integrated personality, “We need to reach the right mental silence and the right openness to the word that is trying to express itself. To hold to the interest, to the direction, to our aspiration and to make it grow”.⁷

5. **Sowing** is the *inspiration* and it is not among the things we can receive by choice, it comes from a non-ordinary level of consciousness. Working so that the “soil” that receives the seed is clean, airy and fertile, is certainly in our power.

“As human beings, we all receive highs from the superconscious, continuously and without realizing it, influences or aspirations that translate into ideas, ideals, aspirations, works of art.”⁸

*“Knowledge is a flash for intuitive Mind ... which springs from silence and contains everything Just waiting for us to become clearer: not that we rise, but that we detach ourselves.”*⁹

In conclusion, trusting the words of Sri Aurobindo, we can work to “unblock” our personality and take care of our inner garden in order to witness the birth of new buds, welcome them in our lives, contributing to their growth and manifestation.

PLACES FOR CENTRALITY

Translation by Achille Cattaneo

*“Our era has witnessed the birth of” non-places “: shopping centers, airports, green spaces, service areas, residential areas ... Inanimate scenographies in front of which exist our lives, people reduced to simple users consumers of spaces. Planned, conceived at the table in the studies of urban planners and professionals of the territory, non-places always descend from above. And the principles from which they were born, economic and purely functional, are valid for any point of the globe. A place instead is a world unto itself. It is easy to orientate because it always has a right and a left, a high and a low, a center. It is an expression of an order that we understand instinctively and with which we can identify ourselves. As if we find ourselves, even when we enter it for the first time, something that belongs to us and perhaps we did not even know we had lost.”*¹

In the pre-modern vision, from antiquity to a still near past, the idea of “Center” has instead assumed the value of the depository core of meaning. Let us think of the historical centers of our cities, where buildings symbolizing spirituality gather together with those of economic and political power, all together identifying their identity: the same colloquial expression “going to the town-center” - explains Roland Barthes - has in itself the value of “going to the center of things”, where it is supposed and imagined to be able to meet the fullness and authenticity of a place.²

The real “places” are recognizable as unique and unrepeatable products of the slow combined action of human intervention and natural agents and precisely from this they draw poetry, intensity, character and their own voice. They are never neutral and generic spaces, but, on the contrary, they have the capacity to escape us from ordinary time to immerse ourselves in a dilated dimen-