

liberate only a light but also inconsistent aerial figure, which could one day be again recounted by the laces, momentarily broken. It would temporarily soar in the sky, but the earth would be lost. Man would turn away from his essence at the same time human and divine, because he would no longer be 'that it is' in his completeness: he would only become 'part' and would thus lose 'totality'. " (Alberti, A., *Nel cuore dell'uomo* [In the heart of man], L'UOMO Edizioni, Firenze 2014)

- 9) "Again and again in history / some special people wake up / Have no space in the crowd / But they are moved by larger laws / They bring strange costumes with them / And they ask for space for bold and audacious actions / The future speaks brutally through of them / They change the world". - Rainer Maria Rilke
- 10) Here emerges in its power the principle of *integrity* (*being* one's own word or considering one's word as an *expression* and a *measure* of 'oneself'). Prometheus has been deprived of everything; without body (since chained), all that remains to him is his ontological nucleus (his *identity*, his *will* and his *word*: which are coordinated in the intention / cause to which he has decided to give himself).
- 11) Goethe, J. W., "Prometheus", in *Opere*, Sansoni, Florence 1970.
- 12) It is thought that the title of the work of Nietzsche *Ecce Homo* (from the Latin: "Here is a man!") is referred to Goethe.

The English translation of *Prometheus bound* is taken from: <https://www.theoi.com/Text/AeschylusPrometheus.html#3> (translated by Herbert Weir Smyth)

The English translation of *Prometheus* is taken from [https://en.wikipedia.org/wiki/Prometheus_\(Goethe\)](https://en.wikipedia.org/wiki/Prometheus_(Goethe)): *Nathan Haskell Dole*, ed. (1839). *The Works of J. W. von Goethe*. 9. translations by Sir *Walter Scott*, Sir *Theodore Martin*, *John Oxenford*, *Thomas Carlyle* and others. London and Boston: Francis A. Niccolls & Co. pp.210–212.

THE POWER OF LIFE DISCOVERING THE MYSTERY OF BEING

Translation by Alberto Gabba

In this title some concepts are intertwined that are particularly impregnable.

Life, Being and Mystery, apparently simple to define, actually escape definitions; the challenge of these notes is precisely to draw a slight path that leads to unveil at least one aspect.

And it is just from the definition of *Mystery* that we want to start, making straightaway a statement aimed to analyse the etymology of the word.

It must not seem strange to probe concepts starting from the etymon, as it is exactly in the folds of the words that most of the time is hidden the most significant starting point for research.

It is not accidental that the conscious use of the word is defined, in the Indian area, with the Sanskrit word *Mantrika shakti*, or the "Incarnate Word", the occult power of words, sounds, numbers and letters contained in a mantra to achieve certain results and activate a certain energy.

This power is connected to *Shakti*, the feminine active energy of deities, or occult power: the term derives from the Indo-European root **ŚAK-*, which expresses the idea of "being powerful" and indicates "the curvilinear motion of the universe". The "magic" use of words is therefore the power of sound that bends the forms so that they follow the will of the creator.

Having said this, let's face the first term, the word *Mystery*.

Mystery derives from the Latin *mysterium*, "secret religious rite", derived from the Greek *mystērion*, with the same meaning, which in turn originated from *mystēs*, "that who received the initiation to the Mysteries", "initiated". The root of the term is the Indo-European **MU-*, which expresses the idea of tightening, closing the lips, to emit a sound that cannot be articulated and comes out only as

a vibration. By extension, the meaning expresses the concept of something “tight” in which we must penetrate: “mystery” indicated the rite and the secret place.

Thus, the root of the word suggests the concept of an essence that can be expressed in the manifest world only through inarticulate sounds (mute) or with extreme synthesis (motto) or with symbolic contents (myth): terms that all have the same root. In each of the three cases, there emerges the reference to an unmanifested, inaudible and invisible, ineffable Reality: the Mystery indicates the threshold between the articulated sound and the voiced Silence, the door between visible and invisible.

Let’s now pass to the term *Being*.

And here too we make a brief statement.

Regarding the term Being there is in fact a distinction: it is not possible to define with precision and completeness the concept of Being, that, denoting the Absolute, the Totality, escapes a full rational understanding (as the philosophers of antiquities, above all, have highlighted); rather, it is attainable through a “direct knowledge” of not easy access. Often the term *Existence* is used as a synonym, although actually it is not: existence derives from the late Latin *exsistentia*, coming from *existere*, existing, being in act, composed of the preposition *ex*, from, outside of - with the idea of deriving from something else (and in fact in Italian expresses, in front other names, the previous state of a person) - and of *sistere*, secondary form derived from staying, staying firm, being stable, from the Indo-European root *STA- with the original idea of being firm, being steady. Therefore, the concept of Existence does not express the idea of being in itself, but is only put into effect as far as it is subordinated (ex-) to a higher principle or to a superior being.

Now we focus our attention on the word *Life*.

The Italian *vita* (life) derives from the Latin *vita*, from the same root of *vivere* (to live). Indo-European root *GVI-/*JIV- which expresses the idea of “forward motion process”. It is rendered in Sanskrit with the verb *jīv*, where we find again the idea of “continuous straight, forward motion in time”, the idea of living.

Life in Greek is *bios*, which would be analogous to the Sanskrit word *bhās*, - root from which the Greek term

phos (light) and Latin *focus* (fire) were born - where the consonant *b* would express the idea of “bright energy”, “vital energy”, “to shine” for the very ancient exchange between *b* and *v*. (Comparative etymological Dictionary of classical Indo-European languages, Rome 2010, Palombi Editore, page 257).

From these hints we can begin to draw some considerations.

First of all, Mystery is not revealed precisely because it is a Mystery: this means that there exists an intangible, inviolable place, which is the essence, the heart and the fire of an entity, which cannot be revealed because it contains a share of transcendence, that transcendence that originates immanence.

In the second place, it is not possible to define the Being because it is precisely that portion of transcendence that cannot be grasped with the rational and dualistic mind (which proceeds by oppositions, while the Being must be seized as the Whole, as supreme Unity), recalling concepts such as infinite, indefinite and absolute that escape our capacity for rationalization.

Thirdly, even Life cannot be defined except through the use of terms such as Being, Primary energy and other synonyms that are not fully caught by our rational mind.

So, what can we talk about if we cannot define anything?

We can actually talk, though we are aware that there are concepts that we can only grasp with that part of us that hides a seed of infinity, of transcendence, of transpersonal. Mysteries can be rekindled, or regenerated, or re-proposed with new clothes, more suitable for the present moment: the burning core of the Mystery does not change but changes the image that appears and by which it offers and unveils itself to our eyes.

Life and Being are practically synonyms, since *Life is* and *Being* is the guarantor, source and purpose of Life. Life and Being are Mysteries and as such their complete comprehension is not possible, because our mind cannot contain them fully, but only partially.

Yet, we will bypass the obstacle, which is not a real obstacle, and we will try to reach Being and Life by transverse ways: to speak of the Being, or of Life and its Mystery, we will make a double diversion.

In the first place we will pass from the transcendent level (Idea of Life and Being, which we are unable to speak of) to the mental level, where we find the existence, where the Being manifests and embodies itself, also because, in the end, what we are interested in is seeing how this Being manifests itself.

So, we'll divert from the level of metaphysics to the level of psychology, that is, we will deal with how the Being manifests itself in the beings, how it expresses itself through the body, the emotions, the mind and the consciousness of individuals.

This is because the Being shapes itself in many ways and we can trace this Mystery by trying to understand how it embodies itself in our actual world, a blurred image, but still an image of the Real.

And Life, the Being, configures itself as that law which guides the constructiveness of Straight human relations, founds the Common Good, justifies the acting of the Will, makes Knowledge possible, allows Harmony, regulates the Communion, guarantees the Supreme Order.

In this definition we have recognized Assagioli's Seven human types, haven't we?

Having said this, we will try to get closer to the Mystery of Life and of Being with this slightly unusual modality, that is, combining the multiplicity of the expressions of Life and Being with the seven typologies of Assagioli's psychology, which are also seven modes of creativity.

The Being, in fact, shows itself in many ways and we will privilege seven, trying to highlight some traits, also to discover in ourselves that portion of Being that urges to manifest itself.

Let us therefore leave for this journey in the realm of Being and its human manifestations, recalling that Assagioli outlined his bio-psychosynthesis by drawing from an esoteric source; this source, which we can for simplicity define Theosophy, finds its most modern expression in the texts compiled by Alice Bailey on the inspiration of that who is known as the Tibetan Master.

The sevenfold division considered by Psychosynthesis contemplates the so-called Human Types, i.e. seven psychological and energy groupings that we can define as:

Will Type: he realizes himself through the free expression of his will. The Being here is seen as Will, as supreme unity (the One, would say Plato), it can be depicted with the geometric image of the Point; it is the Sun according to the astrological wisdom.

Love Type: he realizes himself through positive relationships with others, regulated by magnetism, love and wisdom. The Being is seen as Good (which, according to Plato is inseparable from the One), it is the Circle or circumference, the Field; it is Jupiter.

Active/Practical Type: he realizes himself by translating the laws of life, ideas, insights into deeds, giving concreteness and tangibility to what he knows and believes. The Being here is seen as Truth, Light or Intelligence, as well as Consciousness, it is the triangle (the first geometric form that springs from the encounter of the Point with the Circle), it is Saturn.

Creative/Artistic Type: he realizes himself by creating synthesis. Being particularly sensitive and intolerant to dichotomies, he searches for harmony. The Being here is seen as Beauty, it is the square or the cross, it is Mercury as a divine intermediary.

Scientific Type: he realizes himself by understanding the laws that underlie phenomena, investigating the principles of existence. The Being here is seen as another aspect of Truth, as the supreme Reason that manifests itself, it is the 5-pointed Star (image of the creative Man), it is Venus.

Devotional/Idealist Type: he feels realized by spending himself for an ideal, or a value, by dedicating himself with generosity and dedication to a project, initiative, organization. The Being here is seen as Communion, that is a manifest aspect of Good, it is the 6-pointed Star, it is Neptune.

Organizational/Ceremonial Type: he realizes himself by putting himself at the service of a group, promoting the growth of a group or an institution rather than its own and making perfect the forms he encounters. The Being here is seen as Order, the mode of hierarchical return of forms to

the One, it is the overall design, it is Uranus, the Luminary that breaks the forms to free the essence and make it go back to the One from which it originated.

Each of these typologies is just an aspect of the Being/One/Life, that is, in addition to being a path of spiritual realization, it is also a means by which life expresses and manifests itself in the cosmos, at least in that piece of the cosmos that we call Earth and Humanity.

In her treatise *“The seven human temperaments”* Angela Maria La Sala Batà writes: *“Most human unhappiness stems from the fact that man does not know himself, he cannot distinguish, among the various fluctuations of his psyche, his true and intimate essence, his permanent note”*.

This means that if we do not know ourselves we are not able to go back to the Being we come from and we do not express that part of Life that animates us and that we have to bring to the earth.

1 - Will Type

Let us begin our exploration of Human Types with the Will Type that, as we have seen, uses Will as his primary weapon, together with heroism, his typical manifestation, courage, ardour, the thirst for justice, to arrive to the renunciation of the personal ego, up to self-sacrifice.

To outline this typology, we are inspired by Friedrich Nietzsche, German philosopher whose name is linked to the “philosophies of life” and above all to the concept of “will to power”.

Nietzsche’s philosophy starts from its complex cultural background, to which an intense study of pre-Socratic philosophies, in particular Heraclitus, is closely connected. The reading, in 1866-67, of *The World as Will and Representation* by Arthur Schopenhauer is fundamental for the formation of the young Nietzsche, who defined this meeting “divine case”.

The main concept of this work is that *“the world is our representation”*, that is, it exists only in relation to the person who represents it (the subject). The transition from the world of representations to what is beyond happens because the subject is not only a “knowing subject” but

is also an “individual” and therefore his knowledge occurs through a body. The body, besides being the object of knowledge, is also manifestation and objectification of that tension or movement that Schopenhauer calls “will”, that is a primary truth, an absolute principle that reveals the true being. Will is therefore the intimate being that manifests itself both in every blind natural force, limiting human freedom, and in human conduct. In order to free himself from this blind will, man must immerse himself in pure intuition, losing himself in the contemplated object and forgetting his own individuality (which instead tends to will): art succeeds in part to free man from this blind will, but it is above all in love of neighbour and asceticism (which eliminates the desire to live) that will disappears.

Therefore man, rising above the chaos of life, can generate meanings and impose his will. That who succeeds in carrying out this enterprise is the Overman or Superman, that is the man who has understood that he himself gives meaning to life. Through the three metamorphoses of the spirit, mentioned in the first speech of the book *Thus spoke Zarathustra*, Nietzsche shows how the motto “Thou shalt” should first be transformed into the “I will”, and finally into a sacred “Saying Yea”, expressed by the figure of the playful child. That same will in Nietzsche will be expressed in the motto *“Become what thou art”*.

The accent on Will makes us think about what was indicated by Assagioli (under the pseudonym of Considerator) regarding this typology in the text *“The seven human types”*:

“Actually, true nature, the intimate essence of Will, remains a mystery to man. It is the highest quality, the very note of the Spirit, the arcane power that has set in motion the immense evolutionary wheel to carry out its hidden purpose, and which will reabsorb everything in itself, when this purpose has been realized. It is not actually in the manifestation, it does not evolve. It is what determines, supports and guides the whole evolution. One can call it the transcendent element in every cycle, in every degree of manifestation, in every being. (...) It is the central Purpose that animates, maintains, pushes a being towards a given goal, towards a higher realization. (...) It can be considered under two opposing aspects: that of Creator and that of Destroyer of forms, if they have fulfilled their function. Its law is the Law of Synthesis. (...)”

2 - Love type

The Love/Wisdom type, and therefore the expression of Being that is its ardent heart, lends itself to multiple associations: when we think of Love we think of a crowd of mothers and fathers, of heroic and loving people who gave their lives for the others, we think of saints or enlightened ones, in short, to those who have expressed their Being through Love. Likewise, speaking of Wisdom we are reminded of people capable of distilling the essence of Life from human experiences, achieving that perfect balance

that allows to live in perfect joy, imperturbable and yet throbbing with love and understanding.

One of the most shining examples of human wisdom is certainly Socrates, capable of accepting his own death with detachment and serenity. We remember Socrates as associated with the Love/Wisdom type also because his philosophical teaching starts from the very famous aphorism “*Know thyself*”, that, borrowed from a far older wisdom, used to warn and still warns men to seek in themselves the reasons of Being and Life, to understand how actions, emotions and thoughts operate (starting the search for knowledge) and especially to weave a network of straight relationships with their fellow human beings. Socrates urges men to be aware of their non-knowledge and urges them, through *ars maieutica*, to the quest for Truth, or Virtue, intended primarily as a cure for their soul. In this way it is possible to achieve wisdom, liberation from conditioning and from the fear of death, as the philosopher beautifully demonstrated at the time of his condemnation and death.

We cannot forget, as a shining example of the Love typology, one of the most beloved men of all time, Saint Francis of Assisi, capable of expressing the power of his Being as pure Love towards every living being, without distinction and without any preference.

Let us remember the essence of this precept of Love as expressed in the *Canticle of Creatures*, where Francis shows a simplicity in his approach to God, which, however, is not absence of depth, as Francis tends to the celebration of divine Glory through ecstasy, rather than through speculation and knowledge. Man, according to the saint, is called to a greater moral responsibility than “brothers” and “sisters” of the other kingdoms of nature, because man is endowed with free will and can consciously turn to the respect of the divine law and to the imitation of Christ.

In Assagioli we find the Second Human Type described as follows:

“God, in his most universal, transcendent, absolute aspect is the Whole, and therefore we cannot attribute to Him any particular quality or note in preference to the others, as the manifested God of our Solar System is above all Love. The Law of Life is the Law of Love. But this Divine Love is to be understood in the highest, purest, most universal sense. Love was the profound reason that determined the manifestation, and it is Love that maintains its order and rhythm. Love guides all Beings along the Way of Return to the Father; Love works for the perfection of all that exists. Love creates the forms that temporarily harbour the Life hidden in them, and Love itself produces the disintegration of those forms, so that Life may progress further. Therefore, this Love is Supreme Wisdom. (...)”