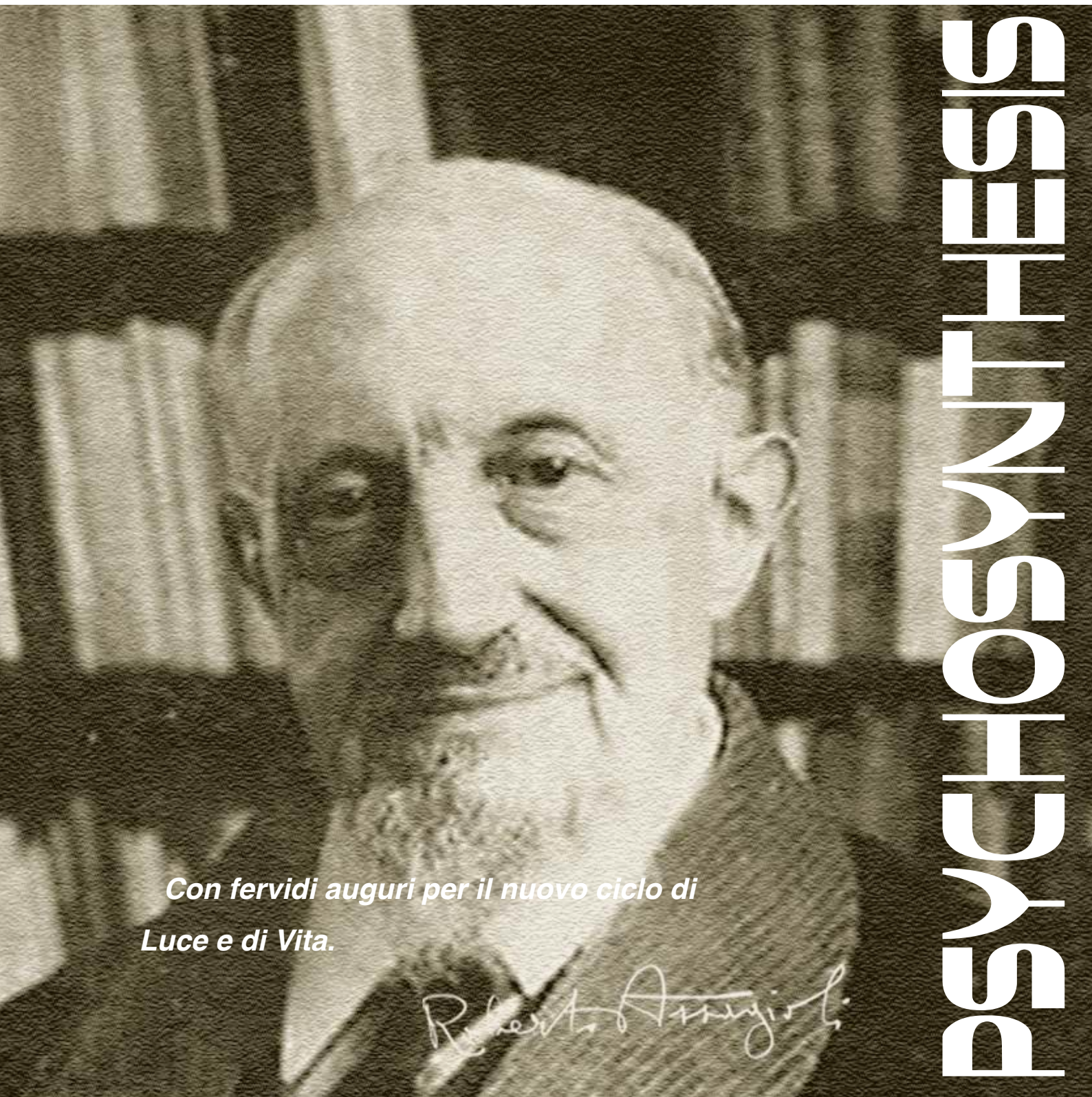


DIARIES OF THE INTERNAL WORK
MEDITATION AND BEAUTY
THE POTENTIAL OF THE HUMAN GROUP
LIFE TO LIFE
TESTIMONY OR AUTHENTICITY?
PSYCHOSYNTHESIS AND CONSTITUTION
THE POWER OF THE LIFE
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48

ISTITUTO DI
PSICOSINTESI
OF R. ASSAGIOLI
YEAR XXXIV
OCTOBER 2019 N. 32



*Con fervidi auguri per il nuovo ciclo di
Luce e di Vita.*

Roberto Assagioli

PSYCHOSYNTHESIS



Il giardinetto di Casa Assagioli - Firenze.

EDITORIAL

Translation by
Gordon Leonard Symons

Dear readers,

During a meeting a few months ago, someone asked me the question: "What is the magazine to you?"

It is a question that I also address to you.

As is often the case, such questions give rise to many ideas, some interesting others tortuous.

What a magazine is an editor knows by instinct: associate articles and weave a path following an invisible red thread, create and maintain spaces and even memories. It's like being a gardener. It is a case of vision, experience and practical knowledge. Ideas through articles come from afar, are evaluated by the Scientific Committee and then as a bouquet of flowers everything is tied with harmony.

In this issue as editor we have combined the Diary of Assagioli with the Institute's Constitutional Act, Human Potential is developed in various facets and others will come in the future, new books are edited, the rubrics offer their perfume and open new spaces.

There are no enclosures, but everything is completed and so arises the desire to enter silently.

In April 2020 we will be in Bolzano for the 33rd National Congress that will promote the theme of Borders and Beyond.

I wish you good reading,

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Patrizia Bonacina

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We would like to inform those who send writings to the editor the following settings:
File Word - Font : Times New Roman - Size: 11 - Style: normal - Spaced pages: single - Pages: no more than 4

DIARIES OF THE INTERNAL WORK

EDITED BY LUCE RAMORINO

Translation by Gordon Leonard Symons

Diary pages written by Roberto Assagioli on a day in 1920 testifying to his inner work. He is 32 years old, is not yet married to Nella Ciapetti and has just opened a professional studio in Florence.

For a long time, he had been showing deep and broad spiritual interests that characterize his readings, research and practice of life, he frequents groups assiduously, as expressed in many pages of this diary.

Florence, August 27, 1920 (10 a.m.)

Yesterday morning and this morning I got up early (around 6.30am) and did long, good “contemplations”. I reread “On What is Attainable” (Fragments of thought and life, by M.Collins) and felt strongly about the possibility and duty to work in the sense indicated in that writing.

I feel more and more clearly that I have to prepare myself for a “new step” in the way of the spirit; I feel driven and stimulated (“urged”) by a powerful force, which I recognize as my true, deep being - what has been formed in a long and mysterious past and which now wants to assert itself, to interpenetrate, to dominate, to regenerate the small and imperfect personality to which it is currently connected.

Many thoughts and feelings, high and bright, came to me during the contemplations; I’m going to quickly note a few.

I have again strongly realized the substantial Unity of Everything.

Each separation is temporary and illusory. I was presented with the image of the large yggdrasill tree, with its only root descending from the mysterious depths of the sky and with its countless leaves below.

Our personalities are those leaves, which believe to be separated and independent of each other and instead draw life, and reason for life, from a single plant of which are the small unconscious organs.

I then had a “sense of the eternal” and realized the impermanence of all earthbound things, of every imperfection, of every evil, of every pain.

I saw that every moment of suffering is compensated infinitely.

First of all, every human suffering is compensated with exuberant largesse and by the long sweetness of Devachan; but then, and above all, she finds an immeasurable reward, in the eternal bliss of which it has been a necessary condition and preparation. In fact, every moment of suffering serves to build the necessary contrast so that the soul can then feel and appreciate the bliss of the spirit.

And similarly, every earthly limitation is the necessary condition for the formation of an individual center capable of existing without disintegrating into the level of union (here is the justification and function of selfishness, of ahamkara); so every temporary evil is the basis, the assumption, the preparation of an eternal good. How wonderful all this is! It is enough to begin to sense it, even in a weak and imperfect way, so that a song of glorification, of love, goes up to the Supreme One.

Then one feels that the manifestation is an act of love and sacrifice, a self-limitation of the Lord to create numbers of children, participating in His perfection and his bliss.

MEDITATION AND BEAUTY

Translation by Achille Cattaneo

“We are beautiful when we belong to ourselves, we are no longer beautiful when we lower ourselves to the level of our lower nature. We are beautiful when we know ourselves, we cease to be when we don’t”.

Plotinus, VIII book of the Ennead

It may seem strange to connect beauty with a practice like meditation that might seem, at a first and superficial glance, everything but beautiful.

In reality a bond between them does exist and I will try to show it in this paper.

The Dictionary of the Italian Language Devoto-Oli defines beauty as *“The quality capable of satisfying the soul through the senses, becoming the object of deserved and worthy contemplation”*.

This definition already echoes one of the stages of meditation practice, contemplation, that is, becoming one with the object of meditation.

We need beauty in this historical-cultural period, immersed as we are in ugliness, not only from the point of view of the urban landscape, but perhaps even more from the point of view of human behavior.

When we say that something is beautiful, what are we actually saying? Each of us is attracted to a beautiful form according to our own experience, which gives rise to a lived experience, and according to the taste that has been formed through it.

Let’s admit that there is a subjective beauty, for which every human being is instinctively attracted to objects that he considers beautiful in and of himself outside of any defined aesthetic canon.

But there is also an objective beauty, intrinsic to the object, due to the relationships between the parts that create a sense of harmony and order in the observer.

The concept of beauty has undoubtedly changed over time, but according to the writer, there is something that goes beyond the centuries and the taste of the moment, an eternally “beautiful” beauty. Its essence is the orderly union of parts that together give a vision of harmony and balance.

A beautiful thing is an orderly, balanced and harmonious form.

Beauty is one of the Platonic categories together with the Right and the True, a figure of the infinite that is embodied in a physical form, an intrinsic essence that gives the characteristics quality to the form itself.

We could also say that these Principles are an expression of the free will of man and vice versa, make him free.

When the external beauty of a form is completely merged with its essence, which bears its meaning and its profound sense, this combination allows the observer to access a condition of supra-rational, or transpersonal, understanding, as it is defined in Psychosynthesis, the understanding that is beyond personality and linear, rational thinking.

Beauty is an expression of meaning that is manifested through the physical object that becomes for that very reason symbolic, that is, a concrete representative of a principle that is beyond concreteness, it is precisely, its essence. Beauty is a manifestation of Spiritual Reality in us, it is a quality of the Transpersonal Self.

For Assagioli¹ the sense of Beauty is an element of a superior nature, after the moral sense and rational and intuitive knowledge.

He writes: *“Now we will talk about a third upper element that descends from above to illuminate, fertilize and vivify human life. It is the sense of Beauty”*.

Mystics and thinkers have affirmed that “*The Infinite is called Beauty*” and have defined God “*He who is essentially beautiful*” (Dionysius the Aeropagite)².

In every form we find, or should find, a trace of Spiritual Beauty.

The Beautiful elevates the soul of he who benefits from it and takes it to a certain extent beyond himself, that is to say beyond ordinary experiences and the dynamics of the personality.

The experience of Beauty nourishes, elevates, enriches and makes life more worthy of being lived.

Furthermore, the experience of the Beauty can and must pass gradually from contemplation and love of material beauty to the love of beautiful souls, of beautiful actions, of beautiful thoughts and so on in an ascending gradualness of beauty, from matter to ethics and spirit.

To conclude this brief excursus on Beauty I mention Simone Weil³ who, with regard to beauty, states: “The beauty of the World is God’s smile of tenderness for us through matter. He is really present in the beauty of the Universe. The love of this beauty proceeds from God, present in our souls, and goes towards God, present in the Universe. This too is something like a sacrament. “Guarino in his article (op. Cit.) States “In Beauty the Divine recognizes Himself”. And he goes on to say that “praying, meditating, is to sail towards the Unreachable, but precisely in this lies the beauty and nobility of the religious spirit”.

On the other hand Satprem writes⁴ in the Adventure of Consciousness: “*In a sense we are nothing but an intricate mass of mental, nervous and physical habits held together by a few guiding ideas, by certain desires and associations; an amalgamation of many small repetitive forces and few fundamental vibrations* “.

This quote takes us abruptly back to the reality of our daily being and proposes to us to become aware that the human being is in reality a complex individual, made up of many parts.

He lives mostly blindly following instincts, impulses and desires of the moment. He is acted upon by all that is part of the lower nature, by complexes and by unconscious conflicts. He reacts to stimuli and emotions caused by external events or by his own thoughts. Reacting, and not acting, he ends up not seeing how things really are and consequently acts randomly, without a project or purpose.

He lives automatically, not aware of what moves him.

In Psychosynthesis the metaphor of the carriage and of the horses driven by a coachman sitting in a box seat is often used.

Normally the human being goes here and there aimlessly, exactly as horses would do if they were to decide where and how to go and not the coachman, who in our metaphor is the “I”.

Not to mention the profound ignorance that contemporary Western man has of the Transpersonal Self, the divine essence in us.

A synthetic definition of the Transpersonal Self is “*our true being*”.

Psychosynthesis defines the Transpersonal Self as the Soul in man and, in fact, the terms Superior Self, Soul and Transpersonal Self are synonymous, being they the first of a religious-philosophical vision of human life, the last of psychological models which, like Psychosynthesis, include the “quid” of a spiritual nature in man.

The Transpersonal Self represents a plane or sphere of reality that is above, or beyond, those generally considered to be ‘real’. In other words, transpersonal means something that is beyond ordinary states of personality.

It is also defined as transcendent, to distinguish it from the immanent or personal level, a dimension of existence different from the sensible and understandable world with which we normally deal, which not only produces effects on the latter, but sustains it and justifies its existence.

Ignorance of the Self makes us possessors of a beautiful building, of different floors, with many richly furnished rooms, but we live only in the cellars or at most on the first floor. We do not know of the existence of halls and rooms that belong to us.

Man generally lives in two dimensions, action and reaction, losing the depth of field, the different nuances of life. This means not grasping the meaning of things, their profound meaning.

One of the consequences of all this is that it causes suffering to ourselves and to others, and it is precisely the pressure of suffering that at a certain moment leads us to decide to do something, to wonder why, and at that point can begin the process that will lead to awareness.

In summary, man lives split off in himself, often torn between dualities: beautiful - ugly, good - evil, masculine - feminine, essence - form, invisible - visible, etc. It is his duty to rediscover the path of unity in himself. One of these roads is the search for harmony through Meditation.

A Sage⁴ stated “*He who knows himself knows God within himself*” and God, as Weil reminds us, is Beauty. Meditation is an ancient practice known in the East as well as in the West.

Why should the sophisticated and intelligent western man turn to this practice?
One meditates because meditating is the greatest creative act that man can do.

The result of his creation is himself, the harmonious construction of his personality first and of the conscious relationship with his own Soul or Self after. Meditating is not an escape from reality but a mental technique whose task is to develop consciousness so that man can understand his true nature.

If we question the great spiritual traditions with regard to human development, we realize that everywhere we talk about three fundamental goals that are:

- knowledge and realization of ourselves
- liberation from suffering and from the bonds of ignorance
- encounter with the ultimate reality or knowledge of God

and we are told that these goals are achieved by obtaining within ourselves the “silence” that is nothing but the detachment from the continuous incessant noise made by sensations, emotions and thoughts.

Translating this into terms of modern humanistic and transpersonal psychology, the aims of meditation practice are:

- integrate the various aspects of the personality (body, emotions, thoughts)
- getting in touch with the Higher Self
- expressing the inspirations of the spiritual world in everyday life, through the development of intuition.

As with any human activity, however, to obtain some results, a certain discipline is required that indicates constant and continuous training over time. Meditation is an orderly and harmonious process that already expresses beauty in itself.

I’ll explain it better.

We must follow certain rules, take certain steps and overcome certain phases, before man can reap the benefits.

All this is part of the evolutionary process and, like any other natural process, it is slow, but sure and infallible in its effects.

Meditation requires self-control in every act and if it is not accompanied by the requisites that are part of the “orderly process” (such as self-control and active service), it will not achieve its purpose.

Traditionally the practice is divided into 7 steps, but in reality it is a single act that we will have to learn, over time, to practice correctly as a whole.

The seven steps are:

Alignment - The act of making our parts work as a single, free channel. It is the result of progressive disidentification from the physical body, from emotions and thoughts and from self-identification in the “I”, center of Consciousness. When the body and mind are calm and relaxed, from here we can start to know ourselves. “To know ourselves is to know God within oneself”.

Concentration - the act of concentrating the mind, learning to focus it at will on a chosen object and then using it.

Visualization - It is the ability to create images in a conscious and deliberate way.

Meditation - The prolonged focus of attention in any direction and the firm adherence of the mind to the desired concept.

Contemplation - Activity of the soul, detached from the mind kept in a state of quiescence.

Illumination - The result of the three previous processes, involving the transmission in the brain consciousness of the acquired knowledge.

Inspiration - Effect of enlightenment, as manifested in the life of service.

The practice of Meditation brings into being different effects which we summarize below, although each of them deserves a separate exposition.

It purifies the space that is full of thought forms that vary from light to darkness, from love to hatred, from beauty to ugliness. Meditation sheds light in these piles of thoughts and causes them to disintegrate. By placing order and beauty in our mind we will have better beauty, health and communications in our environment and better conditions on the planet.

Meditation generates energy because it purifies the mental plane of everything that constitutes an obstacle.

Meditation leads to service and a life of service removes the inertia of the physical body, the glamour of the emotional body and the illusions of the mental body. Meditation keeps our intellect clear and healthy until the last day of our lives. We grow older but we do not lose the power to reason and our creative skills.

Meditation awakens the sense of responsibility and we will realize that life is one, that we cannot perform a single action that prevents the progress and development of our brothers and the Whole, that we must understand the needs of others and try to satisfy them intelligently.

Meditation opens up a permanent source of joy in us.

Meditation requires effort, work, need for commitment, self-discipline, but it is only through these passages that one arrives at the source of joy. This is why meditation is the evolutionary process through which man gradually becomes an essential being and becomes his True Self.

As can be seen, the effects of the meditation practice are many, but for our purpose they can be summarized in the integration of our different parts into a harmonious and orderly whole that is the best definition of Beauty.

- 1) Roberto Assagioli, doctor, psychiatrist and psychotherapist, founder of Psychosynthesis (1888 - 1974).
- 2) Dionysius the Aeropagite, jurist and Greek bishop of the 1st century, judge of the Athens Aeropagus.
- 3) Simone Weil, French philosopher, mystic and writer (1909 - 1943). Quote quoted in the article “The beauty symbol of the true” by Sergio Guarino: Magazine of “Psicosintesi” nr. 22 - October 2014.
- 4) Satprem: Sri Aurobindo. The adventure of conscience, Mediterranee.

THE POTENTIAL OF THE HUMAN GROUP

Translation by Greta Bianchi

“What is the link between the individual and the Universal? It is the group –which takes us to *group consciousness*. We can first unify ourselves with just one other individual in the highest aspect of love, then we can join a small group, and then a bigger group, and little by little larger groups until we reach a certain degree of universal awareness”.¹

Roberto Assagioli

Let’s think about the most beautiful things we have achieved in life. Most of them, we did together with someone else. They are not individual, but collective, group achievements involving at least two people. There are few things we can do on our own. We achieve the most beautiful dreams of life together with other people.

If we think about it, no major change has ever occurred thanks to individuals. Jesus Christ himself had to form a group, and so did the Buddha. Assagioli created the Psychosynthesis Centers.

Big changes can be conveyed through groups.

The individual grows and is seen within the family and the community, within the human race, supported by other kingdoms of nature: this is the context from which he emerges. The path of psychosynthesis leads to the identification and development of individual potential. However, if a group consciousness is not developed, the individual remains in his egocentrism, in the need of self-assertion and of “being right”, isolated from the others.

Assagioli said: “Self-awareness is human but not spiritual. [...] Self-awareness is the point at the center of consciousness [...], it means consciousness of one’s personal ego, of one’s interests, of one’s pleasures, so it has

nothing spiritual in itself. In contrast, the Self is another thing, it is a whole other level. [...]. Normal self-awareness is separative, self-centered, conservative”.²

He also wrote: “[...] the realization of the central self is not all that is to be discovered. In fact, in a certain sense, it is only the beginning. After reaching the awareness of the central “I”, which is at first naturally and rightly centered on itself and separative in order to assert its own unique individual and separated identity, we realize that this is not enough, and that there are other and higher states of consciousness to identify ourselves with. These stages [...] include the recognition of the self in others, group consciousness and the realization of the Higher or Spiritual Self.”³

It is therefore necessary to transcend the personal ego, since self-individuation contains in itself a form of separateness. The development of the individual goes through group consciousness, collaboration and interdependence, as ways of overcoming self-centeredness, isolation and individualism.

Groups, like individuals, go through some evolutionary stages. A group can be more or less evolved, and it can devolve in the same way it can evolve.

What affects the well-being of a group? The features that characterize “right human relationships”⁴: the degree of mutual acceptance, trust, security, mental understanding, emotional responsiveness and interpersonal understanding. In other words, interpersonal harmony.

For this reason, the development of inter-individual psychosynthesis is indispensable for the creation of groups based on right human relations.⁵

What makes a group strong? A group does not stay together just because there is well-being within it, but also because its members actively collaborate to achieve group goals. It becomes strong when it overcomes the difficulties to reach goals together. In other words, the sense of strength depends on the degree of group consciousness, collaboration, mutual support, reparation and mastery in overcoming and transforming internal and external difficulties, and the united achievement of common goals.

The fact that some ideals can be lived together, and some goals can be achieved, creates the psychosynthesis of the group. It develops thanks to the sharing of ideals, goals and the will to realize them in a shared way. The quality of this psychosynthesis, of course, is different according to the degree of evolution of the group.

An evolved group is one that has developed a unanimous consciousness and is in contact with the Soul of the group. Just as there exists an individual Self, there is also a Self of the group. This Self is not the sum of the souls that compose it: it is something more and different. Each group has its own Soul. This imprint, this Soul, is independent from the members that compose it. When one enters a group, he enters a field of consciousness, in which everyone is influenced by this Soul. It survives when members enter and leave the group. Psychosynthesis also has a soul that persists even though there are people who come and go, enter and leave it.

The more one is in contact with the Soul of the group, through a unanimous consciousness, the more evolved is the group.

The non-evolved group is the one in which the leader plays the role of “pack leader”, of the “father master”. In it are present the dynamics of dependence/counter-dependence, “we are good, the others are bad”, “witch-hunt”, “scapegoat”, expulsion in case of disagreement. In short, there is no adult group consciousness. The only way to evolve in this context is through conflict, because within it there is no possibility of personal development. In a more evolved group than the previous one there begins a process of adult psychosynthesis: in the same way as the conscious “I” plays the role of coordinating and harmonizing the different sub-personalities, the leader coordinates the wills to foster and develop group awareness and responsibility. In a context of this type the leader does not act as a leader, but as a servant.

An even more evolved group is one in which the leadership is shared. This is possible when a leader is not necessary, because everyone has a sense of responsibility and group consciousness. In such a context the leader is the Soul of the group and members work together to reach a spiritual attunement.

In a group of this type one works in horizontal and vertical directions: for horizontal expansion and interpersonal harmonization, and for vertical elevation and spiritual attunement. The more spiritual attunement, the more interpersonal harmony.

Each group has its own Soul with a specific note and a plan to implement. This plan is included in the original purpose for which the group was born, however it is the Soul that holds it and the members are responsible for interpreting it.

The Soul of the group tries to manifest itself through its members: it shows itself to manifest its own note, its plan and will through the members and the activities of the group. The extent to which this is possible depends on the receptivity of the group. Furthermore, just as there are personal “foggings”, so there are group “foggings”.⁶

To this end, Assagioli left us some important tools to use.

Unanimity, Unity in diversity, can be achieved through attunement with the Soul of the group, thanks to receptive meditation and mutual sharing. A unanimous consciousness does not mean a flattening, but a unity generated by attunement with the Soul.

Receptive meditation can be practiced together in order to be in harmony with the Soul of the group, in order to:

1. Receive from the Soul information related to the next step of the plan to be implemented;
2. Share the information to make a group summary; At this point, the will of the group’s soul can be catalyzed thanks to creative meditation and achieved by a cooperative activity;
3. With creative meditation, we clearly and in detail see the next step of the plan, as established by the Soul and summarized by the group;
4. We implement this step through a shared group activity.

This working method was offered by Assagioli for “his special and urgent function of building the structure of the new civilization and the new culture in all its aspects”.

In support of this possibility, there are some scientific data concerning the relationship between mind and matter. They come from the PEAR project, started in 1979 at Princeton University and which lasted almost thirty years. In these studies, they tried to understand if the intentionality of one or more people could influence a random events generator (such as the launch of a computer-made coin in which, after thousands of tests, the result between head or tails is always 50%). From this research it emerged that the intentionality of an individual, placed in front of a generator of random events, is able to significantly shift the result. It also emerged that if a group of people do this, the difference is even more significant.

Not only that, but if a group of people has the intention to affect the result, even if it is not in front of the generator but in another place, the change takes place anyway, regardless of the physical distance.

This works even if the group intends to do so at a later date, such as the day after at a certain time. This suggests that the intentionality of a group can have effects beyond the limits of space and time. As if to say that intentionality acts from a transpersonal and universal dimension.

From this research it emerged also that if the group is composed in equal numbers of males and females the displacement of the result is three and a half times higher. This means that we should strive for greater gender equality in the groups.

It is even more interesting that the displacement of the result is six times greater when there is an affective involvement between the members of the group. This suggests that the power of group intentionality is proportional to the affective involvement that exists between its members.

To conclude, we can generate significant changes in the world if we work to develop group consciousness, attunement with the Soul and to implement, through creative meditation and group activity, the indications received from on High.

“Again, truly I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them” (Mt. 18, 19-20).

Marco Moretti

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Notes

- 1) R. Assagioli, Gruppo di Meditazione per la Nuova Era. Istituto Cintamani, Roma, 1998, p. 126 (Lezione IX).
 - 2) B. Caldironi, L'uomo a tre dimensioni. Colloqui con Roberto Assagioli (1967-1971). Edizioni del Girasole, Ravenna, 2004, p. 63-64.
 - 3) R. Assagioli, Gruppo di Meditazione per la Nuova Era. Istituto Cintamani, Roma, 1998, p. 190 (Lezione XIV).
 - 4) According to Assagioli the necessary qualities to establish right relationships are: sense of responsibility, understanding, compassion, love, harmlessness, spirit of sharing; he also indicates goodwill as source of right relationships and foundation of harmony and unity among human beings (see R. Assagioli, Gruppo di Meditazione per la Nuova Era. Istituto Cintamani, Roma, 1998).
 - 5) Cfr. R. Assagioli, Dalla Coppia all'Umanità. Introduzione alla psicosintesi inter-individuale. L'Uomo Edizioni, Firenze, 2011; R. Assagioli, Gruppo di Meditazione per la Nuova Era. Istituto Cintamani, Roma, 1998.
 - 6) Cfr. R. Assagioli, Gruppo di Meditazione per la Nuova Era. Istituto Cintamani, Roma, 1998.
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“LIFE TO LIFE” THE CREATIVE POTENTIAL OF CHILDHOOD AND ADOLESCENCE

Translation by Achille Cattaneo

78 I start from the title itself, which was originally *Life to Life* and subtitled *The creative potential of childhood and adolescence*. I understand that, being quite long, the heart of the theme was chosen, but in reality, as I wrote in the abstract, to recognize, evoke and value, by educators (parents, teachers, sports coaches, or adults in general who come into contact with children and young people) the evolutionary heritage of these age groups, represents an investment for the whole human race. That's why I chose to talk about the creative potential of childhood and adolescence, in them it lies the very future of Humanity, Life to Life, in fact.

The theme of human potential lies at the base of all the psychosynthetic vision, so congratulations for the choice of the theme of this congressional meeting and congratulations to the colleagues who have already investigated it in different areas, among these, that of meditation, done by Andrea Bonacchi, via regia, to paraphrase Freud, for self-knowledge, and also by Francesco Lamioni, in his work, the body becomes the symbolic place of the search for harmony and the healing dances between compassion and the joy of living. And speaking of the term healing, since each individual is endowed, in potential, with the necessary resources for self-realization, with his own individual project, I believe that it is the betrayal or the lack of knowledge of his own accomplishments or of his own potential, depending on as we want to say, to favor the onset of sufferings, inconveniences, up to the most important pathologies, which, paradoxically, if understood in time, can induce themselves to seek their meaning, reorienting the person towards his own self-realization project. Of course, first

of all we need a knowledge of ourselves, of our own typology, a real personal psychosynthesis, starting from childhood and continuing into adolescence. Children, young people are hungry to know the mysteries of life, the why of so many things, they are physiologically curious. How beautiful it would be to study at school, from the primary classes, the geography of the inner worlds, that of feelings, emotions, thoughts, and with the help of psychosynthetic maps, to study the structure of personalities in formation, where children and young people become themselves, the living matter of study. Teachers should be the first to live, experiment with the psychosynthetic model, self-educating, in order to educate as Assagioli always reminds us. We know how much need educators in general have to manage operational tools to address the many educational, training, interdisciplinary demands.

Working with children and young people means being aware of handling psychic, precious and valuable fabrics, since childhood and adolescence represent the visiting card for future psychic ages; knowing the characteristics, the potentiality, it is essential, and above all, it is important to prevent or correct educational behaviors that block, ignore, distort the individual characteristics, favoring the emergence of various problems in later periods, up to quite serious disorders.

Now, to get away from all this talk, before diving into other considerations, I ask you to close your eyes for a moment, to relax as much as possible and after a few quiet breaths of ...

Imagine a wonderful day in early spring, the air is still fresh despite the sun shining. You are sitting on the ground, perhaps with your back resting on an olive tree, or an oak tree, in front of you a sea of grass, of that emerald green mottled here and there by other chromatic shades thanks to the many colors of flowers, yellow, pink, white, blue, purple. Well I ask you to imagine placing a hand on the grass with a light pressure, without crushing it, place it gently, feeling under the palm, yes, the fresh contact, but also a sort of crackling coming from the depth of the earth, as if under the

turf, warns of the vibration of the force of nature, of the life that wants to manifest itself; from the bowels, every seed seeks light, the hole through which to be born, and every seed will follow its project, a flower will become a flower, so the tree will become a tree. But I beg you to dwell on the crackle, on the vibration, and for a moment, from the hand resting on the ground, imagine that your whole body is going through it, making you realize that you are also, Life in life.

Slowly we come back here, and we open our eyes.

Whatever happened, anyway, try to maintain that feeling of Energy, of magmatic strength, keep the memory of that vibration, like a sort of electric current that pervades the whole body, shakes the mind and the emotions, a real “Life explosion”.

What they say about children, an old expression said, they have quicksilver on them, they never stand still, they are always in motion; as well as the ferment of young people, the “torment and ecstasy” of adolescents, backpackers and the desire to conquer the world but probably also their internal world.

All this ENERGY we find in the various levels, physical, emotional, mental and spiritual, it is therefore the energy, the creative potential that flows pure in this phase of life, as a precious fuel to administer and know how to use during the subsequent phases of life. The adults must accompany the children and young people in this process, directing them wisely, following their natural lines of development, and this is where the educational task lies.

Let's see, in a quick overview how this vital energy is manifested in the various levels. In the **body**, for example, we know that the heartbeats of children have higher frequencies than that of adults; just as elevated are the growth rates, already from the gestation phase up to the successive stages of development reaching the threshold of adulthood. From the laws of psychodynamics, we know that the energies seek to be manifested, according to various channels; the bodily ones, so exuberant in these ages, may well be expressed through physical

activity, gymnastics (a sort of Cinderella among the different subjects of study), dance or some types of sport; there should be an alternation between moments of rest and movement so as to guarantee a good psychophysical balance. On the other hand, spending too much time in front of the television or tablet, in video games, as unfortunately happens more and more often, feeds a sedentary lifestyle that engages unspoken energies, to the point of finding an outlet in harmful ways, not only in terms of aggressive behavior towards others but also towards oneself, for example with problems of overweight and consequent metabolic diseases. We know how juvenile diabetes is on the rise and how many children suffer from obesity.

On an **emotional level**, from the famous “whims” of the little ones, to the so-called caprices, to the fickleness of the feelings, to the explosion of uncontrolled anger; to then merge into mood swings, real emotional storms characterizing the pre-adolescent age. This age group, usually overshadowed by the later phase of proper adolescence, was investigated by Alberto Pellai in one of his last books, calling it, “The Age of the Tsunami”; goes from 9 to 12/13 years. In these few years the energies are in turmoil, compressed between physical development with hormonal variations, desires to grow and feel older and still feel imprisoned in a pseudo-infantile body. In the metamorphosis from child to adult, the adolescent (from 13/14 years up to over 20 years) begins the search for his own identity, alternating moments of discouragement, depression, and moments of euphoria. It is the age of excesses, of life trials, the age of the “first time”, for better or for worse. Everything is very immoderate because the energies of feelings and emotions are extreme. But these manifestations must not give a pathological view of this period. It is all the energy magma that flows into this complex transition phase, of great physical and psychological changes; these humoral, hormonal explosions must be recognized and well directed by adults able to help young people correctly channeling them according to their unique and individual development project. We all survived long faces, sudden crying, joys, fears, moods, of our adolescence. And I believe that each of us is still grateful to those adults who

believed in us and glimpsed our potential, helping us to find the right way to develop us. It is increasingly evident that the appropriate preparation of educators is the fundamental requisite to relate effectively in educational intervention.

Now let's see what happens on the **mental level**. The creative potential of the mind is realized in the design of thought forms that are increasingly elaborate, from imagination to the analytical and synthetic phases. The function of the imagination represents the reservoir par excellence of the creative potential, it is the imagination that arouses and makes the subconscious act as the laws of psychodynamics remind us; trying to inhibit it, suffocate it, means depriving the children, the young boys of a precious evolutionary resource. Too often in the scholastic programs the rational-analytical side is privileged, stifling the power of the imagination. In primary school it has been shown that even in mathematical calculations, if imaginative capacity is introduced, for example by visualizing a series of objects, the main operations of addition and subtraction are easier for certain subjects than through an abstract reasoning. Also the playful function, typical of childhood, represents an extension of the imaginative function, becoming a sort of break-in for the subsequent well-known learning processes, thanks to the studies, first of Jean Piaget, on cognitive development.

During the adolescence years important changes take place at the mental level: from memory, to thinking, to reasoning, to the ability to concentrate, to decision-making processes, of planning and design. In this age group it is very important to be able to introduce the technique of the ideal model, because young people begin to sow the seeds of what they want and can become. The latest studies on adolescence have identified the years from 13/14 to 24, those where the most intense acceleration of psychophysical growth and maturation of the individual occurs. Adolescence represents the most fertile moment in life. This ferment represents the enormous potential of this evolutionary belt, a patrimony, in fact, to be administered wisely and to which to resort in the subsequent stages of maturation. Adolescence is the moment of li-

fe with the greatest resources in terms of creativity and courage. Adults who relate to them, regardless of their role, have an enormous social responsibility, both at an educational and training level; their guidance should give them confidence and authority.

One last word regarding the **spiritual level**. A thought by Edward Bach on the task of parents, but addressed to every educator, underlines the importance during the first years of the child's life of "facilitating the contact of a soul with the way, so that he can carry out his evolution, (...) willingness to give the newcomer, as well as physical protection, all the spiritual and intellectual support they need to grow without ever forgetting that the child is an individual soul who must gain experience and knowledge in complete freedom, following the dictates of his Higher Self. "Every child from birth bears within himself the seed of his own individuality, coming from the transpersonal and Universal Self, from this inexhaustible, cosmic source, he draws his creative potential.

Understand well that considering children as embodied souls totally changes the educational approach. The formation of the young personality, exuberant and at times rebellious, requires containment, the observance of rules, a strong but at the same time loving guide, but also respect and kindness. With children we should always educate with a smile on our hearts, even when we scold them. The punishments, Assagioli reminds us, must always be "impersonal" and always based on the principle of cause and effect. For this reason, it will never be repeated enough, as it is appropriate for parents, educators, to carry out a self-educational journey, the one that psychosynthesis offers, with a specific reference to spiritual education. If the one who educates does not recognize in the first place, his own potentials, his own limits, he is not capable of self-mastery, self-knowledge, how can he be credible in his educational interventions? But above all if one does not recognize himself as soul among souls, how can he follow the unfolding of the little ones, the flowering of the soul in the young personalities.

The same discourse is valid for recognizing the spiritual energies that are released during adolescence; this pe-

riod is not only characterized by the search for Identity, by the suffered existential passage from childhood to adulthood, but it is the call of the Soul, which becomes even more urgent, between the desire to be in Life and fear itself of Living. Let's try to understand all this in terms of energy, children, young people, burn incredible reserves of energy, in other words, their vitality represents the gift that life gives to Life itself, and in this lies their creative heritage, their potential. It is up to educators to identify the expressive forms of young personalities, recognizing the prevailing individual typology, helping them to develop their psychic functions harmoniously. Children, but also young people do not ask for anything other than being "seen", understood, directed, guided in their life journey that has just begun, but they are asking for conscious, balanced, authoritative adults, credible models from which to draw useful, constructive and authentic experiences .

Sometimes it happens that children in their spiritual essence are invisible to the eyes of adults, but acquire visibility, only, due to health problems, or academic performance, in general, only when they become objects of concern, rather than being considered subjects of care and of love.

And teenagers, from *adolescere* (Latin), in growth. "Growing", among the many terminological meanings, means taking responsibility for one's own words. How much importance do we give to the words of adolescents? We often associate them with juvenile distress, the use of alcohol, drugs. Perhaps this daze is a way, to the negative (Erikson spoke of "negative identities", rather than not being anyone, I become someone with behavior deviant from the norm), a modality, precisely, to make oneself visible. Even their bizarre way of dressing, dressing their hair, piercings, tattoos are nothing but forms of visibility. Young people are the target of marketing, the beauty of youth represents a good business for the smoke merchants who wander like vultures in search of climbing in the stock market ...

There is a lot of talk about young people, but they have little voice, perhaps this is the purpose of the songs of the young raps that are so popular, that as insisting sing-songs speak of their problems, their desires and their dreams, often stolen by those who should take care of them.

In the creative potential of childhood and adolescence it lies the largest energy resource, for the future of all mankind and the planet itself, because as was reiterated in the chorus of young environmentalists, we do not have another reserve. Those who care about Life, must put the well-being of children and young people, in every part of the world, in the first place. Life to Life.

Elena Morbidelli

TESTIMONY OR AUTHENTICITY?

Translation by Achille Cattaneo

For some time now, I have had a desire, a longing, an aspiration to bear witness to Psychosynthesis, which I have studied for so many years, have loved, and to carry it with me, beyond myself, like something intimate and precious that doesn't die, like a gift to be passed on not with words or teaching, but with my life itself, precisely, as a silent testimony of life lived fully.

For Psychosynthesis is not a family affair, friendship, social, or just personal, but above all it concerns the soul. Finally, my soul has understood within itself, and without speaking and ranting or preaching, I carry in my heart this precious Good, sacred and profane, daily and ever present. And when I see, I observe that Psychosynthesis relives, as in this period at our Center in Naples, a moment of vitality, of new presence and language, I feel inside a profound joy that is permanent, as opposed to the spreading pain of today, which however is temporary. It's almost an internal emotion that happens, like when you listen to an old beloved song that makes your heart vibrate again, and everything starts again, is reborn, and recreates itself to infinity.

In fact, the psychosynthetic attitude consists in constantly going out, in the daily life of small gestures, from the mechanical, from the obvious, from the known, from the usual. It is a creative attention that puts you in touch with the infinite, with the mysterious, with the knowable and the unknowable, with the possible and the impossible, and then everything becomes open, visible and simple. And, constantly keeping "the observer" with me, I realize that what I want is a very beautiful dream, very simple to say, but difficult to implement: in short, it is a question of wanting to live an authentic life.

And so, the whole discourse shifts to authenticity: what is it? Why this desire? How to reach it?

First of all, I would like to clarify that it is not a question of considering here that concrete authenticity which is simply mechanical spontaneity, which is not a choice born from the center of us, but is merely an impulsive behavior, which yields mechanically to an external impulse.

Authenticity is not putting everything of ourselves out, it is not “outing”, abolishing every mask, leaving no space for that mystery that is at the bottom of us all and becomes attractive and, I would say, indispensable in human relationships, even the most intimate ones. Because we talk a lot today about authenticity, but superficially, and sometimes, in the usual sense, we are wrong, we overdo investigating ourselves and throwing out everything we discover about ourselves - and we know well how various unpleasant events happen in “social life”, among young people who, instead of meeting and understanding each other, find themselves accommodating every impudent and inappropriate provision. There it is a question of egocentrism and exasperated narcissism, where the appearance dominates the being, the words dominate the facts, and everyone is a prisoner of his image.

We are talking about an intimate and clean authenticity, I would say almost demure, using an old-fashioned term. An authenticity that wants to favour silence and discretion, another word out of fashion, but I believe, to be enhanced today, as opposed to excessive visibility, and to self-assertion at all costs.

For authenticity takes modesty, reserve, silence, in a world where we all want to talk, and occupy space, and make ourselves heard, assert ourselves. And to be silent, we must have the strength to listen, to stop, to stay, when the otherness of others puts our convictions into question. We must center ourselves, stand upright, bear being challenged: narcissism often forces our hand, and our ego cannot bear that we are being questioned. And then what happens is that instead of building relationships, conflicts and endless discussions arise.

However, the term authenticity and its opposite, inauthenticity, was introduced, before entering psychology, by Martin Heidegger, the German philosopher, a scholar of ontology, who describes authenticity as “an appropriation of self”, according to the etymological meaning

of *autòs* = himself. Heidegger states that “the more a man is himself (*autòs*) the more authentic he is. However, he says that what can make life authentic is “anticipating death, that is, living as if every moment were the last, since only death is the only authentically individual, personal experience; it is the only experience not shareable. That is, everything can be chatted about except death. For everyone, death will always be his own death. That is, everything is shared: one’s travels, one’s work, one’s food, one’s drinks, but each dies his own death, because with it he concludes his life “.

More simply, when the term authenticity is introduced in philosophical reflection, today, saying “authentic” means mostly those who are true to themselves, those who live under the banner of sincerity with themselves, which is not the same thing as sincerity towards others, which can lead to an unnecessary extraversion of one’s most intimate inner movements. Which does not mean stopping looking for Truth, both inside and outside of yourself. First of all inside himself, as shown by the luminous words of Shakespeare, reported by Vito Mancuso in “*La vita autentica*”: “to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.”

And according to Hilmann (the author of the *Soul’s Code*), being authentic is listening to the voice of the soul - and it is not easy to distinguish this inner voice. Hilmann, proposes the theory of the “acorn” to understand the mystery of our lives, he argues: “the only truly general element, present in all of us humans, is the motivation, which is, precisely, like the thrust of the oak inside the acorn, or rather the “oakness” of the acorn. The oaks bear the acorns, but the acorns are pregnant with oaks”.

That is, we all came into the world with an image that defines us, with an individuality or uniqueness, that is at the center of us. And Hilmann uses many terms interchangeably: acorn, daimon, image, character, vocation, soul, destiny. And all this certainly concerns our authenticity, and it is important that it be caught, even in retrospect in one’s life, when there has been an awakening, and clearly one discovers the so-called red thread of one’s own destiny.

However, alongside these philosophical reflections and definitions, I found the interesting and new statement that authenticity cannot be achieved by “intentionem”, but by “effectum”; and it is a fundamental affirmation for our experience and our concrete journey. In fact, we cannot make a commitment to become authentic, and strive to implement this directly - we can only look at our inauthenticities, of which there are so many in us: desires, fears, impulses, lies - and they filter us out of reality, and they are mostly unconscious. And the very fact that we do not see them, that we do not notice them in our mechanicalness, constitutes the greatest obstacle to our growth. Thus, we justify them, consider them normal (so to speak) and make them obvious, and therefore elusive for us.

But, we know well that we can, indeed we must ethically all take the first step of distinguishing those opaque obstacles, we must name them one by one (Psychosynthesis teaches us with disidentification, to be done continuously, because this certainly distances us from our enemy inner forces).

And having taken the first step, it takes courage to continue, implementing self-identification in a more aware and mature personality. And we must get out of symbiosis and innocence to live life to the full, moving from survival to the will to live consciously. And when, at times, awareness increases, nothing must remain unconscious - when it is the right moment of revelation. And that attention that we have kept in mind and live in life, even with effort and good will in periods of dryness of the heart, that “beyond” that has continually attracted us and pushed and guided us, in the end can reveal itself and give us so much joy and sense of accomplishment, not at all to be missed. And what we have noticed in the exceptional lives of the Great Ones of Earth, who have given us inventions and discoveries and pieces of evolution and progress in every field, that something “other” and “beyond”, which puts us in the mystery of Life and its ineliminable sense - we can be sure that there is in all of us, small and common mortal beings, that we struggle to live to the best, beyond survival. Our microcosm has an immense value, it has its own sense, if it cries out

to Heaven in its divinity, its spark, even infinitesimal, which is still of the same Essence of God.

In short, I want to say concretely, that a continuous passionate search for authenticity is worthwhile, even if sometimes it does not find a winning outlet, even if we often do not have the right answer, the right gesture, or a perfect balance in our pocket. And all this is true in everyday life, where every day, at the end of the day, I can always find some small details that have moved the usual sequence of events, leaving a small space of astonished amazement, a jolt, an unusual attention, a new look that opens the heart and makes you feel alive, brings you closer to the passion and enthusiasm of life that flows continuously from the unconscious to the conscious, that is, to the known, observed, revealed, attentive and brought into being, as a precious conquest of the moment that enchants us in connection with the Whole. “That will then be like drinking continuously at the spring.” And this more and more, not only for a moment, but for continuous renewed moments, until we obtain an ever more alert consciousness, ready to grasp Eternity.

But once we understand the substance of authenticity in us, and understood that we cannot achieve it and create it as a desire or as a goal in itself, how will it be possible to obtain it ?.

It is a question of looking where we never look: then maybe we will suddenly catch glimpses of truth about us - real crises of authenticity will arise, in which, however, we finally discover the inauthenticities that belong to us. We find ourselves suddenly displaced, naked in front of reality, and this frightens us, makes us feel defenseless but also strong, because we adhere to reality, which is always the greatest teacher of life. We then become real (from the Latin *res*) authentic and strong, because we must not hold on to any lie, neither in front of the others, nor above all in front of ourselves. And this is achieved “per effectum”, precisely because of our inner confession, of our revelation of internal honesty. So finally, we highlight what we previously built in a lying way for us and for others, all unconsciously. That is, we have co-

me out of the unconscious mechanisms and can choose between the various possibilities and considerations that have arisen for our reflection.

And small changes are important. When they begin to happen and we notice them, they encourage us, they give us joy, and they push us to move forward. Says Jung: “the true life is lived when small changes occur”. And those so-called negative moments, in which there is depression or even desperation, are also to be noted; and when it seems that nothing has been done to improve a situation... thoughts are confused, we no longer believe in anything, not even in growth, on the journey, and nothing high appears to give us relief.

But here, a sudden vision of clarity makes its way, and it is pure awareness. In the state then in which we find ourselves, without condemning or judging, neither comparing nor praising, we observe what is, to the end, we understand, and everything becomes clear and luminous.

These moments exist for everyone, and we must stay with them, underline them, believe in them - because it is precisely our tenacity to continue the journey, which has brought us, as a non-direct collateral thing, precisely that awareness, that light, that authentic behavior.

The moments of intense presence, both of pain and of joy, are often rapid, evanescent and yet paradoxically eternal - they are the most wonderful paradox that Life presents us in its miraculous Beauty: that is, we adhere fully to our daily lives, and at the same time we go beyond it, putting ourselves in contact with our deeper Self and with the Whole World, as if the consciousness needed precisely that point, that trampoline there, to go further and continue to grow.

But often these moments, due to having attained a clear and free mind, happen to separate them from the heavy world of everyday life also made up of hard work, home services, work in the office, emotional annoyances. But it is not a good thing to separate them. I think that in the alternation and in the “distinction” and not in the separation of them, the secret of balance is preserved. The very balance of a life a little higher and more satisfying, more aware and happy.

In short, I believe that authenticity comes out for us:

- when you begin to behave with kindness and kindness without asking why
- when you start giving and loving without expecting anything in return
- when you find a harmony between mind and heart and you no longer ask spasmodically to everyone, what can ever be the meaning of life
- when you surrender to the flow of life, and you would not change anything of what it is, but let yourself be fully, without ever getting bored
- when you join in complete harmony with the choir of the people who sing their own newfound song
- when, suddenly discovered a fragility, or fear or lie, you accept to become responsible for it, rather than flee into distraction, or on the contrary by criticizing and blaming yourself, abandoning yourself to the habit of complaining.

And once we get closer to the end of our life, we can reflect more: perhaps this is the moment to witness the composed Beauty of life that slips away, of the will that fades, but meanwhile increasingly adheres to the transcendent will, our Self, of our Essence, in short to the will of God.

A profound acceptance of the inescapable will then be important, of the inevitable which can also be reached without bitterness, that bitterness that sometimes takes us to our shortcomings or failures, or sudden decadences of all kinds. On the contrary, we will be able to look at all our small or big troubles, with wisdom and humor, almost as our walk, with age, move more and more from will to love. And we will be able to revisit our past, choosing the experiences that made us grow, rather than letting ourselves be conditioned, or worse obsessed by memories and conditioning.

And all this can become a testimony.

Our mind will become less and less rational, and more and more open, silent and intuitive, a mind that knows how to join with the opening of the heart, so as to embrace more and more pieces of Truth.

And even if the ultimate Reality will always continue to elude us, and we will never be able to reach a complete authenticity, is it not already valid in itself, to walk however towards authenticity and Love?

PSYCHOSYNTHESIS AND CONSTITUTION

Translation by Gordon Leonard Symons

1) The instruments.

Just two days have passed since the celebration of an important anniversary for our political and social life. In fact, on 25th April, the date of the liberation of Milan and Turin from the Nazi and Fascist forces, we celebrate the Liberation of Italy from the heavy shadows of a totalitarian regime, which, suppressed freedom, suffocated and crushed it in a deadly embrace with Nazi madness.

And a little over a year later, our tormented country was experiencing another pivotal moment, with a double vote, a referendum for the form of the State, a political move for a Constitutional Assembly, which was supposed to write a new Constitution, the founding pact of a Nation which had chosen the republican form and had done so by admitting for the first time to vote the other half of humanity, the female one.

Last year we remembered it, and celebrated, the 30 years from the entry into force of the Constitution, and here in Ancona we were able to organize 9 meetings on the unknown and neglected aspects of the Constitution.

I therefore had to look with particular attention at our founding pact, aiming, so to speak, at its watermark to be able to see it in all its harmonious beauty, which would be even more significant if all its “threads” were equally intertwined and enlightened.

While looking at the material to publish the acts, now in print, I got an idea, which could have brought together those two moments, the pure politician and the “differently political” if it is true that all our acts and experiences are not clothed in “politics”, understood etymologically as the art of bringing to life the polis, the city.

I remembered that I had already once used the tools of

psychosynthesis to publicly retrace the roads of my profession (in Rocca di Papa at the 2012 world congress). And, even more, I recalled the many moments in which I had found useful and opportune ideas and practices in my psychosynthetic experience, starting with the practice of disidentification, indispensable for the well management of the discretion that every magistrate must use and use well.

Then, after a long conversation with Piero Ferrucci, I realized, almost inadvertently, that a not small part of my professional commitment materialized in the interpretation of words, those words that form a norm, and they form it giving it a meaning, transforming it in a kind of mold, in which the reality of human behavior must be condensed and which it is the job of the magistrate to evaluate.

The words of the laws, therefore, must transform themselves and become reality. They must, in short, **evoke** a path of life by comparing the real with the virtual or better, compare the lived with the described, and prescribed.

The words of the laws, of every law, beginning with the most important one, the one based on our living together, the Constitution, with some doubly interpretative effort, could fall into the category of “**evocative words**”.

I will try, in this reflection, to repeat the experiment together with you.

From theory to practice. Instructions for use. Having guessed the road, it was necessary to fix the stages. In fact, here and now, we cannot “handle” too many words. It is possible, however, here and now, to choose four or five words and start the experiment. The first temptation was to immediately compete with the famous motto of the French Revolution, **LIBERTÉ, ÉGALITÉ, FRATERNITÉ**, which we will see later on how they can be adapted to our program. But it seemed to me more “orderly” to start right from the beginning, that is, from Article 1 of our Constitution, which begins like this: “Italy is a democratic Republic, founded on work”. In this opening, **two** are the evocative words I have chosen, namely **Republic** and **work**.

Republic.

Beginning with the first one, the etymology of the word leads us to two Latin words, *res –publica*, that is, the public thing, *Res* is word from the multiple and numerous meanings, in our case we can take for granted a meaning equal to the Latin, which designated with the term *respublica* the organization that today we call State, and understand the beginning of our Constitution as referring to the public Thing, that is, of everyone. (I always

remember, on the subject, the assertion of a Swiss colleague, who argued that for the inhabitants of the nations beyond the Alps, that is, the states bordering on Italy, public means of everyone, and therefore everyone must take care of it, while for Italians public means of nobody, and therefore nobody takes care of it.

Taking as a good the positive meaning of the term, the word should evoke, that is, recall, directing the common action, a sense of material rooting and not only, closely linked to an assumption of responsibility. In conclusion, the Republic is always a set of subjects, a me and countless yous, who share some, or many, abstract and concrete elements, from the language to the territory, to a bundle of rights. If I wanted to represent the thesis on display with a visualization, I remember the scene, so frequent once and now almost disappeared, of the fishermen of a boat who pull the net together to control the outcome of the fishing.

Work

“Italy is a democratic Republic, founded on work.”

Work, therefore, is the second word of this Article One that could become “evocative”. (Also, article 4 too is dedicated to work, article which recognizes the right to work of every citizen).

We must, however, agree on the word, because here I do not mean the work connoted solely, or principally, by its economic and financial repercussions, while admitting that it constitutes, for a very large part of the population, the instrument with which one gets the goods necessary for the needs of life. However, I would like to look at work from a relational point of view, that is, as an “incubator” of relationships. Often bad relationships - the famous problems deriving from an unfriendly work environment, problems that are limited, sometimes, to being merely “pinpricks”, but that at other times become real sword wounds, or arrow wounds - but sometimes good, in a double direction. “Having a job”, as we say, very often increases self-esteem, while not having a job can destroy self-esteem. The same path is replicated

with reference to hetero esteem, that is to the esteem of external subjects.

But there is another aspect of the question that I would like to highlight and it is the relationship between the worker and his work. We recall the famous anecdote about the construction of the cathedral of Antwerp. To a curious wayfarer who had asked him about his work, a mason replied: “Can’t you see? I’m breaking my back to make a living. Leave me alone.” And a second one answered him the same way, and finally a third, more and more sweaty, but with a smile on his face, told him” that all together they were building a cathedral “. This is the main value of work, from the psychosynthetic point of view, that is *awareness* (**know**, *possess*, *transform*, the motto of psychosynthesis).

Liberty

The Constitution never mentions “**freedom**”, but always recognizes a freedom (**personal freedom, freedom of correspondence, freedom of assembly, of association, of circulation, of religious faith, of manifestation of thought**, to the first articles of the first part, dedicated to the rights and duties of citizens). But **no freedom of** (and **freedom from**, according to more recent interpretations) is possible, without there being at the base, implicit but clear, a broad and, so to speak, all-encompassing notion of **FREEDOM**. A freedom that is not a simple definition entity, even from a psychological point of view. In a first approximation, we can content ourselves with defining freedom as the power of self-determination, in general (including also that of making oneself voluntarily hetero-determined). This power is not unlimited, because, according to a now classic definition, “my freedom reaches the border of your freedom”, but “claims” to have no limits within that territory (except those deriving from the laws).

The discourse on freedom becomes simpler if we pay attention, at the same time, to its opposite, which we can define as “dependence”. Freedom does not tolerate dependencies, of any kind, from the classic ones (alcohol, tobacco, sex, gambling, for example) to the last ones, symbolically represented by the crowds of teenagers, and others, who proceed with their eyes fixed on their electronic gadgets, without forgetting the immense power of de-responsibilisation, hidden behind an apparently neutral activity, such as that of advertising, in all fields.

But freedom sometimes also discounts another internal limit, that is the rejection of responsibilities.

To put it briefly, the man in sole command, a figure born in the political sphere, is also affirmed because of the great difficulty of orientation, with related responsibili-

ties, in a complex society like ours, a difficulty that can be annulled by the renunciation of power/duty of choice, transformed into an open-minded acquiescence to the determinations of others.

If this is the tangle of problems that are hidden behind the term of freedom, their dissolution must pass through another juncture of psychosynthesis, that of the will.

Deliberate freedom, deliberately acquired freedom, possesses, uniquely, the liberating and empowering power of a mature personality.

A freedom consciously desired, free from all conditioning, is the first prerequisite for the existence of a true democracy.

Freedom, therefore, and in conclusion, lived as an evocative word and as the fruit of the constant exercise of a good and wise will, as Assagioli claims.

Examining the other two “revolutionary” words, starting with equality, leads us to a similar conclusion.

Equality.

Even equality, explicitly recognized by Article 3, is not simple and easy to be accepted, if we want to avoid the risk of it becoming an obtuse egalitarianism. Remember Don Milani’s teaching on the injustice of making unequal parts between equals, but also equal parts between unequals. And in fact equality, correctly understood, also from the psychosynthetic point of view, must (should?) translate into “equality of opportunity” (“*know, possess, transform*”).

Fraternité and the like.

The Italian term closest to the French one, in the absence of an express textual reference in the Italian Constitution, is surely that of “solidarity” (political, economic and social, according to article 2).

The concept of solidarity, understood as a concrete manifestation of empathy, is at the center of a galaxy of other concepts, all equally revolving around two pairs of nouns. The first is based on generality and specificity, which are placed on a psycho-bio-

logical level (Assagioli expressly defines his theory as biopsychosynthesis) and can be disconnected but (almost) always only in theory. In extreme synthesis, solidarity presupposes the existence of absolutely unique individuals, though more or less similar in some sections of their physical and psychological constitution, who consciously act in a way that brings benefit to all members of the community. To obtain this result it is necessary to activate the second pair of elements, the rights and duties, which come under the first part of the Constitution, in articles 13 to 54.

Rights and duties are two mirror faces of the same coin, and are interconnected, so that the one without the other gives life to an absolutely disproportionate, unbalanced entity.

Although in article 4 there seems to be a separation between a right (to work) and a series of duties (to contribute to the “material and spiritual progress of society”), a complete reading of the text leads us to the conclusion indicated, of inseparability between rights and duties, not only nationally, given that articles 10 and 11, alongside the rejection of war, provide for the possibility, on equal terms, of “*limitations of sovereignty necessary for an order that ensures peace and justice among nations*” “And here we are fully in that psychosynthesis between Nations, very present in Assagioli’s reflection.

Finally, a first approach to a reading and a deepening, jointly useful, of own but not exclusive paths and conclusions of psychosynthesis and of our Constitution.

May the continuation of the journey be at the will of each, without limits, if not subjective.

THE POWER OF LIFE

DISCOVERING

THE MYSTERY OF BEING

Second part - Psychosynthesis n°31
Translation by Alberto Gabba

We continue the work begun in the last issue of the magazine, which we refer to, about the Seven Types of Assagioli's Psychosynthesis.

As we have already seen, Being and Life, intimately intertwined, form the Mystery of our earthly existence; the unveiling of Being in this existence, however, can also be grasped through the analysis of human Typologies; this allows us to glimpse, by resemblance, which aspect of Being is analogous to our nature and how we can bring it to full light.

3 - Active/Practical Type

As for the Active/Practical Type, we are going to bother a well-known, but at the same time non-existent, character, whose name in Italy is Archimede Pitagorico (Pythagorean Archimedes).

His English name is *Gyro Gearloose*, an imaginary Disney character of comics and cartoons, created by Carl Barks in 1951; he debuted in 1952 on n. 140 of the Walt Disney's Comics and Stories magazine and since then he has appeared in thousands of comic books in several countries of the world.

Archimede's inventions in Barks' stories are innumerable, sometimes absurd, sometimes useless, sometimes brilliant, and often with final catastrophic consequences. Space rockets, futuristic machines, electronic noses to search for treasures, personal flying saucers: these are some of the inventions that Archimedes realizes and sells in his bizarre laboratory. Archimedes also spends part of his time by designing new weapons for Paperinik (in English, *Duck Avenger*), for which he created a secret shelter under Donald Duck's home and most of the gadgets used in his secret missions.

Archimedes (the real one, born in Syracuse in 287 BC and died there around 212 BC) has many affinities with Gyro Gearloose.

As we read in an article by Luca Novelli: "*Archimedes invents extraordinary devices for King Hiero, tyrant of Syracuse. Archimede Pitagorico invents them for Uncle Scrooge, another type of dictator. Archimedes in his bathtub shouts "Eureka! Eureka! (I have found!)" while Archimede Pitagorico exclaims in the same way, but only after having placed his head under his "thinking cap". Archimedes discovers the physical laws that make ships float, lift huge weights and concentrate sun's rays. Archimede Pitagorico invents impossible physical laws, which only work in Mouseton and Duckburg and that in any case are valid only for one story at a time. The machines attributed to the real Archimedes are truly extraordinary ...but the extraordinary machines by Archimede Pitagorico in the long run only cause trouble. But they make us smile, which is often more important than any physical law.*"

Here is the third typology as described by Assagioli: "*The Third Ray represents the Divine Life manifested in Nature, in every form, in every being. The specific quality of this Ray is the marvellous Intelligence inherent in every particle of matter, in every atom, in every organism. It is the Life of the Third Logos, of the Brahma of the Indians, who pervades, vivifies, evolves, transforms everything. It is the power of choice, of discrimination, which already operates in the so-called inorganic matter, and which reveals itself more clearly in the very fine reactions, in the surprising and complex coordination of the living matter of the cellular and organic psyche. (...) In Humanity the Ray of Intelligent Activity is at the base of every Civilization: from it derive all forms of social life, every technical and cultural progress, all the Arts and Sciences, all that is produced of humanly specific origin...*"

4 - Creative/Artistic Type

Let us turn now to the analysis of the Creative/Artistic typology, whose goal is to reach the Mastery, that fullness of Being that allows a complete expression of what

has been perceived by intuition, of that share of transcendence that has been known through “direct knowledge” and that one would like to transfer to immanence. In this regard we can refer to two great personalities, Plato and Leonardo Da Vinci.

We refer the former to this typology because many of the Platonic writings are dedicated to Beauty, the rule that every Creative/Artist feels as the rule of his life.

In works such as *Hippias Major*, *Symposium* and *Phaedrus* the philosopher outlines the eternal idea of Beauty, incorruptible and uniform, closely linked to eros and therefore to the spiritual ascent of the soul, stating that: *“That, dear Socrates, said the foreigner of Mantinea, is the time, if ever there is one, when life is worth living, spent in contemplation of the beautiful itself.”*

What makes more problematic the reflection on Beauty is the relationship with the sensible, since Beauty lays the possibility of perception - and therefore of contemplation - on our senses, it can enchant and seduce them and make us forget that there is an ideal and superior reality, or it can elevate them and push the rational part of man in search of supramundane reality.

Thus, to be grasped, the idea of Beauty turns out to be needful of the senses: besides being harmony, rationality and absolute identity with the Good, Beauty is also pleasure of the senses, as suggested by the root of the word “aesthetics”, i.e. *aisthesis*, sensation. However, Beauty must be anchored to a more stable value, that forms its foundation; Beauty, in fact, appears to Plato as Good in its sensible manifestation, and Plato’s examination brings the nature of Beauty to a metaphysical origin, at the very root of Being, through the identification of Beauty with Good, and then with the One, with the Absolute. Beauty is related to the One: it is Unity because it is order, harmony and Good; but for its expression Duality is also necessary, a principle of differentiation, that indeterminate multiplicity that, acting as a substratum for the action of the One, allows this to be grasped, starting from sensitive multiplicity.

The Good and the One are therefore graspable through Beauty, that is their revelation.

From this we also understand the lacerating dualism that is often impressed in the psyche of those who belong to this type. In this context we highlight only one aspect of Leonardo Da Vinci. We know of his mastery as an artist, but also of his skills as an engineer, architect, scientist and philosopher. We focus here on one of the most famous symbols born from his mind: that perfect figure, harmonic and symbolic that has gone down in history as Vitruvian Man or the *Man of Leonardo*.

This figure is related to the Fourth Typology because it expresses man in his aspect of mediator between kingdoms and between heaven and earth, because it highlights human ability to connect matter and spirit, because it highlights the importance of harmony of forms as a reflection of the superior Harmony, whose manifest image is Beauty.

Assagioli about this type states:

“This Ray has two great functions that indicate its nature and specific characters. The former is expressed outwardly and in the concrete worlds, and it is that to create harmonious forms such as to manifest perfectly the life that animates them, therefore beautiful forms. But since Matter is Tamasic, that is, dense, heavy, torpid, obscure, it resists the shaping action of the energies that operate on its substance. Therefore, before Matter yields, it is refined and modelled, there is a more or less long stage of impact, of labour, of conflict. So, it would be more precise to give this Ray the name of Ray of Conflict that leads to Harmony. The second and most essential function, which is carried out above all in higher planes, in which forms are transcended, consists in connecting, uniting, synthesizing what is above and what is below. (...) A Spiritual Manifestation of this Ray that has special value is the Revelation on earth of the world of meanings, that which is beyond truth.”

5 - Scientific Type

We relate Scientific Typology to a giant of thought, Albert Einstein, but we must not forget that what moves this typology is the thirst for knowledge, the desire to push thought beyond its limits to probe the universe

and not so much the form through which knowledge is expressed.

We know Einstein's brilliant, innovative mind; he was able to go beyond common sense and classic canons to launch himself into unexplored fields, supported by a never banal thought, able to carve new paths thanks to his open, virgin, curious quality.

Speaking of knowledge, Einstein said: *"I have no special talents. I am only passionately curious"* or *"The search for truth is more precious than its possession"*. And again *"The important thing is to not stop questioning"*.

In the famous book *"The world as I see it"* Einstein offers a rich harvest of reflections about his vision of the world; in particular, it deals with scientific research, which in his opinion *"leads to the awareness that in the laws of the universe manifests itself a spirit, vastly superior to that of man, and in the face of which we, with our miniscule means, should feel humble. I cannot conceive of a genuine scientist without that profound faith. The situation may be expressed by an image: science without religion is lame, religion without science is blind"*.

We can see from these ideas that the elements connected to the fifth Typology, and consequently to the being that it brings into manifestation, are: curiosity, amazement, astonishment in front of creation, constructive use of thought as a way to achieve Truth, however partial it may be, since the path of science is indeed the search for Truth, but is also an infinite road.

Speaking of the infinite, Einstein said: *"Only two things are infinite, the universe and human stupidity, and I'm not sure about the former"*.

Even Leonardo da Vinci, artist, poet, scientist and engineer, which we also mentioned in the previous typology, looked for Truth, or rather he sought in the plots of reality the Real that was hidden there. He used forms to find essence, he used what was manifest to reach the unmanifest (spiritual) principle that is its reason and rule.

We know a variety of artistic and scientific expressions by Leonardo; through a sentence by Leonardo himself

we want to highlight the yearning for knowledge that is an essential element of the fifth energy of the Being *"He who is fixed to a star does not change his mind"*. That is, there can be no distractions when mind and heart are fixed to a higher target; the tendency of the fifth energy is to focus on a research object and to forget all the remainder (remember the classic image of the scientist who does not know how to boil an egg or who goes out with two socks of different colour...). This energy makes sure that the being is assaulted, that we focus on unveiling the real to reach the truth that lies behind, even at the cost of seeming arid, anaffective, obstinate and misanthropes.

Assagioli says, about the energy of the Fifth Type:

"To modern man, whose mind is developed and active, it is not difficult to understand the generic nature of this ray: since it is, in fact, operating and active in his mind, it urges him to investigate natural phenomena, evokes in him a never satisfied thirst for knowledge. (...) The Law that corresponds to this Ray is the Law of Fixation. This Law operates above all in the Fifth Plan: the Mental one, and has a correspondence in the cosmic levels with the great Law of Karma. "A man is as he thinks": that is, his desires and his deeds, and therefore the results for the future, are such as his thoughts. This Law has been called the Law of Fixation for two reasons: first because this name indicates the power of the Thinker to forge and, therefore, to fix his own destiny. Secondly, because the Ego gradually develops the faculty to form concrete and stable thought-forms, and to dominate through these the fluctuations of his emotional part. (...) "

PEARLS ON A STRING THE PSYCHOSYNTHESIS NETWORK IN THE WORLD

Translation by Donatella Randazzo

At the end of the last international congress in Taormina, in the summer of 2016, when Luce Ramorino and Mike Malagreca presented the initiative of World Psychosynthesis Day, I strongly felt the importance of Asagioli's words from 1937, on the urgency to create spiritual airways between men, between nations, between continents, in order to build a support network for the development of goodwill, able to support new models of cooperation for humanity.

In the wake of that vibration, I wrote a letter to the Magazine Director:

“Dear Director,
I have recently been asking myself: “What happens in the world of Psychosynthesis, after we get mutually updated on the occasion of international congresses”?
I would very much like to find out, by browsing through the websites of the various institutions and centers, finding out if there are magazines like ours abroad, or newsletters, or by asking directly to people met at Rocca di Papa (2012) or Taormina (2016), or by contacting the secretariats of the centers or perhaps through channels that at this time I cannot even imagine. But beyond the “how”, I am interested in the “what”, and in its extension: is there a Psychosynthesis network in the world, are we interconnected, or do we need to work a little on weaving threads - spiritual airways - to strengthen our awareness of being part an enlarged living organism that wants to participate in the renewal of humanity?

The Italian Psychosynthesis community would like to renew itself, one proof of this being the numerous activities and discussions that each year which are brought

to our national congresses, open to all, but also to our trainers' meetings in Vallombrosa. I wonder if the inspiration for renewal could be nourished also by knowledge of the initiatives that our psychosynthetic brothers of other nations carry out and perhaps, vice versa, if what we organize could represent a source of inspiration for them.

In short, I would like to open a window on the world of Psychosynthesis out of Italy, to learn about other realities, to start a dialogue and exchange of ideas through this magazine.

And to give a shape to all this, I imagine a special column, reporting on interesting initiatives taking place elsewhere, centers, people, news, ideas, or ...?

What do you think? Shall we give it a try?
Donatella”

Having received a positive response from the editor, as I set out on my task, a multitude of thoughts and questions crowded my mind, some aimed at finding an effective modality for expressing my findings, others dictated - alas - by the fear of “exploring new territories”. Since, however, what prevailed was my wish to make investigations, after accepting what was stirring inside me, I took a few deep breaths to center myself and then started my search for a “thread” with a twofold purpose: follow the traces leading to Psychosynthesis entities, and knot them together on a silk lace to make a... string of pearls.

The initial point were the words spoken in Taormina, so I decided to reconnect to Luce and Mike by reading their beautiful article (see Rivista n. 26 - October 2016), of which I quote here an excerpt as it well expresses the inspiration background for this column.

“If [...]all of us have embraced Psychosynthesis as a model, the synthesis among the diverse units and groups [...] is still far from completed.

It is thus essential that we make an effort to recognize the need for a greater connection and a true reciprocal recognition among all those who generate initiatives and work with them in its diverse lines and levels, regardless of the specific belonging to this or that center,

institute, and group, or its focusing on therapy, education, the transpersonal, etc.

It is as if the moment is right to acquire more awareness of being part of a greater energetic movement initiated by Roberto Assagioli, to feel that as Psychosynthesis practitioners or friends we belong to only one individuality which expresses the intuition of Roberto Assagioli in many different ways, but the Oneness lies in its essence. In Psychosynthesis vernacular this could be the time to recognize each other and identify with Psychosynthesis Itself, wherefrom we can strengthen its multiple personality expressions through each of us making our own contribution to a movement of convergence and unification, getting ready for a further convergence and unification in Humanity Itself, which will lead to the creation of a new world."

I imagine this planetary organism, already in existence, as being engaged in the evolutionary phase search for self-awareness. I believe that together, from the pages of the magazine, we can help it "know itself", by making an inventory of its parts on the physical level, of its cells or organs, represented by centers and aggregations scattered around the planet, in the hope of creating/strengthening relationships among them.

Semester by semester, the magazine would mark the time of learning and contact and help keep this purpose alive because, as Luce and Mike remind us

[...] an idea in order to manifest itself needs to be loved and desired and nurtured throughout time, Consequently, its realization will depend on each of us [...]

I wish to give it a try, and animated with the energy of desire, I start this adventure trying to find on the Internet some written trace of the interest aroused by the World Psychosynthesis Day. The language needed for my international search is English, which I am fortunate to know fairly well.

I immediately found two references from people close to us: the first is in the blog of Catherine Anne Lombard, an overseas Psychosynthesis researcher, who explains the purpose of World Day in this way:

"The day is meant to establish a spiritual connection between everyone who is generating and working with Psychosynthesis concepts and techniques. Each of us is encouraged to take time during the day to reflect on how Psychosynthesis is a living, evolving idea that can be successfully applied through many formats and in various contexts."

Attracted by the emphasis placed by Catherine on the vitality of Psychosynthesis, and by the reference to its evolution, I entered her blog and, in the bibliography section, I found, among others, some of her publications appeared in the journal *Psychosynthesis Quarterly*, which is the serial magazine of the Association for the Advancement of Psychosynthesis (AAP).

It is known to many of us in Italy this great overseas association, consisting of numerous centers located in the North American territory, some members of which we know for having met them at international congresses. Their magazine seems to me an excellent starting point for our journey of knowledge. Access to it, however, is reserved to members of the AAP, so Catherine's articles available on her blog are simple extracts that do not lead to the entire issue.

Then I went back to my original research: on the "Psychology today" website, I found a presentation of the world day on a page signed by another Psychosynthesis practitioner known to many of us, Dorothy (Didi) Firman. I was struck by the initial two paragraphs:

The first is an adorable postulate that skillfully shifts the focus from the World Day to Psychosynthesis itself!

"If you know Psychosynthesis, then you understand why it is celebrated. If you don't, I invite you to taste a bit of it".

The second part is her declaration of adherence to the spirit of Psychosynthesis in each of the main roles of her life:

"As a psychotherapist, life coach, author and professor of psychology, as well as a mother, grandmother, friend and seeker in life, Psychosynthesis has been a key piece



of my life's work and path. I love it as a life's practice and as a way of teaching "conscious evolution" to those I work with".

Dorothy also publishes on *Psychosynthesis Quarterly*, and finally a glimmer of memory opened up: the magazine, on a quarterly basis and in an entirely electronic format, is sent by email to the Palermo Center and, I assume, to many other centers in the world.

From the mailbox of the Center I found the link to each issue and, browsing through the last two ones, I discovered that both Catherine and Didi have covered the role of guest editor in the numbers of March and June 2019 respectively. *Guest editor?* To better understand the meaning of this role, I had to look a little further back in time, to find everything explained in the editorial of the December 2018 issue: with the end of the year 2018, the publisher and founder (in 2012) of the magazine, Jan Kuniholm, left his position after a seven-years cycle. To cover the role, starting in 2019, the AAP Steering Board (Steering Board) has thought of assigning it, in turn, to some of their psychosyntheticians, each being in charge of a given issue as "guest editor", specialized on the "leit motif" topic of that number and also responsible for collecting the contributions sent to the magazine. On an e-mail arrived to the Palermo Center I also noticed that guest editors solicit these contributions, by sending questions or inspiring thoughts to the Psychosynthesis community of members and sympathizers. The issue of Catherine, for example, was dedicated to the theme "Awareness and Will", Didi's to "Personal and Transpersonal Knowledge" and these topics were treated from various points of view.

Another interesting point I have learnt is that starting from 2019, all the activities of the AAP are based on a theme, which is developed for the entire quarter not only in the magazine, but in every event organized by the association: webinars, online discussion groups, posts on social networks and wherever the AAP brings its contents. The themes are chosen taking into account requests and suggestions from their members.

I like their new editorial program, I find it inspiring, and it seems to me a beautiful opening to "new ventures",

founded on the experience of the previous seven-year period. In this respect, as stated by the AAP:

"We realize that change is sometimes challenging, but we hope that this can include both the best of what came before, and the invitation and openness to what can be."

I admire the magazine as a whole. It is very colorful and pleasant to read, with beautiful images. On the second cover, is clearly stated the purpose it aims to achieve:

"The Psychosynthesis Quarterly is published by the Association for the Advancement of Psychoanalysis (AAP) four times a year in March, June, September and December. The AAP provides resources for people to cultivate peace and purpose. Our mission is to advance the theory and practice of Psychosynthesis to benefit individuals and society. "

The types of contributions that the magazine accepts for publication are also specified.

"The Psychosynthesis Quarterly accepts announcements, ideas, reviews of books and events, articles, poetry, art, exercises, photos and letters. Tell us what has helped your life and work, what can help others and examples of Psychosynthesis theory in action. "

The brilliant contents reflect the spirit of great openness that distinguishes the AAP! I let myself be distracted by some of the articles, promising myself to read them all, whenever possible. Authors are psychosyntheticians from other European countries and all over the world: some could be useful references for future discoveries.

The pages include advertisements of initiatives and activities offered by the various centers that are part of the AAP: for example, the online course for coaching training (160 h) offered by the Synthesis Center in San Francisco, or a course of 130 h aimed at professional development and personal growth. Among the ads, there is also the announcement of summer activities taking place at Casa Assagioli, in Florence.

I suggest to everyone, even those who just speak a little English, to browse through this magazine to appreciate

the “ambient” of Psychosynthesis and breathe a gust of oxygen for their psyche, comparable only to the atmosphere of deep connection that has permeated our last international congresses.

From the magazine I move on to the AAP website, which I visit by letting myself be captivated by the enthusiasm that emerges from each section.

I take the occasion of my “leap” from the magazine pdf file back to the web, to underline that this column cannot be the place to talk extensively about Psychosynthesis entities (centers, people, ideas) that I encounter in my path. Here, in giving news of the various existing and operating realities, I would like to point out those elements that I consider to be innovative and / or important, which can act as a stimulus for new ideas! And I am very open, however, to accept suggestions and discuss different methods of presentation by other psychosynthesists, both Italian and foreign.

But back to the points of the AAP that struck me:

- First of all, the availability of investment in “*scholarships and grants to support training in Psychosynthesis or new initiatives that promote knowledge of Psychosynthesis in the world.*”
- Second, their presenting themselves as a cohesive group (unity in diversity): “*we are therapists, coaches, teachers and artists who use Psychosynthesis in professional contexts*”
- Third, the wealth of online bibliographic resources available to everyone.

Among these, as librarian and archivist, I want to emphasize the oldest documents, in pdf format, which date back to the 60s of the last century, with the invitation to go and consult them because they are very interesting.

I found the Newsletter of the Psychosynthesis Research Foundation, in which from 1958 to 1974 they wrote Frank Hilton, co-founder of the PRF, and perhaps Assagioli himself, and I perceived and appreciated the spirit infused in these communications with the public, aimed

at accrediting the newborn Psychosynthesis in a medical and educational environment, to create an international network.

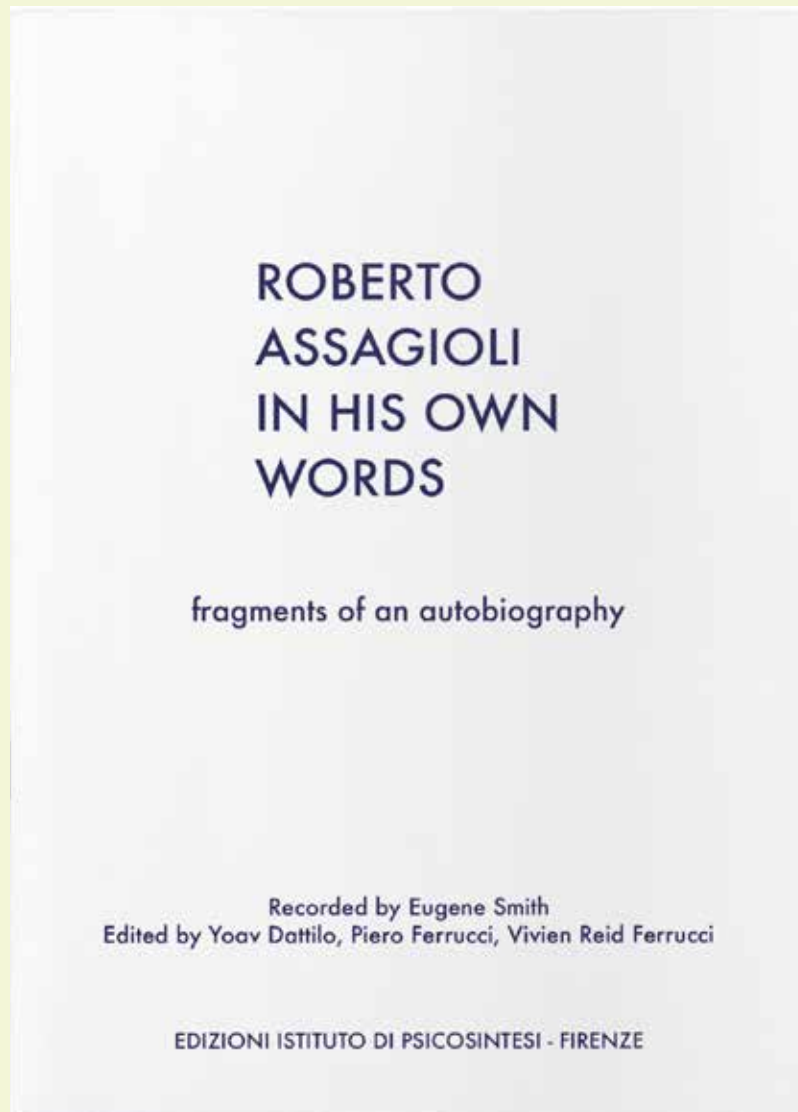
I want to close this first piece by reporting an excerpt that seems particularly relevant to me, present in newsletter n. 4 of April 1959:

GLOBAL SYNTHESIS

The PRF conference last May pointed up the larger, ultimate synthesis of the diverse peoples of the world: the “Psychosynthesis of humanity”. One of the great steps towards this distant goal is the UNESCO’s EAST-WEST MAJOR PROJECT, coordinated by Jacques Havet, the French philosopher. Writing in that most constructive journal, the Unesco Courier (December 1958), he outlines the Project as “Firstly an effort ... to eliminate prejudices and replace them with knowledge of established historical and sociological facts. Secondly an understanding of the spirit of each culture, the way of life and of the manner of thought and feeling of each people... favored by presenting facts in the perspective of history, geography, and social and economic conditions. Finally, more ways... to inform the general public, in each country, about the most remote cultures

THE INCOMPLETE AUTOBIOGRAPHY OF **ROBERTO ASSAGIOLI**

drawn from recorded interviews in 1974,
just before his death, by the American doctor Eugene Smith.



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*Edited by Gianni Dattilo,
Piero Ferrucci, V.Reid Ferrucci.
Psychosynthesis Institute.*

LETTER TO THE DIRECTOR



With great pleasure I publish this letter that will surely be useful to all those who collaborate and maybe will help other members to express their thoughts with articles, reports and comments.

Hello all,

Leafing through the last issue of the magazine, it gives rise on me to the desire to thank all of you, all those who donate and share something of their own experiences with the intention of accompanying others in the growth towards awareness.

I have therefore chosen to satisfy this desire and here:

A heartfelt THANK YOU to all of you serving as Assagioli and many others in this world

Giorgio De Vuono - Bolzano



Editing committee: (clockwise) Patricia Bonacina, Margherita Fiore, Pier Maria Bonacina, Silvio Valisa, Silvia Trolli, Luce Ramorino, Lina Malfiore, Gordon Leonard Symons, (Damiano Pagani)