

fundamental. Assagioli shows this in *Psychosynthesis* (1965, 2000) and *The Act of Will* (1999).

A huge task? Oh yes! Huge indeed, but it begins with a first step. I took such a step when I began learning to use my innate competencies by drawing and then visualizing a circle with a point at the center.

Might this simple symbol also represent the process of psychosynthesis of life itself? The self at the center radiates toward the periphery, just as the sun does toward the solar system and just as the nucleus of every atom does toward its electrons. Is it that the energy between center and periphery is electromagnetic, or does my visualizing it make it feel so? If you try it, you will surely feel it!

So with a most simple geometrical form, a point in a circle, we have an illustration of the most fundamental process at work in all forms and all dimensions: Will-to-be. For psychosynthesis is the very process of life itself. It is not a trademark, and I remember animated discussions he and his secretary had, yes, in front of me, on this subject! And to me Assagioli confirmed that he simply threw his heart into describing it—so we could enhance our own life more efficiently! And he added that others of course also did so, showing that synthesis is a life process manifesting in all fields of expression.

Starting in the following year, I began my formal didactic training and felt more than motivated to teach the students how to make that life process work—and how to feel the joy in making it work!

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POWER OF LIFE DISCOVERING THE MYSTERY OF BEING

Third part - Psychosynthesis n°31, n°32

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.

6 - Devotional/Idealist Type

In order to outline the idealistic typology, we'll avail ourselves of the personality of Thomas More, author of the famous book "*Utopia*" (1516), in which he describes an imaginary island-kingdom inhabited by an ideal society.

This term, Utopia, immediately suggests a perfect world, or place, distinguished by all the positive characteristics that we would like our present world to possess.

More derived the term from ancient Greek, with a word pun between *outopos* (i.e. nonplace) and *eutopos* (happy place); utopia is therefore literally a "*non-existent happy place*".

In the intention of More, Utopia has been able to overcome its social contrasts thanks to an innovative system of political organization: private property has been abolished, goods are in common, trade is almost useless because people are busy working the land about six hours a day, providing the island with all the necessary goods, while the rest of the time is dedicated to study and rest. The government is entrusted to magistrates elected by the representatives of each family, while there is in force (revolutionary for the time) the principle of freedom of speech and thought and above all of religious tolerance, which is however shown only towards believers: atheists are not punished but are excluded from public offices and surrounded by the contempt of the inhabitants of Utopia. Everyone has the right to a peaceful life, whose aim is well-being.

Another example of *Utopia* among many (without forgetting *The Republic* of Plato by which Thomas More seems to have been inspired) is “*La città del Sole*” (*The City of the Sun*, written in 1602 in Florentine vernacular, then finally published in Latin in 1623) by Tommaso Campanella. In outlining his view of collectivist society, Campanella goes back to Plato and More; among the antecedents of Campanella’s utopianism is also to be counted *The New Atlantis* by Roger Bacon.

The work presents a city with perfect laws and practices: it has a circular shape, is situated on a hill and is made up of seven walls, named after the seven planets. It is practically impregnable, since conquering it would mean storming it seven times, since each circle of walls is fortified. The city can only be accessed through four gates located precisely in coincidence with the four cardinal points. In the highest part of the hill there is a very wide plain where the temple of the Sun, it too of circular shape, is located. Spiritual and temporal power is held by a Prince Priest, called the Sun (or Metaphysical) that actually governs the city. The Prince Priest is assisted by three other Princes: Sin, that is, the wisdom that deals with sciences, Pon who deals with peace and war, and finally Mor, or Love who takes care of procreation, of the cultivation of the inhabitants and of work.

From these hints we infer that this human typology aims at Being by dedicating one’s life to an ideal, an ideal that descends, often deformed in one’s own image and likeness, from the primary Idea itself. Sacrificing all things, and often even himself (Thomas More and Giordano Bruno will be condemned and executed as they did not abjure their beliefs; Tommaso Campanella spent nearly 30 years of his life in prison and escaped death penalty pretending to be crazy), which is one of the means most used by this type, who lays everything at the feet of the Idea or of the master, attracted by an absolute verticality that is often expressed with mysticism and complete devotion, equally often accompanied by fanaticism and intransigence.

Here are Assagioli’s notes about the sixth Human Type:

“This Ray, perhaps even more than the others, has in man extreme expressions: sublime virtues and defects, actually faults, very serious ones. (...) Among the Seven Laws of the Solar System the sixth Ray of devotion and the sixth law of love have a close alliance. (Treatise on Cosmic Fire, page 595) (...) There is a close relationship between the Sixth Ray and Service. (...) It is not easy to define the word Service. Too often we tried to do so starting from a personal consciousness of it. Service can be defined briefly as the spontaneous effect of contact with the Soul. This contact is so real and stable that the Life of the Soul can flow through Personality, the instrument that Soul must use in the Physical Plan. It is the way in which the nature of the Soul can manifest itself in the

world of men. Service is a manifestation of Life. It is an evolutionary impetus of the Soul, like the drive to self-preservation and reproduction of the species, it is an instinct of the Soul, and therefore innate and proper to the development of the Soul. It is the predominant characteristic of the Soul, as desire is of the lower Nature. It is the desire of the Group, and in the lower Human Nature it is the desire of Personality. It is the drive for the good of the Group”.

7 - Organizational/Ceremonial Type

We close this rapid tour with the Seventh typology, or the seventh way to reach the Being and to manifest it. And also on this occasion we’ll do it with some levity, proposing another highly famous character who never existed, Gandalf, the magician/master of the *Lord of the Rings*, the fruit of the fantasy and erudition of John R.R. Tolkien.

The seventh typology, as we know, bases its action on the knowledge of the power of sound, colour, symbolic action, rhythmic movement and the wise, powerful use of formulae. All religions, and not only, have made and make use of ritual to arouse religious emotions and create a channel of communication between the low (man) and the high (the divine, the Being). In this regard we remember the Ancient Mysteries (Egyptians, Eleusinians, etc.), initiation rites through which participants were led to spiritual awakening. Priests and magicians (in the sense of *magus*, from the root MAH, *great, powerful, wise*) were and are the means of this knowledge and the mediators of this action that reconnects heaven and earth, high and low, spirit and matter.

Precisely like Gandalf, a wise, courageous, disciplined and discriminating magician, yet a dispenser of an unconditional love that derives from his profound understanding of other people’s nature. His wisdom is directed to Good, never separated from that joy and lightness of spirit that makes him capable of participating “in the world” even though he is not “of the world”.

The perfection of the formulas used by Gandalf (which echoes the perfection of every human action that is truly incisive and has the mark of the divine) is noted

on various occasions, when only the complete mastery of word, gesture and thought allows a contact with the higher principles. This also because the Seventh typology brings back to the One and therefore has the task of bringing matter back to spirit through order and organization, that guarantee the free and orderly return to the One, according to the complete expression of what each of us is, i.e. of that share of Being that each of us embodies.

Here are Assagioli's indications for the seventh Human Type:

“The prime cosmic function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifested form through which life will reveal the glory of God.” (...) For the work of this Ray, Matter, the forms, the Beings are subjected to “rule”, to discipline, to “ceremonial”; for its work the forms are built, adapted and associated according to the needs of the respective Entities to which they must serve. These Entities are then, in turn, co-ordinated and subordinated to the needs and aims of collective Entities of ever-larger order. We can therefore say that the specific expression of the seventh Ray is the hierarchical order that reigns in the manifested Universe, in the life of every living organism. (...)”.

That said, what remains to be said?

Let each of us treasure these indications and, above all, speculate what light of Being is he or she called to bring into manifestation: only when all the lights will be manifest in their fullness, Being will have unveiled its Mystery.

MORE OF 'SELF' PURPOSE, AIMS AND SCOPE

Purpose

Guggisberg Nocelli (2017, p141) describes how “Assagioli strongly supported the theoretical and pragmatic value of synthesis,” in particular, “synthesis in therapeutic approaches.” It has been my professional purpose in recent years to synthesise Shamanic Psychology and psychotherapy, both in my writing and in the development of my psychotherapy practice. The reason for this endeavour is what I see as an affinity between these two therapeutic approaches: ancient Shamanic Psychology and contemporary Psychosynthesis Psychology. Both are psychospiritual, not least because both acknowledge an immanent personal self in relation to a transcendent Higher Self. I have sought to fulfil my purpose of marrying Shamanic and Psychosynthesis Psychology by writing my book, *Soulfulness (England, 2017)*, in which I show how Shamanic and Contemporary Psychology can be integrated, in particular by: the inclusion of some powerful psychological models based on the shamanic Medicine Wheel; employing a present-day application of the technique of the shamanic journey as a way of communicating in consciousness with the unconscious mind.

Aims and Scope

The aim of this paper is to set out my current thinking about the synthesis of Shamanic and Psychosynthesis Psychology in one aspect, the conception of 'Self'. I set out to place, alongside the Egg Diagram, one of the key models in Shamanic Psychology, the Shamanic Personal Energy Map. The synthesis of the Egg Diagram and the Energy Map realises a dynamic model of the whole human personality and offers a reframing of the Psychosynthesis understanding of 'Self'.

The I-Self Dialogue

In his poem “We are transmitters”, D. H. Lawrence (1950) wrote, “As we live, we are transmitters of life/And when we fail to transmit life, life fails to flow through us.” To transmit life, to “ripple with life through the days”, we