

THE SECRET LANGUAGE OF THE SOUL FROM THE NOISE OF THE PERSONALITY TO THE INNER SILENCE

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Does the soul have its own language? Is it the one which talks to us? Or can we talk too?

And why secret? Can others not hear it?

When we talk about language we talk about communication, there is a sender and a receiver, and for this to happen intentionality is needed, both to talk and to listen.

Listening, then, is a great theme, fundamental for all human relationships. Not by chance, Psychosynthesis is often referred to as the psychology par excellence, the one of “relationships”, recognizing that the most important one concerns ourselves, that which takes place within us. So, language, communication, listening, intimacy, soul, these are the points that I will mention, terms all connected to a common denominator that I will reveal to you shortly.

For some years now, I have been increasingly attracted by the mystery of the inner worlds, the world of sensations, emotions, thoughts, but especially by the spiritual world; I believe it is one of the gifts and fruits of the mature age!

For this reason, in my recent works, seminars, courses, in various fields and venues, I privilege a theme, which has become the center of my personal and professional interest but, above all, human, that is the theme of **silence**.

The secret language of the Soul for me is silence. The common denominator of the experiences I mentioned earlier.

Talking about silence can seem almost irreverent, paradoxical. Yet silence has a voice of its own, one feels it

in the space of listening, in the moment of a breath, in a look, in a gesture. Life itself is born by silence and is fulfilled in silence, bursts from the womb into the cry of the newborn and after the last breath of the dying. Sometimes the words sound like a profanation. Like when you walk along a mountain path and every sound that is not of nature, it hurts more than your hearing, our inner peace.

A classical author, often quoted by Assagioli, Herman Melville, expresses himself as follows:

“Silence is the only voice of our God. All the profound things and emotions of things are preceded and accompanied by silence.”

If you think well about it, it happens spontaneously, before making a decision, solving a problem, giving an answer, taking a moment of silence, taking a break, a suspension from the excitement, from anxiety, from worry. Often, it happens naturally, other times, it is as if in our head we had a blender, a thousand thoughts, doubts, fears, uncertainties are spinning around. What to do then? Is it possible to gather ourselves in the intimacy of our being and listen, in inner silence, to the language of our soul?

In Psychosynthesis we call soul also, Transpersonal Self, a more neutral term. The transpersonal Self is found at the top of the ovoid which represents our psychic life. It is represented graphically as a star and is located right on the border of the dotted line, it has a double matrix, one individual and one universal. In gathering inwardly we appeal to our supreme individual spiritual source but at the same time we also contact the spiritual forces of the Universe. We have known for a long time that we are all interconnected, and not only horizontally, through the continuous osmosis of the psychic flows of different personalities, we are immersed in collective psychisms (collective unconscious), but we are also interconnected on a spiritual level, “souls among souls” .

There is a piece by Roberto Assagioli which is found in the book “The Transpersonal Development”, in the Vertical Telepathy chapter, which has always fascinated me and continues to amaze me, because again, despite many years of training in Psychosynthesis, it happens that I forget its wisdom. I quote it in full:

“If it were known that there is a great Sage endowed with elevated spiritual powers, a loving and disinterested Sage, the deep desire to speak to him, to ask him for advice and help would certainly arise in us; and if we lived in a hermitage on a mountain, would we not willingly proceed to an ascent to reach his presence? Would we not be prepared to submit ourselves to the discipline of a particular psychospiritual preparation, in order

to obtain his precious teaching and to be enlivened by his energy and radiant love? (...) Well, such Sage, such Master exists; he is close, indeed present in each one of us: he is the higher Self, the spiritual Self. To get to him, a journey is necessary, but a journey into our internal worlds. "(1).

This passage is edifying, but it can also be frightening, it speaks of "submitting to the discipline of a psychospiritual preparation". There are various levels and degrees of spiritual preparation, just as the manifestations of the released energies are different. However, the prerequisite of every inner journey, of self-knowledge, of self-realization, understood as the development of one's own potential (the purpose of personal Psychosynthesis), is listening to oneself. This is why meditation practice is the royal route to understanding ourselves.

It has been said that "in silence and in solitude, only the essential is heard"; it is an intimate experience through which one can formulate a request, an appeal, as in the passage quoted above, but in silence one can also receive insights, inspirations, images, coming from the highest spiritual regions. However Assagioli warns, because often the transpersonal contents can be confused with those of the lower psychic levels. Here is the reason for making a serious personal psychological preparation; as for a high-altitude excursion, you need to be well trained and have the right equipment. Anyone can approach the meditation practice but we must be well aware of the scoriae of the personality and recognize the complexity of our human soul. Disidentification, a pivotal exercise in psychosynthetic practice, helps us to recognize and distance ourselves from our identifications, connecting us with our centrality, through self-identification, "I am I, a center of pure self-awareness".

It is not easy to realize the inner silence, but only in the quiet, in the calm, in the suspension of the mental flow, of the agitation of the body and of the emotions, can that communication channel be opened between our personal ego and our transpersonal Self, our individual and - at the same time - universal Soul.

We have perhaps lost the daily habit of recollection,

prayer, introspection; we got a little lost in the outside world, confused and dazzled. Meditative practice represents a secular form of spirituality, clearing or not cluttering the field of religion, helping us to return to ourselves, to the heart of ourselves. That's why many are attracted to it. After all, the heart is the voice of our soul and does not lie like our **mind**.

The experience of internal silence, therefore, is a great challenge, because the thought of not thinking already breaks the silence; the mind is restless and unquiet but it is possible to learn to educate it through the help and action of the will. Intentionality is the engine of our action, and if it is well directed, benevolent and wise, it is able to produce important transformations within the personality.

I would like to conclude with the testimony of Desiderata's opening sentence, a passage from 1692, found in an ancient church in Baltimore. Given the age in which it was written, it is still very current and opens to many reflections:

"Proceed calmly between noise and haste, and remember what peace there may be in silence."

The secret language of the soul is the main way to achieve peace and inner harmony. I wish all of us to have a profound experience of it.

Elena Morbidelli

Note:

1) R.Assagioli, *Lo sviluppo transpersonale*, Ed. Astrolabio, Rome, 1988, pag. 69

2) *DESIDERATA* by Max Ehrmann, written in 1926 and included in 1959 in the manuscript of 1692 found in Baltimore in the ancient church of Saint Paul in Baltimore in Maryland by the Reverend Frederick Kates rector of the church.