

DIARIES OF THE INTERNAL WORK

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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.