

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?