

PSYCHOSYNTHESIS QUARTERLY

The Digital Magazine of the Association for the Advancement of Psychosynthesis

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The Mosquito Lesson — *Isabelle Clotilde Küng*

Beyond Despair — *Sally Singingtree*

A Simple Way to Kick the Worry Habit — *Abby Seixas*

Indovedic Psychology and Psychosynthesis

Part III — *Cristina Pelizzatti*

Notes From the Strawberry Patch — *Michael Brown*

'Twixt Heaven and Hell — *Dorothy Firman*

National Psychodynamic Structures — *Margret Rueffler*

A Magical Mystery Psychosynthesis Tour —

Susan Jewkes Allen

Life — *Shamai Currim*

New Psychosynthesis Books:

The Way of Psychosynthesis by *Petra Guggisberg Nocelli*

The Call of Self: Psychosynthesis Life Coaching

edited by Dorothy Firman

Psychosynthesis Training in San Francisco, CA

Deep River Training in Hadley, MA

Synthesis Coach Training in Italy

And more . . .

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Notes from the Editor

In this issue we continue the fascinating study of some of the Indian roots of psychosynthesis with Part III of Chris Pelizzatti's series on Indovedic Psychology and Psychosynthesis. We follow Isabelle Küng back through time to Roberto Assagioli's study in Florence for a glimpse into Roberto's response to a common annoyance. To this day, his response yields fruits.

Abby Seixas demonstrates a way to cope with more current issues, such as the "worry habit;" Michael Brown shows us how his garden provides the metaphor for successful counseling; and Susan Jewkes Allen relates a little of the "magical mystery tour" that brought her to a practice of psychosynthesis coaching and training. She and her colleagues are now offering training in San Francisco beginning in October, and on the other coast Abby Seixas is offering her Deep River and facilitators' training in western Massachusetts, also in October. Didi Firman and Karen Herold now offer some assistance in getting a practice off the ground after the training is over.

We are celebrating the publication of a comprehensive new psychosynthesis text, *The Way of Psychosynthesis* by Petra Guggisberg Nocelli, as well as the upcoming publication of *The Call of Self*, a book covering topics in Psychosynthesis Life Coaching edited by Didi Firman of The Synthesis Center.

Two writers share approaches to what is happening in the world in this issue: Margret Rueffler and Sally Singingtree see issues in public affairs that we need to address and respond to, and share individual and organizational perspectives on what is happening, looking for ways that we can move to broader identifications in our responses.

In "A Psychosynthesis Mashup," (published here only a year and a half after it was written!) 21 Level Two psychosynthesis students offer responses to the question, "What is psychosynthesis?" I think you will enjoy these short clips.

Didi Firman provides some clear-sighted words to help us stay in "the now," twixt heaven and hell.

Thanks for being with us for this issue, and please feel free to send comments, letters, or any other response to it to newsletter@aap-psychosynthesis.org. We'd love to hear from you.

Jan Kuniholm



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A Simple but Powerful Way to Kick the Worry Habit

Abby Seixas



“Worry often gives a small thing a big shadow.” ~Swedish proverb

I’m a worrier by nature, and I come by it honestly.

My mother was afraid to cross bridges and ride in elevators, boats, and airplanes. Her mother died of cancer at the age of forty, and my mother spent many years—including those of my childhood—thinking every snuffle, fever, or headache might be the start of something fatal. Although I didn’t realize it at the time, growing up with a steady dose of anxiety, like an invisible intravenous drip, had its effect on my developing mind.

I was an introverted, timid child. Afraid of the boys who threw snowballs, afraid of steep ski trails, afraid of not getting A’s in every subject, all the time. A lot of my anxiety got channeled into perfectionism, and—just like my mother—trying to control pretty much everything. The gift in my anxiety was a distinct drive to find peace. That quest led me to meditation at the tender age of nineteen.

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That was more than forty years ago. I was young and naïve and really had no idea what I was doing (the belief that I could banish worry forever being just one indication of my naïveté). But I persisted—and when I lost the thread of practice, I always eventually came back to it. Here’s one thing I’ve learned in forty-some years of meditation and awareness practice: there is a great deal that I’m not aware of. Still.

That could be discouraging, and sometimes it is. But what keeps me on this path, what keeps me meditating and working to bring the light of mindful attention to the dark places in my mind and life, are the new awarenesses, the small victories I feel in moments when something that was unseen is all at once seen. There is a thrill in that, not perhaps like the thrill of speeding down a black diamond trail or any of those other physical challenges I’ve always been afraid of, but a thrill just the same.

One day, not too long ago, I was driving to a train station to leave my car in a long-term lot while I visited New York for a few days. I had never been to this lot and as I drove, I was feeling the pressure of needing to find the lot, find a spot, and not miss the train. That feeling of pressure isn’t unusual when I have a deadline such as a train to catch. But this time, for some reason, I became more acutely aware of a subtle layer of physical and emotional tension. Just as I often do on the meditation cushion, I began to bring the feeling of tension more fully into awareness and to investigate it as I was driving. Here’s what I saw:

1. I was facing an unknown (inconsequential as it was), which triggered anxiety because the unknown is impossible to control.
2. My feelings were telling me a lie—that is, that this unknown situation had life-or-death consequences.

And most importantly:

3. How I was relating to the unknown of not being sure about where to park and how long it would take, this is how I relate to all unknowns in my life, large and small. That is, I approach the unknown with an underlying assumption that was completely unconscious until that moment: “It won’t work out.”

Because I had become aware of it, I was able to question the assumption. I remembered Pema Chodron’s description of a traditional Tibetan Buddhist teaching, from *Start Where You Are: A Guide to Compassionate Living*: “train in the three difficulties.”¹ The first “difficulty” is to see your unhelpful patterns of thought and behavior. The second is to “do something different.” The third is to continue doing that different thing.

So, I asked myself, “What if I tried something different, and assumed it most likely would work out?” (That is, I would find the lot, be able to find a parking spot, and get to the train on time.) I tried to coax my brain toward this idea, and to resist the considerable energy drawing it back to the habitual, well-worn track of “It won’t work out.”

It felt strange, driving toward the station with the idea that finding parking and getting to the train was workable. I mean “strange” the way crossing your legs the opposite way from how you usually do feels strange. Not bad, really, but unfamiliar, foreign. But not too long after it felt strange, it felt incredibly liberating. Just as assuming “It won’t work out” is a pretty sure bet to breed anxiety, approaching an unknown with the assumption that it’s going to be workable is likely to induce at least some degree of calm and equanimity.

And it did. My shoulders relaxed, my breathing deepened, and I felt a kind of mental brightening, as if a foreboding storm cloud had unexpectedly lifted. I’d like to say that was the moment when I cast aside the worn-out assumption that “It won’t work out” and replaced it—forevermore—with “It’s all workable.” Well, suffice it to say, I’m still working on the third difficulty: “Continue in that new way.”

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But that’s okay with me now, in a way it wouldn’t have been four decades ago. Instead of feeling impatient to get rid of that worry-driven assumption, I feel grateful that I became aware of it. And to me, that kind of awareness, arising seemingly spontaneously, is the fruit of meditation and whatever other ways we work to wake up. However imperfectly we make that effort, it does make a difference over time.

Contrary to the incessant messages from our turbo-charged culture, here’s another piece of wisdom I’ve gleaned in forty-some years of meditating and sixty-some years of life: Most change happens bit by bit, one small “aha” at a time, with lots of practice in between. And there’s joy to be had—in each of those small awakenings, and in the winding path we walk toward the unknown, illumined by the light of one humble, thrilling realization after another.

(By the way—no surprise—I did find the lot and a parking space, and got to the train with plenty of time. It *did* work out.) ☐



Abby Seixas is a psychotherapist, speaker, and author of *Finding the Deep River Within: A Woman’s Guide to Recovering Balance & Meaning in Everyday Life*. She teaches courses and workshops on how to live a soulful life in a speed-obsessed world.

This article was previously published at www.tinybuddha.com and was used by permission of the author.

¹ Shambhala Classics, 2001



Second Psychosynthesis Center in US to receive its BCC certification!!!

Trissa Elkins and Julie Rivers, both corporate coaches and psychosynthesis trained through the Synthesis Center, are thrilled to be able to offer *BCC Coaching Certification* in our upcoming psychosynthesis coaching training program as well as BCC CEU hours in a new workshop series in Philadelphia.

Our new Psychosynthesis Center, **Psychosynthesis Coaching Philadelphia**, is joining a fantastic group of North American Psychosynthesis Training Centers!

Contact us at SynthesisCoachingPhiladelphia@gmail.com and visit our website at www.synthesiscoachingphiladelphia.com.

YAY BOOKS!

Didi Firman

It's a great feeling for me to be able to share the news of TWO new psychosynthesis books! This work that touches each of us so meaningfully is continuing to make its way out into the world, and our authors are psychosynthesis ambassadors! It was not too very long ago (March, 2017) that I wrote an article for this journal, called *Please Write!* Well, thank you to the many who have, in this journal and in your blogs, and in other places where you've found a place to say "Hey, this is Psychosynthesis and it is important."

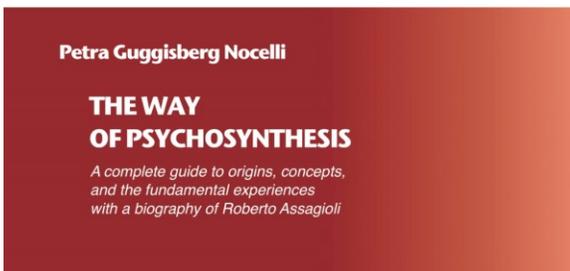
First, I want to thank Petra Guggisberg Nocelli for her comprehensive, scholarly, deep and rich book: *The Way of Psychosynthesis*, recently translated into English. I am not alone in valuing this book highly. A number of our graduates had the opportunity to read it before its release and all were deeply moved and newly educated by much of what the book contains!

Listen to what some others: our teachers, mentors and psychosynthesis luminaries have to say:



Petra Guggisberg Nocelli

- Petra Guggisberg Nocelli outlines with depth and clarity the history of Psychosynthesis to this day, its main ideas, techniques, aspects and applications. An essential work for those who want to understand this adventure of the spirit. —Piero Ferrucci
- A truly large framework that tends toward an essential completeness. This volume deserves to occupy a significant place in the recent development of psychosynthetic literature. —Massimo Rosselli
- A great achievement: well written, informative, interesting and engaging. Every training organization should have it on their essential reading list and I will certainly be recommending it to my students. — Will Parfitt



- The most comprehensive academic textbook on Psychosynthesis to date. I am happy for the cause of Psychosynthesis that Petra Guggisberg Nocelli has done such a magnificent work and contributed to the legacy of Psychosynthesis and Assagioli. —Kenneth Sørensen
- *The Way of Psychosynthesis* is the result of a great research, a careful, meticulous work that deals with the development of the thought of Roberto Assagioli in a scientific way. This is a text we really needed. I consider this book as a guide for the planning of training courses in Psychosynthesis. —Franco Salvini
- An excellent text of Psychosynthesis, complete and exhaustive. It was written with the mind and heart and deserves wide circulation. —Alberto Alberti
- It is with joy and heartfelt appreciation that I welcome the English edition of this excellent guide to the path of Psychosynthesis. As a matter of fact Roberto Assagioli, the Italian psychiatrist, decided to publish his major books first in English,

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and paradoxically never saw the Italian translation of his masterpiece, *The Act of Will*, which appeared after his death. The founder of Psychosynthesis was clearly aware of the importance of the English language in the international scientific community; and Psychosynthesis is in its essence international, going far beyond all cultural boundaries and barriers of any kind, in an overall spirit of synthesis and integration. —Gianni Yoav Dattilo

Time to get a copy of this gem, for your own deepening psychosynthesis. Remember that Assagioli said, “Training in psychosynthesis has no end.” After all, it takes a lifetime to do a life’s work!

Review of The Way of Psychosynthesis by Amy Spalding-Fecher

Over the past few months I have had the good fortune of reading, savoring and referencing the newly translated book, *The Way of Psychosynthesis* by Petra Guggisberg Nocelli. This thoroughly researched publication is an eloquent investigation into Psychosynthesis and is sure to become a standard addition to any Psychosynthesis training program. For students of Psychosynthesis, as well as students on the path of self-realization, this book is an invaluable resource.

The Way of Psychosynthesis delves into the varied and complex origins of Psychosynthesis, following the arc of its development from the early 20th century through to the present day. Starting with a detailed biography of Roberto Assagioli, MD, one begins to understand the internal and external forces that shaped the founder of Psychosynthesis. Nocelli then lays out the five major forces of psychology at play in the 20th century: Behaviorism, Psychoanalysis, Existential-Humanistic Psychology, Transpersonal Psychology, and a fifth force which Assagioli termed Psychoenergetics. For those of us who have not studied psychology, this in itself is a great gift, as it allows us to understand the history and background out of which Psychosynthesis emerged.

In Part Three of the book, Nocelli explores the fundamentals of Psychosynthesis with a concise and detailed description of Assagioli’s “Egg Diagram” and his map of Psychological Functions. Through these fundamentals she travels deeper into concepts and techniques that lead to personal psychosynthesis, the fundamental first step in this path of transformation. With each topic, Nocelli takes the reader on an ever-expanding journey into investigations of the psyche and beyond that are both informative and scholarly and as pertinent to the field today as they were in the beginning of the last century. The chapter “Know, Master, Transform Yourself” is an eloquent crystallization of the process, which could stand alone as a summary of the essence of the movement that is psychosynthesis.

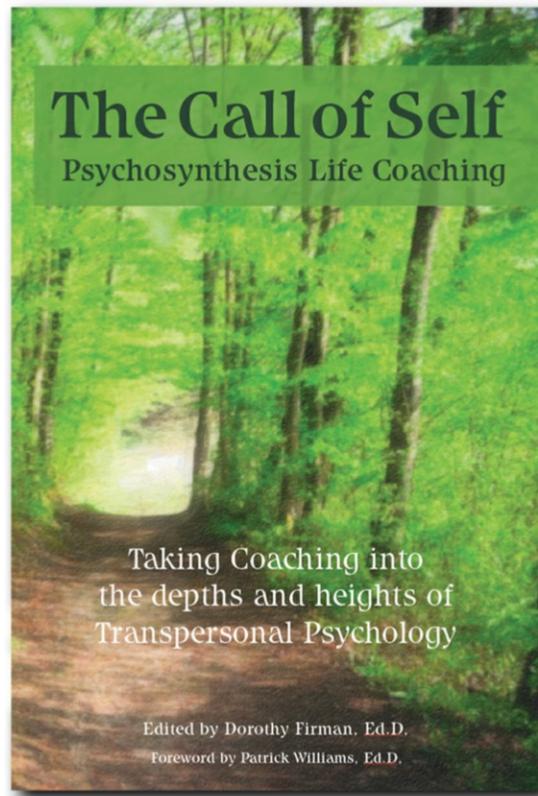
Part Four of *The Way of Psychosynthesis* is a fascinating exploration of Assagioli’s Seven Core Concepts, with a preamble about subpersonalities which draws from numerous historical and current theories and frameworks. She explores each concept with a dizzying depth of research and articulate synthesis—this part could be a book on its own. While some of the ideas presented in the book are novel and particular to an individual practitioner, the breadth of what she has included indicates the open-ended nature of Psychosynthesis and how it continues to grow and evolve long after Assagioli’s death.

What emanates from Nocelli’s book is her deep interest, affection and respect for Assagioli, Psychosynthesis, and the transformative power of walking this path. Although Assagioli passed away in the 1970’s, we get a sense of his wisdom, his kindness, and his soul, and how these infused the field and practitioners of Psychosynthesis both then and now. I look forward to the eventual translation of Nocelli’s manual “Know, Master and Transform Yourself, a collection of practical tools for inner harmony, development of potential, and personal and transpersonal psychosynthesis.” Until then, I will continue to delve into *The Way of Psychosynthesis* repeatedly to fully appreciate all that it has to offer. Available at [Amazon](#), [Barnes & Noble](#), and other book sellers.

And there is more!

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(Didi Firman — continued from page 8)

I also want to thank the many authors, from Europe, Mexico and throughout the US, for contributing chapters to the Synthesis Center’s soon-to-be-published *The Call of Self: Psychosynthesis Life Coaching*. As the editor of the book, I have had the privilege of working with these authors and soaking in their ideas, their wisdom, their creativity, and their love of psychosynthesis coaching. Each brings a piece of great importance to this book, working with so many aspects of psychosynthesis in the field of coaching. With more than 25 authors, we visit the core maps of psychosynthesis through many different lenses. Not only do we have new versions of the egg diagram, oriented towards specific working themes, we have an egg diagram, situated in the Italian Alps, where clients “work in the egg” literally.

Our topics range from the biggest to the most focused; from the issues facing all of humanity to work in business, in families, in one-on-one coaching, to a single case study, where the unfolding of psychosynthesis coaching is viewed through one person’s success. The book is written by experienced psychosynthesis teachers, themselves trained by Assagioli, current trainers in both the US, England and Italy, and new coaches beginning their own blossoming in the field. There are chapters with deep theory; on body wisdom, trauma, dreamwork, and more, and there are chapters with deep heart, written by those who have found their own healing in psychosynthesis. There’s alchemy, volleyball, gender awareness, yoga, martial arts, and invitations into the heart of transpersonal psychosynthesis. We are offered a comprehensive biography of Assagioli himself, allowing us a glimpse into his own unfolding Self. And there’s more. Psychosynthesis took a dive into very deep and wide rivers, in this book, and I am grateful to have helped to bring it to life.

Patrick Williams, whom many of you know as a core figure in the field of life coaching, a keynote speaker at a recent psychosynthesis conference, and the author of many books in the field, has happily contributed a “foreword” to the book, with this shared thought: *Wow, I cannot wait to get a copy of this finished product!* Neither can I, and soon we will all be able to dig in, with a publication date of October!

Let us all keep writing, and teaching, and working towards peace and safety for all beings . . . and growing ourselves, forever. ■

As a rule, we live life more or less as it comes. Yet the business of living is in reality an art and should be the greatest of all the arts. —Roberto Assagioli

Beyond Despair

Sally Singingtree

On a national and international political level what I see happening is deeply distressing. An alarming number of elected leaders seem to be looking the other way as government policies, civil rights, and long-held diplomatic norms are brushed aside as if they have no value. Evidence abounds about possible foreign influence on elections in several countries. Even old alliances and friendships among progressive democracies are at risk. While widespread protests occur frequently at the grassroots level, there are only emasculated “checks and balances” operating at the governmental level. Big money entities are able to circumvent regulations about buying influence, monopolizing markets and consolidating their power. It seems that many elected leaders are so narrow-mindedly focused on justifying their own behavior and blaming everybody else that they appear unable to grasp the gravity of the situation, let alone articulate possible constructive ways to move forward past the present morass.

Looking for signs of hope and wanting to keep up with what’s happening, I read news publications, talk with friends and offer a smile and greeting to others in the local community as I go about my weekly routines. Although one doesn’t hear much of anything about it in the media, the regular people I meet face-to-face on a daily basis exhibit kindness and generosity to each other.

What to make of all this?

Most everyone wants to stay informed about what is going on in the world around them—it’s a basic survival trait. In today’s world people are able to choose from a plethora of news sources—print, radio, television and the information superhighway. The pervasiveness of the global Internet has reorganized the way we receive and process information in ways that are both wondrous and foul. Right before our astonished eyes, the Internet posts news sites and pop-ups that have a nefarious purpose to incite fractiousness, bigotry, and hatred. It’s an invasion—only in this instance there are no tanks or millions of ground soldiers; now it’s cyber warfare. Why bother to crack the strength of the nation from without if you can surreptitiously sow dissension within, through pitting various factions against each other? It’s an old game with fresh weapons.

And our collective response? Are we on a devolving cycle in terms of our political consciousness, or is this a wake-up call? What portion of the “we” will hold sway as we move forward? Good questions.

From a personal place, what is my optimal stance as I live in these times? I’ve suffered an attack as well. My ability to hold steadfast to my former inner guidance system has been shaken. There are times I could just go curl up in a small, walled off part of myself and lament. And, while lamenting is an apt initial emotional response, I am reminded that the world of politics has always been a place of treachery as well as social progress.

The place where I can effect something positive begins in the privacy of my heart and soul. There I can open into relationship with my deeper self, an enduring awareness that is subject to the laws of planetary life while being spiritually cosmic. At this level I know I’m interconnected with everything—the problems, the solutions, and the potential for ever-expanding relationships that honor the wholeness of life. This is my true field of being.

The poet Rumi once said,

Out beyond ideas of wrong doing and right doing,
there is a field. I’ll meet you there.

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When the soul lies down in that grass
the world is too full to talk about.
Ideas, language, even the phrase “each other”
doesn’t make any sense.¹

Inspired by those words, I’m doing what I can to bring my awareness to an inner meadow suffused with light, fertile ground, and divine interconnection—music, meditation, reading inspiring prose and poetry, gardening, heartfelt times with others, and writing from my most authentic self—those are the pathways that incorporate my soul’s knowing: I can bring a meaningful presence into these times. Shifting gears so that I enter “the field” requires a choice. But once in that place I become aware that I was born for these times! My ego-self may feel under siege, but my deeper soul-self is emboldened to express the wellsprings of life that endure despite the chicanery of politics and power.

During a recent phone conversation about the state of things, my friend Peg threw in this comment: “There are no mistakes!” Crazy at it sounds at first, her remark points to another level of awareness from which it is clear that life-affirming adaptations emerge out of dire circumstances. Impermanence and suffering accompany all life. Was it a “mistake” that the collision of a giant asteroid with planet earth wiped out the ancient dinosaurs? Ask the songbird at a nearby bird feeder. Was it a “mistake” that Jesus suffered the kind of death that he did and then, by virtue of his relationship with Divine Source, demonstrated his inherent expansive transcendence, gave profound wisdom teachings, and utilized the power of love to work miracles? Ask the billions who embrace his example and wisdom.

Clearly, in our humanity alone we are vulnerable. None of us is immune to the alarming weather of our current circumstances. However, at the same time that many of us despair about the appearance of massive fault lines in modern democracy and civilized life among diverse peoples, we can also feel the emergence of strong currents of moral outrage, compassion, and longing to bring a higher level of accountability into the public sphere. It’s all going on at once—The Holy Spirit coupled with the presence of Divine Love and Creation interpose themselves into physical pain and suffering in the long journey of life all the time.

As all major spiritual teachers have demonstrated, living from essential awareness is something we can bring forth from our depths into the world around us. Buddha could have chosen to remain in the palace, living the gilded life of a prince. Jesus could have gone into hiding instead of stepping forward into his radical demonstration that suffering and physical death could not splinter his connection with the breathing life of all that nurtures and sustains us.

We are more than just our confusion, lamentations, and pain. Each of us belongs to something much larger than our earthly identifications of politics, gender, race, religion, socioeconomic class, and country. We are part and particle of life slowly coming to realize the full promise of itself. From this perspective nothing is a mistake, only grist for the mill—the milling process is ongoing. It is the wisdom of this perspective that emboldens the journey to move beyond despair and surface delusions into a fullness of understanding. From this place may we all be guided to claim what is ours to bring into the thick of what’s happening right now. ■



Rev. Sally Singingtree, MAT, MA is an interfaith minister and spiritual companion. Grounded in wisdom traditions embraced by Creation Spirituality, Sally authors seasonal blogs and other articles that focus on universal human choice points as they pertain to spiritual development, earth stewardship, women’s issues, and sustainability. Even as so much of life as we have known is dying or is threatened, there is also life being born anew with fresh hope. She firmly believes that if we had the wherewithal to create the problems, we also have the wherewithal to bring about better circumstances. For more information: www.singingtreehealingarts.com

¹ From the poem “A Great Wagon” in *The Essential Rumi*, tr. Coleman Barks



At Synthesis Center San Francisco, we are very excited about our Psychosynthesis Training Programs, beginning in October 2018 in collaboration with Dr. Didi Firman of The Synthesis Center, Amherst, Mass.

There are 3 training options beginning in October 2018:

- **Board Certified Coach Training Program**
- **Leadership and Professional Effectiveness Program**
- **Personal Growth Program**

We offer these through 3 learning stream options available for each program path:

- ***In-person option: in San Francisco with monthly cohort training days, along with live and on-demand webinars and individual-program success coaching***
- ***Hybrid option: Two in-person training weekends: October & May / six monthly live & on-demand training sessions: Nov-April + individual-program success coaching***
- ***Distance Learning Program option: full-time Distance learning with live and on-demand training along with individual-program success coaching***

We are also offering a customized **Integrated Advanced Training** for individuals who want to deepen and expand their personal and professional growth through psychosynthesis.

We are accepting applications on a rolling admissions basis, spaces are limited, apply now!

Contact us for Program Guide and Application Package to learn more. And we would be delighted to answer any questions you may have.

Email: info@SynthesisCenterSF.com

Indo-vedic Psychology and Psychosynthesis

Cristina Pelizzatti

Part III: The *Sāmkyakārikā*—Involution and Evolution of the psyche

This third part of the series "Psychosynthesis and the Hindu Vedas" continues the study of Vedic concepts as they relate to Psychosynthesis, focusing on the process of Involution and Evolution of the psyche according to *Sāmkyha*, one of the six systems of ancient Hindu philosophy. Founded by the great sage Maharishi (Rishi) Kapila, *Sāmkyha* is one of the oldest and most important schools. Only three texts have come down to the present: the *Sāmkyha Sutras*, *Tattva Samasa*, and the *Sāmkyakārikā*, authored by Ishvara Krishna, following several earlier teachers of *Sāmkyha*.

The *Sāmkyakārikā*'s central theme revolves around the concept of *Dukkha*: human suffering, and the alleviation of this condition.

Dukkha derives from *Maya*, the precarious, impermanent nature of manifest existence, the primary cause of suffering. The perception of continuous change, the appearance and disappearance of manifest forms (including the human form) causes anguish and finds its root in *Avidya*, the lack of spiritual awareness.

In the *Sāmkyakārikā*, the psychological mechanism that causes the identification of consciousness with psychophysical contents is studied in detail, determining the constitution of *Ahamkara* (personal self/I), a reflex and conditioned consciousness of the Self/*Atman*/*Purusha*. The *Sāmkyakārikā* is studied together with Patanjali's Yoga Sutras.

Ahamkara is the first form of splitting of the personality, which results in the field of consciousness isolating itself and shrinking to the body and the rational mind, modifying the awareness of its spiritual origin. The consequence is defined the "Great Ignorance" – *Avidya*, the first of the major conditionings to which the incarnated being (*Jiva Bhuta*) is subjected, binding itself to suffering.

We can define this as the "Primordial Wounding," the fissure between the I/personal self and its Source, the Transpersonal Self/*Atman*/*Purusha*, which is an infinitesimal spark of the Universal Self, and the sudden creation of the distorted perception of the Self, named *Ahamkara*/personal self/I.

According to the Yoga Sutras of Maharishi Patanjali, there are five major obstacles to spiritual growth and awakening: the *Pancha klesha*, or five afflictions.

They represent the motivating factors which drive humans to act in such ways as to produce and perpetuate karma and also the five roots of all the afflictions of human existence.

1. *Avidya* (Cosmic Ignorance)
2. *Asmita* (attachment-egoism)
3. *Raga* (longing-cravings)
4. *Dwesa* (aversions-repulsion)
5. *Abhinivesha* (clinging to manifest life)

The individual, identified with the personality, is subject to continuous changes and psychic modifications, unavoidable sources of suffering that hinder the change inherent in Nature itself following the process of Involution of the Psyche, shown here:

(Continued on [page 14](#))

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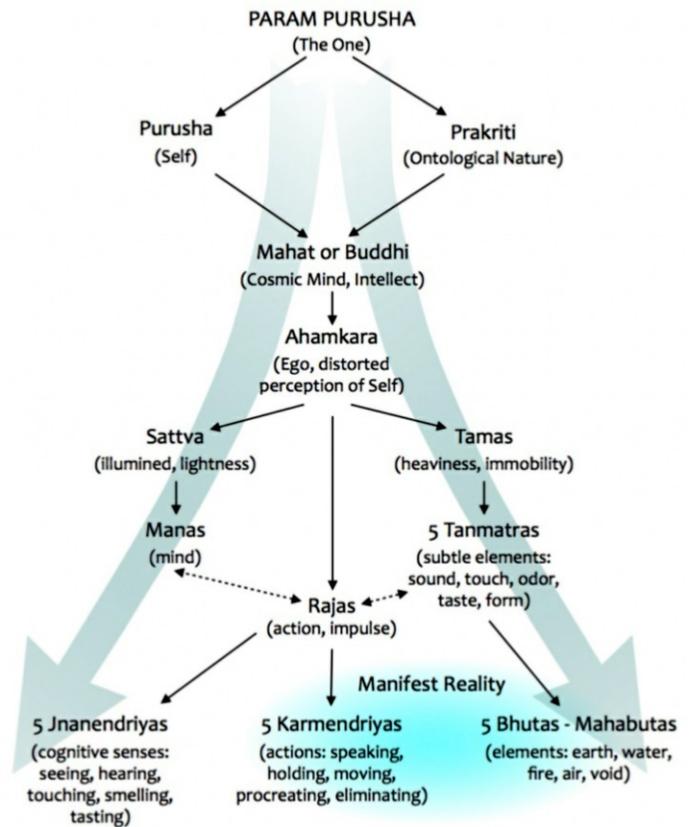
This process represents the need of the Self/*Atman/Purusha* to evolve and awaken by experiencing manifest life itself through the form (informed matter), and then, once the personality has satisfied the primal needs that the incarnated being encounters along the manifest journey, building solid foundations (through, for example, personal psychosynthesis) and reaching awareness of the "Call of Self" ("meta need" in Maslow's Pyramid), reversing the process, returning to the Source through the Evolution of the Psyche:

The ultimate goal of this process is the evolution of the Self/*Atman/Purusha*.

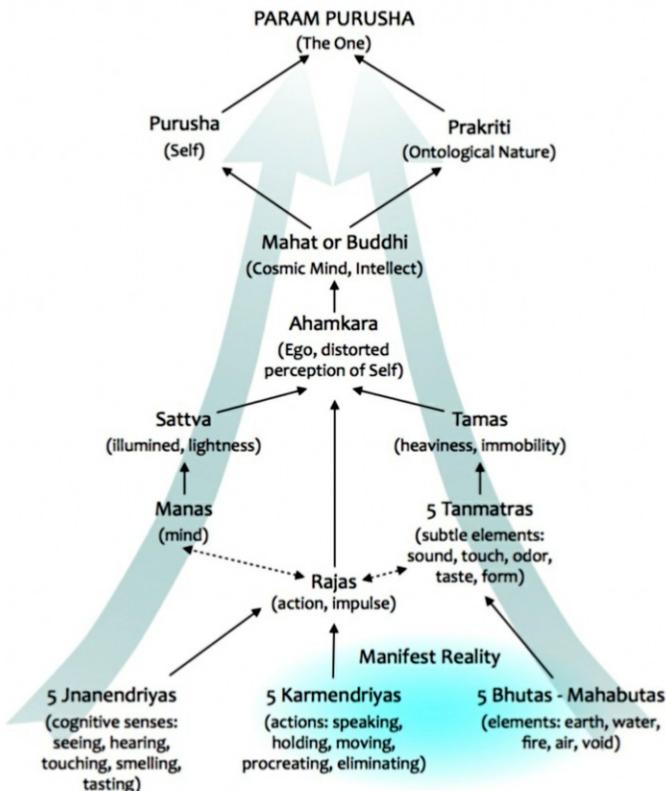
To very briefly introduce the energy concept in the Vedic Wisdom Tradition, The Universal Self possesses internal energy, *Antaraṅga-śakti*; external energy, *Bahiraṅga-śakti*; and living entities, *Taṭastha-śakti*. We are energy interacting with energies; ultimately everywhere and everything is energy.

The motivational drive to return to the Source is the profound desire of the Self/*Atman/Purusha* to heal the "Primordial Wound" caused by separation from

Involutive Cascade of the Psyche



Evolutionary Progression of the Psyche



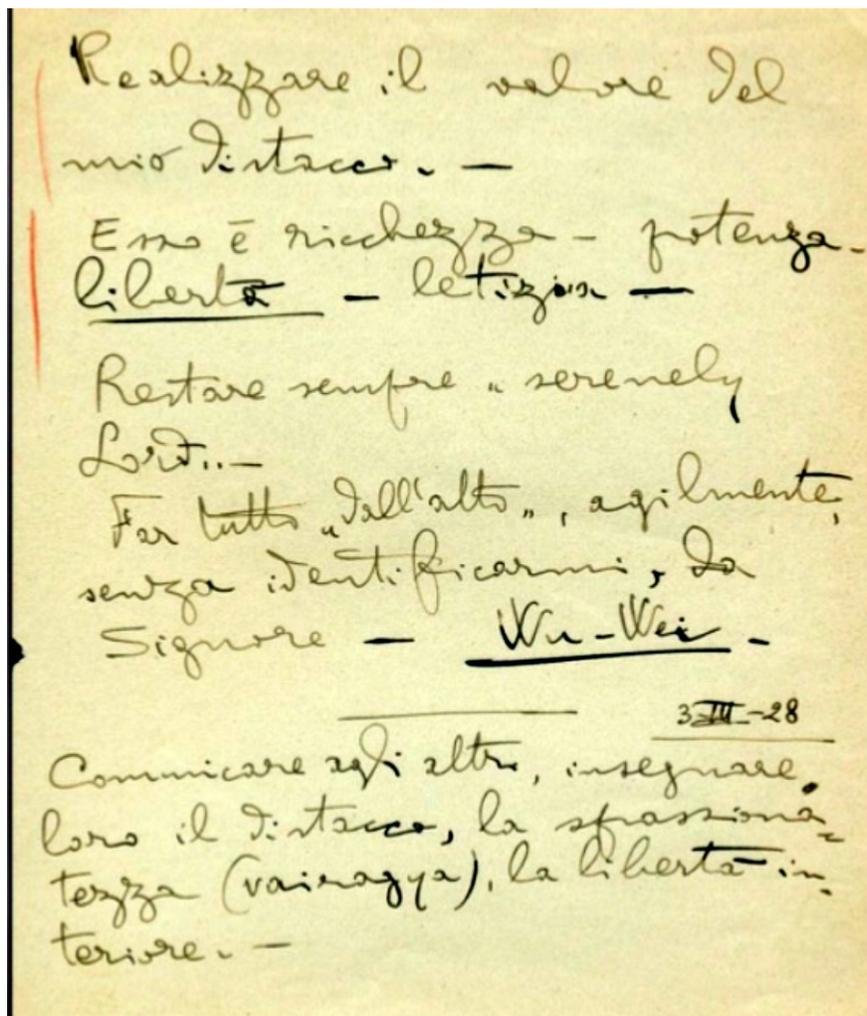
the state of unexplained quiescence between *Purusha* (soul, Self, consciousness) and *Prakriti* (form).

By "Primordial Wound" I mean the separation of an infinitesimal fraction, the Transpersonal Self, from the highest Source, the Universal Self, which in turn incarnates and experiences its limited form through *Ahamkara*, the personal self or I: infinite energy that experiences finiteness.

This concept is well explained in the theory of genesis, particularly in the concept of *Hiranyagarbha* (the Cosmic Egg).

The key to reversing this process and going up the "waterfall," like climbing a very steep mountain to reach the summit, is the process of disidentification or *Vairagya*, literally "away from attachment": to distance oneself, detach from the energy flow deriving from the attention we place on a content (*Pratyaya*), generating emotional attachment (*Raga*) and results of actions; this leads to inner freedom.

(Continued on page 15)



"Realize the value of my detachment.-

This is riches - power- liberty - joy

Remain always, serenely Lord

Do all from on high, with agility, without identification, as Lord - Wu-Wei

Communicate to others, deliver them

dispassionate detachment (vairagya), interior freedom"

(handwritten notes: R. Assagioli archives)

The consequence of this "Aware Act of Will" is the reunification with one's own Source, the Transpersonal Self, spark of the Universal Self, by choosing to act in line with Will and Consciousness (*Tapah* and *Kama*), ontological qualities of the Transpersonal Self. As a consequence of this process, Liberation/Synthesis/*Kaivalya/Moksha*, occurs. Through the state of Presence, we reach the status of *Nirodha* or "Silence" described by Patanjali in the Yoga Sutas. This is the absence of contents and the state of pure Awareness and Will, ontological characteristics of the I/personal self/*Ahamkara*. The Presence/*Nirodha* state consists of a continuous movement between the polarities (Yin and Yang), returning to the Center, in the Self, with an act of constant Will, in order to maintain the Awareness of one's Origin, the Transpersonal Self, not confusing the subject (Transpersonal Self/*Purusha/Atman*) with the object (contents of the consciousness). Reaching this stage of consciousness means to become a *Jivā Mukta*, or, to use Assagioli's terminology, to become a Self in expression through the personality, a gained and assimilated self-knowledge, feeling liberated with an inner sense of freedom while living.

(Continued from [page 15](#))

Sāmkyakārikā means "enumeration, set of doctrines": following the founding of Sāmkyā by *Maharishi (Rishi) Kapila*, as expounded in the *Sāmkyā Sūtras*, this compendium is studied together with the Yoga Sūtras of Patanjali, the doctrine of which is founded in the *Sāmkyā* itself. In the absence of a comparative study between these two disciplines, the preconditions for Yoga cannot be copied in its essence. *Sāmkyakārikā* conceives the universe as the evolution of two primordial ontological principles, *Purusha*, the essence (masculine) and *Prakriti* the substance or agent (feminine) principle.

When *Purusha* casts his gaze on *Prakriti*, the interaction begins between these two principles and the multiplicity of manifestation takes shape. Following the rupture of the balance between the constituents of *Prakriti*, the *Gunās*—*Sattva*, *Rajas*, *Tamas*—unstable balances—are created and subject to the prevalence of one *guna* over the others, in turn creating forms and situations that have their own energy. *Sattva* is represented with the color White and is illuminating, intuitive energy, peace, bliss. *Rajas* is represented with the color Red and expresses the Will, creativity, warmth, movement. *Tamas* is represented in Black and is static energy, heaviness, solidity, inertia and ignorance. *Gunās* have no positive or negative value: they act according to the forces at stake, continuously in relation to each other. The prevalence of one force over the others determines the type of mental set-up and action.

From the *Sāmkyakārikā*:

3. "Nature (*Prakriti*), the root (of material forms), is not produced. The Great One (*Mahat Buddhi* or Intellect) and the rest (which spring from it) are seven (substances), producing and produced. Sixteen are productions (only). Soul is neither producing nor produced."

6. "The knowledge of formal or generic existence is by perception; of things beyond the senses by inference; that which cannot be determined by this (method) and cannot be perceived must be determined by fitting means."

10. "That which is visible or developed has a cause; it is not eternal or universal; it is mobile (modifiable), multiform, dependent, attributive, conjunct, and subordinate. The undeveloped principle is the reverse."

11. "The manifested (*Vyakta*) has the three modes (*guna*). It is discriminating, objective, generic, irrational, and productive. So also is *Pradhna* (Nature). Soul in these respects, as in those (previously mentioned), is the reverse."

16. "It is proved that there is a primary cause, the Unmanifested (*Avyakta*), which acts (or develops itself) by the three modes (*gunas*) by blending; and modification, like water, from the difference of the receptacle or seat of the modes as they are variously distributed."

21. "It is that the soul may be able to contemplate Nature, and to become entirely separated from it, that the union of both is made, as of the halt and the blind, and through that (union) the universe is formed."

22. "From Nature (*Prakriti*) issues the great principle (*Mahat*, intellect), and from this the Ego or Consciousness; from this (consciousness) the whole assemblage of the sixteen (principles or entities), and from five of the sixteen the five gross elements."

39. "Subtle (bodies), those which are born of father and mother, with the gross forms of existence, are the threefold species (of bodies). Of these, the subtle are permanent; those which are born of father and mother perish."

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41. "As a painting does not stand without a support or receptacle, nor a shadow without a stake, so the *linga* does not exist unsupported, without specific elements."

58. "As people engage in acts that make desires to cease, so does the undeveloped principle (*Prakriti*) for the liberation of the soul.'

62. "Wherefore not any Soul is bound, or is liberated, or migrates. It is Nature, which has many receptacles (or bodily forms of being), which is bound, or is liberated, or migrates."

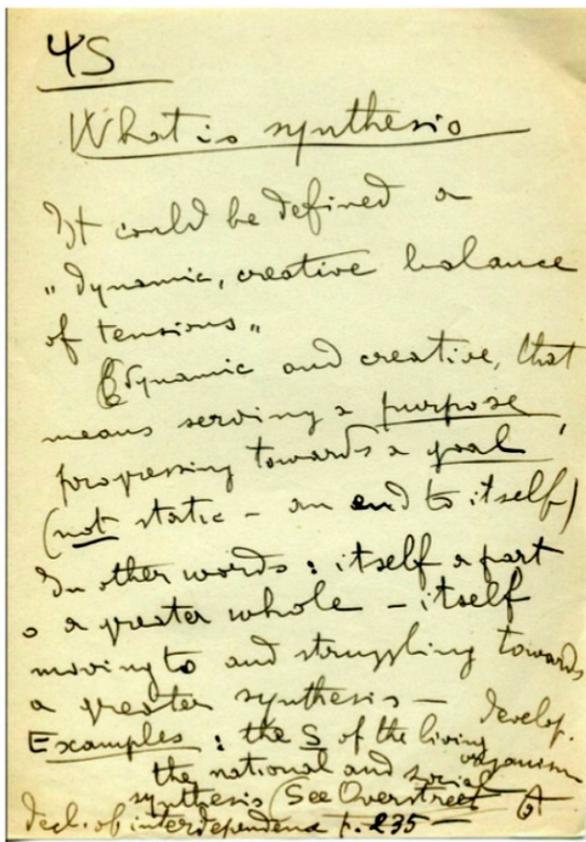
67. "By the attainment of complete knowledge, virtue and the rest have become no longer a real cause."

Matter in its primal form (*Prakriti*) is eternal and self-existing. From it all things emanate, except Soul, which has an independent existence, and is eternal. The soul (*Atman, Purusha*), is totally distinct from *Prakriti*. It forms, with Nature and its emanations, the twenty-five *tattvas* (elements or aspects of reality).

Sāmkya deepens the study of the manifested reality starting from this polarity but takes into account the principle from which this polarization originates, the primordial Unity, *Ishvara/Universal Self*, even if it does not deal with it. The Universal Self as a transcendent Reality acts in the world in dual form, through these polarities (*Purusha* and *Prakriti*) and their countless manifestations.

Sāmkyakārikā affirms that the supreme end of the human being consists in the liberation from *Dukkha*, suffering, itself derived due to the lack of spiritual awareness. It synthesizes the universe as the evolution of two ontological principles: *Purusha* and *Prakriti*, from whose interaction the multiplicity of the manifestation takes shape following the primordial Unity (*Brahman/Ishvara/Prajapati*), describing the manifest

world in its dual aspect. Not having a finite form/dimension, the *Purusha* cannot directly experience the manifested material world. It can do it only through union /identification with a body and a mind. This union has in reality an illusory character by its nature; it is not permanent.



PS

What is synthesis

it could be defined a

"dynamic, creative balance of tensions"

dynamic and creative, that

means serving a purpose,

progressing towards a goal

(not static - an end to itself)

In other words: itself a part

of a greater whole - itself

moving to and struggling towards

a greater synthesis — develop.

Examples: the S of the living organism

the national and social

synthesis (See Overstreet A

decl. of interdependence p. 135 —

(handwritten notes: R. Assagioli archives)

(Continued on page 18)

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The union between *Purusha* and *Prakriti* is not without purpose but is aimed at becoming aware of the real nature of *Purusha*, through manifestation (therefore suffering). The slavery of *Purusha* is imaginative and illusory and arises from the bond with suffering procured by *Prakriti*, in particular through identification with the subtle body, *Ahamkara*/personal self.

Birth and death do not mean production or destruction of the Being (*Atman/Purusha/Self*), as they do not refer to *Purusha* but to the conjunction, identification with, and attachment to the subtle body (mind) which has a particular and unique psycho-physical structure rooted in *Prakriti*. This union determines the experience (*Bogha*) that the embodied being has as an opportunity to evolve through experience.

Prakriti is the instrument through which the *Purusha* can free itself through manifest life. If it were not for *Purusha's* deep desire to find its own Source, the Universal Self/*Brahman*, *Prakriti* would be quiescent. It is activated by the impulse-desire of *Purusha*, as a non-acting principle that sets in motion the manifestation of *Maya*.

"In truth it is also said that man is made of desire: but what is desire, such is the will, what is the will, such is the action, what is the action, such is the result that follows." *Brihadaranyaka-Upanishad* IV.4.5.

By studying the *Sāmkhya* "waterfall," in particular the diagram of the Involution of the Psyche seen earlier, we observe how the incarnated Self (*Jivan bhuta*) becomes manifest and tied to *Maya*, therefore to suffering. The descent into matter involves having and realizing the experience of limitation into a form (unlimited energy having the experience of limitation). From this state of being, the incarnated Self needs to satisfy the various phases that Maslow has represented and described in the Hierarchy of Needs. As soon as the basic needs are satisfied, the need to transcend appears. The incarnated Being (*Jivan bhuta*) needs to evolve and satisfy its primary needs in order to reach a solid psycho-physical base adapted to the next natural passage in the ascent in Maslow's pyramid, towards the meta needs.

The Evolution of the Psyche therefore occurs: it is the beginning of the arduous journey of ascent to the origins. The need to evolve is the driver and along this process the *Ahamkara* (I, personal self) develops the awareness of its own origin and chooses to follow the "Call of Self."

The I/*Ahamkara* finally reaches the original awareness of its own Source, the Transpersonal Self, in turn an infinitesimal spark of *Brahman/Isvara/Prajapati/Universal Self*, evolving in consciousness, reaching "Liberation" or "*Moksha-Kaivalya*," which metaphorically in *Sāmkhya* is described as follows:

"The connection of *Purusha* with *Prakriti* is realised through mutual benefit, like that of the blind and the lame; that is to say, because *Purusha* can contemplate *Prakriti* and arrive at isolation (*Kaivalya*), through this conjunction the Universe is formed." *Sāmkhyakārikā*, 21

From the *Sāmkhyakārikā*:

It is said that during a trip two men, one blind, the other disabled, were abandoned by their companions following an assault by bandits. After struggling alone in the forest, at one point they met. Being able on their own only to rely on their own (limited) resources, they decided to help each other: the blind man who could not see but had healthy legs lifted the disabled man on his shoulders and together they went towards the goal they had in common, walking on the strong legs of the blind man and following the directions of the other, who could see but could not walk.

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From the metaphor, the *Purusha*/Self (masculine principle) is provided with conscious perception and volitional faculty (Awareness and Will), but it is disabled (it does not possess the *Gunas: Sattva-Rajas-Tamas*—the ontological agents of *Prakriti*). *Prakriti* (feminine principle) is able to act but has no awareness, so she is blind. Their conjunction allows them to reach the goal (evolution/Liberation) through the Synthesis of the two parts (*Purusha/Prakriti*) and their subsequent detachment. In alchemy this is called "the sacred marriage."

As the two travelers did at the end of their journey when the goal was reached and there was no further need for their union, they separated, so *Prakriti*, once she has reached the Liberation of *Purusha*, (through the journey/Self Actualization process), ceases to act. *Purusha*, in turn, having experienced through *Prakriti*, reaches the state of isolation or Synthesis, in which the awareness of being as well as Self-awareness, the synthesis between I/Self-*Purusha* and the Universal Self (*Brahman/Isvara/Prajapati*) occurs.

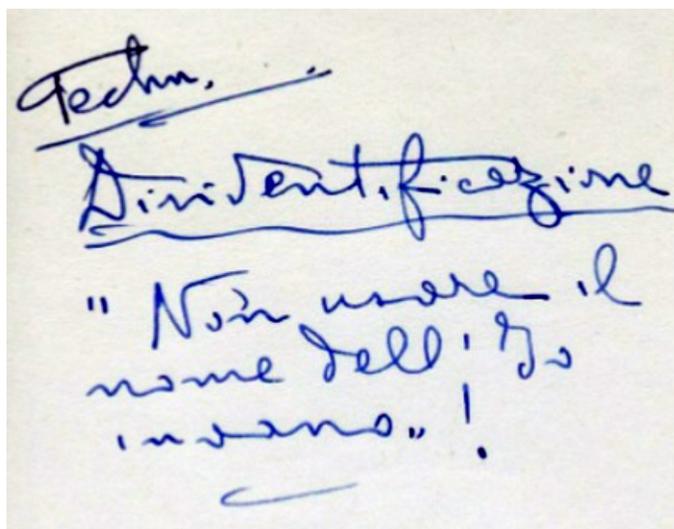
The ultimate goal of this process (depicted in the *Sāmkhya* "waterfall," the Involution/Evolution of the Psyche) is the "Liberation" of the *Purusha*/Self once it has attained the full realization of being a spark of *Brahman*/Universal Self that experiences itself through manifestation, the *Ahamkara*/I, *Maya* (matter), in order to evolve.

Maya continues to act, but the *Purusha*, who has now reacquired awareness, no longer has any interest or proof of attraction (*Vairagya*/disidentification). *Maya* continues to act for those who have not achieved Liberation/Synthesis. The drive towards evolution, the natural process of Self-realization/actualization finds its origins here.

"As a dancer stops dancing, where she performed in front of the audience, so Prakriti ceases her activity once she has shown her nature to Purusha." *Sāmkhyakārikā*, 59

When this process stops because of the conditioning, the subject remains dominated by the personal self/*Ahamkara*, identified with contents, and dissociates from its original Nature, (Self/*Purusha/Atman*), losing contact with the center of his or her personality, the Self. The subject experiences the stimuli that come from the outside in a passive way and acting in response to psychic impulses (*Vasana*) and by the continuous mental impulses (*Vritti*), conditioned by the *Gunas*. Suffering occurs.

In Psychosynthesis we find this psychological mechanism described as identification of the personal self with the psychic (subtle or manifested) contents and consequent conditioning. Only through disidentification, following the recognition of being identified with a content, is it possible to become aware of the powerful attraction that the psychic contents play on the I. Otherwise the contents (objects) manifest "power over" relative to the subject, the I/Self.



(handwritten notes: R. Assagioli archives)

The technique
Disidentification
"Don't take the name of the 'I' in vain!"

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From this state of being, through disidentification, one can choose to identify at will with a content (subpersonality, script, history), using the transpersonal qualities of the content and specific skills, to strengthen oneself. At this point the I becomes able to consciously choose and act in line with its own evolution, listening to the "Call of Self."

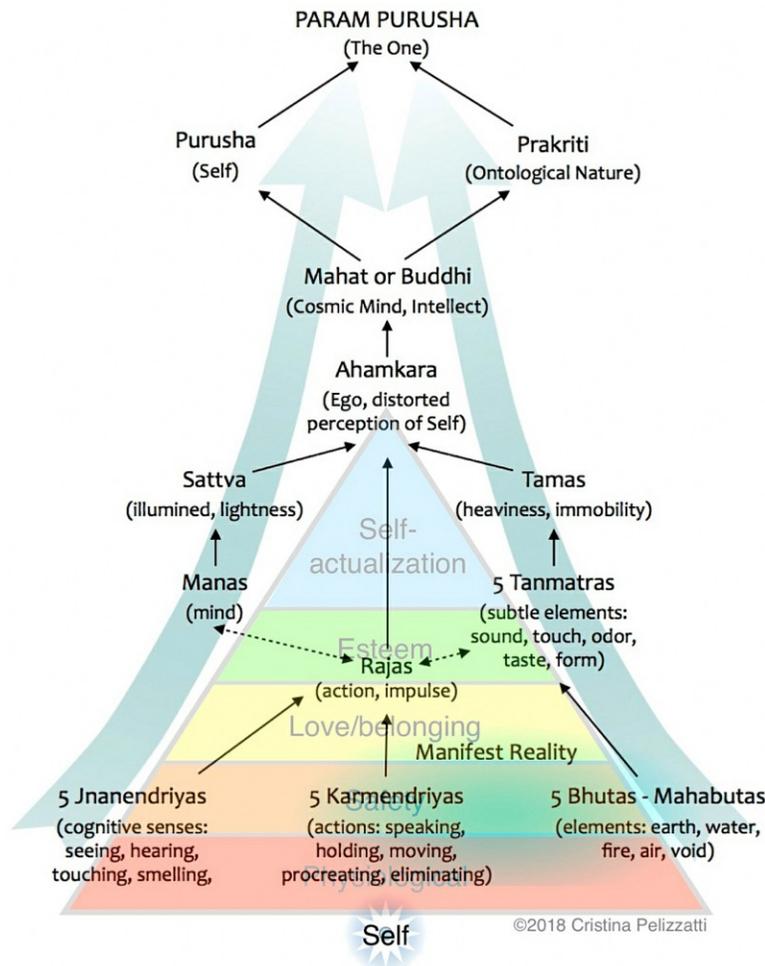
The I, a reflection of the Transpersonal Self in personality, has Will, has Consciousness and has no contents. The distorted and conditioned reflection, the *Ahamkara* thinks of being the proponent of actions but is deeply conditioned, rooted in Ignorance (*Avidya*). De-conditioning the conditioned I in Psychosynthesis

means going through the phases of Knowing-Possessing-Transforming, Identification, Dis-identification, Self-identification.

"Otherwise (the consciousness) identifies (is confused) with the modifications of the mind (*cittavrtti*). Otherwise there is overlap, confusion, ignorance (*avidya*)."
 —Yoga Sutras of Patanjali, 1.4

"Through continuous meditation on the 25 *tattva* we obtain pure final knowledge, free from doubts or errors; that knowledge that realizes that "I am not, nothing belongs to me, I am not this body" *Sāmkya-kārikā*, 64

In summary, according to this Ancient Wisdom, the unmanifest Self is the ever-present motivational force at the foundation of the Pyramid of Maslow in the form of energy enclosed by the conditioned personality, and is the force that, once having satisfied Maslow's basic needs and achieved personal psychosynthesis, drives the incarnated being to undertake the process of the evolution of the Psyche (Assagioli's Self-realization, Maslow's Self-actualization) by responding to the "Call of Self." This process can be represented diagrammatically as shown.



"I have a body, but I am not my body;
 I have emotions
 but they are not my emotions;
 I have a mind
 but I'm not alone in my mind'
 I am the essence of myself,
 I am a center of pure self-consciousness.
 I am a center of will,
 of creative and dynamic energy.
 I am."

—R. Assagioli

(handwritten notes: R. Assagioli archives)

(Continued on page 21)

"The soul whose nature is love, whose power is light, and whose function is creation, reveals the Way to the heart of the One Life. On that Way all servers find themselves." —



Cristina Pelizzatti has guided people to reach excellence, activating highest potentialities, achieving personal and professional well-being, living a satisfying and meaningful life, adhering to the "Call of Self," reconnecting with Purpose, Meaning, Values, developing awareness, activating Will, with emphasis on Psychosynthesis, Ecopsychology, and the Vedic Wisdom Tradition, for over 10 years. She is a Certified Psychosynthesis Life Coach PLC; Psychosynthesis Coach and Counselor Trainer; Staff member of The Synthesis Center. She is a Supervisor Counselor in Psychosynthesis; Certified Resilience Practitioner; Transpersonal Counselor with specializations in Psychoenergetics, Ecocounselor, Ecotuner, Green Coach. She has Specialization in Foundations of Positive Psychology, specialization in MBSR, a Masters in Indovedic Psychology. She is an Accredited European Counselor ECCac; a Professional Advanced Counselor member ACA, IAC; a Senior Member ACCPH; and a Professional Coach AC, ICF.

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After the training is done, what next?



Starting a coaching practice can sometimes feel as if you are stuck in the mud! If you find yourself confused, overwhelmed, or feeling lost about the next steps to take as you are beginning your coaching practice then this is for you! The Synthesis Center will be offering coaching packages with Dorothy (Didi) Firman and Karen Herold customized to meet your unique needs for support and supervision as you create your coaching practice. Didi and Karen will provide intuitive and creative mentorship and supervision as you make the transition from coaching student to coaching professional. Topics to be introduced and supported include:

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- Your ideal client – who are they, where are they?
- You as a brand
- You “stepping up and stepping out”
- How do you connect?
- Website-Blogging-Newsletter-Social Media-Networking
- Sales Skills
- Planning, goal-setting, strategies
- Building your Business Team

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- Coaching for when those pesky subpersonalities begin to chatter
- Taking the steps - Accountability
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- Supporting Yourself – Self-care, financial care, growth and the future
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Let us help you pull yourself out of the mud!

Didi Firman



Didi Firman is the founder and director of the Synthesis Center and the director of its 40-year training program. Her work now is facilitating other Centers in their training, as director of Curriculum in the San Francisco program, Director of Coach Certification in the Florida program, and guest leader in Philadelphia and Italy! She is also working with individuals as a life coach and as a coaching consultant and supervisor. She has lots of letters after her name, but we'll skip those this time.

Karen Herold



Karen Herold is a recovering CPA, finance and executive management business leader who left her business career to pursue a master's in transpersonal psychology and psychosynthesis coaching. She is a yoga teacher, creative expression facilitator and coach for women in life transition and is a member of the faculty at Sofia University where she leads and facilitates the practicum courses supporting students as they create and begin to bring their dreams for sharing their transpersonal education and their skills and gifts into reality.

Twixt Heaven and Hell . . .



. . . we find ourselves on Earth

Every day on the personal, familial, national and global front, we are caught between some version of heaven and hell. Heaven is right around the corner: a sweet job, the lottery, a beer at the end of the day, true love, a safe return . . .

. . . Hell is around the same corner—and there is no map to get us safely to heaven, safely away from hell. We just turn the corner, every day and never know what we will actually encounter. But wherever we've turned, we most often find ourselves somewhere in between. In *purgatory*.

“Purgatory,” an odd place that apparently resides not only as the gateway to heaven, but also as the romantic, but dangerous, overlook in many seaside towns, is now the state that many of us find ourselves in. Waiting. Waiting for the next stop, the next turn in the road, the next day, the next election, the next good thing or bad thing. But we are suffering as we wait. What if the better story is that we reside *between* heaven and earth, the image that traditional Chinese philosophy offers us. And take it one step further, and notice that we actually just reside on earth, pure and simple, and in the present, not in the future, and not waiting—but BEING, right now, right here.

And that takes us back to purgatory, that in-between place, where we are not quite in heaven. Not quite in hell.

Not quite on earth, even.

Turn it around and enjoy the view at purgatory chasm, looking down at the wild sea, while resting comfortably on the benches conveniently placed to offer us the view.

We are in “now,” the only place we ever are, somewhere in the middle of life’s journey. It is never a destination. It is always a process. And if we breathe into this moment, if we accept this experience as the *only* experience, we might live in the present a bit more. We might find our peace, and even our joy, in the in-between world. We are earthlings, every one of us. And if we hold this global community in its oneness, we are Human Beings. And that’s enough. ■

— Didi Firman

Notes From the Strawberry Patch: “Bareroot Counseling” (July 2018)

Michael H. Brown, EdS, LPC, LMFT

After 25 years of wrestling with a large but unproductive grape arbor in my back yard, this past winter in its place I built an 8' x 24' raised bed for a strawberry patch and filled it with 12" of enriched soil. I needed 100 plants to fill the bed and had two options: potted plants from Southern States at \$3.75 each (\$375.00) that would bear fruit in June, or 100 “bareroot” plants from a farm in Texas at \$98 for 100 but that would only bear fruit next year. Saving money and postponing gratification, I went with the second option.

A bag of moist peat moss with 100 ugly little plants folded one on top of another soon arrived. Each had six or eight little pencil-lead-thin roots dangling beneath a small, brown lump called a crown. The instructions said the roots had to be spread out deep in the soil with the crowns planted just at the dirt line for them to survive and thrive. I planted four rows with soaker hoses running along each one. Not much to look at.

Strawberry plants bloom and fruit in the spring and send out runners during the summer to become bearing plants the following year. But in their first year, bareroot plants cannot be allowed to fruit or run or the mother plants will not survive the summer heat. If carefully nurtured, though, each plant will grow strong and produce up to two pounds of fruit in a year’s time. So each morning in May, before work, I went out and picked off all the tiny little flowers. Now every morning I go out and pinch off all the prolific runners. Following this protocol the plants are growing very well and are filling out the bed with beautifully thick green leaves. This whole process has sparked many reflections about my psychotherapy practice.

There is a lot of controversy about counseling, and for a variety of reasons. There’s a stigma attached to doing it. It’s hard to find a counselor that’s a good fit. Many doubt the value of “talk therapy” to begin with. Stuck in their personalities, in habitual ways of thinking and behaving, clients may come in, talk about their issues, get a little helpful advice, and that’s about it.

My approach is a bit different. It is kind of like “Bareroot Counseling.” I am interested in nurturing the roots of consciousness and take advantage of what is called neuroplasticity. I help clients explore different “brain states” to address their issues. Along the way they develop new talents and abilities. I start by listening to the presenting problem, of course. Then I begin to facilitate a journey of discovery and self-development with “Techniques for Better Living.”

A typical session goes like this—try it on your own! 1) Sit down and relax (three deep breaths followed by eight regular breaths repeated over and over again for 10 minutes: the “10-Minute Miracle”). 2) Identify the most important issue and write about it (reflective thinking). 3) Picture the issue in your mind’s eye and see it from a creative point of view (mental imagery). 4) Draw the image in a circle with colored pencils (mandala art). 5) Interpret the meaning of picture (analysis). 6) Decide what needs to be the next appropriate step to address or resolve the issue (homework).

I love my work. In the office from 9 AM to 10 PM Monday through Friday, I routinely do from 35-40 clinical hours of counseling a week. The average number of sessions a client does with me is 8. Some come for a great many more. With these tools, single mothers who have bloomed too soon, exhausted by the care of unsupported children, learn how to nurture themselves. Teenagers running after stimulation of illicit drugs, stuck in computer

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games, or doing poorly in school learn to awaken their creativity and begin to listen to their own inner guidance. Couples become more able to create loving bonds by clarifying their needs and expressing them with openness and honesty.



Gardening has taught me a great many things, not the least of which is this: The deeper the roots, the greater the fruits! This transpersonal approach to counseling is called Psychosynthesis. ☐

Michael H. Brown, EdS, is a Licensed Professional Counselor, a Licensed Marriage and Family Therapist, and a Fellow in Clinical Hypnotherapy. He can be reached at 804-222-0483 or www.MichaelBrown.org.

Life

Shamai Currim

Life has a way of creating a meandering of sorts

On a path of unknown origin

Towards a goal that is pliable, and malleable

And filled with the absence of futility

And I walk on that unknown road

Towards a goal that has been set in the conscious section of my unconscious mind

Which is to say that I actually know where I'm going in my blind search for a life that has meaning,

That has purpose, that feeds me in ways I have never been fed

Filled with the nutrition of the unknowing, and yet the trusting, with faith, of that which is meant to be,

Coming from that which was and is still to be

George Land¹ tells us that the future is calling to us, becoming and beguiling us to come hither,

Calling to us to follow that which has already been completed

And the future beckons to us, and I am led by the magnetic pull

Of Wisdom

Note:

¹ Land, George; Jarman, Beth, *Break Point and Beyond: Mastering the Future -Today*, Harper Business, 1992

A Magical Mystery Psychosynthesis Tour

Susan Jewkes Allen

Roberto Assagioli reminded us, in his last writing, on the subject of training in psychosynthesis, that “*Training in psychosynthesis has no end.*” This has certainly been the case for so many of us touched by the powerful yet gentle guidance that psychosynthesis offers on the journey of becoming whole. As a psychosynthesis trainer and coach I have the privilege of sharing this journey with students and clients. And yet, after more than two decades of personal and professional practice, psychosynthesis continues to enlighten, comfort, challenge and surprise me in ways that deepen and expand my experience of being human.

My beginnings in psychosynthesis were motivated by a desire for personal growth during a transition period in my life and work. I was, at the time, in the midst of an existential crisis, one that Assagioli called “the crisis preceding the spiritual awakening.” Psychosynthesis facilitated my capacity to develop a more harmonious balance of the personal and transpersonal aspects of being. As I reflect back on my psychosynthesis story, it seems as though psychosynthesis was always there, ready to reveal itself to me over and over again until I was finally able to hear and answer the call.

I lived in the 1970s, as a student, two blocks from the Psychosynthesis Institute in New York. Frequently walking by on my way to day-to-day errands and various adventures, I never crossed the threshold. When I moved to Canada in the 1980s to complete graduate studies, some of my teachers, fellow students, colleagues and friends would speak of psychosynthesis and the transpersonal. I, however, did not “heed the call,” preferring Saul Alinsky, Ivan Illich, social justice and community advocacy work. It was not until the 1990s, when the lack of attention to the needs of my inner life made me unable to attend to the demands of my external world, that a dear colleague and psychosynthesis therapist suggested it was time to “stop spinning” and pointed me in the direction of a multi-year psychosynthesis program. Those first couple of years of experiential study were devoted to healing prepersonal wounds, transforming my life and work. Psychosynthesis theory and tools also began increasingly to inform my approach to clinical practice as a therapist, as well as in consulting work with groups and organizations.

My children grew up, and a new century and a new volume of my life began. Moving to San Francisco, I yearned for more tools and a practice community. I wanted to work with clients more coactively and ended my psychotherapy practice and went into training to become a career coach. On a trip to Florence I set aside a few days to experience psychosynthesis in its Italian home. At Casa Assagioli I discovered an international community of people committed to the study and sharing of the work. And, in what I now call my *Magical Mystery Tour*, I met Didi Firman at a workshop in Sicily and experienced psychosynthesis theory, maps and tools in a new way, as they came alive in the context of coaching. After continued study and conversation with Didi it became clear that the time was right to bring her model of psychosynthesis coach training to the West Coast. Now, three years later, we have graduated our first cohort and are about to begin a new training program in San Francisco in collaboration with Didi and her 40+ years of training at the The Synthesis Center in Amherst, Mass.

Beginning in October 2018, we will be offering our Board Certified Coach Training in psychosynthesis through a choice of in-person (in San Francisco), hybrid (a blend of in-person and distance learning) and a full Distance Learning Program. There is also a Professional Leadership Path and a Personal Growth Path for those not wanting to pursue a coaching credential. Additionally, our customized Integrated Advanced Training Program will be available for individuals who have studied psychosynthesis and want to continue to deepen and extend their learning and professional/personal growth; this will also be a pathway for those wanting to train as trainers in our program.

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Ongoing psychosynthesis training will always deepen us, in our personal and professional lives. It allows us to stay connected to core principles and experiences. As Assagioli reminds us, "*Continuance of one's training . . . will always reveal new and more interesting aspects, which link the experiences together.*"

We have a few spaces remaining in our Fall 2018 programs and invite anyone interested to apply, so "roll up, that's an invitation . . . roll up for the Mystery Tour . . . satisfaction guaranteed. . ." 🍁

Contact us at: info@SynthesisCenterSF.com ; visit us at www.SynthesisCenterSF.com.



Susan Jewkes Allen, MSW, GCDF, is the founder of Synthesis San Francisco, offering training and programs in psychosynthesis for professional and personal growth. After more than two decades as a therapist and community development consultant, she now has a global coaching practice. She is the cofounder of Life + Work, and specializes in career transition. Susan is a member of the Istituto di Psicointesi in Florence and is committed to bringing the theory and tools of psychosynthesis to a new generation of practitioners.



Our Psychosynthesis – A Mashup

Psychosynthesis Level Two Trainees, February 2017

This little piece is the result of an assignment to answer the question,
What is Psychosynthesis?
The answers, from 21 Level II trainees, have been integrated into a shared piece.

Enjoy! —Didi Firman, Director of Training at the Synthesis Center

Psychosynthesis is my home. Welcome. The food is cooked, the table is set, the meal is ready for your nurturance, your pleasure, and your discovery. You are here, now, fully: You have arrived to dine. Where perhaps you had fasted or only nibbled, you now have opportunity, permission, and the willingness to taste all that is set before you, as if for the first time. I invite all voices within myself to join you and me at the peace table in my heart and have conversations with the guests who show up. A full plate of polarities blended and diffused into a soulful whole. Can I hold a space for the Will to rest, breathe and . . . be listened to? I place a vessel for the Call of Self. And ask to be nourished by Soul work. A piece of the star lives in us all, is of us all, is our birthright from the wisdom of our creation. Kindness and courage—be my guides.

Psychosynthesis is the practice and way of becoming Aware {inhale} of your True Self and having the Will {exhale} to take the journey to get there. BREATHE. . . . It's the aligning of our true self and higher Self, guiding us to our transpersonal. What our life is asking of us. Purpose, Meaning and Value. Purpose is our guiding light. The universe speaks in forms that tell us of our journey. We search for the form by which we may best join the world. Yes Psychosynthesis is about knowing what provides purpose, meaning and values in my life; about balancing and integrating the various psychological functions; strengthening and cultivating our Will, making prominent our call to Self. Psychosynthesis leads me deeper into my core, to that sacred place of knowingness. From here, I pause for a longer time, to listen. The silence offers much; a quiet voice, a nudging, an inclination of direction from the call of my Self.

Psychosynthesis is the doorway to freedom, peace and ease in life; the key to understanding who we are as individuals; the lens with which to see our Self, others and the world; the path of our own unique journey. We observe the universe for the RAW beauty, wonder, magic, and mystery that it is. Psychosynthesis is the framework we hold as we are in relationship with the collective and the universe: the magic that makes the simple, utterly extraordinary, the missing piece to BEING. I dive in! I choose to be open and connected to what is in front of me. Ugly or beautiful, painful or lovable, whenever I am ready to take it in, I feel it, I touch it.

Psychosynthesis is movement: Creation of flow. Movement towards wholeness, towards a deep inner call of self. Movement towards choice. The choice to be the choreographer of your life. Allowing the unfolding movement in its natural rhythm. Sense a gentle nudge and notice the impulse to move toward . . . Pause . . . Can you feel it? There is no need to fight against the *what is*. There is choice. Real choice. Authentic choice. Choice with options, free of judgments. A choice in every moment to watch the small snake sunbathe, or the clouds move in the sky. To say yes. And no. What I have is my own personal path, my own story, my own indigenous knowing and connection to all that has transpired and that will carry on thru my soul evolution.

Psyche: the human soul, spirit, or mind (Merriam Webster)

Synthesis: the composition or combination of parts or elements so as to form a whole (ibid)

Psychosynthesis: The combination of parts of the psyche to form a whole.

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Psychosynthesis: the union with the Soul. But no, psychosynthesis defies a singular (simple) definition. It is my faith which gently rocks me through life; it is the knowing that we are all connected - all living creatures, this earth and beyond, both physically and spiritually. It is where my inner and outer world meet. It is my life compass and guides me to my next action in life. I can climb to the mountain top, and ask questions, pause to listen, and travel back down with more knowledge and insight than previously held. I love it.

First, Psychosynthesis is a holistic theory and method of psychological healing and growth developed by Roberto Assagioli. In this sense, Psychosynthesis has a history, which includes an evolution of ideas and methods, and could be understood as a specific school of transpersonal psychology. It includes the insights of behavioral, psychoanalytic, and humanistic psychologies, as well as incorporates the ideas of world religions and philosophies. This expansive and inclusive model of the human psyche has much to offer, making as much room for thorough understanding as for mystery. Scientists apply a basic test to a discovery—is it predictive of future behavior? If yes, then the discovery is a fact. But facts are not the currency of the heart and spirit. Psychosynthesis is a model of understanding what it is to be human.

It does this by examining the prepersonal influences (often based on childhood experiences), the personal identity, which is as unique as a fingerprint, and the transpersonal aspect with all of life. The psychosynthetic approach acknowledges the wisdom in the prepersonal realm as well as the pitfalls of spiritual attachment. Psychosynthesis is a field of inquiry concentrating on the personality and spirit of humankind, structured through a clear organizing paradigm with themes, maps, language and limitless scope for exploration. The psychosynthetic process is not linear nor static, as each step towards resonance can become equally limiting as time goes on. Rather, one is encouraged to remain open, welcome whatever arises, and stay present to what is emerging at every step of the journey. It is a journey without finite destination. As this “4th force” works more consciously within, making apparent evolving synthesis, the expansion of soul, it expresses and reflects ever-evolving integration.

Starting with the premise that each person has aspects of the transpersonal realm as an inherent force and presence in their lives, psychosynthesis aspires to unveil those impulses, thus making them more manifest within the life of the individual, in the realm of the personality - the “house-job-car” realm as Ken Wilber says. It is a way of bringing into balance and coming into right relationship with the various aspects of self, from the dark underbelly of psychological wounding to the lofty ecstasies of spiritual enlightenment, all the while recognizing that there is nothing in the psyche that should not be there, nothing that needs to be eliminated, and nothing that needs to be gained in order to live one’s life to the fullest.

As a practice, it offers various “maps” and modalities for understanding the psyche and for moving towards greater resonance with one’s Call of Self. The journey of Psychosynthesis leads one into greater resonance with one’s Purpose, and into more alignment with the authentic nature of each individual. The practice of Western science is reductionist. In contrast, the path to discovery in psychosynthesis always runs in the direction toward wholeness. Integral calculus is the mathematical study of the result of a series of small changes. What more perfect scientific understanding of psychosynthesis could there be, than to integrate over the sum of the psychosynthesis-related discoveries in a person’s life, to see the resulting growth towards wholeness and self-realization?

Psychosynthesis is realization, understanding and cleaning away of what has tinted our vision. Psychosynthesis is both a description and a facilitator of this process of human evolution. Psychosynthesis is the aligning of our center or “I” to our Higher Self. It provides the freedom to explore all parts of oneself, creating a unity amongst these parts to bring about wholeness and wellness. It’s a continuous journey of self-discovery. Psychosynthesis is the practice of tuning into and aligning with the natural growth and flow of life. It expands our felt sense of “I”; our capacity to hold all there is; our capacity to experience the transpersonal and dip our toes in the prepersonal;

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our capacity to move through the personas and masks we wear and invite in what we need to be our self, in this moment.

Psychosynthesis is an evolving body of work that offers infinite potential, limited only by one's readiness for change. It is a process of becoming present to what is emerging; of welcoming the emerging self, and of understanding the aspects of the individual which may be impeding or inhibiting the highest aspect of oneself in manifesting in the world. Psychosynthesis is the understanding and facilitation of the evolution of the human potential. It is a path to discovery. It is the joy of making discoveries, both theoretical and deeply personal. Psychosynthesis is a description of the human evolutionary process: the egg diagram, the star of psychological functions, the self as contentless awareness and will. Our knowledge of our oneness guides us towards our evolutionary future.

Through the process of uniting the various aspects of the personality and faculties of the Self, we arrive at wholeness by an act of Will. The animation of substance by the breath of Life, that is, understanding our very own body and mind. Who "I am" is what lives through this body, and is this body. Psychosynthesis is holding the both/and. Power in holding both- Fear and Joy; Grief and Love; Peace and Agitation. Learning about myself through a study of psychology that is full of soul, and spirit: looking at self, call of self, at goals, goals, goals. Learning how to stop talking and start walking toward the changes in my life to help me move forward, and upward, really: Upward as I dive down into myself, upward toward my best self, the kind of self work that can go beyond "self" and become seamlessly intertwined with that of a universal whole.

Psychosynthesis isn't the home, but the organic path towards coming home. Inside each person lies an indestructible center of contentless awareness (love) and will. Psychosynthesis is simply a name for the organic growth and development of the human person. In this sense, psychosynthesis names and describes the perennial human striving for meaning and purpose, present since the dawn of human civilization and taking various forms throughout history. It brings into greater focus the inner parts of ourselves and our psyches, while simultaneously exploring how those personal qualities of self relate to the larger whole of life. The knowing that you are more than your other identities, {both, and} but are of an untouched purest form of you or I. We each have a unique identity and history, but we are never an isolated being. We are always connected to everything else, because we are all part of the organically integrated whole.

I step back and just be

I stand connected to that which brews below,
I stand connected with that which lights and guides the way from above
I stand connected to the collective oneness
I stand connected to me, my essence, my being
I AM.....Step in with awareness.

This is today's story:

I am here to leave nothing out, nothing out, nothing out
I am here to not hold on to anything, anything.
I am here to ask what wants to live through me in every moment
and be open to being surprised.
I am here to commit to answering the call of Self.
I choose to be a conscious dreamer, to collectively and energetically shift reality.
Inside me and in between us, to water joy and laughter.
Seriously.

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And yet: The gradual process of self-discovery can feel unsettling and freeing; drills down to the heart of an issue with laser focus and is expansive; elicits the full spectrum of emotion and requires action. In psychosynthesis, I see discoveries as incremental steps to *unpredictable* future behavior and they are the engine of growth and change for an individual. I can look out the window at the blue sky and sunny day, ogle at the trees that stand so tall, the strength of their roots planted firmly into mother earth who holds and embraces them with love and compassion even when the elements test and challenge their strength and fortitude. I can do both- honor the day, the trees, mama earth AND cry the tears, feel the fear, the anger, the sadness, because those are all parts of me that need to be recognized and embraced in a safety net of love.

I am all this And More.....The doors and windows of my inner self are open to the fresh air. I am free of acting and reacting to errors of my parents and caretakers. Psychosynthesis doesn't heal me. It is the tool that I use to heal. More significantly, it is the process of healing. It is even the process of painful experiences to one day be healed. It is the journey back and forth between control and the "uncontrolled"—the worldly and the transpersonal—the higher Self and the family of origin. And eventually the deepest synthesis of the two into the whole. I can now wipe the tears away with gratitude, for the feelings are real and honest and provide a physical and emotional relief, but I am more than the tears and the fears. I will listen and heed the call of self, discovering and exploring to gain clarity, understanding, wisdom, strength and growth. Taking risks in ways that are out of my comfort zone yet not out of my reach. There is no right, no wrong. Take away the "good" and "bad" and what is left? The WHAT IS.

And as more and more of us begin the journey of reconnection with the greater whole, we see ourselves as both a separate entity and a part of the oneness of it all. Our sense of separateness allows us to impact the whole through the use of our consciousness and will. Thinking, emotions, sensations, impulse-desire, imagination and intuition: the functions of our psyche and the pause I take to connect to my Self {The spiritual or Higher Self} is what Psychosynthesis is. Psychosynthesis has been an invitation for me to experience life with increasing consciousness, even while growing in awareness of what remains inaccessible, unconscious, and likely guided by Mystery. Ultimately, it is a window through which I see clearly some choice points in my life direction, big and small, with the call to come into greater alignment with my personal "true north".

Psychosynthesis is a life-changing practice. The concepts and tools, like a compass, offer direction and, like a beacon, illuminate the way. The experiential nature of the work reaches to the core of one's being, gently bringing to the surface increased awareness that leads to a deepened connection to self-truth and the collective conscious. To transcend a singular sense of "being" and arrive at a much greater level of global unison is so within our reach. Because the greatest requirement for this work is the willingness to do this work. To pause, to listen, to touch base silently and truthfully with ourselves, and settle with that; so that then we may view the world and those within it as simply "ours"—stripping away the labels that keep it segregated and confined. It is the personal will, the transpersonal will, and the universal will. Which are all one.

As practitioners of Psychosynthesis, then, we strive only to support and guide a person to their own unique unfoldment. This is done not only by identifying and transforming obstacles and patterns that limit the personality from living optimally, but also by reaching upward toward the latent potentialities of the human spirit, toward ideals of justice, goodness, and love, and even toward ecstasies and agonies of mysticism and spiritual awakening. This invites us, as coaches, to help clients to discover and clarify where they derive meaning, what their purpose is in their lives, and the values by which they base their life choices. By doing this, we help our clients move closer to the life force which animates them, to compassionately help others take a new step beyond their current limits. The goal of a Psychosynthesis life coach is to assist the client in manifesting their fullest potential, by helping them to realize the nature of their own unique self.

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Psychosynthesis = an undertaking: It is a way to get to know myself and then others; a way to step into, rather than away from, life as it must be and harmonize that with my deepest wish for life as I would have it. Not to be afraid, but to be awake. Psychosynthesis is the practice of presence. How do you show up in life? Strengthening the experience of self. What has meaning? What is my purpose? What do I value in the world? In synthesis, everything is held and contained, nothing is lost, and no one or nothing is ever outside the ‘divine milieu’ or spiritual sphere. I like to think of it much like fish swimming in the ‘milieu’ of water. Everything gets wider, more inclusive, more meaningful. People have a natural tendency towards wholeness, or perhaps are already whole, and have merely forgotten the truth. Connecting to this embodiment, linking it to a broader spiritual context, making it mine, and feeling its oneness, is all part of my ongoing synthesis.

We mustn’t be afraid to let go of our contents, believing that we will lose our unique identity. Every element of creation maintains its own unique individuality, yet a flower will always be a flower. A seedling’s roots (be it a tree, flower, plant in the garden) will always grow downwards. But we are scared- not only of each other, but of the truth of what that fear reveals about ourselves. WE are tired- tired of that fear, tired of what fuels it, and tired from constantly searching for the answers to alleviate it. And so, WE are angry- angry because we are still fearful, tired, and coming up short on answers. Despite this, my heart, my truest sense of self and being tells me that I have to accept that challenge. And I accept because this work is a healing, powerful and a reviving blessing. I accept because I know the world's beauty and grace is in its people, all of its people. I take on this challenge because I know, for now, that beauty is hiding. But I know it is there, and I know now that I have the tools to reveal it, little by little, one minute of presence for another here and there, one act of compassion at a time.

Psychosynthesis is itself an act of convergence, and the capacity to reconfigure, simplify, and integrate the growing complexity and consciousness that is me. It allows me to be renewed again, made whole each time. Psychosynthesis keeps me sane!

I invite the light of the earth into my heart and into my soul
I invite the light of the stars into my heart and into my soul
I invite the light of darkness into my heart and into my soul
I invite the light

It is like being truly home. And we all know...THERE IS NO PLACE LIKE HOME.

The evolution
Of holding mind and spirit
Spirals ever up



[*Psychosynthesis Quarterly* didn’t have space for the above article when it was written, but we hope you will appreciate it now!—Ed.]

National Psychodynamic Structures or Subpersonalities

Margret Rueffler

Political parties, organizations, lobbies, interest groups, large corporations, the military, among others—defined here as *national psychodynamic structures*—will influence a nation’s politics and direction according to their wants and needs. More often than not, they initially seem to serve a supportive and a protective cause as is the case with the military, where the credo is the protection of people. National psychodynamic structures can arise from the economic, cultural, or religious heritage, and often are the results of traumatic mass events. Their existence is reinforced through repetition of these events. Throughout time they seem to change name and appearance yet often retain the original dynamics and characteristics.

National psychodynamic structures are continuously interacting with each other, and as part of a system are interwoven and exist in relationship to each other. They are embedded in the energetic field of the national psyche. Each change of any one structure effects the system of the nation as a whole.

The “national Self,” as a center, acts as a gravitational force. The national psychodynamic structures constellate around the center, attracted by the Self, which contains the potential of the nation. Some are closer to the center than others. Sometimes the structures may support each other, and at other times may be in conflict with each other. They may further or hinder the true expression of the potential or Self of the nation. Such a structure might also take the place of the center, occupy it, rule the country and dominate the other structures.

A national psychodynamic structure is a conglomeration of beliefs which can be more or less flexible, more or less crystallized and rigid. Most remain unconscious. They differ greatly in motivation and appearance. They are the major actors in a nation's psyche. Often, they lead lives of their own, follow their own will and goals. They will voice their needs and wants and search for their fulfillment, which is not necessarily in the interest of the nation. Since these national structures are often in conflict with each other, valuable national potential is guided into these conflicts as well.

National psychodynamic structures are also composed of groups of individuals identifying with similar beliefs and aims. They may possess a voice, such as a charismatic leader, to draw attention to their needs and wants. These wants are usually expressed by a person, or persons, in the interest of the structure, resonating with its respective belief system, and wanting fulfillment.

Comparing a national psychodynamic structure to an iceberg, its representatives, i.e. organizations, are standing on the visible surface, yet most of the structure is hidden under the water. These complex systems within the national psyche hold power and exert influence. Some work together with others to reach a similar goal, such as equality and improved quality of life, for example. Others, due to their inherent beliefs, want conflict and are power-hungry. They apply various methods to keep control in order to remain a main actor and in power.

One can also look at the various psychodynamic structures from the perspective of their major beliefs, opinions, and patterns. Their goal is to fulfill these beliefs, and they will use the potential of the nation to do so, for their own purposes. The beliefs and characteristics of these national psychodynamic structures, some older, more or less rigid, some reaching deep into the past, mostly hidden, others newly forming, need to be closely examined. They influence and determine individual and national behavior.

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Each individual is embedded and held in a culture, a collective, a nation and carries the psychological heritage of its collective past. Each culture, each nation is embedded in the psyche of humanity as a whole. Each individual, conscious or unconscious, is an active participant in the creation of the cultural, national, collective patterns, which in turn influence the values and behavior of the individual. Honoring the "Self" as the inner center and depth of each individual as well as that of a nation allows access to unlimited potential.

The individual and national unlimited potential is translated through the values of consciousness of joy, empowerment, and choice into everyday action and leads to a deep change in attitude and therefore conscious behavior.

Becoming aware of and aligning with this new perspective leads to personal responsibility to expand and transform one's own limiting pattern and family-, ancestral-, cultural-, collective values, which so far have determined the individual and national behavior. As an individual I can choose to live new constructive beliefs and values, and thus to influence through conscious choice my own quality of life, the collective, as well as the consciousness of humanity as a whole.

An individual can become aware of unconscious content in his or her psyche, thus allowing healing and change. The past then no longer controls the person's perceptions and determines the person's actions and consequently today's behavior. One can act from informed choice. Decisions based on choice in the present moment release creative potential.

Nations follow the same dynamics. A nation's beliefs and emotional patterns originating from the unconscious psychological content of the national psyche can be made conscious—such as forgotten and repressed national traumata, wars, genocide, times of grandeur, colonial power. Through awareness and acceptance, the inherent national creative potential is activated—upon which choices, according to the present needs, can be made. This allows the creative potential, the "Self" of the nation, to flow into constructive co-operation and increased self-esteem.

Most remarkable, however, is the fact that each individual, with his or her present-day inner attitude, beliefs, emotions and thoughts is continuously co-creating the collective belief patterns and thus participating in the creation of collective events. Becoming conscious and aware of this, I can choose to change my personal attitude and behavior and deepen the quality of my life, thus having a constructive effect on collective beliefs.

Each individual is powerful beyond belief. Being aware of this power will lead to conscious choice making. Will I continue to give my attention, time, and fascination to all the wars and thus feed the fears surrounding them? Or will I choose to use my life energy in a constructive and creative way? It is up to each individual's choice to become conscious of one's power to co-create mass events—both collective traumata and their release. Thus, each individual's informed conscious choice influences the present collective beliefs and the future.■



Dr. Margret Rueffler is a transpersonal psychologist, acupuncturist and permaculture trainer, and the founder of Lagu Damai Foundation and Jiwa Damai permaculture gardens in Bali. www.jiwadamai.net



The Deep River Within

Taming the To-do List and Finding Depth in Everyday Life

A day-long workshop led by Abby Seixas, MEd, LMHC

Beneath the busyness of our daily lives flows a deep river of creativity, passion, silence, and, among other things, a place of contact with ourselves and what matters to us. Although ‘the deep river’ is a powerful source of nurturance, the fragmentation and sheer pace of life in 21st-century America often buries this deeper dimension under the perpetual-motion surface of our days.

This workshop is about slowing down. Based on her book, *Finding the Deep River Within: A Woman’s Guide to Recovering Balance and Meaning in Everyday Life*, Abby’s workshop will introduce the three preliminary doorways and six core practices that can support us in allowing our own deeper currents to flow through daily Life. With the help of experiential exercises, discussion, journaling, creative expression, humor, and each other, we will explore ways to free ourselves from the tyranny of our “to-do’s,” and so to rest more in our deeper selves and in the gift of life itself.

SATURDAY, OCT. 20, 2018, 9am-4:30pm Hadley, MA.

Cost: \$125 until Oct. 1, \$150 thereafter.

Click [HERE](#) to register.

Questions? Email abby@deeperiverwithin.com

*“Gather the Women...”**

Leading Deep River Groups

A One-Day Facilitator Training

Led by Abby Seixas, LMHC, MEd, creator of The Deep River Process™

Deep River groups have grown out of Abby’s experience (and that of many others) that women in a circle of support are a source of untapped power. When this power is nurtured, it can fuel personal growth and help counter the effects of our speed-obsessed culture. This one-day training is offered to encourage the start of Deep River groups as places for women to learn how to separate themselves from the culture’s drumbeat of go-go-go, and to make conscious choices about their own pace and priorities.

The day will include didactic training, discussion, experiential exercises, and some practice facilitation.

Attendance at the day-long Deep River workshop on November 20, 2018, or another Deep River group is a prerequisite.

Topics covered include:

- Design of a 7-week Deep River group, and variations.
- How to introduce the six core practices.
- Working with the practices: guiding experiential exercises
- Guidelines for creating safety and going deep.
- The group “field” and how to work with it/within it.
- Balancing transparency and leadership as a facilitator.

SUNDAY, OCTOBER 21, 2018, 9am-4:30pm in Hadley MA

Helping professionals in all fields are encouraged to attend (including but not limited to: psychologists, mental health counselors, social workers, nurses, doctors, clergy, teachers, coaches.) If your work falls outside of these areas and you would like to attend please contact Abby to discuss participation.

CLICK [HERE](#) TO REGISTER for both Saturday and Sunday.

CLICK [HERE](#) TO REGISTER for Sunday only.

(only if you have previously attended a Deep River workshop).

QUESTIONS?: abby@deeperiverwithin.com

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Comments from Deep River group participants:

“The balance between exercises, learning/listening and reflection was excellent! The many, many positive effects of my “Deep River” experience continue to resonate throughout my life.”

“I approached the group with skepticism and anxiety, both having vanished by the second meeting. I felt the organization and structure of the sessions were exactly enough for both comfort and learning to take place. Even if a concept wasn't new to me, the group context gave things a very different perspective, a new way to relate to the ideas...I feel so very lucky to have had this opportunity.”

“You're one of the best facilitators I've ever run across - it's an art and you do it extraordinarily well. I came into the group very skeptical and somewhat apprehensive about the experience, but the assembled group of women blew me away in terms of their authenticity, hard work and warmth. They have made a believer out of me re: women's groups. No small feat...”

*** The phrase, ‘Gather the Women’ is from Jean Shinoda Bolen’s book:
Urgent Message from Mother: Gather the women, Save the World.
(Conari Press, 2005)**

(See related article and short biography of Abby Seixas on pages 4-6 of this issue — *Ed.*)



THE MOSQUITO LESSON

Isabelle Clotilde Küng

Some people like to know the facts first, and then decide whether they wish to get some in-depth exposure. Other people prefer to discover the panorama, its meanders, its surprising side-tracks, maybe dream a little, and finally come to the point. For those who prefer the first strategy, here is a résumé of this article:

A mosquito lands on the forearm of Dr. Roberto Assagioli. Isabelle, moved by her juvenile protective instinct, wants to destroy it, convinced that this is the only good thing to do . . . bang!—but illustrating the law of unity of Life, Assagioli, merely by his attitude and a brief comment, stops her in her well-meaning killer-instinct move. This induces her to revise her sense of priorities and values, so that even years after this insignificant event, it would blossom with deeper meanings. And the mosquito? The one who served to reveal both the evil rampant beneath a “good” action and the extent of respect, nay reverence toward life some can tolerate? It disappeared... *pfffft!* An excerpt from one of Assagioli’s “anonymous but not anonymous”¹ texts, expressing the inalienable unity of life, emphasizes the essence of this story.



1967 Isabelle Küng (Bagdasarianz Faillettaz) at Via San Domenico Florence/Italy

Now, for those who decide to take the full tour: welcome aboard! This is where it begins, and I hope you will enjoy it!

It’s sometime in 1968. As was usual every morning in Assagioli’s studio during my yearly month-long stays at his guest apartment, he sits at his desk and writes. I keep busy checking his collection of notes.²

His notes are bits and pieces of paper on which he would write striking ideas—his, or someone else’s that he would come across when reading a book, an article or a magazine. He would copy a note hastily and dump it in an envelope. From there it would then be classified, sometimes after having been retyped by some volunteer helper (yes, that was me too!).

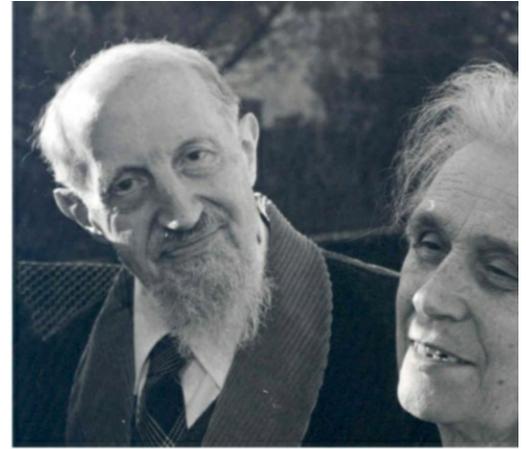
What did he gather this collection of notes for?

You probably already know, and might even practice the same technique yourself. It is a logical way to prepare the ground for possible new work—a rich pool of relevant ideas to tap into, as today we would do

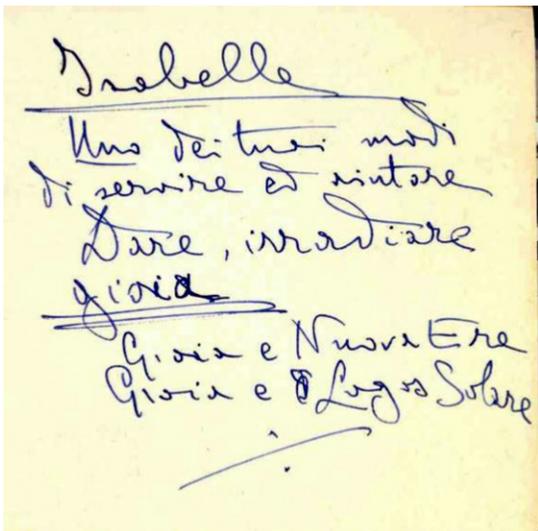
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with google. So before writing an article or preparing a lesson, he would search in this collection of notes and quotes, in the area of the subject under consideration. They therefore had to be classified by subject; for example, the qualities that are basic to our character: Love, Will, Love and Will, Gratitude, and so on. And they needed also to be classified by category, such as speech, value of words, group work, therapeutic communities, negentropy (syntropy). Sometimes the classification would be by author (Fantappiè, Hugo, Tagore, Keyserling, Bergson, Emerson, James...). These loose files (notes held together in a folder) were of course kept separate from his “people” files (concerning patients, visitors, and students) to which I had no access. There was also a file on me, I discovered, when Ida Palombi, who had been his trusted secretary since before WWII, sent me part my file in the late '70s, when she was the president of the Istituto di Psicointesi.



Roberto Assagioli & Ida Palombi in January 1969/ on the terrace of his apartment at via San Domenico 16 in Florence
Photo Isabelle C. King with Leica M-3/Summicron f:5



I learned that he would put into the “person files” his reminders to himself of what to communicate to that person. Here is an example of what I found in my file. It shows also a little of how he worked: not everything he thought was spoken. Some of the papers contained notes of things that he told me; others, like this one, only partially so. And then there were notes he would pass to me during a session.

I enjoy sharing this description of Assagioli’s way of getting his thoughts organized. And if you visit the Assagioli Archive on line, you will see how diligent he was in searching for and finding formulations of relevant subjects by authors of any era or creed, to corroborate his own discussion of a subject. In fact he once told me that he considered it to be his role to bring together all the confluent statements revealing the trends toward the synergy, or “negentropy,” that characterizes life—and he gave a lesson on this too. Neverthe-

less, although he did insist on finding confluent statements, he also emphasized that Synthesis is *not* a melting pot; on the contrary, it is an organic process of growth (securing life!).

Let’s come back to Assagioli’s office, in the late sixties, where we would each pretty much mind our own business. I really enjoyed being in his presence but did not realize how lucky I was to be allowed to be in his studio at other moments than our scheduled study sessions. Little did I know, then, that in allowing me to be there he was giving me the foundation for *the technique of the Presence*, proper, which he later advised me to practice in order to bypass the barriers of time, distance, or appearances. That technique is as simple as it sounds: just imagine you are in the presence of the person whose influence you wish to benefit from. It is in fact an almost instinctual practice, arising from human nature. Probably all of us do it spontaneously along the lines of our own inclinations: it works for our good when we imagine ourselves to be in the presence of someone in constructive empathy with us, but it works to our detriment when we can’t stop fantasizing (or are induced by “what ifs” to fantasize) about being in the presence of feared people or situations—including “what ifs” instilled into us by our communication media. This matter, of what to allow to influence our development, has been systematized in ancient Indian astrology: E. Krishnamacharya (1926-1984) in his book *Spiritual Astrology*,³ gives many suggestions and practical indications (p. 168 on Aspects—at p. 140 in the 2015 edition available in pdf format on line).

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So lucky me, I am in this story “for real” in the pacifying presence of Dr. Assagioli, classifying his notes, and thus learning a lot, as I have mentioned in other articles. After a moment I found myself unable to decide where to file a note. You certainly know that feeling. What do you do when you happen to find a note on, for example, “Love and Will,” and in addition to the file for that topic, there is also one for “Love” and one for “Will”? And also, the note is the only one—no photocopy machine around—and I cannot take it out for copies to be typed at once so I can put copies into the other two files on that quality . . . so . . . where do I put it? These kinds of dilemmas made me steam!

Fortunately, unfailingly, at the precise moment I got stuck with this issue, at that *exact* moment (call it right timing!) Assagioli would suggest that we pause from our “active minding” by doing some “active silence” for 10 minutes. Welcome peace to cool down! Wonderful silence to clear the mind! But no, it was not that simple, for during this time the tic-tic-tic of the egg timer set to measure Chronos’ divisions of Reality would give me an additional opportunity to really focus on silence, inner silence! Today, just thinking of this “tic-tic-tic” makes me giggle at my often hopeless efforts to keep inwardly silent! In one of his posts on Facebook, Piero Ferrucci described in a most poetical manner this same experience of these moments of “active silence” with Assagioli.

This time, after the ten minutes of active silence, the tic-tic-tic finally turned into a squeaky “*driiiiiinnng*.” After that, by contrast, you could *hear* the silence. After we had exchanged an acknowledging eye-to-eye contact (object of another story) and were back at work, Assagioli stepped down from behind his desk to where I was and showed me where to file that quote that had been puzzling me!

As he was reading it attentively, my wandering attention fell on the profile of something on his right forearm that was not supposed to be there. Immediately my attention focused, and my personal inner alarm system switched on my attack-flee reflex. Now I only saw one thing:

Alert! A mosquito! Alert!

Promptly I approached, ready to swat it, when a second thought stopped my spontaneous move. In this circumstance you too might have had a second thought, like, “What if I hit his forearm and the mosquito escapes? Assagioli might not even have noticed the mosquito, but he couldn’t ignore the blow!” This inner stop signal, which I fortunately listened to, gave me the opportunity to politely ask Assagioli, “May I, please, kill the mosquito for you before it flies off?!”

This episode incidentally also brings to the fore that whenever I had the opportunity, I would be sort of “mothering” to Assagioli, not realizing in the least how out-of-place my solicitude sometimes was. But he never reproached me for it. He had other matters to focus on.

Now, as regards the mosquito which had triggered my killer instinct, or rather my personality’s self-preservation instinct “in the name of protecting my teacher,” I most sincerely believed this was the only right thing to do. I felt pressed: quick handling was urgent if I was to be timely and successful. . . .

But almost as soon as I had asked permission to kill the mosquito, Assagioli promptly and with perfect poise said: “No! No! That life also has the right to be—leave it.” And he added, “It won’t hurt me to let it have its sustenance.”

So persuasive was his response, that on the spot some other point of interest captured my fluctuating attention. ADHD had no name then, and I was fortunate enough to have found a teacher to help me at least desire to develop, eventually, that “perfect poise” and that “completed point of view” I sorely needed to begin to achieve the spiritual

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understanding that would enable me to progressively learn to manage my own life with a much better chance of being happier and more harmonious. So the unaware mosquito—the teacher of this lesson that I really needed to learn—instantly vanished from my mental radar. Already I was following another object attractive enough to become the subject of my attention.

And the mosquito did not bite Assagioli's forearm.

This vignette might seem quite ordinary! But is it really that ordinary? Well, you will see that for me it was quite an outstanding and enriching moment. It induced me in the long run to seek and find meaningful “life-pearls,” which I am most willing to share. Yes, on that day I had indeed at a superficial level learned that Assagioli respected all forms of life, just as he professed. So he had resolved the typically human ambivalence between instinct and intuition—with enough intellect to play games in between!

Much later, however, I came across some articles he wrote under a pen name, where he speaks on a “higher level” than the one he would use to communicate with doctors, educators, social workers, and parents. He says: “if the One Life has *willed to* manifest and make itself objective in a marvelous richness and multiplicity of forms, this all cannot ‘not have a value’ (meaning a reason) and a purpose (a goal).”⁴

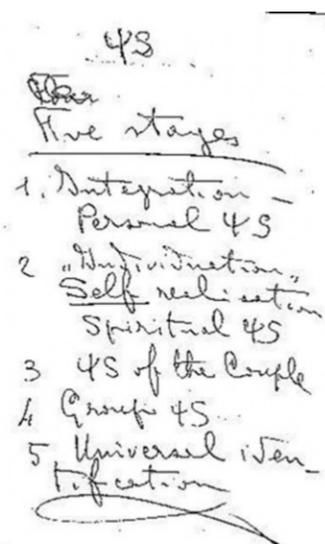
And the more I read his various articles to both kinds of audience the more I see that in substance his aim is ever the same. Thus in both his “transcendence-centered psychosynthesis” (his philosophically and esoterically oriented articles) as well as in his “personal and spiritual psychosynthesis” articles and books he is indeed being “true to his own Self”: always aiming at the means to enhance consciousness so as to genuinely become aware of the real Self, or Soul.⁵ He simply adapts his language to the intended audience, whether it be the general public or those seeking more! In doing this he actually applies one of the basic principles he states for those who wish to practice his (or any) method, namely *selflessly meet the needs of the interlocutor* (colleague, student, patient). You may have noticed that this principle is a variant of the main one, which is ascribed to Hippocrates, *Primum non nocere* (above all, do no harm).

In the online Assagioli Archives I found a little undated panoramic view of the levels Assagioli considered his method could and should address:

- Psychosynthesis
Five stages
 1. Integration - Personal psychosynthesis
 2. "Individuation". Self realisation - Spiritual psychosynthesis
 3. Psychosynthesis of the Couple
 4. Group psychosynthesis
 5. Universal identification

Archive identity of this text Note: 877,

image of Assagioli's manuscript Note: 000924



Archivio Assagioli, Firenze © Istituto di Psicointesi

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You will notice that the fifth stage is what I spoke of under the term “transcendence-centered-psychoanalysis” (esoteric level), and that this should be distinguished from “spiritual psychoanalysis” (included in the first, second, third, and fourth stages of regular psychoanalysis), which deals with the contents of the higher “unconscious” or superconscious. These definitely need to be integrated first to make it safe to tread the path of “higher identification.”

Here I would like to repeat the main quote of this story. Although it is taken out of context, it nevertheless confirms the point I wish to make with this lesson on *the inalienable unity of Life* which I received thanks to the mosquito. And it confirms the above point as well:

if the One Life has willed to manifest and make itself objective in a marvelous richness and multiplicity of forms, this all cannot ‘not have a value’ (meaning a reason) and a purpose (a goal).

Here it is in the original Italian:

... se la Vita Una ha voluto manifestarsi ed obbiettivarsi in una meravigliosa ricchezza e molteplicità di forme, tutto ciò non può non avere un valore ed uno scopo.
—*La legge del Impulso Magnetico p. 44 in : Le Vie dello Spirito.*

As I am writing this, a bug comes strolling on my yellow highlighter. . . And sure enough, without a second thought, I give it a one-way ticket to bug paradise . . . ! And on top of this, as I was revising this text, sure enough, a wasp comes into the room . . . Maybe it was the one who had inspected my breakfast this morning as I ate on the balcony? Her domain is *Outside!* But inside, no way! So guess what happened to her, and who did it! Yes, fear, and what might be called a preservation instinct as regards the material side of life (hence *ex-istence*) is still dominating my reflexes! As seen from intuition, the subtler component of the preservation instinct, I still have a long way to go as regards the inalienable unity of Life, and I often think of the words, “*Del dicho al hecho, hay mucho trecho,*” a popular saying that Latin Americans use, sometimes ironically, sometimes encouragingly, to emphasize that “between theory and practice there is a long journey.” I sure rejoice that I am able to take the time to go at my own pace. . .

Now for those who might be interested in the context of the above extract about the unity of Life, here is the larger quotation. Some will not fail to recognize in it the spiritual version of one of Assagioli’s earliest and most widely read articles, *Spiritual Development and Nervous Diseases*:⁶

This reality of the Soul, albeit relative, is often negated or despised, also by various contemporary spiritual movements. There is the tendency to jump from the level of the personality to that of God, to the Supreme, to the One Life. The reason for this is not difficult to understand. Whoever has experienced some inner illumination, whoever has temporarily reached some glimpses of the oneness of all Life, easily tends to be so “touched” and blinded by it as to lose a little the sense of proportions. This can sometimes lead to a real and actual mental *balance*.⁷ But in many other cases one does not achieve that, and one can then easily become the prey of great illusions as to one’s own stage of development: can believe that one can achieve liberation directly, from one’s present stage, so to speak, almost in one leap. In this manner a tendency to despise the forms, the differences of manifestation, takes place and their organic wholeness is lost sight of; one forgets that if the One Life has *willed to manifest and make itself objective in a marvelous richness and multiplicity of forms, this all cannot “not have a value” (meaning a reason) and a purpose (a goal).*—from the Article “The Law of Magnetic Impulse,” p. 44 in *The Paths Whereby the Spirit Thrives* (only published in Italian so far).

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For those interested, here is the original Italian version:

*Questa realtà, sia pure relativa, dell'Anima viene negata o svalutata anche da vari movimenti spirituali contemporanei. Vi è la tendenza a saltare dalla personalità a Dio, al Supremo, all'Unica Vita. La ragione di ciò non è difficile a comprendere. Chi ha avuto qualche esperienza di illuminazione interiore, di realizzazione momentanea dell'unità della Vita, tende facilmente a restarne così "toccato" e abbagliato da perdere un poco il senso delle proporzioni. Questo può talora dar luogo ad un vero e proprio equilibrio mentale. *In molti altri casi non si giunge a tanto; ma si possono avere facilmente grandi illusioni sul proprio grado di sviluppo: credere che si possa giungere alla liberazione direttamente, con un balzo per così dire, dal nostro stadio attuale. Così si arriva ad una svalutazione delle forme, delle differenze della manifestazione, se ne perde di vista l'organicità, si dimentica che se la Vita Una ha voluto manifestarsi ed obbiettivarsi in una meravigliosa ricchezza e molteplicità di forme, tutto ciò non può non avere un valore ed uno scopo. La legge del Impulso Magnetico p. 44 in : Le Vie dello Spirito.*

About “jumping from ground zero to ‘God’”—let me insert a last note, which this remark of Assagioli’s prompts me to share. It is especially important, now that the Internet gives anyone access to anything, regardless of their readiness. In the above quote Assagioli mentions “the tendency to jump from the level of the personality to that of God.” I would like to share some related information he gave me precisely about this, in connection with the work of J. Krishnamurti.

Assagioli explained to me that though he found Krishnamurti’s statements interesting indeed, and in many ways inspiring, they however also give the reader the illusion that this “jump” is possible, nay, even “the thing to do!” Well no, it is not! That would be just the opposite of the method he, Assagioli, outlined so cautiously. He wanted to foster the progress of human consciousness safely, and he gave me a serious warning to please wait and study further until I reached a level at which I could understand this from a right perspective (that is, a completed point of view).

The fact that my mother was a Krishnamurti fan might explain why Assagioli opened the discussion on the Krishnamurti approach to enlightenment. But another reason may have been that we were in the late sixties, and then the trend was “everything *now*.” In 1968 extremisms were raging everywhere—the Woodstock liberation mood was blowing, and indiscriminate Flower Power was captivating all those that did not have a solid background. Of course it propelled the baby boomers into trying to change the world, but it also had some less salutary effects: this spiritualistic, albeit well-intentioned, promiscuity was ripping away not only the necessary protective layers but also the relaying bridges between fields of consciousness. Instant gratification propaganda was coming out of the bushes to dominate everyone with the lure of appearance (“what you see is what you get,” “first come, first served!”). Meanwhile essence, and self-control with regard to *consequences*, were regarded as “*passé*.” Thus there was the danger that this “*now*” movement might level down human consciousness rather than raise it . . . with the effect of setting true human progress back, individually and collectively—similar to the ultimate effect of the “not her, not now” dogmas.

It did, though it allowed the dough to ferment, so to speak, and we have today a most challenging world to cooperate in: one way or the other, the choice is ours. So yes, the leap to the higher levels of consciousness is definitely a human right and should be encouraged, but not without appropriate method. And as far as I know, the approach Roberto Assagioli outlined for us to use but not parrot is a sound response to the present-day challenges.

In conclusion, most of us will certainly feel the inner urge to develop more consciousness. That would let us mind our *true* business: that is, develop the “new” in ourselves to meet the needs of the day, focusing on what we decide to create—while ourselves respecting that basic principle, *Primum non nocere*. That also means: love *yourself*, live from the standpoint of the true Self.

By the way, have you ever realized that it is far more difficult for the soul to learn to use its means of

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expression—the personality—than it is for the ever-shapeshifting personality to get a glimpse of her origin, the Soul? Assagioli used to say that we change personality innumerable times a day, and he would quote from Pirandello’s play: *Uno, nessuno, centomila* (one, none, a hundred thousand). Only the Soul remains itself.

Notes:

¹ Assagioli wrote this piece under the name “Considerator,” the pen name he used for his “anonymous but not anonymous” articles published by his theosophist friend Giuseppe Filipponio for his monthly publication *Verso La Luce*. Assagioli told me that he had chosen this pen name to refer to the idea “he who is with the stars, the constellations,” meaning one who sees things from the point of view of the stars, *sidera* being Latin for “stars” (*sidus, sideris*), and *con* being from the Latin “with.” He also said it was *one* of his pen names . . . but did not give the other ones, and I did not ask.

² This collection is now in the Assagioli Archive and available online at www.archivioassagioli.org

³ First edition, 1966, Blue Mountains Editions. Available Online at https://worldteachertrust.org/media/pdf/en/ck/spiritual_astrology.pdf

⁴ From the article “The Law of Magnetic Impulse,” p. 44 in *The Paths Whereby the Spirit Thrives* (only published in Italian so far). All translations from the Italian are by the author.

⁵ This point marks the beginning of what the motto *Liberté-égalité-fraternité* stands for: humanity’s *unity of Life!*

⁶ Originally lectures presented at the Third Summer Session of the International Centre of Spiritual Research at Ascona, Switzerland in 1932; published in 1956 in the *Journal of Psychotherapy as a Religious Process*

⁷ Dimitri Marianoff, Einstein’s son-in-law, who lived with the great physicist for years, says in *Einstein - an Intimate Study of a Great Man*, “Once he said to me in Berlin that when the truths of cosmic law and order became the inhabitants of his mind and took full possession they brought with them a tremendous calm and a divine balance, and he was never to know restlessness or impatience again, ever.”



Isabelle Clotilde Küng was trained from 1963 to 1974 by Roberto Assagioli to teach Psychosynthesis to the students of *Institut Bleu-Léman* in Villeneuve, Switzerland. After deliberately closing her school, Isabelle worked in international corporations and now writes about her experiences as a pioneer in teaching Psychosynthesis, both as a subject matter and simply as an “Attitude that matters.” Isabelle wishes to extend a special thank you to the Psychosynthesis Quarterly team that very kindly helped edit this article, knowing she is not writing in her mother tongue.



Istituto di Psicosintesi - Gruppo alle Fonti
8° INTERNATIONAL MEETING AT CASA ASSAGIOLI
Firenze, September 13-16, 2018

THE “CASA ASSAGIOLI EXPERIENCE”

We kindly invite you to attend our yearly appointment in Casa Assagioli: a wonderful, four-day "full immersion" experience, giving you the chance to explore the world of the founder of Psychosynthesis in his own home, study the materials in the archives and in the library, and join a group of fellow co-workers gathered from all over the world.

Over the years the International Meeting has grown in depth and extension, thanks to the interest and collaboration of friends in the Psychosynthesis community. While the foundations of our work are always the same, the group relationship has grown in quality and in intensity, year after year. This gives us the chance of fostering *unity in diversity* as we meet friends from all over the world, and it also creates the perfect environment for an “inner” experience, adding to it a special dimension.



Indeed, the Experience at Casa Assagioli is a wonderful opportunity to:

Work on your research: explore the origins and development of Psychosynthesis and materials related to Roberto Assagioli’s diversified fields of inquiry. This kind of in-depth research is much more than a look at the history of Psychosynthesis — the depth of Assagioli’s insights, his articles and handwritten notes thrive with energy and always generate new ideas.

Tread an intuitive path: the possibility of contacting deep levels of one’s inner space is facilitated by the insights in the manuscripts and the articles and books in the library. Gruppo alle Fonti has created a number of special activities that support openness and inspiration.

Intensive group work: the welcoming atmosphere fosters meaningful and profound human relationships, a growing sense of belonging to the broad Psychosynthesis community, and it offers the possibility to initiate new collaborations within an ever broader and more aware planetary network.

Last year we also launched a number of new initiatives, including:

- a psychosynthetic guided tour of a place of art in Florence
- an encounter with one of Assagioli’s collaborators or students - with all the richness of their testimonials

And the Experience at Casa Assagioli would not be the same without the excellent lunches in the garden, delicious Italian dinners and time for fun together!

The meeting will be held in Italian and English, with the help of volunteer interpreters.

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INFORMATION

MAXIMUM NUMBER OF PARTICIPANTS: 24

LANGUAGE: English and Italian

SCHEDULE: 13 September 10.00 am to 7.30 pm
14-15 September 9.30 am to 7.30 pm
16 September 9.30 am to 1.00 pm

REGISTRATION FEES, including vegetarian lunch and dinner, refreshments and snacks:

Early bird (by 31 March)	€ 370,00
Standard (by 31 July):	€ 420,00
Last minute:	€ 470,00
Under 30:	€ 220,00

Grants available for low income applicants upon request

Withdrawals before 30 June: €200,00 refund, nothing thereafter

TO APPLY AND PAY YOUR REGISTRATION FEE, please follow these steps:

- E-mail your application form to: info.psicosintesi@gmail.com
- Wait for our e-mail confirmation with instructions for payment;
- Pay your registration fee;
- Confirmation of registration will reach you after your payment is received.

VENUE

CASA ASSAGIOLI

Istituto di Psicossintesi, Via S. Domenico, 16 - 50133 Firenze (Italia)

Please note that Casa Assagioli is a 4-storey building — floors are accessible by stairs only.

ACCOMMODATION

Accommodation is not included in your registration fee. We suggest you book your room well in advance.

Below is a list of suggested hotels, B&B and hostels close to Casa Assagioli:

Villa La Stella - www.villalastella.it

Alberomago B&B – www.alberomago.com

Hotel Ungherese – www.hotelungherese.it

Dimora Salviati B&B– www.dimorasalviati.it

Foresteria del Convento di San Domenico (hostel)- www.sandomenicodifiesole.it/foresteria/

Please help us spread the word! Forward this invitation to your peers, colleagues and friends!

Looking forward to seeing you in Firenze,

Gruppo Alle Fonti
Istituto di Psicossintesi
Firenze

To obtain an application form please email to: info.psicosintesi@gmail.com

A Journey to Self Through the Beauty and Magnificence of Florentine Art

Florence, Italy, September 17-26, 2018
Facilitator and Journey Guide: Phyllis L. Clay, PhD

As a participant in this Journey to Self, you will be surrounded by the beauty of Renaissance, Roman, and ancient Etruscan art and architecture, as well as your own beauty. As you absorb the beauty of Florence, Italy, and its environs and allow the experience to take you deeply into your Self, you will have the opportunity to recognize yourself in new ways and move into choices that will sustain you in your life and work.

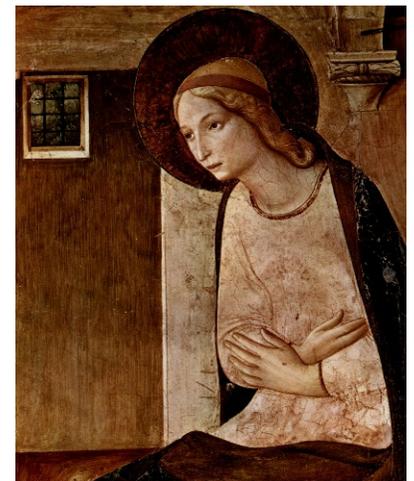


Experience the strength of millennia-old Roman columns and the intertwined arms of the Etruscan goddess. Sit in the forum of the pre-Christian upper world of Fiesole.

Visit the sparkling effervescence of the art of Beato Angelico. For those who know the work of Italian psychiatrist Roberto Assagioli, you may recognize part of his inspiration for the “egg diagram” (his map of human consciousness) in a fresco on the wall of a monastic cell of one of Fra Angelico’s contemporaries.



Be challenged to explore your own response to the call of Self as you step into Martini’s, Angelico’s, and Leonardo’s depictions of Mary’s response to the announcement of her call by the angel. (It wasn’t all sweetness and light!)



With Michelangelo’s sculptures of the prisoners, reflect on your response to aspects of your life that weigh you down. Find your own beauty and strength in his representation of David. And ask

yourself what you love to such depth that you would commit your life to it as Donatello’s Mary Magdalene did to the one whose feet she washed with her hair.



While this Journey does not invite us into a particular tradition, it does invite us each to deeply explore our own solitary Journey to Self: where we are, where we’re going, our responses to our own current situation, and where Self is calling us at this point in our Journey. Through journaling and our own creative expressions (reflective writing, poetry, collage, painting, scribbling, movement) and building on Assagioli’s map of human consciousness, Andean cosmology, and a helpful model for developing our own relationship with Self, we will play and work together for ten days as we each discover our own unique Journey to Self.

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Journeys to Self consist of extraordinary experiences with art, landscape, and history of place, as well as personal reflection in the form of journaling and resulting creative expressions. No prior journaling or creative focus are necessary. Watch it grow spontaneously out of the experience and reflection questions accompanying the Journey. All materials will be supplied. However, if you have favorite creative materials, feel free to bring them along. Plan to check in to Villa la Stella the evening of September 16. Breakfast will be available the morning of the 17th. We will begin our work/play together at 1 p.m. (13:00) Monday, September 17.

Phyllis L. Clay, PhD—Facilitator:



As your facilitator and guide for the Journey, I have deep love for the art and landscape we will visit. Many of the pieces feel like dear friends to me whom I will relish introducing to you. You, of course, will find your own friends among the places we visit. I will be eager to deepen my acquaintance with them, as well! I have found a depth of richness in my own Journeys to Self and have been delighted to observe and be told of the long-term impact these Journeys have on others' lives. I am delighted to companion you as you weave the beauty and meaning of the time together into your own life and discover its invitations to you in the current moment.

I live in the enchanted land of Albuquerque, New Mexico, and am a researcher, a psychosynthesis guide, teacher, and coach. I am the founder of Synthesis International. I am an ongoing apprentice to don Oscar Miro Quesada, Peruvian *curandero* and master ceremonialist and am an endorsed teacher of don Oscar's Pachakuti Mesa Tradition.

Comments about Journeys with Phyllis:

“My journey to Assisi, in conjunction with the amazing efforts and support of Phyllis Clay, brought me many gifts. It helped get me back in touch with my creative side and the necessity to feed and nurture that part of me. More importantly, it taught me to listen and trust that small, still voice inside in a way that I had never experienced before. For that and for so much more, I am eternally grateful.” —*Psychotherapist*

The Journey was “a powerful way to engage both with my Self and with a beautiful and inspiring place.”

— *Counselor/Expressive Artist*

“Starting a brand new chapter of my life, this journey was a good preparation for the next journey.”

—*Educator*

“Expect the unexpected.” —*Executive Coach*

“It wasn't at all what I expected...and it was so much more.” —*Self Healer*

Comments about Phyllis's facilitation:

"Phyllis has a unique ability to create processes that become ritual, which deepen, and deepen, and deepen, creating an environment that allows others to journey into their own experience and discover the wisdom they find there." —*Shamanic Counselor, Transpersonal Guide*

“Phyllis has created a rich combination of theory, experience, and practice.... Phyllis holds a sacred space in which we learn and grow.” —*Life Coach*

“Phyllis's work is a gift of joy, integrity, richness, and clarity, crafted artfully from many sources....I experience Phyllis and her work as wholly nourishing, genuinely satisfying, balancing, honest, and powerful.” —*University Professor*

“Phyllis has a sense of compassion, ease, and gentleness. She organizes to keep the day flowing.” —*Textile Artist/Yoga Teacher*

(Continued on [page 50](#))

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Included: The registration fee for the Journey includes facilitation, all materials (with the exception of your personal journal), double occupancy lodging in lovely Villa la Stella in Florence (nights of September 16-26), local transportation from our lodging to Journey sites, all breakfasts, three lunches, and a celebration dinner the final night (September 26).

Check-in: Sunday, September 16. You will have a leisurely morning on September 17. The Journey will begin at 1:00 p.m. (13.00h) on Monday afternoon, September 17, with an orientation to the space, the materials, and our process together. We conclude with dinner on Tuesday, September 26 (lodging the night of the 26th is included). Limited single lodging may be available for an additional charge—inquire when registering.

Refund minus \$600.00 if requested in writing by August 1. Refund not available after August 1.

- \$3559 for registrations form and payment received by June 1
- \$3879 for registration form and payment received between July 1 and July 31
- \$4379 for registration form and payment received between August 1 until August 22
(registration deadline is August 22)
- \$4779 registration after August 22 is on a space-available basis—call or email to confirm space availability.
- \$320 Single Supplement (on a space-available basis—call or email to confirm space availability)

The registration form may be obtained by contacting Phyllis via email..

For answers to your questions, please contact Phyllis Clay (please specify “FI Journey”):

(505-918-4388 or synthesisintl@aol.com).

I would love to have you join us on this Journey to Self!

To register: contact:

**Phyllis Clay
Synthesis International
2924 Espanola St. NE
Albuquerque, NM 87110**

e-mail synthesisintl@aol.com

This event begins the day after the International Meeting at Casa Assagioli. See Pages 46 and 47.



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