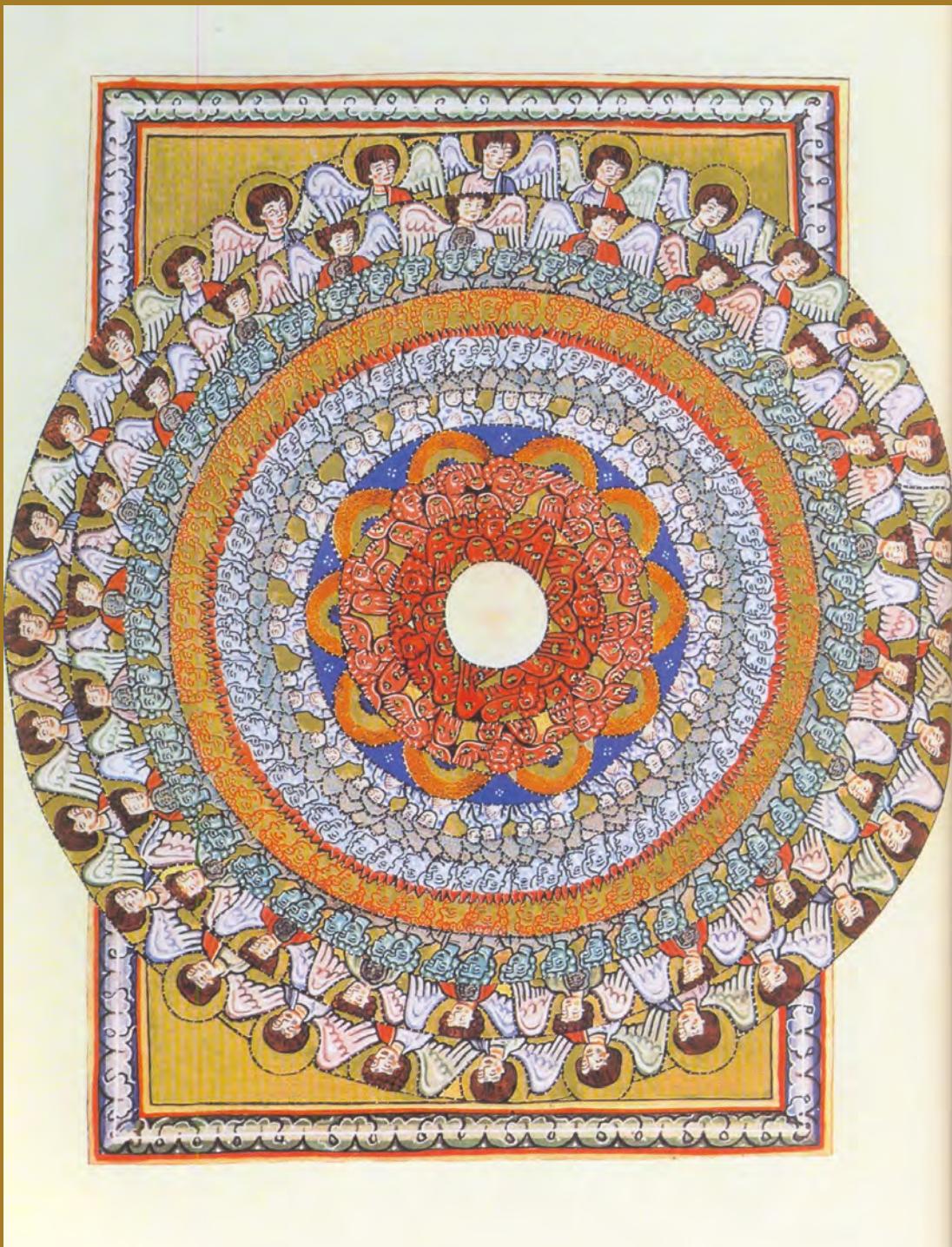




Psychosynthesis Quarterly



Cover Image: The Choirs of Angels Hildegard von Bingen

Harmony in Life

The digital magazine of the Association for the Advancement of Psychosynthesis



**AAP provides resources for people
to cultivate peace and purpose.**

*Our mission is to advance the theory and practice of
psychosynthesis to benefit individuals and society.*

The Psychosynthesis Quarterly

is published by The Association for the Advancement of Psychosynthesis (AAP) four times a year in March, June, September and December. The AAP provides resources for people to cultivate peace and purpose. Our mission is to advance the theory and practice of psychosynthesis to benefit individuals and society.

The AAP was founded in 1995 and is a Massachusetts nonprofit corporation with tax exemption in the United States. AAP membership supports this publication and the other educational activities of AAP, including scholarships.

The Psychosynthesis Quarterly accepts announcements, ideas, reviews of books and events, articles, poetry, art, exercises, photos, and letters. Tell us what has helped your life and work, what can help others, and examples of psychosynthesis theory in action.

We hope our suggestion of 250 to 1500 words may serve as a guideline that helps your writing. We prefer that you use the APA style guide when possible, for things like punctuation and references. Announcements, book reviews, and upcoming events are also welcome, with a request that non-members who wish to submit advertising make a donation to AAP. To make a donation [click here](#)

Desktop Publishing: Jonny Dray & Mark Douglas

*Note: We receive submissions from all over the world.
You will see the authors “native” spelling in their articles

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Letter from our Guest Editor

Catherine Ann Lombard

Welcome to this AAP Quarterly with the theme ‘Harmony in Life’ inspired by Roberto Assagioli’s book *Psicosintesi: Per l’armonia della vita*. Weaving these wonderful articles, poems and artwork into a harmonious whole has been a true privilege. During these past two months, I have marveled at the deep reflections offered by writers and artists from around the world – all of them mysteriously complimenting each other and resounding together into one beautiful publication. We begin with Valerie Broege poetically introducing us to the mythology of Harmonia. From there we jump to our current reality with Jon Schottland’s thoughts on harmony in the time of Covid. Bryony Smith then offers her sincere reflection on harmony in life along with some practical advice.

This is followed by the very personal voice of Ewa Danuta Bialek who captures the journey toward harmony in one’s own life. Shamai Currim delights us with her playful and profound poetry. We then pause for a moment to take time and indulge in Haire Fiedler’s mediation under moonlit trees. Dori Smith brings us back to earth by inviting us to create our own Sanctuary Garden in harmony with nature. More poetry, this time from the talented writer and artist Claude Convers. Using extensive quotes from Assagioli, Peter Stewart leads us on a thought provoking journey from personal to universal harmony. This is followed by Theo Dijkman providing us with an evocative piece on his own diffractive readings. Finally, we hear from Monika Antonia Kuiter who meditates on her translation of Assagioli’s book into German, entitled *Psychosynthese -Harmonie des Lebens*, published by Nawo Verlag (<https://www.nawo-verlag.com/>). Nawo Verlag was founded by Elke Gut-Nawo in order to make Assagioli’s texts available in German.

We end with a special and unique treat! For the first time in AAP Quarterly history, this issue also includes pieces by three Nobel Prize winners of Literature – Giosuè Carducci, Hermann Hesse, and Rabindranath Tagore. I will let their literary genius speak for itself.

No enterprise such as this AAP Quarterly could have materialized without dedicated teamwork. My sincere thanks for all the support, love, holding, and hard work by Mark Douglas, Jonathan Dray, and Marjorie Hope Gross.

So without further ado, please enter with an open heart into Harmony in Life!

Catherine Ann Lombard

Catherine Ann Lombard, M.A. is a psychosynthesis psychologist, practitioner and researcher. She has had numerous scientific and popular articles published on psychosynthesis and is currently writing a book on Rabindranath Tagore, the Indian Nobel Prize winner of Literature in 1913, from a psychosynthesis perspective. She also offers workshops and Webinars. You can follow Catherine’s bi-monthly blog at LoveAndWill.com.



Harmony: A Prose Poem

By Valerie Broege

The goddess Harmonia,
Daughter of Aphrodite and Ares,
The deities of love and war,
Come together to procreate
A child of synthesis.

Can this same balancing act
Be present in our own lives?
Like a pilot continually adjusting his course
To maintain his flight path,
Harmony is a dynamic dance.

Unlike the one-time birth of Harmonia,
Our parturitions never cease.
Thesis and antithesis
Ever giving rise to synthesis,
A sense of harmony, for awhile.

But each synthesis in turn
Becomes unstable,
Breaking up into polarities
That must come together
In unity at ever higher planes.

Like Harmonia's opposite,
The goddess Eris,
Our subpersonalities can reflect
Contraries in our psyches
That oft conflict.

In hopes of a harmonious marriage,
Eris, the goddess of Strife,
Is not invited to the wedding of Peleus and Thetis.
Angered, she wreaks havoc with her deadly gift --
A golden apple "for the fairest."

Hera, Athena, and Aphrodite are the claimants,
Paris the judge.
He chooses Aphrodite,
Seduced by her bribe of Helen,
The tinderbox for the disastrous Trojan War.

Thus the Greeks teach us:
Harmony is hard won.
She eludes our grasp
When we seek only the light,
And don't confront our darkness.

Harmony entails wholeness,
An evolving consciousness
Of the full spectrum of our psyches,
A willingness to recognize and integrate
All the dualities within.



Valerie Broege is a retired teacher of Humanities at Vanier College in Montreal. She is currently a course designer and leader at the Thomas More Institute, also in Montreal. She studied Psychosynthesis with Olga Denisko and has employed its principles in her work as an educator and in her personal development, melding it with her background in Jungian psychology and expressive arts therapies. Writing poetry has been a recent development in her life and has intensified as a creative response to the vicissitudes of the Covid era.

“Armonia”

Harmony in a Time of Covid

By Jon Schottland

Do we really want to buy paint in a store where no one is wearing a mask?” My wife pauses, looks at me, says nothing. The gentleman at the front counter is chatting away with an unmasked customer a few feet away, close enough to sneeze on him. We have crossed over the Connecticut River from Brattleboro, Vermont into New Hampshire, and now just 500 yards down Route 9 it feels like we’ve entered a whole other universe.

We are in this particular store because they carry several brands of paint that my wife likes. But now she has a question for the employee and I really don’t want him breathing all over us, spewing potential Covid aerosols in our direction, while he presents a short treatise on the comparative virtues of Benjamin Moore versus California paints.

“Maybe I can ask him if he’d mind wearing a mask while we’re in the store?” “You could,” says my wife, ever the pragmatist, “but if he were planning to wear a mask, he probably would already have it on.”

Another deep breath moment, this time I say nothing. I wonder instead, could anyone have dreamed up a better experiment to see if we can learn to live in harmony than to thrust us all together into a real life laboratory to face the threatening peril of a global pandemic? Our little trip to the store in the time of Covid has become one more chance to reckon with the fact that not everyone shares the same opinion of what constitutes a smart idea or good behavior.

Covid is the perfect little bug to challenge us on a daily basis to live with the discomfort of uncertainty and vulnerability, to face what we don’t know, and not just about the virus, but also about how to navigate our differences. This challenge comes, of course, at a time of great divisiveness in the culture at large, when conflicting views around an election led to the January 6th storming of the U.S. Capitol. What else can we do but learn to live in harmony despite our differences, for they are not going away any time soon.

Several years ago, I was involved with a group project where there was a great deal of internal chaos and discontent. One of my psychosynthesis mentors said to me then, with a gleam in his eye, “Fabulous! Look at all that discombobulation.” It didn’t feel fabulous, of course, but he had the wisdom and perspective to see that those exact conditions would require us as a group to come to terms with our own troubles in some meaningful way. This in turn would have a positive effect, moving us towards greater maturity both individually and as a group.

In these times of Covid and social conflict, perhaps there is a similar opportunity to learn something about how to live in harmony, to transform not only our difficulties but ourselves.

A world of difference
The town of Brattleboro, where we live, has an indoor mask mandate that applies to all public spaces. The Vermont state motto is “Freedom and Unity”. Over the border in New Hampshire,

you don't even have to wear a seatbelt (the only state in the country where it's not required). The NH state motto is "Live Free or Die".

What does all this have to do with harmony? Well, first imagine a world in which everyone shared the same opinions and viewpoints on everything. How boring and sterile that would be! Our differences are not the real problem, it's that we haven't figured out what to do with them. Too often these differences become the source of antagonism, which then translates into an "us versus them" mindset. When the masked man and the unmasked man from opposite sides of the state line meet in a paint store, how do they harmonize and co-exist in the same space?

This question brings me back to psychosynthesis and Roberto Assagioli, a true pioneer in the field of psychology who perceived with great foresight the emerging needs of humanity. Assagioli recognized that we must learn how all the disparate and conflicting elements (in the personality or within groups of people) come together to form an ever more inclusive whole, characterized by the spirit of synthesis and infused with love. Or to paraphrase the late Martin Luther King, Jr., we will have to learn to love each other as brothers and sisters, or perish as fools.

The whole framework of psychosynthesis, one might argue, is designed to produce movement in the direction of greater harmony. However, psychosynthesis was not widely known during the early part of the twentieth century when Assagioli first introduced his model of human development. It would be Freud's psychoanalysis that ruled the day, with its emphasis on human neuroses and the ways we humans are dominated by subconscious complexes. In Freud's vision, the most one might hope for was to become a functional neurotic.

Assagioli did not miss the mark, he was simply ahead of his time. Psychosynthesis was a psychology for the future, the one we are living in now in the 21st century. With its visionary principle of synthesis and the inclusion of a spiritual dimension as a vital aspect of human development, psychosynthesis was simply made for these times. At every turn, we are confronted with a pervasive sense of fragmentation and divisiveness that makes it difficult if not impossible to resolve what ails us.

Assagioli saw these conditions and addressed them directly. "Let us see," he proposed, "how [we might]... achieve an harmonious inner integration, true Self-realization and right relationship with others." This inquiry was at the core of his work and life.¹

Harmony as a life practice

The process of psychosynthesis naturally leads to greater cohesiveness as the different aspects of our identity become more integrated in the larger context of a whole self. This could be one way to think about harmony: all the pieces belong together yet retain their distinctive features and characteristics. The image of our solar system conveys this vision of order and harmony, for example, with all the individual planets in their own orbits around a central star.

But how do we begin to achieve such an outcome? I once attended a concert where Peter Yarrow (of "Peter, Paul and Mary") invited the audience to all sing along on a particular song. The key to singing beautifully together, he instructed us, is to make sure you can hear the voices of the people next to you. Maybe this is the key to living beautifully together too. We can't sing or live together in harmony unless we listen closely to each other! How good it feels when we are trying to explain ourselves to someone else and they respond with "I hear you."

Harmony is not simply going to fall into our lap, so we must make it an active practice in everyday life. Here, perhaps, another musical reference can serve as a useful guidepost: to sing harmony means to produce a note that is complementary to another note, producing a pleasing effect and thereby enhancing the overall sound. It's not about singing the same note but rather how the different notes complement each other.

Imagine developing a habit and daily practice of harmonizing, which is to say producing your own distinctive “note” that is complementary and life affirming. This is not about being a people pleaser or avoiding conflict, and it won’t necessarily always feel comfortable or easy. A practice of harmony is not a static state or even an end state, but rather an ongoing process of coming into right relationship with ourselves, each other, and our circumstances.

This idea of harmony as a life practice brings to mind Assagioli’s core concepts of the will and the ideal model technique in psychosynthesis. First, we set a conscious intention to live in harmony, and then we visualize what it might look like as we make choices throughout the day that support this intention. There is no formula or “right” way to be harmonious; in fact that would be counterproductive to this whole enterprise, for each person must find their own natural way to do this work.

We human beings are all a work in progress, of course, and that means creating harmony on a larger scale will require, among other things, that we develop in ourselves the qualities of patience and trust, compassion, understanding and forgiveness.

Harmony through life and death

Harmony has less to do with our circumstances and more to do with how we attend to them. There is an “end-of-life” choir here in Brattleboro, the Hallowell Singers, who perform

at hospice bedsides, funerals and memorial services. A few years ago, I was at one such service and listened to their deep, holy, and tender harmonies in the face of death, grief and loss. Their voices seemed to harken the angels and bring a spirit of grace into the room. The beauty of those harmonious voices elevated the moment to a sacred emotional pitch, opened a portal to the divine, allowed us all to sink deeper into life, love and loss.

“I’ll fly away, oh glory
I’ll fly away, in the morning
When I die, Hallelujah by and by
I’ll fly away.”

- Albert E. Brumley

The Hallowell Singers transported us to another dimension, their notes forming a sort of prayer that evoked the precious nature of life at the moment of death. For that is the power of harmony to bring us into the realm of what is beautiful and numinous. Perhaps at the heart of the spiritual journey is a deep human longing for an experience of harmony. And when we have moments of deeply knowing this experience, we can begin to intuit that we might contribute to a greater harmony inherent in the cosmos, calling us forth to join in and sing along.

Paint store harmony

I recall many years ago at a meditation retreat, I first came upon the teachings of Thich Nhat Hanh and engaged Buddhism. The message was “peace in oneself, peace in the world.” Thay (as his students call him) helped me realize that peace is an inside job. Now I see the same thing is true about harmony. It can’t just exist ‘out there’, it also has to take root within the ground of my own being.

This is what happened at the paint store. We walked in wearing our masks. My wife asked her question. The clerk responded briefly without coming anywhere near us. We didn’t make a final decision about the paint. We didn’t get Covid.

As we drove away, I sat in the passenger seat reviewing the sample color swatches as we crossed back over the Connecticut River into Vermont.

"I'm leaning towards the 'corn husk' yellow for the bedroom with a 'cherry wine' accent wall", my wife offers. But as she navigates the tight rotary circle at Exit 3 with a heavy foot, I find myself wondering again about this world of difference and how I might navigate it more skillfully.

Those brief moments in the paint store got me thinking about the ways I might achieve the more harmonious inner integration and right relationship with others that Assagioli was talking about. How often do I make myself out to be right and the other person wrong? Can I simply tolerate differences without trying to change or convince anyone of anything? Is there a distinction to be made between benign differences (i.e. people and positions I don't agree with) and toxic differences that are dangerous and de-humanizing?

With more mindfulness and presence, I hope to deepen my practice of harmony, especially under challenging circumstances like the times we are living in now. Instead of labeling or judging other people, why not give them the benefit of the doubt; for just like me, they are perfectly imperfect human beings trying to navigate a complex world, doing the best they can. When it comes to harmony, as Assagioli encouraged his students, be a living example.

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Harmony: A Virtuous Circle of Benevolent Awareness

By Bryony Smith

"Let Ian be Ian, darling," my wise mom said in a tenderly encouraging voice.

I had been lamenting about how my boyfriend-at-the-time wasn't being "mindful" or "sensitive" enough. This wasn't the first time we had had this conversation. Though as usual, as the 'Queen of Empathy', my mom was simply sharing what had helped her survive her 53-year marriage to my dad.

I ended up adopting her mantra, reluctantly, and finding it a helpful (daily!) reminder. When Ian was getting caught in his workaholic habits one more Saturday afternoon, I would bring my awareness to my feeling of how I was unimportant in his life and then question those thoughts. "Is that true?" I'd ask myself and then say, "Let Ian be Ian. He loves you and he enjoys getting lost in never-ending projects."

It felt better to go with the flow of reality rather than trying to push a river upstream and force uninvited change. When I could exhale deeply and invite a sense of letting go (even with my heavyhearted disappointment) of accepting reality, I was then able to create the connection I needed for myself by calling a good friend or finding 'flow' in making a handmade journal in my light-filled studio. This, to me, is harmony in life, harmony with life.

In my Buddhist practice, I have adopted some inner prompts to be called upon while I am meditating as well as 'off-the-cushion'. During mundane tasks when it is easy to be on autopilot and unaware, I ask myself:

"What are you noticing right now?" or "What's the attitude in the mind right now?" These questions remind me dozens of times a day to embody 'the loving observer' within and bring wakeful attention to whatever is arising in the moment. For example, when I feel my knee aching, I acknowledge it by thinking: "Knee pain feels like this." I do not have to layer a story on top of it or get stuck identifying with it with thoughts like: "I'm getting old and falling apart."



Bringing a gentle mindful presence into as many moments of the day as possible became more of a habit when I was living and working at Insight Meditation Society in Barre, Massachusetts, where the doorways going into the "yogi space" were labelled "Pause and remember." Bringing mindfulness into my daily work life became a positive feedback loop or, as my meditation teacher Phillip Moffitt says, "A virtuous cycle." Living with intentional awareness, not getting lost in thoughts for too long, feels like being in harmony with life.

I recently participated in a 5-day Insight Meditation Retreat online where I noticed the habits of my worrying mind: “Now that I’ve started my private practice, it is all on me to find clients, to do the bookkeeping, and to manage the practice. What if I fail?” This was my 36th multi-day meditation retreat, so being intimately aware of anxious thought patterns in the mind was nothing new.

Pascal Auclair, a French Canadian, who was one of the teachers on the retreat, shared how he greets his inner narrator by saying: “Of course, of course, sweetie. You’re trying to help me. I appreciate your concern. We can let it go for now.”

Pascal has this wonderfully playful style and lilting accent, so now I often hear his delightful voice in my head when I am bringing self-compassion to my worrying thoughts throughout the day, “It’s okay, sweetie. You’ll be okay. Thanks for your care.” Working with thoughts and creating a kindly inner dialogue has increased since my 2021 psychosynthesis training. This daily practice brings real harmony into my inner life.

Since I was a teenager at the Findhorn community in Scotland, I have looked out for wise and loving mentors. I am endlessly grateful to have had admirable inspiring parents, teachers, spiritual guides, and friends throughout my life who have helped me to see what is possible. I have witnessed in some of them a capacity to flow with life in a rare and beautiful way and an ability to view every moment of life as a lesson to be learned – particularly the challenging moments. My mom loved to quote the Theravada Buddhist monk Ajahn Chah who wrote, “If my mind doesn’t go out to disturb the noise, the noise won’t disturb me,” in reference to meditating next door to a loud and busy center in Thailand. My mom and I had both become more sensitive to noise, and we liked exploring this teaching in meditation to

investigate, with curiosity, how to notice annoying sounds (even tinnitus) and not make a problem out of it. I still struggle with this, but I appreciate the times when I am able to perceive annoying noises as ‘practice’. To just notice noise simply as ‘sounds that are being known’ by the loving observer (Benevolent Awareness) and also feel my reactivity to it.

“Aversion feels like this.” It feels like radical responsibility, to not blame external circumstances for my reactivity. There is a subtle pushing away with any aversion and an unconscious stance that, “This should not be happening.” It is humbling to notice how this, too, is usually a choice. In a moment of inner stability, my peace can be unshakable. I remember coming home from a week-long meditation retreat in 2003 and telling my parents, “I know deeply, that no matter what happens, I will be okay and can handle anything that comes my way. I know, not just intellectually, that you two will die and I will be flattened by grief and I will be heartbroken, but I also know I will truly be okay.” I love the possibility of that unshakable peace within and am grateful to have tasted brief moments of this deep freedom. This, to me, is harmony in life.

Perhaps harmony in life can occur through deeply experiencing what disharmony feels like and, when we are able, learning to allow a bigger reality to exist. We can choose to flow with what is happening without as much reactivity or aversion; inviting the possibility of an unshakable peace within. In *A Still Forest Pool*, Buddhist master Ajahn Chah says:

“There are two kinds of suffering: the suffering that leads to more suffering, and the suffering that leads to the end of suffering. If you are not willing to face the second kind of suffering, you will surely continue to experience the first.”

1

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Bryony Smith (she/her), LMHC, is a second-generation Psychotherapist and Psychosynthesis life coach. Having grown up in Southern California with two loving and interesting parents, Bryony has been engaged in personal development her whole adult life. Her mother trained in Psychosynthesis in the late 70's and used Jungian dreamwork, imagery, and transpersonal psychology in her work with clients and herself. Bryony is a licensed mental health counselor and a new Psychosynthesis life coach near Amherst, MA. She is an avid swimmer, mandala-maker, mischief-maker, and life-long student of the Dharma. Her website is www.heartmindhealing.net.

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From Multiplicity to Unity: Experiencing Harmony In Life

By Ewa Danuta Bialek

I will begin with a few quotes that have become significant on my path to harmony.

"Use all your talents; the forests would be very quiet if only the birds that sing most beautifully sang in them." (Henry Van Dyke).

"Be animated by the great need to heal the serious diseases with which humanity is currently afflicted and to create a civilization characterized by harmonious integration and cooperation permeated by a spirit of synthesis." (Roberto Assagioli).

²
"Let us thank the stars for the courage and greatness of those who have gone before us and left a clear trail for all souls sensitive enough to follow it." (words of Ken Wilber after Frank Visser).

I am in the privileged position of observing the place and time in my life that I have come to through the lens of 25 years of my life journey and my exposure to psychosynthesis, and 25 years earlier through my exposure to science. It's like being on top of a mountain, after climbing up to a high altitude, where at each stage of the climb, while resting on the road, I contemplated the view that was then mine. Each view depicted a part of my life, together making up the whole. Now that I'm at the top, in a safe place, having collected what was important to me, I savor the view of the whole perspective of the road, the stops along the way, the events and the people, that accompanied me. I can enjoy the peace and joy derived from this accomplishment.

This joy and bliss allows me to collect my experiences, seek and find the fragments of my

truth, the wholeness of my song, but also earth and heaven into one whole, and thereby body and soul.

Finding the meaning of my experiences along the path of life – where I came from, who I am and where I am going – is a very constructive task, revealing my purpose which is now with me, in me, mine.

It's taken 25 years, but also the journey I've been on during that time – formulating syntheses, bringing it all together, weaving the meaning of my experiences into a greater meaning for others, serving others with my gift of synthesis so that they too – by following my example – might arrive at a synthesis in their own lives.

Looking back on my 75 years of life, the road was not so straight and full of peace. When I started my mountain climbing, I was almost 50 years old. It was a time when the kids were grown, and my life was in ruins. There were aching, suffering parts of me, with no hope for a better tomorrow, and I was sinking into more and more pain and suffering. It was impossible to calm down with medication or the medical mindset that had accompanied me earlier in life. So I started using psychosynthesis, which then came to me. I described this journey in my book *On the Meaning of Life*.

First, start looking for balance⁴ (equilibrium) in the whole body. Did it get lost somewhere? There's no way! It must be somewhere inside. Just in the flurry of events, tension and stress, I can't find it.

It is necessary to calm myself inwardly, and then to concentrate my whole attention on the search. And then it will be found. It is that moment of grasping something like salvation, being rescued from drowning. There's something I can get hold of! And never lose.

But first I need to look within at what has been destroyed, count the losses, and start over. Building from within.

One of the fundamental concepts of psychosynthesis is the concept of synthesis – the gathering of meaning and significance. Before I met my teachers Vivian King and John Cullen, I had experienced a “flat earth” – one view of ruins, as if after a war, also the shattered remains of me – body and soul in disarray. I didn't yet know about the soul then – that it was, after all, a part of me – because both the body was given over to doctors for treatment and the soul – to a belief system, outside of me too. So nothing belonged to me. The rest was done by the circumstances of life and the people around me. I was just the result of those interactions.

And that's when Vivian's programs of Inner Theatre and Self-management spoke to me as well as John's teachings of psychosynthesis.⁵

It was through my teachers and their presentation of psychosynthesis that I learned to discover unity in diversity. This allowed me to unify polarities within myself and see them in my life – to learn tolerance and balance day after day.

And so I went through the school of life – male-female, having different kinds of faiths and worldviews – unlike the prevailing mainstream. It was mostly about resonance and dissonance within me, resolving inner conflicts. But it was also about illness and health – for seeking well-being, inner homeostasis, harmony between the poles.

When I volunteered for one of the associations a few months ago, I was met with ridiculous feedback about my life and what I've done over the years. This feedback was from others who did not know the details of my life and were only relying on presumptions. However, I felt

compassion instead of anger. Years earlier Vivian had showed me a great technique for forgiving myself and others. This type of work was also recommended by Guy Pettitt, a New Zealand cardiologist and Edith Stauffer.

No one's life is to be judged because no one has that right. The most appropriate way is to trust my truth and walk away when I am not good enough for someone else's expectations and who doesn't want to accept what they get in return. This is not a problem for those who know the value of what they bring to the world, because the world is waiting for solutions to the dramatic challenges of these Times, and we, being in harmony with ourselves, are ready to be emissaries of Light wherever we are expected.

For the only thing that is reliable – that can be believed – is one's own experience. It leads us over the years to harmony and only those who see the effects on themselves will believe. There is no other way. It takes maturity to see. You can't teach anyone anything or prove anything to anyone.

For we do not all have the same experience. We can only show our own example and live in harmony with ourselves, our truth in balance with each other, our lives and the path we have followed over the years.



Ewa Danuta Bialek, PhD is a scientist in the field of medicine (1969-1995) (doctoral dissertation in immunology, specialization in clinical diagnosis). She completed postgraduate studies in psychology (Summit University, J.W. Cullen) and a number of courses in Psychosynthesis (J. W. Cullen, V. King, J. Truch, M. Petersen, R. Kea), Psychosynthesis Coach Training and Coaching for Personal Well-Being (D. Firman). In 1997 she founded Association "Education for the Future" and in 2004 - the Institute of Psychosynthesis in Warsaw, Poland. She is an author of 52 books and dozens of scientific articles, concerning the application of psychosynthesis.

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Harmony In Life

By Shamai Currim

In music and in poetry
Harmony is best
Chord and chord progression
Bring a pleasingly nice quest
In the arrangement of the four Gospels,
There's a continuously narrative text
And when life gives a consistent whole
There's an agreement and a soothing next
When there's a process of composition
And a simultaneously occurring sound
It's easy for us to listen
And respond with a rebound
For harmony brings us pleasure
And makes us ask for more
It's soothing and it's palliative
And loved right from our core
Harmonia means joining
And concord of our parts
The ones that bring discord
Are the ones from which we dart
So bring the soothing harmony
The light and the jovita
And watch us as we grow into
L'armonia della vita.

Shamai Currim, PhD, lives in Montreal, Quebec, Canada with her children, grandchildren, dogs, and grandkitties. She is a graduate of Psychosynthesis Pathways of Montreal and has served for many years, in many varied positions, on the Steering Committee of the Association for the Advancement of Psychosynthesis. She is a retired psychotherapist, educator, and educational consultant and has done volunteer work in hospice and home care services, prisons, and senior's residences. She continues to support the community of people who have lived through extreme abuse.

Now in her senior years, Shamai has immersed herself in the arts and has had her work displayed in many local shows. She is a professional member of her local art association and encourages her children and grandchildren to be their most creative selves.

Shamai has presented at numerous conferences, has been published in many peer review journals, and is the author of Meaghan's Story.



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In Dubio Pro Amare - In Doubt for Love By Haike Fiedler

"Joy, beautiful spark of divinity, daughter of Elysium, we enter drunk with fire, Heavenly one, thy sanctuary! Thy magic binds again, what custom strictly divided; all people become siblings, where thy gentle wing abides..."¹

Just before New Year's Eve 2006, I was sitting in the Berlin Philharmonie listening to the choir and orchestra playing Ludwig van Beethoven's Ninth Symphony. My heart was pounding; we had made it to our seats just in time. Almost, but only almost, we missed the train. Today, as then, I can feel my heart beating. Then, as now, the days leading up to the event had been intense and exhausting.

At that time, I was newly in love - it was the first trip with my husband. I had given him this concert, this trip: I was excited, curious, and uncertain, wondering: what will be? What will happen to me, to us?

We have the choice

Today I ask myself these questions again: What will be, what will happen to us, to the world?

A quote from Carl Gustav Jung comes to mind, "I am not what has happened to me, I am what I choose to become."

Our lives bear witness to our choices and actions. Today I also feel my heart beating, though for different

reasons.¹ I feel the uncertainty again, but in a very special way. It does not only affect my small world, my own history. I feel the restlessness, the fear, hear the resentment, the tension that beats like a drum. It resonates with the earth, the voices in the world desperately calling for harmony in life – for hope, peace, and freedom. As a collective humanity, we have exhausted ourselves, grown as weary of self-imposed limits as we have of our greed and boundlessness. We have erected fences of power and dugged trenches of powerlessness, we have lost humility, and we have betrayed paradise.

The American feminist, and social activist "bell hooks" writes in "All about Love - New Visions"² that love is both an attitude and an action. In her lifetime she was focusing on exploring the intersections of race, capitalism and gender and their ability to create and sustain systems of oppression and class domination.

Love is the key to harmony

There is a sublime longing in my heart - a great yearning for ease, joy, and harmony, for heaven on earth for all of us. Harmony, however, doesn't just fall from the sky like *manna in the desert*³ once did. Or perhaps it does? Roberto Assagioli has said that there is no need to add or take away - everything is already there.

So, if manna falls from heaven in the middle of the desert to feed the people of Israel for 40 years, then love and harmony can blossom even in the middle of these chaotic times. "*Let each one gather according to his measure*".⁴

We are given rich bounties every day - the question is, what do we do with these gifts Should we save them, hoard them for bad times or even let them lie idle unheeded? My suggestion - let us simply use them.

Seeds of Love

With the following exercise I would like to invite you to yourself, to your creative power.

Make yourself comfortable.

Let your body find a position where you feel safe, held, and connected.

Take a few conscious deep breaths and let go of everything that has been.

You can support this with your exhalation, you can yawn or sigh.

Focus your attention on your thoughts - Let them too drift away like clouds.

Normally, I would now ask you to close your eyes and turn your gaze inward.

Since you cannot hear me,

I ask you instead to read the following text slowly and let it take effect on you.

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1 "Ode to Joy" (German: "An die Freude" [an di: 'fɪçydə], literally "To [the] Joy") is an ode written in the summer of 1785 by German poet, playwright, and historian Friedrich Schiller and published the following year in Thalia. A slightly revised version appeared in 1808, changing two lines of the first and omitting the last stanza. "Ode to Joy" is best known for its use by Ludwig van Beethoven in the final (fourth) movement of his Ninth Symphony, completed in 1824. Beethoven's text is not based entirely on Schiller's poem, and it introduces a few new sections. His tune[1] (but not Schiller's words) was adopted as the "Anthem of Europe" by the Council of Europe in 1972 and subsequently by the European Union.

2 bell hooks (b. September 25, 1952 in Hopkinsville, Kentucky; † December 15, 2021 in Berea, Kentucky; civil name Gloria Jean Watkins) was a U.S. literary scholar and author. Her pseudonym was the name of her indigenous grandmother, which she deliberately and consistently used in lower case

3 (2 Moses 16) The 2nd Book of Moses, in Hebrew שְׁמוֹת Shemot (German 'names'), in Ancient Greek Ἔξοδος Exodus or Latinized Exodus (German 'exodus'), is the second book of the Torah and the Jewish Tanakh as well as the Christian Old Testament and thus the second book of the two versions of the biblical canon.

4 (2 Moses 16)

I invite you on a journey, we are on our way to the Garden of Eden.

As if by magic, a path will lay at your feet. Perhaps you can feel the ground,
smell the air, feel the light on your skin.
Arriving at the gate, pause for a small moment. Lay your hand on your heart and listen ...
Send your heart a smile and enter.

In a clearing rises the tree of knowledge.
The tree has seen many seasons come and go.
Storms have ruffled its crown many a time, bending it but not breaking it.
Its bark bears scars, in some places its skin is rough.

Its roots extend deep into the earth, its crown reaches for the sky.

The tree is alive, it is strong and powerful - you can feel it.

It has blossomed, it has been pollinated, animals have found shelter in and under it.
Its leaves sparkled in the sunlight and were illuminated by the moonlight.
Fruits ripened, nourished - they made you grow and become.

Some of the fruits fell to the ground, withered, and planted seeds in the earth.
They are the seeds of love and called:

- CARE
- RESPECT
- AFFECTION
- APPRECIATION
- COMMITMENT
- TRUST
- OPEN AND HONEST COMMUNICATION



Adobe Stock Photo

Love is many things and one thing above all: the harmonious force that holds our universe together. Remember where you are right now. In this precious place, full of beauty and dignity. This place is overflowing light and his glow awakens everything to life.

Some of these seeds have already grown into wonderful plants, others may need more attention and care. They are already eagerly waiting for their photosynthesis.

You know - psychosynthesis is the photosynthesis of the soul.

Feel your heart under your hand, your heartbeat, now consciously invite love and its harmony into your life.

Confirm here and now your determination. What seeds do you want to nurture, what offshoots shall bear fruit?

Feel your hands on your chest:
Feel the warm, strong pulse, the rhythm of life under your palms: Love is - attitude and action. I'm sure you can handle it. Take a little moment and come back to the here and now, to time, in your own way with your experiences. Everything is already there - harmony begins with us, within us.

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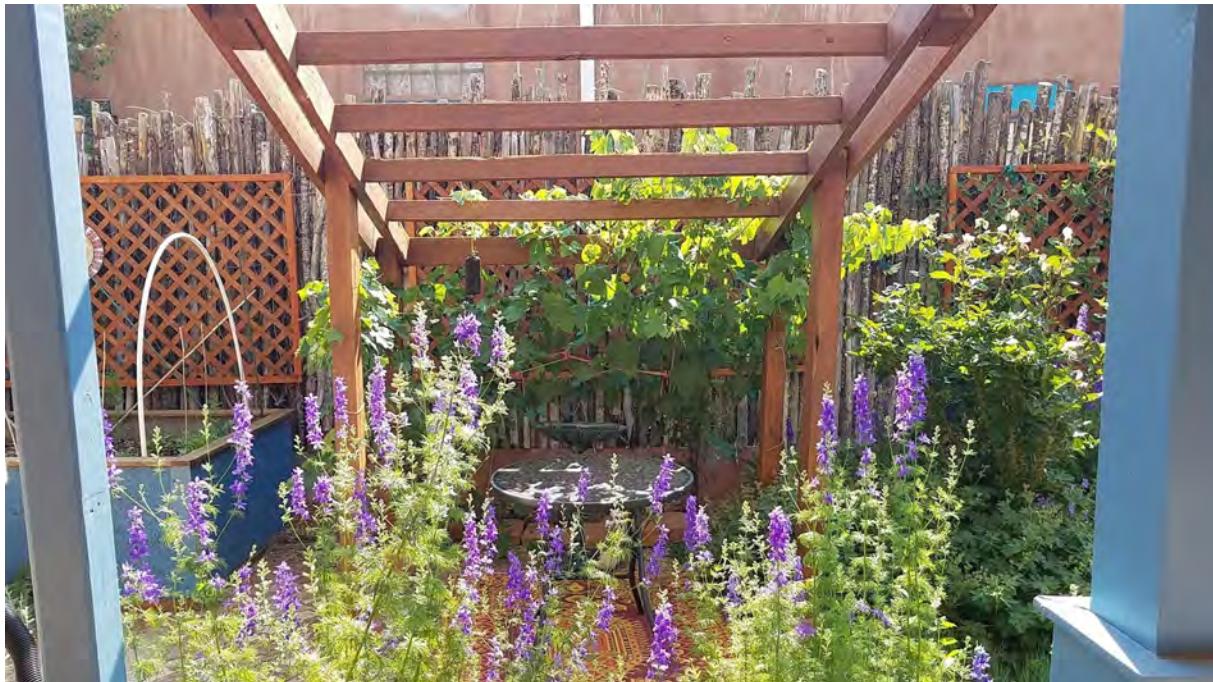
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Living in Harmony with Nature: Creating Your Sanctuary Garden

by Dori Smith, M.Ed.



(Photo by Dori Smith, M.Ed.)

Psychosynthesis practice leads us to greater levels of harmony and wholeness: from person, to society, to planet and universe. Molly Brown, M.A., M.Div. popularized the term “Eco-Psychosynthesis,” building on the emerging field of eco-psychology. She, with Buddhist teacher Joanna Macy, Ph.D., has developed practices to create those intimate relations between self and nature, leading to a self-sustaining society.

Would you enjoy having your own oasis of peace – a nature-filled garden for meditation and reflection? By following a respectful process for designing and building a sanctuary garden, you can imbue a space with great power that will in turn strengthen your meditations. Treat each of your natural materials – plants, water, wood, stone, metal – as if they are conscious beings,

and your garden will become alive to you.

Whatever your circumstances – whether you have a sunny room, a balcony, or ten acres of land – you can make this experience happen. Your ‘garden’ may be as simple as a collection of potted plants gathered around a sunny window and altar … or as elaborate as a walking path through meadow and woods with sculptures and reflecting pools at interesting junctures. It can be wild with many colors or serene with blended shades of green. You can enjoy a simple bubbling fountain in a ceramic pot, or you can make a container pond in a wooden barrel featuring a sacred lotus or water lily.

In this article, I assume you have access to an outdoor garden area, but many of the principles

are the same for an apartment-dweller's sacred space. The basic ingredients are stone, water, sky, plants, shells, wind chimes, and glass ornaments – whatever has meaning for you.

Why Create a Sanctuary Garden?

A sanctuary garden can serve many purposes. For example:

- **Meditation** to find the sacred within. Such a place can be simple, quiet, and austere, with a focal point such as a calm pool to concentrate your thoughts. Or you can build a labyrinth to walk the path toward the center of self and the world.
- **Reflection** on the sacred within nature that surrounds you. This garden could have a small waterfall and an interesting selection of native plants that attract butterflies and birds. A small weeping tree would add serenity.
- **Refuge** in a secret place to find solitude and solace. You also can provide sanctuary for threatened species by providing for their specific needs. For example, larval food plants for butterflies (butterfly weed, spicebush, and so on), nesting boxes for bluebirds, or water and perches for dragonflies. Consider welcoming plants that are endangered in the wild.
- **Healing** from physical, emotional, or spiritual traumas in your life or to send healing to others and the whole planet. The garden itself can heal a small part of the earth by restoring it to wholeness. Tibetan wind horse prayer flags (in five colors representing the elements of nature) can be a powerful reminder of your wish to send blessings to all beings. Your garden can include a rippling fountain and be planted with healing herbs for their aromatherapy scents as you sit in the garden, and for harvesting as teas or medicinals. Try planting fragrant bee balm, spearmint, fennel, thyme, sage, or juniper. Or simply surround yourself with heady scents from

from moonflower vines or pots of jasmine.

- **Memorial** to remember a loved person or animal who has passed from this life. You can place an interesting stone or plant a small tree or beloved flower there. Consider a fire pit as a focal point for your reflections.
- **Peace** to help create peace on earth. You can start by making a garden where you can find inner peace and radiate your harmony out into the world. Peace gardens dedicated to meditating for world peace are a wonderful contribution to the cause. Such a garden might feature a statue of Kwan Yin, St. Francis, Buddha, or another figure that represents goodness to you.



Photo credit Catherine Ann Lombard

The First Step is Visualizing Your Sanctuary Garden

How do you begin your garden? Start with a self-guided visualization in which you ask for a vision or dream of your perfect space. A helpful device is to recollect a favorite garden from your childhood, or a place in nature that holds special memories for you. Imagine sitting in that place and soaking in its color, sunlight, breezes, sounds and smells.

Get a bodily sense of the qualities that this place evokes for you: restfulness, invigoration, or transcendence? Sketch the garden or write about it. Dance it! What kind of movements does it evoke and inspire? How do you want to feel? This can be a clue to the possible types of materials to use: flowing and soft versus sharp and energetic, water or wood, metal or stone, fiery flowers or simple greenery. Your dance can suggest the sacred geometry of the garden: spirals, circles, squares, or meanders.

The Next Step is Planning

Once you have visualized your Sanctuary Garden, it's time to become practical and start its design. Questions to ask are:

How much space do you want or need?

Do you like intimate, enclosed areas ... or do you like to stretch out in yoga poses? Will you invite others to share in your meditations? Do you need to have a place to perform ecstatic dance? Need a table on which to place writing and drawing materials and a cup of tea?

What times of day and year will you enjoy the space?

Do you need sun or shade – or some of each, depending on the season?

How much time will you have to construct and maintain the space?

If gardening activity is your meditation, you can afford to go all out with a generous perennial garden that calls for your caring attention. If you don't want to be distracted by a spent blossom or an invasion of uninvited plants or critters, go simple. Very simple – standing stones or a sculpture, a bench, and a pot of flowers ... with a patio umbrella for shade if needed.

One meditative garden design:

My "Crescent Moon" meditation garden featuring a reflecting pool with lotus or lilies, surrounded by stones and hidden from view by a semi-circle of evergreen plantings.

Picking the Right Spot

You may already have a spot in mind for your garden. If not, you can walk the land available to you and find the location that feels best. You don't need to be a Feng Shui expert; learning to tune into your spirit's response to the energy of a place can be part of your meditation practice.

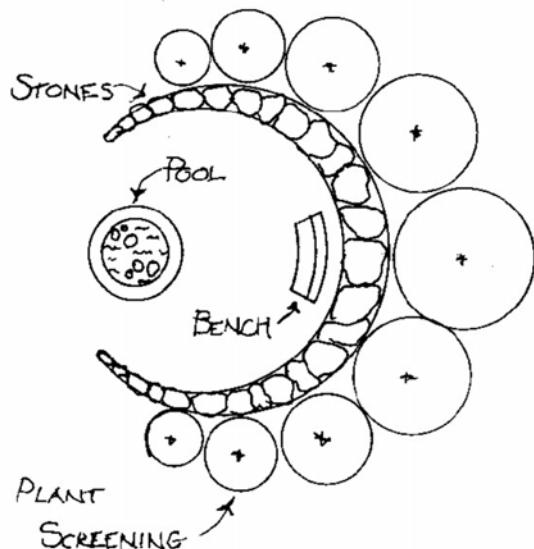




Photo: Catherine Ann Lombard

Realize that the perfect spot can just happen, as it did for me. My husband and I had lived in our new home for ten years, always searching for a private spot for reading or meditating. This seemed almost impossible, as we treasured our wide-open views on two sides, and we had very close neighbors on the other sides. Finally I started designing a small patio in a shady-sunny nook at the back corner of the house. I personalized it with beautiful stones, finished the backdrop with lattice, added a couple of potted geraniums, and set out a small round table and two comfortable chairs. I sank into a seat with relief, and, to my amazement, felt totally at peace.

Today our patio feels as grounded as the natural stones it is made of – especially because it is slightly sunk into the earth. Even though the patio is not well-hidden from eyes of our dog-walking neighbors, we feel tucked away and private. A handsome hinoki cypress screens us on one side. I placed a native smoke tree precisely where, from our sitting vantage point, its big oval leaves glow chartreuse in the afternoon sun. Down the slope is our waterfall and wildlife pond, which we ‘tune’ the waterfall by carefully placing of stones to make a musical sound, to avoid noisy splashing that might distract serious meditation.

Additional Design Suggestions

Make a meandering path leading to or from the garden.

Then create a ceremonial portal, for example, under an archway or overhanging branch of a tree. Set a special marker at the threshold, such as a wind chime, beautiful stone, or bowl of water.

Level the area and make a strong foundation, so that your furniture doesn’t wobble and you feel grounded. You might create a small stone patio area, tiny lawn, or a raised deck.

Choose a chair or bench that will be comfortable and not distracting during your reveries. Stone benches may be charming, but not for lengthy sitting!

Create a background. A section of bamboo fence and a flowering vine behind your sitting area will help contain the energy and give you a sense of security.

Make a focal point that draws the eye and centers you. This can be a sculpture, waterfall, or a simple cairn made of rocks balanced one upon another.

Use materials that have archetypal energies. For example, stone suggests our eternal nature and perfect self. Wood speaks of wisdom and knowledge, growth and rebirth. Water brings cleansing, fertility, and memory. Metallic objects made from copper and bronze echo eons of human history, and may have specific healing properties.

However, plastics and resins feel dead and will detract from your garden's energy.

Choose colors carefully. Colors have a powerful impact on the psyche. If you wish to boost or balance certain energies, you can make color choices based on the chakra system. Those colors (from the root to crown chakra) are:

red (passion, vigor, courage); orange (vitality); yellow (cheer, wisdom, holiness); green (healing, fruitfulness); blue and indigo (serenity, heaven, doorway to the spirit); and violet/purple (soul, royalty).

White contains all the other hues; it adds a strong element of peace in the garden and sets off other colors. An all-white "moon garden" is a delight, day or night. Line a shady path with white stones or shells, then plant white-variegated hosta, sweet woodruff, white vinca, anemone, white wood phlox, snakeroot, and astilbe.

Co-creating your garden with nature brings you in close contact with your many relations: earth and sun, plant and stream, insect and bird. Open your soul to a single flower in your garden, and you will help restore your spirits and those of the earth.

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together

there were clouds
grey and low rolling
and there was the wind
brisk and swift and
there was the forest
and the rocks and a road
to get lost on between
thistles and bushes
where dogs kept on
coming and going
there was nothing to say
really
but words to break
the rhythm of an easy
afternoon walk



Summer In The Grass, Claude Convers



Disappearing In The Sun, Claude Convers

twilight

I sit on a bench
the sound of moths begins
crickets, water running
wind softening
a lack of distractions
I listen
I see orange and darkness
drawing a line
inside my chest
my throat a bit thirsty
cactuses
the taste of solitude spreading
its wings through the world
the shape of mountains
rocks lost under the stars between
things I lack names for
breathing slowly
heartbeat quieting
a shift in wonder
becoming grace
when the dark has embraced
I can walk away from the bench
belonging to the world
the land sitting inside me

church wall

he had wings
long open wings
to travel to the heart of people's quest

when I saw him
I stopped like a watch leaving a wrist
and found a seat
between the door of my home
and the one of my life

his music had no sound
only rust, ocher, and red shapes
when I closed my eyes
I recognized his language as mine
I knew what it meant
but I wanted words to tell me
so I asked and asked again

he stopped playing his music
smiled, looked into my eyes
and inside my head and heart I heard
keep asking
keep asking



Claude Convers is a French teacher and coach specializing in increasing joy, curiosity, and creativity through the French language. Originally from the French part of Switzerland, she now lives in Oakland, CA. Prior to teaching she had a long international career in graphic design which lead her to learn German and English. She has had a personal yoga and meditation practice for over 20 years, and as an artist, poet, and dancer she continues to create, express, and explore. She first studied Psychosynthesis with Richard Schaub and Bonney Gulino Schaub in the late 90s and is currently studying at the Synthesis Center San Francisco. You can find her at www.claudeconvers.com and www.creativelyfrench.com or email her directly at claudeconvers8@gmail.com

Inner Harmony and the World We Know

by Peter Stewart



"Texture" by Peter Stewart

I have always associated the idea of “inner harmony” with Buddhism and the Noble Eightfold Path. It’s not a path that I have walked much myself, as I am not a particularly reflective person, more of a “doer” than a thinker. But the word “harmony” also has a sense of musical tones working together, from the Greek word ἀρμονία (armonia), which combines the meaning of mutual agreement with that of joining together in a way that is right and fitting. It’s this sense of the word that I want to explore.

The world seems desperately out of tune at the moment: geopolitically, most recently with the Russia-Ukraine crisis; environmentally, with the threat of global warming and biodiversity loss; and psychologically, as social media proves to be a tool to fan hatred and division rather than realising its potential to connect and unite. One imagines an

orchestra, each highly skilled musician frantically playing to their own musical score, and as the clamour and cacophony becomes deafening, each part of the orchestra – strings, wind instruments, keyboards, percussion – all playing louder and louder to drown out the other.

Roberto Assagioli talked of subpersonalities in very similar terms, using the image of the Self as the conductor of the orchestra, and psychosynthesis as a process in which self-reflection allows the unruly energies and drives to be harnessed in more fruitful ways.

Assagioli was highly regarded as a psychologist and medical doctor by his contemporaries and peers, and his professional focus was on relieving suffering and providing clients with tools for individual equilibrium and inner harmony. But towards the end

of his life, he also spoke about the immense potential for psychosynthesis to build harmony within society and around the world.

In his final interview with Sam Keen, Assagioli speaks first of the need for resolution of inner conflict in the individual through the will:

In neurotic conflict there is a desperate attempt to have two incompatible things at the same time. But in the normal person, the will can function to lessen or to eliminate the conflict by recognizing a hierarchy of needs and arranging for an appropriate satisfaction of all needs.¹

Later in the interview, he makes the link between individual and societal needs:

A person is always in a social context; he is not an isolated unit. So the more conflict there is, the more energy is wasted. If we are to have any deep peace, it depends upon the harmonization of wills. Self-centredness is deeply destructive to the cooperation without which a person cannot live a full life in community.²

Assagioli then relates this principle to the individual's relation to nature and the universe:

No person can take an arrogant stand and consider himself unrelated to the universe. Like it or not, man is a part of the universal will and he must somehow tune in and willingly participate in the rhythms of universal life.³

Achieving inner harmony does not in itself solve the problems of the world we know. But Assagioli suggests that resolving inner conflict necessarily takes us out of our "sole self" and into relation with the rest of humankind and nature. For much of the 20th century, this sense of a wider responsibility has been lacking in the segmented self-interests reflected in nationalism, corporate Darwinism, the jungle of political discourse, and the individual quest for material and experiential acquisition. Each

f these defines a narrow interest that seeks to assert itself over the wider good.

Whether it's Russia vs Ukraine, or Exxon vs Greenpeace, there is a desperate attempt to have two incompatible things at the same time, the condition that Assagioli described as "neurotic conflict". This can only be resolved by force and suppression, whereas what is needed is mature synthesis. As quoted earlier, Assagioli asserted that by recognizing a hierarchy of needs and arranging for an appropriate satisfaction of all needs, there is the hope of achieving a normal and healthy societal functioning.

This involves synthesis and harmonization of multiple, often divergent needs, rather than taking sides and working from a position of polarization. Rather like with music, harmony is achieved by the complex modulation of the different instruments, rather than one instrument playing its own tune at the expense of the others.

There is a parallel between resolving inner conflict and societal conflict, and both require synthesis rather than division and polarization. But the journey begins within. In the interview with Sam Keen, Assagioli characterized himself as a "revolutionary" because he was against many aspects of modern society. But his emphasis was on changing the self, rather than turning the world upside down: "*We have to change it from within because it is our society.*"⁴

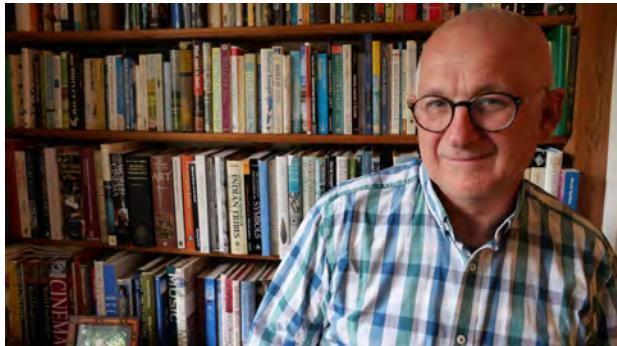
That's why Assagioli's perception that inner and outer harmony are related feels so important. I believe it gives psychosynthesis enormous relevance to resolving our 21st century challenges.

1 Sam Keen, "The Golden Mean of Roberto Assagioli". Psychology Today, December 1974, p. 5. Retrieved on January 30, 2022 from <http://www.psynthesis.net/ps/articles/GoldenMean.pdf>.

2 Ibid., p. 8.

3 Ibid.

4 Ibid., p. 10.



Peter is a creative coach and aspiring potter. He is accredited at Foundation Level by the European Mentoring and Coaching Council, and trained as a psychosynthesis coach on the PGCPLC program run by Middlesex University and the Institute of Psychosynthesis. Before that, he worked for more than 30 years as a journalist, consultant and analyst, mainly in the fields of energy and travel. He runs several websites dedicated to his creative interests including poetry, travel and wine. You can connect with Peter through his website <https://coachcreates.com> which has links to his various social media or by email to peter@coachcreates.com

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Harmony: Life Becoming More of Itself

by Theo Dijkman

It is clear from Assagioli's writing that he was extremely well read, and his thinking was informed and influenced by many different writers from across a wide range of interests. I have always wondered who would have influenced him if he had been alive in the 21st century and what other ideas would have come into psychosynthesis. In this short piece of writing, I have allowed myself to be informed by my own current reading – a diffractive reading¹ – a reading of different theories and ideas that hopefully leads me into new and unexpected directions.

Storms have battered the Scottish borders the past couple of months. I have never seen so many trees brought down – the destruction of cash crops as well as ancient oaks and beeches. Tall straight trees were snapped in half, leaving 10-feet of splintered trunk standing in amongst the devastation of fallen trees. Power lines were brought down, roads blocked. In the worst cases, people were without

electricity and a telephone connection for over a week. When walking down the country lane just outside the village, it is sad to see majestic beeches lying in the fields with their branches broken. What was once home to countless birds and little creatures, what once absorbed so much carbon dioxide, now lies flattened in the field. Hundreds of years of life that has come to an end.

The past two years we have been struggling through the pandemic and all the restrictions it brought. We have been isolated from others, working from home, keeping our distance, and hiding our faces behind masks when we were out and about. Every time we thought we were the

¹ A diffractive reading does not foreground any texts as foundational, but is a way of reading texts alongside one another – along with the reader's perspectives, memories, experiences, and emotions – to come to novel insights on the reading and events. (Murris & Bozalek, 2019, 1505)



Photo: Books in Assagioli's library; provided by Theo Dijkman

restrictions were over, the virus mutated and found new ways of spreading across the globe, not keeping to any borders, class, or race. The response to the virus has shown divisions in thinking, in families and governments, and between peoples.

Last November COP26 brought together over 20,000 people from all over the world in Glasgow to discuss and to try to come to an agreement on climate change and the need for urgent and immediate action to prevent irreversible disasters from happening. It saw not just those within positions of power sitting in conference rooms negotiating percentages in terms of carbon emissions and global temperature rises. It brought the voices of indigenous and first nation people into the spotlight and the plight they have suffered because of the development of northern hemisphere nations. People from across generations gathered in the streets to show their concerns about climate change, the decrease in biodiversity and the slow progress of governments to address the negative impact humans have had on the natural world.

The past few years we have not just struggled with a pandemic, with climate change and climate crisis, we have also seen #me too and Black Lives Matter awareness campaigns. In contrast we have seen antivax campaigns, climate change deniers and the rise of Q-Anon and conspiracy theories. It is as if human consciousness itself is in turmoil.

When thinking about harmony, the first thoughts that arise are about the harmony between people — harmonious human relations. It makes me think about my immediate family, about my wider circle of friends and relatives. It makes me think about colleagues within psychotherapy and from the place where I practice. It makes me think about supervisees and the people who come for psychotherapy. Much of the time the focus in psychotherapy is on the lack of harmony, the disquiet that people experience in their relationships. It is disharmony that brings people into the room with me, it is the struggle both with others and themselves that so often is the focus of the work we do.

Harmony makes me think of the principles of right relations as suggested by Martin Buber, and how Buber's thinking informed Assagioli's. Central to Buber's thinking is how we view and experience both ourselves and the other. Key to realizing this perspective is the inner harmony between the I and Self; our sense of awareness and will and our ability to direct and guide our lives. For many years I was teaching Right Relations seminars at the Institute of Psychosynthesis in London. One of the key phrases that I used while teaching these seminars, and for which I do not claim authorship as it may well be mine or I might have heard someone else say, was: "Whatever we say and do, whatever we are, has an impact on the other, even if we say or do nothing". The seminars I was teaching focused on what happens in the relationship between therapist and patient, between I and Other, between parent and child, between human and human. The focus was on interpersonal human relations, as well as intrapersonal relations that we have with ourselves. What I did not consider in those days was our relationship with the material, the non-human world, although the germ, the seed for this was planted by reading David Abram's *The Spell of the Sensuous* (1996) who alerted me to the existence of non-human nature with its own intelligence and suggested that perhaps we can "make our stance

along the edge of [that] civilization, like a magician, or like a person who, having lived among another tribe, can no longer wholly return to his own” (1996, 28).

As the quote from Assagioli in the invitation for papers to this AAP Quarterly shows, he suggested that harmony does not just connect us to other human beings but to all of life both human and non-human. Dare I say not just to life in organic forms but also to the material and inorganic. Joseph Dodds suggested that “the self is an inextricable part of its relations to other beings, to our ecological webs, and to the earth” (2011, 58). In my reading these past few weeks I revisited different views on our relationship with our environment, with nature, with the external world. Dodds suggested that originally psychoanalysis proposed that the chaos of nature we defend against is also the chaos of our inner nature, the wildness in the depths of our psyche (2011, 33). Native American and Professor of Environmental Biology Robin Wall Kimmerer mentions that in nature there is cooperation with trees sending messages about impending threat as well as healing to each other.² Robert MacFarlane also writes about this tree cooperation in Underland (2019) as a vast subterranean world worthy of exploration that does not necessarily need to be feared or safeguarded from but has infinite passages of connections. It includes the vast subterranean inner world of the unconscious that expresses itself in the dark of the night, in slips of the tongue, in sudden insights and intuitions. It includes an intelligence that is not human, that is ever changing, adaptable and responsive.

Over the years that I have been thinking and working with psychosynthesis, I have started to query the notion of the Self, and I would suggest that calling the Self ‘self’ humanizes the concept of Universality, supreme Reality and Mystery (Assagioli, 1993). Nikolas Rose offered the notion that “the self has multiple ‘sources’ arising out of a

‘theistic’ notion that allocates human souls a special place in the universe” (1998, 6). Karen Barad, who integrated theoretical physics and philosophy into her thinking, suggests “knowing is a specific engagement of the world where part of the world becomes differentially intelligible to another part of the world” (2007, 378). Just as we continue to be shaped and informed by the virus, by climate change, by all our different human and non-human relationships so is the virus, the climate and the different relationships shaped and informed by us.

Within Buddhism there is the notion of interconnectedness that is symbolized by Indra’s Net. This net stretches out infinitely in every direction and, at each intersection of the net, a shining, clear, bright jewel reflects those around it, and each reflects the other infinitely. There is no beginning, no end, no center, no me, no you, no other, nothing. And yet each jewel is me, is you, is everyone and everything, human and non-human, organic, material, all interconnected ad infinitum.

Haraway offers a similar image which is the spider’s web and the suggestion that now is not the time of the Anthropocene, where man is central, but the Chtulucene, the time of the spider, the interconnectedness of all things. She wrote that:

The Chtulucene is made of ongoing multispecies stories and practices of becoming-with in times that remain at stake, in precarious times, in which the world is not finished, and the sky has not fallen – yet. We are at stake to each other (2016, 55).

Yet I would suggest that, rather than the spider’s web, Indra’s net is a more appropriate metaphor and image, as it has no center for the human or the non-human.

² Barad offered a different way of thinking about the world suggesting: “To know the world as a neighborhood of non-human residents, to know that, as ecotheologian Thomas Barry has written, ‘We must say of the universe that it is a communion of subjects, not a collection of objects’” (2013, 56).

Every intersection of the web is the center and not the center.

Assagioli proposed that “there is a host of latent powers and energies in the human mind, and a host of wonderful possibilities, both creative and expressive, just waiting to surface when they are given the right conditions” (1993, 79). When thinking of harmony, I would suggest that it is a process of us learning to bump into one another, a dance that at times feels like a beautiful choreography and at others times like we are clumsily standing on each other’s toes. But through actively engaging with this process, it is not us individually or humanly but us as consciousness itself that can become more of itself.

Barad suggested that “practices of knowing cannot fully be claimed as human practices, not simply because we use non-human elements in our practices but because knowing is a matter of part of the world making itself intelligible to another part” (2007, 185).



Could it be that the latent, creative and expressive energy that Assagioli refers to is the world trying to make itself intelligible to both humans and non-humans who share this blue globe?

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Theo Dijkman is a psychotherapist and supervisor in private practice, living and working in Scotland. He has been reflecting on, studying, and practicing psychosynthesis for over 25 years since he first came across this in 1993. That initial introduction into some of the principles and ideas of psychosynthesis was an aha moment, a sense of having found something that he hadn't realised he was looking for.

After graduating he was part of the training faculty of the Institute of Psychosynthesis in London for 10 years and continues to work with students completing their MA training.

He is currently undertaking PhD research at the University of Edinburgh where his research topic is the concepts and theories of Roberto Assagioli and Wilfred Bion as seen through a posthumanist lens. He can be contacted via info@psychosynthesisscotland.com

Harmony of Life

by Monika Antonia Kuiter

Harmony
a deep yearning in my life
a life-long challenge.

In my late thirties, I became – through conflict – aware that harmony and alignment with my soul is what I aspired to.

And I became aware of the 4th Ray's method of 'harmony through conflict'.

Having somewhat consciously chosen this path, I would from time to time be pleading for a 'sabbatical' from development or rather from the conflicts, life confronted me with.

Today – a little 30 years later

I realize

And I still struggle to accept that

Harmony through conflict is not an obstacle

Conflict is the tissue

The connecting tissue.

Would I write, otherwise?

My bread-winning profession – chosen reluctantly - was to be a translator.

And easy to see now:

Translating is a matter of 'harmony through conflict'.

'You' are the in-between.

You are in service.

You are your own self.

Which you may dedicate.

Translating Roberto Assagioli's Armonia della Vita into German was a gift and a deep challenge, the greatest reward being in contact with his fine and joyous soul.



Monika Antonia Kuiter live in Massachusetts and translated Roberto Assagioli's "L'Armonia Della Vita", "Il Silenzio" etc., Tom Yeomans' "Holy Fire – A Process of Soul Awakening", "The Corona Process: Group Work in a Spiritual Context". Authored several articles about psychosynthesis, creativity, translating and energetic aspects.

Monika is a Psychosynthesis counsellor and group facilitator

I welcome community building across language and cultural borders.

You can contact Monika at

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The Poet

by Giosuè Carducci

(Introduced and translated by Catherine Ann Lombard)

In Chapter 4 of Assagioli's book *Harmony in Life*, he invites his readers to:

"Reread Giosuè Carducci's poem 'Il poeta' ('The Poet') as it expresses in a wonderful way ... through which the psychic elements are fused and shaped in an inner fire, producing works of beauty."

Inspired by Assagioli's suggestion, I searched the internet for the poem and found it in Italian along with a translation by G. L. Bickersteth published in 1913. While Bickersteth's translation is true to the meter and rhyme of Carducci's poem, the language itself felt antiquated – for example, his use of



'merry-andrew' in the third line. So, I decided to attempt to translate Carducci's poem myself from a more literal perspective.

Giosuè Carducci (1835–1907) was a poet, writer, literary critic and teacher. During his lifetime, Carducci was regarded as the official national poet of modern Italy, and today he is studied by nearly all Italian students during high school. In 1906 he became the first Italian to receive the Nobel Prize in Literature "not only in consideration of his deep learning and critical research, but above all as a tribute to the creative energy, freshness of style, and lyrical force which characterize his poetic

masterpieces."

I will be talking more about who Carducci was and exploring his poem "The Poet" in depth at the upcoming AAP Webinar on March 19. Participants will also have the opportunity to share their own imagines of 'harmony in life'. For more information and to register, go to: Forging Together Harmony in Life

I hope to see you then!

And now the poem:

The Poet

The poet, oh foolish folk,
is not a beggar
crashing other's banquets
with vile jokes and crazed antics
to steal away the bread
he robs from the pantry.

Nor is he a loafer
with hazy daydreams
his head forever in the clouds
his eyes roving
in vain search of angels
only to see swallows
nesting in the barn.

The poet is a mighty blacksmith,
a bare-chested artisan
who everyday with pride
makes for steely muscles
and sturdy neck,
sinewy arms and lively eyes.

1 Bickersteth, Geoffrey Langdale (1913). Carducci. London: Longmans, Green.

2 "Vita, opere e poetica di Giosuè Carducci" (in Italian). 13 June 2014. Retrieved 5 January 2022

Just before the birds
twitter their morning song,
and the dawn shines upon the hills,
the blacksmith's bellows
awaken flames to roar
his forge to labor in.

And the flames flash and shine
sparkling boldly
audaciously glowing
whistling, hissing, and then roaring
finally soaring
crimson embers in the grate.

What will be, I do not know.
God only knows
while smiling upon the poet
smithing the flame
so fervent
upon the elements
of love and thought.

Elements that he throws
into the furnace
along with memories
and the glories of his forbearers
and his people
past and future
flowing into one
incandescent mass.

He seizes his hammer
to toil and tame the molten mass.
The hammer beats and sings
 upon the anvil.
The sun rises and is resplendent
 upon the work
 so laboriously won.

He hammers! For freedom
Swords and shields of fortitude
Garlands victorious
Life glorious
And Beauty's coronation
Majestic and sweet.

He hammers! And lo!
Tabernacles decorated
for the household gods
 and their rituals.
Tripods and altars embellished
 with rare frieze.
And rich chalices for the banquet.

For himself, the poor blacksmith
makes an arrow of gold
and shoots it towards the sun
 to watch how high it flies
 and how splendid it glows;
To watch and marvel at
 its graceful brilliance
 and nothing more.



An Excerpt from *Siddhartha*¹

by Herman Hesse

Translated by: Gunther Olesch, Anke Dreher, Amy Coulter, Stefan Langer and Semyon Chaichenets
Provided by: Catherine Ann Lombard

When he had finished talking, Vasudeva turned his friendly eyes, which had grown slightly weak, at Siddhartha, said nothing, let his silent love and cheerfulness, understanding and knowledge, shine at him. He took Siddhartha's hand, led him to the seat by the bank, sat down with him, smiled at the river.

"You've heard it laugh," he said. "But you haven't heard everything. Let's listen, you'll hear more."

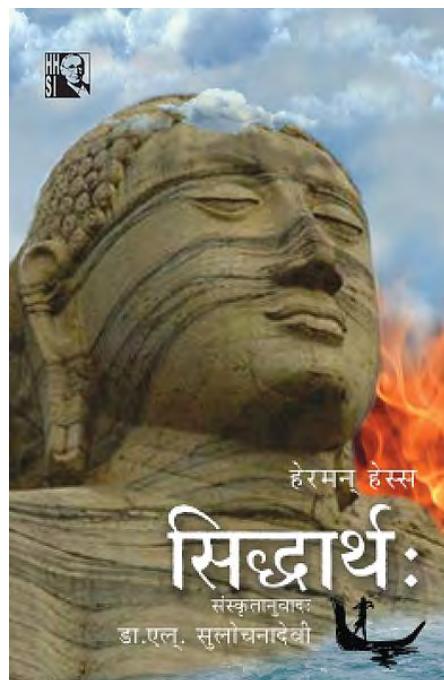
They listened. Softly sounded the river, singing in many voices. Siddhartha looked into the water, and images appeared to him in the moving water: his father appeared, lonely, mourning for his son; he himself appeared, lonely, he also being tied with the bondage of yearning to his distant son; his son appeared, lonely as well, the boy, greedily rushing along the burning course of his young wishes, each one heading for his goal, each one obsessed by the goal, each one suffering. The river sang with a voice of suffering, longingly it sang, longingly, it flowed towards its goal, lamentingly its voice sang.

"Do you hear?" Vasudeva's mute gaze asked.
Siddhartha nodded.

"Listen better!" Vasudeva whispered.

Siddhartha made an effort to listen better. The image of his father, his own image, the image of his son merged, Kamala's image also appeared and was dispersed, and the image of Govinda, and other images, and they merged with each other, turned all into the river, headed all, being the river, for the goal, longing, desiring, suffering, and the river's voice sounded full of yearning, full of burning woe, full of unsatisfiable desire. For the goal, the

river was heading, Siddhartha saw it hurrying, the river, which consisted of him and his loved ones and of all people he had ever seen, all of these waves and waters were hurrying, suffering, towards goals, many goals, the waterfall, the lake, the rapids, the sea, and all goals were reached, and every goal was followed by a new one, and the water turned into vapour and rose to the sky, turned into rain and poured down from the sky, turned into a source, a stream, a river, headed forward once again, flowed on once again. But the longing voice had changed. It still resounded, full of suffering, searching, but other voices joined it, voices of joy and of suffering, good and bad voices, laughing and sad ones, a hundred voices, a thousand voices.



Cover of Hesse's book *Siddhartha* in Sanskrit

¹ In the public domain and downloaded from The Project Gutenberg eBook of *Siddhartha*, by Herman Hesse

Siddhartha listened. He was now nothing but a listener, completely concentrated on listening, completely empty, he felt, that he had now finished learning to listen. Often before, he had heard all this, these many voices in the river, today it sounded new. Already, he could no longer tell the many voices apart, not the happy ones from the weeping ones, not the ones of children from those of men, they all belonged together, the lamentation of yearning and the laughter of the knowledgeable one, the scream of rage and the moaning of the dying ones, everything was one, everything was intertwined and connected, entangled a thousand times. And everything together, all voices, all goals, all yearning, all suffering, all pleasure, all that was good and evil, all of this together was the world. All of it together was the flow of events, was the music of life. And when Siddhartha was listening attentively to this river, this song of a thousand voices, when he neither listened to the suffering nor the laughter, when he did not tie his soul to any particular voice and submerged his self into it, but when he heard them all, perceived the whole, the oneness, then the great song of the thousand voices consisted of a single word, which was Om: the perfection.

“Do you hear,” Vasudeva’s gaze asked again. Brightly, Vasudeva’s smile was shining, floating radiantly over all the wrinkles of his old face, as the *Om* was floating in the air over all the voices of the river. Brightly his smile was shining, when he looked at his friend, and brightly the same smile was now starting to shine on Siddhartha’s face as well. His wound blossomed, his suffering was shining, his self had flown into the oneness. In this hour, Siddhartha stopped fighting his fate, stopped suffering. On his face flourished the cheerfulness of a knowledge, which is no longer opposed by any will, which knows perfection, which is in agreement with the flow of events, with the current of life, full of sympathy for the pain of others, full of sympathy for the pleasure of others, devoted to the flow, belonging to the oneness.



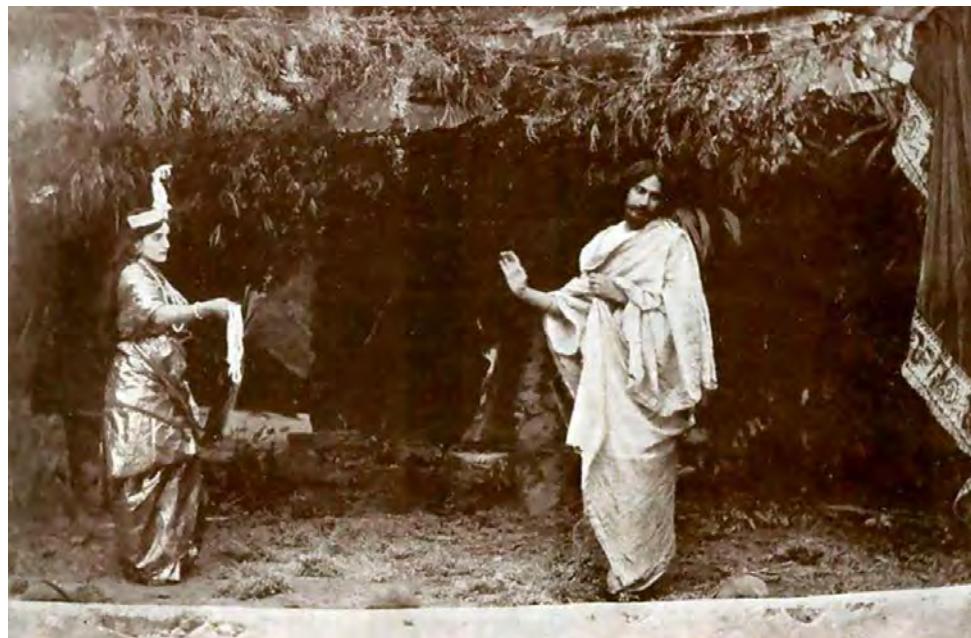
Herman Hesse portrait by Ottlie Roederstein 1909

*Hermann Hesse (1877-1962) was born in Calw, Württemberg, on the edge of the Black Forest. He lived most of his later life in Switzerland and received the Nobel Prize for Literature in 1946. A poet, novelist, and painter, Hesse is one of the authors who Assagioli recommends reading. In Assagioli's archives, there extensive notes (in Italian) on Hesse's novel *The Glass Bead Game*, which explores an individual's search for authenticity, self-knowledge and spirituality. Of particular interest, From May, 1916, to November, 1917, Hesse had seventy-two consultations with Dr. J. B. Lang, a student of C. G. Jung.*

Two poems from *The Gardener*¹

by Rabindranath Tagore

Provided by Catherine Ann Lombard



Indira Devi and Rabindranath Tagore performing in his opera Valmiki-Pratibha (The Genius of Valmīki) in 1881

84

Over the green and yellow rice-fields
sweep the shadows of the autumn clouds
followed by the swift chasing sun.
The bees forget to sip their honey;
drunken with light they foolishly
hover and hum.

The ducks in the islands of the river
clamour in joy for mere nothing.
Let none go back home, brothers,
this morning, let none go to work.
Let us take the blue sky by storm
and plunder space as we run.
Laughter floats in the air
like foam on the flood.
Brothers, let us squander our morning
in futile songs.

¹ In the public domain and downloaded from The Project Gutenberg eBook of The Gardener, by Rabindranath Tagore

Who are you, reader, reading my poems
an hundred years hence?

I cannot send you one single flower
from this wealth of the spring,
one single streak of gold from yonder clouds.

Open your doors and look abroad.

From your blossoming garden
gather fragrant memories of the vanished flowers
of an hundred years before.

In the joy of your heart may you feel
the living joy that sang one spring morning,
sending its glad voice across an hundred years.

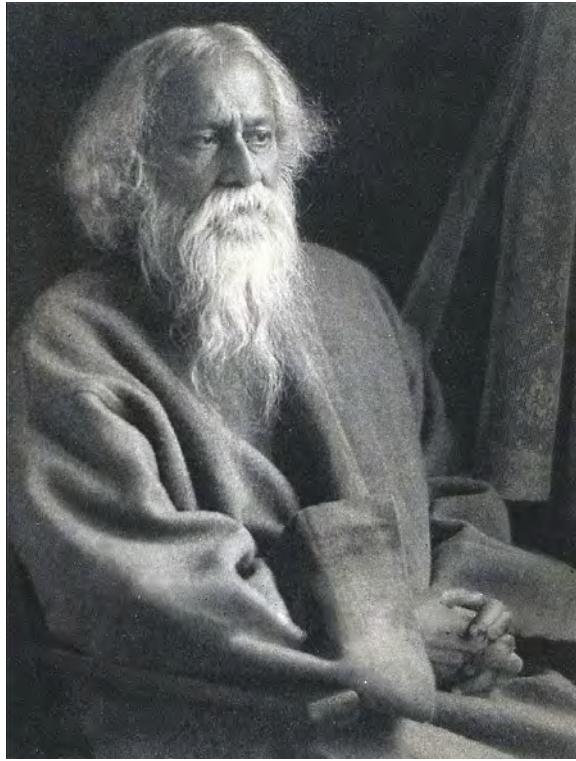


Photo of Rabindranath Tagore supplied by Catherine Ann Lombard

Rabindranath Tagore (1861-1941), poet, novelist, dramatist, musician, and artist, was the Nobel Prize winner of Literature in 1913. Tagore and Assagioli met in late spring 1926 during Tagore's third visit to Italy. Assagioli, acting as interpreter, accompanied the poet while he was in Rome, Florence and Torino. Assagioli ultimately published three articles on the poet and refers to Tagore in a number of his writings on psychosynthesis.

Forging Together Harmony in Life

Presented by Catherine Ann Lombard

Saturday, 19 March 2022
Noon - 2 pm (Eastern [US] Time)

Use this time convertor to find your time zone:
<https://www.worldtimebuddy.com/>

Target Audience: For anyone interested in exploring the experience of creative psychosynthesis and harmony in life.

More than fifty years ago, a collection of lectures by Roberto Assagioli was published in Italian under the title *Psicosintesi: Per l'armonia della vita*. A translation of this book, *Harmony in Life*, is scheduled for publication by the Istituto di Psicosintesi in Florence. The appearance of this fundamental work by Assagioli in English feels like a renewal of his thought and vision – perhaps precisely when the world needs it most.

Working alongside and beyond the concepts published in the March 2022 AAP Quarterly, this Webinar continues to explore the concept of *Harmony in Life*.

In Chapter 4 of Assagioli's book, he invites his readers to:

"reread Giosuè Carducci's poem 'Il poeta' ('The Poet') as it expresses in a wonderful way ... through which the psychic elements are fused and shaped in an inner fire, producing works of beauty."



This Webinar will begin with Catherine presenting a reading of the poem from a psychosynthesis perspective and an examination of its images, which includes that of the poet and blacksmith. This will be followed by a short Q&A.

Then each participant will have the opportunity to briefly present his or her own symbolic image of 'harmony in life.' After everyone has presented his or her image, we will break up into smaller groups and share any thoughts and insights that we might have gained from the poem and the diverse images presented. At the end, we will gather together as a larger group and attempt to forge all the images into a synthesized and harmonic whole.

Learning Objectives - Attendees will:

- Learn about who Giosuè Carducci was and read and reflect on his poem The Poet, as recommended by Roberto Assagioli.
- Take time to reflect on a personal symbol for ‘harmony in life’.
- Prepare and share a brief presentation of that symbol to others.
- Engage with others in a smaller group to share thoughts and insights on Carducci’s poem and the diverse images presented by the other participants.
- Gain a deeper understanding of the concept of ‘harmony in life’ and creative psychosynthesis through the exercise of ‘smithing’ together the many and diverse insights within the larger group into a synthesized whole.

This webinar is free to members, \$25 for non-members

Registration closes Wednesday, March 16th.

An email with the Zoom link will be sent to you on March 17th

so please be sure to check your email on the 17th.

To Register, CLICK HERE

Catherine Ann Lombard, M.A. is a psychosynthesis psychologist, practitioner and researcher. She has had numerous popular and scientific articles published on psychosynthesis and is currently exploring and writing about the relationship between Roberto Assagioli and Rabindranath Tagore, the Bengali poet and Nobel Prize winner of Literature. Along with her husband, Kees den Biesen, she co-translated Roberto Assagioli's Psicosintesi: Per l'armonia della vita. She also wrote the book's Introduction and edited its contents. Catherine writes a bimonthly blog on psychosynthesis at LoveAndWill.com.



Contribute to the June 2022 Quarterly: Called Not Driven

With Guest Editor Mahita El Bacha Urieta

Based in Madrid, Mahita is a psychotherapist and life coach in training; MA candidate at Institute of Psychosynthesis, and Middlesex University, London. Before Psychosynthesis, she worked in cultural policy, design and management internationally, which she still does periodically, and previously worked in Archaeology. Mahita is Spanish / Lebanese, born to a family of artists, and fluent in four languages.

During the darkest days of Covid, some of us were pushed to the limit. Indeed, crises can provide perspective, bringing profound questions, and deep wounds back to the surface, and confronting us with major existential questions.

As a result, some of us made radical changes to our lives, while many finally embarked on our healing journey.

Thus, the need and demand for personal development, coaching, therapy and healing professions grew exponentially.

Our big questions were around identity, the meaning of life, and our sense of purpose and direction.

In this context, much of what is on offer in the mainstream is around manifestation: manifesting money, the ideal life, or the perfect romantic relationship. Much of this seems rhetorical, illusionary and at times exploitative.

Manifestation is at the core of my reflections since before Covid: what does it mean to be aligned with Self? How do I know that I am aligned? How can I consistently live authentically, feeling called to do things, and live meaningfully? How can I stop being driven?

Although my own healing journey, studies, and work have helped, I am still deep in this inquiry, which is also the topic of my MA Thesis, entitled: Called NOT Driven.

I invite you to bring your reflections around this topic, the nature of, and internal quest for alignment, calling, the personal development, and healing processes that can help us feel called to live a life of connection, compassion, love, truth, creativity and evolution, ever more aligned with Self.

--

Mahita El Bacha Urieta

**Firm Deadline for Submissions is
May 1, 2022**

We welcome articles from all who study, teach, coach, counsel, and play with psychosynthesis. The Psychosynthesis Quarterly accepts announcements, ideas, reviews of books and events, articles, poetry, art, exercises, photos, and letters, with a request that non-members who wish to submit advertising make a donation to AAP.

We hope that a suggestion of 1500 words may serve as a guideline that helps your writing. We prefer that you use the APA (American Psychological Association) style guide when possible, for things like punctuation and references.

**Articles should be submitted in word.doc format
with all images sent as jpeg or pngs attachments.**

**Please also send a brief bio in a word doc format
and recent photo as jpeg or png attachment.**

Please send submissions as soon as they are ready so we can get started reading and editing before the deadline. If you need any further guidance on the topic or submission guidelines do please get in touch.

Thank you so much!

Send your contributions to: newsletter@aap-psychosynthesis.org



Mahita is currently based in Madrid, Spain where she lives with her family. She is a psychotherapist and life coach in training, and an MA candidate at the Institute of Psychosynthesis and Middlesex University in London. Before finding Psychosynthesis, she worked as a curator, and cultural policy, design and management specialist working on diverse projects around the world, which she still does periodically. Previous to this, she worked in Archaeology. Mahita was born to a family of artists, and is half Spanish and half Lebanese, and fluent in four languages which provides a richness to her life that she truly appreciated.

Letter from the Steering Committee: 2022 and Going Forward

Hello Friends and Fellow Psychosynthesists,

Greetings from the 2022 Steering Committee!



Not pictured:

Neal Klein



Richard Lamb



Jean Rhea



We would like to report to you on some updates resulting from the recent Steering Committee (Hereafter: 'SC') retreat and Annual Members Meeting last year.

We have taken all your input very seriously. In doing so, we have attempted to integrate just about everything into our planning. You may see some of the updates taking effect immediately, while others are a work in progress.

As mentioned, the SC met in Stony Point, NY, for an in-person meeting in Nov. 2021. This resulted in many modifications and developments for the AAP as an organization.

Short-term vision: establish (inter)national PS connections in the form of more active groups (see 'synthesis groups' below) and a strengthened means of communication with PS activities worldwide.

Long-term vision: Since the beginning of the AAP, conferences have been the seed to many collaborations and opportunities to develop PS-based workshops, theory and more. There has typically been a conference once every 1-3 years, so the AAP plans to host a conference in 2024, the first since 2015! Tentative plans indicate the summer of 2024 will be the most likely time for this international event – so start getting ready!!

As a non-profit organization, the AAP has a fundamental charter/constitution that has – since 1997 – been called the Psychosynthesis Procedural Manual (Pro-Man). Inside of which are the By-Laws, which state the rules and guidelines for members of the AAP and specifically the SC. Additional information about SC roles and other components to the AAP were previously available but not directly integrated into this main document. That is why we have now updated and combined everything into one document, which we like to call the Manual and Procedures (MAP). We would like to emphasize that this has not been thoroughly done for the last 10 years, and we spent careful consideration in any modifications with support by a unanimous decision by all SC members.

The MAP can be viewed here:

<https://drive.google.com/file/d/1bVJFrhPk86YCrvtCEGJpOhIpymjtMWx/view?usp=sharing>

This MAP includes: 1.) what the AAP is as an organization, 2.) the By-Laws, and 3.) the purpose and description of the SC and membership levels.

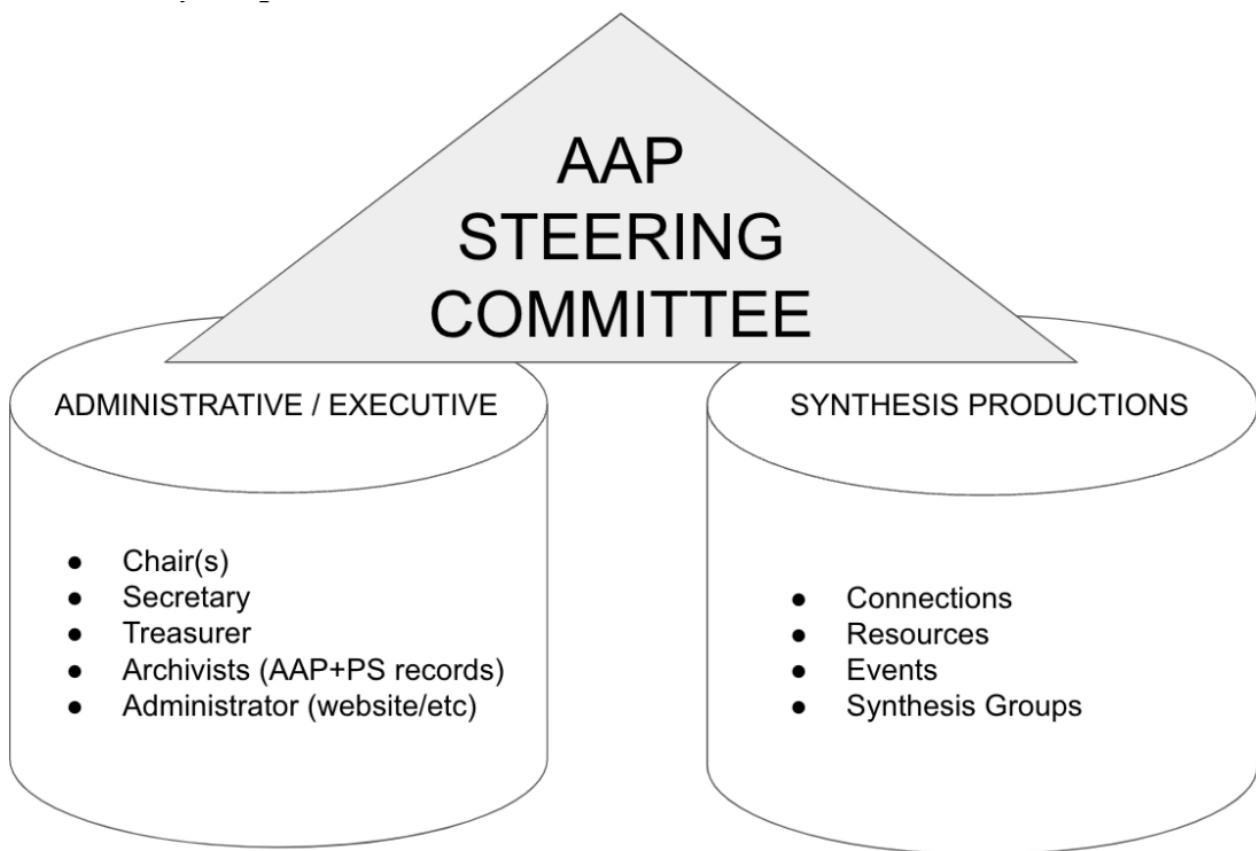
The Membership Levels have been condensed into fewer levels, with a new fee schedule, found at: <https://aap-psychosynthesis.wildapricot.org/membership-aap>

Our efforts have been geared towards forming a more integrated and organized structure to the SC, with respect to the vision of developing and advancing PS through the AAP. Explicitly, this new structure combines previous areas of the SC with the latest new activities.

We, as the SC members, have decided to group things into two main pillars: 1.) administrative / executive actions and 2.) AAP synthesis productions.

The former contains all the logistics and tasks needed to keep the organization alive and active, while the latter contains all of the activities and productions.

Here is a very simple schematic breakdown:



The detailed description of each can be found in the MAP (see link above).

Within all of this re-organizing we have created some new components, based on the input from the Annual Members Meeting in October, 2021.

SUMMARY OF NEW UPDATES

CONNECTIONS AND RESOURCES:

This area still contains the quarterly and any useful PS resources, but now includes a dedicated focus around the areas of Research, Coaching, and International relations (i.e. global PS outreach).

As **coaching** has become more and more prominent in the PS community, we felt it needed a dedicated area on its own. The resources and platform for which the AAP can provide to support PS-based coaching is now an active area of construction and development.

We welcome any and all who have experience in this regard to feel free to contact us for what you might like to see offered by the AAP.

Related to this, there is an apparent need for an **Affordable Coaching Directory**, as mentioned several times at the Annual Meeting. A resource for people who want coaching but are not able to pay typical, marketplace prices. This would be populated by members who wanted to participate, and fees would be stated on an individual basis.

As we develop the coaching platform within the AAP, we request serious contributors who have specific ways in which this affordable coaching directory can be established. Please contact Jean Rhea and Kevin Harrington with any inquiries: cc jean@jeanarhea.com and coachkch@gmail.com

Research is an important way to strengthen and learn about the ways in which PS can be applied and useful to our daily lives. This component of the AAP aims to go beyond the archival process by staying up to date with relevant research and cutting edge developments in the field of PS. Those who contribute to this group may conduct work that involves gathering / discussing published articles, with a goal to assemble studies that support empirical evidence of the effectiveness of PS.

If you would like to contribute ideas or actions to any research related topic, please contact Kevin Harrington and Richard Lamb:cc coachkch@gmail.com and richmlamb@gmail.com

SYNTHESIS GROUPS:

This area is to provide support and space for specific zones of interest shown by our members; including co learning, networking, thought leadership, training and focused opportunities for AAP members. Responsibilities will be developed by the group leader/co-leaders with the support and guidance of the Synthesis Group committee leads.

These groups may or may not evolve and change shape, but for now we have the following.

- **AAP Synthesis Groups: (as of 2022)**
 - **Diversity (JEDIs)**
 - The Justice, Equity, Diversity, and Inclusions seekers (JEDIs) are a group of AAP members committed to creating a compassionate container for honest inquiry and purposeful collaboration.
 - If you'd like to connect with them, they meet via Zoom bi-weekly on Thursdays. Contact Zoë Isdell for any questions: zoe.isdell@gmail.com
 - **Book reading group**
 - Meets monthly to read and discuss together a book chosen by the volunteer member facilitator.
 - Please see the related news announcement in the March quarterly. This will be led by Catherine Lombard, email: loveandwill@live.com
 - **Writing group**
 - Will meet regularly to share insights as authors, and soon-to-be-authors, to develop topics for new books related to PS, and to engage in a supportive writing culture to become better writers/editors.
 - For more information please feel free to contact Kevin Harrington and Christina Gustafson: please cc coachkch@gmail.com and christina@enlightenaptos.com
 - **Trauma & Recovery**
 - Meets monthly to discuss current Psychosynthesis global approaches, education & training opportunities to address trauma & recovery.
 - For more information please contact Jean Rhea: jean@jeanarhea.com

EVENTS:

Global Hour is an online get together we are forming with our overseas organization(s) in order to facilitate a ‘getting-to-know-you’ on a worldwide basis. This will give us all a global opportunity to share ideas, thoughts, questions, etc.

Stay tuned, as we are still in the developing phases with the newly formed EPA (European Psychosynthesis Association). Expected start mid-2022.

Talk PS is intended to be a frequent opportunity for a 30 minute long meet & greet & chat. It is an open-ended PS related conversation, often with a theme or prompt to spark individual or small-group discussions for those who can attend. Please see the related news announcement in the March quarterly.

Conference in Summer 2024. We are beginning discussions and planning related to offering a conference in the Northeast United States. Our conference team will be reaching out to our membership soon to solicit input regarding topics of interest, themes, and willingness to volunteer as a part of the Organizing Committee.

If you already have questions/comments/concerns regarding the conference, please feel free to contact Kevin Harrington, Christina Gustafson and Jonny Dray: cc coachkch@gmail.com and christina@enlightenaptos.com and jonnydraycoaching@gmail.com

If any or all of the above interests YOU, and you are not a member, we would like to kindly offer a reminder once again to consider joining (or renewing): <https://aap-psychosynthesis.wildapricot.org/membership-aap>

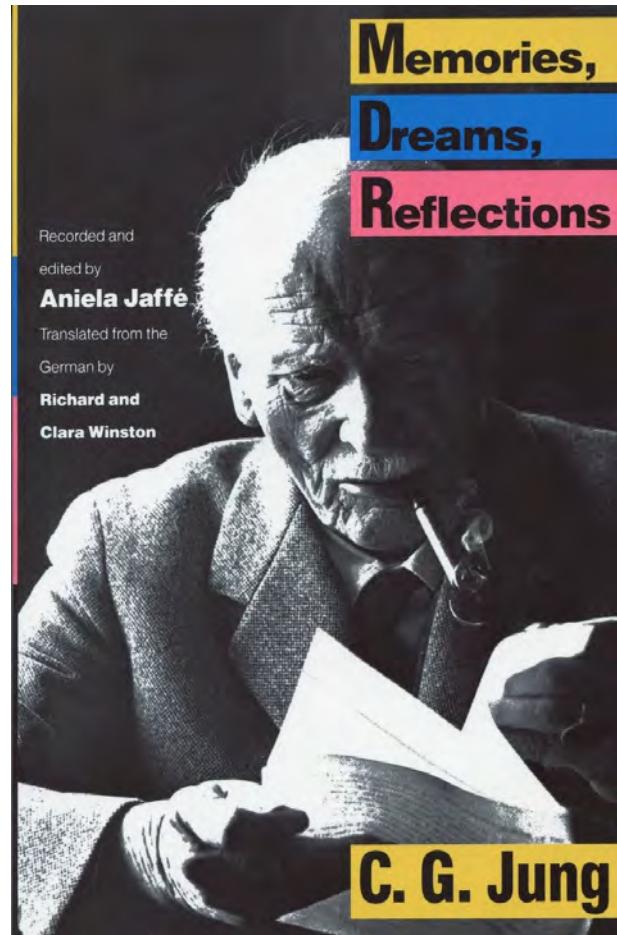
Welcome to the AAP Book Club!

In response to our members' suggestions, Catherine Ann Lombard will be leading the AAP Book Club. **the first meeting will be on Sunday, April 24, 2022.** Meetings will be monthly and last about one hour. All AAP members are welcome to join for free.

The book we will start with is recommended by Roberto Assagioli:

Memories, Dreams, Reflections by C.G. Jung, edited by Aniela Jaffè.

In the spring of 1957, when he was 81 years old, Jung undertook the telling of his life story. At regular intervals he had conversations with his colleague and friend Aniela Jaffè, and collaborated with her in the preparation of the text based on these talks. He continued to work on the final stages of the manuscript until shortly before his death in 1961.



We will be discussing the book by chapters, so feel free to join during any session. The schedule is as follows:

Sunday, April 24, noon-1pm EST Introduction, Prologue, Chapter I First Years

Sunday, May 22, noon-1pm EST Chapter II School Years,

Sunday June 26, noon-1pm EST Chapter III Student Years

Sunday July 24, noon-1pm EST Chapter IV Psychiatric Activities

We will then take a brief summer break. Beforehand, we will assess the meetings and see about restarting in September. Meetings will be hosted by Catherine Ann Lombard.

For more information and to register please refer to the AAP Events Page:

<https://AAP-Psychosynthesis.wildapricot.org/events>

Introducing AAP Synthesis Groups

TRAUMA & RECOVERY SYNTHESIS GROUP

Starting Sunday, March 6th at 12noon EST, the first Trauma & Recovery Synthesis Group will meet!

This group is for current AAP Members only who have an interest in the areas of Trauma & Recovery and globally networking with other professionals, therapists, coaches, artists, writers, and astrologers or interested others. This is a great opportunity to connect with other Psychosynthesis colleagues and peers in their current work or approaches as well as what is new!

If you are interested, please send an email to me and I will follow up!

Jean A. Rhea/LCMFT/LMFT/MA/MS

jean@jeanarhea.com

TALKING PS SYNTHESIS CHAT GROUP

Talking PS is intended to be a frequent opportunity for members to meet, greet & chat. It is an open-ended PS related conversation, often with a theme or prompt to spark individual or small-group discussions for those who can attend. This first get-together will be an opportunity to construct some guidelines around future meetings.

Length: 30-60 minutes?

Theme: Open-ended

Meet: Monthly or Bi-Monthly?

Our first meeting is Tuesday March 15th at 12pm EST.

Please come to have your voice heard!

Please keep an eye on the AAP Events calendar for information and registration:

<https://aat-psychosynthesis.wildapricot.org/events>