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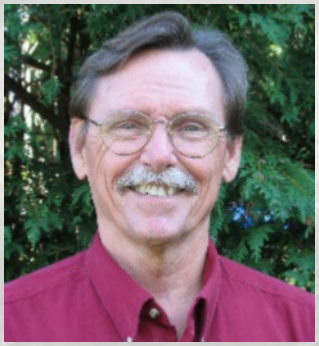
EDITOR'S NOTES

This issue of the Quarterly has a heavy emphasis on the transpersonal aspects of psychosynthesis, in the stories by Isabelle Küng and Marilyn Barry and the reflections by Shamai Currim, which allow us to ponder the wider or deeper dimensions of events. Bonney Schaub advocates bringing the transpersonal dimension and other psychosynthesis concepts into the profession of nursing.

We have also presented a "blast from the past" in a fascinating article written by Roberto Assagioli some time before his death and typed up by Molly Brown in 1973, reflecting on the future of psychology that seems just as relevant today as it was 40 years ago.

Robin White looks at the interface between subpersonalities and the work of Marshall Rosenberg, while Catherine Ann Lombard and Barbara Müller present a case study involving subpersonalities and the unlocking of creativity.

Massimo Rosselli's address to the AAP Conference in 2015, presented here, is a deep reflection on Self, Soul, the Journey of Life, and the Longing for Home.



And there is a new summary of psychosynthesis in print—Kenneth Sørensen's *The Soul of Psychosyntheis,* reviewed here.

Enjoy!

Jan Kuniholm

Vulnerable and Spiritual: Utilizing the Process of Transpersonal Nurse Coaching

Bonney Gulino Schaub

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> *You have within you all the potential for a special relationship that is waiting to be realized right now. It is the relationship between your everyday personality and a deep source of internal wisdom. Sometimes, at night, you might experience this wisdom as knowledge or guidance you receive in your dreams. Sometimes, during the day, a word or phrase or passing mental image might indicate that your internal wisdom is trying to get through to your conscious self. And, on some occasions, in a moment of true grace, a big piece of internal wisdom might break through to your awareness and illuminate reality more fully than you had ever seen it before.*
>
> — *Schaub and Schaub (2014, p. xiv)*

WHY NURSING?

I grew up in Manhattan in the 1960s during a time of great social change. I was surrounded by rich cultural diversity and an atmosphere of activism. Feminism and the civil rights movement were vibrant and at the height of expression. The Metropolitan Museum of Art and the Museum of Natural History were a bus ride away and, from an early age, I was able to travel around the city on my own and explore these amazing places. Attending the public school system in New York City exposed me to students from many cultures. In elementary school, I would talk to friends about why their families had moved to America. Some had left behind the devastation, poverty, and political turmoil of post-World War II Europe. Other families had come for education and work opportunities. I was always curious about what they had left behind and what of their culture they brought with them.

My high school was on the Lower East Side, a place that had been the starting point for waves of immigrants. My own grandparents had arrived there. Two had come from southern Italy and two from Liverpool, England. My school was one block from Delancey Street, a neighborhood known for its dynamic and diverse Jewish residents, and it was a few blocks from Little Italy and Chinatown. Going out for lunch usually meant buying an egg roll or a small container of fried rice, a slice of pizza, or a knish and a pickle.

Many of the immigrant students in my high school did not speak English. I wondered what it was like to be in a school where you could barely communicate with peers, let alone learn what was being taught. Most of the Jewish students had arrived in America shortly after the war, so they spoke Yiddish as well as English. My friends and classmates shared powerful stories about what had brought them to New York. Some had been born in concentration camps and had suffered the loss of many family members and friends. I listened to stories of the resiliency and courage demonstrated while escaping from this horrific persecution. I witnessed the power of the human spirit to move from utter vulnerability toward new hope and possibilities. Thinking back on this time, I recall that questions like, “Who in your family was killed?” were almost a “normal” topic of conversation for some students.

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Later on, in my professional life, when I started working as a mental health clinical nurse specialist, I had many successful adult clients who were the children of death camp survivors. I learned about the process of survivor guilt: the way these children felt the need to be perfect so that they would not cause their parents any more suffering. I also had clients whose fathers were American soldiers who had been traumatized by the unimaginable horrors they witnessed at the end of the war when they arrived at the concentration camps and liberated the camp "survivors."

It is clear that wars never end. The vulnerability and pain continue, often remaining hidden and unexpressed. It is possible, however, to arrive at an attitude of self-compassion and self-forgiveness that allows a person to move forward in his or her life. Clearly this is a psycho-spiritual evolution emerging from a process of transpersonal development. Recently, my high-school class had its 50-year reunion. It was quite interesting to learn that a very significant majority of my classmates had become health professionals. What role did these early experiences play in their wanting to learn about health and healing? I know that it played a role for me, even though I was not aware of this when I switched my major to nursing.

When I started college at 16 years of age, I was focusing on creative art, art history, and anthropology. I was also practicing yoga, learning meditation, and studying judo. I did not have a clear direction, just a lot of friends and interests. After two years and three different majors, I reconnected with an aunt who had been living in California for many years. She was a public health nurse. She had moved back to New York City to attend graduate school at Columbia University. She had started her nursing career after graduating from a hospital nursing program, had gone on to obtain her master of science in nursing, and was now enrolled in a doctoral program. She told me about her experience of working in public health and how it influenced her choice to become a nurse educator. Her work had included spending time with families from many different cultures and she thought it might be of interest to me since I was interested in anthropology.

My aunt presented an entirely new possibility for my education. She told me that nursing was coming into its own as an independent profession. She said changes had taken place for RNs in New York State through the establishment of a new definition and scope of practice for the profession. That was why she had moved to New York to pursue her education. This information was surprising to me. It certainly presented a dramatically different image of nursing than that which was depicted in popular culture; for example, the sexy nurse popping out of her uniform and wielding a syringe or stumbling around trying to please the male doctor. This image can still be seen today even though we nurses have made great strides in asserting and owning our importance and what we bring to the health care system. My aunt's information encouraged me and I decided that nursing would allow me to weave together all my skills and interests and bring them to a field where I would work directly with people. I transferred to Adelphi University where I was taught and mentored by creative and inspiring teachers. I was especially drawn to mental health nursing. My professors were pioneers in opening private practices as nurse therapists and this was an exciting possibility for me to consider.

EARLY IMPRESSIONS

I graduated from Adelphi in 1976 and was fortunate to get hired at a hospital that was known for its strong director of nursing (DN). As a student, the word was out that this was the best place to work because the director was very assertive and was implementing the new state mandates in regard to definition and scope of nursing practice.

In contrast, we heard of other local hospitals where the doctor was "always right" and needed to be obeyed. There were even places where nurses were expected to stand and offer their seat to the physicians when they entered the nurses' conference room. This was also a time when the women's movement was impacting our culture. Nurses, practicing in a predominantly women's profession, were demanding respect and acknowledgment of all the

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knowledge, assessment, and treatment expertise, caring and relationship-building skills, and wisdom that they brought to patient care. Our DN did not require us to wear white uniforms or caps. We were allowed to wear white or navy blue suits, as long as they were washable, and to have a nametag prominently displayed stating we were RNs. She wanted RNs to be distinctly identifiable as professionals. She did not want every female working on the unit to be referred to as "nurse." It was her passionate determination to discard the image of nurse as physician's handmaiden. The first clinical setting I worked in was a surgical head and neck unit. It was quite a reality shock experience. I had never seen patients who were being treated for major facial reconstruction because of injuries, deformities, or disfigurement, secondary to head and neck cancer surgery. I had no experience with tracheotomy care. Fortunately, I had an excellent charge nurse who guided me through the process of learning the skills required.

I learned to be present in the care of these patients and focus on the task at hand. This also allowed me to recognize and honor the courage of my patients. One day, I personally experienced the importance of having a strong DN. There was a patient I had been caring for over several days. She had been given two enemas to relieve her constipation. They were not effective but the patient was not in any distress. The attending physician wrote an order for a high colonic to be administered. I did not want to administer this treatment, because the patient was very fragile and fatigued and I was also concerned that she may have had an obstruction. I wanted to wait a little longer, but the doctor insisted I administer it immediately. In expressing my concern to the doctor, I explained that I had been caring for this patient all morning and I would continue to monitor her status closely. The doctor, who had just arrived on the unit for the first time that day, became very angry and ordered me to do it at once. I told him I was the patient's primary nurse and I could not do it because I thought it was contraindicated.

I remembered that during my nursing orientation at the hospital, our DN reassured us all that we could page her if we ever had a problem or question about our role in what was taking place on our unit. I decided I needed to call the DN about this and my charge nurse agreed to support this action. The DN came up to the unit and met with me. After I expressed my reasons for thinking this procedure was not warranted at this moment, she told me she would support me, stating that, as a nurse, I had an ethical commitment to place my patient's needs first. We met with the physician. The DN told him my decision to not do the procedure at the moment was based on my nursing assessment. I did not have to do the procedure and the physician agreed to wait because he did not want to do the procedure himself. My patient did eventually have a bowel movement later in the day.

This incident was a powerful message to all the nurses on the unit. It demonstrated respect for all of us as professionals. It also reinforced the importance of respecting ourselves and taking seriously what we know and what we perceive as we care for our patients. At the same time, it asked us to accept full responsibility for our clinical decisions and actions. For a period of time, I was working nights on this surgical unit. I was again fortunate to have excellent support from the nursing supervisor on the night shift. The nights were a time when my most vulnerable patients needed lots of attention. The positive part of this shift was that I actually had time to spend speaking with my patients and providing comfort care.

One night I called the supervisor for some advice about my patient, a young nun who was critically ill and close to death. She was frightened and speaking about her spiritual beliefs with confusion and sadness. She was afraid to be alone and was asking many questions about what she could expect. I needed some guidance on how to be with this young woman. The nursing supervisor came to the unit and met with me. She asked me to connect with my breath and give myself permission to just be present in the moment. She told me that the most important answer to all my patients' questions was to reflect back to her, "What are you hoping for?"

I was so surprised by this response. "What will I say if she says, 'I hope to get better?'" I asked. My supervisor placed her hand on my shoulder and said, "Yes, she might say that, but you may be surprised to know that most people have very specific answers to what they are hoping for."She went on to say that a person's hope may be to not

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have too much pain, to see someone one last time, or to know they will not be alone at the end. My supervisor reassured me that my patient would appreciate my asking the question and would then know that I would work with her to help accomplish her request.

My mentor went on to write *Using the Power of Hope to Cope with Dying: The Four Stages of Hope* (Fanslow-Brunjes, 2008). In this book, she wrote that hope is universally understood to mean something more profound than simply a wish or a goal. But it's not a loaded word, so far, since it has escaped religious or spiritual connotations and therefore people can consider it regardless of their belief system. (p. xii)

That question, "What are you hoping for?" is one I have repeatedly used in my practice and in my teaching. It is truly respectful because it speaks to a person's deepest source of wisdom. I have gratitude for these two mentors. One taught me to feel empowered and responsible in my work and in my life. The other taught me to be fully present, listen deeply, and trust that people, even in their most vulnerable moments, can be supported in connecting to their wisest source. It was not my job to come up with the answers and I could accept that fact with humility and self-compassion. In reflecting back on these important mentors, I recognize that this was the beginning of my development of Transpersonal Nurse Coaching (TNC).

Eventually, I transferred to working on an inpatient psychiatry unit in the hospital. It was a new learning process for me. I had spent my final nursing school semester interning in an aftercare department in a major psychiatric hospital and so I arrived with some experience. I appreciated being able to spend extended time meeting with patients. I was also reconnecting with my meditation and yoga practice, thinking these practices could be of help to the patients. Anything associated with "spirituality" was not part of the medical model that existed in the hospital setting at that time. Fortunately, our unit secretary, after hearing me frequently talk about meditation, told me that her brother-in-law, a clinical psychologist, was studying something that included meditation and psychotherapy. I contacted him and he suggested I read the work of Roberto Assagioli, MD.

I obtained Dr. Assagioli's book, *Psychosynthesis: A Manual of Principles and Techniques* (1965). Reading this work was an amazing discovery because it brought together my personal and professional worlds. Assagioli, a neurologist and psychiatrist working and teaching in a hospital in Florence, Italy, created a model of psychological development and psychotherapy that integrated the use of dynamic imagery and meditative practices into a psycho-spiritual approach to working with people. As early as 1909, Assagioli recognized the importance of meditation and spirituality as part of mental health, self-care, and healing.

After reading *Psychosynthesis*, I knew I wanted to immerse myself in the study of this model. I studied psychosynthesis for three years, traveling to the Berkshires in Massachusetts for monthly three-day training sessions. I was especially interested in all the clinical imagery and meditative practices that Assagioli had developed to use with his patients. During this time, I also enrolled in a master's program to become a psychiatric/mental health clinical specialist. I wanted to focus on clinical meditation and imagery and, ultimately, did research on this for my master's thesis.

PROFESSIONAL EVOLUTION/CONTRIBUTION

After a number of years working in inpatient settings, I transferred to working in an outpatient substance abuse program in a suburban community. There was a negligible amount of substance abuse treatment available anywhere else in the area, so our patient population was diverse. They were people from middle- and upper-middle-class neighborhoods, from suburban ghettos, from local immigrant communities, Vietnam War veterans, professionals, business owners, high-school and college students, and homemakers.

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I did in-depth intakes with physical and psychological assessments on new clients, all being admitted for treatment of substance misuse. The substances of choice included heroin, methadone, hallucinogens, pharmaceuticals such as barbiturates and opioids, marijuana, amphetamines, cocaine, phencyclidine (PCP or angel dust), and alcohol. The typical pattern was use of a preferred drug but other substances as well. The world of treatment was filled with questions and theories about addiction and dependence. Is there an addictive personality? Is it genetics or a disease? Is it cultural or environmental? Is it family disturbance? Amid all the reading, discussion, and conferences, it was apparent that there was no single answer. From my perspective, the one common factor I recognized in all the clients was the need to numb their experiences of fear, pain, and loss—their vulnerability. There was a profound need for relief and an end to their emotional suffering. Their vulnerability could be disguised in bravura, anger, or antagonism, but the fact was that they were sitting right there in front of me seeking help. Through this experience, I developed the Vulnerability Model (VM), which was first described in *Healing Addictions: The Vulnerability Model of Recovery* (Schaub & Schaub, 1997) and can be seen in Table 27.1.

TABLE 27.1 **The Vulnerability Model of Recovery**

- Addiction is a repetitive, maladaptive, avoidant, substitutive process of getting rid of vulnerability.
- This addictive process is triggered by an experience of vulnerability that is believed to be intolerable.
- Vulnerability is anxiety ultimately rooted in the human condition of being conscious, separate, and mortal. As such, this vulnerability is a normal emotion and an elemental aspect of our actual human situation.
- People who have a greater degree of vulnerability (explanations for which include genetic, biochemical, characterological, familial, cultural, and spiritual) have a greater degree of need to get rid of it.
- Getting rid of vulnerability is accomplished by trying to feel powerful or by trying to feel numb. Trying to feel powerful is an act of willfulness. Trying to feel numb is an act of willlessness. Drugs are selected to help produce these results. Trying to feel powerful and trying to feel numb are both choices. Made repeatedly, they become addictive, producing predictable but brief episodes of relief from vulnerability.
- People in recovery from addiction begin to heal their feelings by recognizing and respecting their vulnerability.
- Continued recovery is based on developing new, nonavoidant responses to vulnerability.
- However, this vulnerability cannot be effectively responded to on a long-term basis by the separate, ego-level, temporary sense of self because it is that sense of self that is at the very root of the vulnerability.
- Advanced recovery therefore requires the development of an expanded sense of self that is communal and spiritual in awareness. Such spiritual development is a normal aspect of adult development, despite the fact that it is ignored by most Western psychology.
- Communal awareness is provided by Alcoholics Anonymous and other 12-step programs through fellowship and service to others in recovery. Spiritual awareness requires development, which has been studied by the world's wisdom traditions and, more recently, by transpersonal psychology.
- Many people in recovery do not experience spiritual awareness because this aspect of human nature has been neglected and poorly understood in modern culture. Pioneering transpersonal psychiatrist Roberto Assagioli referred to this issue as "repression of the sublime."
- Transpersonal approaches offer insights and practices that can lift repression of the sublime, energize spiritual awareness and increase inner peace, and work at the deepest root of the addictive process.

Source: Schaub and Schaub (1997).

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This book was part of the *Nurse as Healer* book series, with Lynn Keegan (see Chapter 7) as the series editor. The VM was conceived as a practical and unifying model of addiction and the process of recovery. It recognizes the essential vulnerability that is implicit in the diverse types of addiction. It proposes that there is a need for a holistic and transpersonal component to the healing process, a need for a bio-psycho-social-spiritual model of recovery (Schaub & Schaub, 1997, p. xiv). This is needed to sustain any of the healthful changes that people make as they try to live with more peace and purpose.

Although Table 27.1 lays out an understanding of the VM as it applies to recovery from addiction, it is applicable to other patterns of compulsive behaviors, such as workaholism, gambling, hoarding, and eating disorders, as well as to life challenges, such as illness or disability, retirement, divorce, loss of a significant relationship, grief and bereavement, and unemployment—all requiring a process of recovery. It has also been incorporated into the scope and competencies of nurse coaching (Hess et al., 2013, pp. 2, 63). *Vulnerability* is anxiety ultimately rooted in the human condition of being conscious, separate, and mortal. It is a normal emotion based in reality, an elemental aspect of our actual human situation. The theologian Paul Tillich (1952) wrote that the very act of being aware of this reality is to be anxious. He emphasized the importance of having courage and striving toward self-preservation and self-affirmation (Tillich, 1952).

Current brain research provides us with an enlightening map of the interaction between fear and the way in which one's brain, body, and mind react to it. From this perspective, we again understand that fear/anxiety is normal. It is our natural warning system checking out our world for any signs of danger. It is working hard to keep us alive. Unfortunately, our brain's fear circuitry system is on alert and reacting to all manner of internal and external stimuli. It is not operating from a place of rational thinking. It is vigilant and driven by instinct and survival hardwiring (Shin & Liberzon, 2010; Schaub & Schaub, 2013).

John Welwood, a psychologist and meditation teacher, points out that this shared vulnerability is not all bad. He says it is a state with great potential. Welwood describes "utter vulnerability . . . as the essence of human nature and consciousness" (Welwood, 1982, pp. 132–133). He believes this vulnerability has the potential for being valued as our base emotional experience, as our basic aliveness. It is therefore a common bond among all people and potentially an emotional bridge between ourselves and anyone we meet. Treating our vulnerability with compassion, appreciation, and respect immediately connects us with our world in a loving way. There is untold suffering and pain caused to others by those who put all their energy and will into self-protection, control, and working hard at appearing and feeling invulnerable.

All challenging life events become catalysts for a changed sense of self. How a person understands and negotiates this new self can be immobilizing and defeating—or it can be used as an opportunity to assess what is truly meaningful and of value in life. We all have established patterns of thinking and behaving that allow us to override feelings of vulnerability. We have created this so we can function out there in the world and not be frozen by our fears.

We are making choices that lead to actions all the time. Even "doing nothing," leading to non-action, is a choice. Making wise choices to behave in ways that will promote growth and well-being is a key recovery technique to whatever challenge is present. It is therefore crucial for a person to become aware of his or her patterns of reactions in response to his or her vulnerability. Our ability to choose is our free will in action. We may say that we are "willing" to do something. This means we are choosing to use our life energy in taking this action. At other times we may be "unwilling," choosing to withhold our life energy. We may also find ourselves being "willful." This might be thought of as using our willpower to obtain a particular outcome. Alternatively, we may feel we are powerless and have no choice, and so passive inactivity is the result: It is an act of will-lessness.

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We can choose to mobilize our life energy in three different ways: willfully, will-lessly, or willingly. Addiction psychiatrist Gerald May pointed out that willingness and willfulness are two possibilities when we engage life. The other option is to avoid engagement entirely, a process I refer to as will-lessness (Schaub & Schaub, 1991). *Willfulness* is the forceful use of our energy. *Will-lessness* is the complete withdrawal of our energy. This understanding of the will as our use of life energy empowers the process of making changes and has become an essential cornerstone of TNC.

Willfulness shows itself when we choose to take the following types of behaviors:

- Power over
- Forcefulness
- Exertion
- Strain
- Contraction
- Constriction
- Compression
- Violence
- Manipulation
- Drivenness

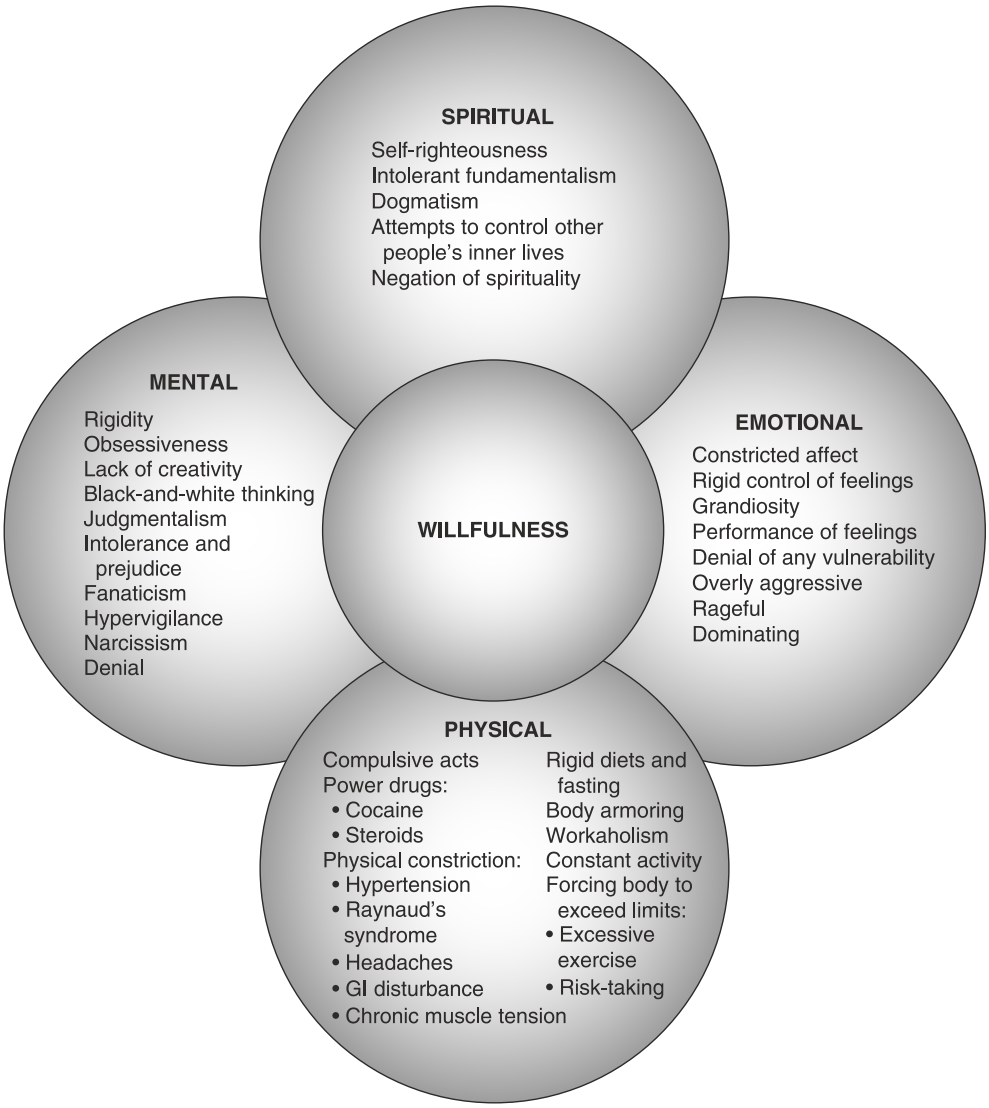

FIGURE 27.1 The spectrum of willfulness.

Source: Schaub and Schaub (1997).

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If we think of this in terms of "fight or flight" reactions to fear, then willfulness is the "fight" reaction to vulnerability. Will-lessness shows itself when we make the following choices:

- Numbness
- Collapse
- Powerlessness
- Escape
- Withdrawal
- Surrender
- Immobilization

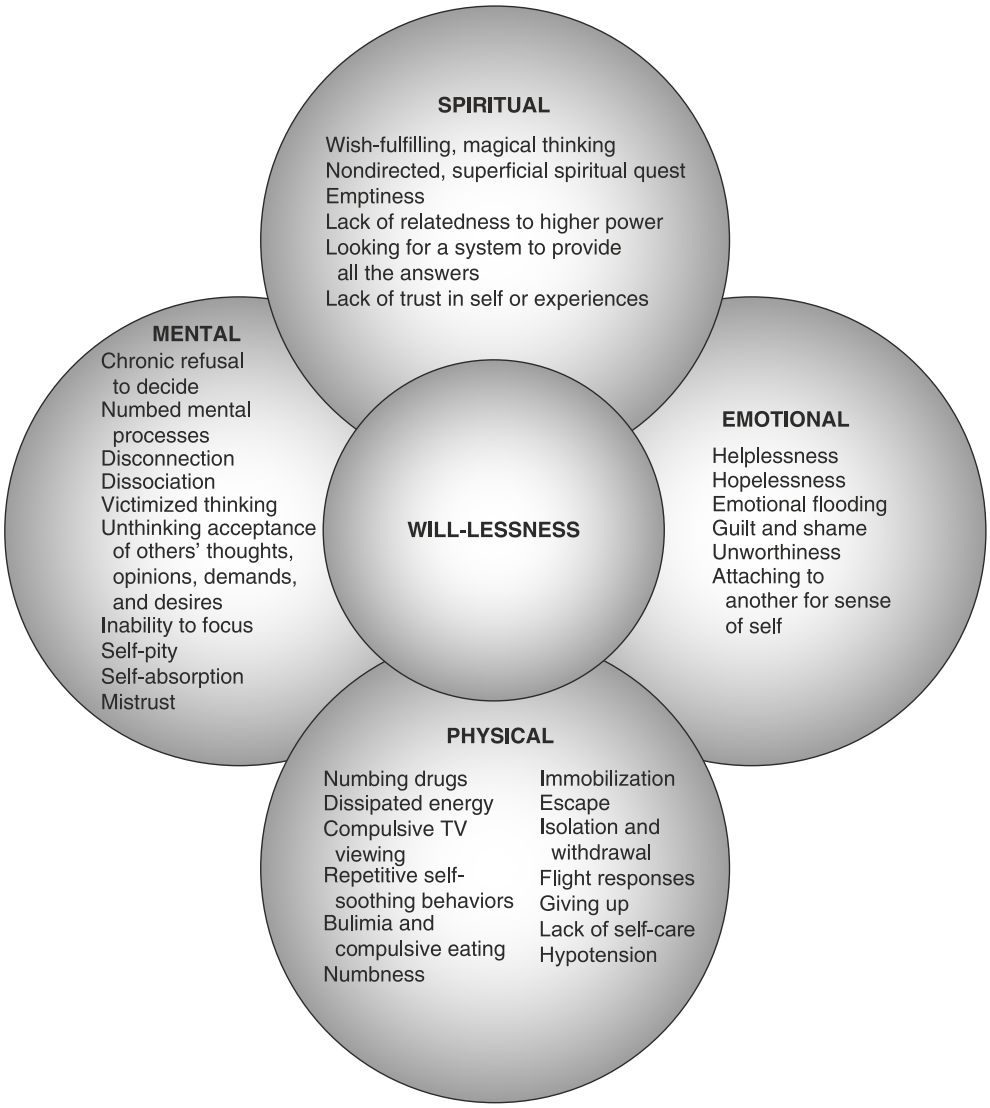

FIGURE 27.2 The spectrum of will-lessness.
Source: Schaub and Schaub (1997).

Will-lessness is the "flight" reaction to vulnerability (Schaub & Schaub, 1997). We can observe manifestations of willfulness and will-lessness in a person's mental functioning, emotional responses, physical states, and spiritual/transpersonal perspective. This is a bio-psycho-social-spiritual view of the person consistent with holistic nursing philosophy (Dossey & Keegan, 2016).

When reviewing Figures 27.1 and 27.2, it is important to understand that these patterns are universal patterns of response to vulnerable, unsafe feelings. They can be seen in animal behaviors, such as when frightened animals behave in a menacing or violent manner (willfulness) or when they freeze or "play dead" (will-lessness). From this perspective, there is no judgment about the root of these patterns of reaction. If a person can notice his or her

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experience of vulnerability without judging it as something bad or feeling shame that it exists, then the possibility of making a wise choice becomes available.

In summary, becoming aware of our habitual choices gives us the option of making new and different choices about how we want to use our life energy. Without awareness, our habits deepen and become set. The fact that we can observe someone swing back and forth between willfulness and will-lessness in their use of life energy can be recognized as an unconscious attempt to achieve homeostasis. *Homeostasis* is a system of biological hormonal checks and balances that maintains optimal functioning of the system. Achieving a sense of homeostasis contributes to a balanced sense of self, an experience of groundedness, and feeling stable. This is the state of willingness. It is a state of knowing you have your inner resources fully available to you. You can trust yourself and feel that you can be effective in the world.

Willingness is not a static state but rather an active process of balancing between the polarities of willfulness and will-lessness. It is the ideal of dynamic balance spoken of in spiritual and philosophical teachings. It is analogous to:

- The balance of yin and yang energies in Taoism
- The Soto Zen way of effortless effort
- The concept of passive volition in biofeedback training
- The Greek ideal of the golden mean
- The Buddhist path of the middle way
- The advice from Alcoholics Anonymous of finding a place of wisdom from which you know when to change something and when to accept something
- Assagioli's concept of psychosynthesis—the balance and synthesis of opposing impulses in the personality
- The profound common sense of moderation in all things

Willingness is a balanced, easier, more adaptive response to life. Figure 27.3 presents some of the health-promoting and desirable qualities, behaviors, and emotional, physical, and spiritual experiences of willingness. The model of willingness illustrated in Figure 27.3 is part of the self-care and healing skills promoted in TNC. The willful and will-less behavioral patterns and responses shown in Figures 27.1 and 27.2 identify the ways people suppress and deny any overt experiences of vulnerability. In accepting that these reactions are coming from the brain's instinctual fear circuitry system, which is on alert, responding to random internal and external stimuli, the next step is to find the antidote to the situation. The cultivation of willingness is the antidote, but how can this be accomplished?

The first answer is *connection*. When we fully recognize that our vulnerability, emanating from the reality of our mortality, is shared with all living beings, we can know that at this basic level we are connected. As conscious beings, we all share in this participation of the cycle of life. Accepting this increases feelings of connection and empathy with everyone and everything around you, including yourself. The experience of connection, empathy, and openheartedness is nourishing and rewarding; it can evoke feelings of love (Schaub & Schaub, 2009).

I have worked with patients and clients where this perspective has been a relief. This has been particularly evident when working with people in recovery from addictions. Their self-judgment and shame is tempered when they are able to recognize that they were experiencing unmanageable feelings of vulnerability when they began abusing substances. There is an experience of relief in knowing they are not alone. This perspective is also helpful when dealing with difficult colleagues or coworkers, friends and family members, and in unpleasant interactions with other people. It is helpful to be able to step back and consider that the anger or aggression being directed at you is reflecting how the other person manages his or her own vulnerability. This can tone down your reactivity and allow you to stay centered as you work with the person. These two examples reflect skills that are used in TNC.

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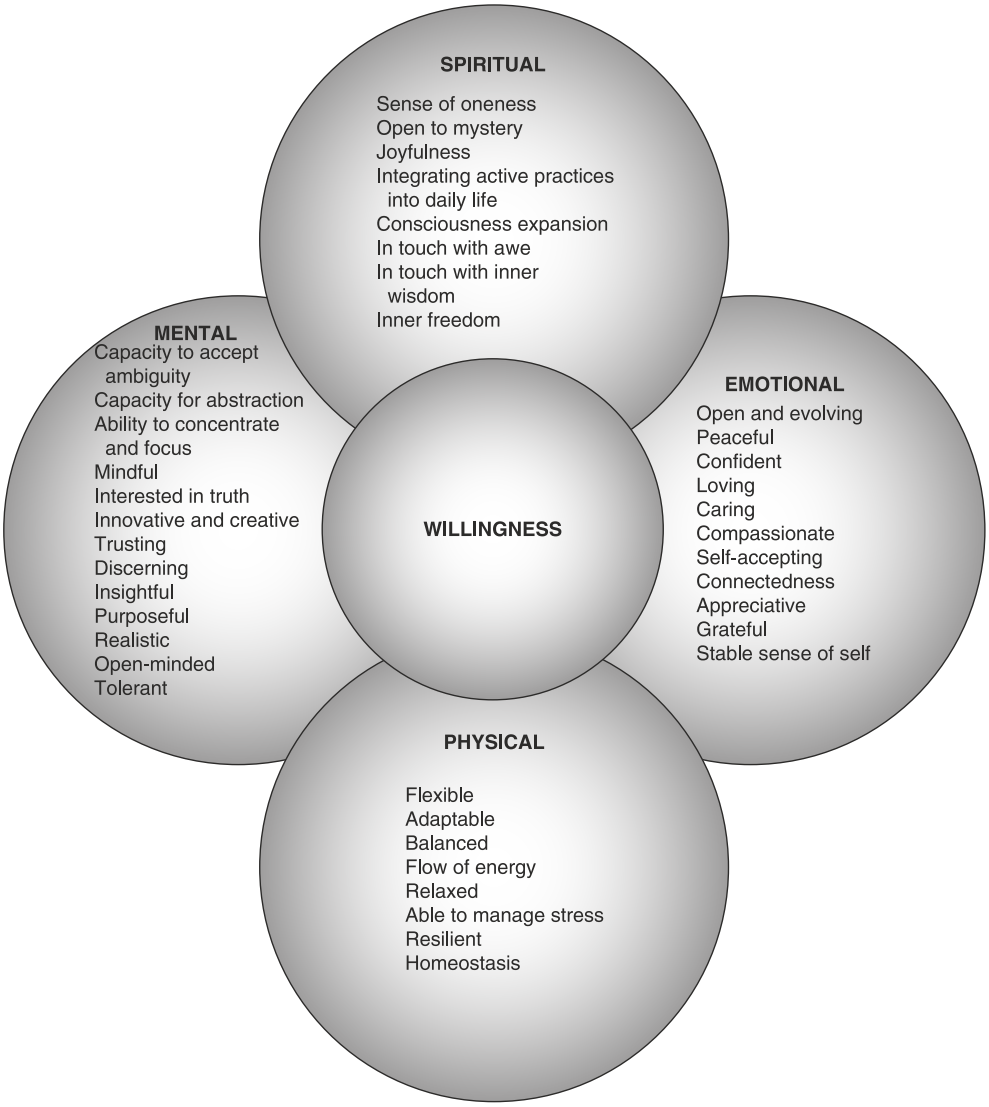

FIGURE 27.3 The spectrum of willingness.

Source: Schaub and Schaub (1997).

As we see in these examples, the first answer to our vulnerability is to recognize and remember that everyone, without exception, is vulnerable. By willingly accepting our own vulnerability, we realize we are connected to everyone's living experience and can let go of any self-centered wish that life should be the way we want it to be. This acceptance starts us on the path to finding a way of harmony with life as life is. We delay this important journey if we persist in willfully using our energy to control life or by trying to will-lessly escape the realities of it.

The second answer is *transpersonal development*. Transpersonal development posits that we already have, in our own deeper nature, the resources to be in harmony with life as life is. The process is one of opening our personality to new discoveries about our deeper resources. The safe, effective, and time-tested way to make new discoveries about our nature is through the clinical uses of meditation and imagery. These skills can be utilized by nurses in any setting, and more will be said in the next section about the uses of these skills in a new vision for nursing, TNC.

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The first transpersonal discovery is *inner peace*. This is not a process of relaxation. It is the freedom that comes with experiencing the subtle energy of awareness itself. *Awareness itself* is the natural serenity that becomes available to you when you are freed from the relentless chatter of your fear-based thoughts. Dr. Ching Tse Lee (personal communication, 2015), research psychologist and qigong master, describes this natural serenity as a state of being "at home." This natural serenity opens you to your inner wisdom. It is a source of inner guidance and an understanding that we each have our own preferred way of perceiving words, images, intuitions, body sensations, and/or energetic experiences. This serenity will allow you to more easily notice your guiding inner wisdom.

As you build your relationship with this transpersonal part of you, you begin to be clear about what is deeply important to you, apart from all the externals that are vying for your attention. This leads to recognizing, understanding, and honoring the meaning and purpose of your life (Schaub & Schaub, 2013).

MORAL/ETHICAL FOUNDATION

Before I had any understanding of what transpersonal development meant, I had a strong sense of the qualities and values I respected and wanted to support both personally and professionally. I have always identified with my nurse colleagues, students, and clients who have spoken of their despair that they are not able to fully be the nurse they want to be. They too are very proud of their skills and expertise in patient care, but there is a longing to have the time to make deeper connections with those they are caring for. In their times of deeper connection, some describe an experience beyond the personal (that is transpersonal) that happens between and beyond both the nurse and the patient. They reflect on these times as mysterious moments of oneness.

Each nurse expresses the experience from her or his own perspective or belief system, but sometimes it is as simple as "I don't know, but it was amazing." In these moments, their work reconnects them to a deeper sense of meaning and purpose and makes them remember why they went into nursing in the first place. It is this opening to the transpersonal that forms my own moral ethics and values. I hold that each person has a dormant transpersonal nature, and part of the purpose of any healing exchange is for patients to realize their own healing possibilities. When patients awaken to the transpersonal in themselves, their sense of personal worth and dignity increases and they experience greater courage to face the challenges and suffering in life. As a daily witness to suffering, the nurse is the ideal professional to understand and utilize transpersonal skills to help awaken patients to their healing transpersonal qualities.

Broadly stated, my ethics and values are the honoring of what we brought with us when we came into this world, a potential that waits to be awakened both for the individual and for his or her contribution to the whole. It is the neglect, and even repression, of this potential that causes unnecessary suffering in many people's lives. My advocacy of TNC is based on this commitment to honor each person's innate potential (Schaub & White, 2015). Although I certainly cannot prove it with research-based data, I can speculate that the innate potential in each person is evidence of an evolutionary purpose. Beyond that, the reason for the objective presence of these potentials is a mystery.

VISION

Probably more so than any other helping profession, including medicine, nurses face human suffering every day. As one consequence, nurses need dependable self-care skills to bring their best effort to their work and maintain their own health. An aspect of self-care is the gentle power of feeling that you matter and that what you do has meaning. But a subtler level of self-care is to feel that the work you do is what you are supposed to be doing with

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your life—that nursing is a form of expression of your life purpose. It is the nagging feeling that you are not doing what you are supposed to be doing with your life that leads to discontent, restlessness, longing for something different, indifference, and burnout.

So, how do we move nursing from being a meaningful job to an expression of life purpose? We do so by realizing that we are partially drawn to nursing because of its arena in human suffering and vulnerability, and our desire to contribute to the alleviation of that suffering. By choosing nursing, you have placed yourself into that arena, but then you are faced with the dilemma of how to actually reduce another's suffering. There are the physical aspects of nursing that reduce physical suffering to the degree possible—but what about the vulnerability that has been heightened in every patient because of his or her health crisis? This is where skills, such as clinical meditation and imagery and an understanding of the transpersonal resources in human nature, become significant to the reduction of suffering.

My vision, based on my own clinical experience and my training of nurses and other health care professionals for 30 years, is that every nurse will:

- Trust and understand that every person, without exception, has a transpersonal nature.
- Possess pragmatic clinical meditation and imagery skills to open patients to their deeper transpersonal resources.
- Realize that the action of awakening the transpersonal resources of peace, wisdom, purpose, and oneness in their patients empowers those persons to get through their crisis with optimal healing possibilities.
- Experience the reduction of suffering through transpersonal work as an expression of their life purpose.

In my own journey, before I had these understandings, I could only address the verbal, rational part of my patients as they spoke of their pain and suffering. I could try to reassure them, and some of them might have believed me, but it was rarely a transformative personal experience for them. With the use of clinical meditation and imagery skills within the framework of TNC, gaining access to the transpersonal part of my patients' natures became possible. I saw patients go from fear to peace and from self-blame and bitterness to honoring their crisis as a point along the journey of their life. These shifts to peace and perspective are possible for both the patients who are suffering and the nurses who are committed to reducing that suffering as part of their purpose in this world.

REFLECTIONS

1. *What am I hoping for in my nursing career? And reflecting at an even deeper level, what am I hoping for?*
2. *When do I feel the greatest sense of positive connection with my work and with my colleagues? What can I do to strengthen these experiences?*
3. *What do I recognize as my greatest vulnerabilities? What are my patterns of response to* them?
4. *When am I most in touch with my transpersonal resources? How do I connect with my inner wisdom?*
5. *What is my purpose? How does my work as a nurse help me realize that purpose?*

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The New Dimensions of Psychology: The Third, Fourth and Fifth Forces

Roberto Assagioli, M.D.

[*This piece was typed at the request of Roberto Assagioli by Molly Young Brown when she was studying with him in Italy in 1973. So far as we know, it has not previously been published. This article is strong evidence that Roberto Assagioli was not content to create a "system" of psychology, but followed his curiosity and interest in new directions whenever and wherever they opened up. Assagioli would probably have eagerly studied the new developments in physics such as chaos theory (see book review in the June 2016 issue of Quarterly) and the new research into mind-matter interaction that has been documented in such books as Lynn McTaggert's* The Field. *There are some typographic difficulties (spacing, alignment, etc.) in this text, owing to the condition of the source file which could not be corrected by us—Ed.*]

If we observe the situation now existing in the field of psychology, we will notice that it is one in which a large measure of confusion and disagreement prevails. Trends emerge, schools and conceptions gain ground, which frequently develop independently, usually ignoring one another, if not engaging in open conflict. A proper understanding of this situation can be acquired through a survey of the historical development of the science of psychology from its inception in the last decades of the nineteenth century up to today.

In general it can be said that a more or less definite succession of conceptions, methods and schools have appeared. I say "more or less definite," since in fact the various trends have to some extent followed parallel courses of development, at times partially superimposing themselves one upon another. At the present time all are current and active.

First of all, psychology began by detaching itself, as a science, from philosophy, of which it had heretofore formed a part, and thus asserted its independence. However, their eagerness to accomplish this caused the first psychologists to adopt the methodology and techniques of the natural sciences as they then existed, particularly those associated with physics and physiology, to the extent that psychology was first called psycho-physiology.

Its aim was the study of the elementary psychological phenomena, such as sensations, memory, and the learning process, and these provided the principal fields of research, which was conducted on experimental, quantitative and statistical lines. These researches gave rise to a mechanistic conception of psychic activity, which subsequently became formulated in the behaviorism elaborated by Watson and recently restated by Skinner. While this current has yielded a body of useful data for various practical applications, it is limited to the study of human beings and animals *from without*, regarding them as "objects" of observation and experiment. It can thus be called a "superficial", i.e., two-dimensional psychology.

Almost at the same time the study of clinical psychology, or psychopathology, was commenced. Perforce concerned with human problems of an individual and real nature, and necessarily with the patient-doctor relationship, this advance led to a further and differentiated development of psychological knowledge.

The observation of procedures such as hypnosis and suggestion, and of manifestations such as psychic dissociation, led to the discovery and investigation of the extensive region of subconscious, or unconscious activities. In these studies, Charcot and Pierre Janet were pioneers, followed very soon by Freud. Thus were laid the foundations of

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the psychoanalytic movement, whose development has greatly extended and enriched our knowledge of the human psyche, a movement that can be said to have marked the inception of investigations directed along the third dimension of psychology, that of depth.

But since the field studied by its proponents was the pathological, and their approach predominantly materialistic and deterministic, they placed the accent on the lower and instinctive aspects of human nature and neglected the healthy and higher aspects. This neglect resulted in investigations being consistently directed "downward" and on this point we have a significant statement by Freud. In one of his letters to Binswanger he admitted: "I stay always on the ground floor of the building."[1] So we may say that this psychological conception is two-and-a-half-dimensional. Freud's analogy is interesting for its implication that the "building," which is man's psychic structure, comprises floors above the foundation, basement and ground floor. Furthermore, in many residential buildings there are roof-terraces, from which one may contemplate the sky or enjoy the benefits of exposing oneself to the health-giving rays of the sun. (No explanation of the analogy is needed.)

This, then, has been the course taken by the development of depth psychology, which includes not only Freudian psychoanalysis, but also currents branching off from it, such as the Jungian. It is true that Jung did not limit himself to the study of the underworld of the psyche. Indeed he applied himself vigorously to the investigation of the higher aspects of the unconscious and asserted the existence and importance of spiritual experiences and values. However, in his conception of the individual and collective unconscious, Jung does not clearly distinguish the different psycho-spiritual levels. In his theory of archetypes, for example, he considers them to be both of archaic, collective origin, and prototypes related to Platonic "ideas." It therefore seems justified to apply the term "height psychology" (as others have already done) to the field of investigation constituted by the higher levels of the psyche, its upper "stories"; thus contributing to the formation of an *integral psychology* that is truly three-dimensional.

The investigation of these levels has proceeded parallel with, and independent of, the principal currents referred to above. Although the work of various investigators is conducted in different ways, it may be given the general name of "Humanistic Psychology," since its point of departure and the aspect to which it ascribes maximum importance is *the human being in his living reality*, and since it makes use of the methods of introspection, biographical data and various techniques of inner action.

I do not propose on this occasion to examine the contributions made by many writers in this field as I have dealt fairly extensively with them in my study, "Dynamic Psychology and Psychosynthesis," later incorporated as the second chapter of my book, *Psychosynthesis: A Manual of Principles and Techniques* (New York: Hobbs, Dorman, 1965; Paperback edition: The Viking Press, 1971). I will merely suggest that this 'human" psychology has been and still is neglected and looked upon with distrust or even hostility by the academic "scientific" psychology entrenched in the universities. Proof of this is provided by the fact that in the broad classification of the different branches of psychology published in the *Dictionary of Psychological and Psychoanalytical Terms*, by Horace B. and Ava C. English (1958), humanistic psychology is not even mentioned!

This is an appropriate point, I think, at which to clarify what the "scientific method" truly consists of, in view of the confusion and misunderstanding about it that now prevails. It was applied first and especially in the field of the natural sciences, thus becoming identified with the special techniques evolved to serve them. These techniques are by their very nature *quantitative*, in that they involve measurements, statistics, mathematical relationships, etc., and are largely experimental; based, that is, on experiments conducted in the laboratory and repeatable at will, which eliminate (or are believed to be able to eliminate) every subjective factor introduced by the experimenter.

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Thus, when psychology severed its links with philosophy and, establishing its independence from it, assumed autonomy as a science, its proponents believed it possible, indeed their duty, to appropriate the same techniques as those hitherto employed by the natural sciences, and only those. They thereby excluded from their field of investigation all that is qualitative and subjective and only admitted it to their province provided it could be associated with phenomena observed externally and translated into quantitative terms. But, in doing this, they eliminated what is specifically *human*, what is in fact the true concern of psychology. There is no justification whatever for this exclusion. It is undeniable that all *subjectively lived* psychological phenomena are *facts*, even if not susceptible to direct weighing and measuring procedures, and as such can be studied scientifically. The pragmatic principle must be accepted that everything has its reality which produces an effect that modifies a preexistent state.

Goethe had already anticipated this pragmatic conception in stating with conciseness and clarity: "*Wirklichkeit was wirkt.*" (That is real which produces an effect and is operative.) Well, an emotion, a feeling, a complex, an ideal, an intuition, these are real facts, since they *modify reality*. Ideals, good or bad as the case may be, have ever prompted individuals and communities to action. But who has measured or weighed an ideal?

Speaking generally it may be said that the scientific method essentially consists in sound reasoning. It means, after due observation and description of facts and experiences, to think correctly about their meaning, nature, effects, and possible utilization. The true scientific mind is one that functions accurately, avoids sophisms, rationalizations and other causes of error in the operation of the mental machine—such as the "personal equation" of the observer, rigid adherence to a particular school of thought, arbitrary generalizations—in short, all the "idols" mentioned by Bacon, of which he distinguished four classes: the *Idola Tribus* (of the tribe), the prejudices common to mankind (or to a culture, as we should now say); *Idola Specus* (of the cave), the prejudices of specialization; *Idola Fori* (of the marketplace), the prejudices that come from association with other people;[2] and *Idola Teatri*, the prejudices due to a received philosophical or religious doctrine.[3]

Locke considers the problem from another angle and also finds four sources of error:

1. Lack of proofs;
2. Lack of the capacity to make use of proofs;
3. Lack of the will to use proofs;
4. Erroneous evaluation of the potentialities of proofs.

In its turn, Locke subdivides this fourth class into four categories:

a. Assumption of doubtful propositions as principles;
b. Accepted hypotheses;
c. Dominant passions;
d. Principle of authority.[4]

From a synthetic point of view, we may say that the *method* in a precise sense, must be distinguished from the techniques that can be used. In reality there is only one scientific method, while the techniques are many and diverse, and each must be chosen or created in accordance with the field or fields in which it is to be applied or with the intended purposes.

The difference between the purely objective, quantitative conception and that which takes into account subjective psychological data can be illustrated by a simple example. Let us imagine that we have before us a glass half-full

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of water. From the objective point of view it is a matter of indifference whether we say it is half-full or half-empty. From the psychological standpoint, on the other hand, the two expressions, half-full and half-empty, have very different meanings. They are indications of two opposite reactions which have important consequences. A person who says, "the glass is half-empty," reveals a sense of grievance, a pessimistic and critical attitude. He starts with the presupposition that the glass ought to be quite full and is complaining that it is half-empty. One who instead says, "this glass is half-full," shows a sense of appreciation, of gratitude for the water which he can drink.

The former manner of reacting if habitual and accentuated, is conducive to neuro-psychic disturbances, to conflicts with other people, to unhappiness. The latter, on the contrary, leads to satisfaction and a feeling of gratitude towards others which evokes their goodwill. Thus, while from the quantitative angle there is no difference, the effects are quite opposite viewed from the psychological standpoint. Now, these opposite effects are *scientific facts*, just as real as the fifty percent of liquid in the glass. So the quantitative datum has no significance in itself other than demonstrating the existence of the phenomenon. But its modalities, its relationships with the observer, and its consequences are objects of scientific study, not in opposition, but complementary to the objective observation.

The same fact is humorously expressed in the reply to the question, "What is the difference between a paranoiac and a neurotic?" Answer: "The paranoiac *believes* that two and two make seven and is quite happy about it; the neurotic *knows* that two and two make four but he does not like it." This means that, while the neurotic mentally recognizes the objective fact, his emotional reaction is negative. There is, furthermore, another aspect of the scientific attitude which some prominent scientists have spontaneously or deliberately utilized. It is the recognition and use in scientific research of certain psychological functions, such as imagination, intuition, and creativity. Many scientists have testified to this, among those having done so in precise terms was the mathematician, Henri Poincaré.

Let us now take a further look at humanistic psychology, which is also known as the Third Force. It differs from other psychologies in its principal characteristic purposes, which are: to study the nature and qualities of the *healthy* human being, with particular reference to his higher aspects, to discover his latent potentialities, and to develop and use techniques for actualizing these potentialities and giving them practical expression in every sphere of life and human activity.

The eminent psychologist William James, a pioneer in this field as in others, early recognized the existence of the immense stores of energy and valuable potentialities latent in the human being, and expressed his conviction in very definite terms.

> I have no doubt that the great majority of people live, in both a physical and an intellectual and moral sense, using but a limited part of their potentialities... The so-called normal man, the one we may term the "healthy Philistine," is only a fraction of what he could be, while we all possess reserves of life to draw upon which we do not even dream of.
>
> —(Henry James, Ed. *The Letters of William James*, Atlantic Monthly Press, Boston. Retranslated from the Italian.)

A number of researchers—therapists and educators, most of them American—have produced a series of books and articles reflecting their humanistic orientation. Some of them have aligned themselves with existential psychology to the extent of speaking of a humanistic-existential psychology. Prominently associated with the emergence of this movement are Rollo May, Erich Fromm, Carl Rogers, and Gordon Allport. This movement has had its adherents also in Europe, and Adrian Van Kaan has presented a broad, if incomplete, survey of it in his paper, "The Third Force in European Psychology" published by the Psychosynthesis Research Foundation of New

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York in 1960. Its major representative in Europe is Viktor Frankl, whose book, *The Doctor and His Soul*, is a document of the highest humanistic value.

The most articulate and ardent advocate of humanistic psychology has been Abraham Maslow. He presents a general survey of it in his book, *Toward a Psychology of Being*, whose title clearly indicates the author's approach to the study of the human being, whom he considers in the entirety of his existence, in which are inherent the truly human values and from which they stem. He calls them B-values, a term derived from Being, and he enumerates them as follows:

1. wholeness (unity; integration; tendency to oneness; interconnectedness; simplicity; organization; structure; dichotomy transcendence; order);
2. perfection (necessity; just-right-ness; just-so-ness; inevitability; suitability; justice; completeness; "oughtness");
3. completion (ending; finality; justice; "it's finished"; fulfillment; finis; telos; destiny; fate);
4. justice (fairness; orderliness; lawfulness; "oughtness");
5. aliveness (process; non-deadness; spontaneity; self regulation; full functioning);
6. richness (differentiation; complexity; intricacy);
7. simplicity (honesty; nakedness; essentiality; abstract, essential, skeletal structure);
8. beauty (rightness; form; aliveness; simplicity; richness; wholeness; perfection; completion; uniqueness; honesty);
9. goodness (rightness; desirability; oughtness; justice; benevolence; honesty);
10. uniqueness (idiosyncrasy; individuality; noncomparability; novelty);
11. effortlessness (ease; lack of strain, striving or difficulty; grace; perfect beautiful functioning);
12. playfulness (fun; joy; amusement; gaiety; humor; exuberance; effortlessness);
13. truth; honesty; reality (nakedness; simplicity; richness; oughtness; beauty; pure, clean, and unadulterated; completeness; essentiality);
14. self-sufficiency (autonomy; independence; not-needing-other-than-itself-in-order-to-be-itself; self-determining; environment-transcendence; separateness; living by its own laws).

    These are obviously not mutually exclusive. They are not separate or distinct, but overlay or fuse with each other. Ultimately they are all *facets* of Being rather than *parts* of it. [5]

We have here a very different image of the human being from the picture presented by current psychologies, and from that held by modern man of himself! This is no "idealistic" portrait but one based on the lived experience of many persons and on man's primary, intrinsic tendencies. In order to accentuate the "naturalness" and authenticity of these tendencies; Maslow has used the appropriate neologism "instinctoid," meaning that they are innate and as genuine as the other instincts.

Extensive information concerning both American and European psychologists, psychiatrists and others whose findings relate to Maslow's views is contained in Chapter 14 of Frank Goble's fine book, *The Third Force: The Psychology of A. Maslow*, New York, Grossman, 1970.

> "Humanistic Psychology"—that's what it's being called most frequently—is now quite solidly established as a viable third alternative to objectivistic, behavioristic, (mechanomorphic) psychology and to orthodox Freudianism. Its literature is large and is rapidly growing. Furthermore it is beginning to be *used*, especially in education, industry, religion, organization and management, therapy and self-improvement, and by various other "Eupsychian" organizations, journals, and individuals.[6]

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> I must confess that I have come to think of this humanist trend in psychology as a revolution in the truest, oldest sense of the word, the sense in which Galileo, Darwin, Einstein, Freud and Marx made revolutions, i.e., new ways of perceiving and thinking, new images of man and of society, new conceptions of ethics and of values, new directions in which to move.
>
> This Third Psychology is now one facet of a general weltanschauung—A new philosophy of life, a new conception of man, the beginning of a new century of work (that is, of course, if we can manage to hold off a holocaust). For a man of good will, any pro-life man, there is work to be done here, effective, virtuous, satisfying work which can give rich meaning to one's life and to others.
>
> This psychology is *not* purely descriptive or academic; it suggests action and implies consequences. It helps to generate a way of life, not only for the person himself within his own private psyche, but also for the same person as a social being—a member of society. As a matter of fact, it helps us to realize how interrelated these two aspects of life really are."[7]

At this juncture I feel it incumbent on me to mention an independent contribution made in Italy to the development of this humanistic psychology. As early as 1909 I had outlined some of its essential points in a paper entitled "The Psychology of Forces and Psychagogy," which was published in the *Rivista di Psicologia Appllcata* (*Review of Applied Psychology*), September-October, 1909, 5th Year, No. 51. Then in 1926, the year of the founding of the Institute of Psychosynthesis, I began courses of lectures on *The Energies Latent In Us and Their Uses in Medicine and Education*, one of which was later incorporated in my book.

It might be thought that humanistic psychology constitutes the avant-garde, the spearhead, so to speak, of the new scientific psychology. But it is not so: another kind of psychology is being developed on the basis of the Third Force, a psychology no less empirical, i.e., experimental and scientific. Its province is the higher aspects of the human being, those aspects of his nature generally called spiritual. But this is too general a term and it has lent, and continues to lend itself, to confusion and misunderstandings arising out of a bit too close association with the fields of religion and philosophy. Therefore the term "transpersonal psychology" was rightly proposed and is used to denote this new field. It possesses the advantage of being neutral and simply indicative of a level (or "height") above the "normal" human one. Called the *Fourth Force* in psychology, it has had various precursors, such as William James and Dr. Richard Bucke, author of the classic book *Cosmic Consciousness*. Abraham Maslow has been its courageous advocate and exponent. Here is how he speaks of it.

> I should say also that I consider Humanistic, Third Force Psychology, to be transitional, a preparation for a still "higher" Fourth Psychology: transpersonal, trans-human, centered in the cosmos rather than in human needs and interests, going beyond humanness, identity, self-actualization and the like. These new developments may very well offer a tangible, usable, effective satisfaction of the "frustrated idealism" of many quietly desperate people, especially young people. These psychologies give promise of developing into the life-philosophy, the religion-surrogate, the value system, the life-program that these people have been missing. Without the transcendent and the transpersonal, we get sick, violent, and nihilist, or else hopeless and apathetic. We need something "bigger than we are" to be awed by and to commit ourselves to, in a new, naturalistic, empirical, nonchurchy sense, perhaps as Thoreau and Whitman, William James and John Dewey did.[8]

The rapid and vigorous development of this current is evidence of the extent to which it is fulfilling a real need. It already has its own journal,[9] while an Association of Transpersonal Psychology has been formed, whose prospectus contains the following definition of the Fourth Force:

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> Transpersonal psychology is the title given to an emerging force in psychology and other fields by a group of men and women who are interested in ultimate states. The emerging transpersonal orientation is concerned with the empirical scientific study and responsible implementation of the findings relevant to: spiritual paths, becoming, meta-needs (individual and species wide), ultimate values, unitive consciousness peak experiences, B-values, compassion, ecstasy, mystical experience, awe, being, self actualization, essence, bliss, wonder, ultimate meaning, transcendence of the self, spirit, oneness, cosmic awareness individual and species wide synergy, theories and practices of meditation, sacralization of everyday life, transcendental phenomena, cosmic self-humor and playfulness, and related concepts, experience, and activities.[10]

The *Instituto di Psicosintesi o*f Florence has contributed to the development of this psychological "dimension." During the year 1971, a course of lessons was given on *Expansion of Consciousness-Exploration and Conquest of the Inner Worlds.*

I shall not dwell further on this movement on the present occasion, in order to pass on to the exposition, albeit necessarily limited by space to little more than an outline, of what may be termed the *Fifth Force in Psychology*—a recent development in psychology that has assumed major importance and appears to be extremely promising. In its starting point and line of development it departs markedly from those of its predecessors in the field of psychology. At first this may make it seem surprising, yet it rests on a firm foundation, since it springs from the advances made by modern physics, and in particular from the discovery that matter is energy or more precisely, a special state of energy. This relationship has been expressed by Einstein in the famous equation: $e=mc^2$, which states that energy equals mass multiplied by the square of the speed of light.

This is a mathematical relationship, that is, it is based on a mathematical law. But the laws of mathematics are rational; they are of a mental character, the product of thought. Thus the astronomer Eddington could assert as early as 1931 that the "stuff of the world is mind-stuff." [11] The physicist Sir James Jeans expressed the same thing in more explicit terms:

> Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. [12]

The latest discoveries in physics and astronomy provide ample confirmation of these facts. Approximately one hundred elementary subatomic particles have been identified, some of them having the strange property of behaving either as corpuscles (matter) or as electro-magnetic waves (energy) by turns, according to circumstances, as de Broglie as pointed out. They constitute a world of which Arthur Koestler says:

> It is also a world of great mystery and beauty reflected in those fantastic photographs of events in the bubble chamber, which shows the trajectories of unimaginably small particles moving at unimaginable speeds in curves and spirals, colliding, recoiling or exploding and giving birth to other particles or wavicles.[13]

Moreover, recent research has demonstrated the existence of the mysterious "neutrino," which had been predicted on a theoretical basis by W. Pauli as far back as 1930, and which has neither mass, nor electrical charge, nor magnetic field.

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On the subject of the relations between mind, energy, and matter, the astronomer V. W. Firsoff suggested that:

> mind was a universal entity or interaction of the same order as electricity or gravitation, and that there must exist a *modulus of transformation*, analogous to Einstein's famous equality $E=mc^2$ whereby 'mind stuff' could be equated with other entities of the physical world.[14]

He further suggested that there may exist elementary particles of the mind-stuff, which he proposed to call "mindons," with properties somewhat similar to the neutrino's.

> …From our earlier analysis of mental entities, it appears that they have no definite locus in so-called 'physical', or, better, gravi-electro-magnetic, space, in which respect they resemble a neutrino or, for that matter a fast electron. This already suggests a special kind of mental space governed by different laws, which is further corroborated by the parapsychological experiments made at Duke University and elsewhere. It seems that this kind of perception involves a mental interaction, which is subject to laws of its own, defining a different type of space-time.[15]

An engineer psychologist, James Vargiu, Director of the Psychosynthesis Institute of Redwood City, California, has followed another way to indicate the close relationship existing between matter, energy, and psyche. He formulates an ingenious "model" of mental and emotional "magnetic fields," which are analogous to the physical ones, and by means of which he explains the process of scientific and artistic creativity. This conception would take too long to expound on this occasion. Suffice it to say that, by means of it, Vargiu gives a persuasive interpretation of the phases of the creative process:

1. Preparation
2. Frustration
3. Incubation
4. Illumination
5. Elaboration

These phases receive ample confirmation in descriptions given by Einstein, the mathematician Poincare and the Chemist Kekule of the ways in which they reached solutions of their scientific problems. Therefore, as Vargiu says, the knowledge of these stages in the process can serve as a useful guide for consciously promoting and fostering it.[16]

Vargiu's concept of the "creative model" lends itself to extensive development and application in the field of psychosynthesis. The phases of the process leading to the solution of scientific problems are to be found also in the inner process leading to the solution of individual existential problems and to the actualizing of the various stages of psychosynthesis. This should not be found surprising, since in this case as well, it is a question of integrating elements and scattered, or disorganized, groups of elements conflicting with each other, in orderly and harmonious "configurations," which become larger and larger until the psychosynthesis of the whole personality is accomplished. Thus it is a true and proper process of self-creation, which process can be determined and fostered by various psychosynthetic techniques, such as the use of symbols, the "ideal model," imaginative training, etc. In all forms of creativity, a process of synergy, or syntropy, is involved.

Parallel with all the lines of development discussed up to now, a series of researches has been initiated and actively carried on which afford a scientific demonstration of the actions of the psyche on matter and, up to a certain point, of its mechanism. The value of these researches is such, and their potential applications in the fields of medicine,

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education re-creation (psychosynthesis) are so important that in spite of limitations of space, a summary of their results is justified here. Brief as it must be, it should however,suffice to stimulate in the interested reader a desire to acquaint himself with what has been accomplished in this field, to the point of encouraging him to participate in this research and apply these results.

The principal researchers have been Elmer Green, director of the psycho-physiology laboratory of the Menninger Foundation, and his wife, Alyce M. Green. Their interest in problems of consciousness and of will drew their attention to the Autogenic Training of Schultz, and in 1965 they conducted a series of experiments that demonstrated its effectiveness.

Subsequently, they and other researchers using electrical apparatus of the kind employed in recording electroencephalograms, have shown that various inner, psychological conditions such as states of relaxation, concentrationand meditation, produce specific electrical waves:

1. During sleep: *Delta* waves(Hertz-cycles 1-4)
2. Inthe hypnogogic state with productionof pictures:*Theta* waves(4-8cycles)
3. In a state of relaxed vigilance (meditation): *Alpha* waves (8-13 cycles)
4. During the mental effort needed to solve problems: *Beta* waves (beyond 13 cycles)

But there is more than this. It has been demonstrated that by making subjects aware, with the use of ingenious apparatuses which give luminous or auditory signals revealing the various types of waves produced (a feed-back process of a cybernetic type), these subjects can facilitate, intensify, and even voluntarily create desired states of mind. At the suggestion of Gardner Murphy, the Greens have developed a self-regulating system which they have called Autogenic Feedback Training.[17] Here we have a demonstration of the action which the will can exercise to produce electrical phenomena. The positive results of these experiments, and the light that they throw on the mechanism of psycho-physical interaction, point to possibilities of psychic control over matter which may have applications of a surprising and indeed unforeseeable scope.

The influence of psychic states on physiological functions had already been clinically established by psychosomatic medicine and its psychotherapeutic applications. Nevertheless, the latter are still far from being taken into consideration and utilized by official medicine, as their great importance demands that they should be. In every illness, even in every physical lesion, there is a psychological component. This fact imposes upon every doctor, general practitioner, specialist, or surgeon, the duty of recognizing its presence and treating it, or seeing that it is treated, with appropriate psychotherapeutic action.

In conclusion, it may be stated that all the developments briefly outlined above constitute the basis and the beginnings of a new direction and dimension of psychology, of a "Fifth Force," which can be termed "Psychoenergetics." The difference existing between psychoenergetics and what is called psychodynamics needs to be clarified. The latter is concerned with interactions between psychological functions in a specific sense (emotions, thought, will, impulses, etc.) and forms part of the "Third" and "Fourth" forces. The aim of psychoenergetics is, on the other hand, to investigate all forces existent in the universe and their interaction.

NOTES: *(Continued on page 25)*

[1] Quoted by Rollo May in *Existential Psychology*, p. 30.

[2] The science of semantics, and especially the recent "General Semantics," has made and is making useful contributions toward elimination of errors created by language.

[3] *Novum Organum sive indicia vera de interpretation naturae.*

[4] *An Essay Concerning Human Understanding*, Book IV, Chap. XX, II.

[5] Maslow, A. H., Toward a Psychology of Being, New York, D. Van NostrandCo. (Second Edition), pp. 83-4.

[6] There is, for instance, a flourishing Associationfor Humanistic Psychology, and recently even the academic American Psychological Association organized within its body a section on humanistic psychology. The organ of this psychology is the *Journal of Humanistic*

(Continued from page 24)

Psychology. Another review with a distinctively humanistic slant, as it's title suggests, is *Humanitas: Journal of the Institute of Man* (published by Duchesne University of Pittsburg). It has issued several very good monographic numbers on Friendship, Love and Violence, Creativity, Motivation, etc.

[7] Ibid. Preface to the second edition, p. III. *Psicosintesi–Armonia della Vita* (second edition, 1972, Rome, Edizione Mediterranee).
[8] Ibid. Preface to the second edition, p. iv.
[9] *Journal of Transpersonal Psychology*, Anthony Sutich, editor, P.O. Box 4437, Stanford, California, 94305, U.S.A.
[10] The Prospectus of the original Assocation is not available to us, and we are relying upon Assagioli's notes—ed.
[11] Eddington,A. S., *The Nature of the Physical World*, Cambridge, 1928.
[12] Jeans, Sir James, *The Mysterious Universe*, Cambridge, 1937, p. 122 f.
[13] Koestler, A., *The Roots of Coincidence*, London, Hutchinson, 1972, p.61.

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THE IMPORTANCE OF ATTITUDE or DEJAN'S STORY

Isabelle C. Küng

This article is an edited version of a piece originally written in 1987 which first appeared in 1992 as "Dejan's Story" in COMMUNIQUE, the publication of Sundial House Group for Creative Meditation, in Kent, England, reprinted here with permission of the author and publisher. —*Ed.*

Summary

This is the story of Dejan, a young Yugoslav who was a student in one of the most prestigious Schools for Design: Art Center College of Design (Europe) in Switzerland.

On a late Friday afternoon in July 1987, Dejan told me, while I was on duty at the reception desk and after he got a call from his relatives in North America: "I am torn in two between Yugoslavia and North America: I don't know where my real home is!" I, hoping to give as unprejudiced an answer as possible, had replied: "Your REAL home is your SOUL, where you, as the true Self reside." The same day he traveled to his home in Yugoslavia. It was a beautiful full moon weekend.

On Monday we were informed that he and his girlfriend had had a car accident: She was safe; he had been killed.

He had said that he wanted to know where his real home was, and live there. My reply had come from the heart, while my attention was involved in executing administrative matters. Never would I have suspected that within 48 hours Destiny would compress a whole lifetime into a few hours or moments. While Dejan had had to travel all the way to Yugoslavia to get home, his destination, at the same time his soul would take him back to his REAL HOME.

Too soon? Too young?

"The readiness is all,"[1] says Hamlet (in *Hamlet* by Shakespeare) before he meets his own last moment. Readiness, this mysterious power that forever defies time, though relies on it to ripen and strike, be it for death, or for life!

This narration also aims at demonstrating that an outer event which could have remained meaningless can unexpectedly soon become meaningful, showing how important ATTITUDE and COMMUNICATION can be, no matter how insignificant in appearance, for after all, at moments the minutest discloses the whole.

Introduction and views on 'ATTITUDE'

A few years after I closed my private finishing school, Institut Bleu-Léman in Villeneuve, Switzerland (where, on the initiative of its founder Dorette Faillettaz, and Dr. Roberto Assagioli personally, we had launched and carried out for 17 years the first experiment in teaching Psychosynthesis to young adults), I worked for some time (1987-88) as an assistant to the Senior Vice-President and to the Director of Art Center College of Design (Europe), an affiliate of the reputable Art Center College of Design (ACCD) of Pasadena, California. Life gave me the opportunity to work first as an employer who tells others what they are expected to accomplish, then as a pioneer in education free to put renewing methods to the test, and later as an employee who is both expected to do as she is told and still have a creative attitude.

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The present article is about an episode I experienced, and thanks to which I understood more as regards the importance of *attitude*. I use the story of Dejan to illustrate that the "position" one holds is not necessarily the most important factor when things matter, but *attitude* is. And sometimes, not to know what comes next, helps to bring forth our inner wisdom.

ACCD campus in Switzerland

In 1987 the European campus of ACCD (which has since then moved back to Pasadena) was in its beginning stage. The administrative structures were flexible and everyone was expected to adapt to circumstances as much as possible. This meant more than ever to *do the right thing at the correct moment* and switch-in wherever needed; like replacing the receptionist, help out the PR department with mailings or just send out brochures the minute the request came in, or make travel arrangements … or call the fire brigade. (That never happened!) It also meant just being friendly and polite with visitors (often VIP's of the world of Design), usually just with a smile but, when asked, also with relevant answers. It meant also to give some time to, 'but not too much,' and be kind, but again 'not too much,' with students and teachers alike, and in general, discern between the people who are just eager to consume your time, and those to whom it is important to give your best attention.

It is common knowledge that the image of the corporation and part of its success depend on the attitude of each co-worker, from the apparently most visible one to the apparently least important. But if indeed each co-worker's true motives also determine, and inevitably have an impact on the corporation, they have an effect on his own life as well.

We were a good team, and I too, like almost all my colleagues, considered it a mark of professionalism to adopt a relatively adaptable attitude: we all focused on the success of the enterprise, but still followed our intuition as appropriate.

Dejan's story

On one of those warm summer days where I was practicing what I preached—that is, when I was on duty at the reception desk, managing ten incoming phone calls, while seeming to ignore, yet keeping an eye on, what seemed to me almost a hundred people running around—Dejan, a young Yugoslav student of design whom we also called Dean, came by, saying he was expecting a phone call from North America, and would I please let him take it at the reception desk? (At that time Yugoslavia was still one, prosperous country.)

Students were not supposed to get private calls, but knowing how important communication can be, especially with relatives, we did, at discretion, make exceptions for long-distance calls. Dean sat opposite the reception desk. He looked anxious. I thought it might be a "mask" he was putting on to make sure I would let him take his call right there. Whatever the reason for his earnest face, I was determined to let him have his long distance phone call anyway, while I was doing the work that had to be done.

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When his talk was over, and without my asking anything, he started to tell me that the call was from a relative living in North America while the rest of the family resided in Yugoslavia. It was Friday afternoon, my work load was still pressing, and I could not really afford to get involved in a meaningful conversation. Therefore I told him, but in a friendly manner, that I rejoiced with him that he had been able to communicate with his relative in North America, with, well, the usual display of polite superficialities!

Instead of leaving, Dean remained there, motionless. My nose was back on my work. Between two incoming calls when there was no one around, Dean suddenly came to the desk and looked at me—really, with one of these glances one cannot overlook (see Goethe's quote at end of article).

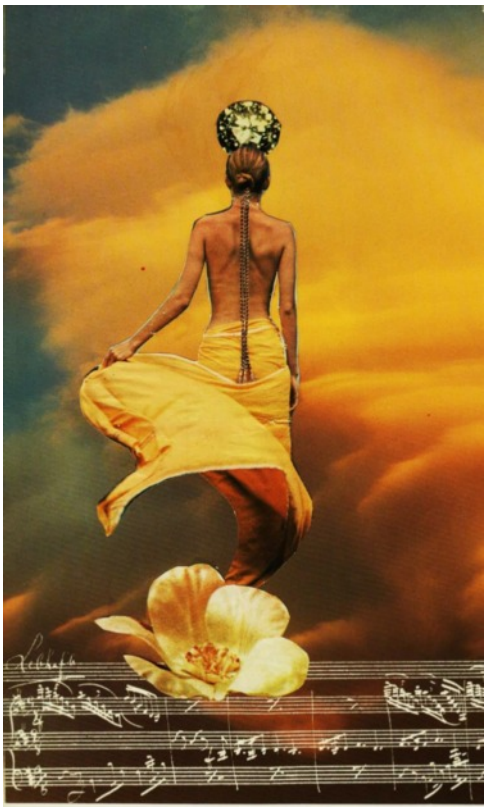
Was it this glance or the tone of "emergency" in his voice, or both, that instantly mobilized my genuine human quality of attention? Who knows? Dean said (why to me, of all persons—playing at that moment the role of the receptionist with whom besides the usual "Hello!" and "Good bye" he had never had a conversation before?):

> ***"You see, MY PROBLEM is that I don't know where my home is,***
> ***I am torn in two between the United States of America and Yugoslavia."***

What would *you* have answered (especially if you had been educated, like me, with quotes such as Lincoln's "A house divided unto itself cannot stand")? Yes, my inner alarm system went off! But there was no time to lecture…

Besides this… I certainly didn't want to start a controversy as regards what is right or wrong or to give moralistic advice, so I uttered the first idea that crossed my mind, an idea so deeply rooted in my heart that I rarely 'think' about it:

> ***"Dejan,"*** **I said,** ***"your true*** **home** ***is your*** **soul—*this is the 'place' where* you*, as the real Self, exist."***



Original art by the author

Then, between two in-coming calls, I managed to add that wherever he was to live on this planet, his real home would always be where he, as his true Self, is, and that in reality in consciousness he is the Self: the One *ensouling* his body. I also emphasized that this Self is veiled but also revealed by the many, almost innumerable selves, moods and roles life continually gives him the responsibility to play, as a personality: be it as a rich, poor or middle class, young, old or ageless designer, or as a businessman.

The phone and the traffic around the desk gave me the "signal" that it was not necessary to add anything. Besides, it would not have been possible anyway.

Dean said good-bye. I waved him farewell with the hand that was not holding the phone. I knew that he was actually in a hurry for he had said that he was to drive by night, but in the light of the full moon, all the way to Yugoslavia—where not only the European part of his family resided, but also his girlfriend.

Dean slowly walked down the steps of the main entrance. He reached the heavy and beautiful wooden door of the Château de Sully, the administrative building of Art Center College of Design (Europe) in

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La Tour-de-Peilz. Again he remained motionless for an instant. Then something happened which could forever have remained perfectly meaningless had he been back in class on Monday: he turned around and walked half way up to the level of the reception desk. For once the phone remained mute, and nobody else passed by in the reception hall. A rare thing indeed. As if time had stopped for an instant! As if the dimension of Soul was suddenly presiding over the play going on!

Dejan stared at me, and with a very kind, sincere and peaceful smile, he said: *"You know, I think you are right."* I simply returned his smile, somewhat surprised by this unexpected acknowledgement. Again he walked down the few steps to the majestic wooden door of the main entrance, and his silhouette vanished while the Friday late afternoon usual activities at the reception resumed.

This small conversation held in a rather casual manner would have gone out of my mind had I not heard, on Monday, first thing in the morning when I arrived, that Dean and his girlfriend had had a car accident in Yugoslavia. Only she had survived the crash. As to Dejan: Destiny had accelerated time; or had time accelerated Destiny?

Conclusion

Students as well as staff at the College were stricken by the 'unconceivable' news: so soon, so young, why him? The Senior Vice-President and the Director held a memorial attended by students and staff. In signing the collective mourning card that was to be given to Dejan's parents when they would come to fetch his personal belongings, I wrote: *"So now you are at Home"*.

As I was writing this phrase, I noticed an interesting coincidence: in English (the official language at Art Center College of Design (Europe)), the word “HOME” **sounds** like "HOMME" the French word for MAN and/or MEN, and also like the Sanscrit Word "OM" which means: **"The Jewel"**—the Eternal Spark which “I”, the Self, like a sun, “am.”

So the man (as a conscious unit) was back in his soul: the spiritual Ego which according to Oriental Wisdom is the home of the “OM” (the jewel in the lotus).

In any event, I hardly need say how relieved I was, on Monday as now too, to have caught the opportunity to simply speak from the heart while taking work and circumstances on that Friday equally at heart. Events sure turned a seemingly meaning-poor, routine-like occurrence into a most meaningful experience (to me). Sad as the story may seem, it nevertheless also carries its share of encouragement to live our routine lives qualitatively as consciously as possible, and as attentively as possible to the opportunities it gives us nevertheless to bring Heart values into its stressing, distressing and illumining events.

Epilogue

To awaken and encourage me to educate myself to adopt this attitude which I was privileged to teach for 17 years, my psychology teacher, Dr. Roberto Assagioli, MD, (1888-1974) had invited me, in the early sixties, to "learn" (by heart, but in the true sense of its meaning) some of those "seeds for thought" quotes which so adequately corroborated each of his lessons. Two of them will aptly conclude this story:

> Each minute must be guarded, made worth the while somehow.
> There is no other moment, it always is just now.
> Just now is the hour that's golden, the moment to defend,
> Just now has no beginning, just now can never end."[2]

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And *Der Augenblick ist Ewigkeit* (the instant is eternity)[3]

The author at age 21 with Roberto Assagioli at the International Psychosynthesis Meeting in August 1965 at Institut Bleu-Léman (Photo by Duglas Baker)

Isabelle Clotilde Küng *was trained from 1963 to 1974 by Roberto Assagioli to teach Psychosynthesis to the students of Institut Bleu-Léman in Villeneuve/ Switzerland, a Finishing School founded by Dorette Faillettaz, which Isabelle also directed until 1981. Isabelle included the course into the core curriculum (see p. 3: http://aap-psychosynthesis.org/wp-content/uploads/evocative_words.pdf The Technique of Evocative Words). After deliberately closing her school, Isabelle worked in international corporations and now writes about her experiences as a pioneer in teaching Psychosynthesis, both as a subject matter and simply as an "Attitude that matters."*

Notes:

[1] Answer of Hamlet to Horatio (Last Act, scene Two):
...There's a special providence in the fall of a sparrow.
If it be now, 'tis not to come; if it be not to come, it will be now;
if it be not now, yet it will come; **the readiness is all**."

[2] Believed to be from Emerson—found in Assagioli's notes

[3] Goethe, also in RA's notes

Opening the Door to Creativity: A Psychosynthesis Approach

Catherine Ann Lombard, MA, and Barbara C. N. Müller, PhD

This is an extract from an article published 30 June 2016 in the Journal of Humanistic Psychology, DOI: 10.1177/0022167816653224.

Authors' Note: We are very pleased to have this paper published in the *Journal of Humanistic Psychology*, because Robert Assagioli was on the *Journal's* editorial board from 1968 until his death in 1974, and very little has been published on psychosynthesis concepts, models, techniques, or applications since then.

This article introduces psychosynthesis psychology as an additional theoretical and therapeutic approach for enhancing creativity through its concept that creativity originates from different levels of the unconscious. We showed that the subpersonality model, one of the fundamental psychosynthesis techniques, is an effective intervention for aiding creative expression, as it helps people to connect to different levels of their unconscious creativity. It is assumed that through the use of this technique, clients are able to release and unblock energies that not only allow them to rebuild their personal identities, but also become actively creative in their daily lives.

The following section is the case study that we used to demonstrate subpersonality integration and its role in helping clients to become more creative in their personal and professional lives.

We would like to thank all the participants whose testimonies and drawings appear in our article. We would also like to thank the Association for the Advancement of Psychosynthesis for their mini-grant, which aided us in the writing of this article.

If you would like a copy of the full article, please contact Catherine at www.LoveAndWill.com/contact-catherine/.

Reactivating Creativity through Subpersonality Integration: A Case Study

To show how the subpersonality process enabled clients to more actively engage with their creative process, the results are presented through the case study of Rudy. [1] Rudy's narrative was chosen to demonstrate the findings and subpersonality model because: (1) his process best represents the processes of the other clients and, (2) his inner and outer journey best represents the process of personal psychosynthesis and how it can lead to an increase in creativity.

Rudy's presenting issues were feelings of being stuck, both in his scientific research and personal relationships. In the laboratory, he felt that his experiments were not yielding any useful data. For the past six months, he had been struggling with a particular experiment that he "couldn't seem to make happen." In addition, sixteen months earlier he had ended a relationship but was afraid to start dating again. He admitted:

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> I feel like [the relationship] never ended or ended unsatisfactorily because I couldn't fix it… Since grammar school, I've always had goals and I always worked towards them. But then when my girlfriend left, I felt lost. Nothing seemed to work anymore. I lost interest in my life.

Identification and recognition of two subpersonalities

By the seventh session, Rudy identified a subpersonality he called Mr. Freeze (Figure 1, right), who wanted to connect to others but needed space and time to feel safe. For example, recently at a friend's wedding party, Mr. Freeze felt unable to join the dancing, despite his skill and love for dancing. In order to feel safe in unfamiliar company, Mr. Freeze immediately disengaged and remained "frozen" outside the group. By session 18, another more dominant subpersonality called Mr. Fix-It was identified (Figure 1, left), who wanted everyone to be happy, and who also needed to feel safe (the same need as Mr. Freeze). This subpersonality was connected to a deep unexpressed anger Rudy had recognized toward his former girlfriend, and also toward his younger sister. For example, in an attempt to fix his relationship with his former girlfriend, Rudy had bought a house and "fixed it up." Mr. Fix-It was happy when he could fix everyone's problems, but would become angry and frustrated when he could not. Whenever conflict arose around an unresolvable problem, in order to repress his anger and, consequently, feel safe, Mr. Fix-It would immediately disconnect from the person whose problem(s) he could not fix. Disconnecting from the other was the same strategy Mr. Freeze employed when he felt unsafe. Part of Rudy's unconscious reason for entering counseling was to find a way to feel safe with his feelings of anger and to learn how to express his anger without disconnecting from the conflicted relationship.

Figure 1. Mr. Fix-It (left) and Mr. Freeze.

Two subpersonalities identified and drawn (in separate sessions) by the client.

In other words, Rudy's feelings of anger were blocked, which manifested as an overall feeling of "being stuck." This connection between his unexpressed anger and feeling of inertia became clear after Rudy was led through a visualization during which he was asked to imagine his anger to be an animal. Rudy imagined his anger as a lion, waiting to be let out of a door, which Rudy was unable to open, even in his imagination (see Figure 2). After this visualization, Rudy remarked:

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It was just a visualization, so why couldn't I even visualize opening the door? I even felt a bit stupid! What is this? If my imagination cannot open the door, how can I myself open the door?

Figure 2. The Lion (symbolizing anger) is waiting for the door to open (drawn by client).

Exploring the origins of Rudy's subpersonalities and how he learned to repress anger

Rudy agreed to more closely explore the epistemology of these two subpersonalities as well as his attitude towards anger. Until the age of five, Rudy lived and traveled with his parents on a freight ship that transported 350 tons of cargo around northern Europe. His mother and father would take shifts captaining the ship 24/7. Rudy related Mr. Fix-It to learning at a young age the need for everything to be ship-shape on the boat. However, more profoundly, before Rudy's birth, his mother was initially unable to become pregnant due to a hormonal problem. His parents began adoption procedures for a child from India which was expected to take five years to complete. During this time, the doctors provided Rudy's mother with medicine, but still insisted that she should not expect to become pregnant. However, Rudy was soon conceived and born. In a profound and mysterious way, Rudy had "fixed" his mother's infertility problem. When Rudy was three years old, his adoptive sister arrived from India, and five years later an adoptive brother (also from India, but unrelated to his sister).

Rudy recalled his first experiences of Mr. Freeze when he was ten years old. Upon moving to a new school, Rudy remembered being very distraught and crying in his room. He was having difficulty making new friends as he found them harsh and deceitful. In addition, every summer his family would vacation in caravan holiday parks where Rudy found himself "frozen with dread" and unable to connect to the other children his age. As much as Mr. Freeze longed to make new friends, he never felt safe enough.

Regarding his experience of expressing anger as a child, Rudy said that anger was not allowed to be expressed in his family. He related an experience from childhood when he was eight, which happened three times. While watching the news on TV and seeing all the injustice in the world, he became very angry because he could not fix

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or change anything. "I went to my room and shut the door. I didn't want anyone to see me." His mother and/or father then would enter his room to console him. "Yes, we don't like it either," they would say, "but there's nothing we can really do about it." Rudy quickly learned that anger "doesn't do any good" and "is a waste of time" and to reason it away, instead of learning how to feel, accept, integrate and express it. These childhood incidents further crystallized Mr. Fix-It's behavior; as a child, Rudy learned that whenever he could not fix a problem, "it was better" to repress his feelings, especially those of anger.

Rudy described another example of how the frustrated and angry Mr. Fix-It learned to disconnect. When he was 15-16, his sister (13-14) managed to evoke anger in the family by choosing to date boyfriends that Rudy's family felt were unacceptable and/or abusive. Rudy recalled his parents holding long frantic discussions with him every night about what to do about his sister. Finally when Rudy was 16, he told his parents that he refused to deal with his sister's issues. Whenever they started talking about her, he would go to his room, thereby disconnecting himself from the family.

Identifying the higher qualities of each subpersonality

In both cases, two weeks after he first identified Mr. Freeze and Mr. Fix-It, Rudy was able to identify each subpersonality's higher quality. The higher quality held by Mr. Freeze was a deep and sincere commitment when in relationship. And the higher quality of Mr. Fix-It was care for the other. "Care is the biggest and strongest tool in Mr. Fix-It's toolbox," said Rudy (see the black box in Figure 1).

Coordination and integration of Mr. Freeze and Mr. Fix-It

Once Rudy was able to recognize and accept his two subpersonalities, he was also able to observe what triggered their appearance and met their needs in a new and more creative way. For example, by accepting his Mr. Freeze subpersonality, Rudy was able to consciously choose not to attend large social gatherings that required quick and spontaneous connections and, consequently, triggered feelings of being unsafe. Instead, he chose to frequent smaller more intimate functions, like PhD association evenings, where he could take his time to connect to others. In addition, he began to invite friends to also attend different functions with him in order to provide the social safety he felt he needed.

The more dominant Mr. Fix-It subpersonality, however, was more difficult to integrate as it required that Rudy also recognize, accept, and coordinate his feelings of anger and frustration, which occurred when Mr. Fix-It was not successful in managing or repairing a social situation. The key to learning to fulfill Mr. Fix-It's need for safety in a new way was to learn how to manage and express (that is "to fix") his anger in a new way (other than simply disconnecting). Gradually, Rudy was able to learn to stay connected to the Other and express his anger in what felt to him as a safe manner. For example, Rudy (as Mr. Fix-It) had volunteered to maintain all the laboratory equipment for his department. During one session, he explored with the counselor his inability to express anger in an appropriate way with a colleague who had broken a scientific instrument. Immediately afterwards, Rudy had a new chance to express his anger with this colleague, for upon returning to the lab, the exact same colleague broke the exact same instrument again. Rudy said that despite initially feeling extremely angry, he and the colleague were able to have "a good talk and things are good between them now." He also observed:

> It's funny because this hour together just seems like we talk about things, but it's really about the awareness that comes and that carries out through the rest of the week. I know now that I can still become angry, but realize that it's because I cannot fix the situation or I don't agree with the ideas being talked about. I am learning not to judge my anger, but to judge how I express my anger.

(Continued on page 35)

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Ultimately, within the therapeutic alliance, Rudy felt safe enough to also express his past anger against his ex-girlfriend, sister, and parents. During the ninth session, Rudy heavily sobbed and was finally able to relieve his grief for not having experienced in past relationships his deep longing for connection and safety, the two fundamental needs of his two subpersonalities. Along with this physical and emotional release, Rudy's counseling work continued around balancing, coordinating and integrating his two subpersonalities as well as his anger.

Activating synthesis and experiencing a more creative life

In order to work towards the ultimate stage of synthesis, Rudy was asked to reflect upon, practice and observe the expression of his subpersonalities' higher qualities in the world. For example, once reflecting on the higher qualities of Mr. Freeze, Rudy was better able to acknowledge, appreciate and enjoy his deeper relationships with friends and family. Right after the session during which Rudy sobbed, he called his mother and together they cried on the phone about their past broken relationship. Rudy also made the effort to visit his sister and managed to reconnect to her. Midway through the counseling sessions, Rudy was dating again and had enrolled in a new dance class. A month before counseling sessions ended, Rudy ran into his ex-girlfriend at a party by chance. Rudy was able to approach and chat with her amiably, without feeling any anger even though he felt her aloofness. This encounter allowed Rudy to finally accept the ending of their relationship.

During Rudy's last meeting, he noted:

> I don't feel stuck anymore. I thought the reason I was stuck was because I hadn't finished my relationship with my girlfriend. Then I found out I was really angry, and I didn't even want to say that word. Now I can recognize situations where I freeze and can work with them. This frees up space in my mind. I also learned that I was always trying to fix things. In some cases, I would do better to . . . just care about the person. Just to listen or say some comforting words. Now I recognize situations where I am not responsible to fix things, but I can care. Coming into relationship with these subpersonalities and working with them gives me more confidence. I feel more connected to myself, my body and feelings. I really see that when I am not connected to myself, I loose [sic] myself, and then I loose [sic] the connections to my work and to my relationships.

This new connection to his work was evident through the fact that Rudy felt his research was also unstuck. By the end of the counseling work, Rudy was able to more clearly discern that data collected before the meetings were actually of value.

> I can now look at past data and actually see that it works and proves that [my project] works. But I used to think this data was rubbish. It never looked good enough because I didn't trust what I was doing. I felt frustrated and de-motivated. Now I can see publications that I can write using this data. I even presented this data as a keynote speaker at a conference. This data didn't change. I changed! Now I have the confidence and trust in what I'm doing. It makes things more clear. Everything comes more together instead of diverging into infinity.

Finally, Rudy returned to the image of the lion waiting for the door to open.

> That was a very strong, striking visualization. Now I am opening the door – wide open. I learned that if I feel stuck, there are ways to get myself unstuck. Now I am looking for opportunities instead of past failures.

(Continued on page 36)

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In sum, Rudy's case study shows that by working with the subpersonality model, creativity can be increased in three areas: in relationship with others, in one's personal life, and by enhancing professional achievement. Firstly, through the act of rebuilding a more conscious identity or "I," the client was able to explore more creative ways to deal with certain social situations and develop new strategies for responding to conflict, thereby enabling him to more effectively engage with others when confronted with difficult circumstances instead of disconnecting from the people around him. This implementation of new strategies for social interaction and the healing of past conflicts helped to foster more creativity in his personal life, as can be seen by his participation in new dance lessons and his dating once again. Finally, through the recognition, coordination and integration of different subpersonalities, the client was able to unblock repressed emotions, which, in turn, enabled him to open up new perspectives when reviewing previously collected scientific data.

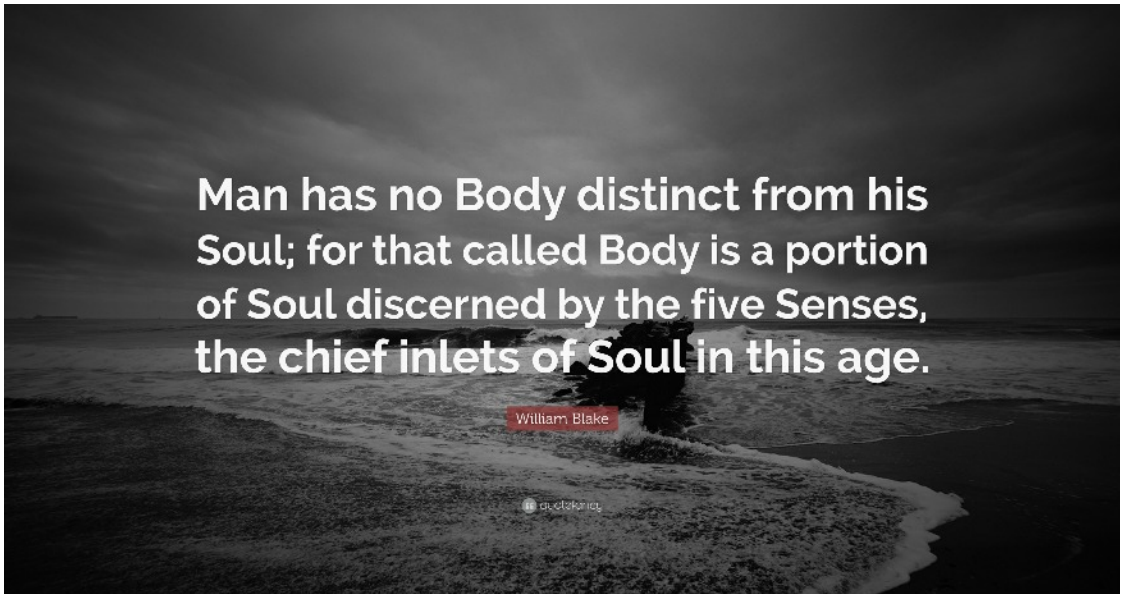
Conclusion

This research indicates that the subpersonality model might provide an effective means for fostering creative thinking and cognitive flexibility within the context of counseling. As such, the model could also be offered outside this context as part of a larger training program on an individual, small group or team basis. Psychosynthesis is one means for individuals to come closer to their own personal consciousness and will and, consequently, more easily in touch with their emotions, intuitions, and imagination—all fuel for creative activity.

Catherine Ann Lombard, MA, is a psychosynthesis psychologist, practitioner, and researcher. She has had numerous articles published on psychosynthesis and specializes in multiculturalism as described in her book *From Culture Shock to Personal Transformation: Studying Abroad and the Search for Meaning*. Most recently, she has edited *Freedom in Jail* by Roberto Assagioli, published by the Istituto di Psicosintesi, Florence Italy. You can follow her bimonthly blog at www.LoveAndWill.com.

Dr. Barbara C. N. Müller received her PhD in 2013 from Radboud University. Her research covers a wide array of topics such as human/nonhuman interaction, social influence, and stereotyping. Currently, she works as an assistant professor at the Radboud University Nijmegen, Netherlands.

[1] Rudy is a pseudonym



DO WE SURVIVE DEATH?

Marilyn Barry

I have always been fascinated by death—probably because my father died when I was six. One minute he was eating dinner with us and the next minute he had died of a massive heart attack. This showed me that our lives are precarious—they can end abruptly and without warning. In life the only thing we know for sure is that we will die. My father died a month before Christmas and appeared to me on Christmas day, which gave me a rare glimpse into another reality. My father had only appeared to die!

In my early 20s I learnt to meditate and progressed through Spiritualism and Anthroposophy in an attempt to find out what happens to us after we die. I see now, on reflection, that the Spiritualist books I read were describing the Astral plane, a plane of illusion passed through immediately after death. On the other hand, the Anthroposophical books described lofty spiritual realms, unattainable by most of us, but obviously reached by Steiner in his enlightened state.

In my 30s I discovered psychosynthesis and in the exploration of my psyche I found a vast inner world and an abiding presence, my Higher Self, who is always here, can be counted on and will, if I still the voices within, guide me.

In 1985 I decided to find a psychosynthesis training in which I could steep myself. I sold my house in Scotland and travelled around the world, but most trainings were part-time. A chance encounter in New Zealand led me to Pasadena and Vivian King who was looking for someone to help her with the book she was writing, *Being Here When I Need Me*, which I later published. We felt a deep connection with each other and I moved into her house to begin my training. I was soon writing a book about the explorations of my psyche and the drama within it.

Vivian and I remained close friends and stayed in touch over the years. In 1998 she was involved in a near-fatal car crash. I rushed to Texas to be with her as she struggled to recover, but after two years she still could not move. She died a week before Christmas in 2000 after promising to stay in touch with me, as a friend would before embarking upon a long journey.

Vivian did stay in touch with me, and I had my questions answered about what happens to us after we die, although I would have preferred her to stay alive. I now know how important it is for us to grow in consciousness because we don't suddenly become enlightened when we die. We remain limited by the areas in which we are unconscious, and are still enclosed in an energy field illustrated by Assagioli in the Egg Diagram. Our bodies die but we still have a psyche, which Dr. Valerie Hunt discovered when, at the request of her students at UCLA, she studied consciousness and the human aura. Today it is called the bio-electro-magnetic energy field. It surrounds us and continues to exist after we die.

During our lives we internalize the external world, which is obvious when we work with our subpersonalities; this is important work because after we die we externalize what we have internalized. Mother Teresa and Hitler will have totally difference experiences, but not because they are being rewarded or punished. They are merely reaping what they have sown.

One of the most important things Vivian told me after she died is this: “Each life is a note which the soul makes into a song.” If each life is a note, then we cannot judge our own or anyone else's experience because we don't have the bigger picture. The most beautiful music has tonal variation. It isn't just a flat note. If you want to know what your note is, look at what is most difficult in your life. How you transcend it is your note. This is true transcendence.

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I called the book I wrote about Vivian *Viva* because this is her soul name. *Viva* is available on Amazon or can be ordered from bookshops. Other books written and published by me are on my website: www.innerwayonline.com

Marilyn Barry *grew up in London where she taught children with special needs. She studied Psychosynthesis with Vivian King in Pasadena in the 1980s. She now lives at Findhorn, a spiritual community in Scotland, where she writes and runs a publishing company called Inner Way.*

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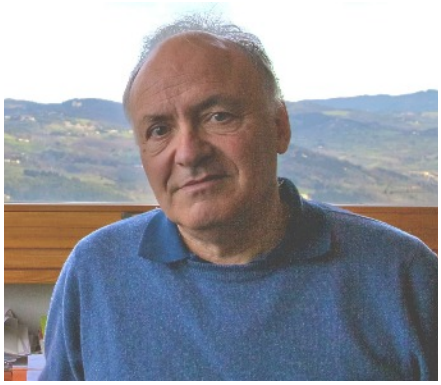

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Compassionate Communication and Subpersonalities

Robin White

Combining compassionate communication and subpersonality work has been as natural as putting peanut butter and jelly together for me.

What is compassionate communication (CC)? Compassionate communication is based on Marshall Rosenberg's work with Nonviolent Communication (NVC). Marshall B. Rosenberg, PhD, (1934-2015) was the founder and director of educational services for The Center for Nonviolent Communication (www.CNVC.org). Nonviolent Communication is more than a therapy technique—it's a way of being in the world. A structured process for engagement, processing, and connection, NVC is an intentional way of working through the imperative question, "Why do I feel this way?"

What are subpersonalities? They are a core concept in the work of Roberto Assagioli, an Italian psychiatrist and pioneer in the fields of humanistic and transpersonal psychology who founded the psychological movement known as psychosynthesis. The simplest description of a subpersonality is that it is a distinct part of our personality that is often formed in our childhood and that remains unconscious to the adult self until it limits us in some fashion and we decide to seek out a resolution. We often find the first subpersonality, or split, emerged from a conflict in early childhood between the inner child and an external parental figure. Assagioli's work emphasized the possibility of progressive integration, or synthesis, of the personality. He created systematic exercises for developing every function of the personality. One of these exercises has become a cornerstone for working with the integration of our parts: the "personality dialogue" with our subpersonalities.

When I first trained in Psychosynthesis in 2009, I immediately found a beautiful fit between CC and subpersonality work. Compassionate communication is based on the following principles: 1) All actions are attempts to meet needs; every action is motivated by a desire to meet a need (or several needs); at each moment, we are doing the best we can to meet our needs. 2) Human needs are universal; we all have the same needs; we often have different strategies for meeting our needs, and it is at the level of strategies—not needs—that conflicts occur. By focusing on needs we can prevent, reduce, and resolve conflicts. 3) Everyone's needs matter equally. Neither my needs nor someone else's needs matter more. We aim to understand and meet all people's needs. We can give and receive to meet the most needs for everyone. 4) Feelings result from needs being met or unmet. Our feelings are important messengers, telling us when our needs are fulfilled and when they are not. When we pay attention to our feelings and listen to their messages, we get important clues about how to meet our needs. When we pay attention to the feelings of other people and listen to the messages they give, we get important clues about what they value and what they need.[1]

Subpersonality work relies on the basic premise that personal synthesis is always trying to happen. We have a certain awareness of who we are in this moment, but something greater than us is always nudging us forward into an even greater awareness. A common understanding of synthesis is that we cannot integrate parts of ourselves until we've become aware of them and disidentified from them. So getting to know our "parts" becomes a very important part of our work. I would say that without knowing and learning to love all of my parts, I would cease to grow. I have a strong desire for growth and wholeness, and I believe we all have that innate desire; it is just a matter of whether it is conscious or unconscious at this moment in time.

The integration of CC and subpersonality work comes when we apply the basic principles of compassionate communication to a specific subpersonality. Is it attempting to meet a need? Are its needs universal? Do its needs matter as much as another part's needs? And finally do the feelings of this part point you in a direction of understanding whether its needs are being met or unmet?

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As I have worked with myself and many travelers over these years, the answer to each of these questions is always a resounding "Yes!" Subpersonalities are always limited in some way, and we notice them because of this limiting factor. As a guide I may notice the "sub" in body language as well as in the "story" from the traveler. So as I combine compassionate communication with subpersonality work, I always reference the story being told and start to help the traveler notice it also. Once I have asked the client to notice that a part of them either feels this way or is telling me the story, we have accomplished stage one--the recognition stage of subpersonality work. Once we have identified a part, I often bring out my *feelings* cards (a classic element of CC) and ask them to see what this part is feeling. I find that this increases the disidentifying process. The subpersonality is now recognized as distinct and having its "own" feelings. Thus, increasing understanding and the likelihood of a relationship with this part begins. Often I will ask travelers to think back to an earlier moment when they felt these same emotions, and before that; or I just say, "What is the earliest memory you have of feeling these 'sets of feelings' before?" This brings us to an even further disidentification, now noticing that they might be working with their wounded child self.

Stage two of subpersonality work is acceptance. During this stage we are accepting this part of our personality and understanding how it may limit us now. "I have this part and I am more than this part." Once they have recognized the feelings, we might look together at what this part might have needed then and now. As I use the *needs* cards (another classic element of CC) I have found that true compassion for ourselves and our subpersonalities is not something that many of us were taught as children. Often we were brought up with the unconscious belief that having needs is the same as being "needy." It is a great revelation to see universal human needs listed and tangible in card form for my travelers.

Stage three is called the coordination phase. Remember that this is not a linear map, but one that progresses at the pace of the client. Accepting and recognizing their parts as well as grieving for the child self takes time and is unique from person to person. I have found that healing work happens on many levels, quite quickly, when you combine compassionate communication with subpersonality work. The idea of being the "nurturing mother" or "protective father" to your *parts* is deep work and changes one's inner dialogue. This profound work has changed the course of many people's lives. I believe that every part is always trying to do something important for the good of the whole. It is just that its strategies are often outdated and do not work. When I come into a session holding that belief for the travelers I see, it makes room for their "I space" to expand, to reconfigure itself around the emerging new self. It truly is the process of synthesis, the 'being' growing into more wholeness, right in front of my eyes.

The final two stages of subpersonality work are called integration and synthesis. As the 'sub' integrates into the whole, it is like a younger part growing up, now knowing that it is valued and loved and no longer needing to use outdated survival strategies. At this stage of the work, the traveler can name the part, dialogue with it, and direct it to serve in a mature fashion or use visualization to have 'it' go out to play while the "adult" self takes care of whatever 'it' was worried or afraid about. In the final stage, synthesis, the part no longer acts as a semi-autonomous part; instead its qualities are fully available to the most mature "I" or self of the person.

Assagioli states; "It is self-consciousness that sets man apart from animals." I believe that compassionate communication and subpersonality work are beautiful compliments to each other. These systematic exercises have helped to serve the synthesis process of many travelers on this great evolutionary path called life. I am very grateful to Marshall Rosenberg, the developer of Nonviolent Communication and to Roberto Assagioli, the father of Psychosynthesis. I feel they have provided us with the tools to heal ourselves; which ultimately will heal the world, one person at a time.

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[1] (Inspired by *The Compassionate Classroom: Relationship-based Teaching and Learning*, by Sura Hart and Victoria Kindle Hodson)

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Robin White is a board certified (BCC) Health/Wellness and Life Coach and Psychosynthesis Counselor. Robin is an adjunct Psychosynthesis teacher for The Synthesis Center in Amherst, MA, as well as the owner of Curves of Brattleboro, VT. Robin is also a 500 hour Yoga Alliance Teacher and offers workshops in Compassionate communication & Psychosynthesis, incorporating these modalities in her Wellness and Yoga retreats. She has developed a software app that is based on the compassionate communication card system often used in her therapeutic situations: Time For You *will walk individuals through their feelings, needs and next steps. TFY*

Why Psychosynthesis?

Shamai Currim

Have you ever wondered why people come to the study of this Psychology of the Soul? Psychosynthesis is the study of the divine. What inner drive sets us in motion to begin to study that which is beyond the self?

My introduction to Psychosynthesis came in the form of a poem. I had a rather broad spiritual awakening and found that a poem that I had written suggested that Psychosynthesis was the next step on my inner journey.

I recently sat at an evening discourse given by the great master Sant Rajinder Singh Ji Maharaj, where he taught us that we have a body, and we are not that body. Sound familiar? Aren't those the words of Roberto Assagioli, the founder of the teachings of Psychosynthesis? Perhaps these teachings are part of the ancient teachings of all wisdom teachings of truth. Perhaps these teachings go back to time immemorial, a time when seekers after truth began to understand the wisdom of self/Self—that we are more than just our physical existence. As we imbibe the teachings, we learn to live at levels beyond the self, in an endless, limitless world of no boundaries; where truth is lived and the laws of the universe rule. We go beyond the limited mind of man and come into a world of endless bounty of love and unconditional acceptance—a place beyond the mind, where peace and harmony reside, where understanding lives at levels beyond the physical mind, where reaching out with a higher understanding can be lived in daily life.

I've heard it said that we are in a time of spiritual awakening, and yet it feels like the spiritual teachings have become more refined, more watered down—like doctors who have chosen a specialty rather than doing family practice. Living spirituality is as simple as living the self, following the higher knowing, and trusting the truth.

If we want to find the answers to the proverbial "who are we?" and "why are we here?", then the study of Psychosynthesis, and the lived experience of its tenets, can guide us to an understanding of ourselves as whole human beings, a gathering of all our parts in a symphony of authentic life.

> Psychosynthesis allows practitioners the recognition and validation of an extensive range of human experience: the vicissitudes of developmental difficulties and early trauma; the struggle with compulsions, addictions, and the trance of daily life; the confrontation with existential identity, choice, and responsibility; levels of creativity, peak performance, and spiritual experience; and the search for meaning and direction in life. None of these important spheres of human existence need be reduced to the other, and each can find its right place in the whole. This means that no matter what type of experience is engaged, and no matter what phase of growth is negotiated, the complexity and uniqueness of the person may be respected—a fundamental principle in any application of psychosynthesis. (https://en.wikipedia.org/wiki/Psychosynthesis)

I think back to a time, after I wrote the poem which guided me to Psychosynthesis, and after my actual academic studies at Psychosynthesis Pathways of Montreal, when I swirled in a pool of unattached thoughts and experiences. Picture this: I have an elderly friend (in her 80s) who has invited me into her home and library and given me the possibility of choosing any book on her shelves to borrow and read. I reach for Ferrucci's *What We May Be*, and my friend pulls the book out of my hands with her fear that I am not yet ready for this deep inner experience. We both hold onto the book, like two dogs playing tug of war, and she finally acquiesces and, as I hold this book in my hands to find the inner treasures, I realize that I have already lived most of the exercises suggested in this book to find our inner knowing. I begin to understand that Psychosynthesis is a lived experience, a coming together of our physical body and mind with our infinite Self. I long for the formal studies and register for a

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three-year program to learn the basics and applications of this higher form of learning. I imbibe its nectar as my daily life begins a trajectory into a spiritual existence beyond the self. I integrate the cognitive with a higher form of wisdom and find my life becomes more peaceful, more joy-filled, and more authentic. Knowing that we are more than our physical selves helps me to let go of fear and to welcome newness. Change is revered with excitement and I look forward to each day with anticipation and a keen sense of conscious awareness.

> We are dominated by everything with which our self is identified. We can dominate and control everything from which we disidentify ourselves. The normal mistake we all make is to identify ourselves with some content of consciousness rather than with consciousness itself. Some people get their identity from their feelings, others from their thoughts, others from their social roles. But this identification with a part of the personality destroys the freedom which comes from the experience of the pure "I".
>
> —Roberto Assagioli
> (http://www.azquotes.com/author/20509-Roberto_Assagioli)

If you are a current student of Psychosynthesis, then you have much to look forward to. If you are a seasoned traveler, then I'm sure we have crossed paths at many junctions of our lives. To live Psychosynthesis is to change the world, one step at a time. To live with the power of wisdom of self/Self gives us the ability to step into the unknown, knowing that we are prepared to face and befriend our demons. Living Psychosynthesis means eating, breathing, living at a place beyond our physical selves, in a world of wonder and fascination, welcoming each day as a chance, an opportunity to get to know who we truly are.

> Psychosynthesis is a method of psychological development and self-realization for those who refuse to remain slaves of their own inner phantasms or of external influences, who refuse to submit passively to the play of psychological forces going on within them, and who are determined to become the master of their own lives.
>
> —Roberto Assagioli
> (http://www.azquotes.com/author/20509-Roberto_Assagioli)

I invite you to take the time to get to know yourself and the wonder of who you truly are. I encourage you to take a leap of faith into the unknown and to begin to understand that you are more than your physical self. I applaud your growth into your authentic self. I thank you for the part you will play in changing the world and reaching out to future generations.

Shamai Currim, PhD, *currently lives in Montreal, Quebec, Canada with her husband, 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 is currently working on living in a place of unconditional acceptance, joy, and love.*

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Being Your Self at Home and the Presence of Longing

Massimo Rosselli

[This is an edited version of a talk that was given as a Plenary Address at the AAP Conference, "Be Your True Self," at Ste-Anne-de-Bellevue in Quebec, Canada, in August, 2015 —Ed.]

In "Being your Self at home and the presence of longing" I refer to the Self in an ontological sense, as Roberto Assagioli put it. Assagioli affirms, in a kind of "mantra" of the Self: "*We are that Self*, that Self are we." "We are" means that the Self is a *relational, ontological presence*, searching to be at home in life. Native Americans often affirm in their salutations: "All relations." Indeed, we are with all relations: it's like introducing oneself as Self, that doesn't exist without relations. Even hermits are in some kind of relation, if not with humans, with other creatures and with the environment.

Starting with the Self, I go back to when I was a young medical student in Florence and met Dr. Assagioli, as I called him, for the first time in 1966. I then began to work with him and later became one of his collaborators. That whole relationship was like a *celebration of the Self*; and the Self in its three aspects: universal, transpersonal and personal, made me feel at home. It met my deep longing, in itself a quality of the Self, for that connection.

In psychosynthesis Assagioli uses the name Self and Soul for the same reality, with a preference for the former term, avoiding confusion with any religious meaning connected to the term *"Soul"* (*Anima* in Italian) in a spiritual sense. However, still respecting this historical point, today I think it's appropriate, even in psychosynthesis and after many years of a lay spirituality proclaimed and grounded by transpersonal psychology, to consider the unity of *Self* as a *spiritual essence*. I consider this *Self* as composed of *two faces*: one looking at the universal spiritual world, and the other facing the individual reality embodied here in its home of life, that can be called Soul (*Anima*) "animating" the whole person in all its relations. Following the affirmation of Krishna in the Bhagavad Gita: ". . . pervading the whole universe I remain . . ." we can imagine the two faces of the Self/Soul, turned toward the borderless essence of the Soul, and toward the individual boundaries.

Blake: The Reunion of the South With the Body

The Spirit as Self/Soul remains in the center here and everywhere: in me, in you, in us (interpersonal and group Self). Such "ubiquity" of the Self/Soul points out the paradox of its *two homes*: the *universal home*, and that within the boundaries of each *individual*: a *vital space* with permeable energetic boundaries beyond the physical limits of the body, becoming the discriminating points of individuality, and the delicate but firm *borders* of the individual home. Within the depth of such embodiment, the Self as Soul can be wounded. Denial and obstacles to the manifestation of its qualities can arise, hitting and *wounding* that face exposed to individual and relational life, distancing it and creating deep pain and pathological defenses, while the other face looking at the universal dimension can stay with a giggle of joy, a smile all the time.

Roberto Assagioli was a living example of the embodied coexistence of the two faces in one Self/Soul; his joyous smile could manifest despite his vulnerability and his wounds. This reminds me of the Buddhist phrase, "the smile of unbearable compassion." Such a smile comes

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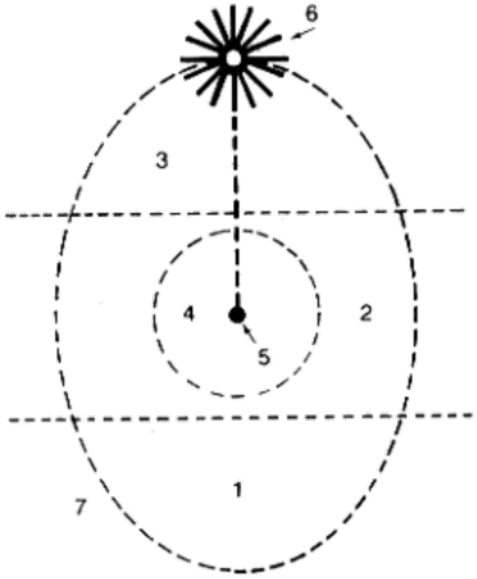
through disidentification, not from defensive distancing. It reveals the Soul's presence embodied in life. The Soul needs the body in order to be truly manifest, just as the body needs the Soul in order to be fully alive and "animated." This is well represented in that beautiful visionary painting by William Blake, "The Reunion of the Soul and the Body," (previous page) where both long for each other. The Soul is seen coming down towards the body, and the body looks upwards, opening towards the Soul. These two manifestations of longing remind us that the *Heart* also is involved here. It is a point of *synthesis* between body and Soul. This representation of Soul embodiment challenges the issue of the topography of the Self in psychosynthesis, which has been questioned. Regarding maps, which are different from territory, I am among those psychosynthesists who share the opinion regarding the importance of keeping the Self in its original position at the top of the "*Assagiolian Egg*." There the Self is exactly on the border between individuality and universality, affirming its central position which belongs to both those two worlds.

In fact the Self is a "border structure," and borders are very important in their function of making distinctions: *this is this, that is that*. If the Self were to disappear from the map, we could imagine it playing its centering function everywhere, but clearly it would not express the belonging to the two worlds of individuality and universality.



1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious, or Superconscious
4. The Field of Consciousness
5. The Conscious Self, or "I"
6. The Transpersonal Self
7. The Collective Unconscious

In his "Egg Diagram" (above) Assagioli drew a lot of dotted lines indicating borders and connection, distinction and discrimination—but also passage and interconnection between areas and levels (e.g. between the transpersonal Self and the personal self or I). Those dotted lines represent *permeable*, movable and changeable *borders* with plastic characteristics as opposed to set rigid limits. Another interesting aspect regarding boundaries is their energetic structure. Energy flows *within* boundaries and passes partly *through* borders which, even if they remain, confirm the unique characteristics of the different spaces and structures. The Self, positioned at the center and at the border of transcendence and immanence, radiates its energies in all directions. At the same time it receives higher energies particularly from its higher level and holds the lower energies and levels. In an interview with American students in the seventies called "Talks on the Self," Assagioli refers to the continuous *"radiance" of the Self."* He describes the *Transpersonal Self* receiving that radiance from the universal source (*Universal Self*) and giving it to the personality and to the *personal self* (radiating further to the personal dimension) to which it is connected—and here he uses an interesting metaphor—"as by an *elastic string*" moving between levels, but always maintaining its central position (the Self as "*immovable mover*"). The dynamics and *flow of the qualities* of the Self are connected to radiance; the *attitude* to life emerges from the center. The interplay of the transpersonal energies of the Self/Soul as center, willing to manifest and relating synthetically to life, creates a journey. And the Self *is the journey* as well.

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There are fundamental ingredients for this journey, and one of them is to have a home for all this movement. The Self needs a home, a holding structure, welcoming and acknowledging, protecting and allowing the freedom to manifest oneself. In fact there might be several *homes* along the journey, at different stages and in different places. Some might be part of relations and the environment; others could be uniquely intimate and emerge individually, *within one*. For instance, in the body the *Heart* has long been considered the home of the *Soul*, particularly in ancient spiritual traditions. It represents welcoming, holding, safety, freedom and giving. When this home is created in collaboration with our environment, when we "*feel at home*" somewhere, the *Heart of Life* connects to our own heart. Ultimately the Self/Soul itself is also a home for each one of us when we experience those qualities, especially consciousness, will, love and holding, which belong to what we mean by "Heart."

Another essential ingredient of the journey is *longing*, a quality of the Soul and a heartfelt experience. Longing implies a lack, a yearning, an aspiration—a very strong, aching desire for something which has not yet been reached. It is a sentiment, a feeling. As a quality of the Heart, longing is not attached to the object of desire, but is an "open" feeling, like all the Heart/Soul qualities. In that sense, the poet Kabir says that "longing does the whole work" on the journey, like a powerful driving force, creating movement and aspiration towards the purpose of the journey.

I want now to tell you a story as an example of longing and home-coming. It is about the beginning of my own journey in psychosynthesis, when I met Assagioli for the first time. That was very much part of my Self/Soul journey. I was a medical student who was interested more in psychoanalysis and psychiatry at that time. Assagioli was giving a lecture one Sunday morning in a little room full of elderly people, mostly women. After the lecture he led a guided imagery exercise about climbing a mountain to go towards a wise old person at the top, with whom to meet and talk. Actually, I felt there was a *smiling wise old person* in front of me, holding all that was there: thoughts and feelings, the people, the environment, with gentle firmness and loving determination, not separate from the evident vulnerability of the human condition. The situation even appeared strange to me. I was not particularly impressed by the contents; however, I felt *completely at home* there—at home with myself and at home in relation to that smiling wise person and the environment. That was it!

A sense of being in the right place, at *peace with myself and with life*. My journey in psychosynthesis began right there with that awareness, and a longing emerged for that *homecoming*, which at the time I mainly linked to the relationship created by and with Roberto Assagioli. Only later and quite gradually did the relationship with the home of psychosynthesis emerge. And the memory of that first encounter returned to me again and again. Every time I went to meet Assagioli, I was led by the longing for that relational home which made me feel so deeply different each time I met him. I know too that other students have reported similar experiences. The fullness of this man's presence called our presence: it was a reciprocal presentation and introduction, a firm invitation to full recognition. In this I can see the *I-Thou* relationship (Buber), the *Self-Self* relationship where a Soulful *energetic field* is created, where the energies of those involved flow, in that welcoming home. Each one becomes that home mentioned by Rumi in his poem: *The Guest House:* "This being human is a guest house. Every morning a new arrival. A joy, a depression, a meanness, some momentary awareness comes as an unexpected visitor. Welcome and entertain them all . . . Still treat each guest honorably."

With regard to relationship and what I have just said, it is important to consider the center and circle of relationship that has a central energy (the Self/Soul), and the various energies of the field circulating there. And it is important to recognize that in every situation. Where is the Self (the individual, the relationship, the group, etc.) and the other complexity of parts—the *Self* and the different parts, and the *system* including both? And where and how is the Self of the system operating? Where are its qualities? Among these, holding is a characteristic relational Soul quality which manifests often in relation to the environment or to the interpersonal-group relationship. For instance, there is not only one subject holding another or others, but the relationship and collaboration of subjects are also

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doing the holding. The third, which is the synthesis of more parts, is doing the holding as well. Holding, in the sense of being the provider of a home, signifies "*staying*," remaining stable while everything else that is contained and held moves. This again leads to the Self/Soul, the "*Immovable mover*" as the Greek philosopher Aristotle called it. Assagioli reconnects to that directly, through the great complexity and dynamic movement of the multiplicity in psychosynthesis. He mentions the vastness encompassed by psychosynthesis. Let's remember his words, "the limitation of psychosynthesis is that it has no limits." He mentions also the risks of over-inclusion—which particularly requires the use of phases in synthetic work; even more so the presence of the Self, which is in fact the principal *synthesizing factor*. That center, that point, indeed, can stay with all the tendencies to move, to leave.

Feeling at home in the abode of Spirit, of Self, through our personality we might say: "I am happy here at home, why should I move, why go elsewhere?" But the Self, being the "mover" of our Soul journey, expresses the *will to go*, to move, eventually to come *into action* if that is what is needed, inviting us to be like tortoises: "Take your home wherever you go." Again, this invitation makes me remember the time when I studied with Assagioli. With my young enthusiasm and thirst for knowledge, new information and experience, I wanted to explore other fields outside psychosynthesis. I remember Assagioli's imperturbable smile which accompanied my request and he simply said: "Yes, go, you are vaccinated!" I don't think I completely understood what he meant at the time, but later on, although I felt enriched by my experiences, I realized I had never really fully left that original home to which I felt deeply connected, that profound *sense of home* I had felt meeting with Assagioli, and then with psychosynthesis. And still today, I understand and confirm that along the journey of life the "vaccination" of psychosynthesis keeps its validity through the years. I have had many experiences worldwide with various people, teachers, trainers, etc., but elsewhere I never experienced that feeling of being fully at home that comes to me through psychosynthesis (that always held and included the new experiences). The home of psychosynthesis and its "vaccination" also have the special gifts of *love, holding and freedom*. This home, like all Soul qualities, is powerful but fragile. That heartfelt feeling creates the sensitivity about feeling homeless and homesick and the invitation to be "nomadic" as well, in the sense of putting up your tent, finding your home along the way—anywhere you feel really at home and held (by relations, environment, etc). Imagine the dreadful tragedy of emigrants and immigrants, leaving their unsafe and "home-lacking" homes nowadays. These people are rejected at various frontiers (borders) worldwide, and kept homeless in poor conditions, during their desperate search for a new home. A home for them, as for every human being, would be a place on earth where the qualities of safety and protection, freedom and total acceptance could even hold their despair, their deep wounds, vulnerability and the fragility of their existence; the *dark* side together with the *light* side. The Self/Soul home is for everything.

Another essential ingredient of the journey is *rooting, grounding*. Where and how do we root our existence like the foundations of a house? *Roots* are of basic importance because every life experience needs to be embodied and fully present with all that is. That reminds us of *trees*, with their roots in the earth, receiving nourishment and holding, and reaching up towards the sky with their branches. But we are beings that move, so we might consider having "*mobile roots*" and being like "moving trees." With each step comes the invitation to root again, and then to move our roots, from place to place. Rooting is also a confirmation of our presence, over and over again, a continual coming and going, roots after roots, landing after landing. This experience is particularly felt on an energetic level through the body. The body is a great instrument for rooting, starting with itself: the ground of all the other grounds of the experiences of life—feelings, thoughts, actions, relations etc. Energetically our vital space is a *sphere*, a *roundness* beyond and at a short distance from our physical body that is included in the sphere. The sphere is rooted energetically also below our feet, inside the earth, because we want to communicate with the earth, we want to go down, toward the center of the Earth, from our center. Besides, at the top, beyond the crown of our head, our sphere finds the upper border connecting with universal space. An interesting and meaningful representation of this is portrayed by Leonardo da Vinci's drawing (on p. 49) : *The Vitruvian Man* (from the great Roman architect Vitruvius, who inspired Leonardo). Here we can see the body in the fullness of its extension,

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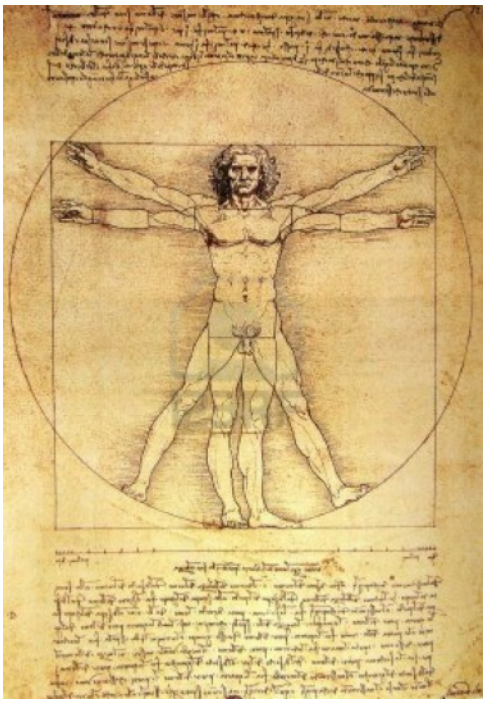

Leonardo da Vinci
The Vetruvian Man

harmoniously and dynamically taking space, where the horizontal and vertical dimensions meet and are grounded, straight and diagonally, through the center of the body, within the larger sphere. Moreover Leonardo seems to have a wider vision of the main geometrical forms in life. He addresses original universality in the circle and earthly reality in its completion as square holding the circle. Both these forms energetically embody and interplay in the individual vital space. We can thus imagine the "Assagiolian egg-diagram" as another sphere-like vital space including our body inside. On both sides we can see the borders energetically distinguishing the individual vital space with the collective dimensions on the horizontal and vertical levels. Through these energetically permeable borders we can feel the energies of other spheres and of outside space. We don't feel "*invaded*" by that outside space when our space is filled with our specific energy and we are balanced enough with that fullness, making it workable for us. We can accept and hold the external energy that comes to us, sometimes similar to and attracted by our energy from within. But when we don't *fill and feel* our own *vital space* in a workable way, we experience a sense of invasion and loss of boundaries. Our sense of boundaries comes from intensifying and filling our space with our energy that gives us a positive feeling and a sense of ownership of our sphere and of what happens in it. That's totally different from certain pathological situations, where there is a lack of boundaries, as with borderline clinical conditions. Actually, embodiment needs time before taking its full place in our lives as aware adult beings. Children are in some ways spontaneously fully embodied, but it is not yet time for their conscious process of embodiment. That stage comes later and is completed along the journey of life, sometimes quite late, especially Soul-wise. By gradually feeling present through the qualities of the Soul we can feel more and more the full embodiment of who we essentially are, with the energies of our wholeness. But our wounds create obstacles to healthy development, substituting for it with defenses, and the Soul withdraws from its full embodiment and from the feeling of fullness in our vital space; in its place darkness is left alone instead of being met and imprinted more and more towards transformation (light and darkness need togetherness). The roundness of the "egg" symbolically also indicates the inclusion of the multiplicity of being and dualities, and our journey as the journey of "*spheres in movement*." That roundness and sphere metaphorically signify also that the journey itself is circular, which implies a spiral-like movement where we return to previous points in order to experience what needs to be met again, even if at a different evolutionary level. Then the journey of the Self/Soul can be considered as a homeward journey: a journey "*from here to here*" (*Rumi*), in which we return home from where we started, more and more fully, because this is a spiral journey of Self-realization.

Some of the basic ingredients of the journey have been illustrated above: space/time with boundaries, home and holding, longing, rooting, etc. Let's now look at these and other ingredients which characterize the homeward journey with more details and with their dynamics and functions in connection to the Self/Soul journey.

Longing can mean *nostalgia*, from the Greek *nòstos*, which literally means return; and *àlgos,* pain: a painful experience in order to return to a special place or time, a home of the past, which has been meaningful and is strongly desired again, looking back at all that, missing the fullness of the present. But longing in another sense, which I specifically apply to the homeward journey, means the "nostalgic wave," that *yearning* towards something of great value like a quality of the Soul from which we still feel some distance and we long to live and experience now, fully, in the present. That's the intense presence of longing which then calls other *Heart/Soul qualities* for which we are longing.

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The journey of the Self also is characterized by relationship: the true barometer of the journey itself is to meet people, nature, environment and other beings—not only humans. Who and what are with me in my relations through the various directions of life—the eight cardinal points on the horizontal plane, the sky with the world above, the earth below and the underworld, and also the center? In the homeward spiral journey of life we pass and circulate through all relations, with the energies of life along these directions, and we are held by them according to these two other fundamental principles that come into play: the *flow of energy* and *holding*. Experientially I have found that psychosynthesis particularly honors these two principles in its theory and practice. Indeed, there are dynamics of life force and the other energies which are willing to flow, taking place along our path. But at the same time, in order to make this possible, we need a holding structure, like the "bed of a river" to contain and hold that flow.

These two principles of holding and flowing are significant not only on our homeward journey, but also in the same journey in the phases of leaving, when a change takes place and one needs holding. In fact, this is especially crucial in the passage of change when there is turbulence, and the turmoil needs even more holding. In that sense also, psychosynthesis is a psychology with a Soul, because the Soul has an immense capacity to hold. Often we do not realize this and so we do not even rely on it.

Another basic issue already mentioned in the title of this presentation and above, which is connected to the homeward journey itself, is expressed by the Greek poet Cavafy in his beautiful poem *Ithaka*: Ithaka is the home, and the homeward journey finishes at Ithaka. The poem begins like this: "As you set out for Ithaka hope your road is a long one, full of adventure, full of discovery. Laistrygonians, Cyclops, angry Poseidon—don't be afraid of them: you'll never find things like that on your way as long as you keep your thoughts raised high, as long as a rare excitement stirs your spirit and your body . . . you won't encounter them unless you bring them along inside your soul, unless your soul sets them up in front of you." But in fact we *need to meet* Laistrygonians, Cyclopses, etc., like Odysseus, because that's the journey of the Soul, which needs to meet obstacles. The poet, like all the poets who are the best interpreters of psyche and Soul, continues: " . . . Keep Ithaka always in your mind. Arriving there is what you are destined for. But don't hurry the journey at all. Better if it lasts for years, so you are old by the time you reach the island, wealthy with all you have gained on the way, not expecting Ithaka to make you rich. Ithaka gave you the marvelous journey. Without her you wouldn't have set out."

That's the homeward journey to which value is given during the journey itself, the homeward aspect, as a goal, that births its deeper purpose. Moreover, there are some key questions worth addressing: *who journeys*? Who is the traveler for whom journeying has been meaningful? Is it the Self/Soul who travels with the whole person? And *from where to where* does the journey unfold? It's important to assess the departure point, and where we are heading: what is our Ithaka? In fact we come from one home, but we find various other homes along our homeward journey. And which *kind of journey* are we on? Which way do we walk? Assagioli's differential psychology has always honored the different human typologies and the differences as well, at the soul level, of the ways of Self-realization. The Self is unity and at the same time remains, as in centeredness; but at the level of its transpersonal qualities the Self/Soul expresses the differences which are important to recognize in the various colors that change each one's journey. Hillman expresses this issue very well in his book *The Soul's Code*, where the acorn is described as containing all the potentials of the future oak, which also expresses the uniqueness of that being, guiding the journey of Self-realization.

That unique way follows the context of the journey which is made of two journeys: the inner and the outer journey on the territories of life. Rumi, again in another poem, *The Journey*, says," . . . Even if you don't have feet, choose to make a journey in yourself as a mine of rubies, be opened to the influx of the sunrays. Oh man, make a journey from yourself into yourself and from that journey the earth will become the most fine gold. Go from bitterness to sweetness because there will be born thousands of pieces of fruits." And who is holding whom in the journey?

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Or even better, *where, when and how is holding taking place* along the homeward journey? *Which forces* are collaborating in such holding? The Soul too is a holding structure, as I said at the beginning, and at the same time it also needs holding and is held. The body, that "earthenware vessel" of our full humanness has, among the vehicles of the Soul, the strongest affinity with the Soul itself. The body in fact is a holding structure for psyche and Soul, and can express that, mostly not alone but in collaboration with a place—the environment, various aspects of nature, a relationship with other beings, and not only with humans. All those various kinds of holding express something which is like an "*embrace with many arms*." This is particularly evident when working with people, as in therapy and in the helping professions where there are many kinds of holding. Above all there isn't "one powerful holder" who holds everything; but just as with the "good enough" mother with the child (Winnicott), the child, like the patient, holds, and the relationship is a third holding which emerges as the holding of both.

Holding as a Soul quality goes together with another quality of the Soul, a meaningful ingredient of the homeward journey: longing, as mentioned before. Giving a further look at longing and its role on our journey, longing is a kind of nostalgia, a deep nostalgic yearning, where there is a special opening to what one is. But the immediate fulfillment is not expected and the feeling of something still lacking, not yet reached, remains open: the "perfect longing" as defined in *Emmanuel's Book* (Rodegast). Connie Zweig, in her book *The Holy Longing,* beautifully describes how in the longing you feel the "scent" of what you long for and then, you "follow it deeper into the landscape of the Soul . . ." Indeed, you don't get the deep desire satisfied and you don't take it in you completely, but you keep the senses open, still with some emptiness. There is freedom in it, and in that sense longing is a quality of the Heart.

Along the homeward journey, what are you longing for, then? One kind of longing is exactly for home itself. That was the sense of what I mentioned at the beginning in my connection with Assagioli: I longed for the fullness of my Soul, in order to realize its qualities, my potentials. If, in fact, all is already here, perhaps I will remember to go back, to reconnect, pulled by a nostalgic wave towards something that belongs so much to myself, not to my personal history but to my original Being. Kabir, the 15th century mystic poet, says in a challenging way, "longing does the whole work." In that sense, longing, as expressed in the title of this talk, needs to accompany our "presence" and not get lost in the emotional nostalgia of the past, but be workable here, now, between the past and the future.

But is longing so easily available? Not at all, because the heart might not be available to its opening: it is part of the journey to prepare and open the Heart to longing and the other qualities. And when you reach home, does the longing stop? Partly yes, because you might experience that special peace of home coming. But then you might feel the longing again, as a human being, and you might feel like moving, continuing the journey more. The myth of Odysseus tells us that, years after having reached Ithaka, he left again by sea and finished his earthly existence far away from his homeland.

The homeward journey is the Self/Soul's journey into existence. Its two main dimensions: the *horizontal and vertical*, move along two crossing axes. These two dimensions create not only one, but *three ways of longing* which point out *several directions* on the journey. For instance, I dare to hypothesize that a first longing exists for the universal—for going downwards, for landing here, "growing down" towards the earth. Tagore poetically says, "For the sake of this love, God longs to become human and the human to become God." The universal to be embodied is the core issue of the Soul and the Spirit in life. That universality is heartfelt, and is pushed through the Heart's longing to unite here. The miracle of life and the beauty of human adventure witness the humbleness of the universality of the Self to be here in this smallness of embodiment. For what are you really willing? I am willing to be here. But then there is a second longing, if you keep being asked: what do you really want and for what are you willing? I want, I am willing to go up, to "grow up." "*Growing up*" can mean developing, growing more in our human personality and individuality, as in the cycle of life where the child becomes an adolescent, then a young adult and so on.

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In personal psychosynthesis, which is part of that second longing, we also create the basis for another kind of "growing up," like opening and aspiring to belong to the universal home, to the home of the Self. And that universal "growing up" dimension can be the goal as well as a tool, collaborating in such a process. That's why synthesis is necessary in order to help the process of transformation and cooperation of the forms of life. Life invites us to help these two longings to collaborate and to acknowledge the typology, the environmental and relational context for each person in the process of Self-realization. Typologically, some people might be more inclined to go upwards. This may need moderating, or it may be necessary to create a collaboration, because in going so much in one direction, the other directions may be neglected or forgotten. We might be invited to go downwards and horizontally too, in order to descend and explore the valleys, not only the heights, and thus to balance the journey. In fact, one of my reasons for still wanting to keep the Self at the top in the Assagiolian map of the "Egg diagram" is that being on top allows one to see more widely in all directions, which is one of the main purposes of the Self/Soul. I can get interested in the above, in the horizon, but also look downwards into the depth of the valley, where the details might be small but still interesting to notice, and I can go up and include more with that wider perspective and expanded consciousness.

Then there is the third longing, which is also very important, where the horizontal and vertical existential dimensions of the Self are put together. This is also a relational, even ecological development into the third, our home here: the Self/Soul of and with myself, the group Self, the Self/Soul of and with all relations, (nature, humanity, etc). This is the place where the other two longings coexist and collaborate fully together, being *at home within oneself*, finally bringing all the directions there.

If we connect the longings to the psychosynthesis homeward journey, we can distinguish three journeys, in order to see better how much we are dedicated to one journey in collaboration with the others. Firstly there is the journey of the Self. This is the way in which we recognize the transpersonal psychosynthesis path where two further differentiations can be made: a journey of the Self and a journey of the Soul. The former in fact can be represented by the journey of and to the center: to go back continually to that home in some way is a paradox, because with the Self being the center and in the center, there is no journey, no movement, just stillness. But going back to the center and staying with life from the center is the process of disidentification/self-identification, and it is a journey in itself. The so-called "journey of the Soul" can be seen as that movement which is ubiquitous, going everywhere into the arena of life. The "immovable" Self becomes a "mover," as long as Soul, very closely, animates life—still being the center, but going and *acting as a willing position in the multiplicity of life.* The function of that differentiation is to see how much we use the centering synthesizing Self in the three journeys of psychosynthesis: the transpersonal (Universal/transpersonal Self/Soul), the personal psychosynthesis (personal self/personality) and a third journey: relational psychosynthesis (Self with the world/Self with the whole of myself/I-Thou/group Self/Self-Nature/Ecosystem/Self).

Finally, a few more words about naming the "Heart" in the Self/Soul journey and the feeling of being at home with oneself which also makes the "Journey of the Heart." I have already said that in many spiritual traditions it is said that the Soul abides in the heart. In psychosynthesis the Self/Soul in the Heart can be particularly indicated as a unity of consciousness, will, love and expression of true *embodiment* (the physical heart as metaphor of the energetic Soulful qualities of the Heart). At the physical level, in fact, the heart pumps our blood (vital energy) everywhere in our body and in its four-chambered roundness is home to the blood which goes and returns in the pulsation of life. The holding and flowing principles are represented here in this embodiment of their energetic meaning.

There is also another interesting aspect: the heart energetically, and partly physically, is in the center of our chest, where we can feel it at the cross-point between the horizontal and vertical branches of a cross. That central crossing point represents also the position of the Self/Soul in connection to the existential dimensions. In that sense we

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have a heartfelt Self/Soul as a dynamic relational presence with pulsation and flowing of life forces (Soul qualities and among them the quality of longing for returning home over and over again). During the journey of opening our Heart we meet the defenses around our wounded Soul qualities, if our heart is a Soulful Heart. There is a wall of defenses for the emotional heart which has been wounded, and not only at the level of personality issues, but at the level of the qualities and needs of the Soul, included in what I call the "*Rights of the Soul*" (Rosselli, 2015). An "anesthesia" of the Heart might take place, a kind absence of feeling in the body. Sometimes the body appears to be fit and performs well but is not "inhabited" and no longing is felt. That's why emotions and feelings are so important for true Soul contact in embodiment. The Soul is also a very important center of awareness for the defended heart. This is because it is needed for opening the Heart/Soul's energies in the wound.

The first basic quality of the Soul needed in this opening is complete acceptance, full *unconditional acceptance* of what is. According to Assagioli, consciousness and will are the main basic functions of the Self. They point out an essential nakedness of the Self that stays in total acceptance with what is. The main function of consciousness and will is firstly to remain a still point, before any movement and action in the healing process of the wounds. The Soul, which is embodied, is also the field of consciousness and the experience of subjectivity. It is an empathic subject and, through the Heart, is a *compassionate consciousness*. At a certain moment we don't experience anything but *consciousness of our Self itself* ("I am aware of myself as a subject of awareness"). That is the contact, until there is the full experience of the Self (from the personal to the transpersonal and universal dimension). It's important to notice that even at the personal level—as personal self—there is a spark of a transpersonal dimension. This is because the Self is always beyond the personality level, and the nakedness of simply staying conscious unites with the experience of the will to stay simply in the center.

So the wounded Heart needs the Soul qualities, in order to face the heartbreak of pain and suffering with courage. As briefly mentioned above, only later may the hidden light in the wounds be revealed, and the process of healing show and utilize that light. Other Soul qualities may emerge, like presence, acceptance and courage, to continue to accompany the process of transformation and fuller healing. Nowadays we can find this position of "naked consciousness" and acceptance, without judgment, in what is called "mindfulness," also as a technique and meditation practice. Mindfulness focuses on this preliminary stage of consciousness like the disidentification/self-identification in the psychosynthesis process which, starting from there, continues and amplifies the use of such states with other qualities, including the will. Such presence means not only "I *am*," but "I am *here*," which adds the rooting, the *territory*. The Soul, through the body, feels its "growing down" manifesting itself. The Self/Soul is a *sensory presence* and through our senses we learn that we need the body to experience life. If we don't pass through the body we must be careful, because we might risk "flying" and not journeying on earth. We can't escape full presence; that's why the body is the great tool for being present.

So to recapitulate, reminding you of the title of this paper again, after having mentioned three journeys, three longings, we can consider three main homes along the journey of life: the Self/Soul home; the individual personal home; the relational home. In the first there is a longing until the home of that Soul is reached, where total acceptance and holding takes place, feeling at the center and mirroring the other Soul qualities; and the experience of bringing the darkness and the light there, the vulnerability and the life forces, in the most unique and humane condition, as in Rumi's totally welcoming "Guest house." In the second home, the personal-individual dimension of body-feelings-mind—but also of the personal self with its mirrored centering—may emerge, especially in a more evolved harmonious development of personal psychosynthesis. In the third home of the relational Self (with humanity/world), the home is represented by the various relationships that are home-making.

When some of each of these three kinds of home are present—especially with the touch of the qualities of the first home—one's presence opens to "*feeling at home*," coming closer and closer to being the *embodied Self/Soul at home*. All these invite one to a practice: working towards the recognition of one's home/s—especially using

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the experience of presence, bringing what one is in relation to life, and in the coherence of one's holding awareness here. Moreover, from there it's possible to find out when one feels at home and when not, and to see what needs to be changed. It's meaningful to feel, then, that the relationship with that home at the moment creates another relationship: the person and their home.

I finish my reflection on this theme considering what happens to the presence of the Self and home-longing in the different cycles of life, for example in childhood and old age. In children it's very interesting to notice what happens in the directions of longing. For instance, regarding going upwards, the child is certainly growing up as an individual, but "growing up" very much also in the transpersonal and Soul dimensions—rather than in awareness. This is because children don't need explicit awareness so much at this stage. They need the bodily relational contact with the outside world which mirrors the Soul for them in their first stage of life. On the other hand, adolescents and adults are more interested in the horizontal dimensions of environment and reaching their individuality, so awareness becomes more explicitly a part of their growth at these stages.

At the other extreme, of old age, it is possible again to observe an opening towards verticality. At the same time there is a kind of urgency in the direction of upward longing. That age may have direct experience and a direct spontaneous embodiment of the transpersonal dimension, being transparent to the Self/Soul energies. In that sense, "growing up" is mixed with "growing down" as a spontaneous influx of that dimension. While adolescents and adults are more interested in the horizontal dimensions of the environment and reaching their individuality, at the extreme of old age it is again possible to see the opening towards verticality and the upward direction.

However, at the same time there is a kind of urgency and longing for the downward direction, in order to bring spirituality into the remaining time of life's journey. Because as elders, we are ready and "ripe" for that—if not at that time, when? Let's remember the poem *Ithaka* by Cavafy, already mentioned, and the hope for the journey to be long, ".... full of discovery". In fact, at that later time there might be a special opening and spontaneous search for the spiritual existential meanings of the journey along the journey itself and in the present. The body, in greater vulnerability, invites the person to come to terms with that dimension in a more spiritual sense, and also in the most humane and concrete way of embodiment, through experiencing presence even more. Finally, someone can become "hungry", "thirsty" and in *need of the Spirit*, even without a previous religious upbringing or practice. There may be a search for finally being what one hasn't been able to be before, when one was distracted by other engagements, and also closed to such longing. That point, in fact, may become crucial with an aching in the longing for *that* engagement.

If it wasn't time then, it may be time now—or never again. That experience opens one to the preciousness of the present—not delaying or postponing things to a more uncertain future: an invitation to *live everyday life more fully*. This also reminds me of something else: the reality of many people with a very serious or terminal illness, whose journey here is threatening to come to an end. That's why it might be meaningful to consider death not with fear, but as the companion to all of our journeys. Consider Carlos Castaneda's invitation to look at Death as very close to us—on the left side of our body—along the journey, and dialoguing with her. Listening, we can hear her words " . . . *I haven't touched you yet* . . ." At the same time, Death stays nearby; and walking in company with Death is a reminder of the Life of your embodied Soul, because Life and Death are part of the same one Life, rooting in the body in the present.

Ultimately, the homeward journey I started to mention as the journey of Self-realization, returning to that Self as a final home and realizing its fullness, still needs a home or various homes along the path. The *Self/Soul* is the *traveler*, but so is the *journey* itself: the Self/Soul indeed moves or travels, but so does the journey itself. In that sense the Self is also *home* but needs to be held by other homes as well. In this way both the Self and the Journey are expressions of the essence of Life, as has been illustrated so far. In that sense the Self is home, but needs to

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be held by other homes as well. In this work, emphasizing and discriminating among the various protagonists and ingredients of the journey of life (Self, home, directions, longing, being present and becoming) is then essential for putting them together and connecting them in the complex dynamic portrait of life, which I tried to bring closer.

In this work I have focused on a continuum of Creations in Life: from the wholeness and unity of the one to the two, expressing the duality which creates the third or the three of the relationship. This is a new synthesis with which a further relation (a fourth) is created by each of the two, as happens in all relations in life. This concept can also be applied to the *Homeward Journey*: the *one* journey of life for each human being becomes *two* in the journey of the Self and the journey of the personality, *three* in the third of their relation. Then each of us establishes a relationship with this third, as happens with all the other relations in life (four). In fact this journey through relations is the one homeward journey to be completed in the evolution of life.

In that sense, psychosynthesis is a precious instrument in the psychologically multifaceted areas, but more so in its representation of a unitary home—addressing life in its playful and dramatic evolutionary development between being and becoming, respecting each one's uniqueness and multiple ways within one journey.

I want to finish with these two *poems*:

"LOVE ME . . ."

"Love me for
what I am,
for my moments
of madness,
for the silly things
I say,
for my craze,
for kidding,
for my
secret tears,
for my
silence,
for my
eyes cast down.
LOVE ME when
I hurt you,
when
I do not listen to you,
when
I exasperate you.
LOVE ME and accept everything,
everything about me,
but above all
LOVE ME because
I LOVE YOU."

Caterina Rosselli (1974-1998)

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From *"The Kabir Book"*

"Are you looking for me?
I am in the next seat
my shoulder is against yours
you will not find me
in stupas
not in Indian shrines,
nor in synagogues,
nor in cathedrals,
not in masses,
nor kirtans,
not in legs winding around
your own neck,
nor in eating nothing but
vegetables.
When you really look for me,
you will see me instantly,
you will find me in the tiniest
house of time.
Kabir says: Student, tell me,
what is God?
He is the breath inside the breath."

Kabir (c. 1444 - 1518)

These two *poets* both capture, better than any other words, the *essence of two homeward journeys* though very different in length. The *first poem* is written by a young Western woman, a university student (my daughter), who wrote it at the age of 20. Here it would seem that she refers to the journey as the quest for a continual *presence* of *Love*, the underlying force of Life, which becomes a *Home* along the time and space of existence. The *second poem*, written by a 15th century Eastern mystic poet, is representative of the mystery and preciousness of Life in which the search for the vastness of Universality finds its *Home* in the humble smallness of time and space, to our ultimate ground: the living, breathing body.

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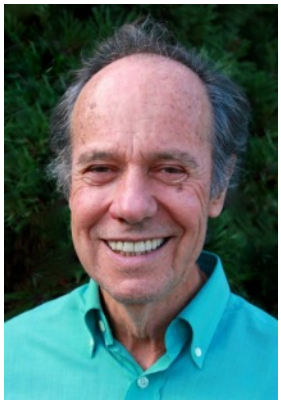
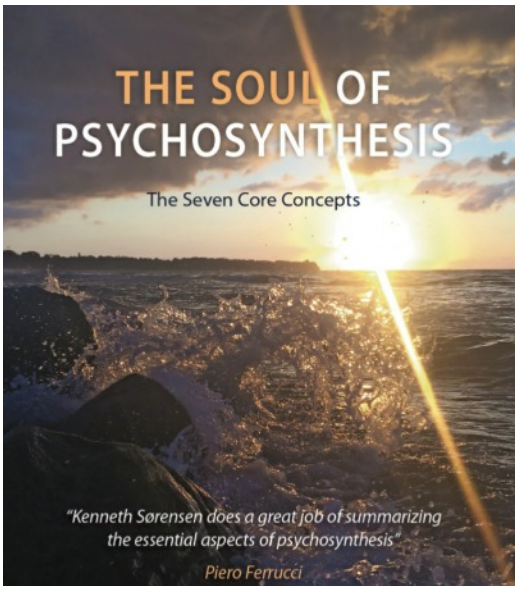


Massimo Rosselli *is a Medical Doctor, Psychiatrist, Clinical Psychologist and Psychosynthesis Psychotherapist. He trained in Psychosynthesis with Roberto Assagioli, with whom he collaborated in the practice and teaching of psychosynthesis. He has been a Professor at the University of Florence, Italy, and a Didactic Trainer, teacher and lecturer of psychosynthesis internationally, and author and editor of several publications.*

The Soul of Psychosynthesis
by Kenneth Sørensen
review by Jan Kuniholm

"Assagioli's psychosynthesis spreads far and wide. It is ambitious in scope and subject matter. For this reason it may be hard at times to understand its essence – with the risk of being lost in the details. Kenneth Sørensen does a great job of summarizing in a short and well-researched book the essential aspects of psychosynthesis, offering an overview that will allow the reader to grasp its main themes in theory and practice, as well as its historical development."

—Piero Ferrucci



Sørensen takes Assagioli's seven core concepts, which Sørensen says are the seven "facts" and fundamental features of Psychosynthesis that must be part of Psychosynthesis training and its education syllabus, and tries to connect them to seven developmental concepts. He links Disidentification, The Personal Self, The Will (good, strong, skillful), The Ideal Model, Synthesis (in its various aspects), The Superconscious, and The Transpersonal Self to the concepts of Freedom, Presence, Power, Focus, Flow, Abundance, and Love. He affirms that Assagioli has a metaphysical stance, which he likens to Ken Wilber's concept of *evolutionary panentheism*, also citing Esalen Institute founder Michael Murphy's writing. (Interestingly, Assagioli's psychosynthesis was first introduced to the United States at Esalen, and I understand that Wilber was connected to some of the people who taught psychosynthesis in San Francisco, before that institute dissolved. Both Murphy and Wilber may well have derived some of their thinking from Assagioli).

Sørensen discusses the seven concepts of psychosynthesis together with his developmental concepts, with the idea that psychosynthesis contains a theory of personality as well as a developmental theory. He begins with a treatment of RA's "egg diagram" and goes on to fill in some of the aspects that are implied in Assagioli's writing. He then coordinates Assagioli's exposition more closely with Maslow's hierarchy of needs to formulate eight developmental stages, which show also a development of the psychological functions.

Sørensen devotes an entire chapter to exploring the process of disidentification in considerable detail, and brings out many factors that are perhaps only summarized or hinted at elsewhere. He also devotes entire chapters to Self, will, ideal model, synthesis, superconscious, and transpersonal self, presenting one case study that is used to illustrate much of what he has to present.

Experienced students of psychosynthesis will recognize much of what Sørensen presents, yet he also has a way of presenting Assagioli's work in a refreshing and unique way that evokes new insights, based upon his own experience as a teacher and therapist. Sometimes the new insight can be gained even through Sørensen's use of terms, such as "consciousness-based therapy," and "will-based therapy," and at other times the benefit is to be

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gained from his gathering thoughts from different sources—mostly Assagioli's own writings and talks—to present them together for perhaps the first time in writing.

This book, as Piero Ferrucci has said, is a short summary; yet it has a great appeal to new students as well as to experienced practitioners. Recommended.

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