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Psychosynthesis Quarterly

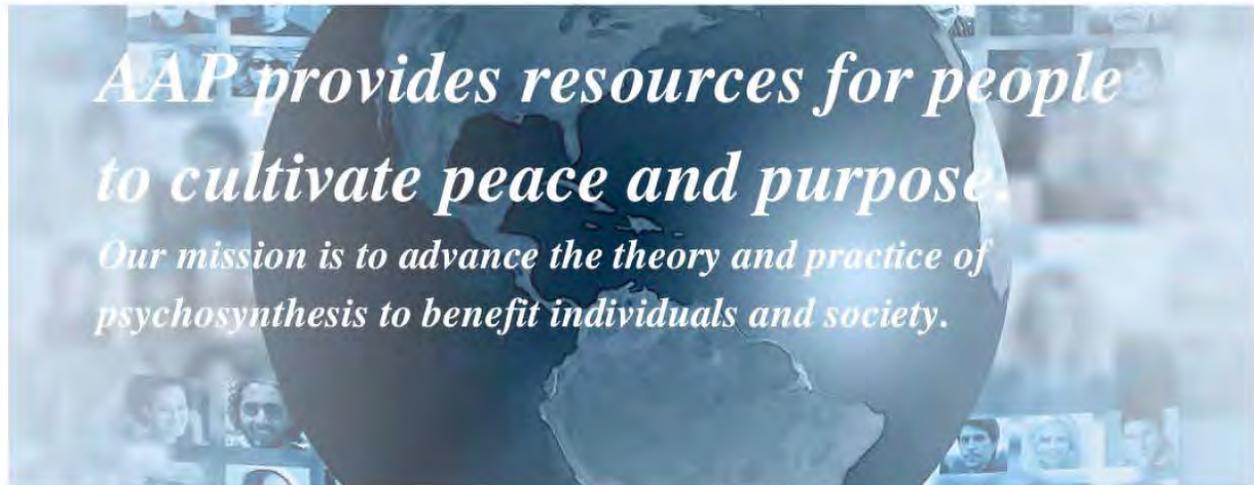


Cover Image provided by Mahita El Bacha Urieta

This Issue's Theme: **Called, Not Driven**

The digital magazine of the Association for the Advancement of Psychosynthesis

June 2022 Vol.10 No.5



The Psychosynthesis Quarterly

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

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

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

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

Desktop Publishing: Jonny Dray and Marjorie Gross

Special thanks to Peter Stewart who assisted in copy editing

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

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Letter from our Guest Editor

Mahita El Bacha Urieta

Welcome to this edition of the AAP Quarterly entitled 'Called, Not Driven', which was inspired by Psychosynthesis's perspective on the Self, and the resulting implications on notions of Self realisation, alignment, and actualisation.

The framework for this edition is naturally also connected with Assagioli's reflections on the Will, and with the psychological obstacles that can stand in the way of free Will, or Self aligned Will. These obstacles can include trauma, narcissistic wounding, limiting beliefs and low self-worth, as well as external impediments of a socio-political, cultural, or religious nature.

As you will see in the beautiful, and diverse collection of contributions in this edition, there are, within the Psychosynthesis community itself, different perspectives on what it means to be called rather than driven. Some associate the Call with intuition, others look at it primarily from the perspective of the Will, while there are those who believe that the Call from our higher Self is always here within us, but that we need to intentionally tune into it to be able to access it.

I hope that delving deeper into this topic with us, will activate or reactivate your connection to the call of your higher Self, and usher in a new stage in your own healing, Self-alignment, and Self-actualization.

I am very grateful to the AAP for giving me the privilege and honor to edit this edition of the AAP Quarterly, and for their trust and support, especially Marjorie Gross and Richard Lamb.

Last but not least, thank you to all the generous, and inspirational contributors to this edition, who have each moved me, taken me on a new journey, and opened my heart and mind to new, and meaningful perspectives. I trust that you, our reader, will have the same experience that I had through your reading.

With much love and respect,
Mahita



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

The Penalty Of Love

By Sidney Royse Lysaght

Submitted by David England

If love should count you worthy, and should deign

One day to seek your door and be your guest,

Pause! ere you draw the bolt and bid him rest,

If in your old content you would remain,

For not alone he enters; in his train

Are angels of the mist, the lonely guest

Dreams of the unfulfilled and unpossessed,

And sorrow, and Life's immemorial pain.

He wakes desires you never may forget,

He shows you stars you never saw before,

He makes you share with him for evermore

The burden of the world's divine regret.

How wise you were to open not! and yet,

How poor if you should turn him from the door!

Sidney Royse Lysaght

Poems Of Today : Second Series, 1923

Called, Not Driven

By Ilene Val-essen

This year, for good reasons, I pledged to simplify my life, to explore “being” versus “doing.” When I saw an invitation to contribute an article to the June 2022 Quarterly on the theme Called, Not Driven, I expected that I’d immediately recoil: “No, don’t even consider thinking about engaging in a writing project!” Yet the title titillated me, and my curiosity couldn’t be contained. In response, I decided to step back and place the call-to-write email in a computer folder that I could easily access if I changed my mind. “Let’s see what happens,” I thought.

In the next few days, I noticed that I was still strongly drawn to the title; a seed seemed to be germinating inside. Yet a protective voice begged, “Please, don’t entangle yourself in this doing project when you hunger to explore being.”

A Little Background

Before I proceed with my story, I’ll explain my allergic reaction to writing and my strong pull for a simpler life. I’ve authored two parenting books and created the basic and advanced Quality Parenting programs. They took decades to complete. I’m proud of them, but the writing process exhausted me, leaving me with an expanded soul, and a diminished physical body. Focusing on being in these last few months has enriched my life, as I spend more time enjoying beauty in its myriad forms, absorbing new ideas, deepening friendships, and honoring the quiet, contemplative aspects of myself. I’m certain that I must continue this healing process, to build confidence that I will move forward in my life, respecting both my soul and body.

To ensure my healing, I’ve adopted a simple mantra: avoid stress whenever possible! Since writing has been consistently extraordinarily stressful, I vowed to distance myself from any writing that required extensive polishing. Happily, this mandate has left me free to continue journal writing and to create short poems.

The Journey Continues

Still, the title piques my interest and I ask myself, “What about it titillates you? I wonder if my intrigue represents a calling, something that would lift my spirit. Or if it would provide an opportunity to quell a driven, critical voice that harps, “As a woman of privilege you’re not contributing enough, too busy “being.” I hear this voice and know it holds little weight!

Suddenly a question arises, “Could it be possible to write, to fulfill my soul, and to respect my body?” And a suggestion presents itself: “You can accept the invitation, track your experience, and use what you learn as the article’s content.” If you succeed, this could help you, and hopefully it could benefit others who identify with similar struggles. The idea delights me, for within it lies the possibility of exploring a new paradigm, which touches my soul and possibly others’. Immediately, I feel called to write!

Quickly, another voice steps forward, “Don’t forget your history. Sadly, too often when called, you drive yourself and taint the experience.” I respond, “Yes, I know. I’m hoping to do this differently. That’s precisely the experiment. Give me a chance.”

I then began to think about the mechanics of the writing process and conclude that to make this article truly a calling, I must 1) abolish my poor writing habits and 2) I must sustain a keen awareness of my body’s cues.

Confessions

Poor Habit #1. Generally, I begin writing without an outline and rationalize: “I write to discover what’s stirring within me. Inevitably, this precludes the possibility of writing a meaningful outline.” But even when I’ve attempted to outline a new project, I haven’t taken the task seriously. Now, I recognize that I can’t consider this project seriously, unless I’m willing to create a thorough, respectable outline, allowing me to discover quickly if I have something to say, and the order in which I will say it.

Poor Writing Habit #2. I also edit while writing the initial draft. Every author offering writing tips frowns upon this practice. I recognize that I must agree to suspend writing temporarily if the urge to edit the initial draft surfaces, and I blithely make excuses to indulge my poor habit.

Simply stated, I’ll be engaging in an experiment, attempting to replace detrimental patterns with wholesome ones, thus creating a writing experience that embodies “Called, Not Driven.”

To begin, I make a pact with myself to:

1. Write a good outline.
2. Edit only after I have completed the original draft.
3. Stop writing when I feel inclined, even if my schedule permits more time.
4. Check-in continually with my body, feelings, and mind to ensure that I experience minimal stress.

As promised, I write an outline and complete a first draft without editing along the way.

The process feels organic; I’m enjoying a lovely flow. At one point, I’m aware that I’m interested in moving on to something else. A cup of hot tea seems appealing, I save my work and go downstairs with no pull to continue.

A few days later, I notice that I haven’t written for a while and question, “What’s the significance of this?” I offer a simple answer: “I have other priorities that I want to address right now.” Again, I feel good. I tell myself, “If I had been driven, I’d likely feel bad or would have imposed a schedule that wasn’t organic or didn’t include my other responsibilities or wishes. Trust that there will be a natural yearning to engage in this process of discovery.”

Days later, I begin writing at 8pm on a Friday evening. I had no thoughts throughout the day that I might want to write. I surprised myself; I planned on shutting down the computer for the evening. But I’m joyous in the process and stop at a reasonable hour. I read before going to bed and fall asleep easily.

I’m loving the ease of the experience. My mood is light. I feel a sweetness toward the project. Trust deepens. I’m affirming that writing can be a calling that can be acted upon without the pain or angst of being driven.

I finish my 1st draft and want to think about the next step: editing. I wonder, “How shall I approach it?” I love this question. Keeping my promise to act mindfully, I decide to create a plan.

I think about ways that I have successfully paced myself in the past. I recall when cleaning up the office or engaging in tasks that require minimal creative output, I often set a timer. Basically saying, “Do what you can in this amount of time, then venture off to something more pleasurable.” The timer sounded like a good idea, but I reminded myself that when editing was going well on other projects, my creative juices wouldn’t want me to stop.

Would I listen? Thinking further, I decide to make my body the CEO of this project. As I make this decision, I’m aware that my body is sending a strong signal that it’s time to quit. Having happily identified the boss, I shall comply. But in all honesty, passion remains high, and I have a strong desire to continue. But I agreed that the body has veto power and so it is adios for now.

Rough Waters

When I start editing, even with the timer setting boundaries, the experience goes south, meaning I'm uptight. Stressed. I notice that the writing is going slowly, and the structure isn't clear. Bottom line: the original outline is inadequate. I understand now that when I developed it, I had only a thin notion of the project. My body aches. In pain, I question the wisdom of my decision and wonder if I should have begun in the first place.

I take a break.

When I return, I review the original draft and I can see that I have a clearer picture of what is needed and am better prepared to write a more thorough outline. It goes smoothly. After talking with others, I discover that it's commonplace to have to strengthen an original outline. My spirits lift.

I resume writing and again notice that I'm spending more time than I wish on the project and that my body is aching again. I consider my options for days, and ultimately conclude that I must abort the project: the price is too high.

This decision feels surreal; for better or worse, I rarely give up. I'm left with conflicting feelings: glad that I am respecting my body, sad that I must take such a definitive stance to protect it. To bolster my convictions, I confess to dear friends.

Two weeks later, passion for the experiment resurfaces. Rested, I'm called to try again—to see if I can find other ways to be kinder to my body and complete the article within the time constraints.

My soul hungers to succeed. I yearn to be able to write respecting my whole being. I understand even more clearly now that writing is truly a calling. I love to learn what lies deep within me, and writing has proven to be the finest vehicle for self-reflection. I am rooting for this author, who happens to be me! I begin to write again, following the guidelines I had in place, and refine the article a bit each day. I smile that it's becoming more coherent. I'm comfortable obeying the timer and comfortable returning to the article. But again, it's moving slowly and it's clear that if I follow the pace that suits my body, I will not finish it on time. I accept this truth calmly.

Then a light bulb goes off. Edit in bed! I suddenly realize that sitting on a chair, facing the computer is what can get me in trouble. Propped up comfortably in bed would allow me to work on the article for longer periods without jeopardizing my body. Seems like a splendid solution!

But I'm cautious, mindful that I still need to input the changes on the computer. I reinstate the timer system to alert me when I need to stop.

As I pursue the editing, I'm aware that my body is still the body of a 78-year-old and that even when I'm mentally and emotionally at peace, it lets me know that it's delicate. And that turns out to be okay. When I no longer experience the emotional and mental angst from my driven habits, my body's discomfort dissipates quite quickly.

I complete the article and am delighted that I've been enriched by it. I've gained valuable insights and have developed new, more wholesome habits that give me freedom to explore my passions more judiciously.

I also view the article as a psychosynthesis success story: through its principle of awareness, a problem was identified, and by exercising the will, the problem was resolved.

I thank you, dear community, for providing me with this rich opportunity for growth.



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The Act of Will by Roberto Assagioli, M.D. (Book Cover)

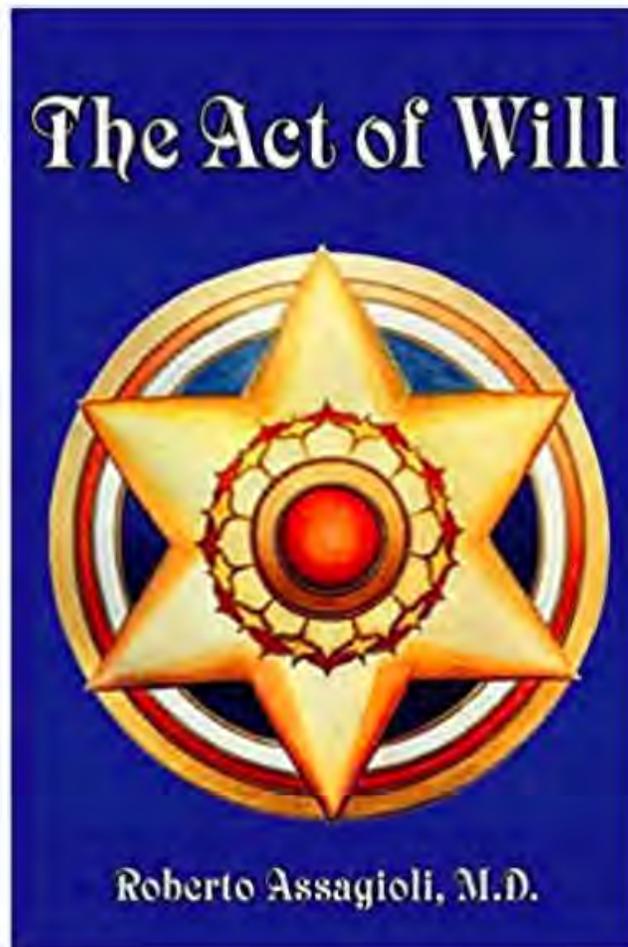


Image submitted by Mahita El Bacha Urieta *taken from Amazon.com*

Our Call as a Species

Life Beyond the Shadow of a Doubt in Psychology and Expanding the Phenomena of Otherness

By Neal Klein, Ed.D.

Associate Professor of Psychology, Lesley University

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I. Doubting the Transpersonal

We live in a culture of great doubt regarding the existence of a transpersonal, or a spiritual, dimension of human experience. This doubt casts a very large shadow.

II. A History of Doubt

Historically the major religions of the Western world each had a schism between their more traditional and mystical branches; Christianity and Gnosticism; Judaism and Kabbalah; Islam and Sufism.

In each case the traditional perspective held that an intermediary was required to understand the work of God, be it a priest, rabbi, or mullah. This view always denied or minimalized the more mystical branches that believed a person could connect with God through their own lived experience and that this connection is an important part of our inner nature.

In contrast, the major religions/philosophies of the East all believed in direct communication between “our innermost consciousness... and the absolute and ultimate reality of the

universe, known variously as Brahman, Tao, Dharmakaya, Allah, the Godhead—to name but a few”. (Wilber, 1993)

In the field of psychology, which clearly originated as a western discipline, we have had Freud telling us that at our core is our *id*, the “raw, savage, undisciplined, pleasure-seeking, basic stuff that energizes man throughout life. It knows no laws, follows no rules, and considers only its own appetites”. (Freud, 1958) We also have had Watson, Skinner and the behaviorists telling us that we are a *tabula rasa*—a blank slate—at birth. We have no inner nature. We become the traits and characteristics that external forces reinforce. These first two forces in the

field of psychology clearly negate our transpersonal dimension of growth.

So, the doubt becomes normalized and the shadow seems to be omnipresent, alarming and overwhelming.

III. The Spiritual Dimension of Human Experience

So where do we look for clarity in the face of doubt? What does the field of psychology suggest?

If James's ideas (William James, father of American psychology) were fully accepted along with their implications, they would revolutionize the field of psychology and the nature of psychotherapy. Psychology would have to study the realm of the sacred and therapeutic training would have to include the spiritual dimension of human experience. Never again would the psychology profession be able to separate psyche from soul and psychology from spirituality. It is unfortunate that modern psychology has ignored the spiritual domain and thus failed to explore what may be the most important dimension of the human mind. (Elkins, 1998)

As a rule, essence is not recognized in psychology and psychotherapy. So, alienation from Essence is not seen. It is seen that people are not in touch with their emotions and their sensations. It is seen that people are controlled by complex structures of unconscious beliefs, fears, defenses. But that extra dimension, the existence of the true being, is not generally seen or taken into consideration in psychological theory. (Davis & Almaas, 1999)

Here's what I understand about what human nature is like at its essence ... what we are like at our core. Here's what I understand about how we can live together with greater sanity, security, peace, and aliveness.

Since childhood, I have always known what I wanted to do, what I wished to understand. It wasn't until my 50th year, however, that I read how Albert Einstein expressed this. He said the "most beautiful thing that we can experience is the mystical. It is the source of all true art and science." (Einstein & Harris, 1934) I wanted to understand my source, my mystery. What would that experience be like?

During college I majored in psychology. The chair of the department called me into his office and suggested that I'd be better off majoring in religion, implying that what I wanted to study wasn't included and didn't belong in the field of psychology. I was stunned. I couldn't imagine

how anyone could understand human experience without including our mystical dimension, our essential and sacred self.

I've since come to learn that I am a member of a larger group of psychologists who include this dimension of experience in our work. We are called humanistic, holistic or transpersonal psychologists. Our belief is that we need to start with the mystical, the essential, the integral, the sacred, the spiritual dimension of human experience if we are ever going to understand who we are and our unique place in the universe. We think that this is vital!

We don't understand how American psychological theory up to this point has always started with our connection to our animal ancestry, explaining who we are from that perspective, while totally ignoring the existence of our spiritual dimension. Don't we need to consider both of these

directions and realize that the one which we are evolving toward is the mystical, the essential, the integral, the sacred, the spiritual? Isn't this our call as a species? Don't we need to know this in order to consciously participate in the evolutionary flow (the mystery of which most of us haven't experienced and thus can't really "know")? Don't we *need* to know this? Here's where the possibility of living beyond a shadow of doubt originates in the discipline of psychology.

Maslow considers "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 interest, going beyond humanness, identity, self-actualization, and the like." Maslow further states that "without the transcendent and the transpersonal we get sick, violent, and nihilistic, 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, non-churchly sense ..." (Maslow, 1964). Whereas humanistic psychology originally saw this as a two-step process, the current stance of humanistic/holistic/transpersonal psychology views this distinction as unnecessary. Personal development and transpersonal development occur simultaneously and in relation to each other.

The previous section is an excerpt from my book *A New Operating Manual for Being Human*

IV. The Transpersonal Vision

The poet Rilke has written that our senses which originally allowed us to see and connect with the spirit world "have atrophied" (Walsh & Vaughan, 1993). Transpersonal psychology attempts to show us how to reawaken senses and "open up domains of being" which we have forgotten. According to Walsh and Vaughan, "transpersonal experience may be defined as experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos."

Maslow addresses the phenomena of peak experiences. He conceives of these moments as the "ultimate experience in unity and

wholeness". (Frick, 1971) The peak experience represents the "emergence of latent aspects of a deeper inner nature that is seldom recognized and often persists unnoticed and underdeveloped". (Frick, 1971)

Both the normalcy of the peak experience and the growing number of self-reported transpersonal experiences suggest that this level of human experience must be taken into account as the relatively young field of psychology enters its adolescent stage. A growing number of psychologists now believe that there are two dimensions of growth that are essential for full human development: the personal and the transpersonal. In our culture the more obvious dimension is the personal, where our primary concern is the search for meaning in our personal existence. This includes learning how to walk, how to tie our shoes, how to ride a bicycle or skate board, how to do well in school, etc. The "pursuit of personal meaning and goals leads us to grow as human beings, to form an increasingly, well-integrated, creative personality which is more and more effective in the world". (Firman & Vargui, 1977)

However, we simultaneously exist in another dimension as well, the transpersonal. On the transpersonal dimension even our sense of meaning is experienced differently. We ask questions like: What is my true nature? What is my real purpose in the world? Can we live together in peace? Is the universe evolving in a positive direction? Are we?

This transpersonal, or spiritual, dimension of growth is distinct but not separate from the personal level. Both are necessary, natural and complementary. Both are needed for us to experience our full range of human development

In our culture there are numerous tales of individuals who have not given this transpersonal dimension its due respect. Consequently, the "stage is set for what may be called the existential crisis. The crisis that challenges the meaning of one's very existence." (Firman & Vargui, 1977)

Leo Tolstoy talked about this crisis. In spite of his huge success, loving wife, and

remarkable talents, he experienced his existential crisis while not yet fifty. In his own words, "I felt that what I had been standing on had collapsed, and that I had nothing left under my feet. What I had lived on no longer existed, and there was nothing left. My life came to a standstill." (Firman & Vargui, 1977) These existential crises, often times called "midlife" crises (yet can happen at any age) have become commonplace in our culture.

V. Personal Experience

In 2005 my wife and I took a group of college and graduate students deep into the Amazon jungle in Ecuador. We encountered a 70-year-old shaman named "Daniel" who walked for more than 5 hours during a moonless night to join our group. When questioned about his being able to see in the pitch-black jungle he responded "You can't see in the dark?"

The following day he worked individually with each of us. He didn't know any of us yet the details he knew about our lives were not possible according to our western psychological paradigm. He spoke with one student about her childhood rape and another about the recent suicide of his brother. How could he have travelled into the depths of our psyches? How could he know these hidden truths? Again, he was saddened that we had lost this dimension of our being.

In the early 1970's, I had a powerful, personal experience with this realm. I participated in a weekend workshop with many of the early pioneers of humanistic psychology, who had come to Boston University to present this exciting new perspective. After the weekend, while walking back to Cambridge across the BU bridge, my sense of self expanded far beyond my usual boundaries. I stopped, transfixed by this experience for what seemed like a long time. Eventually my habitual boundary of self, returned. The experience forced me to expand my perspective and has influenced my understanding of self.

VI. Expanding the Phenomena of Otherness

The phenomena of *the other* usually refers to another person in your present life. However, the phenomena of *otherness* can include individuals in your life, your imaginary audience (the committee in your head), your ancestors, your unique relationship with God/spirit/universe. The other exists on multiple levels and from different times: past, present, and future. I offer two examples:

Eckhart Tolle, a former depressed and suicidal man who had a transcendent and trance-ending shift in his identity several decades ago, states:

The word enlightenment conjures up the idea of some super-human accomplishment, and the ego likes to keep it that way, but it is simply your natural state of *felt* oneness with Being. It is a state of connectedness with something immeasurable and indestructible, something that, almost paradoxically, is essentially you and yet is much greater than you. It is finding your true nature beyond name and form. The inability to feel this connectedness gives rise to the illusion of separation, from yourself and from the world around you. You then perceive yourself, consciously or unconsciously, as an isolated fragment. Fear arises, and conflict within and without becomes the norm. (Tolle, 1999)

Elizabeth Gilbert, in her book, “Eat, Pray, Love”, talks about her experiencing the “other”, who she contacts through writing in her most private notebook. She discusses how this voice is always there for her in *code orange* distress times and that even during these worst of times her “calm, compassionate, affectionate, and infinitely wise voice (who is maybe me, or maybe not exactly me) is always available for a conversation”. (Gilbert, 2006) The conversation with this compassionate, wise voice, with the radiant depth of our being is one of the dimensions of experience available to a person without which their full spectrum of consciousness cannot be complete.

As William James, the father of American psychology stated many years ago:

Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted

from it by the filmiest of screens there lie potential forms of consciousness entirely different... No account of the universe in its totality can be final which leaves the “other” forms of consciousness quite disregarded. How to regard them is the question.... (James, 1936)

VII. Life Beyond a Shadow of Doubt

It’s past time to move beyond the shadow which has been cast on our transpersonal experience. It is past time to acknowledge and develop this spiritual level of existence. It’s the requisite complement to the personal dimension of growth where many of us dwell. It is vital for life to be truly meaningful, for us to be real. Do you believe in a place beyond this shadow? Are you aware of experiencing this dimension? Are you open to the possibility? The field of psychology must be!

AUTHORS NOTE – If you are interested in further exploring the topics discussed in this article, I have expanded the conversation in a trilogy of videos on my YouTube Channel (Trance-Ending Times) titled “Normalizing Mystical Moments; A Trilogy.

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Finding Purpose in Florence

By Barry Simon and Richard Schaub

Martin Buber, in his book, *Tales of the Hassidim*, tells the story of Rabbi Zusya of Hanapoli. Zusya came to his students and followers one day with tears in his eyes. They asked him: "Zusya, what's the matter?"

Zusya tells them about a vision he had: "I learned the question that the angels will one day ask me about my life."

The followers are puzzled. "Zusya, you are pious. You are scholarly and humble. You have helped so many of us. What question about your life could be so terrifying that you would be frightened to answer it?"

Zusya replied; "I have learned that the angels will not ask me, 'Why weren't you a Moses, leading your people out of slavery?' and that the angels will not ask me, 'Why weren't you a Joshua, leading your people into the promised

land?'"

Zusya sighed: "But they will ask me, 'Zusya, why weren't you Zusya?'"

Zusya leaves us with the intriguing question as to why, despite his achievements and respect, he felt he had never become who he was supposed to be. Years ago, one of the authors started asking his own Zusya question. It wasn't an intellectual pursuit. He was quietly desperate to know who he was supposed to be. Rather than a clear feeling, he was experiencing a low-grade dissatisfaction, a restlessness, an agitation without words to describe it.

Burnout has become a recognizable phenomenon worldwide describing a loss of energy often associated with one's work. The World Health Organization (WHO) says burnout

is the result of "chronic workplace stress that has not been successfully managed." It is distinct from a medical disorder or condition such as depression. For the WHO, burnout is characterized by feelings of energy depletion or exhaustion, increased indifference and/or cynicism about one's job and possibly leading to errors and harm to others and overall reduced professional efficiency.

One of the authors was shocked to find himself in exactly this state several years ago. As a psychiatrist, he was seeing ten patients per day five days per week. He used to thrive on his work, finding it compelling and creative and hopeful. Whether it was someone recovering from early traumas or his patients in *diabetes distress* (i.e., people suffering the negative health consequences of not taking care of their necessary diabetes management regimen), he felt a deep sense of contribution.

As he unknowingly started to slip into burnout, he noticed that his successes with helping patients to regain their self-care no longer mattered to him in the same way. Indifference had set in. He was only left with feeling tired, anxious and irritable. He sensed a thought, almost a voice in his mind, that was pleading to him: "Get me out of here."

In addition, every decision that he was making on a daily basis was now weighing heavier than usual on him. In psychiatry, it is common to deal with patients with suicidal symptoms, and he was up at three in the morning second-guessing his assessments of his patients' potential for self-harm. Even though there hadn't been a change in his clinical abilities, and there hadn't been any mishandled cases, his mind was busily looking for impending disasters.

At times, he realized that he was just going through the motions both at work and at home. The word "depression" is thrown around a lot, but he knew that what he was experiencing was different. He wasn't sitting around depressed. He still did things with his wife and children, he still enjoyed food, and he looked forward to time off, but it had all become seriously muted.

In his burnout, the author witnessed his own mind's inner criticism of his condition, pushing him to work harder. But the inner criticism advice to see more patients made no practical sense. If you are in a hole, digging feverishly deeper will not get you out of it. He was now questioning everything about his career and fantasizing ways to escape it.

He looked at his life and somehow, despite everything he did, there was something he was not getting to, some self that wasn't being given the chance to live and express itself. What was it? Why did it matter so much? Why was he getting bitter and almost paralyzed by the very life he had chosen?

Next came a mysterious development. He announced to his wife that, for her 50th birthday, they were going to Florence, Italy. His impulse made little sense. His "inner bookkeeper" immediately kicked in, trying to figure out how much the whole trip would cost, but he had an answer for that. Doctors love to arrange a meeting with a colleague or a visit to hospital to provide a way of making a portion of a trip a professional expense - the luxury of a tax write off. He determined he could legitimately do that because one of his earliest inspirations in psychiatry, Dr. Roberto Assagioli, had established an institute in Florence that the author could visit. He didn't yet grasp that something deeper was moving him.

The author had studied psychosynthesis for one year in 1987 while attending Columbia University for his psychiatric training. Busy during the week at a psychiatric hospital in Spanish Harlem, on many weekends he would venture down to a Greenwich Village institute to take psychosynthesis classes. Although that was now a very long time ago, he was again feeling drawn to Assagioli. On arriving in Florence, he arranged to visit Assagioli's house and training center.

The bus ride to Assagioli's house wound up a series of escalating circling streets to the top of a hill surrounding Florence. The author stayed on the bus too long and ended up at San Domenico, a hill town north of Florence proper. In the village square, old men were sitting in the shade, and children were running around chasing pigeons. The sunny, breezy day was punctuated by a symphony of birds singing.

Nature was always healing and uplifting for him and, as he began his walk downhill toward Assagioli's house, he felt a quietly pervading joy. He was so relieved to feel this new way and wanted it to last as long as possible.

As the author got to the doorway of Assagioli's home, all seemed well. He had a sense of anticipation and wonderment as he opened the door. Would he find what he was looking for?

It was not to be. The staff there was clearly not expecting him, having not paid attention to his

(written in English) emails, and had no idea what to do with him. Discussing his arrival with a few words of his bad Italian and the staff's few words of bad English, his joy was replaced by annoyance and disappointment.

Fortunately, there was an English-speaking volunteer upstairs, and she was recruited to show him around. The house had been Assagioli's private residence and also doubled as his psychotherapy office and training center for other professionals from around the world who wanted to study psychosynthesis. The volunteer showed him to Assagioli's library and described her own research on Assagioli's imprisonment in World War Two in a Fascist prison in Rome. She had just published a book on Assagioli's experience in the prison, having been arrested as an intellectual and a Jew and therefore suspicious to the Fascist government of the dictator Mussolini. It was during his solitary confinement that he vowed that, if he ever got out of prison, his life purpose would be to help to "free people from their inner prisons."

Assagioli didn't have an easy start with that pledge. When he was freed from prison, his home was dynamited, and he spent the rest of the war in hiding with his only child, Ilario. In the Tuscan hills, Ilario contracted tuberculosis and died soon after the war was over. Assagioli's inner pledge "to free others from their inner prisons" could have been forgotten with the death of his son- yet he rose above it.

Standing in Assagioli's office and library, the author suddenly felt a wave of happy tears as he noticed a photograph of Viktor Frankl staring back at him. The author of *Man's Search for Meaning* (the account of Frankl's time in the Nazi concentration camp and his subsequent development of logotherapy, the therapy of meaning and purpose), Frankl was the author's inspiration for becoming a psychiatrist. By the age of 20, the author had struggled with anxiety at the brevity of life, and Frankl's wise guidance offered him a courageous response that made utter sense.

The author asked his institute guide if he might be left alone in Assagioli's office for a while. It was a small room. A chair, an analytic couch, a bookcase and desk filled the space. With great emotion, it struck him that he was standing in the place where Assagioli had helped his patients for 60 years. A kinship, a deep connection, rose up in the author, and then came an inner voice that was as clear as a bell:

"This is the work I will do for the rest of my life."

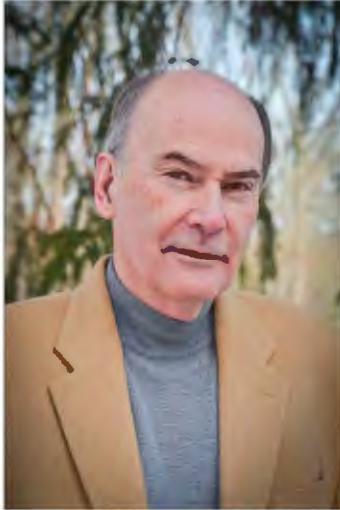
Hearing a voice in his head say "This is the work I will do for the rest of my life" shook the author. It came from somewhere deep inside. He felt a quiet excitement, a joy, a truth, that this was truly an expression of his essence - his purpose in this world.

Years later, the author can still see that room perfectly clearly and can still hear that inner voice and feel its reverberations in his body. The clarity of it is what remains so striking. Remembering what he had for dinner last night is a blur, but that room and that voice are always available.

In that moment, he had regained his desire to ease people's suffering and to stand firmly in the legacy of Roberto Assagioli and Viktor Frankl. His consciousness had been raised by walking down from the hill town, the wild singing of the birds, being in Assagioli's space and staring with tears at Frankl's photograph on the wall. His life purpose had reawakened. He had searched and he had found his inner voice.



Barry Simon, MD (above) is a psychiatrist in Toronto. Richard Schaub, PhD (below) is a counseling psychologist in Huntington, NY. They are the authors of the forthcoming book, The Life Purpose Method. Barry was one of the first students at the New York Psychosynthesis Institute founded in Manhattan in 1980 and co-directed by Richard and Bonney Schaub.



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PhD*

Richard has an M.S. from Hofstra University in rehabilitation counseling and a PhD from St. John's University in counseling psychology. He is a professional member of the American Psychological Association and the New York State Mental Health Counselors Association. With 43 years of professional experience, his current focus is the training of professionals in Clinical Meditation and Imagery (CMI) skills to reduce anxiety and increase peace.

“The Light Within”

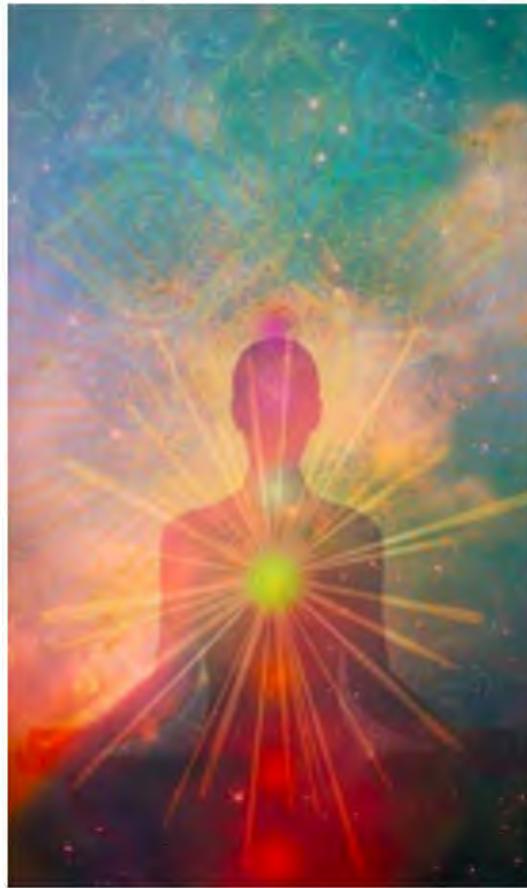


Image submitted by Mahita El Bacha Urieta
from Flamingo Yoga Twitter Account.jpeg

Something Like A Calling

By Peter Stewart

In 2013, I had a severe illness, probably MERS (Middle East Respiratory Syndrome) although it was never diagnosed. The illness was followed by a series of strange dreams typically associated with shamanic initiation. Working as a journalist covering the energy sector, I felt strong discomfort and resistance to these experiences.

This January, after two years of the Covid pandemic, I started to find myself mysteriously short of breath and with a cough that, as it developed, reminded me of the worst moments of my previous health debacle. Three lots of antibiotics and several X-rays and other scans later, I have a diagnosis but not yet a prognosis or a cure.

I've often read in the coaching and psychotherapy literature that severe illness can be a sign of being "called". I've tended to read such accounts with a degree of skepticism, although over the last nine years I've become increasingly open to the notion of having a spiritual calling and the links between bodily and spiritual experience. Psychosynthesis has been a valuable resource for this. I've also now read widely around the theme of shamanism, despite my initial gut resistance because it smacked of being a New Age fad.

When I was doing my coaching training with Psychosynthesis Coaching Ltd, I had a deep momentary experience of connection with the World Soul. I was walking down to catch the early morning train from Lewes to attend the course in north London. The sky above me gradually turned a deeper and deeper grey and a beautiful rainbow formed above the railway bridge near the station. Then a huge second rainbow formed above the first, covering the whole sky and ending right above my house on the outskirts of town. The spectacular double rainbow was awe-inspiring but then things got even stranger. The sky asked me, directly, what it was that I wanted, and I replied, that I wanted to know if I had a creative gift. The response came back: "You are blessed".

It felt so ordinary and yet at the same time so extraordinary. I was inwardly shattered, rather tearful and I spent the train journey with my eyes shut, trying to get my head around what

had happened. I was familiar with Assagioli's spiritual writings and those on "peak" experiences by contemporaries such as Abraham Maslow, so my experience did not come out of the blue, even if it felt like it was from the heavens.

The PCL course coincided with a period of self-doubt and crisis in my own creative work. I wondered if I actually had any creative talent or whether it was just a delusion. I looked at my creative output, tiny compared to the voluminous journalistic outpourings, and I felt a strong sense that even if I had any talent, I had wasted it.

Meanwhile, the shamanic experiences became more frequent and more intense. Of course, it was tempting to run with the idea that I had shamanic "powers" (I am sure my gran who was a psychic would have approved!) but this felt at odds with my identity as a journalist and analyst with a strong bias towards factual and evidence-based enquiry.

In *The Act of Will*, Assagioli describes the different forms that a spiritual calling can take: "Accounts of religious experiences often speak of a 'call' from God, or a 'pull' from some Higher Power; this sometimes starts as a 'dialogue' between the man and his 'Higher Source,' in which each alternately invokes and evokes the other. In other cases, the pull from 'above' takes the form of an imperative demand, which may even be felt temporarily as a persecution."

When the Covid pandemic struck in 2020, I was happy to give up my day job and seek a new creative direction. However, a problem with creatives is that they can be easily distracted. This tendency in myself had come up repeatedly in my coaching training at PCL. I am easily bored, and novelty is an endless and beguiling source of distraction.

After the rainbow incident, I felt a strong sense of mission; that somehow it was my destiny to be creative, and that coaching was a part of this. But rather than focusing on why I was creative, and what it had been given to me to express, I played around endlessly with the diverse manifestations of creative expression. Being creative has always been a strong part of my

self-image, something that I felt I owned as a part of myself, rather than a gift that I had been given to use for a purpose. I was guided by my ego, and by my restless need for diversion and variety. I was reluctant to give up my well-paid job, and I felt so sure of my own talent that it seemed pointless to actually work on it and put it to use!

Psychological factors also played a part in my slowness to act. My late father, bless him, had what is often labelled manic depression, and his spiritual experiences in this state were sometimes alarming. I didn't want to feel singled out, and I felt a strong need to take things step by step. Assagioli often warned against the risks of narcissism and "inflation" in too easily believing that one has been called, and his writings remind constantly of the need for self-awareness, for mental and emotional balance and not to get too carried away with nascent spiritual experiences.

For these reasons, I felt cautious in embracing any creative connection with the divine, and for the same reasons I have been reluctant to read too much into my latest illness. But over time, I have refocused my creative goals and aligned these with what I have learned from psychosynthesis and psychosynthesis coaching. I have a sense of tentative acceptance. I feel increasingly that my mission is to co-create with nature and to work with communities rather than produce "my" art within the tradition of western individualism.

I am not sure whether this is a calling as such! I feel that hopefully my spiritual values are based on the reality of life and nature, and I believe that's more mystical than anything we understand. But personally, I am not about to abandon my commitment to facts and the evidence-based approach. I worry that spiritual belief can become delusional, and that the new quantum science can become an excuse for superstition and mumbo-jumbo, just as in the past traditional science has been used as a straight-jacket for the imagination. I am haunted by life's mysteries, but these appear deeper through the lens of science, rather than a myopic search for instant explanation.

Frankly, the lung condition might have been caused by any number of odd things: a fungal infection, my 20-year-old cat, ceramic dust, crumbling bricks in the loft, an unknown auto-immune condition, the list is pretty much endless. All this is encapsulated in the wonderful word "idiopathic", which is medical shorthand for we haven't got the foggiest idea. But modern

medicine is amazing. I have friends who have had cancer and been successfully treated by technologies that couldn't have been dreamed about a century ago. It is easy to undervalue what we have achieved, even as we become aware of the limitations of our traditional scientific world view.

So, I've taken my recent bout of ill health, not as a sign of a being called, but rather as a reminder not to take my eye off the ball.

As I have read more about shamanism, moreover, I have realised that it is actually deeply respectful of science, despite its reputation to the contrary. No, it's not all about dancing naked around the campfire and having ecstatic visions in the sweat lodge, although that sounds a lot of fun! At its core is the belief that everything is connected. After years in which scientists have dissected and divided the world to explain it in mechanistic terms, modern-day chemists, biologists, physicists, ecologists and psychologists are once again discovering how deeply interconnected everything is.

This has led to a blurring of the borderlines between the various scientific disciplines, and between the arts and science.

"Struggling to find language to represent what is known about the transpersonal through images in art and science, it is as if disciplines grow closer as they try to describe the indescribable," says Lisa Herman in her essay *Transpersonal Experience and the Arts*. She continues: "We humans, in our multiplicity along with the entire multiverse, are made up of vibrating particles, each in our own otherness participating in the dance of becoming. The process of making art and witnessing it is the process of transformation".

I feel that these values inform both my coaching and creative work. I experience these as a gift and a blessing, and not to be taken lightly.

1 Roberto Assagioli explored the links between illness and mystical experiences in his essay *Mysticism and Medicine*, in the collection "Transpersonal Development" (Smiling Wisdom, 2007) See also Chapter 2 on *Self Realization and Psychological Disturbances in Psychosynthesis: A Collection of Basic Writings* by Roberto Assagioli (Synthesis Centre, 2012)

2 Roberto Assagioli, *The Act of Will*, Chapter 9 *The Transpersonal Will* (Turnstone Press, 1974)

3 *Transpersonal Experience and the Arts: From the Chauvet Cave to Occupy Wall Street*, by Lisa Herman, in the *Wiley Blackwell Handbook of Transpersonal Psychology*, edited by Harris Friedman and Glenn Hartelius (Wiley Blackwell, 2015)



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

“Dharma Wheel”



Image submitted by Mahita El Bacha Urieta
from El Blog Alternativo website.jpeg

Called, Not Driven : A Personal Story

By David England

Living in Liverpool in my late 20s, I regularly attended the repertory theatre, the Theatre Royal in Williamson Square. There was a man on stage who had given up his previous career at the age of 42 to become an actor. His joy at being an actor shone through his every performance. I thought to myself, "God! I'd love to be an actor." It wasn't possible at that time, yet I never forgot.

At the age of 50, I was feeling increasingly discontented with my work in IT, when a friend whom I had not seen for some time asked me, "What do you really want to do?" I replied without hesitation, and completely out of nowhere, "I want to be a psychologist." My outburst surprised both me and my friend. "Well, that's really interesting," she said, "Because I'm doing this course in Psychosynthesis." It was the first time I had heard the word. This brief exchange, barely a second, changed the course of my life. Without delay, I signed up for Fundamentals and also began to see a Psychosynthesis psychotherapist. I gave my IT company colleagues two year notice of resignation.

The following year, I applied to train as a Psychosynthesis psychotherapist. I was turned down. "I don't think you're teachable," the Director told me. She was probably right. She sent me to join a therapy group. The next year, I applied again to train as a Psychosynthesis psychotherapist. I was reluctantly accepted, with the droll comment from the Director, "I still don't know if you're teachable."

As a child, I had not been sexually abused, but I had suffered emotional neglect, and the buckled strap hanging on the kitchen door, though seldom used on me, served as a constant threat. Through the intensive, experiential psychotherapy training and my work with my training therapist, my childhood soul trauma began to heal.

Three months before my resignation took effect, and before starting my psychotherapy training, I suffered a financial collapse, as an indirect consequence of the outbreak of a Middle Eastern war. Instead of receiving a pay-out for my shares in our IT company, I found myself with a substantial debt. I had lost my job, my livelihood, the money I had relied upon to

support my family and to fund my psychotherapy training, and I was threatened with the loss of my home. With everything on which I relied for a sense of identity stripped away, for the first time in my life I knew who I was; for me, the loss was more than compensated for by the gain.

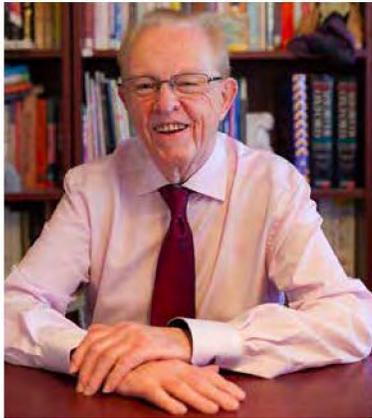
I had to resurrect my IT career as a means of surviving, supporting my family, funding my psychotherapy training, and paying off my debt to the bank.

After qualifying as a Psychosynthesis counsellor, I continued with my IT work in parallel with my psychotherapy training, gradually reducing my hours of work, and began to see counselling clients. A year before I graduated, the IT customer with whom I had undertaken a project was called for jury service, and I had a month without work. I was reading a holistic magazine that I had stolen from the clinic where I did my counselling work. In the magazine, I read an article about traditional storytelling, and of people gathering in storytelling circles to tell tales to one another. I was gob smacked. "Feck it," I said to myself, "I don't want to go on working for the bank, I want to be a psychotherapist and a storyteller." I sold my little Victorian house, and for half its value I bought a flat, and I expunged my debt to the bank. I was free.

I did a short training as a storyteller and practised my trade in monthly storytelling sessions at a local nature centre. This proved to be my way of fulfilling my longstanding call to be an actor; as a storyteller, I get to write the script, and I am the sole performer who gets to play all the parts.

The following January, I began my MA thesis. Bringing together my twin calling, Psychosynthesis psychotherapy and traditional storytelling, I asked myself the question, "What does it mean for me to take my stand in the world as a psychotherapist and teller of tales?" My thesis, *Telling Tales* (others have subsequently appropriated the title) is a reflection on the relationship between traditional stories and psychological afflictions. In response to my penultimate thesis submission, my thesis tutor, perceptive Roger Evans, pointed out one paragraph, commenting only that I should reflect

upon it some more. What emerged was the Triphasic Model in three sentences, “Ego is built through mirroring. ‘I’ is attained through self-reflection. Self is realised by the individual seeing through to the universal.”



David England is a UKCP Registered psychosynthesis psychotherapist in private practice in the grandly named Royal Borough of Windsor and Maidenhead. He trained as a psychosynthesis psychotherapist at The Institute of Psychosynthesis London, receiving his MA and Diploma in 1998. For four years—alongside his psychotherapy practice—he worked with a colleague providing psychosynthesis based personal development coaching and training for business organisations, then for seven years he worked as a course tutor at The Institute of Psychosynthesis London. He has written several books, including Soulfulness which you can find here: <https://soulfulness.co.uk/>

Breaking Patterns, Listening To Signs

By Eva Sanner

I am sitting in the sun outside a small café in the countryside. Beside me is L, with her big sunglasses on. We both turn our faces towards the sun and enjoy our lattes, after asking for an extra shot of espresso to make them as strong as we like. L is a new friend; I have only known her for a couple of years. She is a priest. We have met at this café before to talk about life, death, relationships, work, society, culture, God and Life.

Today I ask her about her calling to become a priest. She tells me about it having started as a vague longing, that persisted until it became a must. She doubted herself, felt inferior and questioned the whole idea of studying theology. She wasn't even a frequent churchgoer. When she finally made her application to study at the university, she made sure that theology was only the second choice and psychology the first. But when the papers came back, only the application for theology was properly filled in. So, there she was. Her eyes now glitter behind her glasses at the memory of her own attempts to deflect the calling, which turned out to be so much stronger than her shame and fear. She feels like she is where she is supposed to be.

To be called is to hear a voice without a sound. To feel in your bones that something is the matter, that something needs attention and maybe also your action. It may start like a small dissatisfaction, turn into a nudge, or even anxiety. It is an invitation, but with a dharma hook. There is always a hook in there, otherwise it would just be a question like, What do you want to have for Christmas? The hook is the expansion you need to make, the self-image you need to leave behind or the fear you need to conquer to get going, to become who you truly are. It is the call of the Self, to use psychosynthesis terminology. L calls it the voice of God.

This call can be received in many ways, depending on the situation and the person(s) involved. We can be like the hero in James Campbell's book "The Hero with a Thousand Faces" – often neglecting the call, putting it aside, telling ourselves that we are too small/old/inferior to listen and to act according to it. We say thanks, but no thanks.

A true calling doesn't go away, however, it returns in another form and often gets stronger. We might try harder to push it away, and that will always cost us. The clash between the call

of the Self and the contracted awareness of the subpersonalities can be experienced as all the symptoms mentioned above, and also in other ways.

To listen to the call of the Self is to see through and disidentify from the parts of us that are instead driving us. To dare to listen to the voice of the soul, rather than that of the Performer, Critic or Good Girl or Good Boy. We might recognize this voice quite easily, but that doesn't mean that we always do what it tells us. There is often a resistance, which can slow us down and create even more pain or, as some say, karma. I have seen many people around me over the years, who know that they need to move out of a situation but who don't listen to the calling. They would rather stay put. The situation then worsens, sometimes dramatically. What they had a vague feeling about, gets more and more obvious. Or maybe it is the Self raising the volume of its calling. And of course, I have also done this myself, trying to stay in my comfort zone until it really became uncomfortable.

The call from the Self could also be described as an expression of a will greater than ours, the transpersonal will. As we know from psychosynthesis, we can experience the will in different aspects – strong, skillful or good. These are the ways we can use our personal will in our choice-making, and the actions in our life. The transpersonal will is greater and non-personal. We feel it as a calling or as a pull to expand, grow or move forward. When we align with the transpersonal will, by using our personal will, we align to this greater will which is operating from the superconscious. Our task or choice is to align with the transpersonal, to not fight against our calling.

How to know then, when we are listening to the Self and when we are following the voices of the subpersonalities? When I trained as a psychosynthesis therapist at the Psykosyntesakademin in Stockholm, my then teacher Margo Russell used the analogy of the rowing boat, which we try to row against the stream. When we listen to our calling, we may turn the boat in a different direction, and instead have support from the stream under the boat. Rather than trying so hard to do what is not for us to do, we are choosing that which is our own destiny or path. We also get access to more strength and energy, experienced as a sense of rightness in what we are doing, or as my friend L puts it “being in your right place”. My own engagement in the newly started European Psychosynthesis Association is an example. A

sudden Yes to an unknown project, turning out to be much hard work for a cause that resonates with my dharma. If it had not been a calling for all of us, we would not have managed to create the program and membership functions so quickly.

The Self does not care about career development, the pay-rise or status. Therefore, its calling is not about how to get those things. Often the calling is actually about something that is not financially or socially rewarding. The calling is to become who you are meant to be.

My favorite quote from the Bhagavad Gita says: “It is better to do one's own dharma, even though imperfectly, than to do another's dharma, even though perfectly. By doing one's innate duties, a person does not incur sin.” (Bhagavad Gita, 18:47). We choose to live in dharma to ease the suffering we experience when not. There are so many ways to find our dharma; Buddhists talk about 84,000 dharma doors, meaning ways of seeking enlightenment, each of them with a special teaching.

The last sentence of the Gita quote is maybe the most important. It is not only because it is nicer to live according to dharma, that we seek to listen to the call of the Self. It is because we then are not harming ourselves or others. Trying to align to the transpersonal will is not about choosing the nicer option, rather, we do it to be who we truly are, to be fully human. The transpersonal will is not only transcendent, but also immanent. It can be experienced as a longing to live in harmony with other beings – be it other humans or the other-than-human beings in the natural world. A longing that we all have, buried deep down under the conditioning of the civilization we live in, that suppresses other species and fights an ongoing war against Grandmother Earth.

As psychosynthesis practitioners, we know ways to listen to the Self: the interpretation of dreams, meditation, reflective meditation, journaling. When we practice them, we get to know who we really are. When we don't, we lose touch with our calling. This affects not only our own lives, but the lives of all, since we are all connected. What if the recent IPCC report is a call from the Self? What if the dying ecosystems and species going extinct, are calls for us to be who we really are and can be, and calls for us to truly live our dharma? What if the war in Ukraine is a call from the Self for a deeper connection between us? But who is going to listen to these calls and take them on, if there does not seem to

even be enough space for us to hear or process what we actually experience?

The importance of a spiritual practice has maybe never been greater, and the same goes for connection.

You who are reading this might have experienced a calling to become a therapist, healer, or coach. Some of us, though, might unconsciously have chosen our profession to gain attention, to be the one in charge, to be a helper and find self-worth in that role. Is that perhaps a hidden and invisible drive, rather than a calling, even if we name it as such? Instead, it might be one or two subpersonalities running the show and making the choices. To listen to the call of the Self is more than leaving a job you are tired of or a relationship that is already over. It is about disidentifying from the subpersonalities that might until now have formed your core personality and finding other parts of your psyche that are more connected to who you are becoming. This is how the call of the Self helps us to break patterns, a necessity to create not only a change on the surface but a deep transformation.

In the fairytales that Campbell describes in “The Hero with a Thousand Faces”, the hero or heroine almost always first neglects the call, but then eventually takes it on. This is often with help from a wise being, who as a representative of the Self serves as support. What at first might feel like an unfathomable challenge, later becomes the right path in spite of it being a difficult one, and a better option than that of staying where one was before.

In fairytales, the heroes also face not only the challenge of the first call, but many more calls on the journey. It is so easy to lose one’s path, it can take but a second. Subsequently, it can take years to find it again. How wonderful then, that Life is not linear but spiral, taking us back to where we got lost, enabling us to choose again and again. In every empty space, there is the possibility to go deeper and reconnect to the undercurrent of why we are here. To go back to heal what we left unhealed and forgive that which needs to be forgiven. Like for L, when she decided to go beyond her shame for a deeper listening. Buddhist teacher Reginald Ray has said: *"Dharma is not about credentials. It's not about how many practices you've done, or how peaceful you can make your mind. It's not about being in a community where you feel safe or enjoying the cachet of being a 'Buddhist.' It's not even about accumulating teachings,*

empowerments, or 'spiritual accomplishments.' It's about how naked you're willing to be with your own life, and how much you're willing to let go of your masks and your armor and live as a completely exposed, undefended, and open human person."

This is maybe what the Self is really calling us to! I reached out to L about the subject of the calling, knowing that she had followed hers, whereas I am in transition in several areas of my life, and need to make decisions about the steps to take. She smiles and encourages me to give it some time. Writing this text was itself a way to say Yes to a smaller calling, as are all creative projects. I am truly listening right now, there is now another calling: to write a book again. These callings never stop or cease to arise, as each one leads to another. We are here to grow, to heal and expand our experience of what it is to be human. Shedding one layer after another, and maybe in the last minute, realizing that it was only the Self calling itself all the time.



Eva Sanner is a Swedish psychosynthesis therapist and author. She has worked with individuals, groups and couples and has written books about relationships, creativity, sexuality and many other topics. She has been a board member of the EFPP, chair of the board of the Psykosyntesakademin, Stockholm, and is presently program manager of the European Psychosynthesis Association, EPA. www.evasanner.se

Right now I am working on a program for women 50+ about an enjoyable and healthy menopause that will be a new start in life.

“As Above so Below”



Image submitted by Mahita El Bacha Urieta from *Ispiratee.com.jpeg*

Driven, or Called?

By Ann Gila

My question is: “Can we truly separate drive from call?” I’m not sure that we can. Yes, it is true, for example, that a drive to acquire more and more money or power may be a survival mechanism rooted in early wounding and unmet needs. Probably most of us would not interpret such a drive as call. How do we know, however, that this drive of acquisition isn’t a first step in a call—a call that is yet unconscious—to one day, for example, establish a charitable foundation with the resources that have been acquired? As someone said—was it Assagioli?—that Self will use whatever it can as it calls us.

I believe no one can judge whether another is being driven or being called. Only the person themselves know this. I had a client many years ago who was making significant personal sacrifices to care for a friend who was seriously ill. This client was physically and mentally exhausted, as well as strained financially. She was in therapy with a therapist who diagnosed her as codependent (driven) and was pressuring the client to accept this evaluation. The client ended this therapy, believing her sacrifice was call; she would not allow her sacrifice to be diminished by another who judged it to be a drive. Some years ago, I heard the question:

Was Jesus responding to call, or was he codependent (driven)?

When I reflect on my own life, two of my most significant calls might have been labeled as drives. And they *were* drives. The first was a profound desire to find a partner who would love me unconditionally. This drive, of course, was rooted in my early childhood wounding. When a man appeared in my life who I hoped would be such a partner, all the signs seemed to indicate that this drive was never going to be met by him. One obstacle after another appeared, including a direct message that this budding relationship was only a friendship and would never be other than that. The drive in me was so strong that it was almost unbearable to think of ending it. I prayed and asked, “What am I to do?” In prayer, the message I received was to stay present. It was painful, but I chose to follow this message (this call). I stayed present and a few years later I married this man (John Firman) and was loved unconditionally. We went on to work together for many years, teaching and contributing to the body of psychosynthesis theory. If I had determined that my desire to be loved unconditionally was simply a drive and that therefore I needed to “work on it,” I’m sure that I would have never actualized the potential that existed within me.

Another significant call that was rooted in a drive was my search for my family roots. My Italian grandparents immigrated to the United States, leaving behind families that remained in the deep shadows of the past. One of the impacts of never knowing these roots was a lifelong feeling of not belonging and an intense desire to know where I did belong. This drive culminated in the call I heard one summer day as I sat in a quiet church. The call literally spoke these words in my mind: “Take your grandmother home.” What did this mean? My grandmother had died and was buried in California. After prayer and meditation, I knew that I had to search the hills of northern Italy for my family. Three weeks later I found my grandmother’s nephew, the first of many cousins who I came to know over the following ten years. The threads of my identity strengthened, and I experienced an inner cohesion, finally rooted in the soil of my family’s history. I belonged.

At the same time, I can look at my drive to be busy, or my drive to eat a little more even after a satisfying meal. Are some drives a step in a call, or are they “simply” a drive? This is only for us to decide.

Some years ago, John Firman and I were in the province of Perugia, Italy, on the small island of Isola Maggiore in Lake Trasimeno. On our walk around its perimeter (two kilometers), we came upon a church that was part of a Franciscan monastery that was in ruins. Standing in front of it was Assunta, an old and somewhat disheveled woman, yet energetic and eager to invite us into the church. She held a large flashlight and beckoned us to enter. The interior was dark. The floor was covered with plaster that had fallen from above, and the paintings on the walls and ceiling were water damaged and discolored. Side altars were in ruins. Despite the dirt and grime, she shone her flashlight everywhere, seemingly wanting to show us the beauty that the church had once been, or perhaps what she still believed it to be. She then led us to a far corner, and there on a small altar that remained standing, were lit candles. She told us that she came every day to light them. We imagined that it was her way of expressing her adoration of the divine. After this experience, John and I asked ourselves, “Was she following call or was she driven?” We asked the same question as we watched the elderly women who so carefully arranged the flowers before the statues in St. Dominic’s church in Los Angeles where John once worked. Was Assunta driven or called? Were the ladies in St. Dominic’s driven or called? Only they knew. And does it make a difference?

Ann Gila is a licensed psychotherapist in California. She has been a teacher and trainer of psychosynthesis for almost 50 years. Ann has also been a faculty member at the Institute of Transpersonal Psychology (now Sofia University) for 35 years. With her late husband John Firman, she is the co-author of The Primal Wound; Psychosynthesis: A Psychology of the Spirit; Psychosynthesis in Practice. Ann also wrote the preface for “I” and Self: Re-visioning Psychosynthesis by John Firman, and she is the author of the memoir Stay Present and Love Him. Ann can be contacted through the website: psychosynthesiscircle.com or through the website anngila.com.



Guided or Unguided, or Maybe Something in Between?

By Ewa Danuta Bialek

I have a feeling that everything in us is connected: I am guided, being a spiritual being; I have the free will to choose and follow what is shown to me. And I'm constantly on my way. It has been going on for 25 years.

As a passionate scientist, I mainly enjoy research tasks that concern myself, that allow me to discover the mysteries of my being.

For years in medicine, I worked with certain biological materials, and then, after I got the results, I drew logical conclusions from them. Here – in the inner world -- I am waiting for something to come from me. I don't assume anything, I don't foresee anything. I'm just focused and open to any answer, which is mostly surprising.

So it is and in this case – I'm waiting for an answer from me. I am looking for a language to express these experiences. They are unique.

My question for today is whether I'm being controlled internally by an unidentified part? Or am I the one controlling what turns up? This is all the more exciting because I can apply it to the philosophical question: What came first – the egg or the chicken? Is there a mechanism that controls me, whether it comes from the outside or the inside? Do I activate it, and if it is independent of me, does it take control when it is activated?

Before I proceed, the first and fundamental question I ask is: What does "I am" mean? Does it refer to something that I have an influence on, or to something that is outside of me and that directs me?

My "Self" experience started when I was 50. It was only at that time that I came into contact with psychosynthesis and experienced intuition. Before that, I was hardly aware of myself. I particularly remember an experience that shaped me very much, and from that moment on I became more self-confident.

One day, after I came home from work, when I was alone doing the dishes after dinner, I fell into the depths of my existence. Something like this has happened to me a few times. My teenage children have recognized it. They have made me aware that I am with them, but

somehow I am not there. It was such an experience that occurred when I was busy doing the dishes and didn't focus on it. It was a very obvious, physical experience. I had a pain in the diaphragm area, and it was getting worse and worse, so I wanted to lie down because I couldn't breathe. With each moment the pain increased; it seemed as if someone was ripping off a membrane inside me that divided my body into two parts. The pain was terrible, and there was a moment when I was afraid of it and thought about what to do. But as I went deep into myself, I felt inner peace. I realized that I should wait and not be afraid, that it was not a danger to me.

The pain was gone after about 20 minutes. I felt as if I was deeper, connected and yet safe. It was an incredible experience that took place on a bodily-non-physical level, as if I had been put back into a state of Oneness.

At first I didn't really know what had happened, but one day I realized that the pain reminded me of birth pain, not of the reproductive pain, but of the diaphragm and the upper margin. It felt as if an elastic band had been removed or torn off from me that was firmly fixed inside, like a tyre tied around my waist that obstructed the flow from top to bottom and from bottom to top. I have called this moment in my life "New Birth", and through this process I have been "born again", myself true, authentic.

During that time, I understood more and more the meaning of my life experiences, especially my traumatic childhood, and then my life path that showed me how I was being led. On the one hand, I felt that I could trust that process or that force, and that I could go along calmly with the current that was guiding me. On the other hand, there was sometimes stagnation, ignorance, lack of clarity. And then I reached into myself and looked for signs. It could be likened to a boat carried by the current of a river, but equipped with oars or perhaps a rudder that became necessary when I lost my direction and needed a map or a compass so as not to lose my way.

Since then, I have never lost my way again, having understood where I came from, what I became and where I was going.



Ewa is a passionate scientist, always a free spirit, looking for answers to the most fundamental questions: what is life and health about, how to raise and support health from childhood, so that in adulthood there is no need for therapy? For years she has been interested in creating the "Model of education for the future", which she has articulated over the years in 54 of her books and dozens of conference presentations. In 1997 she founded the "Education for the Future" Association, and in 2004 - the Institute of Psychosynthesis in Warsaw. She can be contacted at ewa.bialek@psychosynteza.pl

'A long way'
by Fa-Tima

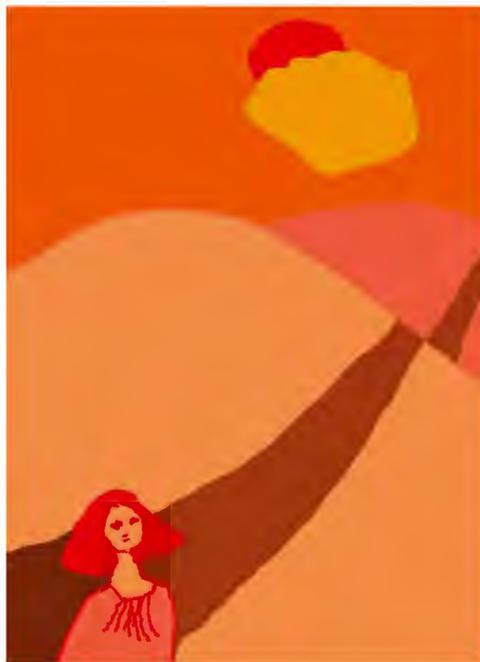


Image submitted by Mahita El Bacha Urieta *from www.Flickr.com/people/Colorznshapes*

Called vs. Driven

By Valerie Broege

My mother told me that, as a toddler, I liked to play with books, or “bookies,” as I termed them then. In kindergarten, I would write numbers in sequence, beginning with number 1, on the back of my art work. I think that these were early clues to my calling to develop my intellect. I initially became conscious of my perfectionistic striver subpersonality in first grade when I became upset when it seemed to me that my teacher unjustly thought a boy in the class was the best reader rather than me. This was the start of my quest throughout my elementary, middle, and high school years to get the best marks and to be at the top of my class. So, from a very early age, my intellectual calling became entangled with egoic issues.

So, what was the genesis of my driven aspect? My father was an undemonstrative and perfectionistic man. I felt inferior when he was trying to teach me how to throw a baseball and criticized my efforts. I concluded that I was unlovable and that I had to be perfect to earn his love. This was how my calling first became enmeshed with a false self-concept. I became overly identified with my mind and its accomplishments at the expense of my rejected body. My inner critic pummeled me with negative judgments about my appearance, lack of athletic ability and physical cowardice. In compensation for not being a star baseball player, I studied the history of this sport and its greats. Also, I enjoyed watching my father play on his shop baseball team for a number of years. Once when I was in high school, we attended a Cleveland Indians baseball game, courtesy of free tickets given to honor students. So, here is another instance of a direct link between baseball and my striver subpersonality.

Another powerful aspect of my calling started to reveal itself from a young age – the desire to be a teacher. Although my preferred subjects and age level would keep changing as I grew up, the core goal to be an educator remained.

Ultimately, I became a professor of Classical Studies at a university, then of Humanities at a college, and I am currently a leader and course designer at a liberal arts institute for adult learners. However, I must admit that, although I will always love the idea of teaching, the reality in terms of my enjoyment of it has often fallen short. How could this be if I was following my

calling? The answer lies partly in the drudgery of marking and the bureaucratic constraints of academic institutions, but I think that more important psychological factors are involved. Since I was following a faulty life script in which I believed that I would be loved if my academic attainments were impressive enough, I was hoping to be loved by my students. What I did not fully take into account in my early teaching years is the power imbalance between a teacher and her students. The teacher is the one giving them their marks. This situation can often interfere with cultivating genuine teacher/student relationships, especially when the students also get the opportunity to evaluate their teachers and can see this as an opportunity for vengeance if they are dissatisfied with their grades.

Along with my desire to be a beloved teacher, I aspired to being a world-famous scholar – again believing that in this way I would become worthy of love and would receive it. I enjoyed the attention and praise I was often given when I delivered papers at conferences because the gratification was immediate, in contrast to the many solitary hours I spent researching and writing articles for publication, which generally seemed to disappear into a black hole in terms of others' recognition.

As far back as my undergraduate days, my higher Self was issuing strong protests against the path I had chosen. At intervals, I found it difficult to force myself to do my schoolwork. The same thing happened when I was working on my doctoral dissertation. Later, when I was teaching, at various times I became obsessed with impossible love situations in the workplace, which torpedoed my ability to focus on the academic projects I was undertaking. Significantly, my strongest obsession occurred when I got a grant to work on a subject in which I was very interested, thinking that this could be an area in which I could achieve fame. Again, my Self uttered a resounding “No,” for I was plagued yet again with my familiar inability to concentrate on research and writing.

In trying to make some sense out of these frustrating love fantasies, I was led to pursue many types of inner work – the application of astrology, classical mythology, Jungian

psychology, psychosynthesis, phototherapy, expressive arts, shamanism, Buddhist psychology. What I especially resented about my serial enthrallments was how they interfered with my enjoyment of, and engagement in, the events of my daily life. I felt a great lack of control during these times. Interestingly, when one of my love interests started to ebb, I discovered my inner Hestia subpersonality. She is a Greek goddess of the hearth, associated with inner peace, harmony, and centeredness. The way in which I expressed her was to embark on a major decluttering project in my apartment, saying to myself that at least this was one activity in which I could effect my personal will.

I wish I could say that I have now completely resolved my “called vs. driven” dilemma, but it is still a work in progress. Over the years, I have become more able to redirect my intellect, teaching and writings to my goal of serving others and contributing to their enjoyment rather than focusing too much on my own egoic, compensatory needs. I have come to realize that fame often engenders jealousy and spite in others, not to mention frequently being quite ephemeral, and puts oneself at the mercy of other people's harsh assessments. I think of the ancient Greek practice of ostracism in this context, when an illiterate man voted to ostracize Aristides, only because he was sick of hearing him called “the Just.” Another way of looking at fame is to think of it as a less evolved stand-in for seeking the Self, for realizing one's potential and expressing it in the world. So, I have become more able to turn my efforts to Self-realization, which is ultimately far more satisfying and in alignment with the Source, rather than the seeking of secular distinction from other flawed and fickle human beings.

Why do people love each other? In the end, qualities such as kindness, caring, understanding, supportiveness, generosity of spirit, courage, humility and forgiveness count for much more than intellectual accomplishments. I do not want to get rid of my striver subpersonality, but just to re-channel it in self-improvement of these traits. Moreover, I am not as perfectionistic as I used to be. I am now aware that perfection is an impossible goal to realize, while excellence is not.

I have yet to complete my decluttering process. I see it as a physical manifestation of my earlier false self, so part of me wants to get rid of a lot of the newspapers, academic and other types of papers, books, video tapes, and magazines I have been accumulating over the years.

However, my inner Hestia meets resistance from my inner Hermes, who is always on the look-out for interesting outside activities. He has now migrated to my computer, in the form of different kinds of Zoom events, YouTube videos, news articles, and Wordle. When I look at my calendar, it is just as filled with events during this time of Covid as it was pre-pandemic.

In my ambitious, fame-seeking days, I denigrated housekeeping as a waste of time and a distraction from my more important goals. Over time, however, I have come to appreciate beauty and order in my apartment, especially since I like to host potluck parties and decorate my place seasonally, which includes my many crocheted items. Sometimes I look back with nostalgia to when I was that young child who colored small stones and placed them around the perimeter of her outdoor play house, an early unconscious creating of a sacred temenos in the spirit of both Hestia and Hermes, as the god of boundaries and the threshold, protecting the home from outside bad influences.

My hope for the future is to recreate at a higher, more conscious level this integration of Hestia and Hermes that I expressed as a child at a simpler time in my life. I need Hermes' boundary-setting ability to become stronger, to make an ever-clearer demarcation between my calling and the striving of my false self. I want my calling and my striver subpersonality to work in concert in service to God and humanity and my spiritual evolution.



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

My Journey

By Ira Bindman

My journey began in 1980, when I was 37. My father had just died and I was looking for more meaning in my life. After 15 years in education, teaching and “counseling students who needed emotional help,” I felt a need to work on a one-to-one basis with people. At that very moment, a friend recommended a weekend workshop at the Berkshire Center for Psychosynthesis. Without knowing exactly why, I signed up and it changed my world. I enrolled in the three-year program, completing it and learning the basics of how to work with clients. I was enthralled with this new perspective and Roberto Assagioli became a really important person in my life. With several other members of the Berkshire Psychosynthesis community, I helped found the Psychosynthesis Institute of New York. We created a program, attracted students and began teaching the ways of Psychosynthesis.

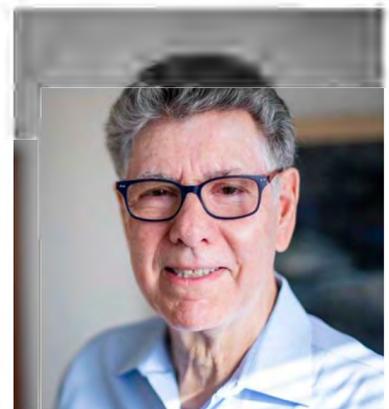
In 1990, I left to establish a separate private practice. Over the years, I have gained insight into other modalities, including psychoanalysis. My practice grew slowly and I had the opportunity to try out new directions, using Psychosynthesis as a basis for my work. In 2019, I fell and broke my humerus. This incapacitated me and left me unable to fend for myself. My wife had me join her in FL to recuperate, at the very time the COVID-19 pandemic hit. I had already begun working from home virtually so the continuation for me doing therapy was a very easy one. As I healed, I spoke to more and more people in need of healing on different levels. Since 2020, my practice has gotten very full and I have become more and more spiritual.

The tenets of Psychosynthesis serve me well and are instrumental in my helping others heal. I feel grateful for having the opportunity to be

centered in my life, grounded with my clients and true to my Self.

The moments of calling that were particularly significant to me include my first Psychosynthesis introductory weekend. It came at a crucial time in my life, when I was changing careers and the opportunity of becoming a therapist truly appealed to my soul. The next milestone came at another time of crisis, when I severed ties with the Psychosynthesis group I had been working with for 10 years and went out on my own in private practice. It was a difficult decision but a necessary one. I’ve studied psychoanalysis and many other forms of healing, only to be called back to my original source: the wise teachings of Roberto. I incorporate Psychosynthesis in my work to the greatest extent possible and my clients directly benefit from this approach.

Dr. Ira Bindman is a psychotherapist on the Upper East Side of Manhattan. He provides long-term, insight-oriented therapy for clients who are ready to engage in deep self-exploration, as well as short-term, goal-focused therapy to alleviate a specific challenge. With over three decades of clinical experience, Dr. Bindman sees a wide-ranging clientele. He is particularly skilled at working with clients who have experienced deeply-rooted childhood traumas, such as sexual abuse or abandonment, as well as those facing a major life decision like whether they want to get married or change careers. Dr. Bindman's treatment approach is grounded in psychoanalysis and empathy. Dr. Bindman creates a safe, natural space where individuals feel comfortable digging deep to find out what they truly want out of life. He does sessions at this time using Zoom, Skype, FaceTime or the phone.



“Light at the End of Tunnel”



Image submitted by Mahita El Bacha Urieta *PIC.jpeg*

Called ... not driven.

By Monika Kuiter

In my late thirties

I was driven... to hear the calling, to find out what my soul purpose is.

In my beginning sixties I wonder:

When did being driven change to being called?

And I am realizing

There's never been a transition from being driven to being called.

I was always called, never driven

to align with my soul

to follow its gentle guidance.

I am awed by the patience, understanding, acceptance and love
of my soul.

28 April, 2022



Monika Antonia Kuiters, M.A. is a translator of Italian, English, German who lives in Germany. She translated Roberto Assagioli's "L'Armonia Della Vita", "Il Silenzio" etc., Tom Yeomans' "Holy Fire – A Process of Soul Awakening", "The Corona Process: Group Work in a Spiritual Context". Authored several articles about psychosynthesis, creativity, translating and energetic aspects. Monika is a Psychosynthesis counsellor and group facilitator and welcomes community building across language and cultural borders. You can connect with her through <https://www.linkedin.com/in/monika-kuiters-34824134/> and via email Monikakuiters@web.de

“Guided by my Inner Universe”

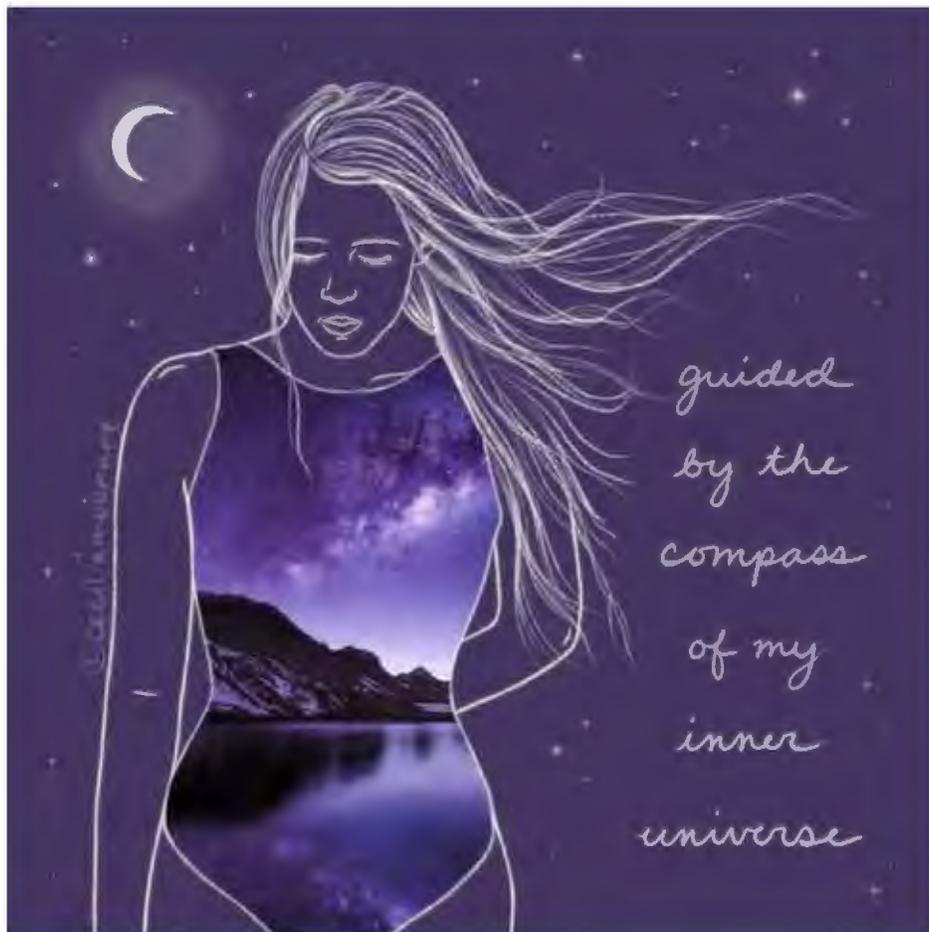


Image submitted by Mahita El Bacha Urieta by Cecilia Moon Art.jpeg

Surrendering to Our Common Home

By Dr. Kristina Brode

When I started touring Scotland and Ireland in the eighties, I had no idea that what initially seemed like just a hobby would one day turn out to be a greater calling.

It was like an inner tug, a deep urge that drove me to travel to northern Europe, where I then found myself confronted with ancient pre-Celtic myths. Looking back, I would say my soul had taken over as my guide, compelling me to turn my attention to the collective unconscious.

And where better to do so than in countries where the veil between different realities is so very thin? No guidebooks, none of my reading, and certainly not my history studies could have prepared me for what I found in these places.

I “happened upon” the sites of the ancient goddesses, and the whole history of the cairns and passage graves unfolded before me with a clarity I could not explain. The **Speechless Past** began to speak to me.

Trained to think logically, I nonetheless did not fear for a moment that I was losing my mind. The contact was so down to earth.

It was only much later that I learned about the stories surrounding these areas, when I did some research at Trinity College in Dublin, where the ancient myths were written down by monks in the eighth century have been preserved.

Psychosynthesis gave me the tools to open myself up to higher impulses, to make contact with the sublime. Thanks to Roberto Assagioli’s Egg Diagram, I was able to grasp the collective unconscious as something that surrounds us and certainly permeates our consciousness.

I spent many holidays in these countries, travelling to the holy island of Iona in Scotland no fewer than twenty times. What may have seemed like an obsession, I would now call a deep longing. Something was yearning to be discovered and sending me out on a quest.

My experiences in these places were reflected in my work. They resonated deeply with the participants in my courses, at conferences, and

during healing journeys with groups. After a three-hour workshop with seventy-four participants at the Psychosynthesis World Conference in San Diego, California, in 1996, many women came up to me and thanked me for bringing them closer to the history of their old Irish homeland in a completely new and wonderful way. I hadn’t considered how many Americans have Irish roots.

Psychosynthesis had been enriched for me by my encounters with the archetypal.

My old teacher Stanislav Grof, whom I met again in Spain in the spring of 2011, said: “We are approaching a level of archetypal consciousness.” Based on my twenty-plus years of experience with myth work, I had to change the phrase to read:

“Archetypes are approaching us in order to alter our consciousness.”

For me it was now a matter of making the influence of the archetypal visible in the psychosynthesis model.

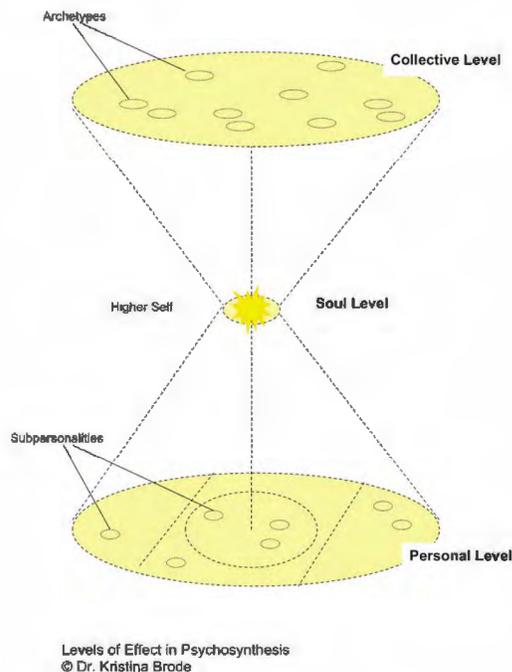
It had already bothered me for a long time that many people looked at Assagioli’s Egg and concluded that if they were only to strive “devoutly” enough toward their Higher Self, swift enlightenment would be guaranteed. The Lower Unconscious, the shadow, was usually wantonly ignored. It was, after all, so remote and seemed not to bask in the rays of the Higher Self.

To demonstrate quite clearly that on this level our concepts of good and evil, of good and bad, do not exist, I placed the original egg on the ground so that the Higher Self now hovered over everything and could illuminate all areas simultaneously. The Collective Unconscious was mapped above it like a mirror image, again in egg form. If in the lower egg of consciousness, the subpersonalities populated the field, above, in the collective unconscious, it was the archetypes, the “subpersonalities” of humankind that dominated. Archetypes are condensed experiences of humankind along with coping strategies. They influence us every bit as much

as our old belief systems formed through personal experience.

The diagram now looked like an hourglass, with the Higher Self acting as a passageway between the two realms.

The Hourglass



Very quickly I realized that the methods of psychosynthesis can help us to swiftly make contact with the archetypes. The work with subpersonalities can also be applied here: identification, desidentification, asking questions, testing solutions. Much greater caution and deference is needed with archetypes, however, because they are very powerful in their influence. One of my Jungian teachers, Gregg Furth, had warned us in training: “If you get too close to them, they can kill.”

What was evident in the mythical places in the Celtic lands was that the ground had often been soaked with the blood of ancient battles and murders. Human suffering and pain seemed to be stored in the earth here. But much worse were the curses of the victims over all the millennia in between. It is precisely these curses that endure through the ages and cause hatred, discord, and wars to flare up again and again. It seems as if memories keep raising their voices, in order to finally be redeemed. And in my experience, what is needed is not a repetition of the experience but rather **forgiveness and blessing**.

Blessing is the exact opposite of cursing and can bring about healing in all areas. In our visits to these myth-shrouded sites, our group entreated those who had cursed them to take back their curses and instead bless the place and all those involved.

So, in addition to what is stored in our bodily cells and our consciousness, do we now have to assume there are also memories stored in the earth, an earth memory? The latest research in neurology and epigenetics provides evidence of how our genes receive their information and are switched on by environmental factors and memories. These non-material memory stores have thus finally been brought out of the shadows of esotericism and into the light of science.

If it reads here as though I had walked a straight and unwavering path toward attaining these insights, that is far from the truth. The odyssey had only just begun.

Again and again, doubts and blockages stopped me from working with the knowledge I had gained and, even more, from bringing my insights out into the world through writing. For a very long time I also refused to try to make sense of my own physical symptoms. Here, the term blockage is to be taken quite literally. I had symptoms of paralysis, could suddenly no longer walk a single step, had to have myself and my car transported back from Ireland and, years later, found myself in the hospital with suspected paraplegia. No one could find a cause, until a doctor asked me: “Have you experienced this before?” And I suddenly realized that, seventeen years before to the day, I had experienced paralysis at the foot of Knocknarea in Ireland, the site of Queen Maeve’s cairn.

With this memory came the awareness that something was deliberately recalling itself to my mind, that the call wanted to be answered, and that I must write, immediately! Merely by declaring that intention, I was instantly able to move again.

So are our illnesses nothing more than an **emergency call from the soul?**

In 2012, I thus sat back down and resumed working on my book and managed to write a few chapters. But slowly and insidiously my old life with its demands caught up with me again. Forgetting took over again.

It took a series of new lows and quite a bit of pain until I woke up one morning with the realization: **Refusal makes you ill**

I suddenly “knew” that by refusing my calling, which was to finally bring my book for women out into the world, I was making myself ill. From symptoms of paralysis, to extreme fatigue, to an absolute distaste for life over the last two years, my body keeps painfully calling itself to my attention. If I do not accept my calling, the soul must seek the recognition it craves through the body. My only excuse is that at my age (almost 81 at the time), it’s quite normal to have no strength left.

So can we conclude from this experience that all illnesses are appeals of the soul?

The hourglass model mentioned above accompanied me through my individual work and my trainings. It shows our connection, which reaches beyond us and is influenced by collective memories. But somehow it didn’t seem complete to me yet.

For me it was associated with a feeling of being at the mercy of others. Of being at the mercy of war within and war without. As below so above. I felt helpless. And a feeling of helplessness is a sure way to weaken our immune response, allowing disease to spread through the body. I felt understood when I read by my London Colleague, Joan Evans:

“Unwittingly, therefore, we live our lives through the magnetic pull of the historical past which seems to have a will of its own despite our very best intentions.”

The New Egg is born

“To understand time is to embrace eternity.”
Kristina Brode

One morning I wake up with the very secure feeling that my life, my body, my time, the hourglass, are all sheltered in an egg.

Now I feel held, borne by a structure, a realm that goes beyond time and space. I am sheltered in eternity and infinity. Words fail me for describing this experience of the divine. I feel all-oneness and all-connectedness there. I try to find a name for it, to be able to name it, to describe it.

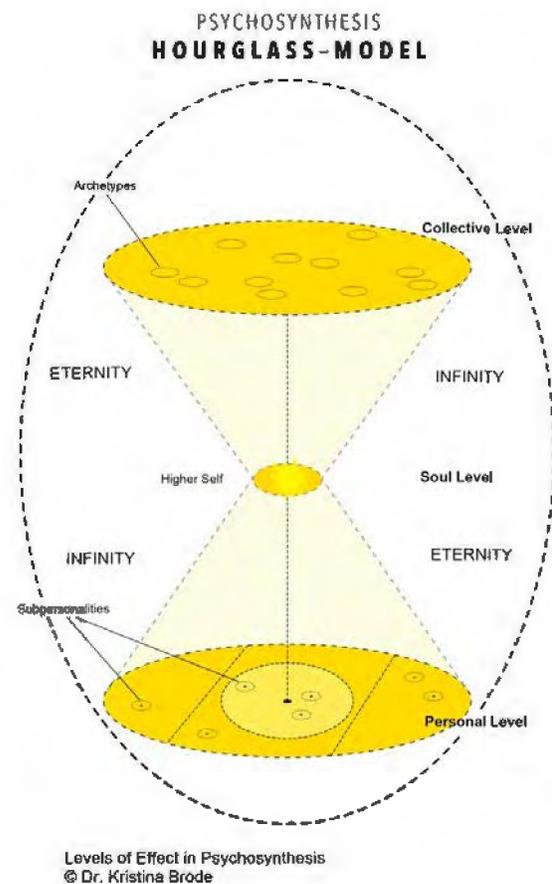
I am held in this timeless and spaceless sphere, embraced by a presence for which I lack names. Is it the Divine Feminine, Sophia, the Goddess of Wisdom and the feminine part of the Trinity, the Holy Spirit?

Again, these are just words that cannot represent my experience. Is this realm what others call the matrix or quantum space, the realm in which our divine blueprint is stored? Is it simply the world soul, *anima mundi*, the innermost home of all of us?

Does it now want to be seen and experienced by me? Is “the irruption of the divine into the human world” happening to me right now, in order for me to transform it, as Paul Tillich wrote?

At some point, I don’t care about labels anymore. I simply call the spaceless space our healing space and let my patients have their own experiences with it.

The new Egg Diagram



Divine homesickness

After the first experience of the space, a longing remains. I later read what a colleague, Camilla Powell, has written about “Divine Homesickness.”

Divine homesickness, yes, that’s what it is. This is what has spurred me on and preoccupied me for over twenty-five years now. The soul contains the goal, the attractor, of our

developmental process, write Sheldrake and Fox (p. 82). And thus it brings about in us the process of evolution.

The question is: Can I get there willingly?
What do I need to be able to find the way home?
How can I enter into this force field of the soul?

“Willingly” already seems like the wrong word if we equate willing with making and doing. And yet, surrendering to God is also **an active deed**.

The steps to becoming connected:

1. Going into silence through meditation to remember that this home exists
2. Establishing alignment with our Higher Self. The Higher Self is the connecting link between the soul and the “ego.”
3. Rising up to get out
4. Letting go, being without any expectations
5. Innocent waiting (beginner’s mind)
6. Surrendering to this source of love and healing
7. Letting myself fall into the field without fear of the void
8. Listening

Exercise:

Coming Home – the Healing Space Kristina Brode

Find a quiet, undisturbed place and sit up straight, your feet firmly planted on the ground. You may imagine roots reaching down from your feet into the earth, giving you even more security.

Now imagine your Higher Self in the form of a sun, about half a meter above your head. From there you breathe light into the top of your head, at the spot where the fontanelles were open when you were a baby. The light enters your brain, washes away all thoughts, and makes the space wide and bright.

Then you draw the light into your heart region. There, too, it unfolds its purifying and expanding function.

Finally, the light flows further, into your abdomen, to your second brain, the intestines, and fills the whole space with its brightness.

If you could look at yourself from outside right now, you would see an axis of light connecting your wisdom centers:

- The wisdom of the Higher Self,

- The wisdom of your mind
- The wisdom of your heart
- The wisdom of your gut, your intuition
- The wisdom of the earth entering you through your feet

Imagine yourself moving upwards along this axis. You have all the tools you need to ascend to the level of your Higher Self. Even futuristic tools: You can climb up or beam yourself up. In this sun, radiant light welcomes you, and as you look around you, you see other suns all around you. These are the Higher Selves of many people, whose light seems to span the globe.

At the same time, you see that from each of these Higher Selves there is a light connection leading further up, out into the universe. You sense that we are all connected in an even greater space of light, in the world soul, in the home of us all.

The ray of light connects us to the pool of all Creation, all creativity, healing, and life. Perhaps you experience a sense of lightness, of security and incredible freedom. Here there is no room anymore for fear, for doubt; they are as if washed away by the light!

You make contact through your ray to that highest source and realize that all it takes to dive into that pool is surrender.

You let yourself fall into this glistening light, into this new egg, the world egg, the home of the Divine Feminine, of Sophia.

The primal egg, into this space that is no longer space but simply vastness filled with light.

You are cradled, as if in a hammock of light.

You are **alone** and yet you feel the presence of others in the void.

You are All – One. You have arrived home. In the emptiness that contains all fullness.

No more looking outside for blame.

I can no longer project my shadow; I must face up to my own greed with honesty and a sense of responsibility.

Then external peace will not take long to come.

The pandemic as a gift?

The pandemic is a reminder of our interconnectedness, our all-oneness and vulnerability. It can lead us deeper into inequality and hopelessness, or it can act as a wake-up call. It might awaken us to our soul’s true purpose. It might reactivate “The Forgotten Link”* and make us aware of our divine potential. Instead of cursing the lockdown, we

might see it as a gift, a retreat that takes us back to the essentials of our lives.

With the exercise Coming Home – the Healing Space, we can cultivate the art of Inner Listening.

If we recommit ourselves to listening to our soul's message in this way, the gains could be immeasurable:

- Remembering that we are God's children
- Awakening to our authentic power
- Aloneness is transformed into all-oneness

We thus reach a dimension that reveals the soul missions of each individual. It is not only a healing process but a sacred one; a reawakening, a remembering of paradise is happening. Everything is always there. Everything is always already in action. I just need to see it again and surrender to it. We are just in the process of bringing the flow of time in our lives back together – past and future: Everything is now. Now is the only time there is. And paradise is always here.

The “there” was always “here”!
The “then” was always “now”!

“At the end of all our searching we will arrive at the place we began and know it for the first time.” (T.S. Eliot)

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- We enter an ethic of oneness
- Fear, competition, and mistrust no longer rule us
- The healing of deep primal wounds that we have brought with us into this life becomes possible
- Immersion in emptiness leads us to love, energy, and creative power
- Divine information becomes accessible
- Deep knowing – I am more than my ego, I transcend boundaries – I enjoy limitless abundance
- We live in the state of grace

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Kristina Brode, PhD, studied psychology, history, and education. For 18 years she was head of the Circadian Institute, a psychosynthesis training center near Cologne.

Since 1984 she developed and gave scientific proof to “The Systemic Cancer Care”®, a psychoeducational coping program working with over 3000 patients (University of Cologne 1993, University of Jena 2008). She was for five years the leading psycho-oncologist at the largest breast cancer center in Berlin.

As a trainer and coach, Brode brought psychosynthesis to businesses (Siemens, Telekom, Neocorp), schools, and medical professionals. For the past 20 years, she has taken a special interest in working with the healing power of archetypes, especially those in pre-Celtic mythology. She has guided groups in Ireland, Scotland, Iceland, Malta, Sri Lanka and Egypt.

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Self-Realisation



Image submitted by Mahita El Bacha Urieta *woman inside woman silhouette Airatmaninravi website.jpeg*

Creating a Better Culture

By Ami Ji Schmid

I've grown up in a capitalist, American culture that encourages people to have more, make more, and strive for more – or at least, to look like you have more than you have. I liken this part of our culture to a plastic car, driving toward opulence, undercoated with greed. This part of our culture (or striving for it) is fraught with competition, shame, and insecurity. It feels high pressure and lonely to live this way. The confusion and stress of living in this way has made me sick. It's made a lot of people sick. I've lost people I love to physical illness and depression because of this part of our culture. My parents were raised during the depression, and my dad and his five siblings were raised in a Jewish orphanage. I'm sure these factors

influenced how my brother, sister, and I were raised.

As a kid, I wore hand-me-downs from a cousin. I asked for art supplies for my birthday present once, and my mom told me that the thin blue jean-looking pants she bought me were a better gift. Our Chanukah presents included underwear we needed and a hat mom crocheted. There were no extravagant gifts, though we ate homemade chicken soup with matzo balls, searched for hidden matzoh, played dreidel, and were bestowed with chocolate gelt.

Every week, Mom combed through the coupons in the paper and carefully wrote a list of what to

get from three different grocery stores. I have a distinct memory of being armed with coupons, sitting in a grocery cart, chomping on a dill pickle from the deli, and pressing down on the three buttons atop a red clicker, adding the price of each item, minus the coupon. Mom always bought the sale item. She always bought the cheap meat. Once, shopping in a discount department store, Mom had me keep watch while she switched price tags on a broom. "This should be the price," she explained to me. Dad was determined that we grow up middle class. We spent most days of every summer at the Thompson Country Club, playing tennis and swimming. Dad wore three-piece suits to work and owned a large array of ties. I wore a dressy gown to dinner at his annual business convention. Meanwhile, at home, we drank powdered skim milk and ate grisly meat, while I stood watch as Mom switched the price tag on a broom.

As a teen, I remember thinking: "you're not very good looking and don't fit in, so you'd better develop your character." I tuned in to my sensitivity and appreciation of non-tangible gifts. My bible was *The Little Prince* by Antoine de Saint-Exupéry; my favorite play: *Our Town* by Thornton Wilder; favorite line in a song: "Don't it always seem to go that you don't know what you've got till it's gone" from Joni Mitchell's *Big Yellow Taxi*. My life goal, written in my high school yearbook was: "to know what I've got before it's gone." I unwittingly started my search then, for a counter-culture that better suited me.

As an adult, I spent much of my time as a single mom, working more than one job at-a-time and going to college full time. I lived month-to-month, often worried about having enough money to pay bills. I wanted better, wanted more. I was living *in* the culture, playing by its rules. I adjusted to the culture, smiling on the outside while dying inside.

One of my favorite quotes is by Jiddu Krishnamurti. He said: "It is no sign of health to be well adjusted to a profoundly sick society." I was healthy on some level, but not healthy in other significant ways. At one point, my immune system crashed. It took three years to build it back up. Later, I was diagnosed with a breast cancer that, I was told, "has probably been growing for ten years."

It has taken years for me to shift from an unhealthy cultural lifestyle to the lifestyle I now live. Psychosynthesis has helped so much. I remember, at one point during my first (year and a half) Psychosynthesis training, Jon

Schottland posed the question: "What would it be like if you didn't have to prove yourself to anyone?" The question felt revolutionary. During a 5-month training with Didi Firman, I realized that *I am good enough because I exist*. One time, she asked us to meditate on what our highest purpose was, and what emerged for me was: *to breathe*. Another time, she asked, "What would be the title of your bestselling book?" Mine: *Living Your Soul Truth*.

These profound realizations took careful guidance and time to compost, in order to emerge. Psychosynthesis trainees are guided into visceral experiences of transpersonal qualities, that open the door to the realm of Self. I've come to understand this "big S self" (as it was called in our trainings) as the synthesis of our whole personal self (including all those whacky little parts) with Source. It's only possible to reach profound truth, it seems, when the personal self and Source are in love. When that happens, it's simpler to hear the truth, the "call of Self." The other integral part of Psychosynthesis training and practice has been to learn to use all the parts of our (good, skillful, strong, and spiritual) Will to live a life that follows our core truth/ call of Self.

The guidance I have received and still receive, studying and practicing Psychosynthesis, has delivered me to other studies and practices: Mindfulness, Radical Self-Acceptance, Vulnerability, and Grief and Grieving. All of these studies and practices lead me deeper and deeper into a lifestyle that, at its core, knows no other way to live than from integrity, compassion, peace, and love. I breathe with more ease than I ever had. I love more fully than I ever had. I feel at peace more than I ever had.

I wanted more, and now I have more. The more I have now though is such a different "more" than the capitalist, American cultural "more." That "more" was a car driving me toward insecurity, isolation and possibly an early grave. This new "more" is internal, deep, grounding, and satisfying. This new more happens when I listen for and follow the Call of Self. The following is one of my favorite Psychosynthesis exercises. I hope you enjoy it, too.

The 3 Awakenings (a morning exercise)

1. The 'First Awakening' - to the Personal Self

When we wake up in the morning, the "first awakening" is about the personal, the everyday self. Your mind asks: What is on my schedule today? and runs through a list.

This is the 'First Awakening' - to the Personal Self.

Compassionately observe the mind scheduling a list. When it's done, tell your mind: "I have a schedule and I am more than my schedule". Lay back down and close your eyes...

2. The 'Second Awakening' - to the Transpersonal Self

Breathe in. Breathe out. Quiet the mind. Ask: "What does my Higher Self have to say about this day? What is the 'Call of Self' that it wants me to hear? What is my Higher Purpose?" Listen to your heart and soul stirring. The answer will come in its own way. Breathe in the stirring - the voice - and awaken again. This is the 'Second Awakening' - to the Transpersonal Self.

Bring this layer of awareness with you as you sit upright or lay back down. Again, close your eyes.

3. The 'Third Awakening' - to the Universal or Collective Self

Breathe in. Breathe out. Breathe in the air from just outside your nostrils. Breathe out into the air that surrounds your body. Breathe in the air from outside your windows, freshened by the trees planted in the earth. Breathe out into the sky, where your breath mingles with warmth and moisture. Breathe in the colors of the sunrise. Breathe out the gratitude that is stirring from within your heart. Breathe in the air molecules from around the planet - the same ones being breathed in and out by a baby, a mother, an old man, an animal, a mushroom. Imagine someone you may know or don't know who is lonely. Breathe in their loneliness and despair. Breathe

out the compassion you're feeling toward them. Imagine those you may know or don't know who are in physical pain... emotional pain ... psychic pain. For each, breathe in their pain. And for each, breathe out a sense of deep physical relaxation, self-acceptance, inner peace.

This is the 'Third Awakening' - to the Universal or Collective Self.

Now, open your eyes, sit up, and step into your day.



"AH-me g" is a Radical Self-Acceptance and Trauma & Grief Support Coach, and is accessible through: TLC Coaching and Consulting Services and The Compassionate Revolution of Grief and Grieving

(CRGG) . Ami holds a master's degree in MH Counseling (with a focus in Contemplative Therapies, Positive Psychology, and Cultural Awareness), and studies and practices Psychosynthesis psychology and transformational life coaching. She has over 40-years of study, work, and experience in the field of Metaphysics and integrated healing. Ami uses and teaches Mindfulness; guides both an online "Meditation Family Group" (via MeditationChapel.org) and online "Movement Group"; and shares her blogs, vlogs and podcasts via "Waking Up with Ami".

Using Your Highest Vision

By Jonny Dray

This past January I was at a talk for competitive swimming where Brett Hawke (Olympian/Coach) was speaking. A coach in the audience asked, "What is the number one thing kids

coming into college are missing that we [coaches] can do a better job of providing?" The response was, "Thinking for themselves." What he was alluding to is that (sports) coaches are

unconsciously restricting and inhibiting their athlete's self-awareness and their ability to think critically and creatively by *telling* too much, rather than creating environments where true self-learning can take place. In other words, coaches too often put on the driver's hat.

This is not only true but pertinent to those of us outside of sport as well. It is a powerful exercise

to consider why we do what we do and where our influence to do such things comes from. Did we really choose our path? How much of our path has been dictated by the many voices of family, friends, social groups and culture that reside in our mind? Even if we are aware of others' voices nudging us in different directions, how do we begin to find our own voice, or our own path in the direction of calling and not being driven?

The former process is strongly supported by the sub-personality work that psychosynthesis offers (it is important to acknowledge that psychosynthesis also offers other grounded tools and maps that are useful for purpose work and self-discovery). The resulting awareness and wisdom from our practices are ultimately what gives life to the latter, the process of discovering calling.

The origin of the English word *call* comes from *kalla*, the Old Norse word meaning 'to summon loudly'. The contemporary definition of the word is "A strong urge toward a particular way of life or career; a vocation." Move a couple words around and a *calling is a way of life to which we feel loudly summoned*.

We can't help but realize that a deeper understanding of ourselves is a requisite for discovering calling. When we can recognize these urges and impulses and know how and when to listen, a skill developed through practice, they can reveal powerful truths that open the door to live out that which is calling us. Often this means taking risks—risks of action and vulnerability both to ourselves and the world. At times these risks can seem daunting and even scary or impossible. The courage to take the risk -- to start that business, to tell someone we love them, to leave our job, to go back to school, or to write that book -- all in the spirit of following our call, is in the wisdom that there is an even bigger risk in not taking the risk. Choosing to resist our truth, that which we know in our heart, is in many ways a disservice to our soul and our expression of authenticity through the decisions we make and positive actions we take.

The good news is that in this risk-taking, this stepping into our power and following our call, there is a freedom and empowerment in our agency of activating our will. But how can we do this when we are bombarded and influenced in so many ways? How do we discern our inner voice from others'?

A process that has been instrumental in helping me discern the difference between being called rather than driven has been what I call the Quality-Values Approach to Purpose—a simple name for a simple process. While I was contemplating career paths several years ago, I felt it was hard to discern a call towards any specific career, so I started to look instead of listen. I developed an exercise for myself that I have used many times since for different reasons and I hope it inspires you too. It has evolved since I first used it and there are many resources out there that are similar, some of which are even more comprehensive. But this approach is simple and that's why I like it. The second step is an evolved version of the original list I made and inspired by John O' Sullivan's book *Every Moment Matters*.

Quality-Values Approach to Purpose

1) Write a list of the top 5-10 things you love to do. Next to each of them write down their inherent qualities, maybe 1-3 each. This is your qualities list. These are the qualities that you naturally seek out that bring out your inner joy and zeal for life. When looking and listening for any call, look and listen for these qualities!

To know where to go I had to have a clear understanding of the specific qualities inherent in how I loved to spend my time—so I would know what to look for in a career path.

2) Write a list of the top ten things most important to you. After sleeping on it, narrow that list down to the 3 or 4 that are the most important to you.

These values are the pillars of purpose, big and small. I encourage everyone to do this as it serves as the undercurrent from which positive actions are taken in the direction of purpose and calling. These values become fundamental to how you strive to move, live and breathe in the world. This is also helpful for creating a vision, mission and philosophy as a coach—for developing and knowing your *why*.

3) Next, look for overlapping themes and qualities among the things you like to do (list #1) and write about what it is you see and how they are related. Look at the patterns in the web of relationships between them. This will help inform and reinforce what you seek out already and what you love and it will reinforce your quality-value-map.

What I was attempting to do through this process at the time I initially used it, was to marry my avocations with the vocations I was considering. Even if you are considering many career paths or if you going to use the process for a different purpose, writing down the qualities inherent in what you enjoy and having a clear understanding of your essential values are a powerful practice for empowering yourself with agency and creating a clear vision for what you want. It helps you to tune in to what you feel called to, even if those are just qualities of life and experience.

What I love about this process is that we allow ourselves to express and name what we love—because ultimately, our callings and the way we carry out positive actions towards them (purpose) are manifestations and expressions of that love. By identifying and integrating what we love and what we value, we create for ourselves a map. This map is our compass that keeps us true to ourselves amidst influences that are ever-present. This inner map is what allows us to ask ourselves the question until we discover the knowing of how to live the answer

in the direction of being called and not driven. When voices of influence are loud and you can't hear your own, use your highest vision.



Jonny Dray lives in San Clemente, CA where he enjoys integrating his training as a PLC into his life and work as a competitive swim coach. He graduated with a B.Sc. in Biology from the University of Massachusetts, Amherst where he swam on the varsity team for two years. As a coach he believes the next level of human performance and global psychosynthesis exists in closing the psycho-spiritual gap found in sports and life. As a multisport athlete, he recognizes that the ultimate arena resides within—and sees sport as a potent channel through which we cultivate inner fitness for Life. “Through positive and purposeful action and inner transformation, we become our best-self—a model for the world”. Jonny enjoys surfing, mountain biking, rock climbing, and practicing tai chi in his free time. You can connect with Jonny at jonnydraycoaching@gmail.com

“From Darkness to Light”



Image submitted by Mahita El Bacha Urieta from *Meaningful Life* website.jpeg

Successful Willing

by Jasenka Gojsic

What do I want to say?

Called means living one's purpose, following the Act of Will, which reveals itself as a deep internal, meaningful call.

The Will inherits the purpose, as it is the first expression of the Self. Though, for various reasons, the personal will does not always respond or get engaged with that Call.

A coach holds the Self, in order to invite it into a dialogue and manifestation.

5DL coaching leverages the availability and readiness of the Will for the next step of Self-manifestation.

Joy is a symptom of successful willing.

I am trained in the Five dimensions of leadership coaching by Roger Evans at the Institute of Psychosynthesis, London. Learning how to help

others enjoy life more fully is why I am studying psychosynthesis and becoming a coach. I measure the quality of my life with a presence of joy, and in my case, it has always been connected with me being authentic and free-willed.

“Successful willing” is described in the chapter “The Joyous Will” in The Act of Will epilogue (Assagioli, 1973, p.201):

“Since the outcome of successful willing is the satisfaction of one's needs, we can see that the act of will is essentially joyous. And the realization of the self, or more exactly of being a self (whose most intrinsic function, as we have seen, is that of willing), gives a sense of freedom, of power, of mastery which is profoundly joyous.”

Psychosynthesis coaching helps clients to recognise and tune into a call (or several calls), and stop being driven. Why? Because, to respond to the call, a client's will needs to be free, in which case the Will delivers the client's purpose, according to the Act of Will (Table 1). How? In the 5DL coaching, coaches follow the clients' will, foster their personal psychosynthesis by strengthening their I-Self

connection, and help the Self to emerge in steps that are just right for the clients.

Holding the Self and building the Will is the essence of the Five Dimensions of Leadership (Evans, 2018) coaching, which is based on two years of psychosynthesis training.

Table 1: The Act of Will, IoP version

	Spirit	Soul	Matter
Transpersonal will	Purpose	Meaning	Values
Personal will	Intention	Deliberation	Choice
Desires and feelings	Affirmation	Planning	Execution

Psychosynthesis principles that are built in the foundation of psychospiritual coaching, are:

- Self is.
- Self becomes more itself.
- Self uses personality as a vehicle.

Self always becomes more itself, but when is the right time for a part of Self to evolve in a particular form? That is a mystery. Even the form of manifestation might be a great surprise for the person who manifests the Self, as becoming a coach was for me.

The Self is a person's ontological reality, as is the Will. Therefore, it is worth exploring how I sense the Free Will, the language of my Self. I sense it in my breath, in my posture, in the way I am open for the perception of the world around me, in the ease of using my psychological functions and focusing them, intuitively knowing what is important. The bandwidth and reliability of my I-Self connection enables, or disables, the Free Will to master my presence in the world.

It is of crucial importance to know how the Free Will “sounds” in us, and be able to recognise its tone. Only then, with the whole of our human capacities, we are open and available for other

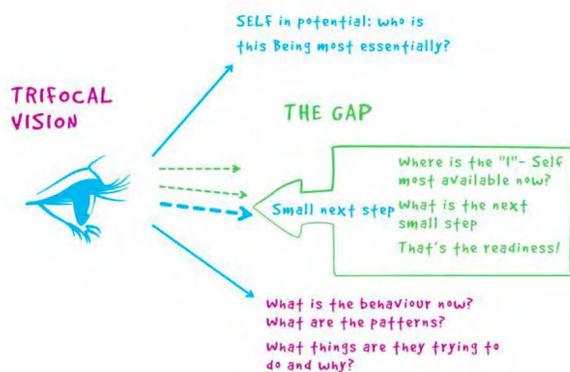
human beings, to let them reflect themselves in us and let us resonate with their inner world; and what is implicit is made explicit (Bohm, 2002).

Unconscious communication between a coach and a client is much more dominant than the conscious one. “Hearing” it and grasping the meaning of unconscious communication require from the coach to prepare their neuro system for social connection and interaction. Only in the ventral vagal state (The Weekend University, 2020), can the coach create a field in which the reflection and resonance can happen without the coach’s internal communication distorting the interpersonal unconscious communication.

There are two main concepts in 5DL coaching: trifocal vision and the six steps. The former provides a container for the emerging Self, and the latter holds the process of this evolvment.

Assagioli provided ground for the psychosynthesis coaching at several places in his book *The Act of Will*, according to Howard (2018, p20), but one needs to be emphasized here: “It may be said that a ‘trifocal vision’ is required; that is, the perception and retention in mind of the distant goal and purpose; the survey of the intermediate stages which extend from the point of departure to the arrival; and the awareness of the next step to be taken. (p184).”

Trifocal Vision evaluates and includes three perspectives: future, current reality, and the next step (Evans, 2021) (Figure 1).



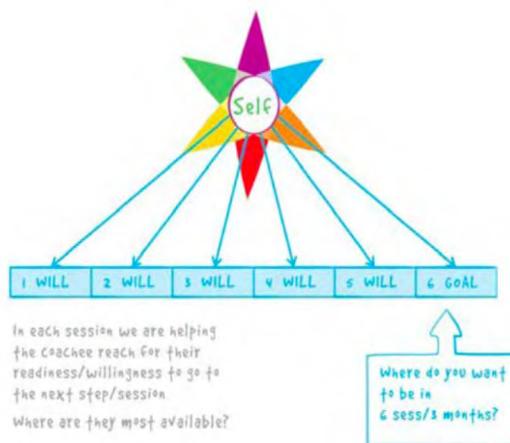
As a coach, we need to open ourselves and see the client’s Being. “The first few questions under the Emergent Self are there to encourage you to open your heart to this Being and wonder about who they are, beyond concrete mind, holding the Abstract Mind connection and allowing your intuition.” (Evans, 2020, p.1).

Those questions are:

- Who is this Being most essentially?

- What do I sense is emerging for this Being?
- Who do I see when I open my heart?
- Why has the Self brought them to me?

Seeing the Being through the trifocal vision, staying with an open heart, and simultaneously sensing the quality of the client’s Will, the coach patiently waits for the Free Will signals. Do not get involved in the client’s narrative, but see in it the emerging Self. The change in the client’s voice, engagement of soma, a smile in the corners of the lips, might indicate that a conscious connection between I and Self is established, and the call is heard. Stay present, open with all senses, and wonder. In this gap, between what is and what wants to become, is a small step. The more I can hold this tension, the longer the client will be exposed to it, the greater is the possibility to experience a small step as desired change, possible and within reach.



According to the 5DL coaching model, The Will is engaged in each of six sessions (Figure 2), which altogether leads to closing the small gap between the present personal situation and the Self-actualization, thus enabling the client in some cases to actively respond to their call thanks to their sufficient readiness and willingness at a given time.

I-Self connection is an essential prerequisite for Self-Realisation and Self-Actualisation. “The person who remembers, even momentarily, at a profound level who they truly are, has attained Self-Realisation. They can see Reality. The person whose Will is aligned with living from that place is Self-Actualising. The values lived are not the values of the ego defending itself against life and using the superego to justify that. The values are transpersonal, both appropriate for the here-and-now and universal.” (Evans, 2018, p.128)

It seems that we always come to the same steps in Psychosynthesis:

- acknowledge, accept, coordinate, integrate, synthesise, bit by bit, part by part of our own personality;
- raise the level of consciousness;
- die on one level to be born on a new level as part of self-evolution;
- becoming more and more called, less and less driven.

A newly created void is the result of freeing yourself in that process of growing, and one needs to be conscious of what enters in it; it cannot be empty for a long time. Therefore, one must embody one's purpose and free Will, and experience Self in its unique individual unfolding and manifestation, in order to become the piece which fits in the large jigsaw puzzle of one's life – to become the Master of oneself.

5DL coaches are here to accompany the spiritual travellers and conscious manifestors, and help them on their way. "Without outside help, there is no way to growth", someone once said. I recall how much contextual resources every seed needs in order to become the plant that it is supposed to be.

My coaching agenda is to help my clients to sense that the Will is still here as part of themselves. My way is to resonate their will with my free will, holding them in a field of love. My purpose is to bring clients back to their authentic "inhalation and exhalation", to remember to play the music of their lives, holding their Self, strengthening their I-Self

connection and through small steps build their Free Will. Joy will come inevitably.

I am a coach of joy.



Jasenka Gojšić is a consultant and trainer in the field of generic and transformational changes that involve of individuals, families, organisations and society. She work in field of project management, project organisations and portfolio careers as methods and forms for implementing changes. She graduated from the Faculty of Electrical Engineering and Computing, University of Zagreb (1991). She gain an MBA (2001) and a master's degree of Managerial Science (2009) in the Business School Bled, Slovenia. She worked in HTP from 1991 to 1993, and then in the Ministry of Science and Technology on CARNet project. She led the institution CARNet from 1998 to 2004. Then she established ISOROPIA Ltd. for business consulting and developing a balanced career. Since 2010 she has been an active member of an informal global network of practitioners "Art of Hosting", and since 2013, she participates in the development of the organisation International Partnership for Transformational Learning. She believes in the power of the individual and the people gathered on key issues.

Psychosynthesis Star Diagram

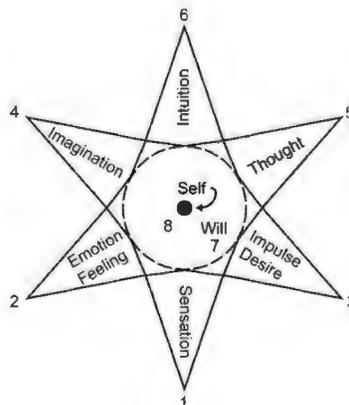


Image submitted by Mahita El Bacha Urieta

Listening and Driving

By Kevin Harrington

During the day-to-day it is now common to lose track of our Self. Often our best version of what we are and can be is clouded in background noise. Based on the prompt put forth to consider being ‘Called, Not Driven’, I will simply highlight a perspective of how our Call of Self can be more accessible to hear if one can decrease this background noise in our life. The clarity in signal over the noise is what allows more and more calls to be answered from one’s Higher Self. You cannot answer what you cannot even hear, but once you can, you can drive to where you need to go.

The noise of internal chatter, limiting beliefs, doubts, external influences and conversations can be powerful to overcome. There is always something to do, and always more to improve upon. A large part of our work in life is to decrease the volume of what is perhaps nonsense, or at the very least negative or destructive.

Listening is a tool to lower the volume of daily noises. It is not only one of the vital components of a conversation and communication, but it is one of the many ways to decrease this volume to then focus on what is most important.

When directed inwards, to the depths of who we are as human beings, we may listen and find a sound or two – deep or far within that may inspire. Deep listening is not only sitting still or in movement-meditation – which involves being open to whatever arises in the moment of awareness. Deep listening also involves paying attention to cues and happenings that occur in daily life – sometimes with a high frequency of repetition, signaling a clear call.

Someone who is listening to another can piece together a story based on the few bits of information someone may share in a conversation. They may, at the same time, be filtering out the background noises of the restaurant they are in. Likewise, picking up on patterns and occurrences in our life is in fact listening, and ultimately, we can then create and make meaning out of the story of our lives as we reduce the noise and focus on where things could go.

Listening enables one to make wiser decisions. The choices and commitments that come after listening are the answers to the Call of Self. When one listens and begins gathering more and more options to go in this or that direction in a life filled with purpose, those become the focus of attention. All of the noise starts to decrease, because most of

it consists of random distractions of life. These distractions become less important, less of a focus, and softer in volume once enough insight has been gained from listening. That is, once the Call can finally be heard it is possible to take action. This action that is infused with the Call of Self can be thought of as driving, instead of taking action only based on being driven by only a narrow vision or reactive mindset.

Taking action from an inner understanding of purpose, meaning, or even a felt sense of mission in life, means that one is taking ownership of one’s life. Driving to answer unique Calls from one’s Highest Self. The synthesis of being called and not driven comes in the form of constantly listening and driving, listening and driving, listening and driving. Not hearing some things, and being driven to do this, this or that.

The act of driving physically, or metaphorically getting somewhere in life through hard work and effort, requires consistent attention. Regarding physical driving, it is more than just a passive action that becomes comfortable over time, as the risk involved cannot be neglected. Therefore, in that situation the driver cannot let off the gas or steering wheel and let the car drive itself just because the initial effort by the driver to get the car on the highway was successful. And the driver would not simply take the highway to the very end because they need to take some exits along the way to where they are going. Along the way there is constant adjustment and maneuvering, and a ‘check engine’ light or unsettling sound may even signal. If asleep at the wheel, or neglecting the signs of car failure (therefore not listening deeply, and further not driving), then it is foreseeable that obstacles arise that would have otherwise been avoidable – or unavoidable challenges may end up getting even worse.

Driving describes the answer to the Call of Self which. When that nurturing voice from deep within suggests taking a rest day, or doing something productive with a strong motivation or any other Call comes into one’s life, an opportunity appears and can be answered by intention. At some point that answer needs to become more than a determination, but needs to be pursued if ever the contents of the Call come to fruition. The pursuit in answering the Call of Self

requires taking responsibility as a Driver in life. Driving to answer the Call of Self is the act of being both the director and actor of one's life, the composer and musician.

Therefore, Driving is vastly different from a blind emotional path forward in a life that is simply *driven* by pure instinct. Value can be made in either situation, but being driven blindly, without any strong, authentic connection to one's Self may not always be positive. Being only driven lacks balance and sustainability. It may lead to success by some standard, like Mike Tyson's career and legacy as one of the best boxers despite all controversy. But now Mike Tyson is a weed-smoking, friendly giant who has changed considerably over the years. It is clear he was not always driving his life, but being driven by his life – which started at the age of 12 when he met his first trainer. Note, he did just punch a drunk passenger antagonizing him on a plane, so nobody is perfect. In fact, this suggests that if one is driven all the time there can be long-term remnants of behaviors that were formed from always being driven.

To summarize this perspective for the time being: Listening enables one to decrease the background noise in one's life to hear the Calls of Self. Without blindly being driven, one can hear these Calls and begin Driving to answer them in the form of taking action.



Kevin has received his PhD in Astrophysics at the International Max Planck Research School for Astronomy and Astrophysics at the Max Planck Institute for Radio Astronomy and the University of Bonn, Germany. He previously received his B.Sc. in Astronomy and Brain Sciences at the University of Massachusetts (UMass), Amherst. He is a board certified Psychosynthesis Life Coach, trained in Amherst, MA at the synthesis Center and an internationally recognized Board certified Coach. Currently he is a post-doctoral research fellow at the European Southern Observatory and the Atacama Large Millimeter Array telescope observatory in Santiago, Chile. He is deeply interested in the development of humans beings' potential to pursue their goals and dreams with courage, purpose and joy. Kevin believes that one of the next frontiers of coaching includes avenues within science/research environments.

“Inner Compass”



Image submitted by Mahita El Bacha Urieta from *Awaken With Light* website by Nancy Gentle Boudrie.webp

Being moved.....

By Didi Firman

What moves you? There's a lot of passion running around these days, often expressed in extremes that are frightening and dangerous. Certainly, passions and even preferences, pitted against each other create polarities that plague everyone from the family who each want to go to a different movie, to the divisiveness in every country and in the world.

How can we take passion back from the edge and let it guide us, let it move us, towards that which holds value? And how can we honor that which moves us, without succumbing to the temptation to turn values into battlegrounds?

Let's start with deepest values and see if holding them, being moved by them and acting on them, might not just keep us sane. Sure, we all disagree on many things, but in our deepest values, is there really a place, in our hearts, minds and actions, for name calling, hostility, rage and worse? Can I vote, at the ballot box and also in my daily life, living the values I believe in, sharing my truths respectfully, taking a stand whenever needed? And can the stand I take be in peace?

At the end of the day... at the end of a life, it is the way we live that defines us. My candidate might or might not have won the election. My team might not have won the game. I might have to go to the movie that the rest of the family wants. Can I stay true to myself through the wanting, the preferences, the values, the choices I make to support those values?

With so much chaos, danger and conflict in our world, we can, and perhaps must, become spiritual warriors, working, living and acting for the manifestation of deepest truths. But warriors have a code. Let us not be thugs. Let us note, very carefully, and without shying away, where we are limited, prejudiced, unaware, angry, hurt. Let us notice where we lose ourselves into old messages, group think, subpersonalities that have their own agenda, or the many fears that grab us. Let us attend to and CORRECT ourselves when we see that our actions are not in alignment with our Purpose. Let us continue to do our life's work, turning Purpose, Meaning and Values into healthy action. Every day. For the rest of our lives.



Photo submitted by Didi Firman

Every choice we make: to meditate or take up a noble fight; to march or write; to forcefully name a truth or to forgive; to reach out or to reach in; to cry or chant; each is the truth of us. We are who we go to bed with every night and wake up with every morning. If not responding to this deepest Call of Self, we become, at best, passerby's in a world of need. At worst, we become part of the problem.

The very act of honoring our Higher Self and our Known Truths, helps our world, even if just a little. Today, tomorrow and every day, we can be true to our Selves, spiritual warriors carrying deep peace and strong commitment. The very yin and yang of a full, balanced life, in service of healing all.

May all beings know peace and safety.

May all beings offer each other those same things.



*Dr. Dorothy Firman (really, just Didi) has been practicing and teaching psychosynthesis for over 40 years. She is the author of many books, the editor of the what may be the first book on psychosynthesis coaching: *The Call of Self: Psychosynthesis Life Coaching*, with chapters from psychosynthesis coaches around the world. She is the founder of the Synthesis Center and is currently teaching through Synthesis Center San Francisco, offering Board Certified and Psychosynthesis Life Coaching. She is an about-to-retire professor of psychology; a martial artist, and grandmother to 5 amazing souls, devoting this life, day by day, to helping create a better future for all children.*

‘The Magician’



Image submitted by Mahita El Bacha Urieta *The Magician Tarot Card.jpeg*

Trusting a Higher Purpose, Facing Life's Ambiguities

By Catherine Ann Lombard, M.A.

Published in the *Psychosynthesis Quarterly*, Vol. 7, No. 5, December 2019, pp. 14-17.

According to Roberto Assagioli, the first stage of any decision is to ascertain the purpose that is driving our will to reach our desired goal.¹ During all the subsequent stages of an act of will — deliberation, affirmation, choice, planning and execution — we can often gain energy by returning to reflect on our initial purpose. However, there may be times when we find ourselves in a difficult situation and unable to understand exactly what we are doing or why. When we feel stuck in a particularly uncomfortable situation or when we have to interact with challenging (sub)personalities, we might wonder: Whatever could our purpose be? Nothing around us seems to fit anymore with our ideals or desired aims.



Figure 1. Roberto Assagioli and Ida Palombi (date unknown).

Eighty years ago, Ida Palombi (1905-1981) posed this exact question to Roberto Assagioli. Having graduated from the University of Rome, in 1939 she found herself working as a social worker and translator for the Ministry of the Interior of Rome under the fascist regime.² At the same time, she was regularly attending lessons Assagioli was offering at his home on the Aventine. During the evening classes, she often noticed young, well-dressed men hanging around outside Assagioli's house, looking through the window into the meeting room. Ida was puzzled by their behaviour, as they appeared to want to listen in on the meetings, and could have just as easily walked in and participated.

When she asked Assagioli about this curiosity, he responded “Are you really so naïve? Can't you tell that they are all government agents?”

Despite the fact that his lessons were under surveillance and even being recorded by the government, Assagioli continued without anxiety. Describing Assagioli as an eternal optimist, Palombi herself was meanwhile struggling with her own position in the government, especially after Mussolini introduced the *Manifesto of Race* in mid-1938. The Manifesto was closely modelled on the Nazi Nuremberg Laws and stripped Jews of their Italian citizenship and any position in the government or professions.

In particular, Palombi didn't understand how she could possibly keep her position in the Ministry of the Interior when the government officials knew she frequented the home of “the Jewish Doctor Assagioli”. In addition, she had never hidden the fact that she was a pacifist and had never been a member of the fascist party. When she related her concerns to Assagioli, he said, “You are probably there for a reason that we don't understand, for some higher reason.”

Despite his reassurance, Palombi continued to grow more uncomfortable. After a few months, things suddenly became even worse when she was promoted to an important position with greater responsibility. Once again, she expressed her anxiety to Assagioli and once again he replied, “I keep thinking that maybe there's a reason that we don't know about. In any case, it could be useful that you are there.” And so, Palombi unwillingly accepted to continue working for the fascist state.

Months passed and then the situation became truly problematic. On August 22, 1940, Assagioli was arrested in his villa outside of Florence. When she heard the shocking news, Palombi instantly remembered his words. By that time, her position in the ministry was to

translate many sensitive documents from English into Italian. Soon afterwards, she was called into her supervisor's office and told not to take on any other tasks that day as there was something of high importance to translate – the letters in English to the United States written by Dr. Assagioli!

Notwithstanding Assagioli's precautions, these letters had been intercepted by the government censors. He had been using a post office box in Switzerland to send and receive mail, and his letters were being transported by a Roman prince.³ The one letter that had drawn the Italian fascists' attention attempted to explain, from a psychospiritual perspective, the phenomenon of Nazi-fascism, with citations from Hitler, Mussolini and Goebbels, amongst others.



Figure 2. Palombi's bedroom door (with cat entrance) in Florence.

Once more the words of Assagioli echoed in Palombi's ears: "It can happen that one day you can be greatly useful!" And so, taking into account that any translation comes with some interpretation on the part of the translator, she tried to make Assagioli's words as innocuous as possible.

When she gave the translation of the text to the official, he raved wildly and proclaimed the content to be sheer nonsense. He then demanded that she elucidate more on who this Dr. Assagioli exactly was, as he knew that Palombi met him regularly. Palombi said that she first went to the doctor when she was a student to help cure her depression, and had maintained contact with him ever since. "He's a very honest and cultivated man," she insisted. "I don't understand why he was arrested, other than his being a Jew."

The official then asked Palombi if Assagioli could have been involved in any actions against

the regime. This just made her laugh to imagine the very idea that Assagioli could partake in any such attacks. Still, she worried about how she might best intervene to help him. Three days later she was summoned to the central police station and interrogated once more, this time by the police, who showed her a sheet on which Assagioli had written an "invocation for peace, in the light of Christ for the benefit of humanity". Did she know this document and what did she think of it?

Of course, Palombi knew of the document and she wasn't surprised to see that the police had a copy of it. Assagioli was convinced that such an invocation consisted of creative energy and, therefore, its wide distribution could counteract the influence of the Nazi-fascists. "Yes," acknowledged Palombi, "I asked my priest during confession and he told me that it was a good prayer to say."

Palombi wasn't the only acquaintance of Assagioli's to be brought into police headquarters for questioning. His address book had been confiscated and the police were summoning everyone he knew. In addition to Palombi, Olga Batà, who was also a translator, was interrogated since she was known to have hosted meetings frequented by Assagioli. Elena Zanotti, who later translated from English into Italian Assagioli's book *Psychosynthesis: A Manual of Principles and Techniques*, was not only interrogated but imprisoned for a few days in Florence. All three were ultimately found to be "of good moral and political conduct." However, they also were given a "severe warning to not take part in any of the activities related to the spiritualist theories of Dr. Assagioli" or they would receive more serious punitive measures.⁴

After retirement from the Ministry of the Interior in 1960, Palombi would join Assagioli⁵ in Florence and become his secretary. She and her beloved cats lived in the apartment above his and his wife's Nella. If you visit Casa Assagioli, you can still see the cat entrance which was cut out of the bottom of her bedroom door. After Assagioli's death in 1974, Palombi adopted his cat and became the President of the Institute of Psychosynthesis in Florence, an office she held until her death in 1981.

This personal story of Palombi's during a difficult time in her life and her nation's history is a beautiful example of how sometimes our lives seem to be ruled by a higher purpose far beyond what we can foresee or even imagine. From a rational and objective perspective, we

could judge Palombi's decision to continue working for the fascist regime as being – at best, misguided or – at worst, evil. But our lives and choices are often more ambiguous and nuanced than pat answers that fall too easily into clear divisions of black or white, right or wrong. Viktor Frankl, who survived four Nazi concentration camps, relates that during his time in the camps there were some guards who were kind and there were prisoners who were brutal. He states: “We cannot simplify matters by saying [this group of] men were angels and those were devils. Human kindness can be found in all groups.”⁶

It is also altogether too easy for us, from our advantage of historical time, to judge, in hindsight, another person's actions. The mystery is we don't actually know if Palombi was able to make any difference or help Assagioli's case once he was arrested. And we don't know what help she was able to give others later during the war. But we do know, through her own account as related above, that she was struggling to find a purpose in her situation and the best way forward. In 1938, she wrote the following when reflecting on what humanity needed during those difficult days: “In life, every day, one needs to try to understand the positive and negative sides of every person and generate good will, so that the positive side might be used by each one of us in a collaborative effort that consists of every single contribution of the best part of ourselves for the benefit of humanity.”⁷



Figure 3. Unsigned watercolor hanging in Palombi's bedroom in Florence.

Ultimately, when faced with similar dilemma in our own personal lives, we also cannot predict

what difference our actions might make, but we can choose for the higher good. We can trust that our kindness and decency, our love and will, might be used for a higher purpose, without our ever discovering when, for whom or how. To conclude, Assagioli wrote the following about the spiritual manifestation of purpose:

We need to broaden our field of consciousness and recognize life's meaning and purpose, of a Will and of an intelligent, wise and loving Power, which is the source of the universe and directs and guides evolution to a glorious goal.⁸

Next time we are in a perplexing or frightening situation through which we seem to see only darkness, like Palombi and Assagioli, we might also attempt to trust this “wise and loving Power and intelligent Will”, as it directs us through our own evolution and glorious growth toward wholeness.

1 Roberto Assagioli, *The Act of Will*. London: The Psychosynthesis & Education Trust, 2002.

2 This account of what happened between Palombi and Assagioli comes from her recorded interview with Eugene Smith in 1974. An excerpt of the Palombi/Smith interview was transcribed, edited and translated into Italian by Laura Ferrea, and published in: Roberto Assagioli, *Libertà in prigione*. A cura di Catherine Ann Lombard, Firenze, Italia: Istituto di Psicosintesi, 2018, pp. 83-87. I wish to thank Laura Ferrea for her time in clarifying some details with me

All translations from Italian into English are mine.

3 Palombi relates that, as a psychiatrist, Assagioli was treating the better-known people in Rome during that time, most of whom were the city's nobility.

4 Laura Ferrea, “*Le carte della polizia politica fascista*” in Roberto Assagioli, *Libertà in prigione*. A cura di Catherine Ann Lombard, Firenze, Italia: Istituto di Psicosintesi, 2018, p. 96.

5 Assagioli was released a month after his arrest on September 19, 1940, but he continued to be under surveillance and for the last years of WWII had to go into hiding with his family.

6 Viktor E. Frankl, *Man's Search for Meaning*, New York: Pocket Books, 1984, p.107.

7 Ida Palombi. *Quale è il bisogno attuale dell'umanità*. (Unpublished Manuscript), Archivio Assagioli. Florence, Archivio Studio. Doc ID 14998, 1938.

8 Roberto Assagioli. *The Way of the Spirit*. (Unpublished Manuscript), Archivio Assagioli. Florence, Archivio Studio. Doc ID 22381 (n.d)

One Week's Journey

By Catherine Ann Lombard, M.A.

Undergoing transmutation
Chaotic disidentification
Overriding subpersonalities
No time for life's banalities.
Activating Will
Strong and skillful, good.
Calling inner children
Stopping all the shoulds.

I'm upside down and inside out
Connecting with the Self.
The container's nearly full
There's no stopping if I could.
I'm a synthesizing woman
Caught by shadows of time.
Rebirthed. Renewed. Resung.
Washing out. Rock pounded. Hand-wrung.
Hung to dry in the
Transpersonal Sun.

I'm a synthesizing woman.
Once split. A Child of Her Story.
Wounded by primal sacredness.
Wounded by cosmic loneliness.
What's this? Why now? What for?
What mask now hides my core?
White fire consumes the heart.
Why did I ever start?

I'm a synthesizing woman.
Surging oceans roar.
I'm a synthesizing woman
Going where eagles soar.



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

‘Walking the Labyrinth’



Image submitted by Mahita El Bacha Urieta at Trinity Episcopal Cathedral in Portland.jpeg

Contribute to the September 2022 Quarterly: Embodiment as the Path to Transformation and Awakening With Guest Editor: Abigail DeSoto

We talk a lot about *mindful living*, *waking up*, *being present/ here and now*, and *presence*. Though we may understand the concept of the sabotaging small self run by fear and doubt, rooted in the past and/or planning for the future, and more or less realize life can only be lived in the here and now, ***how exactly do we stay present?*** How do we live in the here and now? How does one cultivate ‘presence’, and as a therapist / guide, accompany others to ‘be here now’?

Roberto Assagioli followed in the footsteps of ancient wisdom traditions, and understood authentic freedom and waking up meant release from ego or small self control, obsessive thinking and emotional domination. To this day mankind is unable to live this way successfully, and for most of us who touch this awakening or way of being it is only for brief, disperse moments.

Thankfully we have tasted or glimpsed qualities of peace, serenity, love, and achieved passing distance from egoic fears and concerns.... but somehow the higher state of being and awareness recedes quickly.

Meditation (strongly suggested by Assagioli) may help us distance ourselves from thoughts, emotions, bodily concerns, but again remaining present is a difficult task. Embodiment practices help, and I suggest we turn our attention to what that entails; what exactly is embodiment?

Picking up on GI Gurdieff’s teachings on Three Centered Awarenesss, three equally important centers of intelligence exist in a human being. Mankind (particularly in the West) tends to focus on one dominant

center, while leaving the two others dormant, or asleep. For many of us we allow the thinking or intellectual center to control our lives, and lose connection with both the body's inherent wisdom and that of the heart. Yet without a strong tripod as a base or foundation, we go around in life wobbly, wonky. Relying on only one center of awareness, or having only one *online*, we are actually asleep.

My invitation is to wake up, and learn how. Explore and examine periods of presence or wakefulness in your life, and determine which parts of you are online and awake. What kind of embodiment is necessary to experience higher states of being, oneness and connection with others, and transpersonal qualities such as compassion, love, peace, and right relations?

Please share your stories, artwork, poetry etc...in the September Quarterly. Begin to muse and contemplate this crucial ingredient to fulfilled living, now. There *is* an instruction manual (so to speak to cultivate presence and awakening! And in the webinar following the September edition of the AAP Quarterly we will explore and articulate it. For the present let me give you a critical hint- *embodiment*: embodiment as the pathway to awakening and being here, *NOW*.

Look forward to reading your articles and working with you in September!

Abigail DeSoto
S.E.L.F. System for Embodied Living and Freedom
<https://abigaildesoto.com/>

Firm Deadline for Submissions is August 1, 2022

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

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

Articles should be submitted in word.doc format with all images sent as jpegs or pngs attachments. Please also send a brief bio in a word doc format and recent photo as jpeg or png attachment.

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



Abigail De Soto, M. A.
S.E.L.F. System for Embodied Living and Freedom

Transformational coach and psychosynthesis guide, Abigail studied psychosynthesis at the Psychosynthesis Trust in London and through Molly Young Brown's 18 month online program in Personal & Spiritual Psychosynthesis. She has two Master's degrees from N.Y.U. and Tufts University, and offers coaching and personal growth programs worldwide to individuals choosing to release pain and trauma in favor of exploration, highest potential, and happiness. For more information visit www.abigaildesoto.com

author -L' Amour Déraisonné: Reclaiming Self, Transformational Teachings from Psychosynthesis and A Course in Miracles; 2010 Psychosynthesis Press

EPA Peace Meditation
Every Sunday in May and June 2022
5-6pm BST / 6-7pm CEST
Check local timings

[https://zoom.us/j/96904830998?
pwd=MnFUaDQyOFErMzFBQIRHQjF2R1ZKUT09](https://zoom.us/j/96904830998?pwd=MnFUaDQyOFErMzFBQIRHQjF2R1ZKUT09)

Meeting ID: 969 0483 0998

Passcode: 369496

About this event:

We have all been affected by the wars throughout the world and the unimaginable suffering endured by so many in Ukraine and beyond.

Join with the psychosynthesis community throughout the world to remind ourselves where peace starts and to reflect on how we can find the quality of peace together and also on our own.

All things start within, and can be spread out.

After the guided meditation, we will sit together in silent connection followed by a time of sharing in small groups to express thoughts and feelings and resonance if you choose to.

Join together

Please [share](#) this event with anyone who has been moved by this evolving crisis and would like to join with others in quiet, peaceful reflection.

The European Psychosynthesis Association looks forward to welcoming you.

www.creatingtheepa.com



Volunteer in the adventure of collaboration!

**Do you have a few hours a month to
be part of our dedicated team?**

Based on the recent transformation in the AAP organizational structure, we as SC members recognize some significant gaps that need to be filled in order to bring our various efforts to fruition.

With the very ambitious agenda put forth at the Annual Members Meeting:

<https://aap-psychoanalysis.wildapricot.org/resources/Documents/Greetings%20from%20the%20%202022%20Steering%20Committee!%20.pdf>

in addition to the recent resignation of two members, we are all wearing many hats, which limits the amount of time and energy any one person can dedicate to any particular task. **We are finding ourselves stretched thin to be able to accomplish all we have promised to do. Below, we have identified a few areas in which we specifically request those with experience / interest to consider contacting us to be a part of the SC or volunteering in whatever way they can.**

We need support in desktop publishing the Psychosynthesis Quarterly. The Quarterly is published 4 times a year (June, September, December and March) and the bulk of the work is performed in the month leading up to publication.

We need someone who has interest/experience in fundraising and marketing to take the lead in this area, as the AAP severely needs to develop its ability to connect with more people and to promote PS.

We need someone who has organizational experience in putting together events/conferences, as this person would be involved with ongoing work to prepare the next AAP conference.

We need assistance in maintaining the website as there is an immediate need to build a web "team".

We need volunteers (whether part of the Steering Committee or not) poised to support and develop the new Synthesis Groups which have yet to get off the ground since their formation early 2022. This includes someone who may be able to spearhead either the Coaching or Writing synthesis groups.

Please respond to communication@aap-psychoynthesis.org to arrange a conversation in order to answer any questions and talk about next steps.

Thank you so much!

Steering Committee:

Jonny Dray

Marjorie Hope Gross

Christina Gustafson

Kevin Harrington

Neal Klein

Richard Lamb

Sheila Williams

AAP

9880 Brinwood Drive

Wills Point, TX 75169

USA

<http://aap-psychoynthesis.org>

Are you aware of all these upcoming events?

For the full descriptions and registration [click here](#)

*****All times are in Eastern U.S. Daylight Savings Time
Use this time convertor to find your time zone:
<https://www.worldtimebuddy.com/>

Trauma and Recovery Group ** Sunday, June 5, 12 - 1pm

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

We had six AAP members join us for the first Trauma & Recovery Group with another two who will be joining us in April. Our first T&R Group meeting included introductions into each person's areas of primary interest and focus that included our psychosynthesis training/education and current work focus. The April group will be focusing on how our group can support our work, purpose and possible networking and collaborations.

This month's topic: "Can trauma sometimes or in some ways be helpful or generative?"

This group will meet on the first Sunday of every month, and will require registration for each meeting. [Click here for more information and to register](#)

Talking PS Chat Group ** Tuesday, June 14th, 12:00 - 1:00

Talking PS is intended to be a frequent opportunity for members to meet, greet & chat. It is an open-ended PS related conversation, often with a theme or prompt to spark individual or small-group discussions for those who can attend. Meets the 2nd Tuesday of every month for one hour. [Click here for more information and to register](#)

Expanding on the theme of the June Quarterly,
Mahita El Bacha Urieta is presenting an accompanying
Webinar: Called Not Driven

Saturday, June 25th (EDT)

Starts at 12pm and will run either 1 or 2 hours
(depending on number of registrants)

Use this time convertor to find your time zone:

<https://www.worldtimebuddy.com/>

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

REGISTRATION CLOSES WEDNESDAY, JUNE 22, 2022
Watch your email on Thursday, June 23rd for the Zoom link.

For more information and to Register, [CLICK HERE](#)

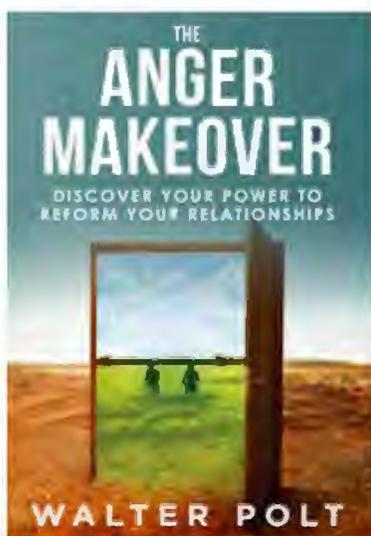
PERK UP YOUR SUMMER

PlusSide of **ANGER**

in Relationships

a psychosynthesis workshop

An author's event



Online Workshop 7 Wednesdays June 15 - Aug 3

- Transforming your relationships with yourself and others
- Applying the Proven Methodology of *The Anger Makeover*
- Useful in coaching, therapy, and personal evolution
- Constructive, nonviolent, value-clarifying

Endorsed by Piero Ferruci, Molly Young Brown, Richard Schaub, Dorothy Firman, Petra Guggisberg Nocelli, Kenneth Sorensen, Will Parfitt, Doug Russell, and many participants :-)

Facilitated by Walter Polt and Ami Ji Schmid

For more info on this event and others, click [here](#)

Synthesis Northeast Psychosynthesis Life Coach Training Program Sept 2022- Dec 2023 Northeast

Looking to open new doors leading to both self development and professional advancement?
Join us for an evening that will introduce our upcoming hybrid Psychosynthesis training, the transformative principles of spiritual psychology, and our Life Coach Certification Program!



*Are you drawn to a
life that feels more
deeply attuned and
expressive of who
you most truly
know yourself to
be?*

Psychosynthesis is a unique process that combines both psychology and spirituality to support personal integration, wholeness and connection.

Come get "A taste of Psychosynthesis!"

We are offering two online Open House events June 19, and one on July 17th, 6-8 pm that will be both conversational and experiential, geared towards giving participants a taste of this work and sharing information about the next Synthesis Northeast course starting in September 2022

For more info contact amy@synthesiscoaching.org
<https://synthesiscoaching.org/training-program>