



**VERSO UNA NAZIONE
UMANA UNIVERSALE**

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IO ESISTO PERCHÉ TU ESISTI

Multimage**E**

I exist because you exist

Towards a Universal Human Nation



WHAT UNITES US

TOWARDS THE UNIVERSAL HUMAN NATION



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Premise

This work began in 2010 during the third quatern of the Morphological Discipline in which a recurring image came back to me as an illuminating beacon for my life direction: the creation of a Universal Human Nation (UHN).

Although explained by Silo in various interventions, I needed to understand how I stood before this subject, which I feel is the great destiny of humanity. This is the new and old myth that, from the depths, moves us since the dawn of civilization.

In these years I have reflected, felt and acted, oriented and inspired by this copresence, wondering what had happened, what still prevented the complete manifestation of the humanness and what I, in particular, had to understand and overcome to advance with the rest of humanity in this direction. From this research was born also the work that I carry on with Fabio Matteucci on the UHN called "Desiderio Crea" (Translator's Note, in english means *The Desire Create*).

I gathered reflections from many experiences and, in October 2015, I realized that a study of this kind would have been nice to pair it with a group work. The experiments and the testimonies present in the second part are, in fact, the result of a small team of inspired and generous people who have given me the gift of sharing their experiences. Today more than ever, the multiplicity of experiences not only enriches but also validate personal experience giving it depth, fullness and light.

In the first part of this work there are comments on the writings of Silo, partly reported in the appendix. In the second part a collection of my experiences and reflections on the humanness, reorganized only in retrospect and deliberately left as a draft because often the result of intuitions for me now hardly reducible. In a third part, I draw a structured synthesis of what has been explained up to that point, which the reader can directly read for practicality and brevity. And finally, a part in which the experiments are exposed and attempts are made for possible and open conclusions. The traveling companions of this last section are Paola Giordana Di Nardo, Fiorella Orazio, Domenico Orlando, Sabrina Pepe and Emanuela Widmar who have given new life to a job that had come to a dead point.

Thanks to all those who have enriched me and continue to do it without which I would not exist.

The other works of future publication on the UHN will be concerned with deepening both the historical, social, anthropological and cultural process on the origins of the contradiction of humanity and of how we can hypothesise to overcome them on a planetary level, and the relationship with myth and allegory through art and mythology.

There will also be a collection of testimonies of various kinds (videos, graphics, poems, stories), collected during the experimentation and with the "Desiderio Crea" project, that support that the UHN is already present and is manifested in the world in various forms and aspects, but with a single direction: the discovery of the humanness and its relationship with the natural and social environment.

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Experiments

These experiments have been fundamental to advance in the study because "the ego exists because you exist and vice versa" is a lived experience that must be known to seek and capture through a personal transformation.

These were made with joy, taste, fun and play and lots of curiosity. No sense of duty, no goodness, no expectation of any result. These experiments have allowed us to broaden and deepen the register of others and their inclusion in our lives.

All exercises tend to:

1. understand the "mental form" of the relationships one usually has in one's life;
2. destabilize the habitual and mechanical mental form to prepare for extraordinary experiences;
3. starting from these experiences, building deeper forms of relationship with a transcendental meaning.

We have collected the experiments in their final and schematic part, obtained through a work of synthesis and shared comparison, maintaining the diversity of each experimenter. In a moment of the study process we also tried to make a single summary sheet of each experimentation, but it turned out to be a work that completely altered the consistency that existed between the different individual approaches, the results obtained and the interpretations of the same.

These experiments do not pretend to conclude anything, to define something, but to open roads, doubts, curiosities and infect the passion for research in a field in which the experimenters are the main part at stake.

The experimenters

Our group consists of four women and two men. Our age is varied: 4 of us are more or less peers. Instead, two perform a generational step with an average distance of 10 and 30 years from the peer group.

The choice of people was based on the emotional closeness between us, mutual esteem and the desire to share. In addition, everyone has a good attitude to relationships. As people we have an inclination in being with others.

The testimonies

The testimonies, although not only descriptive in nature, have however required a certain common methodology of description. After few months of experimentation the need arose to make our experience even more uniform, in a common descriptive scheme.

This scheme that is illustrated below has served us not only to align ourselves as much as possible in the descriptive form, but as you will have occasion to see in the reading, has allowed us to more effectively orientate our research, and to examine with more precision our experiences.

It has not been easy to stick to the intentions of experimentations and to describe them in a uniform way, because it is important to value the richness of our diversity, that as well as giving greater value to experimentation, and because the approaches and forms, although oriented in the same direction they have adapted to our lifestyles, to our environmental conditions, etc., and to the personal diversity it has been added the diversity of vital areas and environmental conditions.

Consequently it is an experimentation that should not be understood in the strict terms of "scientific" reproducibility but in terms of direction and common attempts, which go to construct a substantial difference between the formal and mechanical way of relating and the intentional and "crazy" way of those looking for something deeper in meeting others.

Common criteria for experimentation

Very often in the history of research, the method of study has been invented and adapted to the needs of researchers, as in our case.

The use of a method did not mean to look for the coldness and detachment of the scientist, but find common criteria to work together. The fact that we use the same language, the same types of experimentations and in some way even the same period of time has created a certain harmony in the work. But it also allowed us to put ourselves with greater vigor and care. Because the detail of the cards placed us in front of the "weak" and "strong" points of our experiment, allowing us to adjust the target.

It was therefore a matter of agreeing on the meanings and the nature of the common form.

The card is inspired by the Dynamic Structural Method taught by Silo, which is divided in six moments:

1. To find a common object of study, and this is given by the type of experimentation
2. Define the point of view or the interest from which to deal with and look
3. Separation and distinction of the elements, as if they were the ingredients of a cooking recipe
4. To relate to all the elements, without losing the direction given by the object of study and of interest, in our example given the ingredients, we proceed to prepare the dish, following precise steps in time
5. Finally, try to reach our interest, put together the ingredients and procedures to get to the final dish. It is a synthesis, not intended as a reduction of something that was already there, but as the creation of conclusions that we could not know and often did not even foresee, at the beginning of the research.
6. Doing something with this synthesis, that is, the research and the method invite a change towards the future. If something has changed, if new understandings are given, even our actions will be changed, so what to do with these understandings?

Types of experimentation

1. Fall in love with everyone

Look and feel others with the same feeling and look of when we are in love, keep it for a while and see what happens.

2. One day for others

Deciding which day of the week we devote totally to the needs of others and make ourselves available without anyone knowing. It is an agreement between us and "the universe".

3. Communication of valorisation of virtues

We meditate on the people we know well asking: which chain and which limit to its growth do we interpret is linked to one of his talent that does not recognize to himself? What limit, which we know he suffers, could break from the valorization of one of its virtues? Feel the contact with him and ask to the Internal Guide that through my deep gaze he/she can recognize his self-censorship and thus have the possibility to get rid of it. A limit to its virtues, a limit to its characteristics.

Meet this person and tell him clearly that we recognize that virtue, that we recognize that talent and characteristic, and that we feel that this is yet to be discovered to the full, that it is to be valued and put in the world.

4. Meditate on forms of relationship

Take significant people in my life and reduce my relationship with them to different geometric forms, according to the practices of "Self-Liberation". This reduction that leads us to see synthetically and symbolically the system of tensions between myself and others, will serve as a basis for meditating on the consequences of our current way of imagining relationships, and eventually changing what does not make us feel free and consistent.

5. My big family

Make a list of people I feel like brothers and sisters. But what makes me feel this way? What have I done and what do they do to be included in this emotional circle? Ask yourself why you register them that way and where you register them in the space of representation. Make another list of new brothers and sisters that I want to add to my big family and do with them what I believe it will bring me to feel them part of my big family.

6. My ancestors my successors

To experience if and how the bonds with my ancestors and relative, act in me. See the line of intentions that starts from behind and imagine this line that is perpetuated in the future.

7. A gift

To feel what we feel for others and to write it in a small letter, or poetry, or comment on the virtues or express it freely. Expressing our feeling in a gift created by us with simplicity and creating a little ritual to give to the other our humble but heartfelt gift.

A gift for:

- reconcile
- a change of situation or stage
- a sign of gratitude
- an expression of something that otherwise cannot be expressed
- a gift to highlight or celebrate an event
- a gift to someone who is no longer in this space and in this time
- a gift to oneself
- an allegorical gift, as an offer to nature, to gods, to guides, etc.
- a gift to support a difficult situation for well-being
- a gift to a situation, a person, a phase of my past or future life

8. Direct communication

Make a list of people that I feel that somehow I degrade or belittled or even for which I have a resentment. See what has failed on my part in the communication. Where it is possible to attempt a meeting in which direct communication is experienced.

9. Take them with me from the "Deep Being"

Before meditating and trying to reach the deepest of ourselves, imagine and visualize all the significant people, arrange them all around me, one by one, no matter the time I use them, one by one, it does not matter how much time I take, feeling their presence. Then feel their human need for light, decide to take them with me in the Deep and that if there must be revelation, if there must be light, if there must be a leap of energy, that it is for all of us unique and indivisible.

10. Understanding its existence and time horizon

Connect with a person, maybe in front of me, or maybe not, connect and feel his story, feel his life, his aspirations and what he really needs. Ask questions about his life, give an intuitive answer and then verify.

Here are some elements to be understood:

- 1) If he have a weak area in his body where the energy is blocked.
- 2) If he had physical traumas in this area in the past, try to guess in which period of his life: as a child, adolescent or mature. Try to guess more or less the age and the situation.
- 3) Try to understand among the values of: freedom, justice, equality, goodness, wisdom, strength and courage, knowledge, honesty and dignity, which one is a priority and the most important.
- 4) Try to understand and see an happy moment of his childhood: where he was, what he did, with whom he was, how he felt.

11. The last greeting

Experiment with a tour of visits, one decide how many people are going to visit. You go to meet loved ones, with the distinct feeling that this will be the last time you meet them. Do this without let them suspect your mental and emotional condition.

Put yourself an attitude of essentiality and of relational synthesis.

12. Deepening of the Wellness Ceremony

It is about deepening the wellness ceremony (see the attachments) in its various steps. To broaden the connection in particular in the four key points:

1. connection and empathy with their condition of difficulty and malaise;
2. connection with their existence and globality in the widest and most profound way possible;
3. energetic connection and of transfer of the force;
4. configuration and representation of the other in a situation of full well-being;
5. connection with the loved ones who are in another space and another time

13. Being an investigator of human relationships

This is a final sheet in which to evaluate the overall work, putting in relation the different experiments, and then trying to make a synthesis. Some questions that have guided us in the overall evaluation of the work:

What experimentation has been revealing to me and why?

What understandings were the most significant and why?

Which visions were the most significant and why?

Which situations have collide with my belief system and why?

Which experiments have influenced my lifestyle and why?

Which experiments have I explore less and why?

Which ones would I like to repeat to deepen?

Which experiments I feel that can be integrated in my life style and which one I still feel difficult to apply in the everyday life.

What were the difficulties and recurring obstacles in the experiments?

Summary of the 12 experiments

Interest

Paying attention to everything that unites people, expanding the empathic channel to experiment with others an out-of-the-ordinary connection to undertake the construction of the Universal Human Nation. A common image was the overcoming of the judgment towards others and the possibility of understanding the roots of the marriage between love and suffering, in search of new points of reference that make us live, with the awareness of the bond that unites us with all human beings. Another goal was to break the automatism in the relationships and make contact with our internal light and that of others.

Experimentation period: 2015-2018

Description of situations and conditions

It has been helpful to work in a group because everyone received the help of others in keeping the attention, the persistence and faith in the work that was being carried out. A fundamental reference has been the transcendent sense that accompanied us. In general, it has been necessary an internal preparation prior to the experimentation to obtain greater lucidity in the work. Another important condition was the willingness to open the intuitive channel toward others, to break the deepest fears and to get involved both inwardly and in everyday situations.

Registers of me and the environment

Registers of union and esteem within the working group and openness towards the humanness of those who participated in the experiments. Great love not only for others, but also for ourselves, overcoming self-censorship and feeling part of a transpersonal project. Register of deep internal unity, of peace and purification because what was being experienced was the result of a strongly felt need that allowed complex situations to be simplified.

Concomitances: (coincidences, dreams, images, intuitions, inspired productions)

Coinciding with the experiments, the poetic gaze has grown and an inspired creativity has arisen that has stimulated to carry out many initiatives and to plan different projects. The feeling of unity did not go only to other human beings, but also involved the relationship with nature and the creation of expressive works. The images of dreams have changed, sometimes they have become more serene and less cathartic, other times the guides have appeared that have inspired new responses in everyday life, freeing understanding and widening the point of view on different situations.

Impediments and resistances

Towards this type of experimentation there were judgments and criticisms, external to the working group, that only at the beginning created resistance, self-censorship and skepticism. The rhythm of

the work was not always uniform, there were difficulties in maintaining the tone and permanence, with moments of stasis or strong pressure. Other impediments have been, in some circumstances, the tendency to identify with the problems of the other and an Ego on the defensive that has launched negative images.

Recurring motif

A recurring motif, before beginning the experiments, was the necessity of an internal preparation and a clarification on the interest. The opening of the emotional charge has been associated, sometimes, with the request to the guides to accompany the work for a cleaning of climates that otherwise would have polluted the experimentations. At the end of every job there was always the register of the fall of barriers toward the world. We often felt the need to resort to the whole to recover depth and tone. The other constant in the experimentations was the greater availability and compassion towards others and towards oneself and the feeling, after having concluded them, of having performed a valid action.

Relationships between the elements

An important relationship has been the reflection of "who am I" in relation to "where I come from". Deep connections have led us to feel registers of belonging to something bigger. The experiments turned out to be all linked, some were key to understanding others and, when difficulties were encountered, these were an opportunity to evolve. It also highlighted the relationship between the enamored gaze, the gaze of the child that brought joy and the perception of life as a great game.

Synthesis

The experiments have unveiled the mechanical inertia that accompanies us in relationships, since we often do not notice our objectifying attitude. Therefore, it will be possible to make an evolutionary leap only if we move forward together, recognizing the profound need we have for each other and reconciling ourselves at every step. The central theme that returns in the works performed is the copreence of the inexorable end of existence in this plane. It is therefore necessary to distinguish between what is truly essential and to experience in ourselves the transcendent image of the Universal Human Nation, where in an interior space without limits there is room for everyone. A work like this will act long in time because what has profoundly changed is the way of observing and feeling "the other".

Subsequent evaluations

There has been a fall of prejudice that previously had created divisions and made us move away from others. The sense of obligation and sacrifice has proved to be contradictory.

Any new intentions

A purpose that we want to follow is to think, feel and act in harmony, so that liberating experiences are repeated more and more both in ourselves and in others, liberating experiences that are also linked to communicating directly and non-violently. There is the need to deepen the feelings experienced, thus integrating the continuous work of personal study with these new tools, using them in everyday life, especially in times of personal difficulty.