

make an attempt to appease them. It wouldn't work.

I. So the Self is radiant, the immovable mover. How can the Self be immovable if in meditation we say we raise the centre of consciousness to its highest level? I say self (small s here). Did Aristotle speak of the Self (capital) here? Dr. Assagioli says they are all one. I can see that in my mind, but find another part differentiating them. Self or Higher Self both seem to move in the physical sense. The one up and the other down and up. I like the idea of an elastic string, connecting them. How then is the Self immovable? It's a paradox. Or is there a different meaning of immovable? Immovable meaning perhaps undeviating centrality?

Undeviating in motivating movement in other bodies (those of the personality)? Undeviating in radiance? Undeviating in purpose? But not, seemingly not, movable in the physical sense.

The Self radiates all the time. It's a constant source of radiation and energy. It is not always though through the personality. Sometimes the personality seems more important than the inner radiation. So the Self is not seen or is not apparent. On the other hand, though, the Self can be seen reflected in the unfolding personality. What a paradox and a muddle!

A. That is good. You have courageously faced the most difficult problem concerning the Self and reality in general. Courageously! And you have brought out vividly all the apparent contradictions and paradoxes; and it's good to realize that before going to solutions.

Sometimes we have the illusion that we understand this mystery. It is good that you realize you are confused and baffled. It is a very necessary and useful stage, and I think others may be too. Well, it is a problem that has intrigued for ages human beings, also in the East. Just this morning I happened to go through three Upanishads in which this problem is taken up. So you see that it has degrees of nobility. Thank you for bringing up our questions.

THE HORIZON

(Translation by Achille Cattaneo)

There is now a widespread recognition of psychology in explaining the way of thinking and being in function of interpersonal patterns lived during childhood. In the evolutionary perspective it is possible to understand the manifestations of behavior and thoughts that guide the subject in the "today" through the evaluation of his development processes and how these have given rise to specific cognitive, psychic and operative organizations. In this perspective, the human being is considered as a complex cognitive system that evolves over time retaining his own defined internal consistency, a sense of Self and a corresponding perception of reality which have their origin in the quality of primary relationships with parental and social figures. His psychic structures have arisen in early childhood, guide the processing of information, the expectations about himself, about others. Relational experienced connections are considered symbols accepted by the child that - as symbols - activate the corresponding psychic modalities. We have now at our disposal an in-depth description of the routes viable development of the child as a function of affective symbols in which he was immersed.

The idea of deep structures appointed to organize, anticipate and represent the existential experience was started by what Freud wrote: "Every man acquired, for the joint action of its congenital disposition and the influences exerted on him during the childhood years, a certain disposition that characterizes the way to lead his life, namely the conditions that he puts in love, the pulsions that satisfy him and the goals he aims. The result is as it were a cliché that in the course of existence is constantly repeated, reprinted in so far as it allows the external circumstances and the nature of love objects accessible... "Hence the importance of the deepening of our own child's life, implemented through the story or the writing of autobiography and its critical analysis. This, if carefully evaluated, allows to grasp his concepts and value dimensions hitherto unknown or minimized. In the process of investigation and analysis of the child's

world, besides the basic importance of the parental figures, in the autobiography it is also necessary to pay attention to another component: the physical space surrounding the early periods of life. To understand the psychic organization it is necessary to force - from memories of childhood - to emerge also the physical horizon that surrounded the baby. The horizon, as space container of existential childhood events, is never a neutral container but affects directing the processes of individual psychic functions. A horizon of bare walls, of gray and monotonous apartment buildings, of green forests, countryside, sea, mountain ranges has symbolic and energetic properties that selectively shape the psyche and lead it towards specific ways of thinking, ways that will be interpretative assumptions of the future human being in the world. They will guide the deep and intimate interests of the subject, though, due to existential needs, he will change his living environment and horizons.

Therefore, the spatial horizon is a symbol with which the child comes into contact and like each symbol works on his psychological life. The symbols operate, although not realized. The psychic laws of the will, according to the psychosynthetic model, explicit it. The symbol of a horizon, introduced in the psyche with the repetitive daily conscious or unconscious visualization, is conditioning. The reiteration in observing, consolidates the symbol awakening feelings, ideas or behaviors related even in the early periods of life. Offering to a child a suitable horizon which whom reporting has a similar meaning relating to offering him the symbol enclosed, for example, in the caress. The proper qualities of the symbol are absorbed, are imprinted and stimulate aspects of the future personality.

The meaning of the horizon lived primarily is therefore to be found and clarified by the personal analysis as it operates in the present. The horizon can be a positive symbol that leads us towards the future or, conversely, a greyness that attracts into involution. Green expanses or tarry asphalt, colorful settings or anonymous walls, open spaces or anonymous blocks are not symbols without an existential meaning. The horizon as words,

objects, music has its own specific energy charge that requires careful consideration when it is presented to the child. Each symbol, physical, verbal, emotional, visual, spatial, without exception, has its own specific quality that produces vibrations similar in those who receive it.

The careful research of 'food' not harmful covers the body and, more importantly, the psyche. Contact with underestimated symbols in their energetic valence, triggers, often, undesirable intra-psychic processes. These psychic dynamics are established, even if the subject is not aware of, indeed even more.

The horizon line with its qualities models thoughts and feelings of the adult. The qualities of gray or blue, infinite or limited, green or opaque, noise or silence, light or the dark absorbed by the horizon in early age give color to the mental reflections of the adult. The analysis process of our existence requires, therefore, that a space is reserved for the research of the ancient childish horizon evaluating which processes have led in the path of evolution. Important and significant components of the personality will find their origin here.

The existential journey draws liberally from the relational and affective episodes that paved the way in the early years of life, but its way is inserted into the horizon on which they occurred.

If we track down the symbol of the childish horizon and understand the dynamic activities that led into the personality, we must not be satisfied and, like Leopardi, must go beyond ... looking for the symbol of Infinity.

*Always dear to me was this solitary hill
and this hedge, which, for its part,
excludes most of the far horizon.
But sitting and gazing at such
endless spaces beyond it, the transcendent
silences, and the most profound calm,
letting my wandering thoughts
engulf me; where my heart almost fears. As the wind
I hear rustling through the trees,
I must keep on, pondering
that infinite silence with this voice.
I recall the eternal,
the dead seasons, the present one,
the living, and the sound of her;
So in the mist of this immensity,
my thoughts drown, and to me
sweet is sinking in this sea.*