

momentary external models that satisfy immediate needs and impulses, without mediation with self-awareness and deep introspection; everything will be based on immediacy, immediately and now, in a sort of greed for emotions and strong stupors.

The person becomes alien to himself, unable to establish authentic relationships not only with others but above all with himself.

The vision of Psychosynthesis proposes a dimension of overcoming loneliness towards an opening of hope, where selfishness and altruism meet in a synergistic synthesis. By working with commitment but also with passion, it is possible to undertake a path of self-knowledge and establish a first relationship with ourselves, also creating small but significant partial syntheses. Better understanding ourselves brings us closer to understanding others and establishing authentic and fruitful relationships.

After all, when we feel good in the company of ourselves, we also feel at ease with others, connected with nature, the whole world, the stars and the universe. That's why as a girl I looked at the stars; in that solitude, mixed with nostalgia, there was a search for a distant origin, a yearning for a return, but also the hope of enriching myself humanly, thanks to the relationships with other individuals that I would have known in the course of my life. The beauty of living is meeting, having experiences, being together, also thanks to the help of new technologies; it always depends on individual consciences to make them an instrument of growth and maturation. This is basically the synthesis between loneliness and hope.

Finally, I offer you a small selection of songs that kept me company in my youth; today they can be easily found on the internet and, even if lightly, they offer interesting ideas to reflect on. Have a good listening.

Soli si muore - Patrick Samson

Bella signora - Gianni Morandi

La solitudine - Laura Pausini

THE ANXIETY AT THE BORDER

Translation by Achille Cattaneo/Gordon Leonard Symons

The Assagioli Egg diagram has no precise boundaries. It is designed so that energies can flow freely from the bottom to the top and vice versa.

Knowing fully what is below will lead to its integration in order to access more easily what is above without opposition. In expanding the space of consciousness, we are already overcoming the limits of our fears.

It seems to me that perceiving *the anxiety of the border* has to do with this exploration, with this crossing. Staying in one's own known territory, even if it has become boring by now, is much more comfortable than crossing the border and venturing into the unknown, into the different.

Whenever we find ourselves crossing a border in our life we are inevitably faced with our oldest fears.

"It is on the borders that all the terrible unease that runs through the history of man is measured. The word frontier comes from the Latin frons, frontis "front". Frontiers are the places where countries and the people who inhabit them meet and stand opposite each other.

This "being in front of" can mean many things: first of all looking at the other, acquiring knowledge, confronting each other; understanding what can be expected of them. But the existence of the other can be a pitfall: as in Hegel's dialectic of "opposite self-awareness", recognition is at stake in this confrontation. The most troubled borders are those that are not recognized. "

Thus begins the chapter "Pensare la frontiera" of the beautiful book "Il Pensiero meridiano" by Franco Cassano.

and cultures, often different, face each other, face to face. The frontier metaphor highlights our borders, the limits that we protect at all costs, that we defend with barbed wire and from where we observe with suspicion what we see beyond ... the other, those different from us that we are unable to welcome in this way just as we do not welcome our “different” parts that are not approved. And this worries us, puts us in crisis because if on the one hand there is the attraction of the safe refuge, of the known, of the reassuring, on the other there is the impulse to go further and push forward, to expand our vision and our borders again.

It is the drive towards knowledge that guides us towards the frontier, which makes us perceive with ever greater force *the restlessness, the “divine restlessness”* as Plato defined it, as we approach our limit because we know that to go beyond we will have to abandon the known, the certainties of custom and push ourselves towards the unpredictable, the imponderable.

Therefore placing ourselves on the border, on the frontier, also means *determining ourselves by confronting ourselves*, by confronting the limits outside and inside of us.

The stronger the opposition and the effort to go further, the more fragile the territory to defend. In reality, it is precisely the open spaces, without dividing lines, the safest spaces, where we can move more freely like a field without fences that protect a solid house that is not afraid of being invaded.

Perceiving the limit means first of all asking ourselves about our own defensive strategies, about the need to protect that thin line of demarcation with the unknown.

Cassano again:

“Borders have been and are first and foremost this: places of division and opposition ... On the frontier, on the edge, each of us ends and is determined, acquires his shape”.

In Psychosynthesis, we teach the exercise of *dis-identification* to learn to become familiar with the changing and impermanent aspect of our perceptions, emotions, thoughts, thus finding a fixed point that ferries us towards a higher, transcendent sphere.

Only the central axis at all levels, at all floors, remains unchanged, so it is essential to refer to it, remaining centered.

The passage of the Self from one phase to another is in fact marked by the progressive dis-identification from the current stage (with a sense of dissatisfaction, inadequacy, discomfort that push towards change) until the identification with the next stage.

The transition can be gradual and harmonious but we often have strong resistances that keep us clinging to a state even when it no longer corresponds to us.

The need to periodically change the reference system is an integral part of the growth process.

As the American philosopher K. Wilber illustrates in “The Transformations of Consciousness”, consciousness goes through various stages or levels of evolution: from the stage of complete fusion of the newborn with the mother, to the stage of self-transcendence, where the Self joins Universal.

This path winds through a series of transformations that are represented by various stages, from different frontiers.

And we can imagine that in front of every frontier there is a new anxiety to live and to overcome...

Of course, the challenge has the flavor of discovery, of an adventurous journey and the longed-for prize is the chimera of a richer life.

In reality the real wealth, the real discovery, as the sages say, is in the journey itself!

It is in abandoning the safe harbor to navigate a restless sea where the horizon is that unattainable border that always moves forward, but which for this very reason is an inexhaustible drive for knowledge and experimentation.

The frontier can also be seen as a demarcation point in which individuals find themselves at a certain point in their life, when the first phase of their personal journey has been completed: the comparison with parental reference figures, the problem of choices and self-affirmation in the world. This is what Maslow called “self-actualization”, self-accomplishment.

The need for introspection leads to investigate beyond the known and pushes us to cross barriers and frontiers of various kinds.

We need to let go of what doesn't feed us and accept the laws of change. The law of the impermanence of phenomena is the basis of the hope of being able to grow, improve and heal. *We must fall from the tower!*

The Tower card is described by A. Bocconi in his book "*The Fool and the World*" on tarot cards revisited from a psychological point of view:

"Lightning strikes the crowned top of a tower. Two figures, a man and a woman, fall upside down. Around you can see colored lapilli flashing"

The card speaks of the imponderable ... Lightning from the blue, sometimes more or less obvious catastrophes that can do more or less harm and that in any case cause a shock, a trauma, in reality they produce the destruction of a state that imprisoned us as in a tower, in order to allow us to continue our journey.

The tension that is released suddenly is strong, disruptive, wild.

It often happens that an event, an unintended circumstance pushes us violently down from the tower, from our stronghold and forces us to cross the frontier anyway.

Those who are unable to break with old habits, those who are unable to adapt themselves to the new one that advances generates a lot of useless suffering and deprive themselves of the opportunity to observe what is beyond their borders.

Bocconi narrates, in the aforementioned book, a Zen story of a disciple who asks the great Master Joshu:

"Master, when you are faced with a serious disaster, what do you do to avoid it?" Joshu opens his arms, inhales deeply and says with a big smile: "This ..."

Disaster does not exist. The term itself gives it an existence; *the consciousness of a disaster creates the disaster.*

But maybe what's happening isn't horrible... as Joshu we might say it's "this". We are in the midst of the "thing" and it is "this".

We shouldn't call it disaster, because we are in "this".

At that moment the disaster no longer exists. All that remains is life with everything that is inevitable.

So, the lightning bolt found in the Tarot Tower has, like all symbols, a double meaning of destruction and creation together.

But we are still there on the frontier and we observe what is on the other side with fear and suspicion.

What appears different to us, extraneous, strange, is nothing other than the projection of our fears (*that falling from the tower*) or, as Jung would say, *our shadow removed.*

To cross it we must resort to a quality of the heart: *courage* that has the same root "cor" (from the Latin *cor habeo*, deriving from the compound word *cōr, cōrdis* 'heart' and from the verb *habere* 'to have': to have heart).

Nothing is more transformative than the potential of the heart that opens itself together with awareness.

Courage defeats fears and opens us to knowledge by integrating the parts that resist, that retreat and that would like to keep us in the known area that binds and imprisons us.

It is through this integration, or this *frontier journey*, that borders are crossed and we proceed towards transformation.