

HERE AND NOW, 1

The current spiritual crisis

The spiritual crisis we are living is definitely showing its radicality, worn out as are the hopes of moderns. In front of ourselves, especially in this moment, characterized by the contrast between experiencing anti covid 19 vaccinations and the variant riskings, and therefore in the most heavily demanding experience that can happen to the human being and to the living species that share it, along with war and famine. We have undermined the roots, which had proved treacherous, and now we are looking at the void. Recent studies, focusing on the constitutive and foundational modalities of well-being and happiness do not contradict this evidence: if anything, they demonstrate an all the more courageous strength in tending to define the possibilities of an eudaimonic perception as it is based on the real perception of saving oneself from an imaginative inability to feel the good, or again, to desire the desire for it.

Jungian analytical psychoanalysis, Assagioli's psychosynthesis, humanistic and existential psychology, from Fromm to Frankl, to Maslow, and in the present, to Yalom, the bioenergetics of Reich and Lowen, the Winnicottian, Bionian and Lacanian currents, have opened a possible avenue of exploration for the spiritual crisis.

We are at a ford, or at a crossroads, where two are the paths to branch off: one leads to the search for greater attestability of technical effectiveness, towards short therapies; the other way leads to the open paths of the search for the meaning of one's existence, in which the sphinxes of the soul's symbolic life are questioned.

In the crisis and the challenge that condemn or mock every possible sense as a nostalgic undertaking, arises the proposal to turn to the spiritual vocation, projecting it as a search for the transcendence of the self.

SUGGESTED READING (IN ITALIAN)

H. Nasr Sevyed, *La crisi spirituale dell'uomo moderno*, Medusa editore