

Precisely this question - what is the possibility to be for a human being? - is the foundation of the ontological approach to conversion. In other words, it is the yardstick on which the transformation of our being is measured every day - every single time. This simple question therefore wants to be the foundation of the ontological transformation, and it must be able to be. And ... how can it be? Understanding a fundamental principle about the functioning of all questions: every question in which we choose to live contains and always eludes another question, removing it from consciousness. The ordinary man who lives by asking himself the basic question “will I survive? will we survive? “is simultaneously removing from his consciousness - thus avoiding the responsibility for – a different question:” And if I survive ... then? - what would I do with my life? ». Likewise, the very ancient and very important spiritual question “who am I? what am I? “ contains and simultaneously removes another - which is perhaps the most important question and responsibility of our entire life:” What could I be? “. The question we were looking for, the most powerful question about man, is the one where the origin and purpose, who we are and who we can become, coincide again - bringing us back to the original unity with ourselves and, at the same time, overcoming what we found ourselves to be.

As on the day she gave birth to you,
the sun was greeted by planets,
and you are hardy and continuously growing
according to the law that made you appear;
so you must be, you can't escape yourself,
Sibyls and prophets have already said it,
and no time, no force can break
the imprinted form, which develops through living.
Goethe

GRIEF AND JOY

While the pandemic is still far from ending, in the world of psychosynthesis numerous online proposals are being offered, also by Italian centers, for conferences, meetings and group work. An increasing number of group facilitators and trainers are “collaborating with the inevitable”, and while aware of the importance of face-to-face meetings, they are facing the difficulties that arise from the use of online platforms, opening up to new technologies, and discovering the numerous positive aspects they offer. Outside Italy, as well, initiatives in this sense are multiplying, perhaps more easily, in that online psychosynthesis had already been adopted by numerous centers and associations to overcome geographical distances.

My feeling is that, in this period, the whole community is quietly facing the challenges of planetary extension that so much affect our life, in order to cope with events. Demonstrating its resilience skills, it is reorganizing itself to continue spreading psychosynthesis. In this process, the discussions and synergies with “peers”, animated by the same purpose, can only favour new bonds and interactions, and strengthen the existing ones.

In the past few weeks I have leafed through two periodicals of the psychosynthetic community with interest and appreciation. This has prompted me to make a few considerations that I would like to share with the readers of Rivista.

The first serial is the June issue of the Association for the Advancement of Psychosynthesis's Psychosynthesis Quarterly magazine, dedicated to a theme that you don't always have the courage or the desire to talk about: grief. The topic is very timely, as stated by the guest editor, Ami Ji Schmid, in explaining the reason for her editorial choice.

theme: Grief and Grieving. These subjects are not usually talked about or delved into (at least not daily, and not in depth), because (it seems) grieving is not an accepted part of our modern, busy culture. Grieving (to me), though, is natural and healing, and Grief is (my) sacred teacher.

There is a reason Roberto Assagioli called the 'lower' portal to Self the "Dark Night of the Soul". It seems especially appropriate that we explore grief and grieving now – with the rippling effects of: the COVID-19 pandemic; widespread environmental crisis; crippling political divide; and transitional confusion experienced while 'waking up' to just how broken our world is in regards to racial and social injustice and inequality. Now, while there's an overall feeling of overwhelm in the collective unconscious, our unattended-to personal grief is rising. It can no longer be ignored. In the world and in ourselves, there is so much going on - so very much to grieve.

In opening the pages of the magazine to the stories of grief, but also to the survival strategies and resilience of those who have gone through it, Ami believes in the importance of sharing the individual experiences at a later time, on social media, and with this aim she proposes a new way to maintain readers in contact.

My feeling is that grief and grieving have not yet been explored enough, to clearly explain how grief and psychosynthesis breathe together. Every submission you'll read, view, and listen to will add to the weaving of a new tapestry – the synthesis of a new seed. This Quarterly feels like an experiment, with potential significance both personally and culturally. After you've read, viewed, and listened to all the submissions, I invite you to post your reactions on the AAP Facebook page. Let's keep the conversation going and our hearts opening. It'll be interesting to see what emerges...

Sharing sorrow with others is a fundamental aspect of the path that leads to its acceptance, processing and integration, as the English psychosyntheticist Molly Brown highlights in advertising, in the same issue of the

Quarterly, her seminar to be conducted with Jodie Elan, on the theme of "Work that reconnects".

Sometimes it feels like we will drown in the sea level rise of emotions, so we just go numb. But numbing keeps us frozen, disconnected and despondent. We need to grieve the mounting losses of our times, but doing it alone is isolating and disempowering. We need to be witnessed and held in our grief. When we can share these strong emotions in community, we find strength, resilience, and reserves of power we might never have known were available to us.

Speaking of the "Work that reconnects", a movement of "deep ecology" whose elaboration and promotion throughout the world has taken place especially thanks to the efforts of North American activist Johanna Macy, I make a small digression here to point out an example of how psychosynthesis is able to interface / merge with techniques and means of expression of other disciplines and teachings related to it, as long as the spiritual orientation is the same.

Molly Brown, in the blog on her website, writes about her commitment in recent years for the dissemination and practice of the "Work that reconnects" with Johanna Macy, and how this has represented for her a natural derivation of psychosynthesis, able to translate its principles into the world of social activism. This is in her full awareness that in the psychosynthetic work, relationships with other human beings and the surrounding environment cannot be ignored. Strengthened by her call to greater involvement in the causes that today create great pain and inequalities in society, Molly urges us to put "psychosynthesis into service for the world, to build a sustainable and just future".

The prerequisite and motivation for being able to do community service always derives from having expanded one's field of consciousness, and therefore, in Molly's words "through widening circles of identification, we vastly extend the boundaries of our self-interest, and enhance our joy and meaning in life."

The word Joy takes us to the second part of this article, devoted to this theme, and to the second periodical that I have read with pleasure in the past weeks: *Il Sé*, Bulletin of information and psychosynthetic culture of the International Institute of Educational Psychosynthesis (IIEPE). It is an electronic magazine that is sent free of charge to those who request it. Its variety and richness of content makes it a valuable tool for spreading psychosynthetic thought and practice, which are presented with beautiful images and colorful graphics.

One of the issues addressed in the last issue of January 2021 rests on the opposite side from what has been written so far: Joy.

Raffaella Di Savoia, psychosynthetic counselor at IIEPE, offers as a definition of joy “the fulfilment of higher needs, the realization of oneself, the expression of one’s potential. The deepest and most lasting satisfaction therefore derives from the discovery and manifestation of one’s own nature. It is the joy of the Way to the Self”. And the path to joy, Raffaella continues, passes through those little instances of happiness such as enjoying a work of art or a walk in nature “which certainly will not give us the full joy of being, but bring us closer and closer to fulfilment. They allow us to vibrate on notes of beauty, abundance, satisfaction, rather than on the heavier frequencies of deficiency, dissatisfaction, fatigue”.

As well as grief, joy leads us to our relationships with the web of life, as Lina Malfiore suggests in her article published in the same issue: “Joy is a quality of the Soul. In speaking of joy it is also necessary to refer to one’s awareness of unity and solidarity with all beings, one feels part of the Whole and no longer as a separate entity”.

It is therefore appropriate that, in this difficult period that we are going through, we try to move from grief to the opposite pole of joy, in an attempt to realize the “miraculous” synthesis of the two opposites. Let us be guided by Assagioli on the possibility that pain and joy coexist in our heart.

“The first lesson we must learn about sorrow is a lesson of knowledge, of wisdom. In fact, as long as we consider suffering as an evil occurrence, as something unjust and cruel, or even just incomprehensible, we will not be able to possess the art of welcoming it, transforming it, turning it to good.

Suffering also develops and matures every aspect of our consciousness, especially the most interior and subtle ones. Grief forces us to divert attention from the phantasmagoria of the external world, frees us from attachment to it, makes us return to ourselves; it makes us more aware, it induces us to seek in ourselves, in the spirit that resides in us, comfort, light, guide. In short, it awakens us and reveals us to ourselves.

...

By accepting intelligently we learn the various lessons, we cooperate, then we receive comfort and greatly shorten the suffering. Indeed, not infrequently a surprising fact occurs: as soon as the lesson is learned well, the cause of suffering disappears ... In some cases it is possible to arrive at such a full understanding of the function and value of suffering, an acceptance so willing, as to experience a sense of joy even during the suffering itself ... Sometimes then the joy, the gladness given by the spiritual acceptance can prevail to the point of overwhelming the grief, to make it disappear even from the conscience. “ (From *Sviluppo Transpersonale*).

And on understanding the current crisis, and why it can be useful in inducing us to a radical change, I quote a prayer by Molly Brown that concerns the future of mankind:

May this global experience unite humans to seek the “common good” beyond cultural and national differences—not only among our human communities, but also within the web of life on which we utterly depend. Our human systems can self-organize around new norms that support the health of all living beings and ecosystems of Earth. May we cease fighting one another, oppressing one another, and competing for food, water, energy, and other resources. Only by functioning cooperatively as a healthy living system can

humanity hope to survive the challenges of our time: pandemics, climate disruption, racism, oppression, and rampant greed—and the spiritual impoverishment that subsumes it all.

We end by mentioning the psychosynthesis network in the world, with encouraging news coming from Bulgaria. Zsuzsanna (Susanna) Tóth-Izsó, a high school teacher and spiritual researcher as well as a user of the Assagioli Archive in Florence, has written to give us news “of some movement in Budapest: even if a Hungarian center does not yet exist, we have the hope of starting one after adequate training of candidates provided by the Istituto di Psicointesi. We are only at the beginning of our journey, but at least we have already taken the first steps

...

Having said that, with great joy I inform you that the Assagioli 2020 - Psychosynthesis and Literature Conference (14-15 May 2020), will be held on 6 and 7 May 2021. “

Let us give energy to this developing pearl and wish Zsuzsanna to maintain her purpose to carry out the many projects she has conceived.

And speaking of projects, I remind you to publicize, disseminate, as well as join, the Google Map of Psychosynthesis in the World: you can find all the details on the Istituto di Psicointesi website.

