

Time for the world, time for the human being ?

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(English text based on recorded interpretation)

The Course of history wanted this forum to take place in a deeply disturbed global context. That situation makes us aware of the question of our origin. Has the world been created for man or is man born randomly ? The question opens up other questions : is man pre-determined ? Can he contradict faith ? Beyond himself and his space of freedom, what would be his responsibility, his mission ?

Time is for man. That used to be the conviction that prevailed for centuries, conviction strengthened in most religions by the prospect of an idyllic hereafter or even a meeting with God or with the gods. But hope is marked by the anguish of death and nothingness. There is another concern, that of judgement. Everywhere in ancient Egypt, it's a peak in the Christian world. St Augustin proclaims the thesis of the original sin and in the "City of God", he describes with details the sentences of eternal punishment. For a long time, the work of St Augustin will be the doctrine of reference. Paul Ricoeur makes this comment "ever since the fall of Adam and the dogma of the original sin, the greatness and guilt of man are inextricably linked".

For centuries, hope and terror lived together. Then we notice philosophers, theologians and other thinkers who start claiming with vehemence the right to argue against faith, they claim the right to contradict it despite Inquisition, protest begins within the Christian world. After Erasmus, Luther and other Calvin, the years 1660 are capital : that of the writing by Pascal of "the Thoughts". We have all read and re-read and read again these pathetic phrases :

"What's man in the infinite ?(...) I am going to make him see a new abyss (...) Who will be able to see himself in that way will be scared by himself (...) In the mass that nature has given him between these two abysses of the infinite and nothingness, he'll be shaking (...) because what's a man in nature ? A nothingness as compared to the infinite, a whole in front of nothingness, a middle between nothing and everything. (...) Equally unable to see the nothingness where he comes from and the infinite where he disappears, what is he going to do ?"

Such a questioning represents in the history of mankind an important turning point. Pascal anticipates Heidegger. Long before "Sein und Zeit", "the Thoughts" express the perplexity of the *Geworfenheit* and the fear of nothingness. By showing us a new abyss, he uses the keyword of the *thrown being*, the *Ab-Grund*, the abyss, the bottomless, original bottomless of the Dasein. The Dasein is not the master of its birth nor of its death. He has to be on a backdrop which is not a backdrop, a bottomless where he has to write his history.

Pascal, the most religious man of the 17th century, is also the most tragically clear-sighted. That awareness is not all his. A whole people takes part in it, protest and debate with passion. Most of them avoid the substantial problem. After Jansenius, professor

and dean of the University of Leuven had reworded in the Augustinus in 1640 the theories of St Augustin, Pascal denounces with dazzling verve the quibbling about the efficient grace and the sufficient grace. The provincial are read on the sly everywhere by 200.000 people. Everywhere in France, they talk about them, argue about it, gossip, criticize.. Jansenists and Dominicans, Jesuits and Thomists, the Sorbonne and Port-royal, the archbishop of Paris and even the Pope. Reactions are diverse, the result is uncertain. Faithfull to the teachings of the Church, Pascal remains trusting. "The Thoughts", as we remember, announce a broad apology of Christian faith. Pascal gets involved in religious struggle and help to the poor, until exhaustion. At the level of Europe, and for human kind, nothing will ever be like before. All the debates are open. The fundamental attitudes in the place of the *Ab-Grund* gradually emerge. These attitudes will evolve, stiffen or become exacerbated during the following centuries. Many people remain faithfull to a religious focus on love and sharing, others betray rigid, anguished, totalitarian conviction. The confusion is total. Some people proclaim after Nietzsche that God is dead and at the same time, in the muslim world, fundamentalist groups recommend suicide bombing as the guarantee of eternal happiness. The most of human kind is avoiding thinking. It takes refuge in what Pascal calls entertainment, and Heidegger *Verfall*.

The notion of abyss has acquired nowadays a particular resonance. Faced with the ocean of nihilism, which Françoise Dastur talks about, the advent of the *Sein und Zeit* and of the *Daseinsanalyse*, the insistence on the thinking, the invitation to live concerned or full of solicitude, the broadening of these notions in the *Grundformen* of Binswanger in favour of the *liebenden Miteinandersein*, the being with the other in the loving form, the later developments of the *Daseinsanalyse* in the work of Blankenburg and Maldiney, its growing internationalisation eventually - of which the present forum is witness - are as many important events.

Because the *Daseinsanalyse* presents several aspects that are the basis for its wealth and its outstanding originality. More than any other therapeutic approach, it is based on a conception of man, in conformity with his essence. Man exists in its particular way marked by what I have called the *ontological concern*. Open to the other, witness and spokesperson of the being, having as a basis the abyss in which he's been thrown, the man is continuously faced with its imposed freedom : either according to Heidegger building existence, being concerned and being with, or escaping these possibilities and taking refuge in the fall, the entertainment, the *Verfall*. Being *Sein zum Tode* exacerbates the concern, the anguish, but at the same time it gives a new life to the possibility of being involved –*enschlosssen*- in worldly life. That conception is in the eyes of Heidegger -and for us all here- the unavoidable, the *Unumgängliche* of psychiatry.

Daseinsanalyse also unfolds a series of concepts situated according to Jacques Schotte halfway between the ontological and the ontical, between the *existential* and the existential, as the *Einfühlung*, the *internal world*, the *directions of sense*. We have proposed other notions : the *existentiality of the symptom*, the *existential theme*, the *relational phenomenology*, the *forclusion of the self*. The *Einfühlung* was already recommended by Husserl. Resorting to it is submitted to rigorous rules, *wie ein strenge Wissenschaft...* Long before the "guidelines for pure phenomenology and phenomenologically pure philosophy", Emmanuel Kant warns us : intuition in itself would only be inconsistent chaos. In other words, it must be supported by thinking. If we respect these conditions, the *Einfühlung* -and intuition- remain, for the phenomenological therapists, essential. In another trend of thoughts, Leopold Senghor writes "Reason is a

fertile contribution but it should not destroy life, discursive reason should not destroy the source of intuitive reason".

The third aspect : the Daseinsanalyse introduces a new mode of therapeutic relationship, the "existential relationship". It touches on a stroke of genius from Binswanger. His main merit is not to have transposed *Daseinsanalyse* on the ontical field on the basis of the *Daseinsanalytik* (it was a good idea but the originality of this process has to be attributed to Heidegger). The genius of Binswanger is to have included it in the relationship mode that overcomes in human intensity all the forms of existing relationships. His genius is to have proposed, beyond the perspective of classical medicine (think about Charcot painting in Salpêtrière) and beyond psychoanalysis, the sharing of two human experiences. So the therapist must have gained experience that fits into the idea of Dasein, he should have felt himself as Dasein ; downstream, in the course of the therapy, the questions must direct the conversation of the session in such a way that they enable both the patient and himself to explore life history and internal world. In that context Médard Boss has provided concrete and original help. We are going to listen to Mr Verrecchia's presentation tomorrow afternoon and it'll certainly be very enlightening. For Boss, thanks to the outstanding presence of Heidegger next to him, it will be necessary to organise the methodic learning of the *therapeutic relationship*. Because *Daseinsanalyse* means a long study and long preparedness that includes the personal experience of the notions unfolded in "Being and Time", the study of the fundamental concepts of Daseinsanalyse based on what I've called the *postulate of the existentiality of the symptom*, and the learning precisely of the therapeutic relationship as it was experimented in Zollikon : a relation characterised by the sharing of two life experiences, a sharing from which any intimacy will be excluded. For those who have carried out a long internal work, the patient will become a Dasein partner, an existential partner, therapy will be a new *Schikalverbundenheit*, a new alliance between two fates. Thus, the *Daseinsanalyse* has appeared as the "royal path" for the exploration of a human existence.

It is also where it differentiates from psychoanalysis. It is not the mode of the therapy, they are all insisting on free association, the rhythm of sessions, neutrality, the opportunity of didactical analysis, but each has concepts and tools that are in conformity with the conception of man that supports it. Freud, on the basis of the unconscious, has brought to light, shaped and re-shaped ceaselessly the "pure gold of psychoanalysis", according to his expression. (...)

From the very start, the word Daseinsanalyse was ambiguous. It was not aiming at new forms of therapy. He writes "it fell on him out of the blue", and he specifies : existential analysis, in itself and for itself, cannot and does not want to represent any "psychotherapy technique". In addition he recommends its disciples to be trained in other places, to get basic training in psychotherapy for example psychoanalysis. As a result, practice of Daseinsanalyse to therapy end requires University education in psychiatry or in clinical psychology, a special psychotherapy training and several selection and supervision modes.

In order to express with one single word the *eidos*, the idea of Daseinsanalyse, I propose sharing. That word evokes Moira. In modern Greek, *moïra* means fate, *moïrasia* is a sharing and *moïrazo* share. For the philosopher, Moïra reminds us of the poem by Parmenides. For the therapist, it evokes the myth of the goddesses of life and death. Each man, as we recall, receives the Moïra that is the share of life that everyone is entitled to. It is the goddess Lachesis, who winds the thread of existence. So there is at

least a semantic link between sharing and fate. For the Greek, living is sharing. The existential relationship is part of this way of thinking. Sharing existence, *moirazo*, is being opening up to oneself, to the others and to the world. It means refusing individualism, fatalism, perversion. So *Daseinsanalyse* is meant to help us recover part of our original opening and part of our responsibility : in front of our patients but also in front of the desolate world and to the threats that threaten human kind.

Another observation : at the beginning, the leaders of the psychotherapy schools only experiment their methods and teach it. A few of them strive to define the conception of man that supports it by wording it in a deeper way. Among the various schools, two conceptions especially dominated the scene. On the one hand, that of psychoanalysis centered on the impulse that is specific to man, on the unconscious and desire, on the other hand that of phenomenological psychiatry and particularly that of *Daseinsanalyse* based on *existential* analysis according to Heidegger. At present, we see a new concern appear : the therapist nowadays cannot ignore the dismay of the world. Evil becomes common place. Fundamentalisms are on the rise. The inequalities between North and South, the humiliation of Afghan women, African women, the occupation of the Canaan land, the depletion of the planet resources and this new event that is explicitly described as the suicidal tendencies of human kind. Certain philosophers of the existence have already emphasized these aspects: Jean-Paul Sartre who supported very much the idea of commitment, Heidegger in the conference in Messkirch, or Emmanuel Levinas by developing his work around the theme of "taking on our shoulders the fate of others".

Maybe we should review these concepts according to recent events. It seems important first of all to consider that one of the tasks of the 21st century is to consider another relationship with God or with the gods.

We have insisted on the notion of soberness. These last decades we have seen so many books, essays, conferences and other very interesting congresses that recommend different unifying themes with unequal success. The theme of downshifting for example seems ambiguous to me. Several economists discover potentially negative effects in downshifting. The slogan soberness is clear, precise, directly applicable. Soberness is acceptable by any politician, by any economist; we can also get inspiration from the notion of soberness individually.

The same applies to the notion of sharing. Sharing, more than soberness or temperance, is warmer, it is at the level of the *being with*, it broadens the concept, it is more involved. Sharing implies more than a concern, than a deep feeling for the other, than unconditional respect for someone different.

Is human kind going to succeed to get out of the present abyss? Maybe. In order to reach the other side, as long as there are men, the point will be to make of soberness and sharing universal imperatives.

This is why I have been particularly happy and honoured to be invited to the present forum. Just by looking at the programme at the names of the organisers and the speakers, we can see clearly that this project is part of the tradition that goes from Binswanger to Gion Condrau, from Minkowski to Henri Maldiney, in a way of thinking that is touched by the human. This forum is going to be particularly interesting. It confirms the present renewal of *Daseinsanalyse*. It will help us define the specificity and the wealth of its message. We can find a new direction for our thinking, faced with the general problems we have mentioned. Because the organisers have had a very fertile and original idea to

focus on two basic dimensions : that of child and that of art, and we are going to listen to Danielle Lories, Antoine Masson and Johan Georg Reck talk about them. Childhood is the reservoir of inventiveness of the world. Art fascinates, challenges, moves. Art is sharing. It expresses the humanity of man : its opening to the beautiful and to the exceedency, to ethics and to the sacred. Art is the path towards the invisible.

To all of you, I wish a lot of success for your work and for your many meetings.