

# Concerns of Criseology Regarding Fundamental Existential Problems

(Lecture Three)

## Existentialist Psychotherapies. Psychological Crisis from the View-point of Existentialist Philosophy

by József Csürke PhD.

# Existentialist Philosophies and Existentialist Psychotherapies

- Regarding their essence the fundamental conflict in different approaches of psychotherapy based on existentialist philosophy is the same: the individual faces the conditions of his existence. Conditions are interpreted as ultimate questions to be resolved, particularities that have to be faced with, that are inseparable constituents of existence. Existentialist psychotherapy is one of the forms of dynamic psychotherapies which for its fundamental conflict concentrates on deep structure, the facts of existence, on “ultimate problems” and regarding its content the attitude to four fundamental anxieties make up the subject of investigations: that of death, freedom, separation and meaninglessness, and their related conscious and unconscious fears.
- The stem of the word meaninglessness, *meaning*, has a wide range of connotations in English, thus the full term conveys a vast semantic field as: ‘without meaning’, ‘without aim’, ‘without importance’, ‘without intelligence’.

According to the summary of Hans Joachim Störig (1997), the following basic characteristics describe the schools of existentialist philosophy:

- Man's own mode of existence is in the focus of attention.
- Existence is always considered as an individual mode of existence, thus it is always subjective and cannot be derived and further analysed.
- Regarding methodology existential-philosophical approaches are all phenomenological.
- Existence is dynamic and essentially bound to time, actually it is being in time.
- The schools direct attention to the individual, however, at the same time they are not individualistic, since they never aspire to isolate the individual; human existence is always being in the world and it is always being together with others.
- Often existentialist philosophers gain inspiration from an "existential experience" that makes their frame of reference highly personal in which a final question, a liminal situation is processed.

- The roots of existentialism lead back to the oeuvre of the Danish philosopher, Søren Kierkegaard, obliged himself to investigate his own existence in the first decades of the 1800s, his ideas –about anxiety, as the fundamental fact of existence and about loneliness as the tragedy of human condition—all became basic questions of existential philosophy succeeding World War I.
- The most influential thinkers of existential philosophy are: Jean-Paul Sartre, Albert Camus, Nikolai Alexandrovich Bergaiev, Miguel de Unamuno, Karl Jaspers, Martin Heidegger and Martin Buber. We are going to return to some of the major points of their discussions relevant to our topic later.

# *Existentialist Psychoanalysts and Humanistic Psychotherapy*

- The European and American modes of thinking considering existential analytic psychotherapy separated relatively early, since European traditions –first of all because of linguistic limitations- hardly were transferred to and had any impact in the US. Owing to the volume of studies titled “Existence”, published by Rollo May and his fellow researchers could the majority of those traditions appear providing an overview about the oeuvre of L. Binswanger’s, F.T. Buytendijk’s, M. Boss’, E. Minkowsky’s, V. E. Gebattel’s, R. Kuhn’s and G. Caruso’s.
- Two forms of linguistic limitations could be identified: on one hand except for Viktor Frankl’s works, major scientific literature were not translated into English that time, on the other hand the pragmatic American therapeutic community was less receptive of the continental mode of thinking rooted in philosophy.

- Besides the two major powers of psychological thinking in the 50's US –that of positivist behaviourism and Freudian psychoanalysis- a third, the humanistic school emerged with a growing number of membership. Its organisational framework was provided by the American Association for Humanistic Psychology publishing its periodical titled “Journal of Humanistic Psychology” in 1961.
- The editorial board brought the most prominent experts of the topic together as: Carl Rogers, Rollo May, Lewis Mumford, Kurt Goldstein, Charlotte Buhler, Abraham Maslow, Aldous Huxley and James Bugental.

# The Basic Principles of the American Association for Humanistic Psychology

- The early self-definitions of the 60's represented a firm character, thus James Bugental formulated the following five basic principles:
- Man is more than the aggregate of its constituent parts.
- His existence takes place in human environment, thus cannot be understood by partial functions leaving relational experiences out of consideration.
- Since a conscious being, his continuous and multi-layered mind has to be acknowledged.
- He is not a mere observer of his existence, but is free to choose, thus creates his own experience.
- He is a being with intention, looking to the future: having goals, values, and intelligence.

- American humanistic psychology got more open and accepting, so lot of schools gathered under its aegis from transpersonal psychology through Gestalt to sufi, resulting in eclecticism finally considered inadequate by the leaders of the school as Rollo May, Carl Rogers and Abraham Maslow, leaving the Association and ceasing their patronage.
- The theorists and therapists of existential psychotherapy are co-ordinated by an international association (Society for Existential Analysis). The members share their experiences of praxis in the columns of the journal titled Existential Analysis edited by Simon du Plock and John M. Heaton.

# ***Existentialist Psychotherapy***

- ***Existentialist psychotherapy is one of the forms of dynamic psychotherapies which for its fundamental conflict concentrates on deep structure, the facts of existence, on “ultimate problems”.***
- ***Regarding its corpus the attitude to four fundamental anxieties make up the subject of investigations : that of***
  - death,*
  - freedom,*
  - separation*
  - meaninglessness,*

***with their related conscious and unconscious fears.***

***In psychoanalysis always some kind of instinctive is raised into consciousness. In existential analysis not the instinctive becomes conscious essentially, but the spiritual –according to Frankl.***
- ***Responsibility is a central issue with each existentialist approach, regarded as the spiritual fundament of human existence.***

# Dimensions of Depth and Time

- The issue of **depth** has peculiar emphasis in the existentialist approach (Yalom 2003), which in Freudian and Neo-Freudian schools always means the exploration of different layers of the psyche with great care, till the earliest most fundamental conflict is reached leading to one of the traumas in psychosexual development.
- Whereas existentialist psychotherapy cannot be aligned with the development model with respect to the approach understanding depth not as the exploration of the past, but as interrelationships belonging to the individual's existence independent of time, including the individual's awareness and the space surrounding him.
- It queries **what the individual is**, instead of prying how he has become that. The past is important insofar as it is part of the individual's actual condition of existence and has contributed to the development of present attitudes to existential problems. The most significant tense for the existentialist approach is: the future that is becoming present.

- The questions posed by existentialism –that are difficult to be made the subject of empirical investigations beyond measure—**when understanding man**, aim to stride over the chasm between the subject and object of the investigation by postulating man as a conscious being who himself is participating in the creation of reality.
- Thus the concept of Dasein by Martin Heidegger has a significant role in existentialist psychotherapeutic thinking, expressing the idea that human existence simultaneously provides and carries meaning. It appears in two forms of manifestation: once as the “empirical I”, in the form of the present existent object, and as the one who creates the world, as the “transcendental I”.

# Common Points of Reference between Fundamental Questions Posed by the Approaches of Psychological Crisis and of Existentialist Psychotherapies

- *Death not only „vests human life with reality as being, but also as meaning” José Ferrater Mora*
- *“Crisis is a world process where the crisis of morals, the state, society, man, spirit, art, custom are the manifestations of the same world situation. The catharsis man goes through is experienced not psychologically, socially, politically, but metaphysically and the renewal is not limited to the individual, but includes and means the rejuvenation of mankind and the world as a whole.” Béla Hamvas*

# Concerns of Criseology Regarding Attitudes to Life and Death in Fundamental Philosophical Questions

- “Although the physicality of death destroys man, the idea of death saves him” reads Yalom.
- Heidegger thinks being conscious about death helps Dasein to accomplish the change between different orders and qualities in the modes of existence – between the states of “forgetfulness of being” and “being-uncovering”.
- He reads in Being and Time as follows: “With death, Dasein stands before itself in its ownmost potentiality -for-Being. (...) Thus death reveals itself as that *possibility which is one’s ownmost, which is non-relational, and which is not to be outstripped*. As such, death is something *distinctively impending*.”

# Exiling the “ill”, the “drama”

- In the course of civilisation, as the result of modernisation and technological development people gain control over more and more areas of life that are considered negative, unfavourable, destructive, all in all regarded as “drama”, in processes qualified as “ill” – in Hamvas’s use of the words.
- Crisis – reads Hamvas – “on one hand is disaffection – escaping to a dream world – fear of reality – distancing in life, on the other hand it is: creation – reality – heroic attitude, interwoven by its own reverse, having evolved to a complete mentality”.

- Hamvas designates this dramatic clash the most inward experience of modern European man. Only that man has “complete and true presence in time, who can actualize the drama, and the more one actualizes it the more presence he gains. The more alien he is to it and the more superficially one undergoes it the less he lives in the present of his time”.
- Death as “drama”, in its Hamvasian sense, gradually moves away and is in exile from the lifeworld of man.

- Death, dying and attitude to death as an area of inevitable dramas can be defined from the 19<sup>th</sup> century on. Throughout the 18<sup>th</sup> century people were eager to synchronize withdrawal from society with that from life. The in-between zone, that the socially inactive old age meant, began to shrink, for a while people did not incline to grow old, next they did not want to die.
- Up until the mid 1600s people were perfectly accustomed to the coexistence of the quick and the dead, moreover: to the deceased ones as well as to their own death (Aries, 1987).

- Death to the 19<sup>th</sup> century became a disgraceful event and a taboo: the environment started to spare the dying person, then to conceal the seriousness of the case from itself. Truth became a question, since “one must be happy”. Fate emerges more in death than in any other moments of life – claims Aries and while the attitude towards death used to mean that man could give himself up to his destiny, for today death has become impossible to be named.
- The watchword that leads to America is: “To live in the moment without any consequences. Relax, take it easy, it is nothing serious!”

- In Hamvas' approach the same process takes place with the representatives of authority, whose existence gradually channel "less and less transcendental security towards people", until coming to an end. Thus royalty is first exchanged by priesthood on power, next aristocrats, the power of knights, finally the bourgeoisie and the proletariat follow. This is the course of humanisation according to Evola in which the means of life have become more important than life itself moreover, the means degraded life to mere means.
- Power at Hamvas conveys a specific content: the one who owns it has authority by heavens, and is not only present through his actions, but through his emanation, indicating and representing the supernatural.
- Hamvas formulates the fundamental issues of consumer culture theory, namely, man becoming a consumer, a taxpayer.
- For a parallel he finds the "heavenly becoming earthly", designating a process in which wisdom, sacred knowledge are converted into science with an aim to provide knowledge available for everyone.

# M. Weber: About the Demagicalization of the World

- Direct relevance could be found with the idea of Max Weber's on the demagicalization of the world in which Weber states: the traditional metaphysical status of God has been shaken by the scientific and technological revolution of the pre-modern, that actually drove spirits out of the world, thus turning the world into a cognizable reality with its particular rules open for systematic scientific discovery. God the omnipotent creator became a cosmic clockmaker who had to observe the rules of his own creation.

# Ivan Illich: Medicalized Death

- its first major circumstance is that death disappears, it is ***devisualized***. Medicalization is such a prolific, bureaucratic programme that is based on the refusal of the inevitable human condition, of facing death and disease.
- Norbert Elias remarks, the dying person is removed from the scope of the living in a hygienic way and is placed behind the social scenes. The hospital is the typical institution of devisualization nowadays, the distinguished locus of “hidden death”. A further aspect of devisualization is when our deceased ones are buried by professional undertakers, *taking care* of all related burdens.

- the second significant circumstance is the technologization of death, *thanatocracy*. As a result of the very civilizational process disease and death have become rivals that “must” be fought with all the possible means until the end
- Aries took notice of the phenomenon that the dying person is increasingly considered as a “serious patient” who can be saved from death. One’s past recovery is regarded as a serious disease and the patient has to be removed from the way of approaching death at any cost, thus transforming the intransitive process into a “delay”.

- S. Sontag (1983, 1990) in her works *Illness as Metaphor* and *AIDS and Its Metaphors* sets forth in detail that **military metaphors** have flooded health care.
- The phenomenon can be observed in the mode the spreading of pathogens in the human body are referred to, as well as in the qualification of illnesses.
- One of the typical examples by Sontag is related to carcinomatous diseases that are not proliferating, but attacking the organism.
- The same can be observed in relation to medicaments, since adjectives like “aggressive”, “broad spectrum”, “hit” are considered the greatest praise when describing a product.

# Conclusions:

- In human thinking ill qua ill is banished. The demand by humanity to be able to have total control over the mechanisms of life that have been fathomed seems to be expressed more intensively. Genetic research could be reckoned here as certain cases of cloning, or genetic engineering controlling gender, physical-psychological-spiritual qualities; a considerable amount of plastic surgery and cosmetic interventions. We should also include here some paradigms related to birth, since by these days “undisturbed birth” has become a curiosity, considered as “alternative”; giving birth and birth as a natural physiological process is controlled at most of its stages, and is burdened with questionable interventions. We face a similar situation regarding anaesthesia, which is expected to be immediate and total.
- *Those inconceivable, inapprehendable influences that are presumed as factors present and cannot be controlled are projected to the boundless territory of transcendence.*

*The Question of Transcending –the role of psychological crisis, as liminal situation, in the change between the Heideggerian modes: “forgetfulness of being” and “being-uncovering”*

- “Crisis is a world process where the crisis of morals, the state, society, man, spirit, art, custom is the manifestation of the same world situation. The catharsis man undergoes is experienced not psychologically, socially, politically, but metaphysically and the renewal is not limited to the individual, but includes and means the rejuvenation of mankind and the world as a whole.”

Béla Hamvas

# The Jaspersian Liminal Situation

- Impending death essentially always creates a liminal situation for man.
- The conception of liminal situation was moved to the focus of Karl Jaspers' thinking –the prominent German philosopher of the 20<sup>th</sup> century, who changed his praxis of the psychiatrist to the contemplation of the existentialist philosopher— in which death appears as a compelling circumstance.
- Death, the inevitability and immutability of death, derails the individual from his routine mode of existence and assists him in approaching a conscious mode of existence.
- *Jaspers* held: there are liminal situations in life in which the suppressed idea of death emerges back to the surface; the liminal situation may be a tragedy or great happiness, covering an event that derails one from daily, routine situations and inevitably faces him with the ultimate questions: what the meaning of life is, or whether we are needed or not by anyone at all.

## Jaspersian Personality Images

- Out of the four types or levels of personality images enumerated by Jaspers, the first three cannot enable us for realization. That takes place only at the fourth level, at the level of man as existence, thus “the realization of the liminal situation is, in a certain respect, equal to the «coercion» of man into existence”
- The four personality images are the following: mere being, consciousness as is, the level of the spirit and finally that of existence .
- The existential communication, unlike the first three levels with their objective characteristics, is originally non-objective and cannot be mediated by any techniques. It can be realised through participation from the other or through communication in silence. Jaspers considers the mentioned level of existence eminently important, since it includes the quality of openness to transcendence .

# Transcending – Transcendent Faculty

- Jaspers considers existence as ever unseizable, calls it “all-embracing”. The “all-embracing” can never be manifest for us as horizon, it cannot become the subject, we only may become aware of it as *limit*.
- The steps made towards the “all-embracing” means the subject of basic philosophical operations.
- *The execution of operations in liminal situations actually is transcending.* The primary condition of transcending is the “radical openness” formulated by Jaspers, referring to a disposition for any new experience that renders the knowing of the “all-embracing” –including the world and every existent in the world-- possible. Thus, transcendence is the absolute “Hypotenuse”, the “all-embracing” hypotenuse of all hypotenuses.

# Transcendence as Paradigm

- Transcendence is *“a paradigm that renders the objects and the situations of our life extraordinary, making them ascend to the level of an extraordinary symbolic force”*.  
(Gargani)
- **Heavenly fire has the same principle as the fire of hell**, since heaven and hell are just two opposite poles of a relation to the same fire – claims Gargani.

## The Heideggerian Modes of Being: “forgetfulness of being” and “being- uncovering”

- The interpretation of psychological crisis as liminal situations offers both a framework and content to the understanding of the change between the modes of existence regarding Heideggerian **“forgetfulness of being”** and **“being-uncovering”**.
- The forgetfulness of being (Seinsvergessenheit): is a state when one forgets about being and actually lives in the world of objects, immerses oneself in the everyday routine and as described in therapeutic praxis – is “moving on the surface”

- In Heidegger's works the concepts of **“authenticity”** and **“inauthenticity”**, that are parts of the always “in each case mineness”, are accented and related to the forgetfulness of being state. Among others, Heidegger considers “always-being-my-own-being”: death, anxiety and conscience as well.
- The possibility of authenticity is based on that man “is in each case essentially its own possibility, it can, in its very Being, ‘choose’ itself and win itself; it can also lose itself.”

# Authenticity and Inauthenticity as Modes of Being

- It is only possible because “it is essentially something which can be *authentic* –that is, something of its own”.
- The modes of existence regarding authenticity and non-authenticity are “both grounded in the fact that any Dasein whatsoever is characterized by mineness.”
- The authentic and non-authentic modes of Being are possible since man maintains a relation to his own Being; he is free to undertake his Being and to escape from it.

# About the Relation of the Two Modes of Being

- In this “each case mineness” Heidegger directs our attention exactly to the fact that inauthenticity “does not signify any ‘less’ Being or any ‘lower’ degree of Being”, since “it is the case that even in its fullest concretion Dasein can be characterized by inauthenticity –when busy, when excited, when interested, when ready for enjoyment.”
- “...inauthenticity is based on the possibility of authenticity (...) Inauthenticity characterizes a kind of Being into which Dasein can divert itself and has for the most part always diverted itself; but Dasein does not necessarily and constantly have to divert itself into this kind of Being.”

- **The state of “Being-uncovering”**  
(Entdeckendseit) is that awakens the consciousness of Being, when the individual is conscious of his Being and the responsibility for Being. “Being-true as Being-uncovering, is a way of Being for Dasein”
- “What makes this very uncovering possible must necessarily be called ‘true’ in a still more primordial sense. *The most primordial phenomenon of truth is first shown by the existential-ontological foundations of uncovering.*”

- According to the above mentioned approach, this is the very existential-ontological mode in which man is related to his self-creating ability, only from here is he able to change himself; leading to the conception of “understanding Being” and Heidegger expands on it as follows: **“But Being ‘is’ only in the understanding of those entities to whose Being something like an understanding of Being belongs.** Hence Being can be something unconceptualized, but it never completely fails to be understood.”

# Conclusions

- Man characteristically lives in the first mode, in the “forgetfulness of being” that is his ordinary mode of existence. In this ordinary mode “one is unaware of one’s authorship of one’s life and world, in which one “flees”, “falls”, and is tranquilized, in which one avoids choices by being “carried along by the nobody.””
- One lives in the uncovering mode of being authentically in its original sense, coming to know his “transcendental” power and his empirical (created) self, awakening to the consciousness of his possibilities and limitations realizing them. Then facing absolute freedom, nothingness, one becomes anxious.
- Yalom interprets “transcendental” power as creative power.

## *The Potential Functions of Anxiety and Despair in the Crisis-situation*

- Notions of existential philosophy about anxiety are related to the oeuvre of Søren Kierkegaard.
- In *The Concept of Anxiety*, he expounded his view about anxiety considering it as fundamental to human existence and contrasted it to fear related to the subject.
- In his view anxiety is not the predestination of necessity or that of freedom; anxiety is bounded freedom, where freedom itself is not free, but bounded and not in its necessity, but in itself.

- Anxiety is triggered off by the attitude to nothingness that is difficult to treat because of its nature, since its localization is almost impossible. “This unobjectified fear subsists on the intuition that man’s destination is more than mere physical existence.”
- Man is the synthesis of body and soul realised by the spirit. Thus, anxiety emerges at the intersection of the two worlds that of the spiritual and physical, or the divine and animalistic, including the possibility for “salvation and sin”.
- The objectification of anxiety, the transfer from nothingness to something is regarded as the way of healing by Kierkegaard.
- Going further with the thought, Rollo May applying an existentialist psychotherapeutic approach concluded that anxiety rising from all sides at once aspires to transform into fear, thus becoming the target of struggle strategies through different forms of magical rituals or comprehensive social attacks or evasions.

# Hope and Despair

- Kierkegaard designates the disorder developed in the personality for the reason of psychic sickness.
- A most serious form of disorder is despair, the giving up of hope; such despair in the background—that pries faith in success—questions whether one ever succeeds in *becoming his own self*. The issue of hope-despair is the most indicative predictor regarding suicidalism.
- Hope is actually the human capacity to permanently believe in the fulfilment of desires, thus having confidence and belief in a possible alternative of future, while the ideas, conceptions about it become centrally important: since plans make the foundation of hope.

- Horney differentiates between two major types of neurosis:
- on one hand those disorders in which the personality escapes from itself and would like to forget
- and those in which the personality desperately would like to fulfil its potentials

- She postulates the major elements of neurotic conflicts unconscious and observes that this is the marker differentiating between a healthy and neurotic personality: a healthy person can bring the subject, content of the conflict to his consciousness anytime.
- The neurotic personality is dread of the power in the conflict, thus desperately refusing to undertake his existence. The end of the process cannot be else than *losing faith in himself* to ever become human.
- The patients complain and ask for advice, because they have headaches, sexual disorders or cannot work, but they never talk about *the problem of losing contact with their spiritual centre*. (Frankl)

*Finding Awareness and Maturation of/in Existence  
and the Self –  
Psychological Crisis as Reflective Process*

- **“Difficulty only arises where man refuses his duty”** – indicates Béla Hamvas his philosophical work titled World Crisis.
- However with variable intensity, permanent reflective and self-reflective processes can be observed in the personality, as man constantly maintains his relationship with himself and the world, by inquiring and formulating answers. He looks for questions and answers, since his development not only depends on answers discovered, but on questions concerning deeper and deeper layers of reality.
- Keyserling (Creative Understanding, 1922) thinks **the question is not the way one is conceiving the world, but how deeply he conceives it.**

- Arising at once with meaninglessness as its counter side, crisis usually appears as the way or possible mode of finding realisation, maturation and being understood by others.
- The personality's openness to experiences and the ability to receive them appear to be the prerequisites of development. The essence of it seems to be preserved in our language: when an experience *touches* us it simultaneously conveys the meanings that an event becomes the part of our personal reality, one gains "awareness" [Anthony de Mello] of it; at the same time reaching a new stage of personal development as well. Thus, ***the crisis situation may become an "impending" or liminal situation towards transcendence.***

- Questions include problems [theoretical or pragmatic questions to be solved] and vice versa, since problems are the questions to be solved. The crucial cognitive and emotional contents, entities existing in the deeper structures of the personality become available for awareness spontaneously or as the outcome of universal processes of development. Thereby, man becomes the subject of an existential sort of introspection.
- From a scientific point of view it is a most fascinating and at the same time the most difficult problem of investigation: whether what factors assist the intensification of the mentioned reflective processes in man and what context is created by the crisis situation.

- *The psychic contents appearing and revealing in crisis situations are actually such structures of the personality that could not be available without the event or processes triggering the crisis.*
- *Therefore, crisis –as liminal situation- forms a bridge between unintegrated contents and the personality assisting man to the state of “Being-uncovering”.*

# *The Role of Crisis in Understanding Being and the Self*

- **In catharsis**, during the integration of the personality at higher stages, **two forces are differentiated by Hamvas: one subsisting upon nihilism and the other subsisting on progression.**
- The first is ignorant, acrid, without any desire or interest, so much crushed that it is without respect to anything and has lost everything.
- The latter –we could call the power or powers of promotion- is the “world of new radiance and flavour” in which confidence, humour, facing challenges, openness, and joy are characteristic. Vital forces flare up in vigour, and it seems as if “the world has just begun to open up for us in its originality and grandeur”.

# “Fearlessness” and the “Concealment of Being”

- The essential prerequisite of catharsis is “fearlessness” (terminology by Hamvas), at once covering surrendering and resistance, discontentment. “Catharsis is the intensification of all past and future dramatic situations: it is the potentiality of all life situations, moral requirements, compromise, desire for combat and total apathy, joy of life and escapism becoming demanding.” The above description seizes the essence of ambivalence with its contrary aspirations and psychological content most typical of psychological crisis
- Hamvas even catches the moment of decision: man deconstructs his world, and is “facing nothing”. The state of nothing, -that is the **“concealment of Being”** according to Heidegger [Being, that is partially revealing and covering through nothing] - is revealed, and new truths, new components of reality become available for awareness.
- Hamvas raises the possibility that nothing is “only” an abyss, beyond which something else starts, however the one going through the crisis cannot respond to this issue, since nobody has ever taught him about the very “jump” and it has not ever been mentioned. **In catharsis such tension of “intensities and retentive decisions” appear that man cannot bear for a longer period of time.**

# “Psychological” and “Existential” Vacuum

- As a consequence the dynamics of the crisis generate a *psychological existential vacuum*- referring to V. Frankl’s term
- V. Frankl explicates the generation of noogene (existential, spiritual) neurosis by the principle.
- Maybe that is the reason why so often the hurricane is the visual analogy for crisis, the meteoric event capable of immense destruction with its vast energies taking everything that is in its way into its funnel. The whirlpool is a characteristic visual metaphor as well with its similar formation in water, a natural phenomenon in streams. Moreover, the unpredictable character of these natural phenomena even makes the comparison with psychological crisis particularly remarkable, since it is almost impossible to have any forecasts, and in most cases only certain thematic occurrences make the event probable.









# *The Truth*

- Vacuum is the essence of crisis centralizing psychic powers, cognitive and emotional energies and arranges emerging contents around a problem focus.

## *Heideggerian truth*

(“un-concealedness”, Being that ceases covering and concealedness )

*is revealed and becomes the subject of cognition, operations, of self-actulization, individualisation and identification.*

- M. Heidegger claims: in ontological issues being and truth has always been brought together if not identified, thus the inevitable correlation of being and apprehension comes to surface, though its primordial foundation still remaining concealed.
- The interpretation of the above conception in the crisis paradigm –where the issues of existence and non-existence emerge consequently – substantiates the conclusion ***the commitment to the apprehension of truth, reality and the self in psychological crisis means choosing life.***

“If you are down, try to pick up something from the floor.”