

Giancarlo Marinelli

Philosophical counseling and healing of the heart

1) From personal experience from my counsees, the people I help, I have often learned that healing is realising yourself, your own activities, achievement of yourself, even when confronting obstacles which impede our existence. Healing in this sense is the basis of healing in general but above all the healing of the soul. Healing in my experience always has great depth. Healing cannot be restricted only to the cure of a specific illness... With the help of natural healing qualities the possibility to realise our potential is present even when the body and soul are sick.

All these reflections in my experience are in conclusion similar to the reflections of the German philosopher Jaspers who says the ultimate goal in crisis situations (situazioni limite) is to understand and **live the problems of existing “and the problem of being of the world in general”**.

This process is natural, is the deep breath of existence here and now. Also the neurotic block is a thorn but also always a part of a beautiful rose (Rogers).

The question is indeed not negation of the concept of healing but is the use of this concept in a wider and deeper sense which makes our life truly healed. To accept and to realize “the subject in its continued transformation” (as said by the Italian philosopher, P.A. Rovatti). Working on this: to achieve the acceptance of to be “in continued transformation”. This is the healing, and the cure.

In other words, to live our different situations as something deep, **and something always stimulating wonder**, as something of a greater and broader life: this is true healing, deep growth, realization and achievement of oneself; and to live consciously this depth also to feel and stimulate feeling of this greater and broader life in other people.

So healing as realization of oneself also stimulates the same thing in other people.

For this reason just living in a philosophical and deeper way is truly caring for others.

2) In my experience, as a philosophical counselor, with my clients and also with the students of my school of philosophical counseling, I have experimented many ways of stimulation of this realization and achievement of ourselves present also in the same uneasiness and neurotic block.

These strategies born from our capacity to consider and communicate to the counselee that emotions are something great, always stimulating wonder..., including the more uneasy emotions and the more rigid problems.

To achieve this clarification and discovery of our own richness For achievement of this clarification and discovery of our own richness, is very precious, furthermore, stimulate in ourselves and of course in the person who is in contact with us, the consistency, the dignity of **idea**, present in every emotion and behaviour. The philosopher who developed this concept of idea are, for example, Michail Bachtin, and Pavel Florenskij (the latter refers to Plato and to the Greek patristic philosophers).

Central to this perspective is also the fatal polyphony of the ideas, the dialogue in which ideas keep their consistency.

But also central and **very precious in this perspective is to evoke and also to hold some reflections and situations present in the Dostoevsky’s novels...:** from these reflections

derives always precious images to be conscious and to live within your heart the inevitable richness of every human situation, and every human emotion, also those more rigid and uneasy.

And finally the central key word is “heart”, “to have at heart”, and heart as the source and flow of affections...). In this perspective the heart is clarified by Pascal and Florenskij, but also present in the philosophical insights of Alexander Lowen and his ‘bioenergetic’)

3) The 3rd part consist of descriptions of strategies used. Firstly:invite the counsele to express the connection (“Xynon”) of the emotions (the problem) here and now with the emotions and problems of this period (more extensive), and also with the emotions or problems more typical in our life... Secondly:invite the counselee to express their present problem and to think of their emotional consequences; after the counselee may think of other actual or past problem and their emotional consequences. In conclusion the counselee is invited, after all this, to think and to feel also about his life, as general as possible, and to express in this way one perspective of their entire life... Lastly: invite the counselee to express two or three different concepts and emotions caused by the problem which he/or she experiences in this period of life.

Workshop (in italiano)

Propongo, in riferimento a quanto descritto nel contributo alla prima sezione, un workshop. L’idea si è chiarita attraverso i colloqui che ho avuto con Ran Lahav quando è venuto a Roma presso la scuola di counseling filosofico che coordino il 16-3-08. Il workshop è quello indicato nel punto tre del mio primo contributo: invitare ogni partecipante ad esprimere un problema interiore che si trova a vivere in questo periodo e poi vedere i suoi sviluppi e le sue risonanze, focalizzandosi su due o tre concetti e emozioni, stati d’animo che la persona avverte come connessi al problema che vive, e che ne mostrano, in modo concreto, la grandezza, la capacità di infinità, complessità, il rimando ad una “via più grande”. Sia durante questa esplorazione sia dopo, come momento di discussione e condivisione più ampia, si sollecitano chiarimento ulteriori introspettivi, orientati a cogliere il valore di visione del mondo e di capacità di relazione, interazione ecc., cositutivo delle diverse emozioni espresse...

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