

# The Main Commitment of a Daseinsanalyst

## Lecture In Athens 2015

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A few months ago, when I was informed about the topic of our Forum in 2015 - **What Does It Mean to Be a Daseinsanalyst?** - my first impulse was to answer in a somewhat direct and rather abrupt way, saying that to be a Daseinsanalyst means precisely be someone who asks questions like this. And that by cultivating an existential pathos, forgets to delineate clearly what constitutes the limits, the boundaries that define his work.

As you can see my initial impulse contained some discomfort with our theme. But this discomfort was not my only reaction: I also welcomed the question, expecting that it could help us clarify the identity of Daseinsanalysis. My reception to the subject, thus entails a certain ambivalence, a conflict: on the one hand, I consider problematic the possibility of Daseinsanalysis repeating ad nauseum questions like these that undoubtedly allow reflections of a strikingly existential nature, nevertheless they do not answer the question of what the determining traits of Daseinsanalysis as therapeutic proposal are. This is an old concern: the possibility of the Daseinsanalyst getting trapped in the charms of the powerful language of Martin Heidegger's ontology and the beauty of thought that emerges after the ontology.

Who, among us here, is not mesmerized by Being and Time, The Principle of Reason, What is Called Thinking and many other texts of this complex figure that M Heidegger was? However, somehow, I never forget that the question of what it means to be a Daseinsanalyst can lead us to explanations that I consider necessary, so that we may all of us be talking, as closely as possible, about one and only one Daseinsanalysis.

To that extent, I would not want you to construe my opening words as critical of the theme of our meeting. Certainly, you can consider those comments as critical;