

The significance of the Zollikon Seminars for the therapeutic practice of Daseinsanalysis

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Esteemed colleagues and dear friends,

My speech is based on ideas and questions that other speakers have expressed in previous IFDA forums and published texts. I shall begin with a question expressed by Dr. Anthony Stadlen to the last Forum of daseinsanalysis which took place in Athens, my hometown, in 2015. There, at the beginning of a discussion on the *Zollikon Seminars* he asked the participants to talk about whether and how the Zollikon Seminars helped them in their therapeutic practice.

In the next few minutes, I am going to attempt a critical account of the significance, I believe the Zollikon Seminars have, regarding the dasein-analytic psychotherapy. Other authors I will be drawing inspiration from, include; Carlos Eduardo Carvalho Freire, the professor Friedrich-Wilhelm von Herrmann, Salomé Hangartner, Alice Holzhey, Miles Groth and, of course, Medard Boss and Martin Heidegger.

The speech of Carlos Eduardo Carvalho Freire, to the 8th Forum of daseinsanalysis in Budapest (2012), had the title, *what we concretely do as psychotherapists?* In this speech, Edu (Carlos) notes: *“I think that, frequently, we shelter behind the powerful language of the fundamental ontology of Being and Time, which as a fundamental ontology extends its power to any human act, but does not however clarify what we concretely and specifically do as psychotherapists”*.

Regarding an article of Medard Boss, called *“Martin Heidegger’s Zollikon Seminars”* Edu notes: *“Boss refers here to the Heideggerian definition of authentic care, when the other is given back to him/herself in a clearer, more transparent way and free to be him/herself. Giving the other back to him/herself implies, in Heideggerian thought, the*