

## Daseinanalysis

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Abstract

Daseinanalysis (*Daseinsanalyse*) was developed by the Swiss psychiatrist and psychoanalyst Medard Boss in the 1960s. It is the therapeutic modality most directly related to the work of the German philosopher Martin Heidegger, with whom Boss worked for many years, most notably in the Zollikon Seminars (1959-1969). It is distinguished from the psychiatric *Daseinsanalyse* of Ludwig Binswanger, which Heidegger disavowed. A refinement of psychoanalysis, daseinanalysis retains the basic features of the psychoanalytic setting, the use of the couch and the invocation of the so-called fundamental rule. It has abandoned Freud's philosophy, his metapsychology. Like psychoanalysis, it gives special attention to dreaming life. The philosophical basis of daseinanalysis is the fundamental ontology of Heidegger which articulated the structure of *Dasein* (being here and now) in terms of the numerous existentials [*Existenziale*] worked out for human *Dasein* in *Being and Time* (1927). Recent developments in daseinanalysis have further refined it, first, by distinguishing it from all forms of psychotherapy, which is based on the notion of an entity known as the psyche, hypothesized but never shown to exist by modern psychology as a natural science, and the related notions of ego and self. It has therefore also abandoned the notion of psychopathology as a misapplication of the concept of tissue pathology found in as basic in medicine (Virchow). Second, daseinanalysis does not begin with the concept of consciousness, which is fundamental to psychiatry and psychoanalysis as the first psychotherapy and thus further distinguishes it from these practices, medical and psychotherapeutic. Daseinanalysis takes as its starting point the immediate relation between the *Dasein* of the analyst and *Dasein* of the analysand. As human, *Dasein* is not sexed or gendered. It has no age, or ethnic or sociocultural features. Daseinanalysis may also be distinguished from all forms of existential analysis, including logotherapy, which begin with the notion of the person, subject, or self. Daseinanalysis is not hierarchical and is essentially non-interventional. Its goal is the freeing up of possibilities the analysand becomes aware of during analysis. Intervention by nature takes away the freedom of the other in taking over for the analysand. Analyst and analysand are considered to be partners in a process led by the analysand in the care of the analyst. Daseinanalysis is mediated by what Boss, following Seguí, termed the therapeutic eros, which is essentially the dedication of the analyst to the emergent freedom of the analysand during the analytic session. The core of preparation as a daseinanalyst is the didactic or teaching analysis of the daseinanalyst. Daseinanalysis consider the concurrent use of pharmacotherapy to be inconsistent with the goal of therapeutic daseinanalysis, which plays out as attending to the existence of the other as human *Dasein*.