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WORLD, TIME AND ANXIETY. HEIDEGGER'S EXISTENTIAL ANALYTIC AND PSYCHIATRY

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**МИР, ВРЕМЯ И ТРЕВОЖНОСТЬ. ЭКЗИСТЕНЦИАЛЬНАЯ АНАЛИТИКА ГАЙДЕГГЕРА
И ПСИХИАТРИЯ**

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ABSTRACT

Martin Heidegger was one of the most influential but also criticized philosophers of the XX century. With *Being and Time* (1927) he sets apart his existential analytic from psychology as well as from anthropology and from the other human sciences that deny the ontological foundation, overcoming the Cartesian dualism in search of the ontological unit of an articulated multiplicity, as human being is. Heidegger's *Dasein Analytic* defines the fundamental structures of human being such as being-in-the-world, a unitary structure that discloses the worldhood of the world; the modes of being (*Seinsweisen*), such as fear (*Furcht*) and anxiety (*Angst*); and the relationship between existence and time. In his existential analytic, anxiety is one of the fundamental moods (*Grundbefindlichkeit*) and it plays a pivotal role in the relationship of *Dasein* with time and world. The paper firstly focuses on the modes of being, underlining the importance of anxiety for the constitution of human being; secondly, it shows the relationship between anxiety and the world, and anxiety and time: rejecting both the Aristotelian description of time, as a sequence of moments that informs our common understanding of time, and the Augustine's mental account of inner time, Heidegger considers temporality under a transcendental point of view. Temporality is *ek-static*, it is a process through which human being comes *toward* and *back* to itself, letting itself encounter the world and the entities. The transcendental interpretation of time provided by Heidegger may give its important contribution to psychopathology.

Key words: *Heidegger, existential analytic, temporality, anxiety, trauma*

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РЕЗЮМЕ

Мартин Гайдеггер был одним из самых влиятельных философов XX века, но также подвергся критике в свое время. Начиная с "Бытия и времени" (1927) он разделяет свою экзистенциальную аналитику от психологии, а также от антропологии и от других гуманитарных наук, которые отрицают онтологические основания, преодолевая картезианский дуализм в поисках онтологической единицы артикулированной множественности, какой по сути своей является человеческое существо. *Dasein Analytic* Гайдеггера определяет основные структуры человеческого существа, такие как бытие в мире, унитарную структуру, которая раскрывает сущность мира; модальности существования (*Seinsweisen*), такие, как страх (*Furcht*) и тревога (*Angst*); и отношения между бытием и временем. В его экзистенциальной аналитике, тревога является одним из основных настроений (*Grundbefindlichkeit*), и это играет ключевую роль в отношениях *Dasein* со временем и миром. Эта статья в первую очередь фокусируется на модальностях бытия, лежащих в основе важности тревоги для конституции человеческого существа; а во-вторых, показывает отношения между тревогой и миром, тревогой и временем. Отвергая как Аристотелевское описание времени как последовательность моментов, которая сообщает наше общее понимание времени и ментальное понятие внутреннего времени Августина, Гайдеггер рассматривает темпоральность с трансцендентальной точки зрения. Темпоральность эк-статична, она является процессом, посредством которого человек приходит к себе и от себя, позволяя ему столкнуться с миром и его объектами. Трансцендентная интерпретация времени Гайдеггера может являться важным вкладом в психопатологии.

Ключевые слова: *Гайдеггер, экзистенциальная аналитика, темпоральность, тревога, травма*

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“There was a moment during my working hours in the late afternoon when a kind of panic and anxiety overtook me, just for a few minutes, accompanied by a visceral queasiness - such a seizure was at least slightly alarming, after all”

W. Styron, *Darkness Visible: A Memoir Of Madness*

INTRODUCTION: FROM ANXIETY AS SYMPTOM TO ANXIETY AS GRUNDBEFINDLICHKEIT

Phenomenology of anxiety is very rich and complex¹: before being a symptom of many conditions (such as psychosis, personality disorders, and mood disorders, etc.) anxiety is also expression of *who* we are: it shows the fragmentation of the self, the finitude and vulnerability of a human being. People constantly deal with their original vulnerability: they are vulnerable in their body, in their affectivity, in their social dimension, in their desire of recognition, and so on. This vulnerability allows to talk of an original negativity that characterized human being, something that we could call, using the algebraic language, a constitutive “minus”. Under this respect, the experience of vulnerability opens to the broader issue of anxiety, both in terms of existential features and clinical conditions, because it recalls our original constitution as human beings.

When we discuss anxiety we should consider that it is usually distinguished in existential anxiety, neurotic anxiety and normal anxiety. The meaning of these definitions denotes the different aspects brought upon the subject by scholars who follow the medical model - and focus almost exclusively on neurotic anxiety - and philosophers who use a phenomenological approach - insisting on existential anxiety², that is the field in which the paper is framed.

Anxiety tends to be seen as a “condition,” as a group of symptoms that is characteristic for an underlying disorder or brain state. However, as clinicians know patients report much more than just symptoms, because they relate to them; it means anxiety itself influences the attitude of patient and the way he (or she) deals with his (or her) anxiety, his (or her) background, his (or her) skills and capacities. Existential anxiety is a complex phenomenon difficult to define; maybe it could be described as «the inevitable unease or malaise that comes from awareness of yourself, your freedom and the finitude of human existence».³ Neurotic anxiety arises as unconscious conflict and it has been variously described as mere worrying, a psy-

chological evasion. Normal anxiety occurs when the person reacts appropriately and proportionately to the events of everyday life.⁴

Among the classification of anxieties, existential anxieties occupy a prominent place because they have become part of one’s personality and they express a basic attitude toward one’s existence; «existential anxieties are expressions of the I-self relationship, not only of one’s relationship with the disordered (anxious) “self,” but also of one’s relation with a more encompassing and biographical “self.” They are, in short, not directed to one single situation but express who one is in relation toward one’s existence as a whole».⁵ Although existential anxieties can overlap neurotic anxieties, they reveal a certain “mood” about life: they are not general fears about some situations, instead they are particular moods through which relationships are built. Through mood humans gain access to their world, to themselves and to their relations with others in the world in a manner that is pre-reflective; especially the mood of anxiety has the power to reveal the wholeness of the human being: this approach can sensibly reduce the risk of anxiety disorders opening to new dimensions of existence and to a deeper awareness of our existence.

For a long time anxiety hasn’t been considered as a particular clinical condition, rather it has been conceptualized with the doctrine of bodily fluids (humors) or with moods such as melancholia, depression. This can be conceived recalling that depression and anxiety are natural phenomena that have been expressed, investigated and experienced in different ways throughout the centuries, due to the development of the history of medicine and to changes in conceptual contents.⁶ For many centuries anxiety was considered as part of the much broader concept of melancholia and only in the midst of the XIX century with descriptions of fear-related pain in the chest, agoraphobia, irregularities of the cardiac rhythm in circumstances of war or war neurosis and the so-called “effort syndrome”, anxiety occupied a specific place in the nomenclature of psychopathology⁷; it has been with Kraepelin’s studies that we have the first descriptions of anxiety attacks (especially nocturnal panic) and social phobia.

Some writers used the terms fear and anxiety synonymously; others, such as Tillich⁸, distinguish anxiety from fear emphasizing that anxiety is a fear of fear, without having concrete objects. For many authors anxiety is seen in pathological terms, such as for Freud. In his analysis of anxiety, Freud makes

two important distinctions. One is between fear, which “has found an external object,” and anxiety, which “has a quality of indefiniteness and lack of object”. The second is between traumatic anxiety and signal anxiety. For Freud, traumatic anxiety is a state of “psychical helplessness” in the face of overwhelming instinctual tension. Signal anxiety, by contrast, anticipates the danger of a (re)traumatized state by repeating it “in a weakened version”.⁹ For other authors anxiety is a symptom to get rid of; for others it is described as an inevitable and therefore normal consequence of human existence. However, anxiety remains the center of dynamic structures and it fuels psychopathology through conscious (and unconscious) psychic operations.

If the history of psychopathology assigned to anxiety a specific role only recently, philosophy has investigated the anxiety since XVII century as a particular feature of existence and an unavoidable part of the human condition: I refer to Spinoza's *Ethics*, in which the philosopher insists on the notion of fear and anxiety and the connection of anxiety and freedom; or to Pascal's *Thoughts*, where he describes carefully both the anxiety he experiences and the anxiety observed in the lives of his contemporaries; moreover has been Kierkegaard to write the most beautiful pages of XIX century on anxiety, defining it as the “dizziness of freedom,” the awareness of the “possibility of being able”, the “human being's possibility of becoming spirit”, an authentic self. In his book *The Concept of Anxiety*, Kierkegaard focuses on the relationship between nothing and anxiety: nothing begets anxiety because it is freedom's actuality as the possibility of possibility, typical factor experienced only by human being due to its spiritual nature as union of finitude and infinite.

MODES OF BEING: HEIDEGGER'S INTERPRETATION OF ANXIETY

Martin Heidegger has been the first philosopher to assign to anxiety a pivotal role in the understanding of the authenticity of human life and of our choices, widening Kierkegaard's premises. Both in *Being and Time* (1927) and *What is metaphysics?* (1929) he defines anxiety as a mode of being (*Seinsweise*) of *Dasein*, together with fear (*Furcht*), ontological features of our existence. Unlike fear that is always defined by objects, anxiety has no objects: it blocks up any possibility to be open to others and to situations. Anxiety breaks the transparency of self-constitution and the human being loses its capacity to recognize itself in relation to

others. «Anxiety thus takes away from *Dasein* the possibility of understanding itself, as it falls in terms of the “world”». ¹⁰

By this anxiety, Heidegger does not mean common anxiousness which is ultimately reducible to fearfulness, rather the fundamental characteristic that shows us who we really are, what our lives are really about, our possibility to choose what really is important in our existence - what in *Being and Time* is the choice between authentic (*Eigentliche*) existence and inauthentic (*Uneigentliche*) existence. In anxiety we lose the experience of our ordinary identity: we are frozen and we cannot feel “at home” in the world: «In anxiety one has an ‘uncanny’ feeling (*in der Angst ist einem ‘unheimlich’*). Here the peculiar indefiniteness of what *Dasein* finds itself involved with anxiety initially finds expression: the nothing and nowhere. But uncanniness means at the same time not-being-at-home». ¹¹ In this situation, the human being is faced with its own “uncanny”, the mode of not-at-home (*Unheimlich*) and has the experience of a kind of disconnection from reality, that can provoke anxiety disorders.

Anxiety seems to mean a breakdown of all ordinary understanding and activity in the space of a moment: the total withdrawal from the activities of the world only lasts for a moment (*Augenblick*). The alienation that comes from this hiatus - being in the world feeling however to be not-at-home in the world - shows us that the world, in this particular moment, has nothing to offer us «in terms of which to make sense of own lives» and this can cause panic attacks and agitation. «Anxiety does not let such confusion arise. Much to the contrary, a peculiar calm pervades it. [...] The indeterminateness of that in the face of which and for which we become anxious is no mere lack of determination but rather the essential impossibility of determining it. [...] In anxiety, we say, “one feels ill at ease [*es ist einem unheimlich*].” [...] All things and we ourselves sink into indifference. This, however, not in the sense of mere disappearance. Rather in this very receding things turn toward us. The receding of beings as a whole that closes in on us in anxiety oppresses us. We can get no hold on things. In the slipping away of beings only this “no hold on things” comes over us and remains. Anxiety reveals the nothing». ¹² The possibility of the future loses its meaning and the world suddenly falls down. Anxiety doesn't see any definite ‘here’ or ‘there’ from which it comes: feeling anxiety is characterized by the fact that what threatens is nowhere even if it signifies nothing.

In this situation, anxiety closes down life's possibilities as well, but without the importance that normally moves one to act. Under this condition we cannot understand ourselves in terms of the world, because it has nothing to offer; everything about the world, especially the ways we might carry on in life, are insignificant: «Anxiety robs us of speech. Because beings as a whole slip away, so that just the nothing crowds round, in the face of anxiety all utterance of the “is” falls silent. That in the malaise of anxiety we often try to shatter the vacant stillness with compulsive talk only proves the presence of the nothing. That anxiety reveals the nothing man himself immediately demonstrates when anxiety has dissolved. [...] With the fundamental mood of anxiety we have arrived at that occurrence in human existence in which the nothing is revealed and from which it must be interrogated». ¹³ In this situation, it seems that there is no way out. Anxiety does not allow the human being to project its life anymore. «Anxiety discloses *Dasein* as being-possible, and indeed as the only kind of thing which it can be of its own accord as something individualized in individualization». ¹⁴

This individualization brings the *Dasein* back from its falling, and makes manifest to it that authenticity and inauthenticity are possibilities of its being. These basic possibilities of *Dasein* show themselves in anxiety as they are in themselves undisguised by entities within-the-world. Real anxiety is rare, claims Heidegger, and it plays a constructive and, in that sense, positive role in *Dasein*'s quest for authenticity and awareness of its being-in-the-world because it stresses the meaning of its projects, of its future: the disclosure of what it is really important for us and for our life. Being anxious discloses, directly, the world as world: «the world as world is disclosed first and foremost by anxiety, as a mode of state-of-mind». ¹⁵ Anxiety shows the horizon of being in which *Dasein* manifests itself as the possibility in which man encounters what is most essential in him. ¹⁶ In this sense, Heidegger's interpretation of anxiety gives to psychoanalysis and psychiatry its most radical re-orientation by providing a new paradigm for understanding both human being and the pathologies of existence: «Paramount in Heidegger's contribution was his insistence on the structural unity of *Dasein*, which has introduced into phenomenological clinical psychology a framework for interpreting psychopathological phenomena within the context of the person's being-in-the-world as a whole, a scope scarcely approached in academic psychology. In

other words, phenomenological psychologists now use philosophical resources to move beyond the description of more or less isolated mental states to the Gestalt “existence”». ¹⁷

WORLD, TIME, ANXIETY

The unitary structure of human being is according to Heidegger the being-in-the-world, the formal understanding of the ground on which *Dasein*'s being stands. For Heidegger the being of *Dasein* and the world are not separated but must be grasped together, avoiding the Cartesian dualism between subject and object and overcoming the subjectivism in which all the western philosophy is stumbled. Being-in-the-world is a unitary phenomenon that characterized every relationship, it is not a kind of ‘property’ of human being, rather the fundamental assumption of our existence. Being-in-the-world is a basic state of *Dasein*, and the one in which *Dasein* operates not only in general but pre-eminently in the mode of everydayness: «The compound expression Being-in-the-world indicates in the very way we have coined it, that it stands for a unitary phenomenon. This primary datum must be seen as a whole [...]. “Being-in” is thus the formal existential expression for the Being of *Dasein*, which has Being-in-the-world as its essential state». ¹⁸

With the formal understanding of human being as being-in-the-world, arises the question: what is the world and, secondly, what is the worldhood of the world? When the question of the world arises, the object of the inquiry is neither the objective world of collective experience, nor is it the subjective world personal experience, but rather the worldhood of the world as such. Worldhood, as being-in-the-world, is an existientiale. Worldhood is an ontological concept, that stands for the structure of one of the constitutive features of being-in-the-world. Worldhood can be thought and experienced as something surrounding both *Dasein* and the entities within the world with which *Dasein* dwells. ¹⁹

For Heidegger, the worldhood of the world is not an ontic feature, but an ontological one. The world is not a kind of *res extensa* as Descartes thought, and the extension is not its ontological attribute: the world is not a substance in which human being is placed, but it is a referential totality in which *Dasein* is. It is precisely the fact to be involved into the world (and with things) that make possible for *Dasein* to be-in-the world, disclosing a transcendence that is not a consequence of a substance, but that is a priori.

Heidegger makes clear that in a moment anxiety

shows to the human being its finitude, in a moment anxiety pushes the human being to see into the mirror of nothing, in a moment the “ek-static experience” of time happens, the process through which *Dasein* can come toward itself and to itself. The moment is the path to possibility and the original place of our temporality.

According to Heidegger anxiety is an ecstatic experience that shows us our constitution, our freedom and our original finitude, understanding that human life is also concerned with a constitutive lack, a constitutive vulnerability – or in other words, a constitutive negativity. His contribution to the issue of subjectivity focuses on the necessity for which philosophy must investigate negativity in the light of our finitude and the constant risk of losing our freedom. Under this respect, the moment is also the temporal structure through which everyday preoccupations and everydayness collapse: it is a kind of crack from which arises the light of the human being; paradoxically, the moment of higher vertigo produced by anxiety is also the moment of stronger clarity.

During the collapse of the everyday-world the “genuine” nothing shows itself and boredom irrupts: «Profound boredom, drifting here and there in the abysses of our existence like a muffling fog, removes all things and men and oneself along with it into a remarkable indifference. This boredom reveals beings as a whole».²⁰ Boredom is a “removal of beings as a whole”. In *Being and Time* we read: «Everydayness forces its way into the urgency of concern... Death is deferred to “sometime later”... Thus the “they” covers up what is peculiar in death’s certainty - that it is possible at any moment... Everyday concern makes definite for itself the indefiniteness of certain death by interposing before it those urgencies and possibilities which can be taken in at a glance, and which belong to the everyday matters that are closest to us».²¹

In *Being and Time*, in the section dedicated to the analysis of human being as such (chapter 5) Heidegger writes that the understanding (*Verstehen*) is expressive of *Dasein*’s active comportment towards possibilities and projects. Understanding is not a mental state, nor is possibility to be seen in terms of actual possibilities, rather it is the ground for the possibility of possibilities. For Heidegger the category of “possible” is «a modal category of presence-at-hand and possibility signifies what is not yet actual and what is not at any time necessary. It characterizes the merely possible (*das nur Mögliche*)».²² The work of 1927 states clearly that “higher

than actuality stands possibility”. The existential possibilities of *Dasein* are a kind of condensing of potentiality that the human being can realize. Every single possibility excludes the others; every choice excludes other choices. The chain of possibilities is broken by the death that is the impossibility of all possibilities. For Heidegger «all experience is structured by possibilities. We experience ourselves in terms of potential ways in which we might be, some of which we pursue through our projects. [...] The kinds of possibility that we are able to coherently pursue are determined by our “thrownness”, by how we find ourselves situated in a realm where things matter to us in different ways».²³ As thrown, *Dasein* finds itself always already there in the world, but it may also take on this thrownness freely, *Dasein* is “the possibility ... for ...potentiality”. Rather than exerting a sort of paralyzing influence on *Dasein*, this unchosen thrownness is what pushes *Dasein* into projecting and the future. The possibility “happens” (*Ereignet*) in one moment: both the moment of choice and the moment of anxiety. «In the individual life, anxiety is the moment [...]. The Latin term is *momentum* (from *movere* [to move]). The moment is not properly an atom of time but an atom of eternity. It is the first reflection of eternity in time, its first attempt, at stopping time».²⁴

The German word for “moment” is *Augenblick*, which literally means “in the blink of an eye” and is related to the experience of ecstasy. Heidegger explains that it is in the space of a moment that *Dasein* is held in resoluteness. Heidegger addresses a transcendental explanation of moment because the issue of temporality (*Zeitlichkeit*) is strictly held tightly together with existence; the transcendental structure of temporality is what allows Heidegger to talk about *care* as a temporal structure. Each moment of time shows what Heidegger calls a temporal ecstasy: a) the ahead of itself manifests the future; b) the already in a world manifests the past; c) the being alongside manifests the present actualization of the other two moments. Human being can only exist through the form of time and only through its particular history: from this point of view, Heidegger shares with Jung the centrality of subject’s historicity, even though they remain distant on all the other issues.

Heidegger referred to past, present, and future as the ecstasies of temporality, recalling the meaning of the Greek word ecstasies: “standing outside.” In his analysis of temporality, past, present, and future each “stands outside” or transcends itself

in always already pointing toward the other two, thereby constituting a primordial whole in which all three are indissolubly united. Thus, “the future and having been are united in the present” and each ecstasis is always linked with the other two. This “ecstatical unity of temporality” means that every lived experience is always in all three dimensions of time.

CONCLUSION

The transcendental and phenomenological interpretation of time given by Heidegger may give its important contribution in psychopathology with people affected by anxiety disorders, anhedonia or in the context of embodied breakdown.

In the study conducted by Stone and Papadimitriou (2010)²⁵ with patients with traumatic spinal cord injury (TSCI) in rehabilitation, it is shown as Heidegger’s phenomenology, especially his formulation of ecstatic temporality, illuminates the radical rupture with people who experience TSCI through the existential dimensions of understanding, mood and falling, described by Heidegger. The TSCI operates a dramatic rupture of one’s life: an accident, a severe illness, unexpected events change the life of human being in terms of physical ability and inner consciousness. The experience of time lived by people who participated to the study shows clearly how the ek-static dimension is relevant for the understanding of such experiences.

As Stolorow pointed out (2007), «the ecstatical unity of temporality is devastatingly disturbed by the experience of emotional trauma. Experiences of trauma become freeze-framed into an eternal present in which one remains forever trapped, or to which one is condemned to be perpetually returned through the port keys supplied by life’s slings and arrows. In the region of trauma all duration or stretching along collapses, past becomes present, and future loses all meaning other than endless repetition. In this sense it is trauma, not the unconscious (Freud, 1915), that is timeless».²⁶ Trauma exposes “the unbearable embeddedness of being”²⁷: the worlds of traumatized persons are fundamentally incommensurable with those of others, the deep chasm in which an anguished sense of estrangement and solitude takes form²⁸.

Heidegger’s interpretation of anxiety approaches to human being and to its sufferance from a phenomenological way. Phenomenology, as Heidegger defines it, is not a question of conscience but a question of insight which means that it refrains from interpretations and lets the phenomena speak

for themselves. Following the legacy of Zollikon seminars, we notice that Heidegger’s approach to analysis of human being can give to psychoanalysis and psychiatry its most radical re-orientation by providing a new paradigm for understanding both the human being and the pathologies of existence. In his hermeneutic of *Dasein*, Heidegger seeks interpretively to restore the unity of our being, split asunder in the Cartesian dualism. His analysis of human being is the reconstitution of a whole: the point is not to reconstitute the ontic process of a causal series of events but to see the ontological unit of an articulated multiplicity. The point is not to apply existential analysis to psychiatry, rather to look at the ontic in the light of the ontological.²⁹

ENDNOTES

¹A pioneering text on anxiety is R. May, *The Meaning of Anxiety*, New York: The Ronald Press Co, 1950.

²I refer the reader to S. Iacovou, ‘The sine qua non of true vitality’. An examination of the difference between existential anxiety and neurotic anxiety, in “*Existential Analysis: Journal of the Society for Existential Analysis*”, Vol. 22 Issue 2, 2011, p. 357.

³Idem, p. 359.

⁴Idem, p. 361.

⁵G. Glas, *Anxiety and phobias: phenomenologies, concepts, explanations*, in K. W. M. Fulford, M. Davies, R. G. T. Gipps, G. Graham, J. Sandler, G. Stanghellini and T. Thornton, *The Oxford Handbook of Philosophy and psychiatry*, Oxford: Oxford University Press 2013, p. 558. See also M. Ratcliffe, *Feelings of Being: Phenomenology, Psychiatry and the Sense of Reality*, Oxford : Oxford University Press 2008; Id., *Existential feeling and psychopathology*, in “*Philosophy, Psychiatry, & Psychology*”, 16 , p. 179–94.

⁶For a detailed reconstruction of the history of anxiety and depression, I refer the reader to G. Glas, *A Conceptual History of Anxiety and Depression*, in S. Kasper, J. den Boer, J. Ad Sitsen (eds.), *Handbook of depression and anxiety*, New York: Marcel Dekker Publ. 1994, p. 1-48.

⁷I refer the reader to G. Glas, *Anxiety and phobias: phenomenologies, concepts, explanations*, op. cit., p. 553.

⁸See P. Tillich, *The courage to be*, New Haven & London: Yale University Press 1980.

⁹See S. Freud, *Inhibitions, symptoms, and anxiety*, in J. Strachey (ed.), *The standard edition of the complete psychological works of Sigmund Freud*, Hogarth Press, London 1959, vol. XX, p. 166-167.

¹⁰M. Heidegger, *Being and Time*, trans. by J. Macquarrie & E. Robinson, Oxford: Blackwell, 1962, p. 231. See also W. Blattner, *Heidegger's 'Being and Time': A Reader's Guide*. London: Bloomsbury Academic Publishers, 2007.

¹¹Idem, p. 188.

¹²M. Heidegger, *Was ist Metaphysik?* Klostermann Verlag: F. am Main 2007, § 22.

¹³Idem, § 25.

¹⁴M. Heidegger, *Being and Time*, op. cit., p. 232. See also L. Freeman, A. Elpidorou, *Affectivity in Heidegger I: Moods and Emotions in Being and Time*, (forthcoming in "Philosophy Compass").

¹⁵Idem, p. 232.

¹⁶See M. Heidegger, *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, trans. by W. McNeill and N. Walker, Bloomington: Indiana University Press, 1995.

¹⁷FJ Wertz, *Phenomenological Currents in Twentieth-Century Psychology*, in H. L. Dreyfus and M. A. Wrathall (eds.), *A Companion to Phenomenology and Existentialism*, Oxford: Blackwell Publishing 2006, 401-402.

¹⁸M. Heidegger, *Being and Time*, op. cit., p. 78-79.

¹⁹Idem, p. 91-122.

²⁰M. Heidegger, *Was ist Metaphysik?* Op. Cit., § 19.

²¹M. Heidegger, *Being and Time*, op. cit., p. 302.

²²M. Heidegger, *Being and Time*, op. cit., p. 143.

²³M. Broome, M. Ratcliffe, *Existential Phenomenology, Psychiatric Illness and the Death of Possibilities*, in S. Crowell, *Cambridge Companion to Existentialism*, Cambridge: Cambridge University Press 2012, p. 378.

²⁴S. Kierkegaard, *The Concept of Anxiety*, in *The essential Kierkegaard*, edited by Howard V. Hong and Edna H. Hong, Princeton University Press, Princeton 2000, p. 151-152.

²⁵D. A. Stone, C. Papadimitriou, *Exploring Heidegger's Ecstatic Temporality in the Context of Embodied Breakdown*, in "The Schutzian Yearbook", 2010, 2, p. 135-152.

²⁶R. Stolorow, *Trauma and existence*, New York: Francis and Taylor Publ. 2007, p. 20. See also S. D. Churchill, *Heideggerian pathways through trauma and recovery: a "hermeneutics of facticity"*, in "The Humanistic psychologist", 41 (3), 219-230.

²⁷I refer the reader to R. Stolorow and G. E. Atwood, *Contexts of being: The intersubjective foundations*

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²⁸R. Stolorow, *Trauma and existence*, op. cit., p. 13.

²⁹See also F. Brencio, *Heidegger and Binswanger: just a misunderstanding?*, in "The Humanistic psychologist", forthcoming 2015.

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