

Ernesto Spinelli "The Mirror and The Hammer"

Įvadas: cinema and psychotherapy are generally considered to have been "born" in the same year: 1895.

p.8 Psychotherapeutic "experts" do not really have a clue as to what aspects – if any of their knowledge are valid and worthwhile.

Many of our lives problems are not easily resolvable nor, indeed, resolvable at all.

p.9 Psychotherapy exposes away of the vicissitudes of existence, revealing them to be fundamentally unavoidable and uncontrollable, no matter how much we might seek to protect ourselves against their impact upon our lives.

The problems with which psychotherapy principally concerns itself are interrelational problems.

p.10 Existential psychotherapy explores the lived world of the client from a perspective that considers the issues and dilemmas being presented as expressions of the clients ongoing interpersonal relations.

p.11 ET attempts to expose existence tensions that are expressed via the way of being.

p.14 Psychotherapist should be open to such challenges as uncertainty, insecurity and receptiveness towards the unforeseen possibilities of a human engagement with another.

p.20 Psychotherapist is "attendant" – one who walks beside you and, through being with you, illuminates not just your world, but all worlds as well.

p.42 Nothing meaningful can be stated or experienced about "self" without an implicit reliance upon the self's interrelational placement in the world. (Be „pasaulio“, kitą nieko negalėčiau pasakyti apie save.)

p.43 we seem to be being most "ourselves" when our "self" is least apparent.

p.77 The word "sexuality" did not appear in English dictionaries until 1800.

p.81 The desire to "make love" is not the same as the desire to "make babies".

p.93 In associating sexual attitudes and behaviours with sexual identity, we impose a fixedness in our "sexual way of being" whose values lies in the identificatory security that it provides.

p.94 The past that we recall allows us to maintain the self we believe we are, or must be, through the very "invention" or construction of "critical" moments that have "made us the way we are"

p.105 how we define ourselves has become more and more focused upon material "things".

p.110 So many of us seem to "know" what evil is, insofar as it is, above all else, something that others commit.

p.121 Psychotherapists are artists of invention. (Kalbama apie tai, kad blogio priežastys psichoanalizės yra laikomos intrapsichinės ir jei jų nerandama, tada išrandama kas nors ☺).

p.123 The Dalai Lama could not understand why contemporary Western physicists remain so disturbed by the experimental data which force them to the conclusion that quantum potentialities express themselves equally well as both waves and particles, until he realized that Western minds appear not to have yet established a logic that can allow contradictory opposites to be true at the same time.

p.130 The artist who undergoes successful psychoanalysis will experience a decrease in desire to create ☺

p.131 Manic-depressive person has a world directed self-esteem. p.133 lb gerai aprašytas manic-depressive tipas.

p.136 Heidegger: human creativity is to be understood as an act of revelation or unconcealedness regarding the truth of our existence.

Expressions of art are able to bring us the truth of being.

Truth=aletheia – unconcealedness, transparent presence of beings.

p.137 To undergo an experience with something – be it a thing, a person, a God – means that this something befalls us, strikes us, comes over us, overwhelms and transforms us.

p.139 Beauty, and the experience of it, “decenters” us.

p.150 Savimonė atsiranda kažkur tarpe nuo gimimo iki 3 metų.

p.151 The primary function of the human brain becomes not that of generating consciousness but, rather, that of serving as a selective filter of consciousness.

p.155 In a society that emphasizes an ever more exciting, productive and meaningful “tomorrow”, any reminders of the possibility that there may not be a tomorrow are to be avoided at all costs.

p.156 Our awareness of our mortality is a distinct feature of our species – as is our tendency to speculate upon afterlife.

p.158 Unlike many of my colleagues, I have never considered psychotherapy to be “my calling”.

p.159 honest and open meeting of beings

p.166 to address his patient not as an object of knowledge, but as a being engaged in the task (as Kierkegaard puts it) of becoming what he is already: namely a human being

p.167 whatever “success” I may have reached... had emerged through a mutual acceptance of our shared powerlessness and uncertainty in the face of the “impossible dilemmas of being human”.

p.169 “care-full” human

p.171 Kierkegaard “say what you mean and do what you say”

p.174 we in the West in particular, have allowed ourselves to be soothed by the deception that sudden change is something that occurs outside the normal order of things (kalba apie chaoso teoriją, kad subtilūs ir tikrai nelinijiniai paaiškinimai galioja gilininatis į tai, kaip aš atsiradau šiame gyvenimo taške, kuriame dabar esu).

p.175 (last sentence of the book) **„Chaos” is the name we have given to an order that has not yet been understood.**