



INSTANT, LEAP, EPIPHANY AND TRANSFORMATION: PHILOSOPHY, LITERATURE AND CLINICAL PSYCHOLOGY

Instante, Salto, Epifanía Y Transformación: Filosofía, Literatura y Psicología clínica

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ANA MARIA LOPEZ CALVO DE FEIJOO*
(UNIVERSIDADE DO ESTADO DO RIO DE
JANEIRO)

Abstract: This paper intends to present how the concept of instant supports the possibility of leap, epiphany and transformation. The literature review of Martin Heidegger, Soren Kierkegaard, Clarice Lispector and Anton Tchekhov's work will be the foundation of this analysis. As a result, it will be possible to sustain that clinical psychology may offer a way of reaching beyond change, the possibility of transformation. In order to achieve that, three methodological principles will be approached: literature review of Kierkegaard and Heidegger's papers in which the concept of leap and instant are respectively presented; a further bibliography research and a critical review of secondary bibliography from academic databases; a literature review of Lispector, Kierkegaard and Tchekhov's romances to apprehend the happening of the epiphany. Finally, we will present a clinical discourse fragment regarding the transformation as a happening during a psychotherapy process.

Keywords: Psychology clinical; Philosophy; Literature

Resumen: Con la lectura en detalle de algunas obras de Heidegger y Kierkegaard, y también con la literatura escrita por Lispector, Kierkegaard y Tchekov, queremos mostrar cómo el instante mantiene la posibilidad del salto, epifanía y transformación. Con esto, podemos sustentar que la clínica psicológica puede ofrecer una manera de alcanzar, más allá del cambio, la posibilidad de transformación. Para eso trabajaremos esencialmente con tres principios metodológicos: revisión de la literatura de los trabajos de Kierkegaard y Heidegger en los que se presentan los conceptos de salto e instante, respectivamente; una búsqueda bibliográfica más extensa y una revisión crítica de la bibliografía secundaria a partir de bases de datos académicas; una revisión de la literatura de los romances de Lispector, Kierkegaard y Tchekhov para comprender el acontecimiento de la epifanía. Finalmente, presentaremos en un fragmento de un discurso clínico la transformación como acontecimiento en la clínica.

Palabras-claves: Psicología clínica; Filosofía; Literatura.

Resumo: A partir da leitura detalhada de algumas obras de Heidegger e Kierkegaard, bem como da literatura tal como apresentada por Lispector, Kierkegaard e Tchekhov, pretendemos mostrar como o instante sustenta a possibilidade de salto, epifania e transformação. Com isso, poderemos sustentar que a clínica psicológica pode atuar de modo a alcançar para além da mudança, a possibilidade de transformação. Para tanto, trabalharemos essencialmente com três princípios metodológicos: leitura dos textos em que Kierkegaard e Heidegger tratam do salto e do instante, respectivamente; ampla pesquisa bibliográfica e leitura crítica de bibliografia secundária, que procuramos em banco de dados; leitura dos romances de Clarice Lispector, Sören Kierkegaard e Anton Tchekhov de modo a poder apreender o acontecimento da epifania. Por fim, mostraremos em um fragmento de um discurso clínico a transformação como acontecimento na clínica.

Palavras-chave: Psicologia clínica; Filosofia; Literatura.

* Doutora em Psicologia, Docente do Instituto de Psicologia da Universidade do Estado do Rio de Janeiro. Email: ana.maria.feijoo@gmail.com. Orcid:0000-0002-3064-3635. Support: FAPERJ.



Introduction

In this opportunity, we propose to reflect on the themes: instant, leap, epiphany and transformation from three perspectives: philosophy, literature and clinical psychology. We emphasize that meeting philosophy and literature is important insofar as these knowledges present elements, respectively, theoretical-speculative and arché-types, which will allow to think about the possibility of transformation so desired in the exercise of clinical psychology.

The clinical psychology we want to present arises from the theoretical-speculative framework that we have conquered with the studies of philosophy and that has appeared as clinical practice has also been established. The phenomenon of the clinical encounter, in the clinical practice, showed itself in its arché-type, that is, in its originality, close to the experience described by the literature.

We defend a clinical proposal that maintains rigorous elaborations insofar as it maintains its bases in philosophy and literature. This rigor can be found when we establish a theoretical-speculative framework (Fogel, 2010). Speculative here is understood as the mode of philosophical construction, which, regardless of practice, elaborates its theses through the exercise of thought. The speculative framework concerns a clinical psychology based on phenomenology, hermeneutics and the philosophy of existence. Theoretical-speculative for understanding that the entire path of articulation and formulations of clinical practice, which we call existential, comes from philosophy. In this way, we proceed towards an existential clinical psychology, in which philosophy shows us a path of thought, which allows us to gain freedom from the systematic theoretical assumptions typical of science and, consequently, of psychological science. With regard to the transmission of clinical experience, it occurs when we present the possibility of transformation in addition to other human problems with examples from the literature; and, still, transmitting our knowledge when showing the exercise of the clinic.

We will deal with the themes of instant and leap mainly by the philosophical considerations developed, respectively, by Martin Heidegger (1957/1991) and Sören Kierkegaard (1844 /2009a). The theme of epiphany was treated by Clarice Lispector in order to compose the climax of many of her stories. With this, the writer illustrates the instant when something is revealed to the main character, causing an epiphany in him/her.

The choice for these philosophers is due to two reasons: 1- Both address the issues of the instant and Kierkegaard, still, refers to the leap, showing that such themes cannot be understood as binary phenomena, that is, presented in opposite poles. With regard to the instant, think of it as opposed to the past or the future. With respect to the leap, as if in the opposite pole was the stoppage. 2- They seek to find the most original expression of events: instant and leap. We emphasize that the original refers to the condition of possibility, historically constituted, in which something is at stake in existence, at the very moment when the relationship takes place.

Fogel (2010) asks the following question: "What is it, how is it instant - 'Augenblick'?" And answers the question as follows:

The instant - which is not, therefore, the or a now, which eternally separates (disjunction) before and after, past and future - is the instance that names the event - life or existence, while and how to burst out of the leap, irruption of the i-mmediate, from the abyssal. Everything - that is, all things possible as long as possible - is governed by the sudden, i-mmediate nature, that is, by the constant (p. 98).

Fogel (2010, p. 100) clarifies that *Augenblick* means Augen = has an eye; blicken is seeing suddenly. According to Gilvan (2010), Plato in *The Symposium* refers to the instant, claiming to be that in which the mortal is a kind of immortality. Fogel concludes "Everything is suddenly" (p.106).

To clarify a little more the theme that we will present, we emphasize that the instant, the sudden, the irruption is what opens the possibility of the leap in which something opens as a possibility and, immediately, things are possible and the man in front of i-mmediate leaps, the epiphany happens. Both Kierkegaard and Heidegger focused on the instant. Kierkegaard develops the theme in three ways: 1) by his own leap which is shown in action; 2) for his philosophical reflections and 3) for his literary figures. Heidegger deals with the issue of the instant in his philosophical reflections: a) by showing the character of Dasein's irruption, then, phenomenologically destroying the notions of subject, me, conscience as something encapsulated and b) when dealing with essential affective tones, among them: anguish - which, when suspending orientations based on a world - opens up a space of possibilities and; the tedium that, by suspending time, opens up other possibilities.

Literature, taken as a model for clarifying what we understand as: instant, leap and epiphany - allows



us to reach arché-types or proto-types, that is, what taken in an original, essential way, allows to embrace the multiplicity of things such how they present themselves to human existence (Fogel, 2010). With Clarice Lispector's writings, we can follow what the writer's scholars call epiphany, that is, the moment when someone's experience, in an unexpected way, something is illuminated and immediately transformed. We will see, for example, tales by Clarice Lispector (1998), Sören Kierkegaard (1847/2004) and Chekhov (1892/2005) in which the epiphany takes place. In Lispector, we can follow in her short story *Amor*, the epiphany operated by touching from something when seeing. Kierkegaard shows us how the bookkeeper is transformed by hearing something, in *A possibility*. And in Anton Chekhov, *Infirmity 6*, we can observe how Ivan Dmítrich Gromov is taken by what he sees and hears. Everyone, in the face of something that appears (epiphany), in an instant, is irreversibly transformed.

We understand that with philosophy and literature, clinical psychology can find elements that point to the possibility of transformation and thus defend existence as a reality of freedom as a possibility for possibility (Kierkegaard, 1844/2010). In taking existence in these terms, we point to something like an atmosphere that is established in the clinical situation in which it presents itself as a space that supports the possibility of transformation.

Clinical psychology, in most of its psychological theories and practices, works with the notion of change. We can mention, for example, the cognitive-behavioral perspectives as represented by Beck, Freeman and Davis (2005), who affirm that the therapist is responsible for producing cognitive changes in his/her patients. Change in this case concerns the modification of a specific way of behaving due to the modification of the belief system and thinking. The change occurs through training, effort and in most cases, it requires a time interval so that the accumulation of information or the reach of a remote experience can cause the change to actually occur and become a habit. It is something of the order of knowledge. Thus, it is up to the psychotherapist to act with his/her theories and techniques to promote changes through his/her clinical management.

It is important to emphasize that our interest is not in the change made in clinical action; we want to take a step back, so that we can reflect on the possibility of transformation. The transformation that takes place in the instant, regardless of the time interval, is a leap from one way of being in the world to another way. It is something that happens in the blink of an eye, something appears and the person is transformed, is touched by things in another way. It is an experience that keeps the sensitive character, one that suddenly sees, hears, feels; in that seeing, hearing and feeling, another possibility may appear.

In summary, with our study on instant, jump, epiphany; we want to achieve an understanding of what we call transformation. The theme is important, since it points to the possibility that the transformation will occur in the atmosphere of the clinical psychology and, therefore, the relevance of the study of the theme appears as the clinician understands and learns to sustain the possibility for the transformation to occur. The transformation of the one who are restless with his/her way of being, so that he/she can articulate him/herself with life in another way.

With this study, we aimed to investigate how philosophy shows that man is always in the possibility for the possibilities. Literature through descriptions of transformation experiences shows us that this is possible. With this, we have, at first, the certainty that the experience of transformation is a possibility for man, this because of its openness. With this knowledge, we want to show that the existential clinical psychology is a space that protects this possibility, and thus can describe how the existential clinical psychologist can put him/herself in the place of the guardian of the possibility of transformation.

Philosophical reflections on instant and leap.

To discuss the issue of leap and the instant, closely related to time, we need to clarify the philosophical discussions about motion and rest, in which there are opposite theses. One of them argues that everything that happens occurs according to an eternal motion; the other, that there is an eternal constancy and therefore no motion. The question of motion and permanence was the discussion object among the pre-Socratics: Heraclitus and Parmenides. They wondered how it would be possible for something to move and rest without any contradiction in it. According to Heidegger, the philosophers of modernity understood that the classical Greek Plato and Aristotle saw this question as a contradiction that needed to be resolved. Motion and rest should be put in place, as if they were dichotomous: the defense that one of them was the most essential, would put the other in the place of untruth. In this way of interpretation, Heraclitus and Parmenides presented opposite solutions (Heidegger, 1957/1991).

Heidegger (1991), however, makes some considerations about the question through what he calls identity and difference and argues that one pole does not cancel the other and that the moment points to the decisive moment when there is a transformation of the motion towards the rest. What is moving starts to rest and what is at rest starts to move. This passage he calls instant. According to Heidegger, both Parmenides and Heraclitus saw the tension, but saw it as a tension between movement (difference) and rest (identity), that is, one does not exclude the other. In Heraclitus (quoted by Heidegger, 1991), we find a fragment that says that something transmuting also rests. The philosopher argues that there is a moment



of motion and a moment of rest. In transmuting there is rest and at rest there is always transmuting, there is no exclusion. The tension is maintained continuously. And who makes this tension possible, the paradox between motion and rest, is the instant. For this reason, the pre-Socratic philosophers defend that the instant is the most original and decisive. It is this motion that is always present: in the instant, through the leap, a transformation takes place.

Sören Kierkegaard: instant and leap

Kierkegaard approaches the leap in his writings in three ways, the first of which concerns his own leap which is shown in action. In *Instant*, title of a book written and signed by Kierkegaard (1855/2006), he decides to criticize the Danish official church. The name of *Instant* is due to the fact that he decides in a leap not to remain in the philosophical speculations in which he had remained until then. The philosopher affirms that the instant as well as that instant was decisive, here and now, with extreme contemporaneity with Christ. The instant is decisive, a time when everything is at stake, confirming what is actually happening. He had, for a long time in his works, addressed his reader, in an indirect communication (by means of pseudonyms), with criticisms of Christianity. In *Instant*, communication becomes direct (assumed authorship), he went from speculation to action - and it is in action, according to the philosopher, that the instant happens, bringing with it its transforming potential.

The second way Kierkegaard discusses the theme of instant is through philosophical reflections. In Kierkegaard's existential philosophy, the notions of instant and leap are present in his works of great repercussion, such as: *Postscriptum no científico y definitivo a Migajas filosóficas* (1846/2008), in which he philosophically discusses the instant with the question of time; in *The concept of anxiety* (1844/2010b), in which Haufeniensis shows us the leap of Adam; in *Repetition* (1843/2009a), in which he discusses the issue of rest and motion.

We can find in Kierkegaard (1846/2008) the theme of the instant when he says that the soul appears in this burst of time: instant. This philosopher deals with the issue beyond an ontological condition, he refers to an awakening in which the instant is the irruption of another possibility. It is about opening your eyes, suddenly you cannot see yourself and you immediately see yourself. Suddenly your eyes open and you see. The instant in Kierkegaard refers to being able to see how. The instant is a seeing, an experience of transformation, something that cuts time and irrupts. Instant happens in an experience as if there was no before and after. The before and after are derived from this original irruption. And it is this time that makes it possible to say yesterday, today, tomorrow.

Kierkegaard (1846/2008) says that the moderns transformed time so that what was a circle came to be seen in a straight line; thus, they transformed the understanding of time in a successive and linear form of past, present and future. The circularity in which we find ourselves most originally, is given, is instant, is past - present - future in the same act: same gesture, same look. It is an understanding towards the abolition of the linear succession of time. The chronological time is late, when it occurs it is because that other time, more original, the instant, appeared and broke out. It is as if things suddenly stop and you start to see. Before everything passed and it didn't make any difference, everything the same, but suddenly you see.

Instant in Kierkegaard (1855/2006) is the moment when the eternal touches the temporal, in a paradoxical way. The instant is neither eternal nor temporal, it is this clash between one and the other. And it is this instant that puts the former, the now and the latter. The moment suspends the temporal succession, abolishes the notion of time that we have as before, now and after. It is like full time. This is the experience of circular time as thought by the ancient Greeks, in which time was not interpreted as a straight line, as understood by moderns.

Is the instant that moment? It is the moment when something is regained, resumed again. Moment is the resumption of the instant, of the possibility. Instant as the most original character of possibility for possibility. Instant not as a transformation, but as the possibility of transformation. It is also that moment of seeing, of awakening, when something breaks out, but it is a different breakout. It is a possibility, since, at the beginning and most of the time, the man is in a state of drowsiness. And the awakening occurs. Awakening is already given as a possibility, it comes from the opening itself. But this breakout is of the order of the instant, that is why in the possibility of resumption something can change. This character of the suddenly does not have the mark of surprise, just because it is the most original. However, the instant can appear as something that surprises in which one lives as if everything were given and suddenly something appears - something of the order of the instant.

In his literary figures, Kierkegaard also describes situations in which the instant is decisive. He teaches us how the instant, which sets the leap, immediately brings about a transformation. For example, in *The concept of anxiety* (1844/2010b), Adam takes the leap from aesthetic to ethical when suddenly he hears the ban: 'You must not eat the forbidden fruit'. Adam sees what he did not see before, namely: the indeterminate character of his existence. The prohibition awakens Adam to his original indeterminacy, that is, the freedom he is. This man, who in fact is himself and all mankind, knows himself to be free. In *Fear and Trembling* (1843/2009b), we can see Abraham's leap of faith in surrendering his son to sacrifice. The hero



of faith, in the sphere of ethics, should not commit infanticide. He heads for the act by the leap of faith. In *Either/or* (1843/2006), the leap occurs in Cordelia, when she is abandoned by Johannes the seducer, stating that she will never be the same.

Kierkegaard's considerations about the moment allow us to reach an understanding of the possibility of transformation, marking the difference of what in psychology, in this case, cognitive-behavioral (Beck, Freeman & Davis, 2005), is perceived as behavior change. Behavior change occurs through an accumulation of learning or a return to past experience. Delaying in the notion of instant we can understand time as something of the order a synthesis, where past, present and future occur jointly, opening the possibility of leap.

Martin Heidegger: considerations about the instant

As we said above, Heidegger deals with the question of instant in his philosophical reflections. First, by showing the character of Dasein's irruption, phenomenologically destroying the notions of subject, me, conscience and, also when it comes to time, defending that there is a more original time that is a condition of possibility for thinking about chronological time. As time taken as circularity has been forgotten, we moderns think of chronological time as the most original, says Heidegger (1987/2001). When discussing time, Heidegger will refer to *ek-stasis*, a more original time, which is a condition of possibility for thinking about chronological time.

For Heidegger (1927/1998), Dasein is a presence that is suddenly irrupted, it is this same irrupting. Therefore, it is not the present, because if it were, it would have to be understood as something given, ready and finished. Because it is not given, Dasein cannot be objectified. Man cannot apprehend the world in this pure irruption, however, the most original, this irruption - instant - is what makes phenomenological seeing possible.

Man is always at risk of losing himself, says Heidegger (2001), but this loss is decay, therefore it is constitutive, at the same time, he is always in that possibility for the possibility of being touched by a way of being, by an affection, interest. This irruption occurs in an instant, but as it is in the moment when we always meet, we can always wake up to another possibility. Dasein irrupts and already irrupts in some way, in a world already given, under certain conditions. This has to do with what Heidegger talks about the clearing, that is, Dasein as a clearing of being. Clearing does not mean that something will show up, but that it is a condition of possibility for something to appear. Heidegger calls as Dasein and Kierkegaard as anguish, this endless irruption of possibility.

But why would the question of Dasein be the instant? Dasein is a presence suddenly irrupted, so it cannot be objectified. When we speak of Dasein we are not referring to encapsulated representations: subject, me, consciousness. And this irruption cannot be anything, it just isn't previously given and, therefore, it cannot be objectified, that is, an object simply present.

Thus, Dasein in its irruption keeps the character of the instant, as the most original, of possibility for possibility. Instant not as a transformation, but as a possibility for transformation. The irruption like that moment of seeing, of the awakening that irrupts would be something of a different order.

Why is it a possibility? Because, at the beginning and most of the time, man is immersed in the determinations of the impersonal, in a state of forgetfulness (Heidegger, 1927/1998), or as Kierkegaard (1844 / 2010b) teaches us, man is in a state of drowsiness, sleeping spirit. And the awakening takes place there, in the instant as a possibility for the possibility. Awakening is already given as a possibility, it comes from the opening itself, but this sudden irruption is of the order of the instant. As Dasein irrupts, it becomes possible to think of a resumption, in which something can become. Although this irruption is not of the order of surprise, since it is the most original, it is resumed, the instant may appear as something that surprises. Man can be totally absorbed in his daily tasks and duties, he experiences things as if everything were given and, suddenly, something appears, something of the order of the instant, and everything changes.

Finally, Heidegger (2001) shows us how Dasein should be thought of in its ontological characteristic of openness. Openness in which man finds all objectivant representations, in turn existing as Dasein means being able to remain in the clearing, that is, in being able to perceive, which, as we said above, escapes any objectification.

In a second moment, Heidegger (1927/1998; 1929/2006) addresses the issue of the possibility of leap when dealing with essential affective tones: anguish - which, when suspending orientations based on a world - opens up a space of possibilities and; boredom which, by suspending time, opens the possibility of transformation.

The affective tones of anguish and boredom, in Heidegger, are treated as atmospheres capable of suspending the demands of the world. Anguish, as a fundamental affective tone, when affects man, the sedimented orientations disappear and brings him a myriad of possibilities. It is an instant when something opens up to other possibilities, enabling transformation. The fundamental affective tone of boredom¹ suspends time. The man taken by this atmosphere, which is epochal, that is, appears in the modern

¹ Heidegger (1929/2006) discusses boredom as a fundamental affective tone characteristic of our time. He refers to three ways in which



world, tries in every way to distraction, does not want boredom to take him. And so, this man is filled with occupations so as not to allow himself to be taken in by other possibilities, which are announced in boredom, namely: patience, contemplation, meditative thinking.

In a view of Dasein's analytics, we take existence in this character of openness, of instant, possibility for possibility. In existential psychology, to understand man in this way, it is necessary, first, to suspend everything we learn in our science: man can be controlled and his behavior can be anticipated, that he is composed through faculties and in the different stages of the human psyche. In this other way of doing psychology, it is a matter of abolishing temporal succession. It is about repositioning the way of thinking about time, in order to understand that the instant occurs in the same gesture, in the same view.

Epiphany in literature

We tend to understand the instant, leap and epiphany always in the sense of something positive, better and healthier. However, the literature shows us that in an instant it can irrupts in what we call health as in what we call illness. Clarice Lispector (1998) shows us, in the character Ana, the irruption of the tone of being affected by something that has meaning in her existence; Anton Pavlovitch Tchekhov (1892/2005), in *Infirmary 6*, shows us the irruption of fear that leads the protagonist to total suffering. In *A possibility*, Sören Aybe Kierkegaard (1847/2004) tells us how the instant is decisive in the life of a man he called the bookkeeper.

Lispector's tale received the title *Amor*. Clarice tells us that Ana was a woman very dedicated to her home and children and her husband. Every day, she left the house spotless and felt good about carrying out her chores, except at the end of the afternoon when a certain restlessness hit her. She soon recovered and planned to go out to do his shopping. One day, when she was returning home with shopping, she even took eggs; suddenly he saw a blind man, chewing gum, waiting for the signal to cross the street; at that very moment, the tram, on which she was standing, braked and her purchases fell, breaking some eggs. At that moment, Ana lived the epiphanic moment, she didn't care about the broken eggs, she went to the Botanical Garden without planning anything, she contemplated the plants that were always there, but she never noticed them. After a long walk, she returned home, made dinner with the remaining eggs. During dinner, she was startled by a noise that came from the kitchen like never before. She hugged her husband like she never had before and said she loved her son like she never said. Scholars of Clarice's works vehemently affirm that the writer shows us the epiphanic instant experienced by Ana, that is, the leap towards the possibility of seeing everything that surrounds her, taken by the atmosphere of love. Ana was transformed.

The irruption in the tone of fear in *Infirmary 6*, Chekhov (1892/2005) shows us how madness can come from the instant. The protagonist of this tale, Ivan Dmítrich Gromov was a bureaucrat who led his life in total control, as the bureaucracy demands. All his days were the same, he had nothing to fear. He was a government employee and his financial situation was stable. Until one day, he went to his workplace and saw a man being handcuffed and forcibly taken by the police. The man screamed, swore his innocence; the suffering of this man and his pleas for help were totally indifferent to the police and those who were watching the situation. The protagonist, seeing all of this, opened up, at that instant, the possibility that he could be wrongfully imprisoned. From then on, he became increasingly suspicious of any situation that resonated as a threat. He wanted to control any possibility that such a thing might occur to him. With that, he was diagnosed with madness and was admitted to a psychiatric hospital. In other words, the instant was decisive in the way this character came to relate to life. Ivan transformed.

One day, the attempt to control taken to last power irrupted in the bookkeeper, an extremely organized and hardworking man. He reduces all possibilities to one possibility. Kierkegaard tells us that this man did everything in conformity, he was a restrained man and he became very rich when he received the business in which he worked. One day, his friends invited him for drinks. He, after a lot of resistance, ended up agreeing. After drinking, they went to visit prostitutes. Kierkegaard, in his account, makes it look like the bookkeeper had sex with one of the girls. The situation ended, the boy went to his house, until one day, his uncle said something that when he heard it, transformed him: Women will always know if they are mothers or not, while men if they are fathers, they will never know. Upon hearing such words, the young man was transformed, doubt consumed him and he started looking for the possible child he could have conceived that day. From then on, he started looking for this son ceaselessly. He painted pictures of children with the possible features that they would have from the features of the possible mother and father. Thereafter, he began to obsessively search for the son he might have abandoned. The bookkeeper changed.

The important question is that we psychologists understand very well how to make changes, and when and how they happen, but with regard to transformation, we do not know how and when it occurs, however, we safeguard a space for the possibility to occur.

this tone, which marks the relationship with time, shows itself: being bored by ..., being bored with ... and profound boredom. Profound boredom, which, unlike the other two ways, takes place with the suppression of any indication of a personal existential experience. The experience of a total emptiness stands out.



Transformation in clinical psychology

Clinical psychological has at its heart the possibility of articulating a relationship that safeguards the possibility of transforming those who seek the clinic because they find themselves restless (questioning) about their existence. Safeguarding this space consists of not acting in order to strengthen the impersonality guidelines that recommend to remain as it is, that is, adapted and comfortable; and let the one who hears the sign of uneasiness, such as Ana de Clarice Lispector, Ivan de Chekhov and Kierkegaard's Book-keeper, be able to open up to another possibility to deal with what comes to him/her.

But what leads us to believe in the possibility of transformation and that it can happen only in that waiting? Precisely because of the character of *ek-stasis*, that is, of an irruption proper to the existence of man, this being can always open itself to the leap. *Dasein*, because it is always in that constitutive opening, is also always in the possibility of transformation. Because of the possibility of always interrupting, we understand the instant, leap and epiphany, as something that the clinician does not promote, does not manipulate, does not cause; on the contrary, the clinician waits patiently for what may or may not happen. This professional knows that in his/her job the more he/she wants and fights for the transformation to take place, the more he/she will move away from its goal. From this perspective, it is based on the fact that the psychologist is not the agent of transformation, however, he/she can be the voice of possible transformations. Therefore, it is necessary that the clinical psychologist also surrenders, not with passivity, but in an attitude of passive activity or active passivity (Feijoo, 2017).

The clinician in his/her active passivity knows that his/her task is not to give something on the order of advice, a way out. On the contrary, he/she can only give something if he/she knows that there is nothing that he/she has and that, therefore, he/she can give. This means that what you have to do is stay with the other, following what the other has to say; backing away from any question of the patient for the way out of a situation, for the answer to his/her question, for the solution of his/hers tensions. This retreat is an active setting that passively gives this other the decision on the path he/she will take in his/her life.

The clinician wisely knows that it is up to each one to decide for him/herself. To this end, he/she remains in the position of someone who knows nothing, and this not knowing protects the space so that the other can see for him/herself. And it is that being able to see, hear, feel that it is the condition of possibility for a possible transformation.

For there to be change, the psychologist in general, positions him/herself as the agent of transformation, often has techniques, that is, means to achieve ends; but for there to be transformation, there is nothing that the phenomenological-existential psychologist can have, on the contrary, it is necessary that he/she does not have, do not position, do not give paths. So, what does the psychologist do? He/she acts by "taking a step back", recognizing that the transformation can only occur by the leap of the one who opens up to the possibility of transforming him/herself. It is up to the clinical psychologist to be patient and in a liberating way not to say what the other should do, not to strengthen the reasons why the other should act.

Waiting, going back and being patient seem, in the world of technique, a little truncated, strange. It really looks like doing, which is non-doing. As we know that in the technical horizon, with its theories and technical management, this doing is considered a non-doing, we need to seek the rigor of our way of clinical know-how, in philosophy and literature. In summary, to move from the logic of change to the idea of transformation in order to understand the what and how of transformation, we also resort to philosophy and literature.

The clinical psychologist in the existential perspective assumes a place of resistance to the historical destiny of modern man with the sedimented demands of incessant productivity in its expressions of compulsiveness; the rushed deal with time; the uprooting of existence in what is most original with its expression of boredom. In order to resist these demands to which we are invited to participate in, it is necessary: serenity, patience and the art of asking the right questions (Heidegger, 2001).

Serenity (Heidegger, 1959) refers to meditative thinking. This means being able to stop in front of things and, at long last, being able to see the atmosphere that has been historically shared. Gain freedom and be able to say 'yes' and 'no' to the demands of the world. This means: being in the world without being of the world (Feijoo, 2017). Once this freedom is conquered, we psychotherapists can go back to the determinations that articulate and position ways of being so that, before we strengthen the other in order to adapt; we can, little by little, weaken the strength of the truths inserted in the modern man-world way of being.

Patience, that is, be patient is an expression used by Kierkegaard (1843/2001 b; 1844/2001c) to defend that it is in patience that man wins his soul. This state concerns the power to give time to time so that things can appear in their time. The modern world stands out for its impatience and consequent acceleration for quick results, in disobedience to the rhythm of things. The clinical psychologist in the phenomenological-existential perspective, when conquering the possibility of waiting, can wait for the time of the other, not rush and relate to the other in his/her time. In the time necessary for the other to conquer his/her soul.

With regard to the art of asking the right questions, Heidegger (1987/2001) uses this term during the Zollikon Seminars when he is advising psychiatrists and psychotherapists regarding other ways of



dealing in their clinics than the natural sciences. In the way of the natural sciences, the professional is the agent of change; therefore, he/she responds and gives paths; in the art of asking the right questions, there is no answer or solution, answers, on the contrary, questioning, through interrogations, the established truths, which can often imprison man, who believes that the path dictated by the impersonal is the only to be followed.

And so, in a serene, patient and well-asked way, the clinician lets the existential measure of the one who often wants the normative measure, as it appears in the manuals, emerges. Next, we go to the examples of clinical care in which serenity, patience and the art of asking the right questions appear in a situation.

Milton Erikson (Zeig, 1985), an American neurologist, was dedicated to psychotherapy for many years. He never wrote anything about his clinical practice, but his students did. In the book entitled *Un seminario didactico com Milton H. Erikson*, there is an account of some experiences that show the moment of the instant, leap and transformation. First of all, he makes it clear that transformation is not something that just occurs in clinical situations and tells us about a man who lived in a country town and that the only thing he dedicated himself to was drinking. Nobody cared or paid any attention to him; he was totally discredited. One day he was drunk when a young woman from the city, daughter of a great local farmer, passed him on horseback. In his drunkenness he said: "Do you want to go out with me?". She promptly replied, "Okay, we met tonight". According to Erikson, the girl's words triggered a transformation in the boy. The boy went out with the girl and never drank again. This event made Erikson believe in the power of the word so that the other could transform. And so, Erikson continued his clinic. He tells how in a couple psychotherapy, he worked so that the spouses could feel in each other's place. And through the synesthetic, one can open up and understand the other's way of being. Both together transformed the relationship.

In Feijoo's publications (2010), we can observe different situations in which transformations take place. Mariana, a 40-year-old woman, who insisted on complaining about the indifferent way people related to her, the instant that opens the possibility of transformation occurs at the moment when she wants the psychotherapist to stop seeing the next patient because she needs more time. The clinician does not allow this to happen and she is very upset. She leaves without gaining the time she requested. In the following session, she shows all her indignation and says that she would pay what she owed and would not stay. The excerpt from the session follows (Feijoo, 2000, p. 176):

- What would you like to have happened?
- May you pay more attention to me. Stay with me as long as I needed.
- And the other client waiting outside?
- He could wait.
- And the next one?
- Could wait too.
- What about me?
- I don't know, your problem.
- You only know what you need. The others should wait, whether or not they solved their problems, no matter as long as you solved yours.

After a few more conversations, the bell rings and Mariana says: "The other client has arrived, my time is up" (p.176). In conclusion, Erikson had already argued that transformation is always a possibility in existence, and shows with great mastery how it happens. In Feijoo, we can follow that through the art of asking the right questions, resisting the demands of the world in relation to the short time and the direction in which the changes must happen; the clinical relationship can support the possibility of transformation. The psychotherapist, in this case, was not an agent of the transformation of the other but can support this possibility.

Final considerations

In response to the two questions presented at the beginning: 1- How can we convey what we have achieved in our experience? 2- How to show that our clinical psychology is constituted with rigor? We will follow next.

The clarification about change and transformation as two ways of understanding the exercise of clinical psychology are not mutually exclusive. Change can occur without transformation, but when there is transformation immediately, change also occurs. The change concerns the behavior, for example, those who eat compulsively can change the behavior for the purpose of losing weight. This person will change their habits, often looking for a nutritionist so that he/she can be instructed through a diet or exercise, that is, a time interval is necessary for things to change. The transformation does not necessarily aim at goals, there is no anticipation, nor a change in habit, suddenly something appears and the person leaps from a way of being with things and others to another unusual way.



Philosophy in its speculative character, since its beginnings, referred to the leap, to be surprised as something that the philosopher himself experienced or saw happen. Plato (quoted by Leão, 2013) in the *Allegory of the Cave* already pointed to this possibility. The literature is rich in proto-type models and shows us several situations in which the leap takes place. And the clinical psychology, with a theoretical-speculative basis, taking literature as an arché-type example, can dispense with any theoretical explanatory model, in fact, it must dispense; allowing philosophy and literature to open the possibility of passing from the moralizing character of prescriptive psychology to the psychology that keeps the sensitive character at its core. With this, this psychology, which appears in our professional practice, is much closer to a doing as an art than to a doing as a technique.

The existential clinical psychology takes as its base of its clinical relationship this serene and patient waiting through the art of asking the right questions. Serene because the clinician at least knows the orientations of the impersonal and knows that he/she is in the world, but he/she is not of the world, that is, he/she does not allow him/herself to be blindly taken by these determinations. This clinician conquered the possibility of meditative thinking, totally relegated to the background in the world of technique. Patiently, since he/she, in his/her clinical relationship, does not allow him/herself to be taken by haste, by impatience in achieving results, he/she knows that he/she needs to give it some time. And in the art of asking the right questions, the clinician questions so that the other can linger on the questions that are his/hers.

In conclusion, with the theme instant, leap, epiphany and transformation, as thought by philosophy and described as a possible experience in literature and as a possibility of know-how in clinical psychology, they are of fundamental importance for the transmission of knowledge for learning the practice of clinical psychology.

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