



## Introduction to the issue: *Therapy and breaking free*

Philosophy has been juxtaposed with therapy since the ancient times. Its therapeutic potential was appreciated both in western and Indian traditions by such philosophers as Socrates, Marcus Aurelius, Meister Eckhart, John Scotus Eriugena as well as the Buddha or Śaṅkara. Also Wittgenstein and some other contemporary thinkers identify philosophical investigations with a kind of healing activity. In general, the value of therapy lies in its purpose, which is always some optimum condition conceived as health or freedom. As soon as it is accomplished, the applied therapy becomes useless. Thus, identifying philosophy with therapy makes it an instrument serving a given purpose and emphasizes its practical applicability.

The current issue of *Argument: Biannual Philosophical Journal* (2019, vol. 9, no. 1) focuses on the idea of philosophy as a means to cure or reduce some mental ailments and habitual inclinations or to liberate from some limitations, misconceptions, inconvenient circumstances, ignorance or delusion. The contributors of this volume undertake a variety of topics which all refer more or less directly to a broader leading theme: *Therapy and breaking free*.

The first paper by Krzysztof Łapiński, entitled *Between medicine and rhetoric: therapeutic arguments in Roman Stoicism*, focuses on the references made by Musonius Rufus, Epictetus, Seneca and Marcus Aurelius to medical analogy and to rhetoric. Łapiński shows how some of the notions and metaphors borrowed from these disciplines are manifested in the therapeutic discourse of Roman Stoicism. The next author, Paweł Dybel, in his paper devoted to *Psychotherapy and emancipation*, discusses the place of an emancipatory task within various forms of psychotherapy and psychoanalysis, in which the conversation with the patient plays an important role. The author analyses an interesting case where the patient's problems are her views inherited from cultural tradition, which prevent her from properly assessing various traumatic situations from the past and the form of her dependence on others. In such a case the psychotherapist and psychoanalyst are inevitably faced with the task of making the patient aware of these limitations and forms of dependence, because only when they are fully revealed to the patient the prospect of progress in therapy opens up. Paweł Sajdek, in his paper entitled *The liberation doctrine in Brahmasiddhi of Maṇḍanamiśra*, examines the problem of

ontological status of the world in the context of liberation being a central theme in all schools of Indian classical thought. His main focus are two competing non-dualist schools of *advaita-vedānta* — *vivarāṇa* and *bhāmatī*. Sajdek offers an analysis of Maṇḍana's statements pertaining to the issue of liberation (*mukti* or *mokṣa*) in contrast with those of Śaṅkara, the exponent of *advaita* commonly considered the founder and the most prominent representative of the school. The fourth article, by Sebastian Szymański, *Od-Kantować Rawlsa: ewolucyjne uzasadnienie teorii sprawiedliwości w ujęciu Kena Binmore'a* [De-Kanting Rawls: evolutionary justification of the theory of justice by Ken Binmore], discusses the criticism of John Rawls's theory of justice articulated by Ken Binmore. Szymański claims that Rawls inadequately justifies fairness norms. In Binmore's opinion, their proper justification requires the rejection of Kant's "metaphysics" in favour of Hume's empiricism. To explain how fairness norms actually work, one must first provide a convincing account of evolutionary processes that could lead to such norms being encoded in our genome. Besides, it should be explained how this biological mechanism interacts with our cultural heritage and generates a selection of balance points in games that describe our social interactions. The last paper in the column "Articles" is Agnieszka Tes' *Wybrane dzieła współczesnego polskiego malarstwa abstrakcyjnego w świetle Ingardenowskiej koncepcji jakości metafizycznych* [Selected works of the contemporary Polish abstract painting in the light of Ingarden's conception of metaphysical qualities]. According to Tes Roman Ingarden's concept of metaphysical qualities can be adapted to analyze and interpret artworks that represent some tendencies in abstract painting. She employs Ingarden's theory to analyze chosen artworks by the outstanding Polish abstract artists Tamara Berdowska, Władysław Podrazik, Tadeusz G. Wiktor and Jan Pamuła. By recognizing the role of contemplation of art, she aims to find the genesis of the analyzed examples and reveals how metaphysical qualities manifest in the paintings and influence the viewer.

In the column "Review papers and polemics", we present three papers. The first one by Beata Polanowska-Sygułska, entitled *O manipulowaniu znaczeniami słów* [On manipulating the meaning of words], analyses the strategy of distorting the meaning of concepts in order to redirect people's attitudes has been put in for years. The author focuses on the reflections of selected thinkers and men of letters on the strategy of ideologists and politicians aiming at distorting the meaning of concepts in order to redirect people's attitudes. Polanowska-Sygułska discusses such intellectuals as Isaiah Berlin, Friedrich A. Hayek, Leszek Kołakowski and Charles L. Stevenson, George Orwell, Aldous Huxley, Ayn Rand, Sławomir Mrożek and Małgorzata Musierowicz. She also considers some recent incarnations of the tactics of perverting the meaning of words in on-going political discourse in Poland. A special attention is given to the manipulating the meaning of "paedophilia" in the context of the nationwide discussion on child sexual abuse in the Catholic Church. In the following paper, Marzenna Jakubczak discusses *Joga dla Polki i Polaka. Rzut oka na recepcję indyjskiej duchowości w Polsce* [Yoga for Poles:

a glance at the reception of Indian spirituality in Poland]. She starts with a review of data on the religious affiliations and involvement of contemporary Poles, with special focus on religious traditions originating in India. Then, outlined briefly is the Polish reception of the Hindu and Buddhist religio-philosophical ideas, regarding the period between the mid-nineteenth century, through the 1990s and on to the present day. Both the oriental religions and psychophysical exercises associated with yoga have various connotations for Poles, who mostly identify themselves as Christians. In the concluding section, she considers the question as to whether yoga, as it has been adopted in Polish society, should be rather associated with physical culture and a method of relaxation or with a religious movement and a spiritual path. The author addresses the issue of the alleged incompatibility and discrepancy between the non-western ideas implied by yoga and the Roman Catholic worldview predominating in Poland. In the third paper of this column, entitled *A Renaissance mathematician's art*, Ryszard Mirek reviews the famous treatise of Piero della Francesca, *De prospectiva pingendi*, which is a superb example of a union between the fine arts and mathematical sciences of arithmetic and geometry. Mirek explains some reasons why Francesca's painting is considered as a part of perspective and, therefore, can be identified with a branch of geometry, apart from being a remarkable Renaissance painting.

In the subsequent column, "PhilosOFFer's lence", Urszula Chowaniec announces her *Manifesto*, an academic and personal declaration entitled *The reparative Academy or teaching as healing*. She turns the readers' attention to the importance of our bodies, our stories and of the fact that they need to find their place in the academy. She thoroughly reconsiders the meaning of teaching and persuades the readers to contemplate the inseparable and intimate relationship between creative thinking and gaining a scholarly insight, between art and teaching.

The final column of this issue includes two book reviews by Marzenna Jakubczak. She discusses a newly published translation into Polish of the influential Sanskrit work by Svātāmarama – *Hathapradīpikā* (15<sup>th</sup> century) and a monographic volume commenting the latter in detail, both precisely elaborated and jointly edited by Maria Marcinkowska-Rosół and Sven Sellmer.

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