

## Hyperreality: Between Noosphere and Noogenic Neuroses

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### Abstract

Jesuit paleontologist, Pierre Teilhard de Chardin is considered the father of transhumanism, who, with his theory of the noosphere, predicted the direction of humanity's evolution towards the point of unique consciousness, which he calls the Omega point. Transhumanists believe that today, with the dizzying development of technology, we are very close to this ideal. Nonetheless, the founder of American Philosophical Practitioners Association (APPA), Lou Marinoff, in his presentation at the 17<sup>th</sup> International Conference on Philosophical Practice (ICPP), offered a more subtle perspective on the noosphere by pointing out that the noosphere is much less ideal than Chardin and his followers makes it out to be. Therefore, in this paper, I would like to contribute to that perspective by adding to it insights of hyperreality theorists who see virtual reality as a hallucinatory pseudo-reality. I hope that with this approach I will expose the problem of nihilism inherent to the life in the noosphere that should be addressed by philosophical practice.

**Keywords:** *Pierre Teilhard de Chardin, noosphere, Lou Marinoff, nihilism, Friedrich Nietzsche, Viktor Frankl, noogenic neuroses, hyperreality*

**Philosophy as Therapy—Limitations of the Medical Model  
A Historical View**

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**Abstract**

For Nussbaum, Hadot and Foucault ancient philosophical therapy is a therapy of passions/desires, which can be understood in analogy to medical therapy. In *Philosophical Papers*, Vol. 43 (2014) Konrad Banicki suggests that the structure constituted by the three concepts *health ideal*, *disease* and *process of treatment* are generally accepted in thinking about medicine or therapy of *any kind*. Consequently, he demands that a therapeutic vision of philosophy must identify the diseases it attempts at curing. We disagree with this claim. The immense effort in the history of philosophy to liberate the mind from the body casts doubt on the project to explain philosophical therapy *solely* in medical terms. There are good reasons to associate the term *philosophical therapy* with the cure (or reduction) of suffering rather than the cure of a disease. Furthermore, the Socratic search for a good life has an ethical and political dimension. The interdisciplinary character of philosophy contradicts the effort to subordinate philosophical therapy to psychotherapy.

**Keywords:** *History of philosophical therapy, therapeutic goals, therapeutic methods, semantics of the term therapy, therapy based on chances and risks, comparison with psychotherapy, comparison with religion*

**Original Therapy is a Death Experience  
Philosophical Counseling and Bereavement**

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**Abstract**

Philosophical counseling has a crucial importance in the helping relationship for the signification of death and dying. Everyday life, when it makes us encounter death, in its various forms, ends up challenging our worldview, handing us the doubt that we are part of something much bigger than ourselves, in comparison to which we can feel simultaneously ecstatic and crushed. But to “come out of the cave”, and thus to live a more authentic life, it is necessary to “die”, it is necessary to bury one’s certainties, questioning them, and to give birth again. And this rebirth is not something we accomplish once and for all but is something to which we are constantly called. The expert in maieutics who accompanies us along this travail is the philosophical counselor, the direct descendant of Socrates, who drank hemlock toasting Asclepius and inspiring future generations.

**Keywords:** *bereavement, death, emanuele severino, philosophical counseling, philosophy, therapy*