

A thousand converging paths to self-observation and self-discovery: science, spirituality and philosophical practice

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Abstract: This article aims to connect dots from different schools of thought and argues for the importance of an interdisciplinary approach to any subject matter and the immense potential the virtually endless openings thus created can represent for philosophical counseling. It brings arguments on the importance of understanding from linguistic nuances, in any strict systematic discipline that builds and organizes knowledge in the form of testable hypotheses and predictions about the world, to various symbolic systems of spiritual practices. It emphasizes the formal logic of mathematics – which comes from the ancient Greek notion *máthēma* (μάθημα), meaning "that which is learned", "what one gets to know", hence also "study" and "science" – in an attempt to simplify complexities but also the importance, for one's philosophical journey to self-harmonization with existence, of a large number of alternative types and forms of reconstruction of reality devised by mankind. By employing pure or applied mathematics thinking patterns – if addressed to scientifically-minded interlocutors –, philosophy qua practice can build bridges between disciplines by cross-translating specific glossaries, focusing on referential points, and emancipative essences, and smoothing sharp edges - in the search for a broader, common denominator, and collective viewpoint. For instance, for clients with advanced scientific backgrounds and high expectations, it can start the dialogic reflections from philosophy's own

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sophisticated toolset able explain the Doppler shift of psychohistory, by denoising - in midair - the different observable perspectives, in the multipolar, prone to gridlock, Umwelt of humanity. For other clients, less scientific yet read and inclined towards objective realism, philosophical counseling can still start their transformative journey from anchoring their worldviews in the fact that the laws of physics are here to stay, yet suggesting the adoption of the observer effect through which, in our commuting with nature, neutrality can have a harmonizing effect on the viability of what constitutes the "is", starting from the individual "know thyself", continuing with the containing physical, ideological, spiritual frameworks to identify inflection points and prepare next adjacencies for evolution in the collective reality. For many other potential philosophically inclined clients, other spiritual practices such as various religions or meditation are crucial coordinates of their lives and around which philosophical counselors can revolve the dialogue. Yet other people are inclined to philosophize through favorite insightful song lyrics and melodies. Philosophical counseling can help to leave no one behind in terms of finding meaning, decision grounding, and, or at least, peace. Whatever that might mean, on micro and macro levels. Building a philosophical journey "ark" needs a blueprint, and requires a list of "animals", a pair of each kind - the "good" and "bad" sides, hand in hand, of any identifiable entity - before it sets sail towards the unknown, the open sea. In the narrow neck of the present, in the sand clock between past and future every client who seeks assistance feels at the crossroads of the reflected side of "where do I/We come from" and the "where am/are I/We going!" regardless if "we" - as a collective - understand or not "what are We".

Key-words: belief systems; conscious; glossary; interdisciplinary studies; language; linguistics; philosophical counseling; psychology; subconscious; symbolism;

Introduction. A thousand ways toward philosophizing practice

In the context of philosophical counseling, the modern form of the concept of "Be You. Be Unique" reflects the importance of self-identity and individuality, which are central to one's psychological and philosophical journey. In contemporary culture, "Be You. Be Unique" is a mantra many clients who come to counseling try to adopt in order to inspire self-confidence and personal growth (Guignon, 2004). It is a good start for a philosophical practice journey because it encourages individuals to explore and understand their sense of self, much like – yet still distinct from – the psychological quest for identity. This process is not always linear and is marked by pivotal moments of self-realization or "coming out to oneself," where one confronts and acknowledges aspects of their identity that may diverge from societal norms.

These "coming out" moments can be challenging, as society often imposes strict norms and expectations. In cases where an individual's self-expression significantly deviates from these norms, it can lead to negative consequences, such as social ostracism or institutionalization, which can be seen as undesired "coming outs." Philosophical counseling can help individuals navigate these challenges by critically examining societal structures and belief systems, which often condition us to conform to a predetermined hierarchy. This hierarchical structure is presented as a meritocracy, rewarding hard work, obedience, and loyalty, yet it may also suppress individuality and creativity.

Philosophical counseling (which is a particular sub-category of philosophical practice) also deeply rooted in the Socratic method, involves a process of questioning and dialogue aimed at uncovering deeper truths and challenging ingrained beliefs. It helps individuals recognize and question the "status quo biases" that influence their thinking and decision-making, much like how media and algorithms can trap us in a "preference bubble." Philosophical counseling encourages divergent thinking, promoting creativity and individual expression, in contrast to the convergent thinking often enforced by societal norms and educational systems. George Land's famous study on creativity (Land & Jarman, 1993) highlights the way in which societal structures can suppress our natural intelligence and creativity, a concern that philosophical counseling

addresses by advocating for a return to a more authentic and self-directed way of thinking. The Self, in this context, is understood as a learned survival skillset, one that must constantly adapt to a changing environment. Philosophical counseling supports individuals in managing these adaptations, whether they involve changing belief systems or coping with the reactions of society to one's evolving identity.

The process of transitioning from one belief system to another, as facilitated by philosophical counseling, requires flexibility and the ability to "de-learn" old habits and ways of thinking. This transition can sometimes be met with resistance, both internally and externally, as the old "normal" reacts to the new. However, philosophical counseling can provide the tools to navigate these changes, helping individuals reconcile their internal conflicts and find harmony between their Self and the environment. In sum, philosophical practice in general and philosophical counseling in particular assists individuals in understanding the complex interplay between the Self and society, helping them to forge a path that honors their unique identity while also addressing the challenges posed by societal expectations and norms. It recognizes that any problem has multiple dimensions—physical, intellectual, and spiritual—and encourages a holistic approach to finding balance and meaning in life.

On the other hand, philosophical counseling, would benefit a great deal from the power of a concept plastically expressed by the phrase "crown shyness", a metaphor for understanding the boundaries and interactions between individuals. Just as trees maintain a respectful distance from one another, creating a shared space while preserving their unique forms, humans navigate social and personal boundaries in a similar way. This dynamic plays out in how individuals define and express their identities, shaped by both personal philosophy and societal expectations. Philosophical counseling encourages individuals to explore these boundaries, understanding that roles and identities are often defined within specific frameworks—be it personal, social, or cultural. This awareness allows for a more nuanced understanding of individual and collective dynamics, much like how Spengler's model of history suggests that cultures and civilizations follow a predictable, deterministic path. In this light, an individual's philosophy and worldview are both unique and influenced by the larger societal structure, which often seeks to integrate individuals into a collective, much like a hive or flock.

Identity, within this framework, is seen as a boundary condition, constantly being re-evaluated by oneself and by others. The interaction of these identities, much like the crowns of trees, shapes and challenges individuals at their points of contact with the world and with others. Philosophical counseling helps individuals relax some of these learned identities, exploring the tension between who they are and who they might become, navigating the narrow path of self-discovery and self-definition. Philosophy, as a discipline, uses language and metaphor to help individuals make sense of their experiences, particularly those aspects of life that have not yet been fully understood or articulated. Philosophical counseling, therefore, often involves questioning the status quo, guiding individuals to the edges of their known existence, where they can discover new possibilities and transcend previous limitations. This process, however, must be approached with care, humility, and patience, as it involves challenging deeply held beliefs and encouraging individuals to question their reality. The metaphor of the pulpit illustrates the responsibility of those in positions of influence—whether in education, religion, or public service—to guide others with wisdom and integrity. Philosophical counseling similarly requires a deep commitment to universal values and a passion for helping others find meaning in their lives. The counselor's role is not to impose answers but to create a space where the counselee can seek and discover the right questions for themselves, leading to their own moments of insight and catharsis.

Philosophical counseling is, at its core, an interpretive practice—a way of helping individuals navigate the many viewpoints life presents. It is a vocation that requires the counselor to engage in significant self-work, developing a balanced perspective that can guide others effectively. The counselor must know when to affirm the will of the individual and when to quiet it, acting as a priest, confessor, parent, teacher, or psychopomp as needed, to facilitate the counselee's journey toward self-understanding. (In Jungian psychology, the psychopomp is a mediator between the unconscious and conscious realms. It is symbolically personified in dreams as a wise man or woman, or sometimes as a helpful beast (Jung, 1967, 223-224, 226). Jung connects the journey of self-understanding to the process of individuation. He believed that the first half of one's life is devoted to forming a healthy ego whereas the second half is going inward and letting go of it. This is, in his view, the process by which a person becomes

psychologically whole, typically emphasized in the second half of life (Jung, 1970). In exactly this vein, philosophical counseling can be seen as a purification ritual, a process of cleansing and clarifying one's thoughts, beliefs, and actions, restoring the continuity between them. It is a journey toward erudition, where the individual learns to integrate their intelligence, emotional depth, social skills, and resilience, ultimately leading to a life lived with purpose and presence. Within its framework, the concepts of "images, metaphors, and linguistic debugging" are central tools used to explore and resolve an individual's inner conflicts and challenges. These elements serve as the medium through which complex thoughts, emotions, and experiences can be communicated, understood, and restructured. Just as in chess, where identifying the correct board setup is essential to avoiding checkmate, in philosophical counseling, finding the right framework or perspective is crucial for effectively addressing life's problems. When a person is faced with a current, acute stressor, the counselor might guide them to identify similar past events, uncovering patterns or subconscious habits that have developed as survival mechanisms. By bringing these to light, the counselor helps the individual recognize that these habits, once useful, may now be counterproductive due to the accumulated stress they generate. This process of "linguistic debugging" involves reinterpreting these past experiences and responses, allowing for the development of new, conscious strategies for dealing with similar challenges in the future.

The metaphor of the chessboard illustrates how philosophical counseling assists individuals in learning when and how to advance as a pawn for a promotion, or step back and retreat as a king of the board to avoid check or checkmate. This act of stepping back, or "letting go," is counterintuitive but necessary in certain situations to avoid unnecessary conflict and stress. It emphasizes the importance of knowing when to stand firm and when to step aside, avoiding collision with life's challenges. This approach can be seen as a form of internal martial art, where the goal is to master one's instincts and redirect their energies in a way that benefits both the self and others.

Aikido, a martial art with deep philosophical roots, embodies this principle by teaching practitioners to blend with an opponent's energy rather than confronting it head-on. This philosophy aligns with the idea that in philosophical counseling, the counselor does not seek to overpower

the counselee's beliefs or defenses but instead helps them redirect their energies in a more constructive direction. The counselor facilitates a process where the individual learns to navigate life's challenges without causing harm to themselves or others, embracing the lesson that "loving your neighbor as yourself" sometimes involves guiding them away from destructive paths.

Philosophical counseling also recognizes that spiritual lessons often come from those closest to us—our "same color players" on the chessboard of life. This reinforces the idea that we must avoid causing harm to those who challenge us, as these challenges are opportunities for growth. The biblical stories of Cain and Abel, and the commandment to "honor your father and mother," highlight the importance of maintaining harmony and respect within our relationships, both biological and ideological. These stories remind us that our actions and attitudes toward others have deep, lasting impacts on our lives and the lives of those around us. The concept of "quantum retro causality," where current events can influence the past, serves as a powerful metaphor in philosophical counseling. It suggests that by reflecting on and reinterpreting past events, we can change their impact on our present and future. This idea aligns with the notion that cultivating a deep recollection of the past can teach us to "remember the future," guiding us toward better decisions and a more meaningful life. If embedded in philosophical counseling, this process of reflection and reinterpretation helps individuals understand the value of their experiences, much like a good seed that, with time and care, grows into a fruitful tree. The symbolism of the bonsai tree, with its careful cultivation and attention to detail, serves as a reminder of the importance of nurturing our inner lives, recognizing that our true growth and development are reflected in the fruits we bear.

Ultimately, philosophical counseling is about helping individuals navigate the complexities of life with wisdom, compassion, and a deep understanding of the interconnectedness of all things. It is a journey of self-discovery and transformation, guided by the insights and tools of philosophy that leads to a more harmonious and fulfilling existence. These aspirations have been around the block for ages, as expressed, for example, by Lao-Tzu when he advises that the most effective leader should not push ahead. For the strongest warrior doesn't boast and the true victor doesn't seek rivalry. The wisest leader stays humble. This is the strength

of not competing. This is the proper use of skill. Aligning with the way of nature has always been the best path to follow (Lao-tzu, 2019, § 68). And yet, many still struggle to understand. Lao Tzu's counsel of wisdom goes further, as an answer to the question how achieve without force, how to act without striving; how to appreciate the simple, how to see the small as significant, and the few as abundant. And his guidance is to respond to harm with the strength of kindness; address difficulties while they're manageable; tackle large tasks when they're still small. The toughest challenges begin with ease, the world's greatest achievements start humbly. Thus, the wise person, by avoiding grand undertakings, accomplishes great things. For taking things too lightly makes them insignificant, and taking things too easily makes them difficult; the wise person, by treating the simple as complex, finds nothing too challenging (Lao-tzu, 2019, § 63). What better sample of philosophical counseling can we find anywhere else?

Neuroscience and philosophical practice

The human brain stores multiple copies of single memory (the memories are not static); they adapt over time to help us respond to new situations. Researchers have discovered that the hippocampus stores multiple copies of a single memory, each within different neuron groups that develop at different stages. These copies vary in their persistence and flexibility, influencing how memories can be modified or recalled. Understanding these dynamics may lead to new ways to address memory-related disorders. The ability to turn experiences into memories allows us to learn from the past and use what we learned as a model to respond appropriately to new situations. For this reason, as the world around us changes, this memory model cannot simply be a fixed archive of the good old days. Rather, it must be dynamic, changing over time and adapting to new circumstances to better help us predict the future and select the best course of action. How the brain could regulate a memory's dynamics was a mystery – until multiple memory copies were discovered (neuroscience news.com). The philosophical counselor can help the counselee to recall different copies of the same memory. And just like in a coloring book, one can touch up with new colors some old black and white images, memory contours. A great leap forward with their client occurs if the practitioner

succeeds in creating for the former the opening to the possibility to see life as beautiful and full of meanings, when we can immerse ourselves in it, and can live in the present moment (*carpe diem*), perceiving the subconscious hints brought to the surface by a conscious experience. Micro expressions, linguistic clues can lead "Captain Obvious" to "surprise surprise" (Smith, 2018). You cannot hold a grudge on yourself nor on somebody else where, as a habitual creature, only just the automatism was participating in a given scene. To have a visual image on the helpless individual we can take a look on Sun Yuan Pen and Pen Yu's "Can't help myself" (Sun & Pen, 2019) kinetic sculpture (an anthropomorphized structure with 32 unique dance moves. The duty of the robotic arm is to sweep up the dark-red cellulose ether fluid that seeps out from its inner core, something that was thought as necessary to maintain its functionality. The endless sweeping of the fluid to the inner core of the sculpture was artistically intended to be absurd, laborious, and eerily satisfying. The audience surveying the repetitive duty of the robot keeps them engaged in the piece and contemplate its meaning and significance). Furthermore, the repeated duty of *Can't Help Myself* gives it a sense of consciousness as a life-form, one that has been captured, confined, and subject to a task in a given space. As social beings humans always need a little help from our friends. You can't even experience "me" without "not me".

"You often hear it, or say it yourself:

- I don't know how to express myself.

I feel as if they were saying:

- I have many pearls at the bottom of the Indian Ocean, - but I can't bring them up" (Géza Gardonyi, 1929).

In philosophical practice, a passage like the one above can be employed to explore how narratives, stories, and metaphors are essential tools for expressing and understanding deep human experiences and truths. The idea that "if somebody has no words for something, then somebody else has to help them express it" is a fundamental principle in philosophical counseling. This notion emphasizes the counselor's role in helping individuals articulate their feelings, thoughts, and experiences in terms of their "own philosophies" (Marinoff, 1999, 12, 13, 17, 18, 21, 56, 65, 209, 213, 296), which may be buried deep within their subconscious, like pearls at the bottom of an ocean.

The role of stories and metaphors

Stories, such as Aesop's Fables or fairy tales, are powerful because they provide moral education and illustrate complex ideas in a form that is accessible to both children and adults (Brenifier, 2007). These narratives offer a way to convey philosophical truths in a manner that is easy to understand and remember. In philosophical counseling, similar techniques can be used to help clients reflect on their own lives, using stories and metaphors to explore and resolve their inner conflicts. For instance, the use of tarot cards as a storytelling tool, as mentioned, can serve as a way to open up discussions about one's life and challenges. It adds an element of theatricality, appealing to the idea that we all wear masks in our interactions with the world. The counselor's role is to help the individual see beyond the mask, to confront their true self, as the following quote from Kafka suggests, and to improve the "actors" in the play of life, starting with themselves: I am constantly trying to communicate something incommunicable, to explain something inexplicable, to tell about something I only feel in my bones and which can be experienced by none other than me. And this is what it is in the end: The fear of what is within us, the fear of the others, of the authorities, the fear of what we fear from ourselves or others, the fear of the mask behind which everything, including ourselves, is hidden (Kafka, 1990, 213).

The power of language in philosophy: playing upon words

Language is not just a tool for communication but also a framework for thought. For example, Wittgenstein's idea that a philosophical work could consist entirely of jokes speaks to the flexibility and depth of language (Monk, 1991; Pears, 1987). Humor can reveal truths and break down barriers, making it an effective tool in philosophical counseling. A prominent contemporary philosophical practitioner, Lydia Amir, brilliantly confirms this potential of humor by examining its relationship with philosophy, focusing on how various philosophers have integrated humor into their conception of the good life. (Amir, 2014). By playing with language (not in a humorous way), counselors can help clients see their problems in a new light, often leading to breakthroughs in understanding.

Religious, meditative and philosophical convergence

The passage between these two discursive universes also touches on the idea that, historically, religious texts like "The Book" served as the ultimate reference for life's questions, with "Christ" being the answer to all. This reflects a convergent thinking approach, where all roads lead to a singular truth. However, in philosophical practice, it's recognized that individuals may need to explore various paths and experience internal divergences before arriving at their own understanding of this truth. This mirrors the idea that while the major religions have sustained similar virtues over time, philosophy allows for a broader exploration of these ideas. For this category of philosophically inclined client's spiritual practices such as various religions or meditation are crucial coordinates of their lives and around which philosophical counselors can resolve the dialogue. Along these lines, a series of relevant compatibilities between philosophical practice and spirituality were explored by a particularly attentive monographer, Vasile Hațegan (Hațegan, 2021a; Hațegan, 2021b); especially with regard to meditation, Hațegan looks into the mental processes that can be applied in philosophical practice at various times and incorporated into meditation to clarify or gain understanding of life situations (Hațegan, 2018, 140)).

Prayer as a philosophical concept

In the vein of the above, the concept of "I am" interacting with "not me" can be seen as a form of prayer. Every interaction in life, when viewed through a philosophical lens, becomes an opportunity for reflection and growth. This idea ties back to the concept of "*Ora et labora*" (pray and work), emphasizing that life itself is a form of philosophical practice, where every action and thought contributes to our understanding of existence. In summary, philosophical counseling uses stories, metaphors, and language to help individuals articulate and understand their experiences, guiding them toward a deeper sense of self and a more meaningful life. It bridges the gap between the conscious and subconscious, the individual and the universal, helping people navigate their internal and external worlds with wisdom and clarity. In philosophical practice, the passage like

the above provided explores the intricate dance between understanding life's complex systems (the "chessboard"), the rules that govern them, and the consequences of transgressing these rules. It touches on key philosophical themes such as self-awareness, morality, spiritual evolution, and the ongoing battle between internal and external forces.

Transcendence and the flow state

The discussion of different cultural terms for a state of transcendence (flow, mindfulness, ikigai, taqwa) highlights the universal human pursuit of wholeness and spiritual fulfillment. Philosophical counseling can help individuals achieve this state by guiding them to silence the ego, a practice that aligns with many spiritual traditions. Carl Jung's description of addiction as a "spiritual thirst" reflects the idea that our deepest desires are often rooted in a longing for spiritual connection or union with a higher reality, whether we call it God, the universe, or simply "not me".

Time and relativity in philosophy

The linguistic connection between "hour" and "ora" (to pray) serves as a metaphor for how time and prayer (or reflection) are intertwined. In philosophical practice, this connection reminds us that time, like language, is relative and subjective. Understanding and "killing" time intelligently, as the passage suggests, involves silencing the ego and embracing the present moment—an idea central to many philosophical traditions.

The chessboard as a metaphor for life

The idea that "any philosophical detective work starts with identifying the problem containing the 'chessboard'" can be understood as the foundational step in philosophical practice: recognizing the framework or context within which a problem exists. This metaphor suggests that life, much like a chessboard, is governed by specific rules and dynamics. Understanding these rules is crucial for navigating life's challenges and for addressing the tensions and conflicts that arise. In philosophical counseling, this approach involves helping individuals recognize the

underlying structure of their experiences—the "chessboard" on which their life plays out. By identifying the stage and the rules, one can begin to explore the sources of tension, much like a detective would examine clues to solve a mystery.

The fall and moral accountability

The concept of "The Fall" as a consequence of denial and blame-shifting touches on the philosophical and ethical importance of accountability. In philosophical practice, this idea is central: growth and reconciliation are impossible without recognizing and accepting one's mistakes. The passage suggests that when one refuses to acknowledge a transgression, they are effectively disqualifying themselves from participating in the "game" of life on the same terms, much like being expelled from the Garden of Eden. Philosophical counseling often involves guiding individuals through this process of self-recognition and accountability, helping them to see how their actions have led to certain outcomes and how they might correct their course.

The role of external events as catalysts for reflection

The mention of external referees (health problems, accidents, death) as signals to take a philosophical break underscores the importance of reflection in response to life's disruptions. In philosophical practice, such events are seen as opportunities for deep introspection and reevaluation. This aligns with the idea that philosophy is not just an abstract exercise but a practical tool for living well. When life "blows the whistle," it is an invitation to pause, reflect, and consider the larger implications of our actions and beliefs. This is where philosophical counseling can be particularly effective, offering a structured way to process these events and derive meaning from them.

Paradigm shifts and generational change

The discussion of paradigm shifts and generational change reflects the idea that philosophical evolution often requires time and new perspectives. Just as societal norms evolve, so too must our understanding

and approach to life's challenges (Parchevschii, 2023). The reference to hybrids like "chess boxing" illustrates the necessity of thinking outside the box, blending different frameworks to create something new and innovative. In philosophical practice, this can mean helping clients understand the broader context of their struggles and how their personal evolution fits into larger societal changes. It also suggests that philosophical counselors must be adaptable, drawing from various traditions and disciplines to address the unique needs of each individual.

The battle of the mind and spiritual evolution

The passage touches on the internal struggle between the "spirit of power" and the "power of the spirit," which can be seen as the ongoing battle between ego-driven desires and higher, spiritual aspirations. The philosophical practice here involves guiding individuals toward spiritual maturity, where they transcend selfishness and develop a deeper connection with the divine or the universal order.

This spiritual evolution is described in terms of transforming the astral body into the life spirit (manas), cultivating the etheric body (buddhi), and ultimately realizing the Ātman, or the true self. Philosophical counseling, in this context, helps individuals navigate this journey of self-transcendence, moving beyond ego-driven behavior toward a more enlightened existence.

The role of language and symbolism

Language, as discussed, is both a tool and a limitation in expressing the philosophical truths. The passage highlights the power of words, spelling, and symbolic logic in shaping our understanding of reality. In philosophical practice, this underscores the importance of precise language and the careful use of metaphors and symbols to convey complex ideas. The references to phrases like "abracadabra" and the symbolic nature of logic and language suggest that philosophical counseling must pay close attention to how individuals use and understand language. This involves not just analyzing what is said but also uncovering the deeper meanings and implications behind words and symbols.

No dual Awareness and the Tao

Finally, the passage's exploration of no dual awareness and the Tao presents a vision of philosophy that transcends dualities. The idea that "the only way out is in" reflects a central tenet of many philosophical traditions: that true understanding and peace come from within, through self-knowledge and alignment with the natural order. Philosophical counseling, therefore, can be seen as a means of helping individuals achieve this no dual awareness, guiding them to understand that their inner and outer worlds are interconnected and that true wisdom comes from harmonizing with the Tao—the underlying principle of the universe. Yet other people are inclined to philosophize through favorite insightful song lyrics and melodies, e.g. Jaymes Young's: "we are the 'Gods' now" in this road - Tao - towards "Infinity". Philosophical counseling can help to leave no one behind in terms of finding meaning, decision grounding, and, or at least, peace.

A brief conclusion:

Philosophical counseling as a journey of self-discovery

In summary, philosophical counseling is depicted as a journey of self-discovery and moral evolution. It involves recognizing and understanding the "chessboard" of life, accepting responsibility for one's actions, reflecting on the signals life sends, and evolving spiritually. Through careful use of language, attention to symbolism, and an understanding of the interconnectedness of all things, philosophical counseling helps individuals navigate the complexities of existence, ultimately leading them to a deeper sense of peace and self-realization.

The ancient Greek word *atomos*, means "uncuttable". The ancient idea was based on philosophical reasoning rather than scientific reasoning.

Today we can split the atoms and do magic with it.

The matter organized in *minerals* has the most stable chemical bonds, showing stability.

Plants - containing minerals are matter organized in a manner in a way that we can use the term life, with its cycles, to describe them. Their stability is bonded, and closely entangled with their environment.

Animals - moving matters, are organized to perform in a specific niche, they move around to find their use. Once their niche, their "status quo" is perturbed, the consequences are measurable.

Humans - just like plants, grow and develop a bond to the culture that nurtured them. Once they are able to move around, they will look for a niche where they can make sense, of both their internal and external phenomena and be what they are designed to be - agents of change. In this process, some can become mechanical and forget about themselves or the containing environment. Since everybody carries a learned identity, in today's global environment, ideological clashes are the only real danger left humans can fear. In this sense, humans are the most unstable element on planet Earth that needs to be stabilized.

The multidimensional human, whether we like it or not, is stabilized multi-dimensionally. Once this is sensed, and the need arises, philosophical counseling can mediate and lose a bit on the perceived or real restrictions and restore, and harmonize the learned identity - on any ideological level - through its flexibility of thinking. Its ultimate scope is to construct from the catted halves a more or less stable *atomos* - the real human magic - in the always missing, bigger and bigger picture.

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