

Handwritten text in Arabic script, likely a manuscript. The text is arranged in several lines, with some words in red ink (rubrication) and others in black ink. The script is cursive and appears to be from a historical Islamic text. The text is somewhat faded and difficult to read precisely, but it seems to contain philosophical or theological content.

John of Apamea

II- Psychopathology, therapy, and moral growth

INTRODUCTION

Topic: Psychopathology, therapy, and moral growth in John of Apamea's *Dialogue on the Soul*

Aim: The importance of knowledge for healing the passions and moral growth.

Outline

1. The Role of Psychopathology

A. The Solitary as a “helpful physician”

B. Psychopathology: No “Ordinary Science”

C. Etiology: Knowledge of the Causes of the passions

2. Therapeutic Objectives

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C. The “self-emptying” from passions

D. Rejecting Apatheia

3. Ways of Healing the Passions

A. Eschatological Hope

B. “Helpful thoughts”

C. Removing situational triggers

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1- The Role of Psychopathology

A. The Solitary as a “helpful physician”

“Indeed, beloved, just as a helpful physician attends to the diseases of the body to reveal the cause of their healing, so I, my humble self, take pains to speak to you not only of what you seek, but also of other things about which you have not asked, so that the one who diligently studies these things may find healing for his hidden diseases.” (28)

B. Psychopathology: No “Ordinary Science”

“If human life is too short [to allow one] to learn from the science of this body in which we are clothed [the body’s] composition, the varieties of its diseases, and the cause of their healing, do we dare suppose that, concerning the stirrings of our hidden nature, we can know the order of the variation of [our hidden nature’s] passions? Do we suppose that this is an ordinary science, that a person understand how to free his soul from evil passions?” (76-77)

C. Etiology: Knowledge of the Causes of the passions

“These passions also have a cause, and there is another cause to their cause. [...] For if the person knew [these causes], he would be able not to be captured by [these passions]. And if he is captured [by them] because he has no foreknowledge about all of them, he can easily extract himself from causes such as these by understanding their causes.” (33)

2- Therapeutic Objectives

A. Weakening the passions

“These passions, brother, if a person does not accomplish their will, they are fully weakened. For lions are powerful by nature, but by stilling them, the venom of their evil turns to weakness. So it is with passions.” (78)

B. Removing the boldness of the passions

“The person who, therefore, takes up the burden of casting these [thoughts] out of himself, and defeats and expels them from within his mind, [passions] do not dwell in his mind despotically. Even if they pass through as travelers on the road to his heart, as long as he rebukes them severely, they easily disappear. Just as when slaves are expelled from their master’s house, they no longer have the boldness to enter [the house], as they were formerly accustomed; similarly, the boldness of these passions is removed from the soul by their abiding outside of it.” (78)

C. The “self-emptying (*msarquto*)” from passions

“After having emptied oneself from the desire for money, one must empty oneself of the desire for praise” (6).

D. Rejecting *Apatheia*

“Nevertheless, the weeping of the man of the spirit that is from sorrow, this is its cause: remembering humans, how errant they are, as when our Lord wept as he entered Jerusalem, and, as it is said, that he was sorrowful for the deadness of their heart.” (17)

3- Ways of Healing the Passions

A. Eschatological Hope

“[A person] is able to be freed from [harmful passions] by the hope of the things to come. For if only he had understood the weakness of the things of this life and the power of those promised, he would be able to not be vanquished by these passions.”(21)

B. “Helpful thoughts”

“What is this vanity that has captured me? For the gaze of others is more excellent to me than the gaze of God, and I crave praise from them and not praise from God. And the glory from them is as sublime to me as the glory from the Lord of All. [...] . How pitiable am I, human, for even though I was created free by God, I have placed upon myself the lordship of many: I have become a slave to everyone by pleasing everyone, as if Christ were in agreement with the glory of human beings, or as if it were human beings who considered my deeds on the day of judgement.” (31)

C. Removing situational triggers

“Those who are praised for their virtues, whenever they are seen by those who know their deeds, this passion of pride pulsates in them. Therefore, our Lord, who knows that this is the cause of their pride, that it is from being seen by others, he commanded them to conceal their good deeds under a cloak from the sight of humans, as he said: Do not do your almsgiving before people, with the mind of being seen by them.”(21)

Conclusion

- Knowledge of one's passions and their causes is necessary for one's healing.
- Healing the passions drives moral growth.