

A note on the text

For this paper I mostly used: Epictetus: *The Enchiridion*. Transl. by George Long . Amherst, N.Y.: Prometheus Books (1991).

The authoritative edition for an English-speaking audience is that published by Loeb Classical Library, Epictetus: *The Discourses*, with an English Translation by W.A. Oldfather. Harvard University Press, Cambridge, Mass., Vol. I; Book I-II (1925, reset and reprinted 1998), Vol.II; Book III-IV-Fragments-Encheiridion (1928).

However, here the translation of some of the key concepts seems to be inappropriate. prohairesis is translated as moral purpose, but a better choice would be "assent" or "will", as in the translation of G. Long, and phantasia as external impression, but the term phantasia also covers expectations and imagined events. There is actually no good translation for this. I would prefer perception (leaving it open whether that would be an inner or outer perception), but Long's appearance is acceptable, too, even though a bit vague.

In German no complete edition is easily available. For the Enchiridion I prefer Epiktet: *Handbüchlein der Ethik*. Aus dem Griechischen übersetzt und mit Anmerkungen versehen von Ernst Neitzke. Stuttgart: Reclam 1958. There is another newer edition with the title "*Handbüchlein der Moral*", also published by Reclam (1992), which contains the Greek text and a translation by Kurt Steinmann which, however, in my opinion is inferior to that by Neitzke.

The quotations presented here are mostly taken from the translations by Long and Oldfather. In some cases I did change the text a bit, especially in cases where the translations seemed to be rather antiquated or inappropriate in other ways.

Hitler, the master of mass hypnosis: Thoughts and feelings of a young Jewish woman while seeing and hearing Hitler talk at a Nazi rally

Anonyma

■ *As a young student, the author, who is Jewish, heard and saw Hitler give a speech at a rally in Germany. She knew nothing about hypnosis, let alone mass hypnosis. (Since then she has become internationally known for her research in, and practice of, hypnosis.) In this paper the author recalls what she thought and felt while listening to Hitler's harangues against the Jews; and how she defended herself (only partially successfully) against accepting those statements which she knew were false. She describes how inwardly she constantly felt pulled back and forth between agreeing and disagreeing with the statements Hitler made with such great hypnotic power.*

Sometime in the early 1930s, Hitler gave a talk in Munich, and I wanted to hear and see him. I was a student at the time at the University of Munich. This was going to be a big Nazi rally. It was dangerous for me to go to that rally because Jews were not supposed to be at Nazi rallies. Anyone of my Gentile fellow students who was a Nazi could have recognized me and might have known that I was Jewish. In this Nazi rally, I experienced mass hypnosis for the first time.

I knew that bad things could happen to me if I would go to that rally. Nazi students could have pulled me out of there and beaten me up at the Nazi headquarters. Still, I went.

At the rally, before Hitler came on stage, drums, horns, and other band instruments played the same four or five notes, in the same rhythm, over and over again. Hearing that is trance-inducing. Then Hitler came out and ranted and raved against the Jews. Among other things, he said that they were an evil, sub-human race, and should all be killed. (He and his Nazi henchmen later killed 6 million Jews in the death camps.) To my great surprise, I found myself thinking every few minutes: "He's right! That's how the Jews are!" and then pulling myself back and saying to myself, "No, of course he is not right. I am Jewish, and I know he isn't right." It was a horrible experience for me. Now, had I been a socialist, a communist, homosexual, gypsy, Seventh-day Adventist,

to name a few others, I may have felt the same way, for Hitler was targeting them also. Against my will I was pulled back and forth between these two feelings. There were short periods during which I thought Hitler was right, followed by periods during which I pulled myself back and said to myself: "No, he is not right, and I know he isn't. I am Jewish myself, most of my friends are Jewish, and I know the Jews much better than he does." It was a frightening kind of experience that could suddenly change your views about people whom you knew very very well.

Why did I, for short periods, believe him, and then pull back and say to myself, "No, that is NOT true", only to be thrown back to believing him again? Because what he did was real mass hypnosis, and I was hypnotized, too, like the other people in the crowd. I was feeling things against my own will. I was feeling things which I knew were not true, and I was following Hitler's suggestions as well as defending myself against them; then falling back again into believing him. He drew me in through mass hypnosis. I did not know much about hypnosis or mass hypnosis at that time. Perhaps from the late '30s on I knew that Hitler had the ability to induce mass hypnosis. But at that time--it must have been maybe 1932 or '33--I did not.

Hitler was seductive, and to many he was charismatic. Although he was rather ugly to look at, had ugly movements, and had this silly little mustache, he was really charismatic. I have often wondered how would I give a definition of somebody charismatic. Somehow, charisma contains to me something that is beautiful, a person to whom people look up. Certainly there were millions of Germans who looked up to Hitler, so one could describe him as charismatic as well as being very able to do mass hypnosis.

It was a strange feeling to be pulled towards him by his suggestive force and the next moment pulling myself away, saying: "Oh no! I am Jewish myself and I know that what he says about Jews is wrong." I have considered that maybe because I am Jewish myself, I think that Jews are different, perhaps better than others. But that's all I thought. I gave up. Still there were these big forces pulling me back and forth. At that time more than at anytime before, I realized how dangerous this man Hitler was for the Jews. When I went to study at the university in 1929, I had this feeling already; and that is why I did my Ph.D. so fast. Otherwise, I feared, I would not make it because Hitler would become very powerful, and in his anti-Semitism would probably not allow Jews in the universities any more, or would not allow professors to give degrees to Jews. When I started at the University in 1929, I had that feeling already; that is why I did my Ph.D. so fast. I got my Ph.D. in December 1933. I was 23 years old when I finished it. Two weeks thereafter I left Germany for good, knowing that as a Jew and as a psychologist I could not possibly get any academic or a non-academic position. In the summer before, I had gone to Holland and tried to get a job there. I was promised a job, if I would get a Ph.D. at least with Cum Laude. I did.

The "therapeutic tertium": On the use and usefulness of an old metaphor

Burkhard Peter

■ Milton Erickson, by developing his concept of the "unconscious" (which obviously differs considerably from the psychoanalytic tradition), has reactivated the idea of a "therapeutic tertium" that had been an essential ingredient of psychotherapy for a long time. This idea found its way into psychoanalysis around the turn of the century, surprisingly just when hypnosis renounced it. The rise of psychoanalysis and the decline of hypnosis are related, at least in time. The re-introduction of the "therapeutic tertium" by Milton Erickson signifies the renaissance of hypnosis. Apart from these historical considerations the nature and function of the "therapeutic tertium" are discussed and its position within modern hypnotherapy is clarified.

Introduction

In the history of psychotherapy there is a frequently recurring pattern of therapeutic influence which is marked by therapist and patient referring to a medium which they construct as a "gestalt" (figure) in the course of the therapeutic process. I call this gestalt, which appears in different forms in accordance with socio-cultural features, the therapeutic tertium, as it represents a third therapeutic unit besides the therapist and the patient. In the following I would like to show some stages of the development of this therapeutic tertium - from the exorcist Father Johann Joseph Gassner to the father of modern hypnotherapy, Milton Erickson, and then reflect on its function as a very helpful therapeutic construct.

The transpersonal tertium I: Gassner's Exorcism

Father Johann Joseph Gassner (1727-1779), the cleric predecessor of Mesmer who is given scant notice in the contemporary literature on hypnosis, forwarded a strict magical-mystical theory of illness, which assumed an external cause of illnesses. Stellar sources of illness were assumed to be the cause of natural illnesses; supernatural, i.e. mental illnesses were caused by demons. Shamans or medicine men are part of this today as are other healers in the magical-mystical tradition. In 1775 Gassner also used