
Viktor E. Frankl

...trotzdem ja zum Leben sagen



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Author: Viktor E. Frankl

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Description

Viktor Frankl war ein erstaunlicher Mensch, bereits in jungen Jahren hatte er Kontakt zu Sigmund Freud und Alfred Adler, entwickelte später aber seine eigene Schule der Psychotherapie: die Logotherapie oder Existenzanalyse. In höchstem Maße erstaunlich ist auch sein Bericht über seine Zeit in den Konzentrationslagern der Nazis - allein in den USA verkaufte sich *...trotzdem Ja zum Leben sagen* über 9 Millionen Mal. Erstaunlich ist dabei vor allem dieser kühle Blick eines Mannes, dessen liebste Menschen - die Eltern, die Ehefrau - von den Nazis ermordet wurden.

Gelesen wird dieser einzigartige Text von einem der besten deutschsprachigen Schauspieler: Martin Schwab kam einst mit der Peymann-Truppe nach Wien und zählt am dortigen Burgtheater seit Jahren zurecht zu den Lieblingen des Publikums. Nicht zuletzt er und seine Vortragskunst machen diese Hörfassung zu einem Erlebnis. --*Christian Stahl*

Spieldauer: ca. 235 Minuten, leicht gekürzte Fassung, 3 CDs

Insightful reviews

Farshad: ????? ?? ?? ??? ??????? ?? ??? ?? ????? ?? ??????? ?????? ????? ???...

Emily: After the Book of Mormon, this would be my second recommendation to anyone looking for purpose in life.

Here's a poignant excerpt from one of my favorite parts of the book when Frankl has been in Auschwitz and other camps for several years and doesn't know the war is only weeks away from ending. He had decided to escape his camp near Dachau with a friend and was visiting some of his patients for the last time.

"I came to my only countryman, who was almost dying, and whose life it had been my ambition to save in spite of myself, but my comrade seemed to guess that something was wrong (perhaps I showed a little nervousness). In a tired voice he asked me, 'You too, are getting out?' I denied it, but I found it difficult to avoid his sad look. After my round I returned to him. Again a hopeless look greeted me and somehow I felt it to be an accusation. The unpleasant feeling that had gripped me as soon as I had told my friend I would escape with him became more intense.

Suddenly I decided to take fate into my own hands for once. I ran out of the hut and told my friend that I could not go with him. As soon as I had told him with finality that I had made up my mind to stay with my patients, the unhappy feeling left me. I did not know what the following days would bring, but I had gained an inward peace that I had never experienced before. I returned to the hut, sat down on the boards at my countryman's feet and tried to comfort him..."

I found such strength and wisdom in this book--strength and advice for me as a mother of five young children. While potty training, bending over to clean up a handful of toys for the the

thousandth time that day, scraping Play Dough off of a filthy kitchen floor on hands and knees, and preparing the fifth snack of the day for several hungry mouths (directly after doing the dishes from the previous snack) I find the text of this book to give profound meaning to small and simple acts of selflessness, patience, and service. What a profound reminder that "The immediate influence of behavior is always more effective than that of words." I desperately needed to read this book, if only to remember to be calm and kind to my little ones so that they will pass on the favor to their own next generation.

Bravo to Viktor Frankl for bringing human frailty and greatness into perspective.

"Everything can be taken from a man but one thing: the last of the human freedoms--to choose one's attitude in any given set of circumstances, to choose one's own way." -Frankl

booklady: Throughout history humanity has always been in search of purpose and meaning to our existence on this earth. One of the oldest jokes in the world is the young person asking the ancient one, "What is the meaning of life?" and receiving some sort of reply like, "If you find out, you let me know, okay?!"

Viktor Frankl's classic work was originally written in 1945 and published in 1959. I own a 1984 paperback edition of the book which had already been through seventy-three editions in English alone, not to mention nineteen other languages. I mention this because all other facts I quote will come from my copy of the book, unless stated otherwise; for more recent information, the reader is encouraged to look up Dr. Frankl and this seminal work in psychiatry on-line and see all the further developments which have occurred in subsequent years. It is truly staggering the influence this book has had.

The first half of the book is devoted to the good doctor's life-transforming experiences as a 'guest' in a Nazi concentration camp. Perhaps I should not jest—even lightly—about such a serious matter and yet I suspect our author would not mind. He was a man of incredible insight and wisdom. Humor was a resource he well-appreciated; encouraging his patients to use it as a part of therapy.

Prior to this I had never read past the first half of the book; I was only interested in the autobiographical portion of the book. As I have mentioned in previous posts, a surfeit of psychology books in college, both undergraduate and graduate level, left me with no taste for further reading on the subject. More is the pity because Dr. Frankl's book is as much philosophy and religion as it is dry scientific studies and theories on human behavior patterns. His extraordinary experiences coupled with a brilliant mind would not allow his thinking to be pigeon-holed as many contemporary books on the subject seem to be.

Without further rhetoric on my part, here are some of my favorite parts and quotes from Man's Search For Meaning:

'I think it was Lessing who once said, "There are things which must cause you to lose your reason or you have none to lose." An abnormal reaction to an abnormal situation is normal

behavior.’ (p32)

‘Strangely enough, a blow which does not even find its mark can, under certain circumstances, hurt more than one that finds its mark.’ (p36)

‘Some men lost all hope, but it was the incorrigible optimists who were the most irritating companions.’ (p46)

‘In spite of all the enforced physical and mental primitiveness of the life in the concentration camp, it was possible for a rich spiritual life to deepen. Sensitive people who were used to a rich intellectual life may have suffered much pain (they were often of a delicate constitution), but the damage to their inner selves was less. They were able to retreat from their terrible surroundings to a life of inner riches and spiritual freedom. Only in this way can one explain the apparent paradox that some prisoners of a less hardy make-up often seemed to survive camp life better than did those of a more robust nature.’ (p47)

‘I understood how a man who has nothing left in the world still may know bliss, be it only for a brief moment, in the contemplation of his beloved. In a position of utter desolation, when man cannot express himself in positive action, when his only achievement may consist in enduring his sufferings in the right way—an honorable way—in such a position a man can, through loving contemplation of the image he carries of his beloved, achieve fulfillment.’ (p49)

(Dr. Frankl lost his entire family to the gas chambers. In the above quote, he is describing how he used the image of his wife—already dead, although he did not know it—to inspire, uplift and keep him alive through the long days of his captivity.)

‘To draw an analogy: a man’s suffering is similar to the behavior of a gas . . . Thus suffering completely fills the human soul and conscious mind, no matter whether the suffering is great or little. Therefore the “size” of the human suffering is absolutely relative.’ (p55)

‘Does this not bring to mind the story of Death in Teheran? A rich and mighty Persian once walked in his garden with one of his servants. The servant cried that he had just encountered Death who threatened him. He begged his master to give him the fastest horse so he could make haste and flee to Teheran, which he could reach that same evening. The master consented and the servant galloped off on the horse. On returning to his house the master himself met Death, and questioned him, “Why did you terrify and threaten my servant?” “I did not threaten him; I only showed surprise in still finding him here when I planned to meet him tonight in Teheran,” said Death.’

‘Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.’ (p75)

‘If there is meaning in life at all, then there must be a meaning in suffering. Suffering is an ineradicable part of life, even as fate and death.’¹ (p76)

‘(What you have experienced, no power on earth can take from you.) Not only our experiences,

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Michelle: I had heard approximately this booklet for years sooner than stumbling upon it at an area bookstores yet regardless of the fantastic experiences it received, I had continually disregarded it as your standard "holocaust" story. In "Man's look for Meaning", Frankl recounts his years within the focus camp yet he additionally specializes in the collective adventure of the prisoners instead of in simple terms on his personal tale. instructed in a good and strangely brave tone, this booklet not just captures the extent/depth of human discomfort however the vastness of human resolve. I preferred Frankl's nearly indifferent demeanour in explaining habit and his description of shock on the psychological/moral shifts of these round him (and his own) Frankl by no means attempts to put the blame (or praise) on a person yet comes to a decision to concentration extra at the complexity of every person (he even recounts the acts of kindness that used to be occasionally provided by way of the SS guards) i locate his tale of his years in Auschwitz to be an exceptionally humbling story. within the later chapters, Frankl information the mental shifts of the prisoners and categorizes them into 3 phases:1. interval following quick admission2. interval well-entrenched in camp life3. interval after liberationEach of those interval brings with it an array of mental stress and internal turmoil and Dr. Frankl delves into each one part with a deep professionalism. He simply describes and explains; others could have adorned to no finish yet he refrains from extra cliches and self-pity and that i think that therein lies the genius of this book. a very emotional occasion used to be in a position to be handled in an aim and straight-forward manner, focusing extra the mental effects and what can be derived from the entire experience. Others might have simply dwelled at the horror of it all. Dr. Frankl helps the assumption that guy is not only fate's plaything, he believes that their anguish isn't empty yet a type of problem detailed to every individual; it truly is as much as him/her to "rise to the occasion". In such tough moments, we're jolted from our day-by-day trance and very price even the main menial of things. we're confronted with the chance to be ethical and dignified--for if we're not ever verified how could we all know simply how ethical and dignified we actually are? in the course of those particularly tricky moments, we're granted the chance to develop spiritually, we're loose from trifling issues and may be able to concentrate on bodies and our minds. What i think Frankl is attempting to claim is if we view these tricky moments as a time of trial and never everlasting punishment, we will be capable to turn into mature, strong, and loving people; an individual who accepts problems with grace and energy and truly appreciates the moments of peace. If we will cross this "life test", we develop into safer in our own worthy and internal strength, therefore permitting the current state of affairs to appear thoroughly

surmountable--and destiny ones as well. you possibly can make a victory out of these experiences, turning lifestyles into an internal triumph. Frankl proposes a brand new replacement to therapy, logotherapy (logos being the greek be aware for meaning). In this sort of therapy, the buyer is guided into discovering their very own own goal, their cause to resist the present suffering. against this with the idea of "will to pleasure" (Freud's theory) and "will to power" (Adler's) Logotherapy posits guy is pushed to dwell by means of discovering a that means in his life, in being pushed towards this goal, he'll attempt to "solve" any concerns fighting him from achieving it. rather than conflicts among wants and instincts and hidden explanations (which do give a contribution to neuroses) Logotherapy makes a speciality of the conflicts that come up from existential frustration, what a guy feels whilst he's losing his existence or resides his lifestyles in direct competition to his beliefs and values. Logotherapy deviates from psychoanalysis in that it considers guy a being whose major obstacle is composed in enjoyable a meaning, instead of within the mere gratification and delight of drives or in reconciling the conflicts of id, ego, and superego, or within the mere edition and adjustment to society's demands. within the Nazi focus camps, those who felt that they had a which means of their lives have been extra apt to outlive and triumph over the trauma, albeit slowly. This holds real for many those people who are experiencing tricky occasions or trying to get over post-traumatic pressure disorder. In psychoanalysis, the focal point is on symbols and hidden institutions that are usually came upon demanding and unhelpful to the customer concerning the clash at hand. those are then confronted with extra matters and extra neuroses can surface. In logotherapy, this is often skipped-in a sense-and the point of interest isn't the reason behind the neuroses inasmuch because it is at the attainable suggestions or alternatives.

none: it kind of feels to me that we're adrift and looking out until eventually we make clear for ourselves why we're alive. until eventually then, there's anxiousness which can balloon into cynicism if an anchor isn't really came across in the course of in particular tough times. Religion, philosophy and psychology provide recommendations via historic texts and present reseach analysis. yet there's one other truth-telling for the curious mind; it's memoir, and none so profound as from a survivor of the Holocaust. Once a private which means is clarified, we might want appreciation for our sacrifices, grief, sickness or infirmity. this can be a fair tougher quest, however it is vital to go beyond the overpowering unfavorable emotions because of the experience. Dr. Frankl's mid-twentieth century account of his years below terrible conditions offers readers with a prototype of the way to stay human whereas dealing with demise and great loss...and even to understand the experience. this can be knowledge past measure, a sacred textual content written for searchers of life's so much profound questions. **HIGHEST RECOMMENDATION!**

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