

**Adults only due to extravagant language, possible misreading of texts,
and painful messages about hypostatic therapeutic change**

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The old philosophical term, *hypostasis* (*hypo* = under + *stasis* = stand), “something that stands beneath something else.” For Levinas it is what supports the transformation of from anonymous *existence* to an individual *existent*, located *here* in this place, *now* at this time. It is how one takes up oneself to escape the entrapment of be-ing, to *exist*, to hold oneself together. It is the event where the self is called out of itself by the needs of others, departs from its self-concern, then returns in the freedom of being-for-the-Other. *On Escape*, 1935, *Existence and Existents*, 1947, and “Useless Suffering,” 1982, are used to describe *escape* who we are, by *suffering* Others, to become responsible *existents*. This transformation is the structure of “hypostatic therapeutic change.”

He argues against theodicy (vindication of divine justice in the face of evil), justifying the meaningless suffering from the Holocaust. His critique can be used against the rationalized theories and practices of psychopathology and therapy. Both theodicy and psychological theory reduce the distinctiveness and dignity of persons to *nothing more than* behavioral and historical commonalities. “Hypostatic therapy” is where the therapist posits herself as the individual *here* ethically responsible for the responsibility of the individual client *there*. This responsibility shows itself in *simplicity* (knowing by not knowing), *humility* (acting by not acting), and *patience* (suffering because he suffers). She stands *here* under the individual client *there* in his obsessions, compulsions, and addictions. Her responsibility respects the client as *always more than* his symptoms from abuse and self-sabotage as he reveals himself infinitely unique, infinitely other, with infinite dignity. She helps his transformation from lonely isolation into responsible openness, service, and patience with others: the healthy side of being human.