

Roland Khater

# THE SELF AND THE FORMATION OF THE UNCONSCIOUS

Development of psychological dynamics based on the will  
and the desires of the self



This book has been available for the first time in French in the bookstores (in Lebanon only) under the title: “L'inconscient et le délire” on July 04, 2007

**Back cover of the book (edited in French in Lebanon only):**

The unconscious is a great mystery of mental activity.

Facing the classical psychoanalysis and the new approaches of the short-term therapy, the author presents dynamics based on the behavior of the individual reacting to the desires of his self.

This book is accessible to those who know the simple basics of psychoanalysis. Although written in a tight language, it is interesting to be explored by any person who wants to discover the psychological structure from a different angle. The investigation logic of the interdependence of the psychological forces coming into action offers an interesting and maverick explanation of the formation of the unconscious.

Web site: [www.rolandkhater.com](http://www.rolandkhater.com)

E-mail: [rolandkhater@yahoo.fr](mailto:rolandkhater@yahoo.fr)  
[rolandkhater@gmail.com](mailto:rolandkhater@gmail.com)

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Dear reader,

I initially have written this book in French. Having accomplished the present translation without possessing the required qualifications of a professional translator, I know that it is far from been completely satisfactory.

However, I hope it will be good enough to enable you to comprehend the different aspects of my work with the least inconvenience possible.

The author

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Traditional psychoanalysis considers that unconscious processes must come out to the conscious so that the neurotic symptoms disappear.

On the contrary, different currents of short-term therapy consider that this awakening is not necessary and that one rather needs to stake on the change of behavior reinforcements.

It is there an essential divergence in the approach of the psychological dynamics and in the comprehension of the role of the unconscious.

... / ...



# DIVISION I

... / ...

## Preface 2007

This book is a theoretical approach of the dynamics joining psyche to man's behavior facing his interests and those of his entourage.

In front of a work linking the psychoanalysis to the respect of others' right, I would have surely issued some reserves. Psychoanalysis is a reassuring and attractive word inviting the reader to a thorough exploration of the fabulous world of psyche on a serious basis consolidated by the analytical practice whose results are always encouraging. However, the fact of joining this word to the notion of the respect of others' right, which can imply the concept of Good and Evil, lets suppose that it is a book written with an aim of minimizing the extent of the psychoanalytical vision or of reducing it to some formulas of guilt to end up paralyzing it in the narrow straitjacket of a religiosity that the author would glorify in a ridiculous and illogical way. That is why I can understand the apprehension of the reader to expect an objective relation between the notion of the respect of others' right and science in general, psychoanalysis in particular. This one tries to discover the hidden meanders of psyche; it astonishes us by its deductions and concepts. As for the notion of the respect of others' right, it would imply the concept of Good and Evil that is rebellious to any connection with science, carrying the virus of guilt. Freud himself showed how much the religiosity which makes guilty could have been, throughout the centuries, harmful and destroying for the freedom of human thought.

If the reader limits himself to reduce the logic of this work to a banal transcription or modification of some philosophical and moral concepts, he will not be able to appreciate the dynamics that I propose and that are a cascade of fruitful sequences that would not have happened if the subject had been approached with the sterility of fear and futility. The reasoning animating the following pages has not put any forbidden limit. I hope that the one whose thought moves in the free space of the Cartesian reasoning will appreciate the resulting sequence of ideas and consequences. What I propose is psychological dynamics that the reader will be able to check on his own person. For that, I hope that the deductive course of this work will be appreciated and that it will dissipate the doubt of a minimization of psychoanalysis or of an insipid divagation.

June 2007

## **Note 2011**

Given that this work is a continuous research, the reader may find some modifications between a previous internet upload and this one.

January 2011

... / ...

**First part: the two desires and the two impetuses of the self**

... / ...



## Toward a different approach of the psyche

"We land in endless obscurities and difficulties if we keep to our habitual forms of expressions and try, for instance, to derive neurosis from a conflict between the conscious and the unconscious. We shall have to substitute for this antithesis another, taken from our insight into the structural conditions of the mind – the antithesis between the coherent self and the repressed which is split off from it<sup>1</sup>".

This book is an attempt to understand the psychological dynamics. Trained at the school of traditional psychoanalysis, I explored day after day and year after year, the immense horizons that it offers, and I always looked further into its teaching without ever finding a logic that can face it when it is about seeking the truth in what relates to the behavior. I always revised my philosophical and moral convictions in the light of the psychoanalytical clearness. In addition, some divergences with the philosophical and theological considerations of the great authors of this science did not convince me to reduce its importance. It is only with the age that I noticed that the approach of the daily reality measured out and directed by a psychoanalytical thinking was not often able to cross-check the rough quality of the reality of the laymen, laymen who I considered unlucky for not being interested in the treasures of truth that the psychoanalysis offers. Laymen, with sometimes

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (Conscious and Unconscious). Publication year 1923. Taken from the internet.

salient neurotic features, who however do not tighten the hand to seize a psychoanalytical truth which could have lit them. Resistance and repression? These people gained credit in my eyes with time, and the truth that I presented to them gradually appeared to me to be incomplete to satisfy them. Those that I considered resistant or repressed react however, all of them and without exception, to the same point: their present interest. And the management of their interests is less disturbed than their psychological problems would let suppose. To refuse the advantage of investing oneself to search into our past and to understand it in order to better live our current situation became for me a respectable point of view, especially that a man's life is insufficient and too short to fathom the depths of psyche with or without analysis, analysis that sets necessarily a finishing line without reaching the absolute limit of the investigation.

It is by amplifying the importance of the immediate interest and while trying to reconcile it with psychoanalysis that I found myself daring to take the step toward a different reading of human behavior. This reading developed thereafter until becoming a logic that defends itself and that I structured in a theory that I propose in this work; I leave to the reader to evaluate it.

This theory puts the role of the will to pursue personal interests at the foreground. In fact, man's life, being psychologically healthy or neurotic, turns around this single point: my person and what interests me! That the interest of the healthy man is different from that of the neurotic, certainly, but only at the level of the external sphere. In its essence, the interest lies within the same frame for all, healthy and neurotic: it is always a function of the presence of others. When an interest comes without confrontation with those of others, it becomes a banal fact and a habit. To take a lunch fixed in advance in quality and quantity in a canteen among tens of

fellow soldiers is an act relating to the daily routine. However, to eat a dish whose contents differ according to my chance to fill it and who is a function of others and of what they left for me or of what I could take from them by force is an act whose interest emerges in my psyche, interest which is in relation to those of the others. Being healthy or neurotic while filling my daily dish, this interest is written in the same way: to prefer myself to others or to respect their right. The neurotic expresses himself differently from the one who is not; but under the appearance, the essence of the interest is the same.

\* \* \*

This approach of human behavior based on the study of the way according to which man treats with interests grew in a logical canvas. I found myself with a logic that mixes psychoanalysis with some bits of philosophy and morality, kind of approach that always ended in bitter failures, to my knowledge. Not forsaking this track which however did many victims, I committed myself while increasing vigilance. I refused to submit to any constraint or restriction that my logic disapproves, refusing any prejudice and always referring to the critical spirit of psychoanalysis.

As my vision of human behavior changed and allowed me to free myself from the hypnotizing attraction of the psychoanalysis, a second reading of books as “Civilization and it discontents” of Freud encouraged me in my deviation from the traditional way. How a scientist, like Freud, who passed his life dissecting psyche and studying the factors influencing and modifying it starts suddenly condemning the human nastiness, implying man's responsibility for such kind of actions? Nastiness, in its common sense, is a term that I could not place in the psychoanalytical terminology, a term that should have found an analytical equation tallying it. I know another one

related: sadism. However, the latter is always approached under the angle of the analysis and the comprehension of the mobiles starting it. How does the father of psychoanalysis place in the context of his thought an idea like this one : "[men's] neighbor is for them not only a potential helper or sexual object, but also someone who tempts them to satisfy their aggressiveness on him, to exploit his capacity for work without compensation, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him pain, to torture and to kill him. Homo homini lupus<sup>1</sup>"? Such logic carries in my opinion a meaning that exceeds the analytical sphere of aggression, sadism and death instinct as described by Freud; it implies the responsibility and the will to harm the fellow man. The reality that it describes is that of man in his daily life and in his relationship with others, his neurotic traits passing in the background behind the intention and the will to act and behind the destroying consequences that he develops and the interests that he monopolizes. However, where then is the will in our study? Is it of no importance in the formation of neurosis? If such destroying and ruthlessly ambitious behavior is reduced to equations of sadism and death instinct, what a robotized and insipid life do we live then!

\* \* \*

If we should seriously approach the study of nuisance toward others, it is necessary to start by defining it. What harms the fellow man? Is an act toward him and that I consider good, but that can harm him if some parameters change, harmful? Without entering the philosophical or religious reflections and

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<sup>1</sup> Cf. Sigmund Freud, "Civilization and its discontents", (V). Publication year 1930. Taken from the internet.

in taking care not to mingle those with my current work, the best way of not harming the fellow man, is not to do to him what I do not wish him to do to me in similar situation. Therefore, any act that I accomplish toward my fellow man is related to my own understanding of this act. This understanding is remarkably different from one man to another. The most "conscious" will see there more interacting parameters but the least "conscious" can also understand it as much as his awareness allows him. With such a definition of the concept of nuisance toward the fellow man, we work with a concept that all people and all civilizations accept. However, we are then obliged to take into account the two factors always present: the person herself and others.

Man being capable of nastiness or constructive attitude toward the fellow man, it is important to know which is the responsible psychological authority for that. Psychoanalysis describes the self as being the claiming authority that likes pleasure and satisfaction. It was thus normal to lean to implicate it in any attraction toward the interests relating to others. However, there too a difficulty appears: it is the one to differentiate different components in the self. Psychoanalysis considers the self as a weak authority undergoing the dominating of super-ego and id. Thus, the Freudian self, which implies the person, resembles to a matter of less consistency being subject to the external influence and behaving according to the interaction of the super-ego and the id, two authorities that are more dominant. If this was the case, there would be no good reason of making responsible the one who harms the fellow man, "who exploits his capacity for work without compensation, who uses him sexually without his consent, who seizes his possessions, who humiliates him, who causes him

pain, who tortures and kills him<sup>1</sup>". This responsibility can only be at the top of the psychological management to dominate it. It is true that it can be influenced by some asphyxiating external pressures, but it is of free responsibility that it is about. Responsibility goes hand in hand with will. It is because one has the free choice to act that he is responsible for an action that he voluntarily achieves. Thus, the will has been taken into consideration in my work to clearly distinguish the part of man's intervention.

The Freudian self takes different aspects; it is the self-reality, the self-pleasure, the self-ego and the self-subject<sup>2</sup>. If it can be maltreated by the super-ego and the id, it remains finally the central authority. It is the center of the psychological activity. Is it from this Freudian self capable of enjoying the impulses that the reaction toward the fellow man spouts out: nuisance and respect? However, nuisance is a consequence of the fact of bringing everything back to oneself to the detriment of the others. However, we know that men's actions do not go all in this direction; some times man respects others' right and makes it prevail on his desires. Does this respect spout out from the same Freudian self?

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<sup>1</sup> Cf. Sigmund Freud, "Civilization and its discontents", (V). Publication year 1930. Taken from the internet.

<sup>2</sup> Cf. Sigmund Freud, "Metapsychology"

French reference: Sigmund Freud, "Métapsychologie", (chapitre : Pulsions et destins des pulsions) ; Idées/Gallimard 1974, pages 35,37 et 38.

## The impetuses of the self

The *self* wants to grow and for that, it works to explore any possible interest. It is then confronted with the interests of others and with the laws of coherence that links all around us and puts a damper on his ambitions. This confronts its need to grow with the rights of others and the logic of coherence. Thus, to survive, it must meet its own needs without despising those around him. It should therefore strengthen its own development on the one hand and on the other, it should respect the rights of others and coherence. In terms of consolidation, it is open to any selfish approach as it responds unequivocally to its need to grow.

These two policies of the *self* work in complementary sense, one towards the inner enrichment at any cost and the other towards the development that respects the rights of others and the surrounding system. They ensure the survival of the *self* and its development among others and in the system that links all around us and that I call "coherence".

These policies are not contradictory but complementary; would it destroy itself by developing a policy and its opposite? In fact, we can better understand the *self* that seeks only to grow by comparing it to a blind man who explores his path, stepping left and right. What interests it is not to destroy itself but to move forward. However, interest does unfold completely when

it is probed by one and the other of these two policies. That is when exploration becomes rich by including the person himself and others. If stealing a sum of money is reduced to simply taking the money without any involvement with the rights of others, then it is a bland interest. It is when this money takes the form of a property belonging to others and in relation to their rights that the exploration becomes rewarding, involving the relationship with the outside of the *self*.

\* \* \*

Its sole purpose being to develop, the *self* will fetch in the selfish satisfaction or in the respect of others' rights and coherence the necessary elements for changing its dynamics. The human being does not reject completely the respect of others and coherence because he understands that pouring into selfishness without respecting others' rights develops negative situations that are not always to his advantage.

To enforce its desires and reach its interests, it has basic nosy impetuses that seeks here and there to find what interests it. These rummaging impetuses become, when something catch their attention, scrutinizing and inquisitive. It is as if the *self*<sup>1</sup> that searches in wide-angle changes some time, to telephoto lens to better identify the object of its interest.

So, I isolated in the *self* two levels of impetuses, one wide angle and nosy and the other telephoto, scrutinizing and inquisitive.

This way of poking around and to focus attention on what interests it describes the dynamics that the *self* chooses in its quest for what interests it, a quest that never ends because it has

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<sup>1</sup> This new vision of the *self* (in italics) that I will elaborate in the following pages makes it different from the Freudian self.



a continual need to develop. What interests it is what consolidates it in its current state and what allows it to change that for another one better. Better! There are the differences: what some see as the best, others reject it and choose the opposite with the same conviction.

Anyway, in his quest for what interests him, the human being must interact with others and with the general coherence that handles everything that surrounds him. And the respect of others goes hand in hand with the respect of this coherence that dictates the personal rights and those of others.

\* \* \*

The *self* acts therefore according to two levels of impetuses, one is nosy seeking left and right and the other is scrutinizing and focusing on a particular direction.

So, in his approach of the order that surrounds him, the human being has a basic impetus searching for coherence and others' respect, this is what we shall call the *initial-impetus-toward-the-coherence*<sup>1</sup>. Its specialized version is a scrutinizing impetus toward the coherence that I designated by the *coherent-impetus* and whose role is to examine carefully each conflict in order to emphasize the rights of others and the coherence.

Other than opening up to respect of others and coherence, man also seeks to consolidate his own *self*. In this activity oriented to oneself, man can also choose selfishness, he does so from another basic impetus, the *initial-impetus-toward-the-ego* that allows egoistic gratification and whose specialized aspect is a *scrutinizing-impetus-toward-the-ego*.

Theoretically, we have then three possible cases.

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<sup>1</sup> All the notions developed in this work and carrying a special meaning are put in italics

Case 1: the prevailing impetuses are those complying with the coherence and others' right, i.e. the *initial-impetus-toward-the-coherence* and the *coherent-impetus*. That would be the unrealistic case of the perfect human being.

Case 2: the prevailing impetuses are those searching for selfish gratification, i.e., the *initial-impetus-toward-the-ego* and the *scrutinizing-impetus-toward-the-ego*. We are here in the situation of someone who is only destructive, with no opening to the respect of others. This would also be an extreme case difficult to meet: an extreme selfishness which is not viable

Case 3: the human being is focused towards respecting others' rights and coherence without denying satisfying his selfishness to a certain limit. I believe that human beings are part of this logic, if it makes room for selfishness, yet it does not completely reject the respect of others and coherence. Our psyche has always a need for a breath of common sense and truth even if we sink into a state of mind a bit messy and leave the door open for egoistic gratification.

Yet it is difficult to meet people whose *initial-impetus-toward-the-coherence* is active. Very few people have psychological dynamics that relegate to the background the personal interests and work to find new horizons favouring others' rights. Few people allow their minds to get to the conclusion that they must share their money with the needy, for example. In general, our *initial-impetus-toward-the-coherence* is in a paralyzing sleep and only its avatar, the *coherent-impetus*, can have the chance to be active against the selfishness of our *initial-impetus-toward-the-ego* and his specialized aspect, the *scrutinizing-impetus-toward-the-ego*.

Moreover, man gradually discovers that the rejection of respect of others and coherence prevents him from moving forward and finding a place among his colleagues. He then turns to a better organization of the psychic structure. For this, he tries to save the activity of his *coherent-impetus*.

The *initial-impetus-toward-the-ego* and the *scrutinizing-impetus-toward-the-ego* have a centripetal role as they push the human being to return toward himself.

The *coherent-impetus* and the *initial-impetus-toward-the-coherence* (if active) have a centrifugal role since they push the human being to open up to others.

We are therefore in the presence of two opposing forces. On the one hand, we have the *coherent-impetus* and the *initial-impetus-toward-the-coherence* almost passing away and on the other hand we have the *initial-impetus-toward-the-ego* and its avatar, the *scrutinizing-impetus-toward-the-ego*. Conflicts arising from the confrontation of the *coherent-impetus* and the *initial-impetus-toward-the-ego* do interest us in our present research.

\* \* \*

Therefore, the basic impetuses are nosy; their avatars are scrutinizers and inquisitors.

The *initial-impetus-toward-the-ego* tries anyhow how to serve the interests of the *self* and how to consolidate it. It prefers to strengthen it by heading for egoistic choices that are attractive and better paying than those respectful to others and coherence.

The conflict is mainly between the *initial-impetus-toward-the-ego* and the *coherent-impetus* since the *initial-impetus-toward-the-coherence* is virtually inoperable.

The *coherent-impetus* is respectful of others and coherence. It has an inquisitive behavior that seeks to expose the pitfalls of the *initial-impetus-toward-the-ego*. The "common" human being who is neither perfect nor a being savagely seeking the gratification of his selfishness tends to take seriously the respect of others because he is not limited by selfishness, and because this respect offers him some advantages. He needs a minimum of respect of others to ensure a margin of survival and to be accepted by others.

The *self* will therefore develop a *coherent-impetus* that seeks to prevent the *self* of the selfish traps of *initial-impetus-toward-the-ego*.

The *coherent-impetus* and the *initial-impetus-toward-the-ego* that we shall designate by the *impetus-toward-the-ego* henceforth for simplification, are the leading impetuses of the common *self*, their conflicts interest us in this study.

Note that the *coherent-impetus* of the *self* has no connection with morality, religiosity and the superego. This will be discussed later; the two impetuses will be better identified and better defined. The *impetus-toward-the-ego* and the *coherent-impetus* correspond to two policies of action of the same *self*.

\* \* \*

After a few lines, the reader finds himself in front of an author who turns upside down the psychoanalytical base to redefine the self and to present a different psychological vision. This work will be able to prove that what I present is not gratuitous. Such were the stages of development of this theory that I will explain in the following pages. It germinated from the clash between my psychoanalytical knowledge to which I returned with every feeling of uncertainty or doubt, and my approach of human condition. This theory rests on a solid logic; it is not a transcription of moral or religious beliefs. Its importance lies precisely in its capacity to clear unknown paths where moral cannot progress.

I shall present the psychoanalytical theory by a quick glance. On the other hand, if I start by approaching the traditional Freudian psychoanalysis, I approach also the modern current of the short-term therapies trying to understand the work of Milton H. Erickson.

## The impetus-toward-the-ego and the coherent-impetus

Freud says that the initial self-reality changes to become a self-pleasure that puts pleasure in the forefront <sup>1</sup>.

Psychoanalysis considers that the id, the Freudian self and the superego are the basic authorities of psyche. The id represents the impulses that man feels since his more tender childhood, impulses accompanied by pleasure, like eating impulses and sexual impulses. Man is attracted by pleasure and by the feelings that it gives. The principle of pleasure intervenes in a decisive way in our life: we seek the pleasure and flee the displeasure. However, the daily constraints do not enable us to have what we wish. In addition, one sees oneself thus confronted with the requirements of life. The principle of pleasure is in contradiction with real life in a large majority of the cases and man sees himself thus induced in conflicting situations that he will have to solve and of which he will have to support the consequences.

The sexuality of human beings passes by the oral and anal stages before reaching its maturity and being expressed through the sexual organs. The sexual hunger is called libido. This one opens to the child new horizons of pleasure. At the oedipal stage, the boy desires his mother. He desires her and wants her

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<sup>1</sup> Cf. Sigmund Freud “Metapsychology”

French reference: Sigmund Freud “*Métapsychologie*”, (chapitre : Pulsions et destins des pulsions) ; Idées/Gallimard 1974, page 38.

with him and him only. This mother is however in relation with the man who is his father. An act could have solved the problem: to eliminate this latter. The idea of the elimination of the father is however thwarted by that to lose the one who can defend him and by the consideration of the responsibility and the serious consequences of such an act, as much as a child can understand it. From the mirror stage which is between six and eighteen months, the child starts to recognize and to differentiate himself from his entourage.

I invite the reader to place in such psychoanalytical dynamics the two impetuses of the *self* (the *coherent-impetus* and the *impetus-toward-the-ego*) that I have already described. Any initiation to the interests through games or through affection facilitates the development of these two impetuses, each one militating to develop the *self* according to its own orientation. The *impetus-toward-the-ego* militates in favor of any fast and accessible interest, appreciating the selfishness whose satisfaction is immediate and certain. The *coherent-impetus* militates in favor of the respect of others' right and of coherence. For that, it studies the compatibility of the attraction exerted by the *impetus-toward-the-ego* on man, with the respect of others' right and coherence. The conflicting situation of the Oedipus sharpens the conflict between the interests of the child and those of the others. He learns how to constitute an outline of personal claims, and the claim of the right to defend his pleasure becomes more urgent to him. Every thing pushes him to discover others' right to better understand his own, others' right toward which two attitudes are possible: to respect it or to make prevail the personal desires. The *impetus-toward-the-ego* that allows itself to be egoistic, is already honed to the needs of the *self* to hang on and survive. On the contrary, upholding the respect of others' right on selfishness is a characteristic of the *coherent-impetus*. The latter will be fed by the education that will introduce to the acceptance of the other, with the advantages that will result from this. The

daily life favors also the development of the *coherent-impetus* in privileged situations of assistance to others, in reactions to particular situations like the comprehension of the suffering person or in the identification with the parents like the fact of not killing or not stealing (the parents are an example of people who do not steal and do not kill and who however enjoy a relational richness inside these restrictions). In addition, it is enough for us to notice, on this level of the approach, that what one imposes on the child concerning others' respect is stored in his superego. However, if the *coherent-impetus* draws from the superego some elements, it is completely different.

Child's games with other children converge at this point: to respect others' right or to make prevail his own. He starts to realize the pleasure and the satisfaction, the concepts of right and claim, which leads him to suppose that his father has also rights and needs. However, this awakening to others' rights reaches only the degree of clearness allowed by the age of the child. Many children refuse to give again a toy lent to them, even if they were prevented in advance that they will have to return it after use. They promise; but once they take pleasure, they break the concluded agreement. It is because they cannot overcome the need for monopolization of their *self* that they refuse to make prevail others' right; but it is also because they are not sufficiently aware of others' right, because of their age. Child plays are training courses of socialization to learn how to overcome the tenacious tendency of the *self* which encourages the selfishness, the *impetus-toward-the-ego*.

Psychoanalysis explains the oedipal dynamics through the id, the superego, the castration complex, the guilt and the processes of identification to the parent of the same sex. In the search for the bond between psyche and others' right, one can notice corners unlit by psychoanalysis or relegated to a level of less importance. The child's immaturity lets us suppose that the opening to the father's right which starts in the oedipal

situation can be at its beginnings, that the little child has not become yet aware of it or that he is not able to be so, considering his low age. Surely, but as in the example of the toy that he refuses to return, the Oedipus complex will push him to better discover others' right, tackling the problem of the personal right facing others' right willy-nilly; not being able to use force against the father who is more powerful but training himself to the argumentation used by adults to defend their rights. In addition, if the father's right does not take shape clearly in the head of the boy, his castration complex that occurs at the end of the Oedipus pushes him to reconsider the place of this father and to be sufficiently detached from the mother. Moreover, one could consider the Oedipus and the inverted Oedipus as two different approaches of a subject that particularly interests the child and exceeds the relation with the mother, relation that he reduces in front of the danger of castration. This relation reduced because of his fear of losing his sex, the boy relegates it to the background and goes toward the identification with the father for better dealing with the logic surrounding him and for learning how to grow. Finally, to preserve, to define, and to delimit his identity is more important than the oedipal attachment to the mother.

All turns around oneself: the fear of castration, the interest to find in the father the advantages of physical safety or at least an averted potential physical danger, the learning to grow by identification, the desire of the mother... The father represents a danger to the boy; to pacify him, the latter works to please him and to respect what relates to him. In doing so, the boy discovers the advantages of the identification. Among the requirements and rights of the father, there are some that enter into conflict with his desires and needs. It is especially about the appropriation of the mother. The image of the father who ends up becoming positive under some angles is at the same time that of a tyrant who takes the mother from him, until the boy



becomes able to insert their relation in a better canvas. From this image sometimes black and sometimes white comes out a possibility of recognition of the place of the father.

The Oedipus complex is a situation that is essential for the child and that leads him in the mazes of his impulses. Those impulses are physical needs that the *impetus-toward-the-ego* deforms and controls. This one invites man to act and react before even as he could control the situation in progress. Its leanings for monopolization and possession appear as soon as the hope of profit arises. The *coherent-impetus* reacts to the proposal of the *impetus-toward-the-ego* and it invites man to take a stand in not entering the situation of the lack of respect to others' right toward which the *impetus-toward-the-ego* pushes him. The significance of the interest in question becomes clearer and better understood.

Let us return to the Oedipus complex. This one is imposed on the child by the family configuration and by the arousal of the libidinal needs. What can at the beginning be a discovery of the mother changes, through the influence of the *impetus-toward-the-ego*, in a desire of conquest which clashes with the paternal claims. The reactions of the *coherent-impetus* push to the respect of others' right. The choice made by the child, if it depends on the family situation, it also depends on the innate character which remains a very important factor, joined to the current will to choose such orientation and not such other. There are two development policies, that of the *impetus-toward-the-ego* and that of the *coherent-impetus*. The vigor of each one of them is hardened by the innate character that gives its intensity, and by the specificity of the approach.

Why would the child be sensitive to the *coherent-impetus*? By slowing down some desires, the latter favors, on the other hand, the relation ensuring the acceptance by others and their respect. The *coherent-impetus* corresponds to the opening to a coherent psychological progression able to facilitate the surpassing of the

castration complex; it guides toward a better comprehension of the system surrounding the child. The pleasures and desires that the latter leaves by choosing his *coherent-impetus* correspond to the respect that he dedicates to his parents and that he claims from their side. Claiming rights from his parents without accepting to give them these rights is an illogical behavior that does not ensure the respect from others and develops problems.

The little boy is attracted by the pleasure. However, this pleasure turns to possession. He would like to eliminate the father but he is confronted to the fact that he is strongest. It is what the psychoanalysis calls the principle of reality. It considers that an authority which is the superego grows in the child. The limits of this superego are drawn by the learning and the education but it finishes quickly by prohibiting and reprimanding. This superego is fed with parental and social prohibitions and it builds its own moral charter. This charter of respect of the others whose goal is to counterbalance the id carries in it some positive information capable to nourish the *coherent-impetus*, this one being the tendency of the *self* to militate in favor of the respect<sup>1</sup>. The superego has however an illogical behavior; it finishes by tormenting the person and by imposing prohibitions that even the parents whom it represents would have allowed. Its nature is different from that of the *coherent-impetus*. It delights in prohibitions and it is linked to the guilt; in many points, it is like a handbook of sadistic prohibitions, at the very least unjustified. It delights in the world of religious, parental, educational or professional prohibitions. However, I understand it rather as an energy that makes suffer the person

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<sup>1</sup> It is always about the respect of others' right and of the coherence that links and manages what surrounds us. It is by no means question of the respect by courtesy or submission.

since it imposes prohibitions that she undergoes. Seen from this angle, the superego, which has a strange behavior, becomes an auxiliary of the tendency that supports selfishness, the *impetus-toward-the-ego*. It raises the bar of prohibitions and sufferings to ensure a greater pressure on the person in order to make her bow to such or such claim of the *impetus-toward-the-ego*. The nature of the *coherent-impetus* is completely unrelated to the despotism of the superego and its guilt. It is a true and vibrating enthusiasm of the *self* just like the *impetus-toward-the-ego*. Its only function is to find the selfish penchants that the *impetus-toward-the-ego* supports and that could lead to the lack of respect of others' right. Thus, the informed person can choose her camp. It is important to underline to the reader that the theory that I introduce does not fall in the valorization of guilt or punishment of sinners and malicious persons. In addition, I must elucidate an important point: the *self* of this theory does not tally with the Freudian self; the superego serves its selfish interests.

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If I exposed in the preceding paragraphs the authorities of psychoanalysis, I however stand out from it because I differentiate the Freudian self from the *self* with the two contradictory enthusiasms, which are the *coherent-impetus* and the *impetus-toward-the-ego*. This last militates in favor of the strengthening of the *deep-self* by all the possible means; it can sponsor any pleasure, any doubt and any power that may interest human being. The *coherent-impetus* answers to the need to be consequent with oneself and to the logic of survival based on others' respect to ensure a space of respect from them. Not to do to others what I do not want them to do to me, not by blind obedience to a religious or moral law but because it is the only way of ensuring the survival and the respect in the

immediate and distant future. The choice of the camp of the *coherent-impetus* allows to various nuances of thought and various levels of consciousness to appear. Such levels of consciousness move man away from his self-centredness, modifying the *self* and directing it toward the capacity to manage its requirements while respecting others.

Thus, the *coherent-impetus* militates in favor of the respect of others' right, pushed by the concern of doing no wrong to the others. The need for man to be consequent with himself pushes him to choose the camp of this impetus because its policy opens for him horizons of survival, discovery and comprehension. The investigation of others' right leads to the outside of oneself and makes it possible to discover new levels of consciousness. Gradually man realizes that, with each time he cheats, it is his own freedom that he cages and that he limits with his own hands since he weakens his dialog with the others.

The *impetus-toward-the-ego* has no vocation to head for others. On the contrary, all its tenacity goes in the direction of consolidating the *self* in its rights with all that is available, allowing itself to invest everything. What it wants to discover, are new levels of consciousness promoting its logic. What it wants to discover, too, are new means and new arguments to convince man to join his camp. These functions of the *impetus-toward-the-ego* make that more resourcefulness arise from its dynamics than from the *coherent-impetus* whose penchant is to reveal any incompatibility with others' respect to allow new horizons of freedom to grow, horizons from which psyche ramifies. Resourceful, the *impetus-toward-the-ego* is at the same time pitiless in its search and decided to achieve its goals. As for the *coherent-impetus* that seeks to unveil the little schemes of the *impetus-toward-the-ego*, it gives the opportunity to a higher state of consciousness to appear.

To say of the *impetus-toward-the-ego* that it is resourceful and of the *coherent-impetus* that it seeks to inquire about any proposal of

the *impetus-toward-the-ego* shows two different psychologies related to each of the two enthusiasms of the same *self*. In fact, each one of them develops a psychology different from the other in the same person. That is less difficult to accept when we remark that the same person who torments his neighbor will be inhabited by a different psychology when, a period of time later, he will respect a beggar and help him.

... / ...

## The two authorities

One could make a connection between the *impetus-toward-the-ego* and *coherent-impetus* concepts, and the notions of death instinct and life instinct of psychoanalysis. Death instinct is described as a tendency to destroy without valid reason, aiming destruction and death as an end in itself. Life instinct is described as being the opposite of death instinct, aiming to build and not to destroy.

The theory that I introduce considers that the force of human psyche is the desire, this one being in direct relation with the interest. Man is attracted by that which satisfies his desires. In the voyage of the *self* toward the valorization of oneself, it is jostled by the others. The complications of the confrontation with others delay it in its progression; worse still, they reveal its imperfections and its injustices. Wedged in similar situations, it finishes between two choices. Either it advances toward its own valorization and strengthens itself without making case of others' respect or it takes others' right into account, which ensures their respect and its opening toward coherence. This *self* is only interested to develop and to become even greater and more important, cutting through a path among the others and strengthening itself.

The *impetus-toward-the-ego* militates in favor of any interest that reinforces and strengthens the *self*. The growth of the latter is translated into a modification of its right to exist and its right to act. For that, the *impetus-toward-the-ego* is very favorable to the selfishness that opens for it an expressway of development. The *coherent-impetus* militates to give priority to the respect of others'

right and of coherence over personal selfishness. Thus, the *self* finds itself in front of the choice to respect others' right and coherence, or to make prevail its selfishness. If it does not make case of others' respect while advancing toward its own selfish valorization, its plan can progressively reveal unforeseen gaps with its progression. In addition, it comes to the inconsistency to ask from others what it does not offer to them. And the others will react and they will not let it be, increasing the complexity of the relations. For that, the search for solutions and the reconsideration of the proposals of the *coherent-impetus*<sup>1</sup> are essential to be able to last and survive. The sure shelter – and single one since humanity has always referred there and was not able to build another one for stopping personal selfishness – under which to take refuge is the law of not doing to others what we do not want them to do to us. This constraining law is accepted by everyone. It is inviolable and impossible to circumvent. Even if false attempts can fool first under the pretext of good intentions, the deceived reacts after that in order to dodge the lie and to catch the liar who finishes loser and denounced. The importance of this law is that it forges the personal notion of right and coherence through the respect of others' right and the respect of coherence.

To look closely, the proverb "not to do to the others what we do not want them to do to us" is the common base of the laws applied in all the countries. Still more, it is the logic that the countries use between them to solve their disagreements. A country understands the relation with the bordering country in a way, whereas the latter understands it differently, but they must come to an agreement to continue in a positive relation. And the common point on which they will converge is the

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<sup>1</sup> When this *coherent-impetus* is not strong enough to be heard, the human being goes to the permissions of his superego.



saying in question. The walk of humanity seems to be the convergence toward a common language and common interpretations, the cold war being, nowadays, an attempt to bring the logic of the other closer to one's.

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All that we do is a function of the policy of development of the *self*. To possess, to learn, to exploit, to help, to love, to pray, to kill, to steal, ... man's activity is accomplished and underlain by the desire to grow, in the way that each one conceives and chooses this development.

The easy choice to consider that others are in the way of our development and to react to this by a destroying and incoherent desire is the first thing that the *self* can do. It is its first expression in the response to its need to grow, we find this expression in what I designated by the *impetus-toward-the-ego*. The difficult choice to seek our own valorization through the policy of others' respect is based on the impetus of the *self* that gives priority to the respect of coherence and others' right; the *coherent-impetus*.

Both *impetus-toward-the-ego* and *coherent-impetus* work for the same goal, the development of the *self*. However, if it is about development, why man likes others' destruction and suffering? It is only because he sees the possibility for his self to emerge. The problem is that man's happiness is always constituted starting from the others. A way of finding one's happiness is to be first, therefore better than the others. Even when happiness is just to have a distant small house, it is always in reference to some schema that one builds according to others' existence.

The two impetuses of the *self* militate to develop it, each in its own way. Having timeless interests that exceed the limits of everyday's life and take advantage of the hate, for example, to push the individual to commit some irreparable actions that can

put his life in jeopardy, the *self* has a deep and timeless layer that is directly related to the acceptance or rejection of coherence: we'll call it the *deep-self*.

The concept of timelessness is not foreign to the psychoanalytical logic; this one finds it in the psychological activity and uses it to describe the unconscious. Freud says that the processes of the system of the unconscious are not influenced by time, that they are timeless. He emphasizes that these processes are not modified by time flow<sup>1</sup>. I already have stressed that the *self* of the theory that I present does not correspond to the Freudian self. The human self has a hidden layer that I called the *deep-self*. Faced with this timeless *deep-self*, there is the human presence in its current state; there is man who is in contact with the daily temporality. Beside the *deep-self* that handles its interests, there are the psychological activity of man who lives the daily suffering and happiness and who is able to decide in favor of one or the other of the two impetuses. Facing his *deep-self*, man is aware of himself in a temporal way and he reacts as an authority that we shall indicate by the authority *self-individual*. Facing his *deep-self*, man is the authority *self-individual*, that to underline his dependency of the present moment, of the "now". It is this concept of *self-individual* authority that one could match, on some points, with the Freudian self.

Let us specify, moreover, that in Freud's original thesis, neurosis derived from a psychological conflict between the libido and the external world whose representative was the superego. Masochism was then regarded as being a secondary

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<sup>1</sup> Cf. Sigmund Freud "Metapsychology"

French reference: Sigmund Freud "Métapsychologie", (chapitre : L'inconscient) ; Idées/Gallimard 1974, page 97.

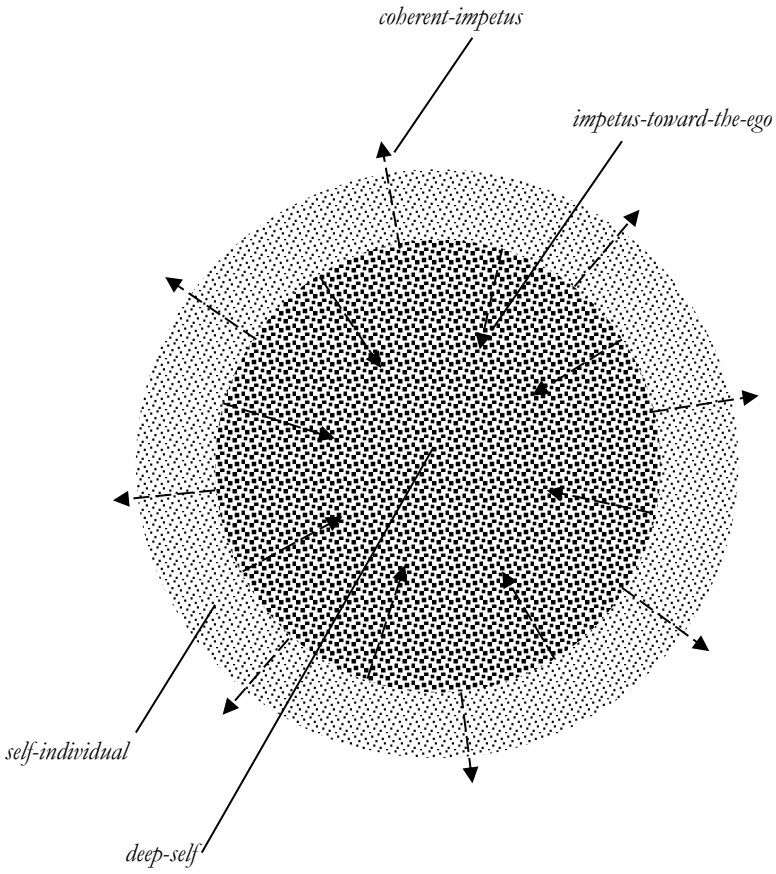
psychological form. Thereafter, Freud modified his concept. He considered that the neurosis, i.e. the formation of the unconscious processes, was the expression of the conflict between the sexuality and the death instinct that is self-destroying. He developed the idea that this self-destroying tendency is a primary masochism that can be directed toward others to become sadism. From this second concept, which is the one known from Freud, emanated the idea that human suffering is impossible to circumvent because of the irreducible destroying tendencies.

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If the *self* had just one impetus that explores the current possibilities while respecting others' right, its progression could neither have interiorized what it acquires nor developed the conflicts which form the basis of the adjustment of new spaces of consciousness. The *coherent-impetus* cannot help but to explore the compatibility of the proposals of the *impetus-toward-the-ego* with others' right. It is the division of the policy of the *self* into divergent impetuses that makes it possible to man to choose the way of selfishness or the one of others' respect in priority, the way of the development turned toward oneself or the one of the development among the others.

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We can schematize the human *self* as a sphere assuming that the outer layer is the *self-individual* and the core is the *deep-self*. The *impetus-toward-the-ego* and the *coherent-impetus* are related to all of the human *self*. The *impetus-toward-the-ego* acts as a centripetal force and the *coherent-impetus* acts as a centrifugal force.



## The two antagonistic desires of the deep-self

"A special psychological process (of anabolism or catabolism) would be associated with each of the two classes of instincts; both kinds of instinct would be active in every particle of living substance, though in unequal proportions<sup>1</sup>".

The *deep-self* is to the *self-individual* what the spinal column is to man. He is not in contact with the external world and its development is linked to that of the *self-individual*. However, it is not subjected to the latter; quite to the contrary, it imposes its policy of action. The two impetuses express its tenacity to dominate the psychological situation, situation in which the *self-individual* finds itself limited to the role of referee. Not being in connection with the outside, the *deep-self* is not interested in the temporal details that constitute the world of the interests of the *self-individual*. Its interests cut off from the external world are limited to treat with coherence in its pure state: to refuse it or accept it.

The *impetus-toward-the-ego* and the *coherent-impetus* can, under some aspects, be compared to the death and life instincts of psychoanalysis but they cannot be defined as being these instincts. They are the two active impetuses of the human *self* that link the *deep-self* with the *self-individual*, two policies of action relating to a given current situation. For that, it is logical to

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (The two classes of instincts). Publication year 1923. Taken from the internet.

consider that they are the echoes of two very deep desires that do not spring out from the current situation. The *self* is expressed through the *impetus-toward-the-ego* which tries desperately to develop all the interests able to strengthen it and to reinforce it, not going without drawing from the sources of destruction and incoherence that satisfy the selfishness which meets the conditions favorable to a fast and satisfactory development. Selfishness answers to a major desire of the *deep-self* to react against coherence, desire which does not put others' right at the same level of importance as personal right. The *coherent-impetus*, on the other hand, explores the compatibility of the respect of others' right and coherence with that to which the *impetus-toward-the-ego* pushes the *self-individual*. The *coherent-impetus* satisfies the embedded desire of the *deep-self* to open to coherence for better knowing it. The *impetus-toward-the-ego* and the *coherent-impetus* go with the embedded desires of the *deep-self* and interact with the authority *self-individual* to push her to arbitrate between them and choose. The *deep-self* is not interested in the theft, the murder or others' respect as such in their temporal appearances; it is interested in their links to coherence. These links to coherence are the interests of the *deep-self*: to be permeable to this coherence which reveals itself with experiments or they are the interests to be refractory to it.

The *impetus-toward-the-ego* and the *coherent-impetus* are two policies of action relating to the current situation and they do not constitute the starting position of the human *self* toward incoherence or toward harmony. The timeless *deep-self* which is the core of the human *self* has, at the beginning, two antagonistic desires toward coherence which are at a deeper level than the current temporal relation with others<sup>1</sup>. They are on the one

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<sup>1</sup> This would let suppose an injustice as from the tender childhood and a more or less directed psyche as from birth. I'll reconsider several times this subject in the

hand, the *centripetal desire to satisfy only the self* whose consequence is to be refractory to coherence and, on the other hand, the *desire to open up to coherence* that is to be permeable to coherence. These embedded desires of the *deep-self* are found in any action to undertake and any interest that one approaches. The *centripetal desire to satisfy only the self* is served by the activism of the *impetus-toward-the-ego* in the direction of selfishness and refusal of the coherence, impetus assisted by the *scrutinizing-impetus-toward-the-ego*. The *desire to open up to coherence* is served by the *coherent-impetus* which should be assisting the *initial-impetus-toward-the-coherence* virtually passed away. These two desires may coexist one beside the other in the same *deep-self*. Man will feel, for example, the *desire to open up to coherence* in his zeal to help the poor when, at the same time, he feels the *centripetal desire to satisfy only the self* in the hatred that he carries to the father in the oedipal triangle. The *deep-self* needs to grow; but if it had only one desire which supports selfishness its chances of survival would have been null, and if it had only one desire to make prevail others' respect it could not have strengthened and consolidated its existence. These two major desires are at the base of the psychological conflict.

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The *centripetal desire to satisfy only the self* drives to the rejection of the system surrounding us and its logic. It is a deep denial of coherence and of what results from this one like respect of others' right. The *desire to open up to coherence* is a desire of the *deep-self* that predisposes to the understanding of coherence; the role

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following pages where I stress that this "differentiation" is however a reality in men's life, the ones being born normal, the others handicapped, the ones poor and the others rich ...

of the *coherent-impetus* is to reveal any incompatibility with this desire. Limiting the horizon of this desire to open up to coherence implies that it does not build this coherence nor plan it. Neither the *desire to open up to coherence* nor the *coherent-impetus* program its approach. This coherence reveals itself like any other development of nature. The psychological cure that the neurotic finds in the cabinet of the therapist is not a program drawn and projected by the latter. This cure comes from itself without plan established beforehand, provided that the patient wishes it; it is projected neither by the *deep-self*, neither by the *self-individual*, nor by the therapist. Psychological health can flourish if the patient agrees to open to coherence, when the embarrassing factors have been averted. The *desire to open up to coherence* is simply a desire of the *deep-self* to be willing and permeable to any manifestation of coherence and harmony.

Thus, the timeless *deep-self* develops two antagonistic desires: the one to open to the harmony<sup>1</sup> and the one to refuse it. The *desire to open up to coherence* is an availability to be opened to order and harmony; the current activism in the application of this desire, i.e. the *coherent-impetus* abhorring disrespect, limits itself to explore the compatibility of the proposals sponsored by the *impetus-toward-the-ego* with coherence. The positive reaction of the *deep-self* toward coherence does not thus imply that the *desire to open up to coherence* and the *coherent-impetus* work to choose and to carry out a mode of pre-established development. Similar is the situation of the patient who is in analysis and whose *self* does not react any more by resistance; psychological health settles then without intervention from him. Neither the one who is in analysis nor the psychotherapist can predict the nuance of the future healthy psychological progress. Their collaboration is rather based on the intention to cure and they work to reveal

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<sup>1</sup> It is about coherence; that it is called harmony, order, cosmic order or providence.



and understand the unhealthy behavior that develops morbid unconscious processes. If the short-term therapies stress more the reinforcement of the positive behavior of the patient, they modify the vision of the therapist according to patient's progression. Although the therapist follows a working plan, this plan is limited to emerge to the following stage; it is not rigid and changes according to the psychological development which is essential. The healthy behavior which carries in it a healthy approach of coherence emerges from itself and imposes itself on the progression established by the therapist.

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I make a digression to stress that these concepts defined by sequences of words in italic (like, for example, the *desire to open up to coherence* and the *coherent-impetus*) should not disconcert the reader accustomed to the concept of the id, or the superego or the libido. Freud developed the word "libido" to replace a succession of words that could be this one: "psychological energy which underlies the vital impulses and particularly the sexual instincts". It is the same for the id, the superego, the repression, the identification, the fantasy, etc. As regards the concepts that the present study develops, I do not replace them by new words easier to approach but I leave them in their basic conceptual form that defines them.

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The hidden desires of the *deep-self* in question here, I do not call them instincts. A desire is, by definition, an expression coming from the person in general and from the authority producing it in particular; whereas the instinct gives the idea of a impulsion or a program grafted on this person and which starts by itself when a threshold of permissiveness is exceeded.

We can see that the difference is the place occupied by will and responsibility in the desire concept against the absence of responsibility and will in the instinct concept that would influence man in spite of him. The instinct of self-preservation engages me in an escape far from the imminent danger, and that despite myself and without taking the decision. The *centripetal desire to satisfy only the self* predisposes me to burglarize my neighbor and nourishes the tenacity of the *impetus-toward-the-ego*; but it does not oblige me to do it! If I choose this burglary, influenced by this desire and this impetus, I however do it by free choice of exploring the ground of selfishness and with the possibility of refusing it at any moment. These desires of the *deep-self* are not to compare with the impulsion of the instinct but they are rather two deep components of the *deep-self* that are consolidated by the satisfactions that the will develops to militate for such camp at the expense of the other. Nevertheless, we would say, that is not the case of the neurotics who suffer and are unable to exert their will to recover. They suffer, surely. However, doesn't their resistance to be cured allow us to suppose that their disease satisfies them, in a way or another? It is easy to consider that it is not a question of satisfaction but that they are rather afraid of what they do not know and that is why they resist to the therapist. However, resistance, repression and transfer let us doubt of a conflict of will, at least a partial one, between the *self-individual* and the *deep-self*, to remain in the current situation. This vague and unsubstantiated assumption at first sight will however be one of the research subjects of this work.

The psychoanalysis approaches the concepts of life instinct and death instinct by comparing them to love and hatred. Freud considers that the libido that occurs in the id is then possessed by the Freudian self. Thus, the libido becomes a minor libido that may suffer from many dysfunctions like narcissism. He says: "At the very beginning, all the libido is accumulated in the

id, while the self is still in process of formation or is still feeble. The id sends part of this libido out into erotic objects-cathexes, whereupon the [Freudian] self, now grown stronger, tries to get hold of this object-libido and to force itself on the id as a love-object<sup>1</sup>".

The theory of the two authorities that I present in this book considers that the id is not an authority and that its power arises from the ability of the *impetus-toward-the-ego* to modify some simple functions of human body until transforming them into avid beasts, with an aim of serving the *centripetal desire to satisfy only the self*. The *impetus-toward-the-ego* is an impetus of the human *self* that defends this desire, which has no problem to support destruction and incoherence just to reach its ends. The *coherent-impetus* is, on the other hand, a tenacity of the *self* to defend the *desire to open up to coherence* that gives priority to respect and harmony. These two impetuses are two policies of the human *self*, the one wanting to consolidate it at all costs and the one wanting it to harmonize with its entourage first. They are an exploration of the two possible ways of manipulating interests. The conflicts of the human *self* are underlain by the *coherent-impetus* and the *impetus-toward-the-ego* which derive their strength from both hidden desires of the *deep-self*: the *centripetal desire to satisfy only the self* and the *desire to open up to coherence*.

If psychoanalysis places in man a destroying death instinct, the theory of the two authorities sees there the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self*, these two changing with the experiment. When man chooses the way of the *coherent-impetus*, the choice is reflected on the *impetus-toward-the-ego* which is reformed by taking more seriously, in the next conflict, the policy of the *coherent-impetus* that the *self-individual*

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (The two classes of instincts). Publication year 1923. Taken from the internet.

supported. If the *centripetal desire to satisfy only the self* is defended by the *impetus-toward-the-ego*, the activity of the latter is not limited to militate in favor of selfishness and refusal of coherence. The *impetus-toward-the-ego* is the activism in favor of any strengthening of the human *self* and if it is interested in selfishness, this is because it finds there the fast response to its search. It is not limited to selfish developments, although it is this angle that interests us in the present study. As man progresses in others' respect and coherence, his *impetus-toward-the-ego* does not disappear but it reforms and takes account of the presence of the *coherent-impetus*. In addition, the *centripetal desire to satisfy only the self* does not disappear as the balance of the *self* leans toward the respect of others' right; it tends then to become a desire of strengthening the *self* without recourse to incoherence. However, the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self* completely reformed and interested no more in selfish solutions are the description of an utopian and perfect *self*. For that, we will limit ourselves to the normal situations of lack of respect to others' right and to coherence from the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self*.

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The important point to underline in the theory of the two authorities is the reduction of the psychological authorities to two: the *self-individual* and the *deep-self*, both of them forming the human *self*. This logic is different from the psychoanalysis which considers that psyche is made of three basic authorities which are the Freudian self, the id and the superego. The image that the psychoanalysis gives of the psychological picture is that of man having a Freudian self undergoing the pressures of the two other authorities which are the id and the superego. The image which results from the theory of the two authorities appears less justifiable at first sight since it considers that psyche is made of

two authorities which would be more or less similar, letting then suppose the existence of a two-headedness. One could wonder: but which one is man in final analysis, the authority *self-individual* or the authority *deep-self*? Is this here a kind of double personality or psychological division? Man is both at the same time, the *deep-self* playing a structural and fundamental role and the *self-individual* playing a relational and functional role in the now. The comparison with the spinal column and the body expresses well the relationship existing between these two authorities that, finally, constitute all of the human *self*.

The major difference between the *self-individual* and the *deep-self* lies in the approach of the interests. The approach of the *self-individual* is of temporal nature and shaped by education and time. It has a limited horizon and it is attached with difficulty to the preceding approach since it varies with time and context. The approach of the *deep-self* is timeless; it is a reaction to coherence. Being directly linked to the parameters of the system that holds all that interacts, it has a greater scale than that of the *self-individual*, including and channeling it. It is by far more powerful, tougher, more persevering and deeper. The temporal authority that is the *self-individual* lives a state of attraction toward the two impetuses of the *self* from which it draws the necessary energy to the maintenance of its interests. The theory of the two authorities thus differentiates the authorities according to their timeless and temporal characters, giving man a root subjected to temporality which is the authority *self-individual*, and another one which is only interested to be restructured compared with coherence independently from the temporal details, the *deep-self*.

The traditional psychoanalysis does not leave sufficient space to the interpretation of personal intervention, when it is a question of making an act toward the fellow man, because it reduces this act to an alchemy of interacting psychological matters, leaving little place to free choice and will. The dynamics

of the psychoanalysis are that of a Freudian self trying to outlive the oppressing id and superego. The theory of the two authorities turns around the dynamics of the consciousness which change relatively to the conflict of the two impetuses of the human *self*, impetuses managed by the authority *self-individual*.

## **Second part: levels of consciousness**

... / ...



## Levels of consciousness

The opposition between unconscious and conscious do not apply, says Freud, to the impulse because this one cannot change into object of consciousness. The impulse can only be felt through its representation. Expressions as "unconscious instinctual impulse" and "repressed instinctual impulse" are only, he says, negligence of expression<sup>1</sup>.

The notions of consciousness and level of consciousness are necessarily linked to the mechanism of interaction existing between the *coherent-impetus*, the *impetus-toward-the-ego* and the authority *self-individual*. The understanding of personal right, others' right and coherence is related to the development of the consciousness.

Associated to the deep desires generating them, i.e. the *desire to open up to coherence* and the *centripetal desire to satisfy only the self*, these two impetuses would remind us the two opposite instincts of the psychoanalysis: the life instinct and the death instinct, one wanting to build and the other being interested to destroy. The *impetus-toward-the-ego* and the *coherent-impetus* carry the antagonism to a higher level: the *impetus-toward-the-ego* sponsors an imminent pleasure for the *self-individual* while being only interested in its own cause. Bending under the disproportion in the balance of forces, some people, carried out by their *impetus-toward-the-ego*, are ready to destroy themselves if that leads to

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<sup>1</sup> Cf. Sigmund Freud "Metapsychology"

French reference: Sigmund Freud "Métapsychologie", (chapitre : L'inconscient) ; Idées/Gallimard 1974, page 82.

destroy others or to appease a revenge or a pleasure. The role of the *impetus-toward-the-ego* is to militate in favor of all that can strengthen the *self* without worrying about others' right. If its activity is not limited to the search for selfishness, however, with an aim of ensuring a fast growth and of benefitting from all the available possibilities, it is favorable to incoherence<sup>1</sup>, disorder and disharmony that promise fast results. If it is its selfish side that will be highlighted in the following pages, this is because this side develops with the *coherent-impetus* the conflict that interests us in our approach of psyche. Different is the *coherent-impetus* that, in spite of its respect for human's right, dissects the conflicting situation and evaluates its compatibility with the respect of order and coherence. It works to reveal the camouflages that the *impetus-toward-the-ego* sponsors and invites the authority *self-individual* not to reject others' respect and to respect coherence and harmony, even with the risk to lose comfort and wellbeing. The *impetus-toward-the-ego* and the *coherent-impetus* are two policies of the *self* capable of modifying the timeless *deep-self* and allowing the *self-individual* to explore all the aspects of the problem in order to choose; the result of this choice is a modification of the consciousness that will in its turn

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<sup>1</sup> It would be wrong to consider that the *impetus-toward-the-ego* (i.e. the *initial-impetus-toward-the-ego*) is limited to destruction. It is rather inclined to support any interest that may consolidate the latter with what is available. It allows itself, for that, to seek in the limiting situations badly invested by consciousness and agrees to monopolize others' possession to achieve its goals. The dynamics created by the *impetus-toward-the-ego* are similar to a centripetal force. The behavior of the *coherent-impetus* is an opening to others' rights and to coherence in a centrifugal direction; it militates in favor of the compatibility of the proposal sponsored by the *impetus-toward-the-ego* with others' right with an aim of ensuring the expansion of the *self*. So that the development among the others may continue, the *coherent-impetus* wants others' respect and it is endowed with the characteristic to abhor the lack of respect; it always gives priority to the respect of others and of coherence over personal interests; it is the guardian of coherence.

modify the development of the two authorities *deep-self* and *self-individual*.

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The human *self* with its two divergent impetuses is in a continuous search for development. Its modifications are always a function of the others and of coherence. The *impetus-toward-the-ego* pushes the *self-individual* toward fast results that have all the chances to be selfish and destroying. The *coherent-impetus*, by denouncing the activities of the *impetus-toward-the-ego*, invites the *self-individual* to link all his actions to coherence and harmony, encouraging him to make progress in the direction of the comprehension of others and their rights. The *self-individual* with whom these two impetuses negotiate is not indifferent to the choice of moving toward others or turning over toward himself. In addition, according to the path that he will take, he will open his consciousness toward a new development and with that, he will modify the timeless *deep-self*. We can say that the consciousness is a self-awareness related to others' right and to coherence since it is according to this right and to coherence, rejecting them or accepting them, that we define ourselves. I can define myself only according to others' right and to coherence. I cannot define myself as a very capable being or very strong or very weak one according to some theoretical values; these values are without any importance if others are not included and linked in some way. If others are not included there, they mean nothing for me. My interest can be defined in its contours only according to those of others. I exist according to the limits of the others even if I decide to move away from them or to get rid of them. I am aware of my loneliness in the desert and I live it, and I thus define it in reference to social life. Whether being a thinker, a citizen, a country person or a researcher, the finality of all that man seeks is always a

satisfaction that springs from some interest, interest which takes its definition from the existence among others.

Knowledge is important for me only if it affects me directly in my interests, if not it becomes information to be classified in one of the drawers of the memory and to be brought out when necessary. When it is linked to my interests, it becomes a knowledge applicable to my real life, it becomes a bridge between coherence and me, and it becomes a level of consciousness. To a precise level of consciousness is linked a discovery of new rights and duties, a discovery leading to a new vital dimension; this is the investment of a new dimension of myself compared with what surrounds me. It is a new dimension that redefines me compared with what surrounds me. It becomes a new legitimate right of my person or of others as soon as it appears. It revalues the space and the quality of my liberty of action and thus it delimits my new vital space.

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According to the logic of the theory of the two authorities, the superego is not approached as an authority. Let us regard it for the moment as a kind of cupboard containing information relating to the interests, useful to consult to dodge the dangerous situations. It can however be handled by the *impetus-toward-the-ego* and put in charge of tyranny by this one toward the authority *self-individual*. This point will be taken back in the Division II of this work.

As regards the conflicting situation between the two impetuses of the *self*, each conflict between the *coherent-impetus* and the *impetus-toward-the-ego* leads to a redefinition of oneself because it leads to a new dimension that the *self-individual* discovers on others' side or on ego's side. This new dimension relates to the personal interests which it clarifies in a new light. It is of personal right and of others' right that we speak when

we treat of level of consciousness. A level of consciousness leads to an openness to a new sizing of oneself according to the entourage, based on the application of the current awakening to personal right and to that of others. We can consider the following comparison: it is as somebody who is placed for the first time among people that he does not know. What interests him in first is to survive and to grow; and for this reason, he must necessarily define himself compared with others. Each time he discovers that he can make such thing or achieve such act accepted by others, he reconsiders his person under a new light. He becomes aware of a new openness to the rights that, added to the possibilities that he has until there, redefines him and repositions him among others. He is psychologically a function of the psychological space that he could clear according to others! By not respecting the law of the group and by imposing himself by force, he can allow himself selfish interests; but then, he defines himself less precisely because he confuses himself with what he conquered from the others by force; he lives the incoherence of his relation with others.

The level of consciousness is an awakening to a new sizing of our interests; and, therefore, it is a new sizing of our rights and obligations. It redraws our identity by delimiting it compared to others. Man's uninterrupted psychological activity lets suppose that with each time a level of consciousness is invested then assimilated in its possibilities and limits, level from which the inner-awakening-to-oneself among others is revised and restructured, the timeless *deep-self* allows itself to attend to new desires, desires selfish or respecting others, and the *self-individual* is driven to another redefinition of himself. The consciousness is a sum of inner awakenings. It is above all an inner-awakening-to-oneself *and to the personal rights* and an inner-awakening-to-coherence *and to others' rights*. In addition, whatever the psychological progress of the *self-individual*, any level of consciousness reached, selfish or respectful, contains

elements that the *coherent-impetus* can redirect to a constructive path. Then the conflict between the *coherent-impetus* and the *impetus-toward-the-ego* finds all its possibilities because the latter takes again its project to consolidate the *self* by not taking into account the respect of others' right and the *coherent-impetus* takes again its projects of harmonization with coherence.

Each conflict between the activism of the *impetus-toward-the-ego* and that of the *coherent-impetus* is triggered by an attempt from the *impetus-toward-the-ego* to modify the inner-awakening-to-personal-interests and the inner-awakening-to-oneself as a person facing the system of coherence without taking into account others' right which, if they limit us with their rights, place us in front of the reality of our real value. The *coherent-impetus* wants, on the other hand, to preserve the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The *self-individual* lives the conflict and ends up choosing, which develops a new level of consciousness that the *self-individual* will explore and live in its temporal version whereas the *deep-self* will approach it according to its timeless criteria. However, the latter will not stay there and the *impetus-toward-the-ego* will sponsor selfish doubts, fears and desires rising from the new level of consciousness with an aim of stopping the enthusiasm toward coherence and of consolidating the *self* through the currently accessible interests. That, again, will start a conflict pushing the *self-individual* to use his will to choose between the two impetuses. However, if the *impetus-toward-the-ego* sponsors what carries a selfish germ, it is the conflict that it creates, and that the *self-individual* solves, that builds the consciousness. With each time the *impetus-toward-the-ego* seeks to destabilize the current level of consciousness, the *coherent-impetus* reacts, which allows the *self-individual* who chooses the camp of the latter to see blossom in him a new dimension of consciousness. This new dimension understands the respect of others' right in a form more precise and more susceptible to

harmony and coherence. Such deepening of the respect is an exploration even more pushed of oneself according to coherence and to the presence of others. If the *self-individual* chooses the camp of the *impetus-toward-the-ego*, the repercussion of this choice over consciousness is that it tends to become fuzzy because the border between the personal right and that of the entourage becomes less precise. However, if he chooses the proposals of respect of others' right of the *coherent-impetus*, the conflicting situation opens on a new level of consciousness that incorporates the answers to the doubts that the *impetus-toward-the-ego* had nourished.

The implication of the personal right with that of others exceeds knowledge and comprehension and develops an awakening, a new approach of life. It is a new definition of oneself compared to others, a new balance between the *impetus-toward-the-ego* and the *coherent-impetus*. However, at some point, this balance breaks because is born a fear, a doubt or a desire which exceed the limits of exploitation of the current level of consciousness. These fear, doubt and desire, the *impetus-toward-the-ego* sponsors them and reinforces them in order to modify the consciousness. In a conflict, the influence of the *impetus-toward-the-ego* helps the *self-individual* to represent the situation under its most favorable angle, disguising it at will to make it the most tempting possible. The *coherent-impetus* seeks to reveal any intention to miss respect to coherence. The *self-individual* involved in the approach of each of the two impetuses ends up deciding, using his will. The concept of disguise relating to the intervention of the *impetus-toward-the-ego* must not appear an exaggeration to us; it is exactly the process of resistance that psychoanalysis describes as being a work of disguise, lie and deformation of facts.

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Let us resist the temptation to see quickly in the theory of the two authorities some transcription of religion or morals. Behavioral features depicted by this theory and characteristic of the *impetus-toward-the-ego* are described in the resistance of the neurotic and his repression. Those relating to the *coherent-impetus* are recognized in the behavior of the neurotic who reacts positively at the end of the analysis and advances on the way of recovery, accepting to respect the order of things, the parental relation especially. They are also recognized in the healthy psyche of the one that the superego does not overwhelm. If psychoanalysis does not speak about two opposed impetuses, one supporting selfishness and the other giving priority to others' respect, Freud however wonders on the respect of the fellow man and on human tendency to exploit him. If the respectful behavior of the *coherent-impetus* and the chaotic one of the *impetus-toward-the-ego* point out some concepts of morals, they point out also the life and death instincts of psychoanalysis. If the theory of the two authorities considers that the affinities of the *impetus-toward-the-ego* are for disorder, incoherence, destruction and chaos and those of the *coherent-impetus* for order, harmony, coherence and construction, that is not with an aim of taking refuge as fast as possible in the religious belief. It is rather because this theory differentiates between the *self-individual* and the *deep-self*: the authority *self-individual* can be afraid or it may like sexual disorder and search for power whereas the behavior of the *deep-self* seems to be out of time and to relate to the principal interest of reacting facing coherence. This interest is divided into two branches in the conflicting situation: on the one hand attraction toward the chaos and development of a system with personal reference, and on the other hand attraction toward the respect of the order and of the harmony surrounding us.

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Let us return to the levels of consciousness. The opening toward a greater self-awareness according to others is the fruit of the conflict of the two impetuses of the *self*. The *impetus-toward-the-ego* is the one that is able to animate the id and the superego and to handle them. That toward which it leads the authority *self-individual* generates conflicts with the *coherent-impetus*; this makes it possible to new levels of consciousness to be born. Man is directly concerned by these levels of consciousness because they open for him a new dimension of himself, a new reading of the balance of the rights of oneself and others, based on the new elements that could have enriched it. Thus, we can define consciousness not as an accumulation of levels of consciousness relating to some precise facts, but as a dimension reached by a global vision of the approach of our right and that of others. It is thereby a redefinition of oneself that develops from the re-evaluated others' right.

The consciousness is invested by the *self-individual* according to his temporal possibilities. It is invested by the *deep-self* according to its timeless possibilities, those are linked to its desires that are either the *desire to open up to coherence* or the *centripetal desire to satisfy only the self*. The activity of the *coherent-impetus* pushes the consciousness toward the openness toward others and coherence. The activity of the *impetus-toward-the-ego* tries to modify the consciousness by developing the egoistic interests of the inner-awakening-to-personal-interests and the inner-awakening-to-oneseif, interests that are promising with their immediate vividness. The *deep-self* changes with the development of the consciousness because the latter enables it to approach its interests differently. Psychoanalysis does not differentiate in a substantial way man (i.e. the *self-individual*) from his *deep-self*. It considers that the self is one of the three authorities of the psychological apparatus but it does not make the difference between the timeless *deep-self* and the *self-individual*

in the evolution or the regression of the psychological processes. Because the theory of the two authorities underlines in the human *self* two opposite contradictory impetuses, it places the *self-individual* with his decisional prerogative as a referee between them, enjoying his presence inside the temporality which will seal finally the consequences of the decision. He is a referee who benefits from the conflicts of these impetuses since finally he evolves from one level of consciousness to another. The consciousness is the vital matter that the *self-individual* and the *deep-self* seek to develop. It offers them the possibility to redefine themselves and it constitutes the extent of their activities.

## The consciousness and the psychological reality

The awareness leads to a redefinition of our interests. It disappears when it is no more lived or used but replaced by another one. It is not related to memory; its value is only to be invested in the now. It changes with the modification of our approach of the personal right according to others' right and it does not have any more a value when it is forsaken for another orientation that does not use it any more. Consequently, it is useless for the past to be recovered by the memory; to invest it again, it is necessary to relive its parameters. The timeless *deep-self* and the *self-individual*, the two authorities of psyche, do not have as final ambition to create conflicts or to arbitrate them. They seek to develop, that is by modifying the consciousness which represents the extent of their activities, each one according to its parameters. Those of the *self-individual* are related to his environment and his time. They are the pleasure of the body, the temporal satisfaction and factors. The parameters of the *deep-self* are timeless because it is only interested by the pure confrontation with coherence. One of the faces of human psychological problem is the confrontation of the temporal functional interests with those that are timeless and structural. It is precisely in this temporal state in which the *self-individual* lives that the timeless components of the *deep-self* change. The latter is to psyche what the spinal column is to body, without relationship with the entourage and yet all the psychological structure depends on it. It models itself in step with the will of the *self-individual* in the daily futilities that confront the personal right to that of others.

The developments of the timeless *deep-self* and of the *self-individual* are directed finally toward the same goal, to develop consciousness so that it can ensure a more satisfactory space of activity to them. That is carried out either while encroaching on others' right or by taking it into account. The satisfaction of the *deep-self* is of timeless quality, it is in the realization of the *centripetal desire to satisfy only the self* or of the *desire to open up to coherence*; that of the authority *self-individual* is linked to his present state. The modification of consciousness is a sum of modifications of the levels of consciousness. These are modifications toward different rights and different potentials, either in the direction of incoherence or in that of harmony. Whatever the way chosen, the consciousness is modified according to the choice.

Linked with the activity of the consciousness, the timeless *deep-self* changes with the authority *self-individual*, while passing from a level of consciousness to another one. The consciousness is the common denominator to timelessness and temporality, to the *deep-self* and to the *self-individual*. The *coherent-impetus* reacts, at the time of a conflict, starting from the current level of consciousness, to all that the *impetus-toward-the-ego* sponsors in the *self-individual*. This one advances in one direction or the other according to his choice: the direction of the *coherent-impetus* or the one of the *impetus-toward-the-ego*. While advancing in a given direction, he modifies his current level of consciousness. We can say that the *impetus-toward-the-ego* is the initiator of the conflicts. It provokes the conflict that will imply the *self-individual*, which obliges the latter to decide for one camp or the other. The more the *coherent-impetus* is developed by the *self-individual* and the more the *impetus-toward-the-ego* is disciplined and learns how to consolidate the *self* in militating for less selfish causes; fear, doubt and desire being no more invested in a disordered way.

The *impetus-toward-the-ego* venture to militate in favor of the selfish orientations. It looks toward the center of man to strengthen it whereas the *coherent-impetus* militates to harmonize with what is external to safeguard the possibility of progression. What rightfully belong to the *self-individual* are his possessions, his goods and his prerogatives. However, even on this ground, the *coherent-impetus* has its word to say on a personal good that one refuses to divide with others. If religions push in this direction, political régimes and the good citizenship apply also this logic of coherence. Another possession interests also the *impetus-toward-the-ego*, it is the body. This body, which it can use intensively and more than it asks under the veil of the principle of pleasure, and with the aim of subjecting the *self-individual* to his impulses and of decreasing his capacity of discernment, starts to take again for the converted *impetus-toward-the-ego* the importance of the value to be respected.

However, let us leave aside the borderline case of the reformed and utopian *impetus-toward-the-ego* that would have learned how to respect the presence of the *coherent-impetus* and let us take care of the "common" *impetus-toward-the-ego* that manipulates selfishness. It invites the *self-individual* to levels of consciousness that encourage the selfish act, the power and the domination. The latter disturbed this way was, before the release of the conflict, in a stability of consciousness which formed its current state of consciousness. All new invitation to a new level of consciousness proposed by the *impetus-toward-the-ego* is introduced by the sponsorship of fear, doubt and desire on which the *self-individual* is currently able to delay. In addition, a robbery, a morbid passion, a murder or other thing attracts more the *self-individual* at a given period whereas he could not have been susceptible to it, if it had presented earlier.

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The human self seeks to develop. It wants to stress its right against those around it, humans and general order. It allows itself to enjoy this right because it is its own. Grabbing and respecting others' rights arise from this logic that, ultimately, serves only one thing: the delimitation of personal right. Let us isolate in the activity of the consciousness the following four subdivisions: the inner-awakening-to-oneself, the inner-awakening-to-personal-interests, the inner-awakening-to-coherence and the inner-awakening-to-others'-interests.

Consciousness is self-awareness compared with others' right and coherence. It is a general state of discernment that one can compare to the fact of ogling one's own identity through a piece of deforming glass. While approaching and by changing the angle of vision, one sees more or less deformed what is opposite, according to the angle. Nevertheless, as regards the general state of the consciousness, it is like the fact of being held at some distance from this deforming glass and to have a total sight of what is on the other side. This total sight mixes points of clear visibility with others blurred. The whole forms the consciousness, the conscious of man<sup>1</sup>. Some levels of consciousness help and raise others that are opacified by specific choices of the *self-individual* influenced by the *impetus-toward-the-ego*. According to the interaction of all the levels of consciousness, takes place a state which is not perfectly lucid and transparent but rather translucent because there are levels resulting from selfish choices and others resulting from choices

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<sup>1</sup> Readers accustomed to the Freudian discourse which considers that every conscious is unconscious in first place and that these two notions form the consciousness may ask where is the place of the unconscious in the reasoning that I present. This unconscious that I develop in the Division II of this work; I do not approach it according to the Freudian logic. The development that I follow leads to the conclusion that it does not precede the conscious. I continue this reasoning in the note of page 241

respecting others and coherence. This state of consciousness is the state of discernment of every one. A level of consciousness is a discernment of the rights according to some perspective; it makes us approach what surrounds us differently from the previous level and enriches us with this new angle of approach. A level of consciousness relating to a particular situation is influenced by the choice made by the *self-individual* on this subject; it is similar to this visibility through a particular angle in the deforming glass of the example. We are capable of a low act or behavior and of another one noble and respectful, successively. Our person takes refuge sometimes in the camp of the *impetus-toward-the-ego* which nourishes the inner-awakening-to-oneself and the inner-awakening-to-personal-interests and sometimes in that of the *coherent-impetus* which nourishes the inner-awakening-to-coherence and the inner-awakening-to-others'-interests.

The new levels of consciousness are new spaces of activity for the *self-individual* and the *deep-self*. The latter starts by expressing itself in its *centripetal desire to satisfy only the self* supported by the activism of the *impetus-toward-the-ego*. This one sponsors the fear, the doubt or the pleasure that hold back the *self-individual* to imply him in a different level, which satisfies the desire in question. To the *impetus-toward-the-ego*, the *desire to open up to coherence* answers by the *coherent-impetus* which is limited to react to the attraction of the *self-individual* to the activity of the *impetus-toward-the-ego* if this activity is not compatible with others' respect and with the order surrounding us. On the other hand, temporality interests the *impetus-toward-the-ego* and the *coherent-impetus* especially by the fact that it is able to transform their different influences into levels of consciousness. When the *self-individual* chooses the proposal sponsored by the *coherent-impetus* not to steal his company, he chooses between the attraction of theft and the reaction of the *coherent-impetus* that invites to the respect of others' right. He knows that this choice will come to

modify the current stability of his consciousness, stability that the *impetus-toward-the-ego* disturbed. The new choice will modify the proportion of forces, instituting thus a new stability. By accepting this theft or by refusing it, the *self-individual* experiences the new level of consciousness that the choice induces. Having accepted or having refused to make this theft, he is transported in a new stability of consciousness that the new level resulting from the conflict has restructured.

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When we approach, from our position toward coherence, what is mentally foreign to us, we distinguish it according to the activity of our consciousness. In its turn, what is foreign to us modifies, when we link it to our interests, our concept of coherence because our interests are a function of coherence as a system and of the logic of others' rights. This interaction between what surrounds us and the activity of our consciousness constitutes our "psychological reality" in which we reside.

Thus, when the consciousness reaches the daily life in its temporality, it modifies its reality according to the personal way of assimilating and accepting coherence to make a subjective reality of it. Thus, the reality of the rock which is in front of us is subjectively lived according to the persons and to their relation with coherence. The sum of the personal subjective realities forms a personal global reality, which is the "psychological reality".

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When the *self-individual* decides to steal a sum of money, the fact of getting involved and to take action by committing the theft modifies his inner-awakening-to-personal-interests, which



will also modify his inner-awakening-to-others'-interests. The fact of taking action modifies also his psychological reality. The modification of the inner-awakening-to-personal-interests and the inner-awakening-to-others'-interests is necessary because the *self-individual* tries to replace himself inside the social canvas to which he belongs. To arrive there, his psychological activity will approve him for the act that he committed otherwise he will sink into remorse and regret. So, the acting out is going to modify the inner-awakening-to-personal-interests and the inner-awakening-to-others'-interests. Afterward, the inner-awakening-to-oneself and the inner-awakening-to-coherence are going to be modified; they have to follow the inner-awakening-to-personal-interests and the inner-awakening-to-others'-interests with which they must be reconciled. This important correlation will be afterward exploited to understand the conflicting mechanism.

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The *impetus-toward-the-ego* and the *coherent-impetus* are two expressions of the human *self*. The suffering and the fear of the *self-individual* do not delay the *deep-self* in its combat; its need to react toward coherence is larger, the need to define itself compared to this one is more important. The *coherent-impetus* is stopped by its vocation of respecting life; the *impetus-toward-the-ego*, on the other hand, is only interested to serve the *centripetal desire to satisfy only the self*, not hesitating to maltreat the *self-individual* to get to its purpose. Freud describes an angle of this situation in a rather close way by saying that "the superego can be super-moral and then become as cruel as only the id can be"<sup>1</sup>.

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (The ego's dependent relations). Publication year 1923. Taken from the internet.

The two impetuses of the *self* do not react with the *self-individual* through sentences. The *impetus-toward-the-ego* uses all the possible potentialities while making use of all the advantages of selfishness. The *coherent-impetus* militates in favor of the compatibility with coherence; it has in abomination what harms but it does not plan the new stage of progression toward coherence. The choice of the *coherent-impetus* allows the *self-individual* to favor the environment necessary to the awakenings of consciousness to develop in the direction of the comprehension of coherence and of the opening to others' right. Coherence and chaos being the goals between which the *deep-self* oscillates; theft, murder, help and respect are only the means of reaching those goals and not a purpose in themselves.

When it is a question of stealing, for example, the *impetus-toward-the-ego* is especially interested in it as a refusal of order and coherence. It reinforces at the *self-individual* the logic about his right to have even more and continues to reinforce this logic as this one is interested in it. It helps the *self-individual* to find attenuating arguments to minimize selfishness and to push to execution. It is in fact the *impetus-toward-the-ego* that provides the necessary energy to minimize, argue and embellish the act; which feeds the temporal desire that leads to the action. The *self-individual* approaches the extent of possibilities that the *impetus-toward-the-ego* offers by decoding those in terms of temporal feasibility. The *coherent-impetus* does not react directly against the *impetus-toward-the-ego* but according to the implication of the *self-individual* in the project sponsored by that one.

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The *coherent-impetus* and the *impetus-toward-the-ego* are above all interested by the temporality just to take a stand toward coherence. Let us not confuse this coherence with submission or ignorance; it is well the opposite. Advancing in coherence

supposes an acceptance of the entourage, nature and livings, and an acceptance of the principle that links them. It is not necessarily an acceptance of what we have been taught. It can be also a questioning of the acquired information because we feel an escaping truth that we want to explore, driven by "a scientific religiosity" as says Einstein who defines the scientist as somebody living with a desire always bigger to understand coherence, seeking the causality of everything, going into ecstasy in front of a nature whose harmony exceeds all human thoughts that, in comparison, are "just a completely futile reflection"<sup>1</sup>. Submission, on the other hand, is a state of mind setting a limit that man decides not to exceed, leaving the higher space free from any personal intervention, free to be invested by the person or the system to which one subjects oneself. The progression in the exploration and the investment of coherence does not hide a blind spirit of submission, but a respect of what exists while deploying creative possibilities and personal researches without any limit to understand and dissolve into this coherence. If the universe is infinite, the coherence that structures it is immense too. It is not the possibility of reaching the limits of coherence that can constitute a problem, but rather the respect of other's presence. The refusal of coherence is a refusal of the order that is known or to be discovered and a refusal of all that is a part of the harmony with an aim of leaving more space to the selfish anarchy.

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<sup>1</sup> Cf Albert Einstein "How I See the World".

French reference: [Albert Einstein, "Comment je vois le monde" ; Flammarion, nouvelle bibliothèque scientifique, 1974, page 20].

... / ...

## The desire, psychological force

"Psychoanalytic investigation does, in fact, acquaint us with a new factor, not considered in our etiological series, which is recognized most easily in those cases where permanent well-being is suddenly disturbed by an attack of neurosis. These individuals regularly show signs of contradiction between their wishes, or, as we are wont to say, indication of psychic conflict. A part of their personality represents certain wishes, another rebels against them and resists them. A neurosis cannot come into existence without such conflict".

The desire is a deep expression of our being. The goal of the timeless *deep-self* is to reach new levels of consciousness that ensure another space of timeless activity. The *self-individual* lives the psychological situation at the temporal level and manages the conflict between the impetuses of the *self* by taking the reins, choosing and concretizing his choice. His goal is, on temporal scale, similar to that of the *deep-self*: to explore new levels of consciousness.

The pursuit of glory and power is, on a temporal scale, the echo of the *centripetal desire to satisfy only the self* of the *deep-self*. The temporal desires represent the visible part of the iceberg whose hidden part corresponds to the timeless desires of the *deep-self*. Thus, sometimes, man puts his sexual desire, which is basically a simple physical call, in charge of carrying him toward a new

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<sup>1</sup> Cf. Sigmund Freud "A General Introduction to Psychoanalysis", (Theories of development and regression – etiology); publication year: 1920. Taken from the internet.

level of consciousness that is a different approach of coherence by transforming it into masochism or sadism or other. Even in a simple relation that does not go to the borders of such deviations, the sexual excitation starts in the eyes of the spouse that we wish to carry to the seventh sky with an aim of discovering in his (or her) abandonment a new state of consciousness, which is his (or hers), and a new quality of possession, which is ours, and whose echoes interest our authorities *self-individual* and *deep-self*. The desire leads us to the exploration of a new development of the inner awakening. This exploration involves our interests and those of others.

Linguistics has, on the use of the word desire and of its verb, a definition that exceeds the psychological meaning mentioned here. The meaning of the word desire used in the present study is always linked to discernment, to a level of consciousness. Such a meaning of the desire includes the presence of the fellow man. I wish to replace my old car by a new one because I want to explore the awakening to feel more important than others or to feel their vexation and their jealousy etc. If, to remain in the same example, I have a desire to change my car because it becomes beyond repair, it is not a question there of the psychological desire that interests us and mobilizes one or the other of the two impetuses of the *self*. Such a meaning of the word desire does not designate a personal interest in relation with others; it is simply to flee the situation of repeated breakdowns. That is different from the psychological desire that is a desire to explore and invest a new level of consciousness. This desire that I try to delimit is that related to a new level of consciousness involving the impetuses of the *self*. It is finally an orientation of the inner awakening toward harmony and coherence if one respects the role of the *coherent-impetus* and toward incoherence and refusal of the surrounding order if this role is refused. It involves, for the authority *self-individual*, a

management and a choice that will have repercussions on the desires of the timeless *deep-self* and will modify their proportion.

So that the desire becomes a level of consciousness, it is necessary to be fulfilled in temporality. The timeless *deep-self* does not have direct contact with this temporality. The decision is the prerogative of the *self-individual*; this prerogative is able to modify the inner-awakening-to-personal-interests and the inner-awakening-to-others'-interests and thereafter, it modifies the inner-awakening-to-oneself and the inner-awakening-to-coherence.

The *impetus-toward-the-ego* and the *coherent-impetus* are two policies of action of the *self* that militate in favor of the *centripetal desire to satisfy only the self* and the *desire to open up to coherence*. These desires of the *deep-self* are timeless and in direct connection with coherence. They are interested in hatred, theft, murder or respect of others' right only through the relation that such acts can have with coherence. Thus, these two desires come into contact with the temporality of the *self-individual* through the impetuses of the human *self*. As regards the desire related to impulses, sexual for example, I limit its range of activities to the function of attraction since it does not involve directly, in its nature, the inner awakening. The levels of consciousness linked to the functions of the impulses are the echoes of the psychological interests of the *deep-self* that are grafted on the attraction related to the impulses, attraction which is the expression of a need of the body.

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The *impetus-toward-the-ego* and the *coherent-impetus* work to push the *self-individual* to invest their respective influences. If the implication of the latter was of no value, they would have been content with interacting without awaiting his intervention. The desire is a personal need to explore new horizons of the inner

awakening, i.e. of the consciousness. It is helped by the capacity to choose and pass from one level of consciousness to another one. The two desires of the *deep-self* are in direct connection with coherence. They are defended by the *impetus-toward-the-ego* and the *coherent-impetus*. Before choosing, the *self-individual* studies the compatibility of each one of these impetuses with the ideal that he decides to follow.

I have differentiated the fundamental psychological components into two authorities: the *self-individual* and the *deep-self*. The *self-individual* is the authority that is in relation with daily temporality. The *deep-self* is the factory producing timeless desires relating to coherence, to which the *self-individual* gives form by dressing them with his temporal desires. The *deep-self* cannot reach the temporality of the *self-individual*; he cannot thus concretize his desires all alone. In its need to develop and modify the inner awakening to secure a better vital space, it is seconded by the two impetuses of the human *self*. It needs the intervention of the *self-individual*, bathing in the flesh in the material temporality and reasoning and acting according to his century and his entourage, to experience the conflict between the two impetuses then to choose and modify the inner-awakening-to-personal-interests and the inner-awakening-to-others'-interests, then the inner-awakening-to-oneself and the inner-awakening-to-coherence. It needs him for the move to action and for the concretization. The temporal desires of the *self-individual* (sexual or other) are dominated by the energy of the desires of the *deep-self* that seeks new levels of consciousness. Both of the *deep-self* and the *self-individual* benefit from the spaces of activity ensured by the inner awakening.

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The theory of the two authorities divides the psyche into two authorities, the *self-individual* and the *deep-self*. The exploration of



the personal interests by the *impetus-toward-the-ego* pushes the *coherent-impetus* to react, which leads the *self-individual* to choose. The activity of the *impetus-toward-the-ego* develops the inner-awakening-to-oneself and the inner-awakening-to-personal-interests; on the other hand, that of the *coherent-impetus* develops the inner-awakening-to-coherence and the inner-awakening-to-others'-interests. The dynamics of the inner awakening are the confrontation of these two antagonistic and complementary groups at the same time.

Let us see more closely the relation between the *deep-self*, the *self-individual* and his inner awakening. The *deep-self* needs the *self-individual* to develop its desires in temporality. That will make it possible to modify the inner awakening: the different subdivisions of awakening must remain reconciled to preserve the psychological harmony. When, in a conflict, the *self-individual* must choose between the *impetus-toward-the-ego* and the *coherent-impetus*, he does it by reference to his ideal; he does not experience yet the future development of his inner awakening that will follow the conflict since the *coherent-impetus* does not prepare nor decide this development. The following stage is thus unknown to him and if he chooses the camp of the *coherent-impetus*, he does it from his current state of consciousness. Then, the only way for him to consolidate his choice is to implicate himself in temporality and to take action to modify his inner-awakening-to-personal-interests which will modify his inner-awakening-to-others'-interests, then his inner-awakening-to-oneself and his inner-awakening-to-coherence. When, in a conflict, the *impetus-toward-the-ego* sponsors the theft of an amount of money and the *coherent-impetus* reacts by revealing the lack of respect to others' right, the *self-individual* chooses then he implicates himself and takes action to modify his inner-awakening-to-personal-interests. If he chooses not to steal, he acts so as to make the theft impossible (by leaving the place, for example). This way, he channels his psychological development

in a precise direction; his intervention stops here. The different subdivisions of inner awakening that must be reconciled will develop consequently, without intervention from the *self-individual*.

The inner awakening changes according to the choice of the *self-individual*, choice done relatively to the ideal that interests him. The new level of consciousness which follows the conflict is planed neither by the *deep-self* nor by the *self-individual* but it does correspond to the choice of the latter. The development of a level of consciousness is based on other parent levels that came successively to maturity before it. The *impetus-toward-the-ego* uses the tactics of destabilization while working to sponsor the fear, the doubt and the desire and to use means of pressure like the superego and the guilt to get to its ends.

## **Third part: another psychological approach**

... / ...

**The management of decoding and implication. The  
conciliating development of the awakenings of  
consciousness.**

The timeless *deep-self* places the needs of the *self-individual* background and works to achieve its own goals in first. These ones interest it more than those of the *self-individual*. On the other hand, it needs him for surrounding its desires with a favorable temporality, temporality that the *self-individual* dominates with his decisional power; this will involve the two authorities coast at coast in the investment of the levels of consciousness.

This *deep-self* which is capable to place background the interests of the *self-individual* with the risk to take him to death does not seem to bow to the weight of time and its consequences; therefore it can be described as timeless. Through the *impetus-toward-the-ego*, it takes advantage of the developments and physical needs of the *self-individual* to reinforce some of its desires that become destroying. Through the *coherent-impetus*, it takes advantage of his level of judgment to bring man to the pure and extreme discernment. It does not take time into account and it works always with a big assiduity, whether it is in a direction or the other. In spite of its structuring status of the psyche, it is unable to interact directly with temporality and needs the *self-individual* so that its projects in negative develop and get to daylight.

The *deep-self* channels the *self-individual* toward one of its two desires through the *impetus-toward-the-ego* and *coherent-impetus*. These ones form the bridge that links the *self-individual* to the

desires of the *deep-self*. The *self-individual* lies in his psychological reality and if he creates a temporal interest that implies others, he cannot compete with the capacities of the timeless *deep-self* that will immediately come to cover and consolidate this interest with one of its two desires that have the characteristic to be deeper and more explicit toward coherence. When it is about interests interacting with coherence, it is the *deep-self*, fertile and creative because of its obstinacy to define itself compared with this coherence, which imposes itself. The *self-individual* manages these interests according to his tendency to pleasure, to his instinct of self-preservation, to his temporal logic and to his ideal. He is obliged, because of his vital needs, to react with others. This interaction with others involves the confrontation of the mutual interests. That develops obligatorily some fear, desire or doubt that the inner awakening is unable to encircle. At this moment, the *impetus-toward-the-ego* deploys the energy necessary to whip up this desire, this fear or this doubt. Facing the *self-individual* who evolves and changes according to age and time, there is the *deep-self* who works its timeless desires in a continual search to delimit itself compared with coherence.

Thus, if the *impetus-toward-the-ego* is no more interested in the libido with age because body functions change and calm down, it remains impetuous in its desires of possession, domination and destruction. It handles, for example, with as much force the share of the inheritance than one yields unwillingly and it handles the relating benefit until the moment of death. It handles with as much strength the power, the domination and the richness. On the other hand, as regards the *coherent-impetus*, it keeps its lucidity with age by knowing to perceive respect and coherence, benefitting from the experience accumulated till that point; even if the *self-individual* is not swayed any more by touching situations which would have deeply moved him in his youth. The *deep-self* is timeless, and its desires relating to coherence too. On the contrary, the *self-individual* is directly

related and subdued to physiological changes. He changes physically and psychologically according to age; he lives his fear, his anguish and his physical and mental illnesses according to his temporal capacities. If the *deep-self* is timeless, the *self-individual*, through his material reality, is a function of the genes inherited from his family and of the influence that his environment and his time exert.

Reflection of his entourage, the *self-individual* reacts with it, underlain by the instinct of self-preservation and by the principle of pleasure. As for the *deep-self*, in its search for a space of a more promising inner awakening, it develops its two divergent and timeless desires. Like the one who advances in the dark; the human *self* takes a step on the right and another on the left, and it is finally the *self-individual* who guides it and deals with the decision of their development and with the modification of the inner awakening toward others and coherence. What the *self-individual* decides, he seals it by involving himself in temporality and by taking action, action that will affect his inner-awakening-to-personal-interests to which will correspond a modification of the inner-awakening-to-others'-interests then a modification of the inner-awakening-to-oneself and the inner-awakening-to-coherence. The new space of activity of the two authorities created by the modification of the inner awakening will transform the desires of the *deep-self*; it will transform also the relational quality between the two authorities. The new inner awakening becomes the new platform from which the *deep-self* and the *self-individual* will express themselves.

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During a conflict between the *impetus-toward-the-ego* and the *coherent-impetus*, the *self-individual* should not live passively the heartbreak. He must affirm his presence and deploy his

possibilities. He must decode the timeless language of the *impetus-toward-the-ego* in temporal feasibility. The doubt, the fear and the desire that he lives in a conflict take a form much more tenacious when they are nourished by the selfish energy of the *impetus-toward-the-ego*. The *self-individual* must also try to understand the reaction of the *coherent-impetus* which it is a counterproposal to be decoded in temporal language and of which he should suppose the consequences. Thus, he manages to distinguish what harms others' right and coherence from what respects them. He foresees and simulates the future dynamics of the inner awakening if he chooses the camp of the *impetus-toward-the-ego* and the different future dynamics if he chooses the camp of the *coherent-impetus*. He makes his choice according to his ideal, decides and acts, getting himself involved<sup>1</sup>. Taking action modifies the inner-awakening-to-personal-interests. These interventions that the *self-individual* must accomplish, I will assemble them under the designation of “*management of decoding and implication*”. After that, the conflict between the *impetus-toward-the-ego* and the *coherent-impetus* finishes.

Following the decision of the *self-individual*, all of the inner awakening will change to harmonize with the new inner-awakening-to-personal-interests and the nuance of the decision. The inner-awakening-to-coherence and the inner-awakening-to-oneself will be confronted and will react in a way that corresponds to the choice. If the modification of the inner

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<sup>1</sup> Does the force of implication, come from the *self-individual* or from the *deep-self*? The implication to complete a puzzle, for example, activity without any interest related to coherence, is a force which can come from the authority *self-individual*. However, the implication related to any interest linked to coherence must come from the *deep-self* which is interested to work its position compared with this coherence. To say that the authority *self-individual* is involved and takes action implies that the *self-individual* uses the force of implication that the *deep-self* develops through its desires because it is the latter who is interested to link the result of the current conflict to the result of the last one.



awakening is a function of the nuance of the decision, it is not planned and the future progression is not drawn in advance; the *self-individual* does not intervene. Let us designate this continuation of changes by the *conciliating development of the awakenings of consciousness*<sup>1</sup>.

The *self-individual* should not live passively his conflict; he must react although he may be tempted to indulge in the capitulation and the abdication that are as strong as he is weak in front of the *impetus-toward-the-ego*. The *management of decoding and implication* is the possibility for the authority *self-individual* to react without weakness and to behave as a referee who decides between the two impetuses and who manages his conflicting situation. The *coherent-impetus*, being respectful of rights, does not constitute a danger. It is the *impetus-toward-the-ego* that is interested to be invading and dominating to impose its policy of action. Any capitulation of the *self-individual* facing the tough policy of the *impetus-toward-the-ego* opens to the *centripetal desire to satisfy only the self* the possibility of dominating the psychological management.

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Thus, man finds himself with four subdivisions of awakening (the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests, the inner-awakening-to-onself and the inner-awakening-to-coherence) enriched by

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<sup>1</sup> I repeat what I wrote in a preceding paragraph about these concepts defined by continuations of words put in italic. Let the reader not be annoyed by definitions as "*management of decoding and implication*" and "*conciliating development of the awakenings of consciousness*". If the "id", psychoanalytical concept, has to keep its first definition, it would be this: "*psychological space from where the dynamism of the impulses and the tendencies emanates*". I do not replace the concepts that I present by new easier words, but I leave them in their initial conceptual form.

new elements following the current conflict. The inner-awakening-to-oneself and the inner-awakening-to-personal-interests are nourished by the *impetus-toward-the-ego* while the inner-awakening-to-coherence and the inner-awakening-to-others'-interests are nourished by the *coherent-impetus*. Depending on the choice of the *self-individual* for one impetus instead of the other, different dynamics of the inner awakening will grow, each one leading to different developments and modifying the inner awakening consequently.

The intervention of the authority *self-individual* is limited to the *management of decoding and implication* at the end of which the conflict ends between the two impetuses of the *self*. The decision of the *self-individual* has modified the inner-awakening-to-personal-interests to which an adequate dynamics of inner awakening will have to correspond which also takes into account the decision. This is the activity of the *conciliating development of the awakenings of consciousness* in which the elements (the existing ones influenced by the decision and the new ones that the decision generated) that enrich the four subdivisions of inner awakening will develop confrontations that will match them together and develop new levels of consciousness. The goal of the *conciliating development of the awakenings of consciousness* is to reconcile the elements of the four subdivisions of the inner awakening and to align them with the decision. If the *self-individual* used his will in the *management of decoding and implication* while decoding and arbitrating, his intervention stops at the foot of the *conciliating development* because he cannot plan the future evolution, this evolution is a natural growth of the inner awakening in which he cannot intervene.

The two impetuses of the *self* raise the *self-individual* to the rank of responsibility. The use of the will defines the orientation toward the future inner awakening and thus modifies in a permanent way the psychological course. Even if the *self-individual* reconsiders his decision later, the fact of having

reached the phase of the modification of the inner-awakening-to-personal-interests involves him in an indelible way that modifies the policy of the *self* and the balances between its impetuses and opens the path toward new levels of consciousness that were unknown and that will introduce new parameters that sculpt a new face of the *self-individual* and the *deep-self*. What, prior to this new level, was regarded as a right and a legitimate interest can become less legitimate and subject to a new thorough approach.

Why the *management of decoding and implication* and the *conciliating development of the awakenings of consciousness* relating to the temporality of the *self-individual* and no other parameters? Although the choice appears random at first sight, the rest of the study will provide the sufficient argumentation to justify it. However, it is already clear that this choice stresses on the one hand the importance of the intervention of the *self-individual* and on the other hand, the development of the inner awakening according to dynamics independent from the intervention of the *self-individual*.

At the level of the *management of decoding and implication*, the *self-individual* distinguishes what respects from what harms and manages the situation according to the personal ideal. Otherwise, he resigns from the psychological management by not making the effort to decode the action of the *impetus-toward-the-ego* and the reaction of the *coherent-impetus*. The resigning attitude disturbs the inner awakening and muddles the activity of the *conciliating development of the awakenings of consciousness*. This point will be duly developed in the chapters to come.

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In the approach of desire, fear and doubt through the *management of decoding and implication*, the *self-individual* can choose the camp of the *impetus-toward-the-ego* (i.e., that of selfishness,

illicit actions and valorization of oneself at the expense of others) or that of the *coherent-impetus* (i.e., that of giving priority to others' respect and to coherence over the personal interests). The choice of the *coherent-impetus* opens up the inner awakening toward a larger opening on coherence. That of the *impetus-toward-the-ego* weakens it in turning it toward itself; this choice leads to an unbalanced relation because the *impetus-toward-the-ego* is more dominating than the *self-individual* is in the trial of strength of the interests; this relation becomes to the advantage of the *impetus-toward-the-ego* who then benefits from the capacity of decision of the *self-individual*.

The *management of decoding and implication* and the *conciliating development of the awakenings of consciousness* are temporal and function of the age, of the experiment of the *self-individual* and of his level of consciousness. Any psychological desire is a need to explore new states of consciousnesses; it must finally pass by the *management of decoding and implication* and by the *conciliating development of the awakenings of consciousness*. The reader will understand, from the configuration given to each of the notions described in this work and considered as being the pillars of the psychological structure – the *impetus-toward-the-ego*, the *coherent-impetus*, the *management of decoding and implication* and the *conciliating development of the awakenings of consciousness* – that the base of the reasoning is the consideration that human psyche is an unfinished product. It is in continual remodeling and in perpetual development, and time and age are not the only deciding factors because the desires of the *deep-self*, which is the laboratory of the interests, are timeless. The mental illnesses – neurosis and psychosis – are incidents occurring during the development and not coming to disturb the static immutability of a psyche peacefully constant aging gently with time.

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Psychoanalysis considers that there are three essential authorities in man's psychological structure: the id, the Freudian self and the superego. However, these ones leave little place to direct implication and to will. The psychological structure is considered in psychoanalysis as being subject to the influences of the parents and the entourage that reach it from some porticos common to all human beings, the Oedipus complex in particular. Psychoanalysis leaves little place to the specific way according to which the human being approaches the conflicting situation, way which constitutes his originality and uniqueness. The case of Freud's *obsessional girl*<sup>1</sup> is approached by studying the morbid factors that could influence her psychological structure. However, it is never question in his analysis about the patient's implication. What, in my opinion, is open to criticism in the Freudian logic is the little of importance given to the personal implication in the disease. The study that I present to the reader goes in the direction of the comprehension of the personal implication, without however leading to a dead end. The patient, in the Freudian logic, is a being who struggles in the middle of several morbid factors. And if it is him and not another one who undergoes the disease it is because his structure is more subject than that of others to such disease and that he had the bad luck to be in an environment that supports it. Surely. It is true; moreover, if such disease could have reached the girl in question, it is because her psychological structure constituted a favorable ground. In addition to that, she was born in a family favoring this disease, the father and the mother being a couple leaving an opportunity to a morbid oedipal situation to settle.

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<sup>1</sup> Cf. Sigmund Freud, "A General Introduction to Psychoanalysis", "The meaning of the symptoms". See also the chapter on this case in the Division II of this work.

Let us take a different way. Let us try to find a greater implication from the patient. Let us refuse him the role of absolute passivity facing the mental illness even if he undergoes it and suffers from it. Let us limit the authorities to the *self-individual* and the *deep-self*; let us reduce the superego and the id to simple functions that the *impetus-toward-the-ego* handles proportionally to the weakness and the complicity of the authority *self-individual*. Because of the pressure arising from the refusal of the *deep-self* to open to coherence, the *self-individual* will accept and maintain the energy insufflated by the *impetus-toward-the-ego* to the id and the superego. I understand the embarrassment of the reader facing such an upheaval; however, I hope that the explanation that I will give of the unconscious in the Division II will plead in favor of this new vision.

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It is interesting to notice that Freud himself sees in the Freudian self several aspects. In his book “On Metapsychology”, he sees the self-reality, the self-subject, the self-pleasure and the non-self. This Freudian self behaves sometimes in an odd way. In tackling the subject of narcissism which is the choice of oneself for object of love, the Freudian self is divided into two to take itself for object and to behave toward itself as if it were about an external object. However, when he considers that it is divided into two, Freud confirms that it is divided into two distinct parts that interact one at the service of the other. He also goes until considering that this self is capable to divide temporarily and to reunify later: "The [Freudian] self is therefore likely to split and indeed it splits, at least temporarily. The split parties can then assemble again<sup>1</sup>".

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<sup>1</sup> Cf. Sigmund Freud, “New Series of Lectures on The Introduction to

That is not the case in the theory of the two authorities, which differentiates between the *self-individual* and the *deep-self* and which distinguishes in the whole human *self* two impetuses (the *impetus-toward-the-ego* and the *coherent-impetus*) in search of a new space of inner awakening. Being one and not divided, the human *self*, at the level of its *deep-self*, explores one and the other of its desires related to coherence. It is similar to that who feels his way forward to fathom the ground and to explore it, leaving to the *self-individual* the care to choose and decide. The things always varying in the colors of gray and never having the purity of white or black, solutions can be found by the *self-individual* for not losing completely the taste of the proposals of the *impetus-toward-the-ego* while wanting to progress in the direction of the *coherent-impetus*.

That the self is distinguished from the person is a traditional psychoanalytical concept. However, this concept remains in psychoanalysis timidly differentiated and not delimited. By differentiating them and by studying the interactions of their respective desires under this angle, one understands the psychological problems differently. The oedipal anguish, for example, is situated at the level of the *self-individual* for what is related to the temporal relation with the parents and at the level of the *deep-self* for what is related to the conflict between the respect or the refusal of coherence. One can find it in the pressure exerted by the *impetus-toward-the-ego* on the *self-individual* to maintain the chaotic oedipal situation or in the incapacity of the *self-individual* facing the conflict of the two impetuses of the *self* or in the fear of losing a state of inner awakening that he

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Psychoanalysis'

French reference: "Nouvelles conférences sur la psychanalyse", (Troisième conférence). Traduction de 1936. Website: <http://www.inlibroveritas.net/auteur12857-oeuvres.html>.

values particularly. This way of understanding the anguish is different from the psychoanalysis that regards it as being a morbid emotion of the Freudian self.

The prerogative to choose between the interests and to decide is the characteristic of the *self-individual*. The latter merges with his *deep-self* as much as he does with his body. He stands out from it as much as he does from his body. The *self* expresses itself as an *impetus-toward-the-ego* and a *coherent-impetus*. The *impetus-toward-the-ego* makes a seizure on the physical impulses and directs them. The *coherent-impetus* does not correspond to the superego and, being a living part of the *self*, it grows only starting from the personal experiment and not according to imposed and interiorized morals. The superego is positive as a sum of laws relating to the relation of the *self-individual* with his entourage. It becomes destroying by the anguish that it develops. It becomes destroying when the *impetus-toward-the-ego* benefits from the fear and the guilt to destabilize the *self-individual* and to move him away from the *coherent-impetus*. This superego becomes then a despotic substitute of the choked *coherent-impetus*. Being a sum of laws and prohibitions, it presents for the *impetus-toward-the-ego* the advantage of being interpretable and avoidable by some roundabout means. It is the hope toward which this *impetus-toward-the-ego* goes to flee the strict investigation of the *coherent-impetus*. If the superego can personify the moralism, the *coherent-impetus* does not have any bond with the concept of morals; it is an alive expression of the *self* striving for coherence whose respect of others' right is the principal component. On the other hand, if one seeks to compare the theory of the two authorities to some moralizing theory, one narrows all its scale and reduces it to a sterile transcription. The base on which this theory is built is that of human's right to the liberty of action and decision.

The dissociation between the *self-individual* and the *deep-self* gives access to a very interesting approach in the



comprehension of the psychological dynamics and the neurotic developments. To familiarize ourselves with this approach, we have to dissociate the activity of the timeless *deep-self* from that of the *self-individual*. The psychological health of the latter is dependant on his management of the conflicts between the two impetuses. The fear is an advantage to the *impetus-toward-the-ego*, *impetus-toward-the-ego* that seeks to dominate and to weaken the *self-individual*. The theory of the two authorities describes a human *self* different from the concept given by psychoanalysis. What in this theory is the authority *self-individual* can be brought closer, on some points, to what the traditional psychoanalysis knows as being the Freudian self.

... / ...

## A different psychological equation

The psychoanalysis presents the human psyche as being constituted of three interactive authorities: the id, the Freudian self and the superego. The latter is defined as being an authority capable to act that is formed with the Oedipus complex and built with education. Its function is to supervise the excesses of the Freudian self and to prevent the dangerous situations by channeling its activity. The superego behaves, however, in an incomprehensible and tyrannical way toward the Freudian self that it maltreats and on which it imposes restrictions without justifiable need. Odd, it is accompanied by the guilt that is a destroying psychological product. Freud describes this superego in these terms: "The superego, by a unilateral choice, seems to have adopted the hardness and severity of the parents, their prohibitive and repressive role, but not their tender solicitude. We tend to believe that the superego will become even rigorous as much as the child receives a more severe education, yet against all odds, experience shows us that the superego can be of a relentless severity, even when educators have been mild and good<sup>1</sup>".

However, the superego can be understood under another angle; what the psychoanalysis regards as being a tyranny

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<sup>1</sup> Cf. Sigmund Freud, "New Series of Lectures on The Introduction to Psychoanalysis"

French reference: "Nouvelles conférences sur la psychanalyse", (Troisième conférence). Traduction de 1936. Website: <http://www.inlibroveritas.net/auteur12857-oeuvres.html>.

toward the Freudian self is a service which it renders, directly or indirectly, to the selfish tendency that I defined as being the *impetus-toward-the-ego*. The Freudian self, corresponding with many regards in the theory of the two authorities to the *self-individual*, on this point the two visions meet: the superego acts against the *self-individual* and the Freudian self. Let us consider it as being first an initiation given by the parents to allow the child to know what is permitted and what is not, that with an aim of modifying any behavior which could have annoying repercussions. Thus, it starts by being a learning relating to the management of the interests.

Nevertheless, on parents' side, do they exist these parents who can inculcate to their child the truth of things without modifying it to the advantage of what interests them? This implies that they are of a perfect sincerity and that they know this truth. They must understand their child in all his problems by approaching them under his own angle to raise him to the sufficient and non-destroying degree that enables him to solve them. The parents are well-intentioned but do they give what is necessary to their child? As much as possible. Therefore, the coherence to which the parents initiate the child is impressed by their psychological structure. The child's psychological structure, as for it, deforms as far as it is unbalanced, the learning of the management of the interests. In final analysis, the superego is a sum of information referring to laws and to prohibitions relating to the interest of the *self-individual* and to that of the others, deformed by the psychological filters that it crosses. To react toward his fellow men, the *self-individual* would gather these prohibitions in his memory in an aim to have a direct and fast access to them if he tries to consult them about a situation concerning his interests. The superego is an introduction to coherence coming from outside and not tested by oneself, more or less deformed by the parental psyche and modeled by the personal psyche which is disturbed by the

oedipal situation. The more the child's psyche is disturbed and the more despotic is the superego, which supports the behaviors of fear, guilt and aggression. Such behaviors are to the advantage of the *impetus-toward-the-ego* because they exhaust the *self-individual*. It is with the latter that the superego is tyrant and not with the *impetus-toward-the-ego* who can bend to get up in a better way. It is the *self-individual* who is tortured by the guilt and who suffers from the despotism of the superego. This reasoning considers that the tyranny of the superego is directed against the authority *self-individual* and not against the *deep-self* which has all the advantages of benefitting from it.

The superego could have been limited to a sum of directives related to the interests of the person. However, the *impetus-toward-the-ego* benefits from the destroying fear and guilt to oblige the *self-individual* to bend under its constraint. It uses these means of pressure to oblige him not to open to the liberty of action and thought that the *coherent-impetus* can introduce. The *impetus-toward-the-ego* supports the despotic morals that the superego offers to act without pity toward the *self-individual*. The anguish, being born from the guilt, is also invested by the *impetus-toward-the-ego* to become a very active and durable poison: one cannot avoid oneself. From this condition is born the double feeling to have served morals and to have acted well but with much psychological tiredness and a narrowness of vision limited to the horizon of prohibitions, which will help the *impetus-toward-the-ego* to bend the *self-individual* to his interests. This monster that is the superego is without pity for the *self-individual*.

Becoming a sterile and destabilizing horizon, the superego remains the reference of the *self-individual* to differentiate what is allowed from what is prohibited and dangerous. This reference is consulted in an impulsive way by the *self-individual* who is afraid to succumb to some error. The initial status of the superego is that of a sum of directives on interests, prohibitions

and laws inculcated by the entourage, those referring to the interrelationship with others' right. These directives are a tool that the *self-individual* consults to know what the entourage refuses. However, it can be transformed into a semblance of aggressive authority toward the *self-individual* with components of fear and guilt. These ones stress him and bring closer to him the danger of death, danger against which they propose destroying solutions veiled behind the morals of an excessive superego. The fear that dominates the *self-individual* allows the *impetus-toward-the-ego* to tyrannize the latter, to dominate him and to scramble the discernment. The sensitization to social laws varies in intensity according to persons just as the relation with fear and guilt varies according to the psychological structures.

The approach of the id is similar. From an acting authority affecting psyche, we can reduce it to simple body needs that require satisfaction. Their intensity varies with age and environment but also according to the persons and their specific constitutions. The need for orgasm is a physical need which becomes destroying and acts negatively on psyche when it is weighed down by anguish, guilt, obstinacy of not changing an object of love and feeling that such object of love is irreplaceable for answering perfectly the oedipal concept. It is yet the *impetus-toward-the-ego* who handles the id and gives it ineradicable tentacles, influencing the future reaction of the *self-individual* to make him fall into the paralyzing situation that interests it. It is it that amplifies the echo of the libidinal need to wedge the *self-individual* in inextricable situations and to make pressure on him when it is a question of choosing in conflicting situation. It invests some sensitive and vulnerable functions and uses them to make pressure on the *self-individual* who holds the final weapon of choice and decision in the conflict between the *impetus-toward-the-ego* and the *coherent-impetus*. Contrary to what our education could carry us to believe, we notice when we differentiate it from the superego that the *coherent-impetus* is very

far from the manipulation of fear and guilt. It is an expression of the *self* living in us, expression which is a sensitization to harmony and coherence in our relationship with the entourage. That man refuses its advices cannot push the *coherent-impetus* that knows only attraction toward harmony and coherence to make feel guilty or to distress. By re-examining the psychological authorities under this angle, we replace the despotic and tyrannical part of the superego and the destroying and disordered side of the impulses by the intervention of the manipulator *impetus-toward-the-ego* and we identify the respectful and harmonious tendency existing in us as being the *coherent-impetus*. Instead of the Freudian self, maltreated and torn between the id and the superego we only have a reaction to the principle of coherence (led by the *deep-self*) which interacts with the reaction to the temporal expression of this coherence (led by the *self-individual*). From this point of view, the *impetus-toward-the-ego* manipulates the id and the superego with an aim of making pressure on the *self-individual* to move him away from the *coherent-impetus*.

For the human *self* (which consists of the *deep-self* and of the *self-individual*) can change completely, these two impetuses must go through the *self-individual* who is related to the material temporality that seals the decisions and decides between them. This *self-individual* works to understand and to decide between through his *management of decoding and implication* to end up deciding according to his ideas.

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The superego that should have been an inoffensive reference is a component that can be aggressive and serve the interests of the *impetus-toward-the-ego*. Freud says that "the superego can be

super-moral and then become as cruel as only the id can be<sup>1</sup>. Of the Freudian self that would correspond to our authority *self-individual*, he says; "it is not only a helper to the id; it is also a submissive slave who courts his master's love ... the [Freudian] self may be considered as a real seat of anxiety<sup>2</sup>". Psychoanalysis considers the Freudian self as undergoing the conflicting situations created by the constraints of the superego and the id which are two authorities acting each one according to its priorities.

Because the *deep-self* is capable, through the *impetus-toward-the-ego*, to handle the forces that are the superego and the id with the aim to put pressure on the *self-individual*, generating in him suffering and anguish, it thus does not follow the principle of pleasure like the *self-individual*. The interest of the *deep-self* is to take a stand toward coherence: it then puts the importance of the *self-individual* in the second place and does not bend like him in front of the principle of temporal pleasure. To take a stand toward coherence is essential for the *deep-self*; what coherence and incoherence will modify in it exceeds in importance the principle of pleasure and the temporal interests of the authority *self-individual*. The two impetuses, being two policies of action of the same human *self* which, if it includes the *self-individual*, includes also the *deep-self*, they do not act according to the same principle of pleasure that the *self-individual* follows. This reasoning, which appears absurd at first sight, describes yet the limits of what we live. Man, dominated by his destroying desire that pushes him to be above the others, continues his combat for society goals even when feeling the imminent presence of

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (The ego's dependent relations). Publication year 1923. Taken from the internet.

<sup>2</sup> Cf. Sigmund Freud, "The Ego and the Id", (The ego's dependent relations). Publication year 1923. Taken from the internet.



death. He follows the delusion of grandeur and the glory in spite of any logic showing their precariousness. "[Men's] neighbour, says Freud, is for them not only a potential helper or sexual object, but also someone who tempts them to satisfy their aggressiveness on him, to exploit his capacity for work without compensation, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him pain, to torture and to kill him. Homo homini lupus<sup>1</sup>". Man acts this way to taste the pleasure of superiority. He does it to destroy because others' destruction rises him above; at least it prevents putting him in their shadow! The *impetus-toward-the-ego* active in favor of selfishness that finds a place only in incoherence is not embarrassed to plunge the authority *self-individual* in anguish, fear and guilt. The *coherent-impetus* cannot do it; it cannot devote itself to incoherence and destruction; otherwise it would go opposing its basic orientation which is harmony and others' respect. Their behaviors would point out the instincts of life and death, the word life including harmony, order, coherence and peace whereas the word death would include disorder, incoherence and destruction. In the Freudian vision also, we can notice that the death instinct does not respect the principle of pleasure and the instinct of self-preservation. If this death instinct is especially directed against the others, it can also be directed against the *self-individual* himself, not respecting neither his pleasure nor his safety.

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<sup>1</sup> Cf. Sigmund Freud, "Civilization and it discontents", (V). Publication year 1930. Taken from the internet.

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## A little comparison

I would be tempted to compare the relation between the *impetus-toward-the-ego* and the *coherent-impetus* with two inspirations or two artistic preferences of a painter. These ones exist potentially and belong to his potential; each one makes pressure on him to convince him to concretize it in a work that will be part of his artistic activity. He will only adopt one if they are divergent. By supposing that one of them is for still life and the other for portraits, the preference for the portraits does not designate which type of face to paint. It is an interior force that pushes to work the portraits. If the painter has a precise interest for a given face, the corresponding preference will provide the necessary energy so that the work would be undertaken until the end and so that it fits with another work of the painter. Also, the two impetuses of the human *self* are not interested in the temporal actions as such but they are two tenacious penchants for others' respect or for selfishness. They influence the temporal interest of the *self-individual*. He will have to decode in terms of temporality the possibilities that each impetus nourishes. From there, he will be able to distinguish the selfish act from the one respecting others. Before choosing and deciding, he will have supposed the inner awakening that each impetus could activate. He will have thus to be able to know where each choice would carry him out and he will have to be able to evaluate its conformity with his ideal and his project of life. After having decided, he will take action, which will modify his inner-awakening-to-personal-interests. He will do all that through the *management of decoding and implication*.

To return to our painter, each one of his artistic preferences will be reflected on the fabric of the painting only if he chooses it (decision and will). The decision will concretize the choice that will come to supplement old works by taking its own place in his artistic evolution. Such is also the case of the impetus of the *self* that the authority *self-individual* chooses after recognition of the mobiles in action. After having decided, the *self-individual* takes action to modify his inner-awakening-to-personal-interests, thus his intervention ends and he comes out of the stressing conflicting situation; the *conciliating development of the awakenings of consciousness* will start its activity inside the enclosure of the psychological possibilities. The elements of the four subdivisions of the inner awakening<sup>1</sup> will then be confronted and modified to lead to new levels of consciousness corresponding to the decisional nuance.

Thus, the selected artistic preference grows and develops a new face of the painter; at the same time, the other one is decreased. However, we would say, the reasoning is illogical because the *self* would then deliver a combat against itself by decreasing an impetus while supporting the other. Which interest would it find to decrease partly and develop partly? The situation is that its impetuses reflect its desires; they are not part of its structure. The interest is for the *self* to fix its identity because it oscillates between two different poles tearing it. The *self* is an unfinished product that seeks to develop while exploring in a direction and the other, and its development is related to a greater space of the inner awakening, space dependant on the choice of the *self-individual*.

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<sup>1</sup> They are the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests, the inner-awakening-to-oneself and the inner-awakening-to-coherence

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The theory of the two authorities is based on the coexistence of two timeless and antagonistic desires in the same *deep-self*, which are the *desire to open up to coherence* and the *centripetal desire to satisfy only the self*. The two impetuses, which are the *coherent-impetus* and the *impetus-toward-the-ego*, militate in favor of each one of these desires. Why is it necessary for such a concept (whose scientific inconvenience is that it is close to the concept of Good and Evil) and why not accepting to define a *self* which seeks to become autonomous and adult to live freely and calmly, seeking its healthy and natural pleasure and spending peaceful days on earth in a psyche opened out and free from any constraint?

This life concept has been preached by many thinkers according to whom the important thing in life is to live it with its pleasures and naturalness! I was an enthusiastic follower. However, the problem is that psyche does not function that way and nobody is able to free himself from his entourage, breaking any relation of interest with others with an aim of not seeing himself smeared by human baseness, that it comes from himself or from others. That is impossible because human psyche cannot be stable; the *self* seeks its development according to coherence. Even the Oedipus complex is a relation of interest with the father and the mother. Those who do not want anymore to be interested by others and seek to live without getting involved in interests can only lose the psychological blooming because they deny the delimitation of their identity and they erase from their psychological representation the existence of the fellow man. This one, in showing them their limits, reveals their true identity and their potentiality. They quite simply isolate themselves from the others, vegetating and losing their own meaning of existence that is diluted in a psyche that they refuse to nourish at the only source of interests.

In addition, to see the walk of civilizations toward progress, one notices that the world advances in the direction of respect of private life and human rights. That would let us hope that the better World is for soon. However, for that, it would be necessary to reach the minimum of interference with privacy and personal rights. Could this idyllic world exist one day? Will tyranny, despotism and injustice make place to others' respect? Moreover, will this respect emerge from the personal conviction without need for military control? If it will be this way, it can be only because man will have learned how to respect his fellow man in order to make pass the respect of others' right before his own comfort. In other words, man will then enjoy a developed *coherent-impetus* and a reformed *impetus-toward-the-ego* that, while respecting the presence of the *coherent-impetus*, remains active in the healthy consolidation of the *self*. It would be the Utopia; it would be the paradise on earth. However, up to that point, the picture is not so beautiful; what one continues to notice with many regards, it is that civilization is defined as an effective means of compaction of the injustice in social zones and in not yet uncovered psychological recesses. It gives itself the right to intervene in the psychological balance and to redefine selfishness so as to better satisfy the productive person. It tallies the employee in standards that support productivity at the expense of the psychological development.

That pushes us to ask why the relation with others would take as much importance until becoming the first component of our psyche. We consider that we are attracted by nobler and more interesting things for our personal blooming than the fact of making case of the respect of the subordinates, the superiors and the neighbors! Are we really? Is there heavier for our psyche than the lack of sincerity? Is there is more important for us than to react to our selfishness? How much can we dominate the fact of smiling to somebody for a personal interest, and the fact of

cultivating the underhand smile to the boss because he can promote us?

Moreover, why not a psyche that decides to have a profitable malleability to achieve interesting goals? This behavior exists and it is very frequent. At least, we would say, it solves the problem of dilution in the mass since it allows profits that one transforms into acquisitions which dissociate us from others. However, do these who work in this direction, develop some psychological orientation other than that of respect and disrespect of the other? Is there something that interests them more than their desire to reach new states of consciousnesses linked to selfishness? Therefore, the relation with the other is in the center of human psychological activity. It starts with the relation with the parents forming sometimes insurmountable neurotic nodes.

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## The three dimensions

Milton H. Erickson gives much importance to the bodily dimension and to the image one has of his own body.

He says that by describing his own body and by revealing his way of conceiving it, the human being refuses to speak about some parts of it<sup>1</sup>.

The most important for the *self-individual* living his temporality is the echo that his inner awakening transmits about his present activity, to be aware of his possessions, of what he enjoys, of his pleasures, of his existence among others... To undergo the pain without living an inner awakening making us feel it is not suffering; to enjoy without living a corresponding inner awakening is not enjoying either. The wingspan of the inner awakening exceeds the limits of temporality to reach the interests of the *deep-self* in its interaction with the general order that surrounds us, in its attraction or its refusal of coherence. The dynamics of the inner awakening is a confrontation of the elements of its four subdivisions (the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests, the inner-awakening-to-oneself and the inner-awakening-to-coherence). There are as many dynamics<sup>2</sup> as there are psychological situations involving one and the other of these subdivisions of inner awakening. To understand better these

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<sup>1</sup> Cf. Jay Haley, "Uncommon therapy, the psychiatric techniques of Milton H. Erickson", page 97. W. W. Norton & Company, 1993.

<sup>2</sup> The inner awakening develops as many dynamics as it has approaches for the interests.

subdivisions, let us start by approaching the human nature in its dimensions. The philosophical considerations and the interpretation of the work of some modern therapists as Milton H. Erickson could guide us. We may consider that there are in the human nature three dimensions: physical, mental and spiritual (this word being without religious signification).

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The physical dimension corresponds to man's bodily nature in its relation to the matter and to the influence that the genetic material carries. This dimension changes with our behavior toward the matter, either by respecting our body or by misusing it and making it undergo the bad treatment, the bad food and the lack of expression in the adequate exercises. The state of this physical dimension reflects on the two others. This dimension uses the five senses: sight, hearing, taste, touch and sense of smell; those form a bond between it and the mental dimension by transmitting to the latter the necessary information. The physical dimension includes various horizons and parameters like sexuality, food and physical activity. These horizons and parameters are in relation with the mental and spiritual dimensions under other angles.

The mental dimension is another dimension of human existence. The intelligence, the inner awakening and the psychological activities are its hosts. As the body can be affected by a food which upsets it, in the same way the mental can be disturbed by an information which troubles it and disturbs its progression toward harmony. The mental dimension is based on the good condition of the physical dimension. The body is at its best when it is not disturbed by poisons upsetting it; it becomes then in harmony with the nature surrounding it and acts as a better receptacle of coherence because it will allow the *self-individual* to use his mental dimension satisfactorily. The bad

influence that man undergoes from his entourage also disturbs his mental. Sterile or destructive logic can stifle our mental dimension and prevent it from flourish.

The spiritual dimension is formed by the activities of the mental dimension. It is, to some extent, the immaterial identity (or the immaterial current state) which is constituted progressively with the mental activity. This identity reflects man's position compared with the system of coherence that links what surrounds him, his attitude toward this coherence. The three dimensions interact between them but the mental one remains the one that plays the role of leader. It leads in the psychological conflicts, the role of these conflicts being to modify the inner awakening. The spiritual dimension does not imply religious concept, it is defined in the present study by the attitude that builds compared with coherence, this attitude being constructive or destructive.

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Each of these dimensions corresponds to a space of presence. Man realizes their presence and he tries to become aware of the echo of each one in his relationship with coherence. Thus, he structures his inner awakening in three fields: physical, mental and spiritual. The physical field is what is “in his head” of the physical dimension. It is the same for the other two. These three fields constitute together the inner awakening. One becomes aware of oneself by comparing oneself with the presence of others on the level of each one of these three fields. On the other hand, we try to understand others on the level of their three dimensions by comparing those with ours. Moreover, the human being manages the interactions of his three dimensions even if he cannot distinguish them. Let us take the example of a man who tries, when leaving his doctor, to accept the decision of the

amputation of his gangrenous leg. He realizes that the amputation does not mean some mutilation of his identity. He differentiates his body from his mental and spiritual dimensions. He manages his global situation of which the body is a part, of which the body is one of the dimensions. In the same way, the one who hesitates between committing a theft or not takes into account his spiritual dimension that is the decantation of his mental activity, of his past progress. From his mental dimension, he will consult the spiritual field of his inner awakening that will reflect his spiritual dimension. That will help him to locate himself compared with the stealing act and to make a decision.

Such other man lives interior developments that direct his conviction toward democracy whereas those of his brother push him in the direction of the dictatorship. These two persons however come from the same educational bath, the same family and the same social standing. We can suppose that each one of them had personal experiences that favored his choice. We must also take into account the fact that one and the other could have been with different experiments going in opposite directions. The mental laboratory of a person is different from that of another one.

To quote the three dimensions cannot make us forget the presence of the desires of the *deep-self*, of the *impetus-toward-the-ego* and of the *coherent-impetus*. If the personal mental laboratory treats with temporal factors and if it is related to the mental activity and the spiritual attitude, it treats also with the temporal desires of the *self-individual* and with the two timeless desires of the *deep-self*. Thus, some external influences have a powerful echo with some people and remain inactive with others. I attended a dialog between a very educated father and his son, a twelve-year-old kid full of life and spirit. The father was explaining with wonder and enthusiasm a poem in which the poet says that, since death is the final batch, let us die proud and

superior to others. The son answered that he did not seize the point of view of the poet. One could guess through his childish language that he defended the logic that since death is the final batch, why invest oneself in what disturbs the relational simplicity and the friendship. The academic enrichment of the father and his intelligence of adult were modeled by his mental and spiritual dimensions that valued honors and supremacy. The boy saw another thing because he had another mental laboratory. The intelligence quantifiable in IQ and in diplomas did not play there a role. The logic of the son and that of the father were based on two discernments not related to school intelligence but to the mental and spiritual dimensions of each one of them. Can we say, on another hand, that it is rather a question of dose of aggressiveness or of hormonal chemistry that pushed the father for such behavior and the son for such reaction? Let us not reduce their psychological activity to hormonal doses, just like the psychoanalysis is not interested in hormonal doses in a resistance or transfer phase.

The mental dimension corresponds with the strength of the human spirit for exploring, investing, choosing and deciding. It is linked to the capacity of the spirit to approach coherence, to understand it and to decide to get involved in the universal system or to give it up. This mental dimension is not limited to a simple attitude of acceptance or refusal of coherence. It is the place of the psychological reactions, it reacts to each psychological conflict and it is restructured according to it. By accepting coherence, it does not make a rise in ranks of submission and dilution within an invading coherence; it is a redefinition of oneself increasingly clearer and fairer. And when it decides to move away from coherence, it does it by free choice. This mental dimension is furnished by the activity of the human spirit; the inner awakening is its host. In reviewing those who marked the evolution of humanity, we note that their scientific and philosophical knowledge fed always the activity of

their mental dimension toward the refusal or the opening to the existing order, sometimes trying to appreciate this order and sometimes to sap it and to replace it by another one, of their concept. All Newton works was driven by his religious and philosophical logic that, finally, was a rallying to the divine order such as he conceived it. Freud crowned his work by a personal vision of humanity and of the system of coherence. Einstein dedicated most of his research trying to develop a theory of globalization with an aim of linking several phenomena without apparent relation. That without quoting the philosophers and the theologians of whom the goals are declared in advance. One can even wonder whether the motive of all the great persons is not a curiosity toward the coherence as a system, filled by the unbearable need to understand what happens<sup>1</sup>. University intelligence of all these people helped them to progress in the decoding of cosmic coherence, but it was not their final satisfaction and the terminus of their terrestrial course. This university intelligence was used to enrich another one, different by its laws and bases: the discernment of the mental dimension that reacts facing the universal system. This discernment of the mental dimension is not necessarily strengthened by a higher university intelligence or a high IQ. Some of its aspects are known as "common sense". It is in relation with the management of the personal interests and with the relation with others. It is structured by affinity to one or the other of the desires of the *deep-self*: the *desire to open up to coherence* or the *centripetal desire to satisfy only the self*. It is a choice of one camp; and according to this choice reaffirmed with each *coherent-impetus / impetus-toward-the-ego* conflict, it is restructured.

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<sup>1</sup> Cf. Albert Einstein, How I See the Word.

French reference: Albert Einstein, "Comment je vois le monde" ; Flammarion, nouvelle bibliothèque scientifique, 1974, page 20.

This discernment develops starting from the *conciliating development of the awakenings of consciousness* that confronts the elements of the four subdivisions of the inner awakening. We can find an ignorant illiterate who chooses such constructive decision that does not harm others, whereas much high IQs of the planet end up yielding to their thirst to power and acting without scruple against their fellow man, destroying him and ending up destroying themselves. As regards the intelligence with the meaning that we know, the school intelligence, let us recall that the schizophrenic is, the majority of the times, a very brilliant student before his disease is declared.

The various activities of the mental dimension finally merge into a logic that becomes the position of the *self-individual* toward such right and such selfish behavior. This grouping is the spiritual dimension. By considering this dimension as a decantation of the mental activity, we release it from the narrow space of religion and we can say then that a good man has a spiritual dimension respecting others and that a tyrant has a selfish spiritual dimension.

Man, in his everyday life, does not visualize separately these three dimensions that form his unit; however they are indeed present and the short-term therapy is interested in them in a particular way. The relaxation therapies work to link the fantasy world of the patient to his muscular resistances; they praise the beneficial effects of relaxation in the reorganization of the "parceled" psychotic<sup>1</sup>.

The inner awakening (i.e. the consciousness) is formed of the three physical, mental and spiritual fields. Each field is the reflection of the corresponding dimension. The modification of a field is related to its constituent elements; those interact with

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<sup>1</sup> The reader interested by these researches on relaxation can read on the works of Sapir and Ajuriaguerra.

others according to the activity of the *conciliating development of the awakenings of consciousness*. When this *conciliating development* leads the *self-individual* toward a new level of consciousness by modifying the mental field, the mental dimension changes too. The physical field of man's inner awakening is different if he is greedy or if he respects his diet. In the same way, his mental field differs if he is lying or sincere. This difference is not limited to white and black; there is an infinite variety of possibilities.

So that we can understand the horizon of each one of the three dimensions and meet their needs, there is field in the inner awakening which is the echo of each one of them. The authority *self-individual* reacts to coherence from the conflict *impetus-toward-the-ego coherent-impetus* and this reaction is related to the discernment (mental dimension), to the attitude compared with coherence (spiritual dimension), and to the material parameters (physical dimension). The three fields form, all together in their interactions, the inner awakening. If this logic is not frequent in the traditional psychoanalysis, it is an important working tool in the short-term therapies. I will illustrate this point of view in the chapter related to the method of the American therapist who accumulated successes and cures, Milton H. Erickson.



## **The impetus-toward-the-ego is indispensable**

A characteristic mode of functioning of human body is that to fill and to empty. It can be noticed at different levels. It is the fact of inhaling the air and expiring it; it is the contraction followed by relaxation in the orgasmic function; it is the food ingestion which one evacuates thereafter. This mode (filling and emptying) is not that of the secondary functions; quite to the contrary, it is present in the most important ones: breathing is of capital importance in the psychological and physiological activity. Food ingestion is, it also, of capital importance in the constitution of body and psyche. To fill and empty, to spread and contract, is a life sign par excellence. Everything that lives is subject to this movement. The researcher identifies life in the unicellular bodies because of this movement that one can compare to the vital force. This operating mode is not limited to the body but it extends until the mental, thus including the psychological behavior. It is, for example, the fact of being filled with knowledge from which one relieves himself to fill oneself with others replacing them. In his development, man would be similar to the behavior of a cell or an amoeba that is in continual movement. The inner awakening is not to exclude from this process; that is remarkable by the fact that it relieves itself from a level of consciousness to replace it by another one. What is conscious for us today will be exceeded tomorrow by a new

conscious which will brew the interests differently and will return null and void that of today.

The inner awakening seeks always to be filled with a new level of consciousness and to be relieved from the level of consciousness made null and void. Without it, our life, our interests and our activities have no importance because they do not exist any more for us. Of what importance would it be for us to be strong or happy if we are not aware of it? The inner awakening does not rest on illusions, concepts, imageries, convictions or beliefs. These can help to develop it. Only the interests nourish it.

Filling and emptying correspond to contraction and relaxation; it is the mode of development of the *self*. The *impetus-toward-the-ego* brings everything to it in a behavior that resembles the contraction<sup>1</sup> whereas the *coherent-impetus* seeks the expansion toward outside in a movement of relaxation. The *impetus-toward-the-ego* consolidates the *self* by consolidating the inner-awakening-to-personal-interests and the inner-awakening-to-oneself according to a centripetal behavior whereas the *coherent-impetus* deploys it in a centrifugal behavior according to the inner-awakening-to-coherence and in revealing the horizons of the inner-awakening-to-others'-interests. Even in his decision to move away from selfishness, man cannot do it without his *impetus-toward-the-ego*. He has to have an *impetus-toward-the-ego* which is more or less reformed and able to ensure the centripetal force of militating in favor of what one possesses without yet supporting selfishness. Psyche progresses by contraction and relaxation, by the interaction of the *coherent-impetus* with the *impetus-toward-the-ego*. The latter is not an impetus that the *self* can just do without because it represents the

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<sup>1</sup> In fact, this contraction is ensured by the *basic-corruptible-impetus* and its avatar the *scrutinizing-impetus-toward-the-ego*.

investment of the *self* in its own potentiality. In addition, the fact of doing without the *coherent-impetus*, which involves the investment of the *self* outside, would correspond to an implosion of the inner awakening. If the psychological balance is related to an active *coherent-impetus*, it is related also to an active *impetus-toward-the-ego* that must progressively be reformed to take into account the presence of the *coherent-impetus*. The therapist frequently meets a disturbed *impetus-toward-the-ego*, channeled in the sponsorship of incoherence and becoming inapt to consolidate the *self* through the legitimate interests.

The inner awakening changes according to the dynamics confronting the elements of its four subdivisions. The *conciliating development of the awakenings of consciousness* works in the direction of the conciliation and the harmonization of the elements of these subdivisions of awakening. If the *self-individual* is able to use his will to act in the enclosure of the *management of decoding and implication*, he is unable to intervene in the activity of the *conciliating development*. The latter will take over by modifying all the elements of the inner awakening so that it corresponds to the decision.

Filling and emptying correspond to the fact of reacting facing a given situation; it is the psychological conflict between the *impetus-toward-the-ego* and the *coherent-impetus*. This conflict is a sign of good health; the *impetus-toward-the-ego* is, like it or not, the benefactor who starts the conflict and opens to the inner awakening the possibility to develop, or to reduce, in any case, that to leave the current status quo. The conflict between the *impetus-toward-the-ego* and the *coherent-impetus* leads finally to a modification of the inner awakening, either it increases or it decreases. The development of the inner awakening corresponds to the development of the *coherent-impetus*, to the reform of the *impetus-toward-the-ego* and to a greater sensitization to others' right. The authority *self-individual* is then relieved from

the burden imposed by the continual tendency of the *impetus-toward-the-ego* not to open to others and to cultivate selfishness.

The inner awakening is relating to the echo of what surrounds us according to coherence. Concepts, beliefs, convictions and moral values interest it because they confront it to coherence. It is the area of the psychological activity of the timeless *deep-self* and of the *self-individual*, these two authorities being linked by the interests that the *self-individual* approaches to discover their temporal factors and that the *deep-self* approaches to discover their timeless factors. The *deep-self* is interested in the temporality of the authority *self-individual* only to modify its approach of coherence. Its timeless interests represent for it what is most important since it relegates the interests of the *self-individual* to the background, being capable of putting him into disastrous situations. It can push him toward to kill others or himself to appease a revenge or a tyrannical pleasure. This revenge and any other pleasure are temporal and relating to the place and the context and they are not, as such, the finality that the *deep-self* wants.

Believing or atheistic, the notion of others' respect and selfishness remains impossible to circumvent because man lives only according to what interests him, involving others' right and their freedom. We can say that the principle of pleasure is overhung by another one by far more important which is the principle of interests, man being able to support displeasure by interest.

## The self-individual and the development of the conflict

The dynamics of the inner awakening, managed by the *conciliating development of the awakenings of consciousness*, is related to the decision and the move to action at the end of the conflict. Moreover, the inner awakening is made up of the three mental, physical, and spiritual fields. The elements of these fields furnish the inner awakening.

The opening to coherence and its refusal form the two poles of interest of the timeless *deep-self* and of the authority *self-individual* that is influenced by the *deep-self* in any step relating to the interests. A diploma, a knowledge and an acquisition can interest the *deep-self* only by their relation to coherence. An information interests the *deep-self* by its possible opening to coherence or by its refusal, and by its relation to the personal interests.

When the *self-individual* voluntarily chooses the camp of the *impetus-toward-the-ego*, the inner awakening is restructured according to the influence of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. The *conciliating development of the awakenings of consciousness* confronts the elements of the inner awakening and supports some while repressing others to harmonize with the decision. The four subdivisions of the inner awakening that form its dynamics are then modified according to this choice. By choosing the camp of the *impetus-toward-the-ego*, the resulting modification is a regression. It is a regression because the limits between the *self-individual* and the others are scrambled instead of being clarified. They grow blurred by monopolizing a possession which does not belong

to the *self-individual* and by supporting a discernment which is not equitable and incompatible with harmony, granting himself a right that he does not allow to others, thus going in a way which does not make it possible to the inner awakening to grow and develop healthily.

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We answer rarely to the needs of the three fields of our inner awakening and to the needs of their corresponding dimensions. We lie on the sofa in front of the television treating roughly our physical dimension and the corresponding field of the inner awakening. We allow ourselves "courteous" smiles that contribute to our professional advance, sullyng our mental field with polite meanness. We engage in a program of everyday life that does not satisfy our ideals fully, maltreating our spiritual dimension. We silence or we turn down low one or more of the three fields in front of a growing desire or in front of a given situation. Silencing a field of the inner awakening is acting in the corresponding dimension in a disordered way.

If psychoanalysis considers that the Oedipus complex is based on the invading impulses of the id, the fact of desiring one's own parent is, according to the logic of the theory of the two authorities, real and it is the expression of the behavior of the *self-individual*. Sexuality, in its normal run, without possessive behavior toward the spouse and without masochist and sadist pleasures, is simply a body expression, these anomalies being nourished by the *impetus-toward-the-ego*. However, we would say, simplifying is this vision of sexuality which excludes from the id the violent impulses like masochism and sadism, especially that these two sexual expressions held very much the attention of the psychoanalysts. Freud worked out the theory of the primary masochism that can be turned against others to become sadism. Moreover, it is starting from the primary masochism

that he explained the death instinct. It is not allowed to us, would we say, to dissociate the human sexuality from its atypical demonstrations such as masochism and sadism. At this level of the reasoning, I do not see anything clear, only misty assumptions elaborated on considerations which cannot be checked with an aim of explaining human condition according to theories that convince only by the authority and the notoriety of their authors. From the way the subjects of masochism and sadism have been processed and reviewed by psychoanalysts, one develops the doubt about their exactitude. As regards the theory of Freud's primary masochism, Wilhelm Reich attacked it by considering that the primary masochism is a behavior seeking a suffering with an aim of not feeling the great suffering of losing the loved oedipal being. It is, in his opinion, a preparation to face an unbearable suffering while being exerted on another one tolerable; thus, it is not the gratuitous search for suffering by pleasure but rather a state of fear from the unbearable oedipal suffering.

By giving to the *deep-self* the preeminence in handling the interests, we can consider sexuality under its simplest pageantry, as a physical need without complications. This body expression becomes complex and incoherent through sadism and masochism as much as the mental dimension gets involved with the *centripetal desire to satisfy only the self* and the *impetus-toward-the-ego*. The perverse logic that psychoanalysis tries to reveal and understand is in the logic of a *deep-self* manipulating everything according to its relation to coherence. With such reasoning, we are no more interested in revealing the meaning of masochism and sadism to help the patient but in acting at his *deep-self* and his *self-individual*.

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The *management of decoding and implication* induces the *conciliating development of the awakenings of consciousness*. In a conflict, facing the pressure exerted by the *impetus-toward-the-ego* that pushes not to respect others and the surrounding coherence, and in front of the reaction of the *coherent-impetus* that gives priority to others' respect, the *self-individual* oscillates between two solutions.

1 – First solution: choosing the side of the *coherent-impetus* with rejection of the pressure exerted by the *impetus-toward-the-ego*. The *self-individual* evaluates the situation and chooses the proposition of the *coherent-impetus*. He makes his choice, dominates his *impetus-toward-the-ego* and acts consequently by considering others' respect as a priority. In this case, he reacts toward his *impetus-toward-the-ego* and his *coherent-impetus*; he has an ideal according to which he exerts his will.

2 – Second solution: the choice of the side of the *impetus-toward-the-ego* with rejection of the *coherent-impetus*. The *self-individual* favors the *impetus-toward-the-ego* with full knowledge of the facts. He chooses, silences the *coherent-impetus* and acts accordingly, committing voluntarily the selfish act which interests him, putting the respect of others and harmony in the background. In this situation also, man reacts toward his *impetus-toward-the-ego* and his *coherent-impetus*; he exerts his will. To be able to choose the camp of the *impetus-toward-the-ego* or that of the *coherent-impetus*, he had to decode them in temporal language. To the decoding of the *impetus-toward-the-ego*, the *coherent-impetus* reacts. This procedure of translation of the timeless desires into temporal desires is made at the level of the *management of decoding and implication* from which the *self-individual* manages the situation and acts actively, choosing his *impetus-toward-the-ego* without letting himself invaded by it. If the latter progresses, conflict after conflict, and decreases the clearness of the inner awakening whose dynamics tend to be dominated by the inner-awakening-to-personal-interests and the inner-awakening-to-oneself, yet the *self-individual* remains able to exert his will.



If he takes the path of the *coherent-impetus* and retracts on the way or later, and if he chooses the path of the *impetus-toward-the-ego* and corrects himself on the way or later; he changes his path. He does it by weakness or by new conviction. However, in both cases, in spite of possible weakness and doubt, he remains master of the situation because of his prerogative to manage, decide and change camp at will, expressing himself through his *management of decoding and implication*.

Theoretically, these are the two possible solutions of the conflict. However, there is another outcome, the one of letting oneself be more or less influenced by the *deep-self* with the aim to avoid the conflict. Then the *self-individual* does not fulfill any more his role of referee but he becomes guided by the invading *deep-self*. The *coherent-impetus* whose interest is the respect of coherence cannot invade the *self-individual* and respects the natural role of this authority as a leader. The problem comes from the other camp. Leaning on the side of the *centripetal desire to satisfy only the self* that is the basis of selfishness, the *self-individual* may lose the ability to remain at an equal distance from the two impetuses. Unable to modify anything in the *deep-self*, he will change some parameters related to his *management of decoding and implication* and he will benefit from the invasion done by the *deep-self*. However, would we say, why let himself be invaded by the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self* if he can simply choose the *impetus-toward-the-ego*? Choosing is taking the responsibility of the decision and bearing the burden of the management that will modify the inner awakening. Choosing is getting involved in the potentiality of a future conflict. It means living a confrontation between the *coherent-impetus* and the *impetus-toward-the-ego*. That supposes an authority *self-individual* able to confront the *impetus-toward-the-ego*. In addition, to choose the camp of the *coherent-impetus* is to advance in an unknown path that is not marked out by the terminals of prohibition of the superego to which he is already

accustomed. To choose the camp of the *coherent-impetus* is to know to resist in this choice while waiting for the blooming of the inner awakening. It is also to appreciate this blooming and to prefer it on the rejected pleasure.

At all events, each time the *self-individual* chooses the *impetus-toward-the-ego*, he is in a relation of weakness facing a despotic and insatiable partner so that, instead of seeing his inner awakening growing, he loses some because the inner-awakening-to-others'-interests and the inner-awakening-to-coherence weaken to the detriment of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. With the weakening of the inner awakening, the *self-individual* is even weaker in front of the force of the *impetus-toward-the-ego* and of the *centripetal desire to satisfy only the self*. The *impetus-toward-the-ego* can be directly destroying or it can veil its project of destruction under constructive appearances. Thus, it handles the situations of narrow religiosity and moralism. In a first approach, I define the neurosis as being the situation in which the *self-individual* is unable to play the part of referee and leader in a distinct and clear way.

## The decision depends on the health of the self-individual

In normal situation, man enjoys a sufficient margin of freedom to choose his future behavior and to modify his relationship with others. If there are several important factors that influence our liberty to choose like our mental and physical current states, like external factors such as pollution or natural environment, the fact remains that man has the faculty of deciding and gradually reorienting his evolution. Such is the case of the neurotic who, unable to reach the cure and to choose it directly, is capable to go to the analyst taking steps to improve his situation.

The *management of decoding and implication* enables us to manage the conflict between the *impetus-toward-the-ego* and the *coherent-impetus*. It allows the *conciliating development of the awakenings of consciousness* to reach new levels of consciousness, discovering new horizons from the confrontation of the different elements of the inner awakening. Man reacts to the conflict between the *impetus-toward-the-ego* and the *coherent-impetus* according to the state of the latter: either he has a healthy psyche that is not subjected to the superego, or he has a superego dominating the *coherent-impetus*. If psyche is healthy and the *coherent-impetus* active enough, there is a management done by the *self-individual*: confrontation of these two impetuses then decision. The free choice and the decision are then free. The *self-individual* is able to distance himself from the *impetus-toward-the-ego* and to bear the presence of the *coherent-impetus* and of the state of consciousness that it induces. The presence of the *coherent-impetus* is difficult for us to support because no law that one can use as reference or

basis encircles the latter; it is an expression of the *self* that consists of a follow-up without slackening of the compatibility between our temporality and coherence. It is in continual situation of questioning, ready to investigate any decoding done by the *self-individual*. It is easier and less "burning" to be based on a law and a concept of pre-established behavior than to remain listening to an impetus of the *self* that always seeks the compatibility with coherence.

Nevertheless, psyche can be less healthy. Then, the influence of the *impetus-toward-the-ego* on the *self-individual* is not easily surmountable. This impetus handles the superego and the id; it modifies them in forces able to dominate man and to disturb his understanding. It makes them omnipresent and tyrant. It dominates the unconscious processes that reduce the possibilities of *management of decoding and implication*. With a superego becoming a semblance of despotic authority, the *self-individual* perceives poorly the *coherent-impetus* that is reduced to a minimum of expression.

So the free decision can be taken only by the one whose authority *self-individual* is free from the domination of the paralyzing superego and of the constraining id, which ensures the space of action and reaction necessary to the *coherent-impetus*. Otherwise, man makes his decision, from an authority *self-individual* dependant on the superego and the id, being based on a limited discernment. The decision is then entangled. The superego and the id animated and insufflated with a power act on the *self-individual* who becomes limited in his choice. He is in a bad mess: the prohibitions of the superego limit him and the impulses treat him roughly and are not satisfied with easy solutions. The claims of the one are in contradiction with those of the other. Let us not see there the *impetus-toward-the-ego* destroying itself by a bad tactic. Let us rather see it feeding the guilt and the fear at the *self-individual* torn between the id and the superego that oppress him. The chaos developed by an

impetus-toward-the-ego that creates the conflict with the help of the superego and the id ensures the required goal which is to disturb the *management of decoding and implication* that allows the *self-individual* to decide. As for the *coherent-impetus*, it is existing because it is an alive expression of the *self* but the *impetus-toward-the-ego* works to draw it aside and to prevent it from being felt.

This entangled decision that we reach in our conflicts is that of man who clearly does not distinguish the two impetuses of his *self* and who is abused by the id and the superego. Our incapacity to preserve the presence of the *coherent-impetus* limits us to this entangled decision. However, it is possible that this one, adopted under the influence of constraint and fear, does not satisfy us, then the *self-individual* dissects better the problem better and seeks more satisfactory outcomes. This handing-over in examination makes it possible to the *self-individual* to approach, somehow, his *coherent-impetus*. It is a decision that becomes freer than the preceding one. In the case of the average man weighed down by his neurotic traits that we are, any decision starts by being entangled then it tends to become free according to the possibility of each one. Thus, in the first step of the *management of decoding and implication*, to solve a conflict, man makes a entangled decision subjected to the pressures of the superego and the id; the result is more or less satisfactory. This stage is a defeat for the *self-individual* but it can be revised if he wishes, before the move to action that will modify his inner-awakening-to-personal-interests, this one inviting the *conciliating development* to match the different elements of the inner awakening.

How does the *self-individual* know the difference between the impetuses of the *self* to support the *coherent-impetus*? It is enough for him to support others' respect, as much as his current discernment allows him to. The quality and the quantity of the discernment do not pose any problem; psyche reacts in the enclosure of the available discernment. The discernment is

besides the fruit of the activity of the *conciliating development*; it develops with the confrontation of the elements of the inner awakening.

The superego that is subordinated to the *impetus-toward-the-ego* remains however, a parapet that limits the possible disappointments of the *self-individual* if he tends to exert his decision in an anarchic way. The entangled decision has all the chances to be followed by another one, free, with an aim of better satisfying the *self-individual*. The less this one is influenced by fear, guilt and superego and the less the first phase remains obligatory; it becomes then possible for him to go straight toward the free decision. However superego, fear, and guilt are the consequences of the Oedipus complex, the larger their power and the less the chances to reach the free decision. The prerogative to decide and to pass from a level of consciousness to another one is the top itself of the freedom of human expression. In all cases, the decision leads to the move to action and this action modifies the inner-awakening-to-personal-interests. When the *self-individual* takes action after a decision, the result is a new activity of the *conciliating development* that matches the elements of the inner awakening. It is the duality of the *self* existing in each one of us that causes all our problems but which is at the same time the source of our interior progression.

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The one who discusses in the living room, the one who eats and walks, it is man. The one who is interested with assiduity to dissect the interests in order to find links to coherence or to incoherence is the timeless *deep-self*. When he feels the activity of the *deep-self*, man perceives himself then as *self-individual*. The *deep-self* and the *self-individual* are the two complementary parts of the human *self*. It is the *self-individual* that reacts through the

*management of decoding and implication.* When man interacts with his environment and his time, it is the *self-individual* who expresses himself. However, in examining his way of treating with interests, the *self-individual* finds himself confronted with a hidden and embedded part, the *deep-self*. The human being reacts to fear, doubt and desires as a *self-individual*.

The human *self* manifests itself in man as *self-individual* and *deep-self*, one superficial and the other embedded.

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The conflicting situation results from a fear, a doubt or a desire to which the authority *self-individual* is favorable and that the *conciliating development of the awakenings of consciousness* cannot encircle. It is, for example, a doubt about the notion of personal right and others' right or a desire that the *self-individual* would like to taste. The doubt, the fear and the desire are destabilizing when the *conciliating development* is unable to encircle them. The *impetus-toward-the-ego* sponsors the theft, the rape or the murder if it considers that they answer its strengthening project of the *self*. However, the interests of the latter are always a function of the others and of the coherence, and any manipulation of the interests leads to new levels of consciousness. The *impetus-toward-the-ego* militates for solutions that develop the inner-awakening-to-personal-interests and the inner-awakening-to-onese. The activity of the *coherent-impetus* nourishes the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The modification of the inner awakening is the fruit of the *conciliating development* that confronts and conciliates its different elements.

The more the *self-individual* is free from fear, guilt and superego and the more he is able to reach the free decision. The more one is liberated from neurosis and the more he is able to feel the *coherent-impetus*. The more one advances with the *coherent-*

The decision depends on the health of the self-individual

*impetus* and the less the pressure exerted by the *impetus-toward-the-ego* is bewitching, one then becomes able to approach it and to investigate it with lucidity.



## Approach of the short-term therapy of Milton H. Erickson

Milton H. Erickson considers that helping the patient of the short-term therapy to discover his body is a priority that aims to help him to become aware of this body<sup>1</sup>.

The Oedipus complex is defined by psychoanalysis as being a psychological stage situated between two and six years old, stage during which the child is attracted toward an incestuous relation with the parent of the opposite sex. This stage generates conflicts and the child comes out of it with more or less consequences, depending on his character, his psychological structure and his family environment. Psychoanalysis brings back the dynamics of any psychological problem to the oedipal source and works to go back to this source to remove the existing imbalance and restore balance. The short-term therapies do not follow this difficult, uncertain and obligatorily much extended in time procedure. They try to find solutions to the current problem, not projecting to go up the totality of the psychological mechanism and considering implicitly that the cure of the current problem is able to bring with it a normalization that can put the psychological machine in a satisfying functioning order. In a simplifying comparison, we can say that the short-term therapy bets on the faculty of psyche to go back to its normal function if one releases it from the sand

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<sup>1</sup> Cf. Jay Haley, "Uncommon therapy, the psychiatric techniques of Milton H. Erickson", pages 95 and 97. W. W. Norton & Company, 1993.

grain that obstructs the correct operation of its mechanism whereas the traditional psychoanalysis wants to plunge to the root of the disease to neutralize it. Logically, one should be in favor of the traditional method, and critical toward the superficiality of the short-term therapy. However, the latter gives more satisfactory results than it is supposed, psyche really appearing to have a faculty to get back in running order and to overcome the difficulties when the problem that wedged the mechanism has been isolated.

The fertile compost in which child's psyche develops is family warmth and safety that increase his awareness of coherence. It is an awareness to others' right, to the respect of the parental couple, to the logic that facilitates the comprehension of what surrounds us... It is in this family warmth, tested by each one according to his own parameters, that psyche grows. The child's *self* knows already, and well before the age of two years, to adapt itself, to monopolize and to possess. The baby can cry and persist until obtaining satisfaction and taking again a toy that was withdrawn from him. He can possess well before differentiating his right from that of others. He possesses to keep the pleasure that the toy brings to him but also to appease a need for possession, need that will show thereafter that it is not restricted to his temporal individuality but necessarily extended until his *deep-self* that does not need school or academic education to express itself.

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Therapy is not a word reserved exclusively to the traditional psychoanalysis. This one having not given whole satisfaction, we saw the birth of new approaches having the character of the short-term therapy. The debate was sometimes on the effectiveness of the therapeutic method and other times on the competence and the personality of the therapist. Far from the

traditional therapy that confronts the person with herself through her analyst, the short-term therapy approaches the cure under a different angle. Getting out from the traditional constraint, this therapy has been able to reach man in his environment. Thus were born family and short-term therapies that opened a new dimension in the clinical approach. Milton H. Erickson is regarded as one of the fathers of this new clinical approach. Psychiatrist and psychoanalyst, he has a very interesting and unorthodox approach of the relation doctor-patient. Died in 1980, he left behind him an influential current in the United States, which starts to be increasingly known in Europe.

The traditional therapy lets the patient express himself at his own rhythm without being interrupted, influenced or provoked by the therapist who must limit himself to a passive attitude during the sessions, interpreting the words and the behavior of the patient. The short-term therapies infringe this golden rule, intervening with the patient on the basis of a strategy that the therapists set and through which they shake him. Such is the case of family and conditioning therapies. Milton H. Erickson worked much on the strategic approach. It is very interesting to read how he managed to obtain results in record times without getting the patient stuck in the traditional therapies and without losing himself in the mazes of his strategy which is linked very little to what the traditional psychoanalysis told us. The explanation that I give is that this strategy was in fact an intervention of the therapist on the level of the *management of decoding and implication* and a releasing of the *conciliating development of the awakenings of consciousness*. It was not a rigid program to follow, fixing the quality of the cure, but rather a technique of aggression of the patient that the therapist built to thwart the *centripetal desire to satisfy only the self* of his *deep-self*.

The therapeutic strategy of Milton H. Erickson was closely related to his use of the hypnotic state on the patient. This

hypnotic handling is different from the hypnosis where the patient would enter a trance to be awaked from at the end of the session. The hypnotic handling made it possible to Milton H. Erickson to encourage his patients to follow, in the waking state, the most accurately possible his instructions. He was understanding with them but aggressive too. He began the majority of the times his therapeutic relation by fixing with the patient, or by pushing him to fix, the object of his visit. That helped the latter to define a goal to reach. By translating this according to the logic of the theory of the two authorities, we can say that by fixing the object of the visit, he pushed the patient to use his will and to manage his psyche; thus reviving the *management of decoding and implication* and awaking a staggering authority *self-individual*, stirring with this approach all of the psychological structure. It is as if he said to him: it is with you as an authority *self-individual* that I want to treat (since he spoke about temporal goal by describing his situation in current terms) and not with your mired situation (which implies the dominating influence of the *deep-self*). He reached the inner awakening of the patient through the personal rights (inner-awakening-to-personal-interests) and the relation to the entourage (inner-awakening-to-others'-interests). He worked to reconcile the elements that he discovered in these two subdivisions of awakening, giving a stoke of punch to what, in the theory of the two authorities, is the *conciliating development of the awakenings of consciousness*.

The hypnosis applied by Milton H. Erickson was without sending the patient to sleep; it is of hypnotic trance that it was about. This one is applied without pendulum, without particular words and can be even exerted on a group. What is very important is the personality of the therapist, his fame and his notoriety to which the patient gives himself in his quest for cure. One can even say that the patient who throws himself, body and heart, in the arms of his therapist, wants this situation. This

abnormal influence that one can call hypnotic trance is the last hope to which the patient clings and from which the therapist benefits to lead him to the safe harbor. Through this hypnotic trance, Milton H. Erickson was addressing to the authority *self-individual* and pushing her to react facing the *impetus-toward-the-ego*. He suggested instructions that the patient followed "in spite of him" but that restarted his psychological machine. He however did not seek the patient to act as a robot. The important thing was that he complies because the voluntary execution modifies the inner awakening, which seals a situation. Thus, through the hypnotic trance, he pushed the patient to comply so that he considers that he does it by his own decision, which put the will at the base of the action. What is important is to reach an inner-awakening-to-personal-interests whose compatibility with the elements of all the inner awakening is saving; this is the basic activity of the *conciliating development of the awakenings of consciousness*. The order was not direct but veiled or opposite so that the patient enjoys the success as coming from his own initiative. It was necessary for the patient to reach this inner-awakening-to-personal-interests, while involving himself there psychologically and without acting out as an automat but by feeling the freedom of choice. Then, he had the feeling of choosing and deciding.

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To read the cases treated by Milton H. Erickson, one notices that he had no problem discussing with the patient about his convictions and his way of thinking. He worked much to make him explore his body and to reveal its image to him. To engage this exploration, he shocked him with remarks that the patient did not expect. He climbed with him the steps of the change according to his current convictions. What he did, it was to restructure the physical, mental and spiritual fields of his inner

awakening, fields reduced by the action of the *impetus-toward-the-ego*. This lack of development of the inner awakening was a poverty of the inner-awakening-to-others'-interests and of the inner-awakening-to-coherence and a weakness of the *coherent-impetus*, which prevented the authority *self-individual* to intervene actively in a conflict during the *management of decoding and implication*.

Erickson worked to structure the physical field of the inner awakening by leading his patients to explore their body. He structured also the mental field by shocking the patient with remarks chosen according to the current state of his mental field and his spiritual field<sup>1</sup>. He worked on the patient's convictions linked to coherence and which are, in fact, his spiritual dimension. However, he made precede all that by the awareness to the cause of his visit; he thus obliged him to participate actively. He pushed him to engage in his conflict according to a constructive *management of decoding and implication*. The words that Erickson had with his patient rectified his vision of selfishness and others' respect. Many times, the patient regarded as selfishness what was his right: the fear of the authority *self-individual* and its submission to the superego encourage the incoherence of the *impetus-toward-the-ego* and disturb the healthy function of the latter to consolidate the *self*.

One finds the disturbance of the *impetus-toward-the-ego* and the *coherent-impetus* in any psychologically destabilized person. The *impetus-toward-the-ego* is not limited to selfishness. If each impetus of the *self* could act inside the extent of its limits, there would be no conflict. To release the *coherent-impetus* from the presence

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<sup>1</sup> The spiritual field is the awareness that the *self-individual* can have of his spiritual dimension. This one is the decantation of the activity of the mental dimension. This spiritual dimension can thus be constituted on basis of selfishness or others' respect. The spiritual dimension is the attitude that man constitutes toward coherence.

of the superego is necessarily very positive; but it is also necessary that this *coherent-impetus* learns, progressively with the experiment, to better detect the nuances of coherence for better delimiting selfishness. On the other hand, to reform the *impetus-toward-the-ego* so that it respects the presence of the *coherent-impetus* is very important, but it still has to know how to militate for the constructive causes that strengthen the *self*. In the neurotic, the *coherent-impetus* is still in its infancy in its ability to vibrate with coherence, and the *impetus-toward-the-ego* unbridled in the insatiable research for selfishness cannot militate any more healthily to strengthen the *self*, it must learn how to discover its legitimate rights.

By waking up the three fields, Milton H. Erickson gave a sudden punch to the inner awakening and enriched the *conciliating development of the awakenings of consciousness* to revive the dynamics of the inner awakening so that this one uses the will to act in favor of coherence, i.e., in favor of the cure. That made it possible to the patient to dare to approach the decision and to choose. What Milton H. Erickson did was not to locate the evil, but it was a handing-over in the functioning order of the psychological mechanism. As for the transfer and the resistance of the patient, they are not easily accessible behaviors because they are underlain by the *impetus-toward-the-ego*. The transfer is the candy that the patient requests to agree to be diverted from his old selfishness and it is his new home port. As Erickson worked on short-term therapies, the patient had little time to install his transfer and Erickson channeled him toward new knowledge and new social bonds. The transfer was then made out of the cabinet of the therapist and belonged to the everyday life that the patient began again. As regards his resistance, Milton H. Erickson did not go there by several ways. He threatened him and recalled him constantly the cause of his presence at the therapist. He rose the *self-individual* against the *deep-self*, he recalled him that it is of him that it is all about and that the

results needed his direct co-operation to flee the failure. By acting like this, he awoke in the patient his will and placed him in front of his problem, in front of the part of himself that caused the troubles (I defined it as being the *centripetal desire to satisfy only the self* and the *impetus-toward-the-ego*). Thus the patient stood out from his *deep-self* and responded while taking a step back as an authority *self-individual*.

Milton H. Erickson spoke to the patient about him and his entourage, implying his interests with those of the entourage. It was a work of reactivation of the inner awakening, work of which one of the principal benefits was to overcome the fear of approaching the concept of personal right and others' right. Thus, by discussing his relationship to the entourage and by reactivating the four subdivisions of the inner awakening, the latter was revived with its three fields. Erickson did surely not know about the theory of the two authorities that I present in this book; I however find in his work several of its parameters. He struck where one needed it to restart the machine. He was helped for that by the hypnotic trance and by his notoriety so that his suggestions be perceived as orders and followed to the letter. Since the patient followed them of his own free will, he interiorized them as his and they belonged to his psychological activity.



## Fertile horizons

I cannot close this Division I of my work without underlining my concern about the possible reaction of the reader in front of a work that dares to manipulate all the psychoanalytical base to present another one quite different. To propose an alternative relating to a secondary concept is a reckless project; what would it be then about presenting a completely distinct vision? The wit that enabled me to go so far and to fill so much pages on a so daring subject, I however draw it from the deep and sincere adhesion that I was dedicating to psychoanalysis. My attachment to this science fed in me a fervor that finished by revealing unsatisfactory situations and pushed me to venture so far.

However, no matter why I developed this theory. The important point to underline here is that this logic is not the fruit of a fear of psychoanalysis and of the domains it dares to clear; I have always made myself its supporter and preacher. It is not either a free way to play theorist; the reader who will follow the proposed development will see that it answers much more unknown factors than expected. This logic started from the traditional psychoanalytical concept to which I always returned as being the solid base of reference. As interrogations pushed me toward a personalized vision, many modifications and complications that I developed to improve the logic of my concept dissolved and gave way to an increasingly simplified vision. What can show through of simplification in the theory of the two authorities began however in the complex meanders of the psychoanalytical reasoning. If I cannot convince the

reader of the possibilities of this theory, I would like at least to temporize his fast impulse to reject it as being some transcription of a moral reasoning or some attempt to replace the temerity of the psychoanalysis by an insipid pseudo-logic. This simplicity which could show through at the first contact with the theory of the two authorities will be counterbalanced by the multiple and unsuspected possibilities which progressively become available with the development of the interactions. The place that the will occupies in this theory is not a trap placed with an aim of taking back from science its ambitions of man's liberation. It is not a question to find new approaches that reduce him to the punitive equation saying that one deserves what one sows. The will is approached as being a valorization of human freedom and of our right to explore and invest to satiety all the psychological possibilities.

I hope that the reader, perhaps offended by this theory that moves away significantly from the traditional psychoanalysis, will take time to appreciate the possible interactions of the various parameters. These interactions are fertile, identifiable and verifiable in the psyche of every one when reconsidering them and identifying them with... sincerity!

I started from the psychoanalysis to find myself near to social and moral values. This thoughtlessness of which the theory of the two authorities may be qualified is however remarkable in the short-term therapies. If those explain some therapeutic steps with the traditional vocabulary, they however make of it a use completely different from that of traditional psychoanalysis, and with much less formalism. The solutions suggested are less solemn and less complexes, much closer to the daily simplicity than to the secret handling of some difficult and inaccessible science.

# DIVISION II

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## **First part: the unconscious**

... / ...

## The modification of the inner awakening with the decision

Man internalizes each external reality that he approaches as a subjective reality. The sum of the punctual subjective realities develops the psychological reality which becomes the place of residence of the *self-individual* and the *deep-self*, place in which we remain psychologically and from which we come into contact with outside. It is from there that we are involve.

Each impetus of the human *self* tries to convince the *self-individual* to choose it so that the psychological reality changes according to it, the *coherent-impetus* militating for the *desire to open up to coherence* and the *impetus-toward-the-ego* militating for the *centripetal desire to satisfy only the self*. The fact that the timeless *deep-self* puts the safety and the wellbeing of the *self-individual* at the background, is remarkable. That, the psychoanalysis approaches it in the description of the behavior of the superego which is despotic and tyrant and of the id which can push man toward situations able to kill him, if there were not the rampart of the instinct of self-preservation and the superego. However, this one and the id are considered by the theory of the two authorities as parasites serving the *impetus-toward-the-ego*. In final analysis, the latter dominates and abuses the *self-individual*, not the id and the superego. Even the *coherent-impetus*, which gives priority to coherence and others' respect, places the interest of the *self-individual* in the background when it pushes us to leave an illicit interest. Considering it more closely, the project of the *coherent-impetus* is always an invitation to make case of others' respect at the expense of our own temporal interests. For this

reason, the *deep-self* which is served by the two divergent impetuses makes prevail its timeless interests over those of the *self-individual*. This scale of priorities can involve the *self-individual* in perilous situations. For that, we can deduce that the instinct of self-preservation felt by man when he is afraid is linked to the *self-individual* and not to the *deep-self*. By the same logic, the principle of pleasure such as we understand it is the characteristic of the *self-individual*; the pleasure of the *deep-self* being in reacting to coherence by respecting the harmony or by refusing it. Every reaction to coherence will involve a modification of the inner awakening that will constitute, for the two authorities, a new space of activity. The goal of the *deep-self* to react to the timelessness of coherence does not interest directly the *self-individual* who reasons and reacts according to materiality and temporality that put him more in confrontation with others' right than with the coherence as a system. On the other hand, the *deep-self* needs him to concretize its desires and it needs him so that the arbitration between its contradictory desires ends in a decision.

Why each one of the four subdivisions of the inner awakening would not be easily reversible? Is it possible for the *self-individual* to backtrack to the starting point after investing a level of consciousness? Is a technique of "rewind" possible?

Let us start by saying that the psychological reality and the inner awakening go hand in hand and the *conciliating development of the awakenings of consciousness* pushes the elements of the inner awakening to harmonize.

The inner awakening changes with each conflict: the *self-individual* chooses between the *impetus-toward-the-ego* and the *coherent-impetus* from his current inner awakening, he decides and seals his decision by a move to action that modifies his inner-awakening-to-personal-interests. Then, the *conciliating development* will get the inner awakening to develop appropriate dynamics to the modification of the elements of the four subdivisions.



The elements of the inner-awakening-to-personal-interests and those of the inner-awakening-to-others'-interests will be confronted between them according to their compatibilities. It is also the case for the elements of the inner-awakening-to-coherence and those of the inner-awakening-to-oneself. The *conciliating development* continues its activity after the conflict and it is not attached to it. This activity will allow man to try out new levels of consciousness. The *self-individual* is attracted by the exploration of new levels of consciousness and new psychological realities to discover their temporal possibilities. This is also the goal of the *deep-self* on a timeless scale.

The back move is possible by the will, when there is remorse, for example after having achieved some act. However, this back move does not bring back to the departure box. Its aim is to modify a route and this modification is sullied with the new experiment. The box departure that was unaware of the possibility offered by the new experiment does not exist any more. Man pulls through experienced, modified in his physical, mental and spiritual dimensions, in his inner awakening and his psychological reality. It is, so to speak, another man with another psychological balance. It is the case of the one who commits burglary and ends by repenting. He can work on himself to cleanse himself from the after-effects of his experiment; but if he does so, he works on the new man that the experience of the theft remodeled with the changes that resulted at the levels of the inner awakening and the three mentioned dimensions.

To better study this remodeling; let us make the comparison between the one who stole and repented and the one who refused to commit this act by conviction, having chosen the path of the *coherent-impetus*. The difference exists on the level of the three physical, mental and spiritual dimensions and on the level of the inner awakening in its three physical, mental and spiritual fields. The one who committed the theft has nourished

the inner-awakening-to-personal-interests which develops dynamics different from those that accompanied the decision of not stealing. As regards the physical and mental dimensions, they interact with the fields of the inner awakening. The physical modification is that of the body and of its relation to the matter. Psychology has to say much on the relation existing between the body modifications and the psychological activity. Several studies and researches go in this direction; one can quote the work of Wilhelm Reich on the emotional armor, the research of Alexander Lowen, the work on relaxation with analytical orientation of De Ajuriaguerra and Sapir. There is not only the honesty and the rectitude that differ between the one who agrees to steal and the one who refuses it. Just imagine the fear of the robber of being unmasked, his continual behavior on the alert and his attention always focused on the exploration of a new possibility. This allows us to suppose that the three physical, mental and spiritual dimensions undergo changes which will interact with the inner awakening. For that, to repent and return what has been stolen cannot be enough to bring back the thief to the same state as the one who refused the act. This does not bring him back to the departure box but the fact of recreating the dynamics of the inner awakening that take into account the respect of others' right and the fact of being able to go into reverse in the physical, mental and spiritual modifications. Stealing had developed the inner-awakening-to-personal-interests at the expense of the inner-awakening-to-others'-interests. That is why, the inner awakening has been modified.

The inner awakening of the thief must go into reverse to release him of the repercussions of his theft, repercussions that were able to modify the three physical, mental and spiritual dimensions and the corresponding fields. All that must tally with appropriate *coherent-impetus* and *impetus-toward-the-ego*. It is

only then that the thief will be psychologically equal to the one who did not steal.

The one who did not give up to the stealing temptation allowed the development of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence and the modification of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself consequently.

The inner awakening is not linked to the memory. The exceeded level of consciousness becomes without importance and it is forgotten. The two persons (the one who stole and the one who abstained) have in front of them the same possibilities of progression because the last actions do not reduce in a permanent way the capacity of man to act through his *management of decoding and implication*.

... / ...

## The relation between the self-individual and the impetuses of the self

The two impetuses of the human *self* develop the conflict that involves the authority *self-individual* and allows the inner awakening to change. The *impetus-toward-the-ego* causes the conflict, seeking the fear, the desire and the doubt that destabilize the *self-individual*, and sponsoring them. The *coherent-impetus* explores the compatibility, with others' right and coherence, of the pressure exerted by the *impetus-toward-the-ego*, which the *self-individual* could have translated into temporal language through the *management of decoding and implication*. From its searching function for compatibility with the external order, the *coherent-impetus* detests the lack of respect toward others whereas the *impetus-toward-the-ego* is turned with tenacity toward the incoherence that abounds in capacities of strengthening of the *self*. One impetus is occupied to support a fast exploitation of the available interests and the other is occupied to ensure its permanence inside the surrounding order. This double policy allows the strengthening and the survival of the *self* among others, opening the possibility of progression. The *impetus-toward-the-ego* enriches the elements that constitute the inner-awakening-to-personal-interests and the inner-awakening-to-oneself; the *coherent-impetus* enriches those constituting the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The modification of a subdivision of awakening is combined with that of another one. What others reveal to me on their interests, I try to discover in me the counterpart of it. My awareness relating to others' rights and the one relating to

my own rights enrich each other, in the three physical, mental and spiritual fields. The child can imagine the intelligence and the power of his father only from his own level of approach of power and intelligence. And what his father reveals to him on his rights and his interests (like, for example, the right of the father to be respected), he will try to find in him the correspondence of it. The subdivisions of the inner awakening are interdependent and one changes according to the other.

When the inner-awakening-to-others'-interests and the inner-awakening-to-coherence develop, the inner-awakening-to-personal-interests and the inner-awakening-to-oneself are restructured accordingly and the *self-individual* sees more clearly his rights. When it is the opposite situation, the centripetal force of selfishness narrows the activity of the inner awakening.

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When the *impetus-toward-the-ego* reinforces a desire of the *self-individual*, the latter perceives it in the form of an encouraging (or even invading) impulse; he decodes the new horizon of possibilities in terms of temporal feasibility to discover the extent of the possibility of the exploitation of this desire. The *coherent-impetus* studies the compatibility of this feasibility with others' right and with coherence. The message that the *coherent-impetus* sends is also in the form of impulse that encourages the *self-individual* to redo his calculations by taking account of others' respect. The *self-individual* must then decode this impulse in temporal feasibility; he will link the decoding that he makes to each one of the four subdivisions of awakening to better make out selfishness from respect. The conflicting stress pushes him to choose between the two impetuses of the *self* and to decide. This work is achieved at the level of the *management of decoding and implication*. The *self-individual* takes his decision from his current inner awakening; he does not experience yet the

development to come. For that, he needs to attach his decision to something fixed: the acting out. He thus will take action to project his decision in his inner-awakening-to-personal-interests. The *conciliating development of the awakenings of consciousness* will modify all the inner awakening to make it correspond to the decisional nuance. Thus, the conflict between the *impetus-toward-the-ego* and the *coherent-impetus* ends, finally, in a new inner awakening. The intervention of the authority *self-individual* and the use of the will are limited to the *management of decoding and implication*; the *conciliating development of the awakenings of consciousness* does not require any intervention from the *self-individual*.

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When the *self-individual* chooses the camp of the *coherent-impetus*, the final situation will modify the pressure exerted by the *impetus-toward-the-ego* to make it less harmful. The inner-awakening-to-personal-interests and the inner-awakening-to-oneseff will be restructured with a logic that harms others less, and the inner-awakening-to-others'-interests and the inner-awakening-to-coherence will be enriched by a new depth in the comprehension of the fellow man's right. If, for example, in a psychological conflict, the *impetus-toward-the-ego* pushes to strongly sanction the subordinate who dared to express his rights, the *coherent-impetus* will refuse this behavior and the decision in favor of the latter will activate the *conciliating development of the awakenings of consciousness* in the direction of the reorganization of the inner awakening according to the respect of others' right. Thus, after having chosen the camp of the *coherent-impetus* and after having decided and acted consequently, the *conciliating development* will harmonize the elements of the inner awakening. It will reach, through the confrontation of the corresponding elements, an enrichment of the inner awakening that makes it possible to better understand the others. The

*impetus-toward-the-ego* will be restructured within the limit of others' respect according to the intervention of the *coherent-impetus* that the *self-individual* could have chosen. Once the conflict exceeded, the inner awakening grows rich by an inner-awakening-to-oneself and an inner-awakening-to-personal-interests less selfish and by a more developed inner-awakening-to-coherence and inner-awakening-to-others'-interests.

Regarding the possibility of intervention of the *self-individual*, it is limited to the *management of decoding and implication*. Let us take the example of somebody who chooses a situation reinforced by the *impetus-toward-the-ego*, that of a robbery or a murder. Let us underline first that the interest of the *impetus-toward-the-ego* is not limited to in robbery and murder as such. Its interests have especially a timeless side because they also interest the *deep-self*. They meet the *centripetal desire to satisfy only the self*. The *impetus-toward-the-ego* interacts with the *self-individual* to support, according to the situation of the moment, the robbery, the murder or other. Therefore, if the *self-individual* lives a desire of robbery or murder that the *impetus-toward-the-ego* nourishes, his intervention is limited to the *management of decoding and implication*. The first stage is to want (and to be able) to take the conflict in hand. For that, he must approach the two impetuses that are not expressed in terms of temporality. The *coherent-impetus* will react according to the approach that the *self-individual* makes in the temporality, of the pressure of the *impetus-toward-the-ego*. Its reaction is also translated by the *self-individual* into terms of feasibility within the limits of temporality. An essential stage consists in differentiating the proposal of the *impetus-toward-the-ego* from that of the *coherent-impetus*; it is a differentiation between the kinds of interests, a discovery of what respects and what harms, of what takes account of others' right and of what is selfish. This differentiation can be re-examined and checked by the *self-individual*; this one will presume the dynamics that could generate such choice or such other. After that, he will choose



according to his ideal and he will act consequently, which will modify his inner-awakening-to-personal-interests. The *conciliating development* will make correspond new dynamics of the inner awakening that will generate a new level of consciousness.

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The inner-awakening-to-oneself, the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests and the inner-awakening-to-coherence, taken separately, do not form the inner awakening (i.e. the consciousness) but different subdivisions that develop its dynamics. Taken separately, they thus are not directly linked to the will, which must have as starting point the inner awakening. When somebody acts in a selfish way, the dynamics of his inner awakening respond to a will to make prevail the inner-awakening-to-oneself and the inner-awakening-to-personal-interests on the inner-awakening-to-coherence and the inner-awakening-to-others'-interests. In addition, it is in the extent of the dynamics of these four subdivisions that he will be able to exert his will.

The *self-individual* cannot only become aware from one subdivision of inner awakening only; if not he could have dodged the confrontation between the *impetus-toward-the-ego* and the *coherent-impetus*, and have fled the conflict by deciding immediately. When he prefers, in a conflicting situation, the inner-awakening-to-personal-interests, the consequences of his choice develop the possibilities that are brought into play at the time of the conflict and that reduce the corresponding possibilities of the inner-awakening-to-others'-interests. The resulting modification of the inner awakening reflects on the *self-individual* and the *deep-self*. This one is comparable to the spinal column that dictates the vertical position of the body without being visible. From the importance of its function and its incapacity to come into contact with temporality, the *deep-self*

The relation between the self-individual and the impetuses of the self

reacts with the essence of coherence and not with its demonstrations.

## **The dynamics of formation of the conflict**

The unconscious is a main concept in psychoanalysis. Neurosis is always accompanied by unconscious processes that, once dissipated, make disappear the mental illness. The psychoanalyst works to let emerge toward conscious these processes which are defended by the resistance of the patient who does his possible to put in failure the efforts of the analyst, working thus in an incomprehensible way against the latter and himself, acting against the saving assistance that he came seeking. The unconscious is defined by psychoanalysis as a kind of large anteroom preceding the room of the conscious, anteroom in which would fall some ideas that would not carry on their way toward the conscious. This unconscious is in direct relationship with the mental illness; illness that, Freud says, disappears from itself when the unconscious processes are placed in the light of the conscious.

The desires linked to coherence impregnate and haunt man's psyche; they are at the origin of any psychological modification. Man develops unconscious processes and mental illness only according to his own interests, those being the reflections of his desires. He is not susceptible to what is not related to his interest such as for example the fact of reading in the newspaper about the oedipal situation between a father and his son in a nearby town, except if that stirs up in the reader some personal interests. Because it is only the management of the interests which may leave after-effects, the unconscious processes which cause the mental illness are exclusively related to the personal interests and to the way of managing them.

Desire, fear and doubt relating to the authority *self-individual* and implying the personal interests are sponsored by the *impetus-toward-the-ego*. The *self-individual*, in his passion to see the desire carried out, makes it up and handles it to make it justifiable, getting his energy from the *impetus-toward-the-ego*. What pushes the latter to reinforce destroying projects; it is its greed to invest, willy-nilly, and as fast as possible any available interest to benefit the *self*. Its activity serves the *centripetal desire to satisfy only the self* that wants to bring back everything to the *self* and not to accept the external harmony, which includes others; projecting to establish a new order from which the *self* will dominate the fellow man and will possess him. The *coherent-impetus* constitutes for the *impetus-toward-the-ego* the only danger able to influence the authority *self-individual*. As soon as the *coherent-impetus* becomes aware of a situation following the decoding made by the *self-individual*, the conflict in which the latter will have to arbitrate will develop and the chances of the *impetus-toward-the-ego* to lose become real. The latter tries to react against the *coherent-impetus* at all the stages of the evolution of the situation. It amplifies the needs so that the chaotic tendency becomes attracting for the *self-individual* and unrecognizable by the *coherent-impetus*, when the latter investigates these needs. Thus when the *impetus-toward-the-ego* sponsors the theft of an amount of money of its company, for example, the *self-individual*, being the manager of the psychological situation, decides between the positions of the two impetuses. However, the *impetus-toward-the-ego* will have beforehand provided the necessary energy to the make-up of the facts by pushing the *self-individual* to minimize the importance of the theft. He does this by worsening the trials of the other employees, by amplifying the injustices undergone by the person herself and by convincing himself of the right to be compensated; that with an aim of accepting the theft, at least to adopt the biggest possible part of it.

The emotional investment where the *self-individual* enters increases the stress and leads to the solution through the *management of decoding and implication*. He will even be able to seek to find mitigated solutions. He is thus in a situation in which the *impetus-toward-the-ego* is the first to act. He guesses the taste of pleasure, of power or of monopolization of what the latter sponsors, taste to which he is favorable. However, he also knows that the *coherent-impetus* will react against the pressure of the *impetus-toward-the-ego* and that this will degenerate into a conflict that will be stressing for him. He also knows that the policy of the *coherent-impetus* is alleviating and saving in the long run. The desire of the *impetus-toward-the-ego* is confronted with the reaction of the *coherent-impetus* that is able to convince the *self-individual*, according to his ideal and to his current psychological capacities. In a situation of theft, the *impetus-toward-the-ego* of a person will develop a specific behavior different from that of the *impetus-toward-the-ego* of another person. It is the same for the *coherent-impetus*. The *self-individual*, before deciding in the conflict that is born from the situation, is already beforehand in favor of a choice rather than of the other. This prior behavior of the *self-individual* is related to his spiritual dimension that is the decantation of his temporal mental activity and of the proportion of forces between the *desire to open up to coherence* and the *centripetal desire to satisfy only the self of the deep-self*.

The unconscious processes coexist with neurosis and their disappearance leads to the disappearance of neurosis and to the patient's recovery. According to the theory of the two authorities, neurosis starts with a situation of resigning complicity of the *self-individual* with his *impetus-toward-the-ego*. The *coherent-impetus* reacts against the *impetus-toward-the-ego* only through the *self-individual*. It reacts against the interest shown by the *self-individual* and against the decoding that this one does at the level of the physical, mental and spiritual dimensions. The

*coherent-impetus* is the guard of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence; the *impetus-toward-the-ego* is the guard of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. To steal and to kill have different echoes according to persons, according to their physical, mental and spiritual dimensions and according to the desires of the *deep-self*. The *coherent-impetus* will be as lively and active as the inner-awakening-to-others'-interests and the inner-awakening-to-coherence allow it. It will react according to the interest that the *self-individual* carries to the pressure exerted by the *impetus-toward-the-ego*. It will analyze the feasibility toward which this pressure could have pushed the *self-individual* and it will denounce any incompatibility with coherence.

The *self-individual* accepts or rejects the fear, the doubt or the desire that the *impetus-toward-the-ego* reinforces. So that the tenacity of the latter finds echo in the *self-individual*, it is necessary that this one translates it into terms of feasibility, then that he adopts it and makes it real. However, this is an irreversible act which will modify the inner awakening; this is what the *self-individual* knows. For that, he studies the situation from every possible angle, taking into account the point of view of the *coherent-impetus*. The latter reacts only to the extent that the decoding of the pressure of the *impetus-toward-the-ego* by the *self-individual* compromises the respect of coherence. It works according to the decoding and to the temporal feasibility, if such were not the case, the *deep-self* would not need the authority *self-individual* to get to the end of the conflicts. Thus, the two impetuses act as impulses that the *self-individual* translates in the language of temporality. It is logical to consider that the *coherent-impetus* is interested in the pressure exerted by the *impetus-toward-the-ego* only according to the implication of the authority *self-individual*. Otherwise, the *coherent-impetus* would have carried out its war against the *impetus-toward-the-ego* directly and without the *self-individual*. The latter does not choose between the goals of

the *deep-self* because he does not know the language of timelessness. He chooses between his own temporal inclinations.

The *self-individual* decodes in terms of feasibility the pressure of the *impetus-toward-the-ego*; his interest for the stimulation of the latter starts the reaction of the *coherent-impetus*. The more the *self-individual* suffers from guilt and despotism of the superego, and the more the reaction of the *coherent-impetus* weakens and becomes badly perceived. A healthy reaction of the *coherent-impetus* is sign of a weak superego; then the arbitration of the *self-individual* becomes clear and free. This easiness in the differentiation of the desires of the *impetus-toward-the-ego* and the *coherent-impetus* makes it possible to man to reach the "free decision" of which it was question in the chapter "The decision depends on the health of the *self-individual*".

The *impetus-toward-the-ego* sponsors in the *self-individual* a desire, a fear or a doubt that will modify his inner-awakening-to-personal-interests if he reacts to it positively. Meanwhile, the *coherent-impetus* reacts by working to find the traps of incoherence. What interests the latter, it is to preserve the inner-awakening-to-others'-interests and the inner-awakening-to-coherence by warning the *self-individual* against any action incompatible with coherence. To do it, it deploys in front of this one an argumentation with echo of interior peace based on the respect of others' right. The *self-individual* will compare it with the profit that would result from selfishness. Meanwhile, the *impetus-toward-the-ego* works to convince him by whipping up the possible interests. The *self-individual* must use his will and invest himself to understand and decode in the language of temporality the messages of the two impetuses of the *self*. All this work belongs to the *management of decoding and implication*, work for which we should stress that at this stage the *self-individual* differentiates the selfishness coming from the *impetus-toward-the-ego* from others' respect coming from the *coherent-*

*impetus*. The will and the decision are an essential terminal of the healthy conflict. The *conciliating development of the awakenings of consciousness* follows the decision and the move to action that could have established a new inner-awakening-to-personal-interests, this will drive the four subdivisions of the inner awakening to be confronted and restructured.

The conflict between the two impetuses is started by the *impetus-toward-the-ego*. The *self-individual* manages it by decoding and deciding between. While decoding, he learns how to decide what harms others and what does not.



## The Oedipus and the resignation

"We will compare the system of the unconscious to a large ante-chamber, in which the psychic impulses rub elbows with one another, as separate beings. There opens out of this ante-chamber another, a smaller room, a sort of parlor, which consciousness occupies. But on the threshold between the two rooms there stands a watchman; he passes on the individual psychic impulses, censors them, and will not let them into the parlor if they do not meet with his approval. You see at once that it makes little difference whether the watchman brushes a single impulse away from the threshold, or whether he drives it out again after it has already entered the parlor. It is a question here only of the extent of his watchfulness, and the timeliness of his judgment. Still working with this simile, we proceed to a further elaboration of our nomenclature. The impulses in the ante-chamber of the unconscious cannot be seen by the conscious, which is in the other room; therefore for the time being they must remain unconscious. When they have succeeded in pressing forward to the threshold, and have been sent back by the watchman, then they are unsuitable for consciousness and we call them *suppressed*. Those impulses, however, which the watchman has permitted to cross the threshold have not necessarily become conscious; for this can happen only if they have been successful in attracting to themselves the glance of the conscious. We therefore justifiably call this second room the system of the *fore-conscious*. In this way the process of becoming conscious retains its purely descriptive sense. Suppression then, for any individual impulse, consists in not being able to get past the watchman from the system of the unconscious to that of the fore-conscious. The watchman himself is long since known to us; we have met him as the resistance which opposed us when we attempted to release the suppression through analytic treatment<sup>1</sup>".

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<sup>1</sup> Cf. Sigmund Freud, "A General Introduction to Psychoanalysis", (Resistance and suppression); publication year: 1920. Taken from the internet.

The basic antagonistic orientations of the *deep-self* are the *desire to open up to coherence* and the *centripetal desire to satisfy only the self*. They reach the temporality of the authority *self-individual* by the means of the *coherent-impetus* and the *impetus-toward-the-ego*.

The *self-individual* expresses himself and intervenes in the conflicting situation through the *management of decoding and implication*. The dynamics of the inner awakening are related to the interaction of the elements of its four subdivisions. The inner-awakening-to-oneself and the inner-awakening-to-personal-interests are exploited and served by the *impetus-toward-the-ego* that, from an initial tendency towards egoism, must progress in its harmony with the *coherent-impetus*. The inner-awakening-to-others'-interests and the inner-awakening-to-coherence are nourished by the *coherent-impetus* that refuses the incoherence.

The inner awakening changes when the elements of its four subdivisions interact, these elements belonging to the physical, mental or spiritual field. Each one of the three fields is the reflection of the corresponding dimension. The physical field of the inner awakening is the reflection that man may have of his physical dimension. It is not the same for all human beings. It is related to the respect and to the place left to the body. It varies in the same person according to the approach she makes of her physical dimension. The same thing is for the mental and spiritual fields. The inner awakening is concretized in the relation with the entourage to become the psychological reality. What belongs to my psychological reality is linked to my concept of coherence, to the dynamics of my inner awakening; it can be the wings of the ladybug or a threatening intention from somebody. The dynamics of my inner awakening are necessarily different from those of my neighbor. We thus have

different psychological realities for the same subject. The divergences can be tiny or obvious: it is possible that my neighbor may not feel a threatening intention but understands it as being an inoffensive or pleasing behavior. What belongs to my psychological reality relates to my interests, it is thus necessarily linked to my concept of coherence.

The Oedipus complex is a situation where the *self-individual* involves himself in his mental and physical dimensions progressively with the development of the oedipal situation. The child would have liked to act toward his parents by moving away one of them and possessing the other. He cannot put his desires at execution, considering the difference between his child status and the world of adults. This difference is underlined by the disproportionate power of the refused parent and the lack of commitment from the desired parent. Unable to act, the child is however bothered by the coherence that his parents can personify in some moments of intimacy; which relegates him to a background that he refuses. He wants to destroy this coherence because it banishes him in a place that he wanted larger and different. He wants to destroy it and to replace it by another one that would take better account of him. He wants to destroy it because he sees in the coherence personified by his parents<sup>1</sup> his rejection and the dissatisfaction of his inner-awakening-to-personal-interests and his inner-awakening-to-oneself. The change of information and situations helps him, on another hand, to understand this coherence by changing the angle of sight: to the Oedipus

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<sup>1</sup>Coherence is a new world that the child discovers from the approach that his entourage presents to him. If a healthy approach is capital to help the child to progress in the positive discovery of this coherence, it is the *desire to open up to coherence* of his *deep-self* which is the basic factor helping him to face the obstacles and to progress. This desire is different according to persons and innate; it forms a great part of what the psychoanalysis defines as being the innate character of the person.

complex, the boy joins a inverted Oedipus through which he approaches the father and moves away from the mother. The castration complex wakes up the fear of mutilation in the boy and pushes him to better appreciate the father and recognize his place, placing the problem of coherence under a different angle which pushes him to approach the personal rights with more reserve and circumspection. The girl, beginning her Oedipus with the castration complex, enters she also, in the swirl of the decoding of coherence and of the difference between sexes.

In addition, the child draws from the fact of not taking action the advantages of safety, consolation and family warmth that counterbalance his rejection and encourage him to reformulate his vision of coherence. However, if he does not act actively, he will not change his mind therefore and he does not prevent the *impetus-toward-the-ego* from pushing its activism for selfishness, which carries out the body and the mental to be involved. On the level of the *deep-self*, the initial status quo between the *centripetal desire to satisfy only the self* and the *desire to open up to coherence* will encourage the pressure of the *impetus-toward-the-ego* or it will reduce it. In an oedipal conflict difficult to solve, the *impetus-toward-the-ego* is invading. Its power comes from education and from the *centripetal desire to satisfy only the self* of the *deep-self*. The superego will be dominating and the *coherent-impetus* will be weakened proportionally to the invasion of the *impetus-toward-the-ego*.

The oedipal situation starts by being an incomplete and truncated awakening. For that, it must develop according to the inner-awakening-to-personal-interests, to the inner-awakening-to-others'-interests, to the inner-awakening-to-oneself and to the inner-awakening-to-coherence. The child has to progress in his exploration of coherence to make a place to the hated parent. The future developments come to the rescue; the inverted Oedipus, the castration complex and the processes of identification offer varied lightings and help to make a place to

the rejected parent. The child is torn between the possibility of leaving free course to his conqueror *impetus-toward-the-ego* and that to support the *coherent-impetus* with an aim of reconciling himself with this logic of coherence which seems to be everywhere and of which he must continue the exploration.

When the *coherent-impetus* expresses itself facing the *impetus-toward-the-ego*, there is a development of a conflict, which pushes the *self-individual* to solve it to leave the displeasure. If the child undertakes the management of the conflict, he will oscillate between the proposal of the *impetus-toward-the-ego* and that of the *coherent-impetus*, varying, within the limits of his possibilities, between surpassing the incestuous relation or planning its application. If he were able to face the hated parent and to take the initiative to conquer the coveted one, that would not have developed unconscious processes. However, to live a situation of conflict by choosing the *impetus-toward-the-ego* would have required a great clearness from an authority *self-individual* solid and mature to support and manage the situation. For that, the child will submit to another outcome by disturbing the normal progression of the *management of decoding and implication*.

Is man able to decrease his intervention in the conflict? Yes; for that, he must disturb his *management of decoding and implication*. It is in the enclosure of this *management* that the *self-individual*, who works to decode the pressures of the *impetus-toward-the-ego* and the *coherent-impetus* in temporal approaches and to understand them, intervenes. The *conciliating development of the awakenings of consciousness* which follows is then disturbed, it too.

All this is for the benefit of the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self*.

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In the oedipal situation, the child is impelled by the *impetus-toward-the-ego* to break with coherence. The *impetus-toward-the-ego*

channels him to what goes well with a connection with the desired parent of whom he appreciates much the sentimental and bodily warmth. Moreover, he does not know other warmth that can replace it. His principle of pleasure attracts him there and the *impetus-toward-the-ego* benefits from this to turn the situation to its advantage, impelling the *self-individual* to think about possessing this parent and to get rid of the embarrassing one. The bet is big and the ambitions of the *impetus-toward-the-ego* too.

Incompetent to modify the activity of the *deep-self*, the only thing that the *self-individual* can do through his oedipal incapacity, it is to act on the parameters of the *management of decoding and implication*, on the decoding level. He stifles his oedipal desires of hatred and covetousness with opposite desires. That way, he dodges the condition of the selfish act: "One acts with egoism when missing respect to others". This definition of selfishness, he will circumvent it by not missing respect to the embarrassing parent. The child will work to like him instead of hating him. In addition, loving the hated father is already facilitated for the boy in his inverted Oedipus. And loving the hated mother is already approached by the girl on the identification level. The need for integration will ensure the atmosphere necessary to live this modification and it will keep the place of the child in his family. He will isolate hatred by an obliged love; thus, he will work to isolate any selfish desire. He will harness the superego to this task, instead of leaving it in the role of simple adviser. Sigmund Freud said about this: "the more powerful the Oedipus complex... the stricter will be the domination of the super-ego over the self"<sup>1</sup>.

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<sup>1</sup> Cf. Sigmund Freud, "The Ego and the Id", (The ego and the super-ego). Publication year 1923. Taken from the internet.

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Just as the *self-individual* is supposed to differentiate between displeasure and pleasure before choosing the latter; also, he must dissociate selfishness from others' respect to see clearly in the conflict. This distinction between respect and nuisance is at the level of the *management of decoding and implication*. but it is the transformation of nuisance into respect that disturbs this *management*: there is no more duality respect- nuisance; therefore there is no more conflict. The selfishness of the oedipal desires is then drowned in an environment of attentive behaviors toward the parents so that these selfish desires are not confronted any more to the inner-awakening-to-others'-interests and the inner-awakening-to-coherence; and they become unable to belong to dynamics that emphasize them. The superego takes then its role of monitoring anguish; the *self-individual* equips it with all the interdicts that would please the parents' authority and he puts it in charge of activating benevolent behaviors (or at least neutral) able to activate dynamics of the inner awakening that are incapable to accept the oedipal desires. These isolating behaviors and desires favor the dynamics that contribute to the integration of the child in his environment. Such dynamics will isolate the oedipal desires. Thus, the *self-individual* escapes the confrontation respect- nuisance and becomes capable to live his Oedipus without apparent problem, problem that remains subjacent nevertheless, and of which one of the consequences is the guilt. This guilt comes with the Oedipus complex with the bits of discernment that manage to confront selfishness with coherence, with the fear of seeing the hoax discovered. If it is discovered, the *self-individual* will be uncovered in front of others but he will especially be in a dead end facing a problem for which he does not have any other solution. Let us point out that

Freud links the birth of guilt to the formation of the Oedipus complex.

To harness the superego to the task of isolating the oedipal desires by choking them in developing benevolent desires is, from the *self-individual*, a failure to the respect of his prerogatives due to a resigning complicity with the *impetus-toward-the-ego*. It is a complicity which reflects a resignation of the duties of psychological management.

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The *deep-self* is interested in the timeless interests relating to coherence. The interests of the *self-individual* are important for it only if they flow in what applies to its search. The *self-individual* is concerned by the interests of the *deep-self* only from the angle of satisfying the temporal needs. The *deep-self* establishes the contact with the *self-individual* through the *impetus-toward-the-ego* and the *coherent-impetus*. To reach a new inner awakening, requires the intervention of the *self-individual*. The inner awakening being the space of activity of the two authorities, when their goals are opposed they enter a conflict of domination that the *self-individual* can win with his decision. However, the latter, without the *deep-self*, cannot lead to a constructive purpose and the *deep-self* without the *self-individual* cannot concretize its desires. Advancing toward coherence provides the *self-individual* with the satisfaction of an interior peace and a harmony with the entourage. Nevertheless, he can also be attracted by the *impetus-toward-the-ego* and enter in complicity with it by isolating some the oedipal desires. It is a resignation of his psychological duties that involves the modification of the inner awakening. This way of abdication excuses the *self-individual* from the management of the conflict.

When complicity with the *impetus-toward-the-ego* pushes the superego to isolate the oedipal desires using benevolent desires,



the child finds an outcome to the oedipal conflict. He distorts the selfishness of possessing the desired parent and in this way, his incestuous desire is not any more a selfish behavior. This desire becomes a temporal "healthy" behavior, declared as a respectful and idyllic subsidiary love. In addition, he will transform his hatred into an obliged love. The child gains there on the two temporal and timeless levels. At the temporal level, the conflict loses its ardor because the *impetus-toward-the-ego* is calmed and the child escapes any danger of confrontation with the refused parent; he survives and profits somehow of the desired relative; moreover, he explores this complicity with the *impetus-toward-the-ego* and benefits from the resigning rest. On the timeless level, the *deep-self* is satisfied through its *centripetal desire to satisfy only the self*; it does not open any more to a coherence that could have obliged it to respect the parental bond and to leave the selfish anarchy.

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The *impetus-toward-the-ego* and the *coherent-impetus* play the role of buffer zone and intermediaries between the *deep-self* and the *self-individual*; they are the ones that establish the bond between the desires of the *deep-self* and the temporal expression of the *self-individual*. They link temporality with timelessness. If the superego acts in the direction of the resigning complicity of the *self-individual*, the psychological activity does not make a halt and the psychological modification must continue either in the direction of a greater resignation or in the direction of an opening to coherence which will end up decreasing the despotic role of the superego. The neurotic *self-individual* lives a psychological activity that does not go in the direction of the opening to coherence; on the contrary, his complicity increases and his psychological dynamics become complicated, which pushes him toward a more radical solution. The neurotic makes

a headlong rush toward an even deeper resignation from the activities of his inner awakening. This state even more serious than the "resigning complicity" is a "deep resignation" where the *self-individual* does not seek any more to benefit from the role of his superego to isolate the oedipal desires. The advantage that he will draw is that he will dodge the *coherent-impetus* and the *impetus-toward-the-ego* that is at the base of the activity of the superego. Nevertheless, he will find himself facing the harmful influence of the *centripetal desire to satisfy only the self* that he will have given access to his temporal dynamics and that will invade his inner awakening.

Let us not fear this reasoning. It is by no means a question of introducing concepts of occultism or supernatural to serve some preconceived idea. I am just continuing the logic followed until then. When the *self-individual* is no longer involved with the enthusiasm of the dynamics of the inner awakening by resignation, he disinvests it. Only the *deep-self* and its desires invest then this inner awakening. In addition, because the *desire to open up to coherence* is tiny in the neurosis, it is the *centripetal desire to satisfy only the self* which is dominating and exerting its influence. The presence of this harmful influence is thus the consequence of the deep desistance of the *self-individual*. It invades the inner awakening when the *self-individual* gives up a more or less large part of the activity of his dynamics by deep resignation. The advantage of this harmful influence which is proportional to the resignation of the *self-individual* is that it releases him from the decoding of temporal material feasibility and from the conflict *coherent-impetus impetus-toward-the-ego*. He will not decode it and it will escape the dynamics of the inner

awakening<sup>1</sup> because it is the stage preceding the *impetus-toward-the-ego* activity.

In his resigning complicity that develops the superego, the *self-individual* does not take into account the echo of the *desire to open up to coherence* during his *management of decoding and implication*. He circumvents it (or he is unable to feel it) so he will not have to make the situation clear and to use his will. He modifies the distinction between selfishness and respect so that the application of the will becomes without need. On another hand, the weight of complicity with the *impetus-toward-the-ego* overwhelms the *self-individual* and pushes him to go further in his abdication: to resign from any use of the will. This one is related to the conscious activity; man can exert his will only within the limits of his conscious. Acting in this order, the best way to paralyze the activity of the inner awakening is to prevent any confrontation between the *impetus-toward-the-ego* and the *coherent-impetus*; for that, the *self-individual* will stop any participation in some dynamics of his inner awakening, he will disinvest them. The disinvested place will be occupied by the *centripetal desire to satisfy only the self* in its pure form not translated into *impetus-toward-the-ego*. The world of the harmful influence of the *centripetal desire to satisfy only the self* is surely not limited to a simple equation; it changes according to the extent of the abandoned part of the inner awakening. I believe, moreover, that this harmful influence hides more parameters than one could suppose.

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<sup>1</sup> The inner awakening is the extent of the activities of the *self-individual* and the *deep-self*. It is invested by these two authorities, one in its timelessness and the other in its temporality. It is the investment of the authority *self-individual* that we know; that of the *deep-self* is unknown and unfathomable by us. By saying that the inner awakening does not distinguish the harmful influence in question and by speaking about its dynamics and its subdivisions, it is the investment made by the authority *self-individual* that we indicate.

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Let us return to the activity of the superego; it is due to the complicity between the *impetus-toward-the-ego* and the *self-individual* who is resigning from his duties of psychological management. He surely does not live this resigning complicity between equals with the *impetus-toward-the-ego*; his role being to disturb the *management of decoding and implication*. The activity of the superego will help the *self-individual* to develop benevolent desires that will isolate the oedipal desires in order to distort the differentiation between selfishness and respect, and the *self-individual* will take action by loving and respecting to modify his inner-awakening-to-personal-interests and to oblige all of the inner awakening to follow. However, while acting like this, he keeps others in his psychological reality because his hatred toward the refused parent and his covetousness of the desired one constitute finally a will to remain dependant of them; the activity of the superego is at the same time a withdrawal from the psychological management and an implication with others. However, when the problems multiply, when the superego becomes unable to solve them and when the *self-individual* becomes unable to support the complicity with the *impetus-toward-the-ego*, he will go into a more thorough resignation. He does so by not taking part anymore in the activities of the inner awakening and by disinvesting it, which will make it possible to the *centripetal desire to satisfy only the self* to invade this inner awakening. The neurotic *self-individual* will continue his psychological adventure by passing from the superego to the harmful influence of the *centripetal desire to satisfy only the self*.

The psychological force and health of the authority *self-individual* come necessarily into play in the developments that occur. They are factors of first importance in the behavior of resignation and escape from the management of the conflict,

escape that facilitates the invasion of the superego and the harmful influence of the *centripetal desire to satisfy only the self*. Thus the *self-individual* discharges himself from the management of the conflict and he becomes satisfied with being far from the efforts that the exploitation and the exploration of coherence impose; but he pays with his person by scrambling a part of his inner awakening by the superego and by disinvesting another part by deep resignation. Weakened and decreased in his capacities, the integration in the family will be rather facilitated although the major reasons of the hatred and the incest relating to the *deep-self* are preserved. It becomes easier to him to treat with a coherence that he does not support.

Because of the incompatibility with the coherence and because of the fear of advancing in the unknown when he goes toward this coherence without distinguishing it, the child enters in complicity with the *impetus-toward-the-ego* and supports the superego of which the guilt is a consequence impossible to circumvent. He maintains the Oedipus in an atmosphere that is far from the duality respect-nuisance, selfishness-coherence, atmosphere neutralizing the conflict. The guilt is the proof that the resignation is not total and that a more or less large remaining energy continues to activate the inner awakening. However, if he lives a psychological incapacity with neurotic character, his resignation from his functions will be larger and the harmful influence of the *centripetal desire to satisfy only the self* will invade his inner awakening. The inner awakening of the neurotic child is not completely invaded by this harmful influence. The neurotic child keeps a place to others in his psychological reality; the consequence of others' existence in this psychological reality is the guilt each time the danger to see his project revealed becomes imminent. This guilt is the consequence of the dynamics of the benevolent desires that condemn the oedipal selfishness; thus, the superego isolates the oedipal desires while preserving them. This is what makes the

neurotic suffer and what lacks to the psychotic. The latter does not have a place for others in his psychological reality, place that should have left important traces of superego and guilt; the psychotic is unable to form the oedipal triangle.

According to the logic of the theory of the two authorities, the neurotic consequences of the disturbance of discernment between respect and nuisance are evidence that the interaction with the notion of coherence is essential to the psychological blossoming.

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When the *self-individual* disturbs the *management of decoding and implication* and chokes the selfishness in an environment of respect of others' right like the fact of isolating the desires relating to the hatred of the refused parent by supporting the dynamics of the opposite benevolent desires<sup>1</sup>, the unconscious develops. The permanence of this situation is ensured by the continual activity of the guard, which is the superego. This one will impose drastic laws and measures on the *self-individual* to dominate the physical and mental fields of the inner awakening. For example, it will go in the condemnation of any sexual desire as far as needed to choke the incestuous desire. If the *self-individual* is gifted for idea associations in the discovery of what surrounds him, this gift can be compromising; the superego will then tire out the *self-individual* with futile and sterile associations to appease this thirst without discovering the truth on his Oedipus (such is the case of the obsessional neurosis). The

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<sup>1</sup> The *self-individual* develops benevolent and attentive desires toward the parents or he develops some activities of diversion. All that acts as derivative to activate dynamics of the inner awakening that leaves no room to the oedipal desires with an aim of excluding them.

psychoanalysis describes the superego as despot and cruel. The choking of the selfish desire by respectful behaviors will ensure the disturbance of the *management of decoding and implication*. The superego prevents the isolated and unconscious oedipal desires from belonging to the *conciliating development of the awakenings of consciousness*. This superego favors the repression to prevent this step, if not the complicity would be uncovered, the resigning state of the authority *self-individual* would be revealed and the *self-individual* would find himself in the dead end of being confronted with a problem to which he does not have any more solution. All these dangers are averted aside by the resistance.

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Man's world is always visited by the destroying and selfish desires of the *impetus-toward-the-ego* then, it is counterbalanced by those of the *coherent-impetus*. As all the selfish desires are intended to belong to the dynamics of the inner awakening of the *self-individual*, if he falls back on resigning complicity with the *impetus-toward-the-ego*, he will have to isolate them by developing dynamics that do not perceive them. He will do that with a superego producing respect and submission so that the *management of decoding and implication* develops only the dynamics that go with the integration within the family. In a resigning attitude still further and combined with incapacity, the *self-individual* disinvests a more or less great part of the activity of his inner awakening that the harmful influence of the *centripetal desire to satisfy only the self* will invade. According to this analysis, the unconscious resembles more to an independent project in itself than to an anteroom that always precedes the formation of the conscious.

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The unconscious is not specific to the oedipal phase and to neurosis. We develop it in adulthood and for others thing than the oedipal desire. It is enough for the desire to be selfish, a desire of which we flee the confrontation. We can give the banal example of the one who abstains from paying his taxes. To move away from his conscious the fact that he has committed a selfish and illegal act, he refuses to decode his behavior by hiding it behind an argumentation of the kind "I have a legitimate need for this money, perhaps that I would help somebody with... ". He surrounds this argumentation by benevolent desires so that it becomes part of his inner awakening and so that he deals with it as reality. So he isolates his selfishness with benevolent considerations that legitimate his behavior, making impossible the emergence of the probability of lack of respect to others' right, making thus null and void the confrontation between the *impetus-toward-the-ego* and the *coherent-impetus*. He neutralizes his *management of decoding and implication*. However, if this failure to the civil duty develops unconscious situation and unconscious processes, it does not develop a neurosis, because the superego developed to prevent the inner awakening from discovering this secrecy is not assisted by the harmful influence of the *centripetal desire to satisfy only the self*. Because of the benignity of the situation that did not oblige the *self-individual* to go so far in his resignation.

The unconscious processes disturb the inner awakening because of dynamics imposed by the benevolent desires (that are false) just to isolate the selfish ones. Nevertheless, this disturbed inner awakening remains active out of the implied sector. The therapists do not start by tackling the unconscious processes; they arrive there only after some time, the necessary time to make it possible to the neurotic to reinvest progressively his inner awakening as the sessions of association of ideas go along and to escape the harmful influence of the *centripetal desire to satisfy only the self*, while going up to the level of resigning



complicity. Transfer and resistance are specific to the resigning complicity with the *impetus-toward-the-ego*. This reasoning implies that it is not the unconscious processes which stabilize the neurosis but the deep resignation supported by the harmful influence of the *centripetal desire to satisfy only the self*. If the analysts have hypothesized that: "as soon as the unconscious processes in question become conscious, the symptom disappears"<sup>1</sup>, it is because the patient could go up from the level of the aforesaid harmful influence until that of the resigning complicity to face his unconscious processes with a disturbed but reinvested inner awakening.

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<sup>1</sup> Cf. Sigmund Freud, "A general Introduction to Psychoanalysis", (Traumatic fixation – The unconscious), publication year 1920. Taken from the internet.

... / ...

## The formation of the unconscious processes

The distinction between selfishness and respect of others' right allows to ungroup what is respect from what is nuisance and to manage the psychological situation. It gives to the *self-individual* the possibility of well managing his interests, of taking things in hand, of seeing clearly in his problems and knowing what to choose. By differentiating and ungrouping the interests, he clearly decodes the conflicting situation, that, surely as much as his understanding of the moment allows him to.

Theoretically, the oedipal situation can follow two possible developments. The first is that of managing the conflict; it leads to a choice between the camp of the *coherent-impetus* and that of the *impetus-toward-the-ego*. However, the conscious choice of the *impetus-toward-the-ego* and the management of the consequences of this choice exceed the possibilities and the maturity of the child. For that, the second possible development for the child who does not open to coherence consists of a withdrawal more or less partial of his managing obligations. This withdrawal starts as a complicity with the *impetus-toward-the-ego*, inviting the superego to a despotic activity. However, it can end up as incapacity of continuing in this complicity and then it results in the invasion of the inner awakening by the harmful influence of the *centripetal desire to satisfy only the self* of the *deep-self*.

With the despotism of the superego, the oedipal desires are isolated by the sum of benevolent behaviors that it will support. The *management of decoding and implication* will be disturbed because it will be unable to differentiate selfishness from respect and it will not find anymore the selfish elements that it

had located. The incestuous love will take another face and any desire to harm the troublesome parent will change into respect. Thus, the psychological activity will be channeled through a way that does not show a conflict. It will be presented then as being a respectful relation toward the two parents. The superego will be all the more moralistic because the *self-individual* will want to live a state of innocence that does not harm others; the side effect will be to minimize the physical and mental freedom to keep the situation under control. Through this superego, the *self-individual* will offer a benevolent face to himself and to others so that the selfish oedipal desires remain isolated. All the work of disturbance of the differentiation is thus made on the level of the *management of decoding and implication* to be able to channel the conflict in a way that transforms it into a respectful relational behavior between the child and his parents.

The superego is loaded by the energy of the *impetus-toward-the-ego* and it is supported by the *self-individual* to serve his resigning complicity with the *impetus-toward-the-ego*. The principal role of the superego becomes then to play the part of a guard of the operated change. This change is carried out on the level of the inner awakening. Why the need for this guard and his despotism? To replace the dynamics of the inner awakening capable to detect the oedipal desires by other dynamics that do not leave a place to these desires and that nourish the benevolent elements. These benevolent dynamics must be maintained; they perpetuate the image of the loving child. The oedipal desires and the superego indicate that the *self-individual* did not completely resign from his psychological management and that the *management of decoding and implication* remains operative under some angles. The *self-individual* continues to interact actively with what surrounds him. In the same way, if the *conciliating development of the awakenings of consciousness* remains able to develop the benevolent dynamics that do not detect the

presence of the oedipal desires, it means that it is not completely paralyzed.

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The will can be exerted only from what is conscious and embraced by the inner awakening. To modify his inner awakening, the *self-individual* acts in the two physical and mental fields, the spiritual field changing starting from the mental field. He silences these two fields regarding his incestuous love. For that, he modifies his physical dimension to give to his feelings an inoffensive character and his mental dimension to transform his way of thinking and of wishing for the same purpose. The therapist flushes out these changes to release the mechanism of the psyche. It is, moreover, what did Milton H. Erickson by awaking the physical and mental dimensions; the modifications of the corresponding fields of the inner awakening followed with the reactivation of the *conciliating development of the awakenings of consciousness*.

To silence his sexuality, which is expressed through the incest, the superego of the child will condemn any healthy sexual behavior. In this way, he will develop a puritanical, severe and hypocritical sexual approach in which the incest does not find any more its freedom of expression. The incest is not erased from the inner awakening but it is isolated by behaviors acting in contrary direction. The libertine sexuality that generated the incest is choked by another one which is moralistic. The *impetus-toward-the-ego* won on the two pictures: it fled coherence as much as the *self-individual* desisted from his responsibilities and it moved away the child from the healthy sexuality that is able to bring back the psychological calm and to support the *coherent-impetus*. This way of acting of the superego dominates the physical and mental fields so that any hope to understand what is happening becomes impossible.

Thus, one part of the activity of the *conciliating development* is disturbed and the remaining part is unable to reveal the presence of the excluded oedipal desires because of the simulated benevolent desires that develop opposite dynamics. A level of consciousness imposed by the dynamics of the benevolent desires rises inevitably. The *self-individual* has been able to dodge the danger of facing the refused parent. He has also been able to keep his place in the family warmth while letting himself dominated by the superego and while resigning from his functions. At the timeless level, the *deep-self* could impose its refusal of coherence and the activity of the *coherent-impetus* was caged.

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Is the *self-individual* independent of the presence of the unconscious, or is he linked to it in some way? If he was independent from the processes of formation of the unconscious, he could, in a way or of another, backtrack the day when he would have decided to leave neurosis with the assistance the therapist, without resistance or repression. This reasoning remains true in spite of the confusion which envelops the development of the unconscious processes. If the neurotic was not involved in the upkeep of his superego, he would have worked to understand his therapist and to collaborate with him and he would not have felt the forces of repression, or resistance or transfer which come to block the curing process and to treat him roughly to put in failure a re-establishment which he had come to request. It is logical to see in the resistance behavior in front of the therapist a refusal of coherence acting against the will to ask the assistance from the therapist. It is not a simple refusal of what is new but rather an ignorance, a fear and a refusal of the coherent logic: the patient attacks his therapist with his resistance and he perseveres in his

transfer. It is the phase of the analysis in which he is toughest and most decided.

In this vision of things, the quest for the cure appears to reflect an imbalance between the *self-individual* and the *deep-self*, imbalance of force and imbalance of presence. The *deep-self* is stronger than the *self-individual* and it imposes itself by its *impetus-toward-the-ego* and its *centripetal desire to satisfy only the self*. The *impetus-toward-the-ego* and the *coherent-impetus* are the bonds through which the two authorities communicate. When the *self-individual* disinvests the inner awakening, this one can be invaded by the *centripetal desire to satisfy only the self* that does not reach any more the stage of the *impetus-toward-the-ego*. The level of resignation related to the harmful influence of this desire is deeper than the complicity from where the superego arises, complicity that supposes an implication coming from the *self-individual*. The invasion of this harmful influence corresponds to the advanced phase of resignation in which the *impetus-toward-the-ego* and the *coherent-impetus* do not intervene any more. The presence of this harmful influence determines the neurosis, it comes to consolidate and relay a phase of resignation less compromising, that of the activity of the superego.

The invasion of the inner awakening by the harmful influence of the *centripetal desire to satisfy only the self* goes hand in hand with the resignation of the *self-individual* from his functions. Nevertheless, even this advanced phase of resignation has degrees and it varies according to people. One could criticize this way of seeing which considers that the child may have a *deep-self* that exerts already such an influence. This reasoning implies an unbalanced human *self* in the balance of forces of its desires since the tender childhood and a weak and incapable authority *self-individual*. Thus, this way of seeing considers that humans are not all equally equipped and psychologically equally built. There is, at birth, a differentiation. It is true; but medicine and psychoanalysis, do they have better

positions? Which explanation does medicine give to abnormal births and to unequal distribution of human diseases? Psychoanalysis explains neurosis and psychosis by an innate character and by the influence of the family environment, explanation easy to digest but not giving any precision making it possible to understand why the innate characters are so differentiated that they can lead somebody toward neurosis and allow another one to enjoy clearness. If the theory of the two authorities goes until considering that the parameters of the *deep-self* and the *self-individual* can vary from one human to another, it does not exceed the psychoanalytical considerations. What remains however difficult to digest is that the presence of this harmful influence is shocking and can be allowed with difficulty for the childhood which is the symbol of interior purity. However, psychoanalysis has already taken a step in the direction of demystification of this purity by revealing the incestuous desires of the Oedipus. This speech does not invite us to see in our dear children small monsters; their interior purity, we will continue to feel it and admire it, but it is on the level of their authority *self-individual* that it exists and not on the level of their authority *deep-self*, which they will have to perfect throughout their life.

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If man lives his selfish desires, he lives also legitimate desires that do not harm others, desires invested by the *impetus-toward-the-ego* and whose goal is to consolidate the *self*. These legitimate desires can be lived without harming others' right or coherence. Since they are not linked to selfishness, they do not develop a conflict between the *coherent-impetus* and the *impetus-toward-the-ego*. For these legitimate desires become rewarding, it is necessary that the *impetus-toward-the-ego* takes care of them and invests them



to consolidate the *self*. Its future is, moreover, to change and to reform to accept the complementarity of the *coherent-impetus*.

Whereas the *coherent-impetus* is turned toward the defense of coherence while rejecting nuisance; for the "common" *impetus-toward-the-ego*, all that falls under its hand will do, especially the selfish desires whose results are rich and imminent. Our *self* has a *coherent-impetus* which loathes incoherence and an *impetus-toward-the-ego* which is occupied to strengthen the *self* without scruples. Conflict after conflict, this *impetus-toward-the-ego* will have to end by being in harmony with the presence of the *coherent-impetus* and by taking more and more account of the policy of the latter. The conflict is not the characteristic of the mental illness and it ensures the possibility of the modification of the inner awakening which is neither programmed nor controlled by the two authorities; modification which is part of the activities of the *conciliating development of the awakenings of consciousness*.

... / ...

## The raison d'être of the superego

The inner-awakening-to-oneself is an awakening to oneself as a person facing what surrounds the *self-individual*; what surrounds us is a system whose logic leads to the likelihood despite all the criticisms that could be reproached. The inner-awakening-to-coherence is an awakening to this logic in front of the personal presence.

The *impetus-toward-the-ego*, militating for consolidating the *self*, allows itself to sponsor a badly argued ground, involving others or the coherence, ground to which the *self-individual* is susceptible. It reinforces the desire, the fear or the doubt interesting the *self-individual* who will translate the sponsorship of this *impetus-toward-the-ego* into temporal possibilities; this will push the *coherent-impetus* to react. Then the differentiation between selfishness and respect is established. For better determining this differentiation, the *self-individual* can re-examine it by supposing the dynamics that each possibility creates.

The *impetus-toward-the-ego* develops the conflict in the enclosure of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. The *coherent-impetus* reacts from the inner-awakening-to-others'-interests and the inner-awakening-to-coherence as soon as the *self-individual* decodes the possibilities sponsored by the *impetus-toward-the-ego* and he studies their temporal feasibility through the *management of decoding and implication*. To take the side of the *coherent-impetus* will make it possible to the inner awakening to grow in its three fields according to a mode that the *self-individual* does not plan

but which develops independently from our will, according to the activity of the *conciliating development of the awakenings of consciousness*. This results in a different discernment of personal rights according to those of others and a different discernment of oneself according to coherence. By choosing the *coherent-impetus*, the development of the inner awakening results in a greater light on what was fuzzy and not delimited. The selfishness of the *impetus-toward-the-ego* is likely to involve the inner awakening toward its implosion since it develops abnormally the inner-awakening-to-personal-interests and the inner-awakening-to-oneself and makes the dynamics of the inner awakening dependent of these two. Nevertheless, the *impetus-toward-the-ego* starts the conflict without which there is no psychological progress. As regards neurosis, it is a particular configuration of the conflictual mode.

The inner awakening changes thanks to the *conciliating development of the awakenings of consciousness* that harmonizes with the nuances of the decision of the *self-individual*. When, after having made the decoding of the proposals of the *impetus-toward-the-ego* and the *coherent-impetus*, the *self-individual* chooses, he does it while trying to approach and to suppose the dynamics of one choice and the other and he compares the ambiance that each one of these dynamics is supposed to render, with his beliefs. He does all that from his current inner awakening that the conflict did not modify yet; then he decides and moves to action, so he modifies his inner-awakening-to-personal-interests. If he chooses to steal, he will take the money and will furnish his inner-awakening-to-personal-interests with the potential of power and luxury that the money gets. If he decides not to steal, he will furnish his inner-awakening-to-personal-interests with the freedom of not becoming slave of the consequences of the theft. The activity of the *conciliating development of the awakenings of consciousness* will push the inner awakening to harmonize his elements by developing the suitable

dynamics. New elements belonging to the inner-awakening-to-others'-interests and the inner-awakening-to-coherence will develop in the one who refused to steal and the inner awakening will be enriched accordingly. To the inner awakening corresponds the psychological reality that the *self-individual* lives. The key of the psychological development is the will of the *self-individual*.

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In the oedipal situation, the superego, which is, basically, a sum of instructions, will be animated and used by the *self-individual* to serve his resigning complicity with the *impetus-toward-the-ego*. What keeps it animated is the anguish to see the plan uncovered and especially the anguish to find oneself in the dead end of a situation without solution. The superego will be useful to support benevolent behaviors able to isolate the oedipal desires. This way, it pushes back any demonstration of selfishness relating to hatred and to the incestuous possession far from the dynamics of the inner awakening of the *self-individual*. The superego pushes the *self-individual* to repress any sexual freedom to remove the idea of incest and, at the same time, to prove his innocence. It also pushes him to develop abnormal kindness and docility to prove his good intentions.

There exists between the *self-individual* and the superego a very special dominating-dominated relationship. The *self-individual* is abused by the superego that he nourishes; but in fact, he accepts its aggression to satisfy the agreement of complicity with the *impetus-toward-the-ego*. The *self-individual* is abused by the superego to which he lavishes the acting power. He nourishes it and insufflates to it an autonomous capacity of action: this state of things satisfies the *self-individual* who, to continue to benefit from his complicity with the *impetus-toward-the-ego*, continues to scrape a magic lamp that releases a genius

that treats him roughly. The superego is an oppressor for the *self-individual* who nourishes it. The psychoanalysis always links it to the formation of the unconscious processes, and that rightly. It ensures to the ambitions of the *impetus-toward-the-ego* a cover for their achievement. With its presence, the project of the *self-individual* to enjoy the love of the desired parent becomes an emasculated project, thoughtful and without destroying ambitions; but the background project of the *impetus-toward-the-ego* to turn back toward itself and not to harmonize with coherence is appeased.

The superego is always related to guilt, this one is the consequence of the fear of reaching the failure of the dynamics of the benevolent desires that condemn any selfishness. Thus the plan of the superego becomes unable to exonerate the *self-individual* and what is hidden would be revealed to others and to himself, which would lead to an unbearable psychological imbalance. The *self-individual* deprives himself of his freedom before the superego in the same proportion that he is afraid that his selfish project could be revealed. The role of the superego is to scramble the *management of decoding and implication* and to short-circuit the intervention of the authority *self-individual* since the oedipal situation becomes a scenario not harmful but full with attention and respect. It is not harmful any more because the *self-individual* works to love the person he would have hated and to respect the one he coveted.

The resigning complicity of the *self-individual* with the *impetus-toward-the-ego* gives to the superego the power to act and disturb the *management of decoding and implication*. When this complicity does not solve anymore the problems that bother the neurotic, he prefers to let himself go to more resignation. He then will disinvest the inner awakening in a more or less large proportion by not intervening in its dynamics. This inner awakening disinvested by a *self-individual* refusing or being unable to interact with coherence, this inner awakening which was common to

both authorities will be invaded by the harmful influence of the *centripetal desire to satisfy only the self* which escapes any decoding. However, the continuation of a project of complicity with the *impetus-toward-the-ego* that disturbs the management of decoding and implication supposes that this *management* is not completely abandoned. The *coherent-impetus* and the inner-awakening-to-others'-interests and the inner-awakening-to-coherence keep some activity in the neurotic: the harmful influence of the *centripetal desire to satisfy only the self* corresponds to the atrophy of a part of the inner awakening but the remaining part keeps the capacity to confront the inner-awakening-to-personal-interests with the inner-awakening-to-others'-interests and the inner-awakening-to-oneself with the inner-awakening-to-coherence. Moreover, it is what justifies the activity of the superego. Since the *deep-self* tries to reach temporality and to be involved there, the neurotic *self-individual* keeps, in spite of the invasion of the harmful influence of the *centripetal desire to satisfy only the self*, a place to the others in his psychological reality. He reacts against the refused parent by a masked hatred; therefore, he takes his presence into account. The hated parent is present in his psychological reality and in his inner awakening.

Subjecting himself to the despotism of his superego and supporting it, the *self-individual* isolates every oedipal desire. Nevertheless, what does remain of the selfishness of the oedipal project? The project of the *impetus-toward-the-ego* is to militate in favor of the *centripetal desire to satisfy only the self*, i.e., not to bring the *self* near coherence, that to be able to carry out developments of the *self* without any constraint. The desires relating to incest and hatred are isolated by the superego which attacks them with benevolent and isolating behaviors activating the dynamics that ensure (as much as possible, in the neurotic context) the integration in the family. The inner awakening has already felt before the isolated desires through its mental and physical fields but it cannot any more locate them through its dynamics.

The superego is a kind of moralist who takes the place of the parental authority with an aim of acting as the entourage wants and of proving to this entourage that the *self-individual* conforms to its law, transforming his oedipal incest into platonic love with virtuous cover. By showing that he yields to the law, he proves to others, and to himself, that his behavior does not contain any nuisance toward the refused parent; quite to the contrary, he respects the laws. In such situation, the *management of decoding and implication* is disturbed in its parameters. It is a complicity that the *self-individual* lives and he hides it to the others and he prohibits it to the dynamics of his inner awakening thanks to the censure that his superego exerts.

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The two authorities timeless *deep-self* and *self-individual* are not necessarily on the same level of activity in the psychological configuration. If the *deep-self* can refuse coherence, the *self-individual* is not that susceptible to it since he perceives it little inside the limits of his specific temporal interest. When the *self-individual* tries not to choose the *impetus-toward-the-ego*, he does not necessarily perceive the corresponding coherent development; the latter flourishes according to the *conciliating development of the awakenings of consciousness*. This identified area by which he must pass if he refuses the *impetus-toward-the-ego* develops in him the fear of the unknown.

If on the one hand he is not interested in coherence and on the other he does not use his will to choose the side of the *impetus-toward-the-ego*, he has no more left but the deep resignation that disinvests the inner awakening. He suffers then the harmful influence of the *centripetal desire to satisfy only the self*. He has thus disinvested the inner awakening to silence any attempt to reveal the imposture of the superego and to avoid any management. Thus, the *self-individual* undergoes this



*centripetal desire to satisfy only the self* before it is expressed as *impetus-toward-the-ego*, without any need to decode it. The harmful influence will thus be present in none of the four subdivisions of the inner awakening of the *self-individual*. It does not need the activity of the superego to isolate it because it acts with the inner awakening in the form of disinvestment and not in the form of desires and interests. The inner awakening does not distinguish it because its presence does not correspond to any desire that the *impetus-toward-the-ego* would have sponsored. The inner awakening of the *self-individual* is invested by a harmful influence which prevents it from making out and which does not correspond to any element of its dynamics, to any element of its three fields. This influence will paralyze the will in the same proportion that the *self-individual* disinvests his inner awakening.

The possibilities of intervention of the *self-individual* are limited to the *management of decoding and implication*. His relation with the harmful influence of the *centripetal desire to satisfy only the self* can go from the reduced invasion to the borderline case of the complete invasion of the inner awakening. The psychological problems do not all have the same intensity and the whole range of interactions is possible. However, it is sure that in the neurotic situations, the will does not miss completely because the inner awakening is not completely absent and the psychological reality continues to include others; proof is the development and the daily maintenance of the superego then the recourse to the therapist. On another hand, the neurotic problem is at the same time at the level of the *management of decoding and implication* which developed the superego, and at the level of the presence of the harmful influence of the *centripetal desire to satisfy only the self*. The decision to emerge from this paralysis starts already with what remains of will to go to the analyst, which results in regaining control of the *management of decoding and implication*; thus the *conciliating development* will take again its normal course. On another hand, in the neurosis, the

*management of decoding and implication* is not completely disturbed in the psychological sectors that are not interfering with the oedipal problem.

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In the neurotic situation, the *self-individual* spends a great energy in the maintenance of his superego; it is a disturbance of the *management of decoding and implication* that is reflected on the *conciliating development* in its possibilities of exploration and confrontation. The neurotic *self-individual*, by disturbing the *management of decoding and implication* with the deployment of the superego, acts however in the sense of keeping a place for others in his psychological reality. If complicity with the *impetus-toward-the-ego* develops the superego, the consequence is the fact of a place for others in the psychological reality and in the inner awakening, that is to say an acceptance of the presence of others.

The unconscious is the trash can of isolated desires and repressions to which it is forbidden to develop dynamics supporting these desires for fear that the antisocial intentions of the *self-individual* are revealed. The role of the *conciliating development of the awakenings of consciousness* is to fathom the elements of the four subdivisions of awakening, that to confront those having bonds between them, which develops new levels of consciousness. This confrontation is carried out by adapting the dynamics of the inner awakening with the choice of the *self-individual*. Thus, when the *self-individual* chooses the camp of the *coherent-impetus*, the *conciliating development* acts according to dynamics of the inner awakening going with the decision. The *conciliating development* restructures and reorganizes the fields of the inner awakening with an aim to draw some new possibilities. The examples illustrating this are those of our everyday life. It is the employer who understands better the

right of his subordinate because his *conciliating development of the awakenings of consciousness* could bring closer two elements belonging to the inner-awakening-to-personal-interests and to the inner-awakening-to-others'-interests. It is the parent who understands better his own parents while passing with his child by situations which link elements of his inner awakening that had never been brought closer before. The fact that the *conciliating development* alters and restructures these elements by presenting them under their most favorable angles will carry out the *self-individual* toward a new level of consciousness. The *conciliating development* develops the inner awakening by purifying the four subdivisions of awakening, and by lightening them from sparse not reconciled elements; these sparse elements become heavy by their incapacity to act. The *conciliating development* is in continual activity and the psychological conflict corresponds to a disturbance in its activity. The child chooses the way of unconscious and superego because he does not rise to the level of facing his oedipal desires and accepting them. Less he is up to the *management of decoding and implication* and more he is attracted toward complicity with the *impetus-toward-the-ego* to develop the superego then toward the disinvestment of the activities of the inner awakening, which will invite the harmful influence of the *centripetal desire to satisfy only the self*.

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The awakenings related to the ego are the inner-awakening-to-personal-interests and the inner-awakening-to-onself. Those related to what is exterior to the ego are the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. We can compare the function of the inner awakening to that of the eye. Both make it possible to perceive what surrounds us. One allows a mental perception and the other allows the eyesight. Both function according to the

binocular mode of vision. As regards the eyes, there is formation in the brain of only one image in relief coming from the analysis of what each eye sees. As regards the inner awakening, there is also formation in the brain of only one inner awakening from what each couple of awakenings returns, with in more the ability of being able to situate oneself compared with the entourage.

The *impetus-toward-the-ego* that militates for any possibility of consolidating the *self* nourishes the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. The *coherent-impetus* nourishes the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The dynamics of the inner awakening develop the three fields (physical, mental and spiritual) because the elements of the subdivisions belong to these fields. Their modification after the conflict influences the three physical, mental and spiritual dimensions, which in turn influence these three fields when they change. Thus, when, after a conflict, the *self-individual* awakens to the right of his subordinate not to be despised, he also awakens to his own right toward his superior. This modifies the mental field of his inner awakening. This field will, in its turn, modify the mental dimension: the *self-individual* will conceive and live differently the working relationships and the limits of power. Any later modification of the mental dimension will influence in turn the mental field of the inner awakening.

The declared goal of the conflict between the two impetuses of the *self* are the interests. The less confessed one is the modification of the inner awakening and the psychological reality. The inner awakening is the psychological sight; it is the extent of the psychological activity. The conflict caused by the *impetus-toward-the-ego* is reflected on the four subdivisions of the inner awakening. The superego is the consequence of the resigning complicity of the *self-individual* with the *impetus-toward-the-ego*. The harmful influence of the *centripetal desire to satisfy only*

*the self* invades the inner awakening proportionally with the deep resignation of the *self-individual*; it corresponds to a disinvestment of the inner awakening. However, we would say, the robber and the murderer develop an inner-awakening-to-personal-interests and an inner-awakening-to-oneself at the expense of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence; and if there is a preference for the *impetus-toward-the-ego*, these people are none so bad! For that, it is advisable to notice that because the *impetus-toward-the-ego* acts, the *coherent-impetus* reacts and the *self-individual* has an effective *management of decoding and implication.*, the robber does not suffer of unconscious processes because he commits his illicit act with full knowledge of the facts and following a decision preceded by a decoding and an evaluation of the situation.

... / ...

## The dead end of the resignation

The child is assisted by the superego to channel his psychological activity in the direction that interests him. This superego, initially sum of councils and prohibitions, becomes despotic in its interventions and, while preventing dangerous excesses, it becomes animated to isolate some desires with the aim of helping the *impetus-toward-the-ego*. It feeds from child's anguish of losing his family warmth and from his fear in front of those who are stronger and who thwart his vision of coherence. It feeds also from his anguish to find himself without solution for his psychological dead end if he had to lose the activity of this superego. Product of fear, anguish and incapacity of the authority *self-individual* to open with coherence, the superego is thus the reflection of his weakness to manage the conflicts well, of his incapacity to explicitly choose between selfishness and respect. Thus, the superego will animate simple restrictions and it will raise them to the rank of false parents. When the oedipal conflict grows, the child becomes unable to manage even his resigning complicity and he falls in incapacity. His authority *self-individual* can even disinvest a more or less large part of the inner awakening that will undergo the invasion of the *centripetal desire to satisfy only the self* before this desire is expressed through the *impetus-toward-the-ego*; the harmful influence of this desire will escape from the decoding and from all the stages of the *management of decoding and implication*. The *coherent-impetus* becomes incapable of any reaction because the *self-individual* could neither achieve a decoding within the temporal feasibility nor strive for the *impetus-toward-the-ego*. This

harmful influence will be equivalent to the degree of disinvestment of the inner awakening. On functionality level, the inner awakening will be inhabited by a dominant timeless presence that has the particularity of not establishing a connection with the psychological reality.

The *impetus-toward-the-ego* creates the conflict by sponsoring the fear, the doubt or the desire of the *self-individual*. If the latter does not flee into complicity by developing the superego or into incapacity by disinvesting some dynamics of the inner awakening, he must pass through the decoding and provoke the reaction of the *coherent-impetus*. There follows a conflict whose result is a move to action which modifies the inner-awakening-to-personal-interests and involves the modification of all of the inner awakening; this is the *conciliating development of the awakenings of consciousness*. Then, the space of application of the will changes in the same way because the latter is active only within the limits of the inner awakening.

In the case of the boy, the female-male complementarity that he discovers and his body which wakes up to sexuality impel him to choose his mother and to refuse his father. He develops an inverted Oedipus complex that gets him near his father and moves him away from his mother; this enables him to understand the situation under a different angle. Life helps him also to get rid of the tiring carcass, which is the oedipal problem, by enriching him with the elements that the castration complex will discover<sup>1</sup>. That will enable him to exceed his Oedipus and to reconnect with the vital rhythm of coherence. However, so that these stages follow each other positively, the boy must be permeable to coherence and he must decide to use his

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<sup>1</sup> The castration complex is a symbolic threat of sexual denaturation. The father who is of the same sex becomes subject of identification to go through this phase. The boy ends up recognizing the place of the father and being detached from the mother.



prerogatives as authority *self-individual* in the *management of decoding and implication*. Such an opening to coherence does not develop resignation; it does not need the despotism of the superego and it does not allow the invasion of the inner awakening by the harmful influence of the *centripetal desire to satisfy only the self*.

The more the child confines himself in a resigning attitude toward the conflict and the more he has recourse to the superego until leaving the harmful influence of the *desire be refractory to coherence* invade his inner awakening. The superego modifies the dynamics of the inner awakening and the harmful influence corresponds to an abandonment of a vast activity of this awakening to flee the *impetus-toward-the-ego* and the constraint of the *management of decoding and implication*. The *self-individual* flees the *impetus-toward-the-ego* to escape the constraints of complicity. The harmful influence in question cannot be felt by the part of the inner awakening remaining active. The psychological reality of the mental patient changes when he sinks under the hold of the harmful influence in question: his partly abandoned inner awakening breaks it off with the entourage and the *conciliating development of the awakenings of consciousness* sinks in incapacity.

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Generally, the child starts to discover in the oedipal situation the extent of coherence and its relation with the essential interests of his life. The entry in the Oedipus complex is an opening to knowledge and discernment. Even if a toy or a walk interests him, the Oedipus complex becomes his major interest because it is related to his need to understand the interests (mental dimension and corresponding field) and to his sexual evolution (physical dimension and corresponding field). While entering the Oedipus complex, he enters in the circle of

discernment and rights. It is the initiation to the secret knowledge of accomplished selfishness and of others' respect with physical and mental implications. He enters the arena of confrontation with coherence. However, rare are those who know to advance without smudge. On the other hand, backward becomes impossible because the child is already able to discern. He knows. He cannot flee any more his knowledge of what is respect and what is nuisance. His way out is to use trickery in his intervention by developing benevolent desires that his superego will preserve. The isolated oedipal desires cannot belong to the current dynamics of the four subdivisions of awakening. The superego isolates these desires by developing dynamics starting from the benevolent desires. The *management of decoding and implication* is thus scrambled and the superego acts as a sentinel so that the reverse process does not occur. The *self-individual* lives with his parents a relation related to the activity of the superego. However, to advance in a complicity with the *impetus-toward-the-ego* is to scramble any positive activity in the direction of respect and coherence because the *conciliating development of the awakenings of consciousness* becomes disturbed by the influence of the superego. The new problems and the excess of complicity push the mental patient to resign even more his functions. His incapacity pushes him to flee the problems by disinvesting his inner awakening that then undergoes the harmful influence of the *centripetal desire to satisfy only the self*.

If the conflict with the refused parent and if the covetousness of the desired one were only specific temporal problems, they should have disappeared with the death of the parents. They should disappear when the child goes at the neighbors or the grandparents, where the parents are not present. However, such is not the case because the oedipal problem exceeds the punctual temporality and involves the timelessness of the *deep-self*. The selfish side of the latter can act actively only if the authority *self-individual* disturbs the *management*

*of decoding and implication*, by complicity or deep resignation. One can wonder why is there a need for a concept of harmful influence of the *centripetal desire to satisfy only the self* that comes after the stage of the superego and why not to accept that the activity of the superego is able, alone, to maintain neurosis. That is not possible because the complicity implies a will still active even if the *impetus-toward-the-ego* dominates the *self-individual*. This still active will could have turn into reverse if the *self-individual* wanted to; but it is not the case and the neurotic who is unable to do so. Even the assistance of the psychoanalyst is conditioned by the need to exceed the harmful influence in question to reach the stage of the complicity that has animated the superego. And it is only then, at this level of the analysis, that the psychological activity of the patient can be decoded as being a resistance, a transfer or a repression; the *self-individual* having been able to surpass his deep resignation and to reinvest his inner awakening. The neurotic *self-individual* cannot live the harmful influence inside the enclosure of the conscious because it does not correspond to any element of his inner awakening to which it is external and incompatible. In the neurosis, the harmful influence is necessarily present for the patient is unable to go up the slope alone.

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The oedipal desires are isolated by the superego, which imposes dynamics that do not make a place for them. Their continuous presence requires from the superego a continuous activity too. If it stops, they would emerge again.

In the everyday life, the *self-individual* can make emerge somewhat his isolated desires the time of a rest or a caress. To approach these desires in a margin that does not reveal their identity and to isolate them at will can however be a problem for the *conciliating development of the awakenings of consciousness*; the

inner awakening could end up realizing it, and the *conciliating development* in question could push in the direction to reveal the stakes of it. For that, each element able to reveal the secrecy of this alchemy is struck of interdict and repressed. It will form a link of the unconscious processes.

## The unconscious in daily life

One would be tempted to believe that the refusal of coherence is restricted to murder, theft, rape or any immoral and illicit act toward the fellow man. However, the destiny of the *self* is the continual search for a larger vital space, space that will be ensured by the development of the inner awakening. This development does not only consist in moving away from nuisance and selfishness, but to advance and not to stay without action. When Mr. X rejects somebody who is in the need and comes requesting his assistance, he does it either by tackling the problem and refusing voluntarily to help (this refusal is then assumed by his inner awakening), or by dodging the conflict and convincing himself that his own children have priority over the one who is in the need, modifying his selfish behavior to make of it a blessed legitimacy, an assistance to his children or a personal need. All the selfish desires that can refer to this situation will then be isolated by benevolent behaviors initiated by the superego that will activate dynamics incapable of including the selfish desires. Any element able to reveal these isolated desires will also be repressed in the unconscious.

This situation involves the mental and physical fields of the inner awakening at the same time<sup>1</sup>. Mr. X does not reach the level of disturbance of the oedipal conflict because the

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<sup>1</sup> The human being links his mental and physical fields. He develops an emotional armor to put his physical and mental dimensions in the same tune. One can read on this subject “The Characterial Analysis” of Wilhelm Reich.

implication is limited to an isolation of the selfish desires thanks to the activity of the superego and to some repressions. Mr. X is in a resigning state of complicity but he does not reach the deep resignation that would allow the invasion of the inner awakening by the harmful influence of the *centripetal desire to satisfy only the self*. However, what he collects in return, it is a disturbance of the inner awakening proportional to the development of the benevolent desires. Moreover, the *self-individual* silences the elements likely to reveal the truth of the facts by repressing them, making them unconscious to solve the problem. This unconscious development, which does not go far, invests only a part of the inner awakening.

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Let us look to a different example, close to the oedipal situation. Let us consider the case of Mr. Y who fell in love with his friend's woman who however did not make him advances and who does not have any intention to mislead her husband. The fire of the desire burning in the heart of this man places him in a conflicting situation opposite to coherence. He knows that he misses respect to his friend while trying to attract his wife and that he misses respect to the woman by pushing her to destroy her marital relation and by attracting her inside the dubious mazes of his psyche. To go toward a free woman does not interest him because his *self* wants to reiterate the chaotic exploration of the oedipal situation. The case of Mr. Y is by far more serious than that of Mr. X because it implies deeply the physical and mental fields. The activity of the superego and the repressions are likely not to stand up to the undisturbed dynamics that derive their reactionary strength from the psychological reality and from the healthy activity of the inner awakening. For that and to flee other serious problems that the complicity is unable to solve, the *self-individual* will take shelter

in a deep resignation. He will disinvest a part of the activities of his inner awakening, especially the zones of activity likely to reveal the repressions and the activity of the superego. The disinvested place will be occupied by the *deep-self* with its *centripetal desire to satisfy only the self* that is by far more developed than the *desire to open up to coherence* because Mr. Y allows himself to ruin two lives. The invasion of the inner awakening by the harmful influence of the *centripetal desire to satisfy only the self* will be proportional to the disinvestment of the *self-individual*. This disinvestment will however try to safeguard the activity of the superego that supports the selfish desires and the bond with outside and that the neurotic *self-individual* does not leave; it will however aim at the part of the inner awakening that would have awaked repressions and caused the current problems. The characteristic of the disinvestment of the inner awakening is that instead of disturbing it, this disinvestment is an abandonment of its dynamics to break it off with its fields and to flee the *impetus-toward-the-ego* and the *coherent-impetus*; there is then no more selfish desire, the *impetus-toward-the-ego* and the *coherent-impetus* will be absent. The harmful influence is unperceivable by the inner awakening because of its timeless character.

In short, three alternatives are in front of Mr. Y. The two first are those of the normal development of the conflict.

The first alternative would have been to live the conflict, to listen to the voice of the *coherent-impetus* and to refuse the proposal of the *impetus-toward-the-ego*. The second would have been to live the conflict and to choose the direction of the *impetus-toward-the-ego*. He would have managed the conflict by distinguishing the bad side of the situation and by choosing to appease the inner-awakening-to-personal-interests and the inner-awakening-to-oneself at the expense of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. He would have clearly decided to get rid of the

husband and to conquer his wife according to a well established plan. It is the solution of the choice of the *impetus-toward-the-ego* according to a management of the situation able to differentiate selfishness from others' respect. This solution is chosen by the robber, the murderer and anyone who decides to make an illicit act and to go against his *coherent-impetus*. It is the solution that reduces the inner-awakening-to-others'-interests and the inner-awakening-to-coherence by supporting the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. All the elements of this alternative are decoded in a temporal language.

The third alternative is that of the resigning complicity which may become a deep resignation. As regards complicity, it is a question for the *self-individual* to disturb the *management of decoding and implication* by isolating the selfish desires with benevolent desires thanks to the activity of the superego. It is a satisfaction for the *impetus-toward-the-ego* and for the *self-individual* who wants to explore the selfish approach. The unconscious processes, which are formed, disturb the inner awakening. It is a situation similar to that of the child in the Oedipus. He will act with much attention toward his friend to choke the desire to get rid of him. He also will act with respect toward his wife. The *management of decoding and implication* will be disturbed and unable to distinguish selfishness; there will be no more declared selfish interest. All the selfish desires relating to this situation will be isolated by the dynamics of the benevolent attitudes. In their initial nature, these isolated desires were carrying dynamics which was perceived and felt on the level of the physical and mental fields of the inner awakening. Those fields felt these desires and with each time they will try to refresh them, the superego will lead to repression. The *conciliating development of the awakenings of consciousness* does not detect them any more. These desires must stay hidden to not be confronted with the inner-awakening-to-others'-interests or the inner-awakening-to-coherence and to not start a conflict that would lead to an awakening. They are



row and exiled from the current dynamics relating to the same subject. And any element of the inner awakening (related to the mental field, to the physical field or to the spiritual field) able to revive them is repressed and forgotten inside the unconscious. Unable to be part of these dynamics, they remain undetectable by the inner awakening. When the psychoanalysis reveals the repressed elements, the *conciliating development of the awakenings of consciousness* becomes able to activate dynamics relating to the covered subjects and allows the isolated desires to be part of it. However, if the psychological management, which includes the superego, becomes heavy to manage, and if the problems increase and push the *self-individual* toward a new management, he will flee even further in the deep resignation. To avoid the fact that the undisturbed part of the inner awakening is likely to reveal and reject after a certain time its complicity with the *impetus-toward-the-ego*, which generated the superego, and to flee every new problem, he makes a headlong rush. For that, he will give up any participation to some activities of the inner awakening to choke the discernment and the will and to dodge a new complicity with the *impetus-toward-the-ego*. The extent of the inner awakening where the *impetus-toward-the-ego* will not be present any more will be invaded by the harmful influence of the *centripetal desire to satisfy only the self* of the *deep-self*. Not producing any selfish desire and being of timeless nature, this harmful influence escapes the four subdivisions and the fields of the inner awakening. It is undetectable and destroys the will in all the space that it occupies since it corresponds to an abandonment of the dynamics of the inner awakening, which will produce emptiness in the psychological reality, those awakenings being the spaces of application of the will. The harmful influence of the *centripetal desire to satisfy only the self* cannot be decoded and corresponds only to emptiness; it monopolizes a part of the inner awakening and makes the *self-individual* lose the corresponding part of his psychological

reality. The psychoanalysis would have said to us that Mr. Y did not solve his Oedipus complex and that he revives it at the adulthood. Surely. However, the theory of the two authorities goes further by saying that the authority *self-individual* of Mr. Y is confined in abdication and lives an incapacity to progress in the direction of coherence, and that his inner awakening is subjected to the domination of the *centripetal desire to satisfy only the self* of the *deep-self*.

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Since the unconscious is formed by isolating selfish desires, it remains operative during the adulthood and it is a common component to all humans; it is a solution of cheating and collusion. Each *self-individual* who chokes his selfish desires with others better accepted borrows the path of the unconscious. This solution is a disturbance of the *management of decoding and implication*. To create arguments for not helping a person we know is an everyday situation, whereas our inner-awakening-to-others'-interests and our inner-awakening-to-coherence would have pushed our inner awakening in this direction. To put the sexual desire of a disarranged psyche where there is no need for it, and to modify this desire in an emasculated friendly love, are not rare either. These are conflicting situations in which the *coherent-impetus* would have warned us about the incompatibility with coherence if we had been capable to respect the *management of decoding and implication*.

The unconscious is the proof of a development contrary to the harmony and to the laws of progression. For that, the discovery of the formation of the unconscious is not in itself the necessary condition of the cure and of the outcome from pathology. The necessary condition to advance on the rails of psychological health is the readjustment on coherence. This view meets that of Milton H. Erickson and Jay Halley who says

that the short-term therapy does not stake on the fact of pushing the patient to be aware of the causes inciting him to act as he does but rather on the change of behavior reinforcements. According to some family therapies, Jay Haley continues, the change comes from the way of acting of the therapist, without requiring from the participants to be aware of the problem<sup>1</sup>.

The important thing is that the patient takes the path of coherence to allow to his *conciliating development of the awakenings of consciousness* a liberty of action and it is not that he understands the last dysfunction. If he is cured by becoming aware, as the traditional psychoanalysis conceives it, this is because in directing him toward awareness the therapist raises him from the deep resignation to the resigning complicity, which facilitates the re-establishment. Then, because of his will to move forward and to manage his psyche, he progresses by reactivating the *management of decoding and implication*. What lead to the cure is the resuscitation of this *management* and the release of the *conciliating development*. Thus, the walk toward the discovery of the unconscious helps the cure because it makes it possible to reinvest the inner awakening and it raises the *self-individual* to his complicity with the *impetus-toward-the-ego*. As Jay Halley says, the therapeutic change does not have as a condition that the patient seizes the meaning of his behavior<sup>2</sup>.

We maintain unconscious desires in several situations of our life in which we do not declare ourselves openly for the *impetus-toward-the-ego*. Let us go toward Mr. X who did not help the one who requested his help to confront him with the truth on his behavior. He would react and refuse first. Nevertheless, he

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<sup>1</sup> Cf. Jay Haley, "Uncommon therapy, the psychiatric techniques of Milton H. Erickson", page 38. W. W. Norton & Company, 1993.

<sup>2</sup> Cf. Jay Haley, "Uncommon therapy, the psychiatric techniques of Milton H. Erickson", page 38. W. W. Norton & Company, 1993.

would end up confessing the bottom of his behavior more or less easily. His resistance will be more easily surmountable than that of the oedipal situation. He could react toward the person who would confront him with his behavior either by attacking her or by approaching her, which corresponds to what the psychoanalysis calls a transfer, be it negative or positive. The simple way to understand the behavior of Mr. X is to consider that, to keep all the money for himself and to flee the conflict which would have revealed his true intentions, he had agreed to isolate some desires and to disturb the dynamics of his inner awakening. However, the lack of implication in such a conflict of secondary gravity did not push him toward the disinvestment of the inner awakening whose undisturbed part could restore the situation.

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The conflict between the *impetus-toward-the-ego* and the *coherent-impetus* is not a morbid situation or a situation that prepares necessarily a mental illness; it is a process of normal development of the human being. It is a development of the *self* which resembles to the vital movements of all that lives: contraction and relaxation, or centripetal awakening and centrifugal awakening. This is the way of reacting of the authority *self-individual*, way which may carry out toward crime and mental illness or toward an inner awakening more opened to harmony and cosmic order. The conflict is a situation preparing a psychological modification either toward the policy of the *impetus-toward-the-ego* or toward that of the *coherent-impetus*. This modification is a redevelopment of the inner awakening in favor of selfishness or coherence. One of its outcomes is the choice of the camp of the *coherent-impetus*. Another one is the conscious choice of the proposal of the *impetus-toward-the-ego*, choice leading to live selfishness and to commit illicit acts. A

third outcome is the way of the unconscious that becomes, if the resignation of the *self-individual* is big, a disinvestment of the inner awakening.

The restoration of the correct functioning of the *management of decoding and implication* and of the *conciliating development of the awakenings of consciousness* erases the psychological disturbance caused by the unconscious. The cure is reached when the *conciliating development* recovers health in a way that takes into account the coherence and others' respect.

... / ...

## The psychoanalysis and the theory of the two authorities

"Symptoms are not built up out of conscious experiences; as soon as the unconscious processes in question become conscious, the symptom disappears!".

The conflict is the normal mode of the psychological progression. The *self-individual* intervenes on the level of the *management of decoding and implication*. If he chooses the camp of the *impetus-toward-the-ego* deliberately, he develops the inner-awakening-to-personal-interests and the inner-awakening-to-oneself to the detriment of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence, which weakens the capacity to be defined compared with others as man continues in the selfish choices and monopolizes others' right. The satisfaction of selfishness nourishes the identity with what belongs to others and the dynamics of the inner awakening becomes led by the inner-awakening-to-personal-interests and the inner-awakening-to-oneself, which will not reflect the exact identity but rather an identity diluted in what has been acquired in a selfish way. That is similar to a greedy man who puts on weight excessively and becomes at the end unable to decide between his true physical dimension and what he accumulated in excess. The identity of the selfish man is diluted in what he gradually monopolizes until being disorientated and until losing the perception of his true nature.

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<sup>1</sup> Cf. Sigmund Freud, "A General Introduction to Psychoanalysis", (Traumatic fixation – The unconscious), publication year 1920. Taken from the internet.

In the formation of the unconscious, the *self-individual* launches into a poor and resigning complicity with the *impetus-toward-the-ego* to achieve his goals without taking the managing responsibility for it. With the complicity that becomes heavier and the new emerging problems, as in the Oedipus complex, the deep resignation of the *self-individual* takes the top and it is concretized in a disinvestment of a more or less important part of the inner awakening, which will allow its invasion by the harmful influence of the *centripetal desire to satisfy only the self*. Since this desire intervenes before it is transformed into *impetus-toward-the-ego* against which the *coherent-impetus* would have reacted by developing a conflict, the *self-individual* dodges the decoding and the conflict. The harmful influence of this desire is a complete abandonment of any activity of the inner awakening in the corresponding sector; it is proportional to the degree of disinvestment.

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Psychoanalysis always brings back the psychological conflict to a material and emotional cause. For it, the conflict is a morbid situation nourished by the confrontation of the emotional impetuses, confrontation which develops anguish and which is between the authorities Freudian self, id and superego.

The theory of the two authorities detaches the conflict from the id and from the superego and restricts it to the *self-individual* and the *deep-self* which is able to invade the inner awakening of the *self-individual* and to manipulate the superego and the impulses until making those irrepressible. The conflict is the path of the psychological progression that is impossible to circumvent; it is not a confrontation of the emotional tendencies that prevent the liquidation of anguish. It is a confrontation between the two impetuses of the *self* and the authorities are the timeless *deep-self* and the *self-individual*.



Psychoanalysis considers that sexuality is the initial force that nourishes the psychological activity. The theory of the two authorities considers that the psychological activity is nourished by the initial need for growth existing in the *self* and by its reaction toward the surrounding order, which will influence the *self-individual* who will be taken in the swirl of the activities of the *deep-self*. Sexuality is a body function that is an excellent means of expression of the physical dimension, the *impetus-toward-the-ego* being able to deform or to overload this natural function to divert it toward its own interests.

The development of the inner awakening, i.e. of the conscious, is the ultimate goal of man since it constitutes, with the psychological reality that tallies with it, the complementarity [space of activity] - [psychological residence] of the *self-individual* and the *deep-self*, the latter being the "embedded" part of psyche, its spinal column, without contact with temporality and interested only by the pure relation with coherence. The future of the inner awakening is, at the same time, the concern of the two authorities. It is their common cause that puts them in tune in their brewing of the interests because it constitutes the reflection of their development. Psychoanalysis considers that the conscious, is the visible surface of the psyche that is basically unconscious. The theory of the two authorities considers that the complete inner awakening is the goal to reach and that the unconscious, abnormal development of the inner awakening, is the fruit of a behavior of resigning complicity of the *self-individual* with the *impetus-toward-the-ego*.

Psychoanalysis considers the psychological conflict as being a situation of anguish developed by an opposition between the emotional addictions. The conflict is thus regarded as a morbid situation to isolate, study, and treat. Psychoanalysis links it to the innate character of each child and to the educational and social pressures. It studies it in the form of neurosis, or psychosis or perversion but it does not link it directly to the

freedom of choosing. It considers that psychological health is the fact of being free from any conflict and of being in an interior harbor that does not produce any more conflict; but it raises questions about the behavior of man toward his fellow man, astonished to see him acting with the aggressiveness of a wolf. It solves this problem by developing the concept of death instinct that, also, does not put the freedom of choosing in the foreground of human activity; it yields the first place to this instinct to which it concedes a fundamental role in the psychological activity.

The theory of the two authorities regards the conflict as being the normal progress toward the development of the inner awakening. The conflict is started by the *impetus-toward-the-ego* and developed by the confrontation with the *coherent-impetus*. It is not necessarily a morbid situation; it is initially a modification of the inner awakening, a standpoint toward coherence. The *self-individual* can choose the camp of the *coherent-impetus* and progress according to this choice. He can also choose the camp of the *impetus-toward-the-ego* and see his inner awakening losing its clearness over time, as in the choice of the illicit actions that do not respect others' right. However, in some situations, and not to dispose of his selfish desires that he cannot manage, he keeps them while isolating them by using benevolent desires (or neutral desires provided that they are likely to neutralize conflict dynamics) maintained by the superego and developing dynamics that go with a minimum of social integration. If his poor management can no longer assume even the complicity with the *impetus-toward-the-ego*, the *self-individual* disinvests a more or less great part of the inner awakening that the harmful influence of the *centripetal desire to satisfy only the self* will occupy.

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The inner-awakening-to-others' interests and the inner-awakening-to-coherence are nourished by the *coherent-impetus*. It is about the comprehension of others' right and their interests on the one hand; and on the other hand, it is about the comprehension of the right in general and of coherence as a common bond to all that live, human, animal and vegetable, until embracing the totality of the universe. The awakening to others' current interests is necessarily overhung by the awakening to the system of coherence.

When the *self-individual* is interested to develop the inner-awakening-to-personal-interests and the inner-awakening-to-oneself, he chooses the camp of the *impetus-toward-the-ego*. However, if he does not have the capacity to carry out the *management of decoding and implication*, he enters a resigning complicity, which develops the superego. That the *self-individual* develops the unconscious and does not apply to the *management of decoding and implication* is not a self-destruction. He can then enjoy secretly the reminiscences of his oedipal desires, but it is not there the reason of the development of the unconscious. To choose the camp of the *impetus-toward-the-ego* or that of the *coherent-impetus* would have given better temporal satisfactions. It is the resignation in front of the conflict and the lack of affinity for coherence which push toward this solution.

The oedipal desire cannot be the sufficient reason to develop the unconscious that will be maintained during years by the superego and defended by the resistance against the therapist, once adult, where there is no more oedipal pleasure to pump. To say that the *self-individual* lives the illusion of this desire when he grows is, I think, wrong because the inner awakening does not know and does not recognize the illusion. The only reason to be sought as a cause for the maintenance of the unconscious can only be the satisfaction of the *deep-self* that, to maintain the incoherence, limits the psychological dynamics.

.../...

## **Second part: inside the inner awakening**

... / ...

## Bonds with coherence

The inner awakening is the psychological space of the *self-individual* and the *deep-self*. It develops according to the dynamics that confront the elements of its four subdivisions. It is from the inner awakening that the *self-individual* can exert his will

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It is possible, for somebody who is in a conflicting psychological situation, to react in favor of the respect of others' right. However, it is possible also that he chooses to make prevail his selfishness. His decision will come to complete his spiritual dimension that is formed by the accumulation of the experiences of the mental. It is true that the word "spiritual" can embarrass and give the impression to sink in the dubious universes of religion and morals. However, I defined this dimension as being only the settling of the activities of the mental dimension. A tyrant has a basic behavior toward the respect of the fellow man different from that of an activist for human rights. In other words, the spiritual dimension of the tyrant is poles apart from that of our activist. Nevertheless, the fact remains that the tyrant can, at any moment, choose to respect others. However, his respect, as an authority *self-individual*, will be built starting from his spiritual dimension, i.e. starting from his current attitude toward coherence.

This spiritual dimension is lived by the authority *self-individual* as a basis of temporal reaction to his rights and to those of the others. It is the position of the *self-individual* toward coherence.

Men do not face their conflicts to decide between the pressures of the two impetuses of their *self* with counters reset each time. They react from a spiritual dimension made up of the accumulation of the past experiments that the *self-individual* lived. In addition, this dimension relating to the authority *self-individual* is different from the desires of the *deep-self* (*centripetal desire to satisfy only the self* and *desire to open up to coherence*). These timeless desires of the *deep-self* open to harmony or lead to the refusal of coherence. They are not an accumulation of temporal experiments as it is the case for the spiritual dimension. The latter, in a criminal for example, is the current platform from which he will react to manage his interests; it constitutes his current position.

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Applied to the oedipal situation, that supposes that the children do not have all the same balance of desires of the *deep-self* and that they do not build the same spiritual dimension. The differences being able to exist between the children on this subject relate to education but also to the innate character whose desires of the *deep-self* are the principal characteristic. The fact of considering that the child carries desires related to his *deep-self* with the budding of the psychological activity supposes a different psychological starting point for each one. Would it be injustice as from the birth, is it possible to have a psyche reacting differently to the coherence from a person to the other? There is also similar aberration in the logic known as scientific. Why consider that it is impossible that the psychological structure differs substantially from one child to another, as from the birth? All the other components of our existence on earth are thus assembled. Some are born mentally handicapped, others physically handicapped, others orphans, others rich, others beautiful, others ugly, others blind, others in



environments supporting the crimes, others are imprisoned unjustly, others are executed by error... We all are different and these differences touch the most important of our being: the capacity to approach and manage our interests. At first, the data differs and, en route, it varies in an obvious way. Why not to accept that the psyche hatched differently armed and differently structured for each one of us? Doesn't the psychoanalysis consider that it undergoes its environment which is different for each one of us, being structured around an unknown that it calls the innate character? I surely do not preach the injustice of providence since the logic of my work is based on the importance of coherence. Nevertheless, we may have been restricted in an excessive scientific rigor that, by eliminating any probability with doubtful echo, also choked some fertile horizons. If this way of understanding the psyche leaves us in a hazy atmosphere, what is unacceptable today is likely to be less tomorrow with the new discoveries<sup>1</sup>. In addition, we are all at various markers from coherence. We advance toward a common goal that is neither declared nor acknowledged nor necessarily planned but toward which our life converges: to develop a clear position toward the order that surrounds us. It would be perhaps there too the meaning of the life of the psychotic, the neurotic, the nonagenarian and the one who dies young: to react to coherence, each one according to his choice, his needs and his capacities.

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<sup>1</sup> Here comes to my mind a very beautiful reflection of the German biologist Uexküll who said that science is the sum of opinions of the alive scientists whereas the opinions of the preceding scientists are modified and forgotten. He subtly defines "the scientific truth" as "today's error".

When the *self-individual* chooses the camp of the *impetus-toward-the-ego* to commit a crime, the domination of the latter grows progressively with the repetition of such choices. It is then the inner-awakening-to-personal-interests and the inner-awakening-to-oneself that take the upper hand over the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. This makes that the dynamics of the inner awakening tend to become dependant on the inner-awakening-to-personal-interests and the inner-awakening-to-oneself, functioning according to the rhythm they impose. The *impetus-toward-the-ego* will invade less the inner awakening of an authority *self-individual* strong and capable of an effective minimum of management. A healthy authority *self-individual* can get out of the conflict and choose the camp of the *coherent-impetus* more easily than another one. An authority *self-individual* whose *deep-self* has a dominating *centripetal desire to satisfy only the self* will have a managing behavior that will tend to prefer the camp of the *impetus-toward-the-ego* or to be resigning. The resigning complicity generates the activity of the superego and disturbs the inner awakening. The deep resignation subjects the *self-individual* to the harmful influence of the *centripetal desire to satisfy only the self* because he gives up the activity of a more or less great part of the inner awakening. However, if the latter is not invaded in its majority by this harmful influence, the human being keeps an asset; it is the capacity to use the will, restricted though it may be, to revive the *management of decoding and implication*. The consequence is the release of the *conciliating development of the awakenings of consciousness* and the cure.

## The importance of the intervention of the self-individual

Because he is afraid of those surrounding him and whose logic is incomprehensible to him, and because he is afraid of losing his oedipal advantages; the child's *self-individual* gives to the superego the responsibility of isolating the selfish oedipal desires so that they are not discovered by the dynamics of the inner awakening. The superego develops benevolent desires and behaviors having a purpose contrary to that of the oedipal desires in order to isolate them, the superego is thus developing dynamics of inner awakening which do not leave place for them. In addition, the superego takes the responsibility of maintaining the expulsion of the selfish desires by continuing to feed the dynamics of the inner awakening with the elements that exclude them. By giving to the superego an active power through the upkeep of the benevolent desires, the *self-individual* remains able to intervene in the *management of decoding and implication*.

The oedipal desires of attacking the embarrassing parent are besieged by opposite desires that prevent them from being a part of dynamics supporting them. In the same way, the incestuous desires toward the coveted parent are besieged by respectful ones and behaviors that choke them and isolate them. For that, the superego leads to the persecution of any form of freedom able to support the emergence of these excluded desires.

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Which role can hold the *self-individual* in this scenario? He disturbs his inner awakening that continues to lodge the oedipal desires by besieging them with the superego. The latter has a negative and despot countenance but it still is an adviser. The inner awakening differentiates others' respect from selfishness. It is disturbed and scrambled when the *self-individual* allows the superego to exceed its advising role and to act in favor of complicity with the *impetus-toward-the-ego*<sup>1</sup>. He can even give up its dynamics because of a deep resignation with an aim of dodging the *impetus-toward-the-ego* and its complicity. Every part of the inner awakening that the *self-individual* does not invest any more with his temporality becomes the exclusiveness in the *deep-self* and especially of its *centripetal desire to satisfy only the self*, which goes well with the resigning character. Then, the *deep-self* dominates the *self-individual* without the help of the *impetus-toward-the-ego*; out of the framework of his temporality, the *self-individual* sees nothing.

The *self-individual* remain attached to the unconscious processes whereas the oedipal situation may have disappeared long ago with parents' death or with geographical distance. Man transposes his oedipal problem from his mother to his wife; he should not have done so if this problem concerned only the mother. The psychologist will answer that man projects the only sentimental schema that he knows, schema that he had toward people who marked his childhood, on present people.

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<sup>1</sup> The fact of succeeding to give a frightening power to the superego, which is non-existent at the beginning, is a creative prowess from the *self-individual* who animates what is without life, while paying for it with the tribute of submission. One may wonder whether the *self-individual* do not like to reiterate this achievement to serve his interests. I would see this in the religious animism that gives a power to the adored statue and animal. I would see it in the old and modern superstitions, too. Animism and superstitions consolidate the activity of the superego and choke the *coherent-impetus* while disturbing the mental dimension.

However, I do not believe that this answer is convincing because the *self-individual* perpetuates his behavior by obstinacy and not by ignorance only; ignorance alone would have led him to confess his behavior and to inquire to modify it. The problem exceeds the temporality of the situation and finds its roots in the weakness of the *self-individual* and the power of the *centripetal desire to satisfy only the self*. This last is not interested in the oedipal situation as such; it is interested in it just to refuse coherence. Moreover, the generated satisfaction exceeds the oedipal temporal situation and continues without it.

By serving the *impetus-toward-the-ego*, the superego competes with the *coherent-impetus*. The *impetus-toward-the-ego* wants to impose it as an initiator of others' respect, easy to get around because it is rigid and without life nor reactivity. The oedipal desires will be isolated so that they do not reach the dynamics of the inner awakening because they would if the superego relaxed its supervision. The latter plays a role of a censor who acts on the elements of the inner awakening so that there are no contradictions; it does it by using repression.

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The consequence of the resigning complicity with the *impetus-toward-the-ego* is an anguish activating the superego and lived by the *self-individual*. This anguish is due to the fact that the *self-individual* judges himself from the dynamics of his benevolent desires. It is also due to the fact that the *self-individual* is afraid that this complicity is unveiled, which would put him in the dead end of a hopeless situation. The resignation is due to a *desire to open up to coherence* particularly weak in front of the *centripetal desire to satisfy only the self* of the *deep-self*; it is also due to a fear of the *self-individual* faced with a coherence that he apprehends. This fear involves an incapacity of progression. In the structuring of the neurosis, the psychological incapacity

holds a great part and the will remains tiny; but the few remaining will is however sufficient to request somebody's assistance. The will is the prerogative of the authority *self-individual*; it allows the modification of the psychological reality and the passage to action which affects the dynamics of the inner awakening. The *deep-self* cannot reach temporality and it needs the *self-individual* to modify the inner awakening and the psychological reality.

The logic of this book makes the will dependent on the inner awakening. One exerts his will within the limits of what is conscious for him because that which is not conscious escapes from us. The healthy use of the will is exerted from the compatibility of the inner awakening and the psychological reality. Instead of considering that it deteriorates, let us say that it weakens proportionally to our abandonment of this awakening. The way in which the mental patient recovers leads us to the conclusion that to restore the will, it is on the inner awakening and the psychological reality that it is necessary to start acting.

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An awareness is a mental activity relating to coherence and to the right that is added to the inner awakening, that modifies it. The awareness comes from the conflict that is developed by the confrontation of the elements of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself with those of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. These dynamics of the confrontation of the corresponding elements take place within the *conciliating development of the awakenings of consciousness*.

Mr. Z does not appreciate to be treated with contempt; this element of the inner-awakening-to-personal-interests and the inner-awakening-to-oneself enriches the dynamics of his inner

awakening. He will be able to see, thereafter, a new awareness developing, when, following a dispute with a subordinate toward whom he misses respect, he will see himself in conflicting situation between making case of others' right or not. At the end of the conflict, let us suppose that he decides to listen to the *coherent-impetus* and to respect others' right, he moves to action to modify his inner-awakening-to-personal-interests and his inner-awakening-to-oneself; the *management of decoding and implication* stops there. This conflict can be not distressing or violent but it still remains a confrontation between the *impetus-toward-the-ego* and the *coherent-impetus*. The *conciliating development* will begin its activity by modifying the inner awakening so that it is reconciled with the nuance of the decision. The choice of the camp of the *coherent-impetus* will make it possible to different appropriate dynamics to develop. In reconsidering the situation, we suppose three possible reactions of Mr. Z: either to act by taking into consideration the *coherent-impetus* and accepting others' right, or by taking into consideration the *impetus-toward-the-ego* and assuming his choice, or by tergiversating and developing desires and behaviors that isolate his refusal of others' right and that develop an unconscious process relating to the situation. If Mr. Z chooses to develop unconscious processes, the described situation would however not be of great gravity because it would not have reached the stage of the deep resignation that allows the invasion of the inner awakening<sup>1</sup> by the harmful influence of the *centripetal desire to satisfy only the self*.

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<sup>1</sup> The activity of the inner-awakening-to-oneself and the inner-awakening-to-coherence is interested especially in the relationship to coherence. To become aware of the contempt, for example, corresponds, at the level of these two subdivisions, to the echo of this contempt according to the surrounding coherence and to the semblance of coherence that man wants to impose.

It is a banal example like many others that we experience daily. Let us stress that the fact of having become aware beforehand that the contempt embarrasses him has enriched the inner-awakening-to-personal-interests and the inner-awakening-to-oneself without causing conflict because Mr. Z did not feel his inner-awakening-to-others'-interests and his inner-awakening-to-coherence react then. The scholarly intelligence was of no help. It was necessary that the personal interests of Mr. Z run the risk of been reached by the unsatisfied subordinate so that a psychological conflict was declared.

We live and solve small daily psychological conflicts; but even small, they remain conflicts between the two impetuses of the *self*, requiring the management of the authority *self-individual*. They can even degenerate into unconscious processes if the *self-individual* fails in his duty and disturbs his *management of decoding and implication*. The deep resignation in the management of psyche leads to the abandonment of the activities of the inner awakening that the harmful influence of the *centripetal desire to*

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I pointed out in the note of the page 71 that I use throughout this work the words "consciousness" and "inner awakening" as synonyms of "conscious" and that I exclude from it the unconscious contrary to psychoanalysis.

According to the theory of the two authorities, the consciousness (i.e. the inner awakening) corresponds to the space of activity of the *self-individual*, and the *deep-self*, and the psychological reality is their place of presence. By dissociating the *deep-self* from the *self-individual*, we have also to divide the activity of the inner awakening. The field of the inner awakening occupied by the *deep-self* has for us an enigmatic face; we do not know it. For that, the word "inner awakening" that I use in this book is related to the authority *self-individual*.

The unconscious does not precede necessarily the conscious and it is linked to abdication. The *self-individual* wants to get rid of the conscious by cultivating the superego. Therefore, I exclude the unconscious from the inner awakening of the *self-individual*. All that belongs to the field of the inner awakening related to the *self-individual* is known of him and all that does not belong to it belongs to the inner awakening of the *deep-self*, either it is retained there exiled in the form of unconscious by the benevolent desires or it develops there as a harmful influence of the *centripetal desire to satisfy only the self*.



*satisfy only the self* invades then. However, the daily problems are practically unable to push the *self-individual* until such a degree of resignation because of their lack of gravity, contrary to the Oedipus complex.

Moreover, let us notice that at the beginning Mr. Z knew that the contempt embarrasses him: knowledge relating to the inner-awakening-to-personal-interests whereas the inner-awakening-to-others'-interests was not involved much there. This made that the dynamics of the inner awakening included this richness of the inner-awakening-to-personal-interests without corresponding element of the same intensity from the inner-awakening-to-others'-interests. These dynamics emphasized his right only; he was not aware of it for others. Thus if somebody had come to ask to him whether the others had the right to refuse the contempt, he could have defined the problem only within the limits of the current dynamics of his inner awakening.

The *self-individual* cannot become aware of the isolated oedipal desires because they are unable to belong to the current dynamics. The role of the superego is to keep them excluded and to repress all that can facilitate their access to the current dynamics because they would develop an incompatibility with the insertion of the *self-individual* in his environment. The *self-individual* safeguards a psychological reality that includes others because he wants neither to be rejected by his environment nor to reject it himself. For that, it is necessary that the dynamics of his inner awakening pursue a guided policy in the confrontation of the elements of the four subdivisions of this awakening. Thus, the role of the benevolent and isolating behaviors and desires is to strengthen the blessed dynamics and to isolate the oedipal desires.

The current dynamics of the inner awakening help to distinguish the retracted behavior of the subordinate. The awakening that the contempt is unbearable for oneself develops

the inner-awakening-to-personal-interests and the inner-awakening-to-oneself whereas the *desire to open up to coherence* favors the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The will to keep others in his psychological reality and not to enter in a deep resignation pushes the *self-individual* towards the *management of decoding and implication*. The *conciliating development of the awakenings of consciousness* will develop the dynamics that correspond to the choice of the *self-individual*. However, neither the development of the inner-awakening-to-personal-interests, neither that of the inner-awakening-to-oneself, nor that of the inner-awakening-to-others'-interests, nor that of the inner-awakening-to-coherence, taken separately, could have made it possible to the *self-individual* to be aware of himself among the others. It is only the activity of the *conciliating development*, while bringing closer, confronting and reconciling the elements of the four subdivisions of awakening that allows dynamics likely to develop new elements. These new elements belong to one or the other of the physical, mental and spiritual fields.

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The *conciliating development of the awakenings of consciousness* brings closer, confronts and reconciles the compatible elements of the four subdivisions of the inner awakening. This may happen following the development ensured by the daily experiment even if the *self-individual* does not live a stormy conflict, when the *impetus-toward-the-ego* nourishes a doubt, a desire or a fear that do not have serious consequences. On the other hand, more the desire, the fear and the doubt that the *impetus-toward-the-ego* nourishes are important to the eyes of the *self-individual* and more the conflict becomes vigorous and difficult to live. Whatever its kind, the conflict is an attempt of the *impetus-toward-the-ego* to nourish and safeguard the inner-

awakening-to-personal-interests and the inner-awakening-to-oneself to the detriment of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The choice of the camp of the *coherent-impetus* leads then to a development of the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The conflict is a normal situation of confrontation between the two impetuses of the *self* without being necessarily pathological. While reducing the concept of conflict to psychopathology, psychoanalysis stresses that it is enough to become aware of the unconscious processes to reach the cure. However, according to the recent therapy, the therapeutic change does not put as a necessary condition that the patient seizes the meaning of his behavior<sup>1</sup>.

I consider that if to reveal the unconscious leads, according to traditional logic, to the cure, it is because the *self-individual* leaves little by little the harmful influence of the *centripetal desire to satisfy only the self*. Then he has the chance to arrive by effort of will to leave his resigning complicity and to reach the cure. The unconscious processes cannot be revealed to the patient under the hold of the harmful influence of the *centripetal desire to satisfy only the self*, but as this influence does not have remarkable atypical expression, the patient is freed from it without the psychoanalysis underlining it. The cure is reached when the *conciliating development* is released in its activity.

The harmful influence of the *centripetal desire to satisfy only the self* is not an esoteric concept; it results from the logic that makes the psychological resignation responsible for the neurotic developments. A more or less great part of the inner awakening that is to the two authorities advantage becomes exclusive to the *deep-self* when the *self-individual* disinvests it and when the

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<sup>1</sup> Cf. Jay Haley, "Uncommon therapy, the psychiatric techniques of Milton H. Erickson", page 38. W. W. Norton & Company, 1993.

*deep-self* expresses itself through his *centripetal desire to satisfy only the self* which leaves no possibility of expression for the *self-individual*. As the *desire to open up to coherence* is particularly reduced in the person who does not move towards the coherence and who is unable to grow healthily, it is the other desire which is dominating and which takes the top. The resignation is quite simply an outcome in the psychological activity. To reveal the unconscious does not necessarily lead to the cure and to the reactivation of the *conciliating development* if the patient did not reinvest his inner awakening to release himself from the harmful influence whose presence is the consequence of a disinvestment which dissociates the fields of the physical, mental and spiritual dimensions. Thus, the patient becomes unable to interpret the language of his three dimensions; he becomes unable to link the possible interests to his needs, incompetent to implicate himself. I quote on this subject an example given by Wilhelm Reich on the case of a patient who was capable to describe up and down his psychological situation so much he had done sessions with the therapists, explaining his unconscious processes without any reaction. The explanations provided by his former therapists did not lead to the cure. Reich says that he had to attack the patient emotionally to make him implicated. He concluded that the fact of revealing to a patient the unconscious processes leads to the cure only when the latter is emotionally implicated.

And what is the meaning of the emotional implication if it is not the implication on the interest level? That means that the therapist was capable to push his patient to live a conflict between the *impetus-toward-the-ego* and the *coherent-impetus*. The subject of the conflict was to be something like the fear from the aggression of the therapist, an aggression that obliged him to react, an aggression that exceeds his current level of resignation. The patient faced this fear not by fleeing in a greater resignation but by decoding it, while choosing, deciding and

moving to action in a behavior of self-defense or attack of the therapist. That he chose the camp of the *impetus-toward-the-ego* by not respecting the therapist (by attacking him, for example) or the camp of the *coherent-impetus* by respecting him (by defending himself within the limits of respect), he chose, and that is the important thing. He lived the *management of decoding and implication*; he used his will. The first consequence is a reactivation of the *conciliating development of the awakenings of consciousness*. The second is that he agreed to treat with the *impetus-toward-the-ego*; he thus reinvested the inner awakening. Having exceeded the harmful influence, the patient became present in his resigning complicity and ready to use his will to get over it.

The harmful influence of the *centripetal desire to satisfy only the self* corresponds to the disinvestment of a more or less great part of the inner awakening. The interest that the authority *self-individual* brings to the dynamics of the inner awakening makes that these dynamics develop others that continue to interact and to nourish the fields that will react, in their turn, with the three dimensions. When the *self-individual* is not interested in the dynamics developed in a situation of burgling, for example, and when he does not discover it, these dynamics have no more reason to exist and it does not develop others. To disinvest the inner awakening and to be dominated by this harmful influence leads thus toward a depersonalization in the fullest sense. What is foreign to man can be no more explored and invested to become a psychological reality because of the abandonment of the inner awakening; it will remain without personal implication. Physical and mental dimensions will not interact with the corresponding fields of the inner awakening.

... / ...

## The two ways of interaction of the dynamics of the inner awakening

The inner awakening can be compared with the sight. In both cases, it is a complex vision since the information is collected from two different sources. The sight is formed from the superposition of two images coming from both eyes. That is what brings out the depth of field and the positioning in the space. In terms of inner awakening, perception is more complex: there are two times two different sources because the psychological dynamics interact according to two possible ways. The first way puts the inner-awakening-to-personal-interests and the inner-awakening-to-oneself faced with the inner-awakening-to-others'-interests and the inner-awakening-to-coherence. The second way puts the inner-awakening-to-personal-interests faced with the inner-awakening-to-others'-interests and the inner-awakening-to-oneself faced with the inner-awakening-to-coherence.

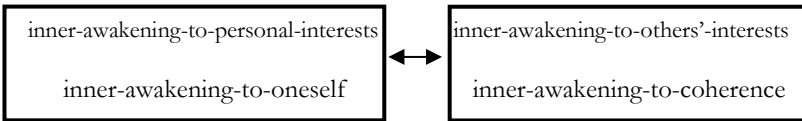
The *self-individual* unbundles disrespect from respect. After having weighed up the conflicting situation, he chooses between the two impetuses and takes action to seal his decision, thereby changing his inner-awakening-to-personal-interests; the intervention of the *self-individual* ends here.

The *conciliating development of the awakenings of consciousness* will have to reconcile this modified inner-awakening-to-personal-interests and the other subdivisions of the inner awakening. These modifications of the subdivisions will result in a new concept of oneself, of the personal rights, of the coherence and

of others' rights. That is why the *conciliating development* gathers the subdivisions in two possible interactions.

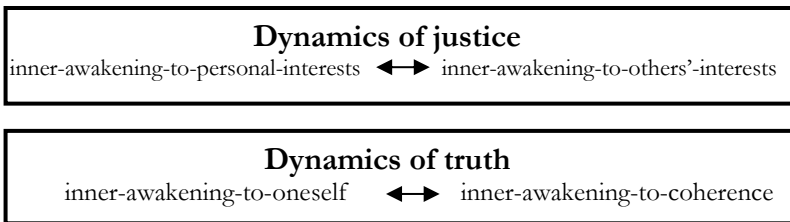
The first one is the one that gathers the inner-awakening-to-personal-interests with the inner-awakening-to-others'-interests to confront them with the inner-awakening-to-others'-interests and the inner-awakening-to-coherence grouped together. This will allow the human being to become aware of himself as a being distinct from what surrounds him.

**First way of interaction :** facilitates the distinction between the *self* and what surrounds it :



The second interaction confronts the inner-awakening-to-personal-interests with the inner-awakening-to-others'-interests and on another hand the inner-awakening-to-oneself with the inner-awakening-to-coherence

**Second way of interaction:** allows to distinguish the temporal from the timeless





The four subdivisions of the inner awakening can then group and confront according to two possible ways of interaction.

In the second way, the dynamics that confronts the inner-awakening-to-personal-interests with the inner-awakening-to-others'-interests tackle the notions of law, ownership and justice. They are related to the sharing of temporal interests between oneself and the neighbor. One may describe these as dynamics of justice.

The dynamics that, in the second way also, confront the inner-awakening-to-oneseif with the inner-awakening-to-coherence tackle the logic of coherence, of the system surrounding us and of oneself compared with this coherence. They are rather timeless and may be described of dynamics of truth.

From these two dynamics of truth and justice, relating to the experience of each one of us, the *self-individual* is able to position himself compared with his neighbor and the system.

The dynamics that confront the inner-awakening-to-personal-interests with the inner-awakening-to-others'-interests exist within each one of us; we are all interested in the notion of justice because it is linked to our interests. But the dynamics that confront the inner-awakening-to-oneseif with the inner-awakening-to-coherence could exist with a less marked activity in some people who are less likely to be interested in what is beyond their immediate interests.

Moreover, because of their comprehensive nature, the dynamics of truth overlook, when they exists significantly, those of justice. In any case, all of them must be compatible to be harmonic and not sources of conflict. When the *self-individual* lives a problem with one kind of these dynamics, this problem is easily overcome if the other kind is not disturbed because he can better understand his situation. On the other hand, the probability of falling into resignation becomes higher when the same conflict situation develops in the two kinds of dynamics

(truth and justice). The *conciliating development* then impedes significantly (others' respect may get entangled with the respect of coherence and the personal interests may become entangled with the personal position compared with coherence). This disruption of the *conciliating development* then necessarily reflects in the conflict between the two impetuses: the discernment to choose and decode will also be disrupted and the refuge in resignation becomes a reductive alternative of anxiety. The discernment of the *self-individual* is essential for the *management of decoding and implication* and he draws it from his inner awakening that is fueled by the activity of the *conciliating development*. When both kinds of dynamics invade each other, the resignation becomes a favorable solution.

I approach the problem with a banal example. Suppose a lazy pupil who refuses the note of the last examination that he describes as unfair, just to camouflage his laziness. Eager to consolidate his position, he goes up a notch and considers that the educational system of his school is rotted in its totality. Thus, he consolidates his disturbed dynamics of justice with dynamics of truth that he also disturbs.

\* \* \*

This notion of dynamics of truth and justice may seem trivial at first glance and one can not appreciate, at fair value, the consequences. However, the jealousy that one develops toward the better-promoted and richer fellow man is an example of the confusion between these two kinds of dynamics. This jealousy will not be "Why the justice of coherence chooses him instead of me?" It would rather be: "Why the injustice of this inefficient system chooses him instead of me?" It is the invasion of one kind of dynamics by the problems of the complementary one,

which disturbs them both and creates confusion in the inner awakening.

Would the deep hatred that holds us by the guts be the echo of this resolution: "This person commits an offense against me and I must respond by claiming my rights according to the logic of coherence"? Or would it be the echo of this one: "This person is offending to me, I must react to take back my rights by rectifying this inefficient coherence"? The first orientation would have made it possible to the *self-individual* to know to classify the conflict and to pull through. The elements of the healthy kind of dynamics would have stimulated and lit those of the disturbed kind to see more clearly. However, the second orientation consisting in invading one kind with the disturbance of the other reduces significantly any chance to break through hatred; the *self-individual* lives the fact that he is completely right and that it is right to put justice in its true place. When the dynamics of justice are disturbed because of an injustice from others, the resulting conflict because of a fear, a doubt or a desire sponsored by the *impetus-toward-the-ego*, must be dealt with by the *self-individual* on the level of his *management of decoding and implication*. If the dynamics of truth are not disturbed, the *self-individual* remains master of the situation, solving the problem or living the injustice in a lucid way; if not the dynamics of truth put themselves in the same tune as the other kind. The disturbance of the two kinds makes attractive for the *self-individual* the alternative of abandoning the psychological management.

\* \* \*

The inner awakening and the discernment weaken when one of the two kinds of dynamics dominates the other and they grow positively with their conciliation; it is one of the goals of the *conciliating development of the awakenings of consciousness*.

The neurotic situation cannot be limited to the dysfunction of the dynamics of justice. It necessarily exceeds it to reach the dynamics of truth whose elements, of timeless quality, interest the desires of the *deep-self* particularly. We can go further in our reasoning by considering that the neurosis rises in the dynamics of truth and that it finds echo in the dynamics of justice. The initial problem of the boy is not the conflict with the father but the refusal and the lack of understanding of the coherence that places him as a second, which makes that he is small in front of his coveted mother and that he is not up to it, which imposes constraints and situations difficult to accept... The father is to some extent the concretization of this refusal and the scapegoat that undergoes it.

If the refusal of the father represented the totality of the neurotic problem, the boy could have been reasoned and it would have been enough for him to be reconciled with his father to solve a problem as deep, or it would have been enough for him to change of scenery to see his psyche modified. It is true that the oedipal situation finishes with the acceptance of the place of the father but that does not mean that it is just limited to that. The identification with the father during the phase of the castration complex shows that the latter does not constitute the bottom of the problem. Once the boy comes to situate himself in the system of coherence and to manage his interests (the problem of castration is one of the most important), he solves his disagreement with the father because this disagreement is of second importance. The Oedipus complex is not started by the hatred of the father and the covetousness of the mother, it is a refusal of the system of the coherence that the child feels as imposed. The hatred of the father and the covetousness of the mother form the concretizing points of this refusal and transport the conflict located at the level of the dynamics of truth to the dynamics of justice. The oedipal desires isolated by the superego are not

limited to kill the father and desire the mother; other oedipal desires of another kind also exist. They are isolated, them also, and belong to the dynamics of truth: they are, among others, the desire to exclude the father of the system of coherence (God) and to take his place with a revised coherence. However, these desires remain less salient than those of getting rid of the embarrassing parent and desiring the coveted one because they are less solicited.

Because of their complementarity, it is normal that each one of these two kinds of dynamics is for the other one some kind of controller because the politic of one must be compatible with that of the other. For that, the disinvestment of the inner awakening is facilitated when the two kinds disturb mutually. The neurotic has the same hatred of the biological father and of the celestial one. He has the same desire to modify the feelings of the biological mother as to redraw the face of coherence.

In another context, when, in front of a robbery or a murder, somebody decides to commit this robbery or murder, he will prefer selfishness on the respect of others' rights. The choice is made at the level of the dynamics of justice. Once the act achieved, he lives with dynamics of justice that preferred selfishness on others' respect. He has to modify his dynamics of truth consequently to be able to ensure the unit of his inner awakening. By achieving his act, he disturbed his two kinds of dynamics at the same time. This is why every choice of the *impetus-toward-the-ego* that does not respect coherence and others' rights pushes the inner awakening to loose more elements than those relating to the specific decision; it is a small decline of the inner awakening, a small implosion that leads to its destruction.

... / ...

## Freud's obsessional girl

I quote Freud's description of a case he cited in his “A General Introduction to Psychoanalysis”<sup>1</sup> in its integrality. I will try to apply the logic of the theory of the two authorities.

\* \* \*

"A nineteen-year old<sup>2</sup>, well-developed, gifted girl, an only child, who was superior to her parents in education and intellectual activity, had been wild and mischievous in her childhood, but has become very nervous during the last years without any apparent outward cause. She is especially irritable with her mother, always discontented, depressed, has a tendency toward indecision and doubt, and is finally forced to confess that she can no longer walk alone on public squares or wide thoroughfares. "We shall not consider at length her complicated condition, which requires at least two diagnoses agoraphobia and compulsion neurosis. We will dwell only upon the fact that this girl has also developed a sleep ritual, under which she allows her parents to suffer much discomfort. In a certain sense, we may say that every normal person has a sleep ritual, in other words that he insists on certain conditions, the absence of which hinders him from falling asleep; he has created certain observances by which he bridges the transition from waking to sleeping and these he repeats every evening in the same manner. But everything that the healthy person demands in order to obtain sleep is easily understandable and, above all, when external conditions necessitate a change, he adapts himself easily and without loss of time. But the pathological ritual is rigid, it persists by virtue of the greatest sacrifices, it also masks itself with a reasonable

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<sup>1</sup> Cf. Sigmund Freud, “A General Introduction to Psychoanalysis”, (The meaning of the symptoms), publication year 1920. Taken from the internet.

<sup>2</sup> The quotation of Freud's description is in small characters.

justification and seems, in the light of superficial observation, to differ from the normal only by exaggerated pedantry. But under closer observation we notice that the mask is transparent, for the ritual covers intentions that go far beyond this reasonable justification, and other intentions as well that are in direct contradiction to this reasonable justification. Our patient cites as the motive of her nightly precautions that she must have quiet in order to sleep; therefore she excludes all sources of noise. To accomplish this, she does two things: the large clock in her room is stopped, all other clocks are removed; not even the wrist watch on her night-table is suffered to remain. Flowerpots and vases are placed on her desk so that they cannot fall down during the night, and in breaking disturb her sleep. She knows that these precautions are scarcely justifiable for the sake of quiet; the ticking of the small watch could not be heard even if it should remain on the night-table, and moreover we all know that the regular ticking of a clock is conducive to sleep rather than disturbing. She does admit that there is not the least probability that flowerpots and vases left in place might of their own accord fall and break during the night. She drops the pretense of quiet for the other practice of this sleep ritual. She seems on the contrary to release a source of disturbing noises by the demand that the door between her own room and that of her parents remain half-open, and she insures this condition by placing various objects in front of the open door. The most important observances concern the bed itself. The large pillow at the head of the bed may not touch the wooden back of the bed. The small pillow for her head must lie on the large pillow to form a rhomb; she then places her head exactly upon the diagonal of the rhomb. Before covering herself, the featherbed must be shaken so that its foot end becomes quite flat, but she never omits to press this down and redistribute the thickness.

"Allow me to pass over the other trivial incidents of this ritual; they would teach us nothing new and cause too great digression from our purpose. Do not overlook, however, the fact that all this does not run its course quite smoothly. Everything is pervaded by the anxiety that things have not been done properly; they must be examined, repeated. Her doubts seize first on one, then on another precaution, and the result is that one or two hours elapse during which the girl cannot and the intimidated parents dare not sleep.

"These torments were not so easily analyzed as the compulsive act of our former patient. In the working out of the interpretations I had to hint and suggest to the girl, and was met on her part either by positive denial or mocking doubt. This first reaction of denial, however, was followed by a time when she occupied herself of her own accord with the possibilities that



had been suggested, noted the associations they called out, produced reminiscences, and established connections, until through her own efforts she had reached and accepted all interpretations. In so far as she did this, she desisted as well from the performance of her compulsive rules, and even before the treatment had ended she had given up the entire ritual. You must also know that the nature of present-day analysis by no means enables us to follow out each individual symptom until its meaning becomes clear. Bather it is necessary to abandon a given theme again and again, yet with the certainty that we will be led back to it in some other connection. The interpretation of the symptoms in this case, which I am about to give you, is a synthesis of results, which, with the interruptions of other work, needed weeks and months for their compilation.

"Our patient gradually learns to understand that she has banished clocks and watches from her room during the night because the clock is the symbol of the female genital. The clock, which we have learned to interpret as a symbol for other things also, receives this role of the genital organ through its relation to periodic occurrences at equal intervals. A woman may for Instance be found to boast that her menstruation is as regular as clockwork. The special fear of our patient, however, was that the ticking of the clock would disturb her in her sleep. The ticking of the clock may be compared to the throbbing of the clitoris during sexual excitement. Frequently she had actually been awakened by this painful sensation and now this fear of an erection of the clitoris caused her to remove all ticking clocks during the night. Flowerpots and vases are, as are all vessels, also female symbols. The precaution, therefore, that they should not fall and break at night, was not without meaning. We know the widespread custom of breaking a plate or dish when an engagement is celebrated. The fragment of which each guest possesses himself symbolizes his renunciation of his claim to the bride, a renunciation which we may assume as based on the monogamous marriage law. Furthermore, to this part of her ceremonial our patient adds a reminiscence and several associations. As a child she had slipped once and fallen with a bowl of glass or clay, had cut her finger, and bled violently. As she grew up and learned the facts of sexual intercourse, she developed the fear that she might not bleed during her bridal night and so not prove to be a virgin. Her precaution against the breaking of vases was a rejection of the entire virginity complex, including the bleeding connected with the first cohabitation. She rejected both the fear to bleed and the contradictory fear not to bleed. Indeed her precautions had very little to do with a prevention of noise.

"One day she guessed the central idea of her ceremonial, when she suddenly understood her rule not to let the pillow come in contact with the bed. The pillows always had seemed a woman to her, the erect back of the bed a man. By means of magic, we may say, she wished to keep apart man and wife; it was her parents she wished to separate, so to prevent their marital intercourse. She had sought to attain the same end by more direct methods in earlier years, before the institution of her ceremonial. She had simulated fear or exploited a genuine timidity in order to keep open the door between the parents' bedroom and the nursery. This demand had been retained in her present ceremonial. Thus she had gained the opportunity of overhearing her parents, a proceeding which at one time subjected her to months of sleeplessness. Not content with this disturbance to her parents, she was at that time occasionally able to gain her point and sleep between father and mother in their very bed. Then "pillow" and "wooden wall" could really not come in contact. Finally when she became so big that her presence between the parents could not longer be borne comfortably, she consciously simulated fear and actually succeeded in changing places with her mother and taking her place at her father's side. This situation was undoubtedly the starting point for the phantasies, whose after-effects made themselves felt in her ritual.

"If a pillow represented a woman, then the shaking of the featherbed till all the feathers were lumped at one end, rounding it into a prominence, must have its meaning also. It meant the impregnation of the wife; the ceremonial, however, never failed to provide for the annulment of this pregnancy by the flattening down of the feathers. Indeed, for years our patient had feared that the intercourse between her parents might result in another child which would be her rival. Now, where the large pillow represents a woman, the mother, then the small pillow could be nothing but the daughter. Why did this pillow have to be placed so as to form a rhomb; and why did the girl's head have to rest exactly upon the diagonal? It was easy to remind the patient that the rhomb on all walls is the rune used to represent the open female genital. She herself then played the part of the man, the father, and her head took the place of the male organ.

"Wild ideas, you will say, to run riot in the head of a virgin girl. I admit it, but do not forget that I have not created these ideas but merely interpreted them. A sleep ritual of this kind is itself very strange, and you cannot deny the correspondence between the ritual and the phantasies that yielded us the interpretation. For my part I am most anxious that you observe in this connection that no single phantasy was projected in the ceremonial, but a number of them had to be integrated, they must have their nodal points

somewhere in space. Observe also that the observance of the ritual reproduce the sexual desire now positively, now negatively, and serve in part as their rejection, again as their representation.

"It would be possible to make a better analysis of this ritual by relating it to other symptoms of the patient. But we cannot digress in that direction. Let the suggestion suffice that the girl is subject to an erotic attachment to her father, the beginning of which goes back to her earliest childhood. That perhaps is the reason for her unfriendly attitude toward her mother. Also we cannot escape the fact that the analysis of this symptom again points to the sexual life of the patient. The more we penetrate to the meaning and purpose of neurotic symptoms, the less surprising will this seem to us."

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It is about a young obsessional patient. We can discern at hers the refusal of coherence, her inner awakening having not accepted the order of things as it appeared. She had some difficulties with this coherence and the respect of others' right because Freud stresses that she was a child with a wild and proud character. This was due to the ascendant of the *impetus-toward-the-ego* and the *centripetal desire to satisfy only the self* on the authority *self-individual*. This imbalance has been favored by parents that let grow easily such an orientation of the *deep-self* in their environment. Being parents with problems, they introduced their daughter to a twisted coherence which reflected their psychological states and in which the child had all the chances to get stuck. Combined with the psychological aptitudes, that was translated by dynamics of justice that supported the inner-awakening-to-personal-interests and dynamics of truth that supported the inner-awakening-to-oneself.

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Her sleeping ceremonial was morbid because no reason did justify it. It was an abnormal conflicting situation in which the authority *self-individual* was unable to be expressed through the *management of decoding and implication*. Incapable to take the responsibility of choosing the *impetus-toward-the-ego*, the authority *self-individual* tergiversated and developed oedipal desires that she isolated. The development of the oedipal desires ends up being heavier and exceeding the possibilities of resigning complicity. This authority fell into a deep resignation and disinvested some activity ranges of the inner awakening to flee the problems without outcome and to safeguard the unconscious processes, in case the activity of the *conciliating development of the awakenings of consciousness* wants to reveal them. This disinvestment has left in the inner awakening an empty place that the harmful influence of the *centripetal desire to satisfy only the self* invaded, preventing any activity of the *conciliating development* in the sector relating to the oedipal problem.

This girl entered the Oedipus. Her inner awakening knew selfishness in its accomplished form. She knew the way of investing the interests according to the *impetus-toward-the-ego* and according to the *initial-impetus-toward-the-coherence* whose avatar is the *coherent-impetus*. She could not any more go back and ignore the stake to which her selfishness has led her. She was aware of the fact that there are choices that nourish in a particular way the inner-awakening-to-personal-interests and the inner-awakening-to-oneself. The confrontation of selfishness with the respect of others and of coherence developed a conflict able to modify her inner awakening and her psychological reality. Her inner-awakening-to-personal-interests corresponded to her right in what could potentially belong to her. Her inner-awakening-to-others'-interests corresponded to others' right. In the same way and as far as it was possible, her inner-awakening-to-oneself corresponded to her existence faced with coherence; her inner-awakening-to-coherence corresponded to the

deployment of coherence compared with her presence. The totality of these elements furnished her inner awakening.

Not to face, not to manage and not to accept coherence or to refuse it deliberately left only the loophole of resignation. It began with the superego and finished with the harmful influence of the *centripetal desire to satisfy only the self*. The resignation not being complete, the authority *self-individual* did not break completely with the outside. This authority started by furnishing the psychological reality with the oedipal desires of hatred and covetousness. However, she was obliged to isolate them by developing benevolent and isolating desires and behaviors, to be accepted by the others. The fact of keeping them isolated and of investing the superego with this mission was in itself an implication with others and a way of keeping them in her psychological reality. So there were no more dynamics able to reveal them; thus, the *conciliating development* was paralyzed in some of its sectors.

The oedipal phase corresponds to the activity of sexuality, of the emotional desires and of the mental dimension that becomes acquainted with selfishness and others' respect. It therefore implies the mental and physical dimensions that can be influenced by the *impetus-toward-the-ego*. It is not a question of sexual satisfaction only; this one is just one parameter. Suppose that a possibility, however immoral it may be, arises: suppose that the father agreed to act toward her as a lover, according to her sexual desires. That would have satisfied her only for a more or less short time; she would then have asked, moreover, the rejection of the mother. Sexual satisfaction is important but it is not all that an authority *self-individual* wants. The final goal is that of the *impetus-toward-the-ego*: to replace coherence by another one more advantageous; the final goal is not only that, temporal, of the authority *self-individual* to respond to the principle of pleasure.

The oedipal desires were going to be isolated by desires and behaviors of respect of the parents. The fear and the lack of attraction for coherence had pushed the patient to consolidate her complicity first with the *impetus-toward-the-ego* that forms the basis of the unconscious processes then with a resignation even deeper, inviting the harmful influence of the *centripetal desire to satisfy only the self*. It was then the *deep-self* that held the reins and abused the authority *self-individual*. It had on this authority a power that the latter could not overcome or dominate. For fear of betraying the Oedipal complicity that led to the formation of the unconscious processes, the patient had made headlong rush by resigning even more to give up any compromising activity of the inner awakening, which left a place to the harmful influence of the *centripetal desire to satisfy only the self*. Let us add to this that, to flee any dynamics that would have uncovered the unconscious processes, the authority *self-individual* had encouraged the tiring concordances to undermine any remaining strength and to delay the possibility of revealing the isolated desires. The patient occupied herself with tiring difficult associations. These interminable associations were to stop the clock that pointed out the periodicity of the menstrual period, to move away the pillow from the wood of the bed, etc. They were all the more numerous as the girl was gifted in the use of comparison to understand. Sometimes, she awkwardly took in hand the psychological management by moving to action for a lapse of time and by sleeping between her parents.

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In trying to understand this girl, we conclude that the bottom of the problem was at the level of the *deep-self* facing coherence. When she reached some sexual development and a greater psychological maturity, her interests multiplied and she was implicated in the oedipal circle facing that what she foresaw of

one coherence introduced by the parents. She did not face the problem by trying to open to others' respect and to coherence, she rather chose the capitulation and in return agreed to develop unconscious processes and to give up some dynamics of the inner awakening that the harmful influence of the *centripetal desire to satisfy only the self* invaded then. This resignation involved modifications; the body in its sexual expression was overcome by the interdicts of the superego and the mental was imprisoned in sterile and reducing reasoning.

The patient's problem was her resignation that developed the unconscious processes and put her under the yoke of the harmful influence of the *centripetal desire to satisfy only the self*. Her superego was all the more despotic as her oedipal desires were indomitable. By giving up some activities of the inner awakening, it was not those of the superego that she gave up in first because they were, for the authority *self-individual*, a source of buckled pleasure. Therefore, the harmful influence in question did not destroy the activity of the superego. The patient was treated roughly by her daily ceremonial, her nervousness, her depression and her indecision. If we could know what occurred in her head, I believe that we would have noted that she considered having chosen the adequate outcome to the conflict, been captive of her fear of letting herself go to coherence (because her *deep-self* was not interested by it and her inner-awakening-to-coherence was particularly poor). However, with time, the disadvantages of the resignation appeared more embarrassing than advantageous. To leave there, she had ineluctably to go up the slope of the *management of decoding and implication*; she needed the assistance of the therapist.

The inner awakening weakens if its dynamics are impoverished in respect of others' right and of coherence. The therapeutic work develops the inner-awakening-to-others'-interests and the inner-awakening-to-coherence, which releases

the *conciliating development of the awakenings of consciousness* by allowing the dynamics of the inner awakening to change healthily. The consequence is a better investment of the *management of decoding and implication*. Traditional psychotherapy expects that through the association of ideas the patient reinvests his inner awakening and exceeds the harmful influence of the *centripetal desire to satisfy only the self*, sufficiently to be able to react on the level of the resigning complicity with the *impetus-toward-the-ego*. He reacts then, moved by his will to recover, although the transfer and the resistance disturb his progression. The short-term therapy will directly detect the fragments of will at the patient's to activate them by attacking him and by encouraging him; it restructures the psychological activity by awaking the physical, mental and spiritual fields of the inner awakening and the corresponding dimensions.

The therapist could have started by underlining the decision of the patient to come to him and the importance of her participation, stressing his role as external person and stressing the importance of the implication of the patient. By awaking the will, it is the authority *self-individual* that would have awaked to her rights and would have dissociated from the *deep-self*. Thus, the boost to release the *conciliating development* would have been given by waking up the patient to her need to cure and to the importance of her participation. It would have been also given through a work on the three fields of her inner awakening to nourish the elements necessary to the inner-awakening-to-others'-interests and to the inner-awakening-to-coherence. Milton H. Erickson excelled there. That she became aware of the obsessional associations that imprisoned her would have been good to allow her to understand the mental disorders that blocked her. However, to revive the elements which would have revived the dynamics of her inner awakening and would have allowed her to express herself through the *management of decoding and implication* would have been by far more profitable. The role



of the therapist would have been also to assist the work of the *conciliating development* by helping the elements of the inner awakening to be compatible, which would have facilitated the exercise of the will and the *management of decoding and implication*. The work on the three dimensions and on the inner awakening makes it possible to stimulate the *conciliating development*, which facilitates the use of the will. This one would have permitted the patient to manage her conflicts, which would have made null and void the unconscious processes and would have released from the superego. The first reaction against the resigning complicity and the deep resignation starts when the patient decides to go to the therapist. Freud obliged the patient to pay high fees to implicate him and push him to progress.

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## **Third part: overview**

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## Overview

I summarize in this final chapter the theory of the two authorities to present a global overview.

The psyche is divided into two authorities that are the *self-individual* who is temporal and the *deep-self* who is timeless. The latter is to man what the spinal column is to the body: on it rests the psychological structure. It does not have a direct contact with outside and it is interested only in the pure relationship to coherence. These two authorities *self-individual* and *deep-self* constitute the entire human *self*.

The human *self* has initially two tendencies: the *initial-impetus-toward-the-ego* (which I designate, to make it simple, by *impetus-toward-the-ego*) and the *initial-impetus-toward-the-coherence*. They cast a wide net. They are respectively transformed, when they dwell on the details, into the *scrutinizing-grabber-impetus* and the *coherent-impetus*. Man being is not inclined to ignore his interests and to militate for the surrounding order, the *initial-impetus-toward-the-coherence* gradually decreases its activity but the *coherent-impetus* takes over.

The *deep-self* expresses itself through the *centripetal desire to satisfy only the self* and the *desire to open up to coherence*. The first is defended and supported by the *impetus-toward-the-ego*, and the second by the *coherent-impetus*. These two impetuses are the bonds between the desires of the *deep-self* and the *self-individual*, between timelessness and temporality.

The *centripetal desire to satisfy only the self* should end up being transformed into a desire to consolidate the *deep-self* while respecting the opening toward coherence. In addition, the

*impetus-toward-the-ego* should end up by being transformed into a tendency of consolidation of the *self* while taking into account the activity of the *coherent-impetus*.

The inner awakening, i.e. the consciousness, has four subdivisions that are the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests, the inner-awakening-to-oneself and the inner-awakening-to-coherence.

The *impetus-toward-the-ego* sponsors any exploration of the authority *self-individual* containing a core of fear, doubt or desire; in other word, all that can destabilize the current state of the inner awakening and open the way to a change favoring this impetus. In its perseverance to serve the *centripetal desire to satisfy only the self*, it has no problem encroaching on others' right and pushing back the coherence to achieve its ends.

The *deep-self* is interested in the pure relation that is between its interests and the coherence, but it must pass by temporality to modify the inner awakening; for that it must pass by the intervention of the *self-individual*.

The psychological conflict is a conflict between the *impetus-toward-the-ego* and the *coherent-impetus* (the latter is not linked with the superego). The approach of the conflict is a function of the discernment drawn from of the current inner awakening. This one ramifies according to a dynamics of justice that confront the involved elements of the inner-awakening-to-personal-interests with those of the inner-awakening-to-others'-interests, and according to a complementary dynamics of truth which confront the involved elements of the inner-awakening-to-oneself with those of the inner-awakening-to-coherence. To each situation, correspond different dynamics that are a function of the elements entering in confrontation.

The inner-awakening-to-personal-interests and the inner-awakening-to-oneself are nourished by the *impetus-toward-the-ego*; the inner-awakening-to-others'-interests and the inner-awakening-to-coherence are nourished by the *coherent-impetus*.

The elements of the four subdivisions of awakening belong to the three fields of the inner awakening which are the physical, mental and spiritual fields. Those represent the inner awakening that man can develop from his physical, mental and spiritual dimensions (the spiritual dimension is the attitude that man takes toward coherence, attitude that settles from the mental activity). To each dimension, physical, mental or spiritual, man develops a corresponding field of the inner awakening.

\* \* \*

The psychological reality is the sum of the specific subjective realities relating to precise situations.

The joint project of the authority *self-individual* and the timeless authority *deep-self* is, on the one hand, the modification of the inner awakening, because it represents the extent of the activity of the two authorities, and on the other hand the modification of the psychological reality that is the place of projection of the activity of the inner awakening.

\* \* \*

The psychological conflict is man's mode of progression. It is not necessarily pathological. It is always triggered by the *impetus-toward-the-ego* and it is situated at the level of the confrontation of the latter with the *coherent-impetus*, confrontation in which the authority *self-individual* is the referee who decides and seals the verdict while plunging it in the bath of temporality.

The *self-individual* starts to manage the psychological conflict by decoding what the *impetus-toward-the-ego* sponsors and by studying its feasibility in terms of temporality.

The *coherent-impetus* reacts to what interests the *self-individual* and according to the feasibility study that he does. He studies

the compatibility of this study with the respect of others' right and with the respect of the system surrounding us, system to which I refer by the word "coherence". By vocation, the *coherent-impetus* rejects the lack of respect to the fellow man or to coherence.

This definition of the two impetuses of the *self* lets us deduce that its mode of development is the handling of the temporal interests of the authority *self-individual* to lead to temporal confrontation between the selfishness and the respect of others and of coherence. The aim is to modify the instability existing on the level of the two desires of the *deep-self* (*centripetal desire to satisfy only the self* and *desire to open up to coherence*).

The *self-individual* looks after his psyche through the *management of decoding and implication* whose first purpose is to decipher the pressures exerted by the impetuses of the *self* in terms of temporal interest; this is the decoding. After that, he differentiates the interests and subdivides them into two: on the one hand, those serving his selfishness and on the other hand, those respecting others' right in priority. The will is present because the authority *self-individual* has decided to know the nature of the interests in action and to manage the situation. After that, comes the decision that will be followed by the move to action that will modify the inner-awakening-to-personal-interests of the *self-individual*.

The *conciliating development of the awakenings of consciousness* manages the dynamics of the four subdivisions of the inner awakening, and develops the latter without intervention from the authority *self-individual*. It gathers, on the one hand, the elements relating to oneself and to coherence to confront them according to a dynamic of truth and, on the other hand, those relating to the personal interests and to those of others to confront them according to a dynamic of justice.



This *conciliating development* works to keep differentiated, and reconciled, these two complementary dynamics of justice and truth.

The importance of the desire is that it is capable to modify the dynamics of the inner awakening; it is thus capable to modify the *conciliating development*.

The *self-individual* cannot become aware only from one subdivision of inner awakening; if not he could have dodged the confrontation between the *impetus-toward-the-ego* and the *coherent-impetus* and have fled the conflict in deciding immediately.

\* \* \*

The stages of the conflict are:

1 - The existence of a doubt, a fear or a temporal desire that the *impetus-toward-the-ego* sponsors and reinforces to make pressure on the *self-individual*. This doubt, this fear and this desire will be felt by the mental, physical and spiritual fields of the inner awakening and by the corresponding dimensions.

2 - The *self-individual* intervenes within the limits of the *management of decoding and implication*. There is then a decoding of the *impetus-toward-the-ego* in temporal terms. The *coherent-impetus* who seeks to ensure the acceptance of the *self* by the entourage and the coherence reacts to this decoding. It reacts by exploring the compatibility of what interests the *self-individual* with others' respect and with coherence. It reacts when the *self-individual* gets interested by the influence of the *impetus-toward-the-ego* because it is only when the *self-individual* gets involved that things get serious and can become irreversible. The latter decodes the proposal of the *coherent-impetus* and differentiates between selfishness and others' respect. He chooses according to his ideal and to his psychological possibilities. The choice is done from the current inner awakening; the *self-individual* decides then

he modifies his inner-awakening-to-personal-interests while taking action. It is the end of the intervention in the conflict.

3 - The *conciliating development of the awakenings of consciousness* tunes up the inner awakening with the modification that has occurred in the inner-awakening-to-personal-interests. This *conciliating development* confronts the elements of the subdivisions of the inner awakening. The elements relating to personal interests are then confronted with those of others and those relating to oneself are confronted with the system of coherence. This confrontation modifies the elements according to the dynamics of truth and justice so that they correspond to the decision of the *self-individual*. The modified elements will nourish the three fields of the inner awakening. The *conciliating development* is activated without intervention from the *self-individual* who chooses his way without being able to draw the future progression.

\* \* \*

Entering the conflict pushes the *self-individual* to choose the camp of the *coherent-impetus* or that of the *impetus-toward-the-ego*. However, it is possible that he tends to desist from the psychological management, advancing in a resignation that starts with the introduction of the superego and finishes with the harmful influence of the *centripetal desire to satisfy only the self*.

The withdrawal of the *self-individual* takes initially the form of a “resigning complicity” with the *impetus-toward-the-ego*, which produces the unconscious processes.

The activity of the superego can be unable to solve all the problems while being threatened with being undermined by the dynamics of the undisturbed elements of the inner awakening. The incapacity of the *self-individual* will thus push him to flee in a “deep resignation”. He will then be dismissed from any *management of decoding and implication* and he will silence some

dynamics of his inner awakening. This inner awakening that represents the extent of the activity of the two authorities, the *self-individual* will disinvest it in a more or less large proportion, which leaves the place to the *deep-self* and to the harmful influence of the *centripetal desire to satisfy only the self* because the *desire to open up to coherence* is minimized.

The cause of the resigning complicity that develops the superego is that the *self-individual* does not take into account the *coherent-impetus* during the *management of decoding and implication*. He circumvents it or he is unable to feel it, which reduces any motivation to make the situation clear and to use his will to manage it.

In the resigning complicity, the *self-individual* transforms selfishness into respect or neutrality.

The deep resignation corresponds to a disinvestment of the inner awakening by the authority *self-individual*, which allows the domination of the *centripetal desire to satisfy only the self* before it is expressed in the form of an impetus-toward-the-ego, then there is no more decoding and no more conflict.

In the deep resignation, the will that is a function of the inner awakening will be paralyzed and the *self-individual* will free himself from the complicity with the superego. He will disinvest the conflict extent in the dynamics of truth and justice in such a way that one cannot assist the other when it sways, which leaves the place to the harmful influence of the *centripetal desire to satisfy only the self*. The consequence will be a disinvested inner awakening and a psychological reality that is impoverished for lack of conscious activity.

The patient and the therapist react and modify the psychological structure by working on the physical, mental and spiritual dimensions and on the corresponding fields of the inner awakening. These modifications change the dynamics of this *awakening*; they consequently restore the *conciliating development of the awakenings of consciousness*, which, in its turn, will

restore the will. The latter will make it possible to the *self-individual* to intervene in the *management of decoding and implication*.

\* \* \*

The neurotic has an authority *self-individual* unable of psychological management and an authority *deep-self* which refuses coherence. The superego and the harmful influence of the *centripetal desire to satisfy only the self* are present proportionally to his resignation.

The neurotic however keeps an attachment with others and he refuses to eliminate them from his psychological reality. His hatred toward the refused parent is itself a capacity (an obstinacy, perhaps) to keep this parent in his psychological reality. He wants to include there his entourage, even if he does not respect their rights.

He will isolate any element from the inner-awakening-to-personal-interests, the inner-awakening-to-others'-interests, the inner-awakening-to-oneself or the inner-awakening-to-coherence that may affect the compatibility of his dynamics with the society that he wants to keep in his psychological reality. For that, his superego will encourage the "benevolent" desires and behaviors and any other derivative able to activate the dynamics that do not leave a place to the oedipal desires.

Any future element able to uncover the situation will be repressed. The elements repressed and stopped from being confronted with other elements will form the unconscious processes because no dynamics detect their presence. These elements were however felt on the level of the physical and mental dimensions and on the level of the corresponding fields at the beginning. They concretize the penchant of the *self-individual*, but they are prohibited to exist on the level of the dynamics. They cannot however be forgotten any more because

they introduced new horizons of selfishness. This contradiction is the discomfort of the unconscious.

The harmful influence of the *centripetal desire to satisfy only the self* invades the space of inner awakening that the *self-individual* disinvests to flee the two impetuses of the *self* and the *management of decoding and implication*.

... / ...

## Epilogue

I expressed in the chapter entitled "Fertile horizons" my worry about proposing a psychoanalytical logic different from the traditional way, logic that could not be accepted easily. What I exposed to the reader throughout these pages moves away from the classical theory and however it refuses to line up in the shade of the short-term therapies; those are moving on the ground of the conclusion drawn from the experiment. The diversity of the psychological parameters leaves some place to the theorist who proposes a logic that defends itself.

The theory of the two authorities is based on the sum of my observations and deductions. It gathers the healthy behavior and the sick one in the same angle of vision by giving them a meaning according to human intervention, that by introducing different parameters that are outward the common terminology. My approach of the will does not lead to guilt or submission, on the contrary it only means freedom to act and choose.

I proposed a psychological voyage with a description of the conditions of a healthy psyche. It is necessary to educate the *deep-self* by directing it toward the respect of others' right to ensure for it a healthy growth. This *deep-self* is in relation with the *self-individual* who is able to channel its forces. It is thus a question of developing this *self-individual* healthily. With a safeguarded and active will, the *self-individual* can intervene through the *management of decoding and implication*, which will allow the *conciliating development of the awakenings of consciousness* to act freely by developing constructive dynamics of justice and truth.

The will is therefore an essential parameter of a healthy psychological functioning. The relation with the fellow man is the educator of the psyche that one develops by taking care of making a place to others' rights.

To test the contents of this book, the instructions are simple. It is enough for us to transcribe the described authorities and parameters to our own psychological laboratory. As we look further into the rational exploration of our daily selfish activities, unsuspected interactions that designate coherence as the path of psychological health are revealed in front of us. Moreover, if there is cure for a neurotic, it is according to this way. Don't the short-term therapies modify the respect of others' right by working on the family context? Didn't Sullivan help the patient in his relational difficulties with others with an aim of channeling him toward a successful relation evolving according to the development of what I defined as being the inner-awakening-to-others'-interests?

To be aware of coherence takes place with the simplest approaches and interactions, in the alleviating color, in the soft music, in the occupational therapy that underlies the presence of others on the other end of the product, in the discovery of the petals of flowers and the ladybug. It continues in the training to calm and meditation, by promoting the *coherent-impetus* that will decrease the superego and release from the guilt, by awaking to the capacity to widen the inner awakening ad infinitum, by sensitizing to the cosmic order ... The approach of coherence requires no diploma; its elements are around us and with profusion, in the flora, in the fauna, in our fellow man and in cosmos. For that, we find people simple and without cultural luggage who understand it intuitively better than others, erudite, and who's *impetus-toward-the-ego* intoxicates with vanity.

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