

**METAPSYCHOLOGY and PSYCHOLOGY,
METAPSYCHIATRY and PSYCHIATRY,
METAPSYCHOTHERAPY and PSYCHOTHERAPY.**

A new Theory of the Psyche, Mental Disorders and Their Psychotherapy

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Dedicated to my wife Helga.

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Abstract

In the part [METAPSYCHOLOGY](#), I develop a general classification of what is psychically/psychologically relevant (including the psyche itself), based on the hypothesis that everything that is psychologically relevant (pr) can best be expressed through language and classified by analogy with language patterns and meanings.¹

Therefore I use:

- first, basic language patterns to differentiate what is psychically/ psychologically relevant. (→ '[Differentiation](#)')
- second, basic language meanings to represent fundamental meanings of what is psychically/ psychologically relevant. (→ '[Dimensions](#)').

In the part [PSYCHOLOGY](#), I also use this metapsychological classification for the psyche itself which I therefore define as the "personal psychic/ psychological Relevant". This leads to a more comprehensive definition of the psyche.

Also in the part '[METAPSYCHIATRY](#)' I use the above mentioned classification and assume that the main causes of mental illness are wrong assignments of fundamental meanings. I call this '[Inversions](#) of [fundamental](#) meanings'. As key words for 'fundamental meanings' I use the terms: absolute, relative, and nothing.

The confusion of such fundamental meanings is ubiquitous. Typical examples are ideologies.² These, as well as similar attitudes in families or individuals, occur with claim to absoluteness that absolutizes something Relative and at the same time negates and excludes others. This leads to fundamental inversions of meanings: What was a Relative, now becomes a 'strange Absolute' (sA) and the negated becomes a 'strange Nothing' (s0).

Later I will describe how strange Absolutes and Nothing form pairs of opposites, 'all-or-nothing-complexes', which I have generally called 'It'³ and in the person 'strange Selves' (sS) because these terms characterize well what is meant: 'it' = a general, unspecified cause of an occurrence (e.g. It makes angry/ sad/ sick ...), 'strange Self' = the strange personal center. These It, or strange Selves, represent strange, independent entities which can cause 'strange, second-rate realities' (general and personal) and thus also mental disorders.

¹ Notes:

1. The [`Summary table`](#) offers a very compressed textual and tabular overview. (**Read with zoom!**).

The links there allow the reader to quickly switch to the corresponding chapters and to keep the larger picture in mind.

2. The term **'psychic'** (or 'psychical') is the exact equivalent of the German word 'psychisch', derived from the Greek 'psȳchikós', the soul. This term 'psychic' encompasses everything that concerns us (what I call the 'psychic Relevant'), and not just the empirically proven, which is expressed by the terms 'psychological' and 'mental' and which are often used instead of 'psychic' in the English literature. Because of these conceptual limitations and confusions (like psychological unconscious, psychological resistance, psychological emotions, etc.), I use the term 'psychic' more often than usual, because it is broader than 'psychological' and 'mental'.

² I use the **term "ideology"** as a collective term for all attitudes that claim absoluteness, not only for social ones but, for lack of better terms, **also for all doctrinaire and "confusing" attitudes in families and individuals.**

³ Not to be confused with the Freudian 'Id'. To the difference see 'It' in this publication.

If the entire psyche (i.e. all aspects of the psyche) is involved in this process, psychotic symptoms may arise. If, however, these events only affect one or a small number of aspects, then, depending on the nature of these aspects, symptoms will arise which are 'merely' neurotic, psychosomatic, or of similar category.

In my opinion, these diseases can only be explained if they are based on disturbances in the absolute sphere of a person. For as long as a person can take problems relatively, i.e. loosely, they will hardly lead to a mental illness. However, if 'something' Relative is absolutized and becomes established as a strange Absolute, this strange Absolute will function as an It or strange Self which determines the person. This "something" Relative will be given an absolute status, whereas the person will be given a relative status. This "something" will become too independent, while the person will become too dependent. This "something" will become the subject, whereas the person will become its object. This "something" will become personified, whereas the person will become 'something'. This "something" will dominate the person and not the person the 'something'. This is the "victory" of the Relative over a person.

To understand the genesis of such disorders, it is important to look at a process I call '[Spreading and compression](#)'. By spreading, each inversion can cause multiple disorders, just as one disorder can be caused by a variety of different inversions. This process is explained in more detail in the 'Metapsychiatry' part.

As described in the part [PSYCHIATRY](#) and summarized in the '[Summary table](#)', the 'It' resp. 'strange-Selves' can cause various diseases. I will illustrate this with the example of schizophrenic psychoses. From this point of view, I also consider the problem of the origin of psychoses to be theoretically solved.

In the part [METAPSYCHOTHERAPY](#), I analyze the 'psychotherapeutic quality' of the most relevant worldviews and religions on which psychotherapies are based.

In the part [PSYCHOTHERAPY](#), I examine the most well-known psychotherapeutic schools. In the chapter '[Primary Psychotherapy](#)', I present a theory that is free of ideology and that I believe is the best tool for healing mental disorders.

Foreword

Motto: "He is a doctor who knows the invisible,
that has no name, nor matter but still an effect." (Paracelsus)

About me, Torsten Oettinger, the author of this book: I am a psychiatrist-psychotherapist and publish here the experiences and knowledge which I have been able to gather throughout the decades that I have worked in this specific sphere.

I believe that the following texts will open up new perspectives in psychiatry and psychotherapy for the following reasons:

- 1. In these writings, a new theory of the psyche and its disorders is developed.**
- 2. I investigate the influence of different ideologies and worldviews on the psyche and on 'psychotheories'.**

Ad 1. I classify the psyche and the psychic Relevant (pR) in a new way: I derive their classification from basic patterns of language. This means that I use language as an analogy for the psychic Relevant (pR), since our language is the best tool that captures everything important to us and excludes nothing that is psychically relevant. Therefore, in this study, basic language patterns serve to differentiate the psychic Relevant in general and the psyche in particular. According to their fundamental meaning, these "*differentiations*" are then further divided into the "*dimensions*": absolute or relative - as keywords – (or nothing)⁴ and similar fundamental meanings.

This classification includes everything that is psychologically relevant and, in contrast to university psychology, it goes beyond what can only be scientifically ascertained because that is only part of what the psyche is.⁵

"*Inversions*" (the confusion of existential, fundamental meanings) are seen as the main cause of mental illness.

In the part 'Metapsychiatry', I show how these inversions generate strange Absolutes, which then form second-rate, strange realities such as mental illnesses.

Ad 2. Although different ideologies and worldviews are of great importance to the psyche and psychological theory formation, this is hardly reflected from the academic side. The reason for this is that psychology and psychiatry are too one-sidedly defined as science. What is scientifically not accessible will be largely ignored.⁶ But the exclusion of such topics leads to deficient theories and therapies and to a strong increase in psycho-practices

⁴ For the special role of nothing, see later.

⁵ This is thoroughly discussed in the parts 'Metapsychology' and 'Psychology'.

⁶ That includes the existential themes of faith, love, hope, faithfulness, dignity, trust, devotion, comfort, loneliness, despair, guilt, forgiveness, hopelessness, dying and death.

Similar K. Jaspers: Science is important in psychiatry, but the elimination of philosophy for psychiatry is "**disastrous**." (p. 643)

See more to this topic in ['Critique of materialist science and psychology'](#).

('psycho-boom'), which often gives people dubious answers to questions that are not answered by conventional medicine.⁷

In my work, I focus more on life itself than merely on science. Therefore, I attend to that which is of ultimate concern for the patients, regardless of whether or not it is scientifically ascertainable.

For me, the credibility of statements is the decisive criterion, not their provability - credibility which includes knowledge and experience but is superordinate to it.⁸

In this study, basic assumptions (such as philosophies resp. worldviews and religions), which are the foundations of current psychological and psychiatric theories, are critically examined as to their psychological and psychotherapeutic relevance and functionality. Furthermore, I develop a specific theory and psychotherapy which also includes subjective and spiritual factors. Thus, the theory and therapy of mental disorders are substantially expanded.

One might ask the polemical question whether our psychology and psychiatry themselves do not suffer from poor health. They seem to be affected by disorders which could be called "scientitis" or "dogmatitis", since they are too focused on science. In scientific writings, reference is made very rarely to philosophical or even religious insights. According to the 'malicious' words of Karl Kraus: "Psychoanalysis is that mental illness for which it regards itself as therapy" we psychiatrists should ask ourselves in which way our theories might be wrong or even 'in ill health' - or even we have reduced "the diseases of the mind to mindless diseases" (Basaglia).⁹

⁷ For details, see the section about ['Esoterism'](#).

⁸ A common statement may serve as an example: The assertion that the parents' love is good for their children is credible, but cannot be proven, since it is impossible to prove love.

⁹ For more details, see the unabridged German version.

METAPSYCHOLOGY

Introduction

In the beginning was God,
and the Word was with God,
and the Word was God ... (~ by John 1:1-4)

Definitions and Hypotheses

- Metapsychology is the theory of everything which is psychically relevant.¹⁰
- - Anything a person talks or can talk about is psychically relevant.
- The psychic Relevant is best expressed through language.
- General language structures are very suitable analogies for the division of the psychic Relevant.
- Psychology is the theory of the personal psychic Relevant.

Based on the multiple meanings of the prefix 'meta' (above, between, behind, beyond), I define metapsychology as a level of analysis above psychology, from which the latter can be surveyed and questioned. At the same time, metapsychology encompasses and permeates all the disciplines associated with psychology. Among the disciplines related to psychology are, first and foremost, psychiatry, as well as sociology, anthropology, biology, neurology, and linguistics. But I also include philosophy and theology, some of which are superordinate.

The main subject of psychology is the psyche. The subject of metapsychology is everything that is important to the psyche that interrelates with the psyche, that affects the psyche, and that can be reflected upon from a higher level. Therefore, metapsychology examines and reflects upon what I call the psychic Relevant (pR). The consideration of metapsychology and its subject matter, the psychic Relevant, is very appropriate because an isolated analysis of the psyche alone neglects very important connections.

In my opinion, all aspects of our human existence should be examined, rather than limiting our analysis to facts that are accessible only through scientific methods. This means that in addition to all the scientific findings of academic psychology, attention should also be paid to that which transcends our experience, which lies beyond the demonstrable and perceptible. Thus, all relevant meta-psychological, meta-empirical, philosophical, and religious phenomena of existential significance should be considered.¹¹

In contrast to this perspective, the notion "metapsychology" is used - following Freud - by scholars of psychoanalysis to describe the dynamic, topical and economic interrelations of psychic phenomena.

¹⁰ I denote 'everything that is relevant to the psyche' shorter 'the psychic Relevant' (pR) to simplify matters. This is not exactly the same like the relevance.

¹¹ Mike Lüdmann therefore laments the loss of general theory in psychology. According to Thomas Fuchs, however, research areas for philosophical questions in psychiatry have been established in the last 20 years, especially in Anglo-Saxon countries. (Both see Ref.)

Regarding the sphere of topography, Freud was primarily concerned with the concepts of the Ego, Id and Super-ego; regarding the sphere of psychodynamics, he investigated the mental forces between these entities of the psyche; regarding the sphere of economics, he examined the benefits of specific psychic processes for the person concerned.

This study also discusses structural, dynamic and qualitative aspects similar to the psychoanalytic ones. However, these are merely a small part of metapsychology and psychology and are presented from a different perspective.¹²

In general, it can be said that none of the models offered by conventional medicine are able to transcend the anthropological perspective, i.e. they only look at the psyche and its illnesses from a "horizontal point of view", which considerably limits the possibilities of analysis and therapy. In particular, the questions that are most important to a person and of existential significance are not answered, or are answered inadequately. Existentialists in particular have pointed this out.

The part "Metapsychology" (similar to the other chapters) will first be discussed in general and then in more detail using concrete examples. At the end of this chapter, I will briefly address some metapsychological topics that are important for this publication. This will only be a selection of a variety of topics, since all topics relevant to the person and examined especially in philosophy, anthropology, psychiatry and psychology, are psychically relevant.

- The first section (general issues of psychic relevance) is subdivided into a horizontal and vertical structure.

Horizontal arrangement: Differentiation of that which is psychically relevant by presenting analogies of fundamental language structures.

Vertical arrangement: The psychic Relevant in its dimensions/ fundamental meanings.

- In the second section, important topics are discussed which are psychically relevant.

The psyche itself is the focus of attention in the next chapter '[Psychology](#)'.

THE GENERAL PSYCHIC RELEVANT

Introduction and Classification

In this chapter, we examine what is relevant for the psyche.

Abbreviations: the psychic Relevant = pR; or psychically relevant = pr.

Synonyms: psychic(al)/ psychological/ that which is significant, important to the soul/ psyche.

Nearly all things are psychically relevant (pr). It is difficult to imagine an issue which might not be psychically relevant or which could not become so. The term 'reality' might come as close as possible to that which is psychically relevant. If reality were to be defined as that which affects us, then reality is not merely an objective but also a subjective matter.

¹² In this perspective, Freud's 'topography' appears equivalent to the representatives of psychically relevant (pr) nouns and subjects; the **dynamics** equivalent to the pr verbs and predicates, and the **economics** equivalent to the representatives of the dimensions in particular.

It is about to differentiate the psychic Relevant (pR) and to arrange its meaning.
 More precisely, it is about an adequate classification of reality and world, person, psyche, and individual according to its importance for the human him/herself.¹³
 I divide the psychic Relevant (or the reality) in general into

- Differentiations
- Dimensions.

Concerning the **differentiations**, I derive from the basic patterns of language both basic patterns of psychologically relevant forms and those of the psyche.

I'm referring here to simple grammars of developed languages.

The differentiations represent the 'horizontal classification' of the psychic Relevant.

I use several stages of differentiation and would like to briefly introduce the first one:

The four "main aspects": forms of being, life, properties and their connections are derived from the three main word classes: nouns, verbs, adjectives and fourthly from syntax.

These will be further differentiated in the course of the study.

The **dimensions** represent fundamental meanings and ranks of the psychic Relevant.

I distinguish the following:

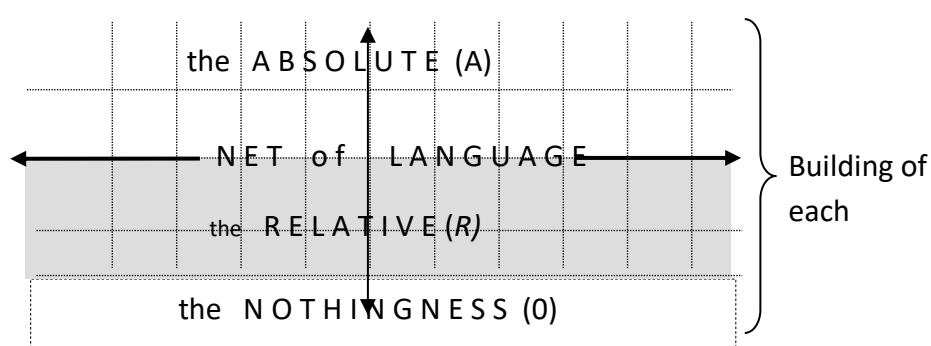
- the Absolute (A) = absolute dimension
- the Relative (R) = relative dimension

Nothing(ness) (0).¹⁴

I use these as guiding concepts for similar fundamental meanings (More on that later.).

The dimensions represent the 'vertical classification' of the psychic Relevant.

Taking **differentiation and dimensioning** together, the following picture emerges:



The psychic Relevant resp. the reality with its units is classified by differentiations and dimensions as by a horizontal and a vertical level. In the horizontal division, basic patterns of language differentiate the psychic Relevant in such as if one would lay a net with coordinates

¹³ Sometimes, I use in this work for world, person and individual/ I the shortcut WPI.

¹⁴ For the special role of nothing, see later.

horizontally across that which is to be determined, to order it. This division is designated as horizontal since no evaluative assertion is to be made here as to a specific object's importance and position. But, it is the vertical division, the 'dimensions', that provides information about this. (→ [The absolute Perspective](#)). Thus, this graph shows the classification of the psychic Relevant through language patterns in specific dimensions.

One can also say: The psychic Relevant is derived from what one can say about reality (persons, environment, etc.) and whether that has absolute or relative meaning or no meaning.

Classification Levels

I distinguish the following 3 stages in the classification of the psychic Relevant (dimensions and differentiations).

DIMENSIONS	DIFFERENTIATIONS
1st stage of dimensions: the Absolute (A), the Relative (R) and the Nothingness (O).	1st stage of differentiation: 4 main aspects: being, life, qualities and connections (Abbr. BLQC)
2nd stage of dimensions: 7 synonyms of the Absolute and Relative	2nd stage of differentiation: 23 single aspects
3rd stage of dimensions: All terms listed in the 'Summary Table', concerning dimensions or corresponding statements.	3rd stage of differentiation: All terms listed in the ' Summary table ', concerning differentiations or corresponding statements.

Note: For the sake of simplicity, I usually only use the 1st dimension stage (ARO) in this script for the dimensions. Concerning the differentiations, I usually use the 1st or 2nd stage. (More on that later.)

Differentiations (Analogy Language and the Psychic Relevant)

Language and the Psychic Relevant

"Language is yet more than blood."
Franz Rosenzweig

The differentiation of the psychic Relevant (pR)¹⁵ is based on the formation of analogies between patterns of language and patterns of that which is psychically relevant. (This also includes the psyche itself → [Grammar of the psyche.](#))

I repeat: the psychic Relevant can be classified horizontally or vertically. The horizontal division differentiates the psychic Relevant and the vertical division, with its dimensions, provides information about their fundamental meanings. The differentiations resemble a grid, such as the one we use to zone the earth's surface into longitudes and latitudes, so as to guarantee better orientation. In the analysis of that which is psychically relevant, it is the language which offers these 'longitudes and latitudes' ('horizontal division'), while the dimensions of the Absolute, Relative and Nothingness provide us with information about rank and meaning of something. ('Vertical division').

No other instrument gives us as much information as language about that which is psychically relevant. Language has not only individual but also general meanings and forms of expression. Language seems to be the best method of capturing, describing, organizing, and reflecting everything that is important to people in relation to the world, their fellow human beings, and themselves.¹⁶

What does that mean in relation to psyche?

The psyche can only be determined indirectly. One can draw conclusions about the psyche from people's behavior and dreams, from culture, from history of humankind, many other sources - but especially from language.¹⁷

The content of psychology should be everything that concerns people. That which concerns people, however, is primarily made orderly, understandable and communicable by language. Don't we also learn most about the world and about ourselves as human beings through what we say? If we use language as the most important source to infer the soul life of our patients, then this also corresponds to the general practice that what our counterpart says, is in the foreground of the assessment of his person and situation.

The language is in this way, as I think, the most important medium of the people to express what concerns them. The language has also, in contrast to other sources, the advantage that it already has an outline and order which one can use to represent accordingly also contents and meanings of the psyche. Moreover, as a rule, all psychological findings from other sources need language to make their contents understandable and communicable.

¹⁵ pR = psychically and personally relevant ((hereafter usually referred to as just psychically relevant).

¹⁶ I use for this the abbreviation 'WPI' = World, Person, I.

¹⁷ E.g. Victor Klemperer: "... language not only writes poetry and thinks for me, it also directs my feeling, it controls my entire soul being, the more self-evidently, the more unconsciously I surrender myself to it." (LTI, p 24)

For these reasons, isn't language therefore best suited for drawing conclusions about our inner selves? I think so.

Language thus appears as a first-rate metapsychological instrument/medium to structure psychic things and to make statements about their contents.¹⁸

Therefore, general, basic language components prove to be excellent analogies for the representation of general psychic relevant and psychic "basic elements".

Regarding the analogy of language and psyche, Lévi-Strauss and Lacan already had a similar thought when they postulated a 'homology' of language structures and (but only) the unconscious without further differentiating this as I do. ¹⁹

I believe:

- Just as language differentiates our existence, I differentiate the psychic relevant and the psyche. So I assume that basic characteristics of the language in relation to its structure, dynamics, and quality statements are similarly found in the psychic Relevant and the psyche.
- Regarding the psyche - this also means, that the psyche shows similar characteristics to language in terms of its structure, dynamics, and meaning contents.

I think that in the development of language, in general language components and rules, above all what has been important for people's souls for thousands of years has found expression. What is important for them, mankind has determined, however, not only by many different words and terms, but also by corresponding types of words and sentence elements. Thus, with language, mankind has not only assigned terms to certain phenomena, but it also reflects their connections and functions as an expression of our psyches and their experience of the world. Therefore, general, basic parts of language, such as the parts of speech, form excellent analogues for representing general psychically relevant "basic building blocks" - and syntax, in turn, gives us clues to analogous mental forms and their functions in the form of subject, object, predicate and their functions, and semantics shows their meanings.

Like language, I see the psyche as a highly sophisticated system that has certain characteristics on the one hand, but is very flexible and always alive on the other.

In analogy to the grammar of language one could speak of a [Grammar of the psyche](#).

In this work I start from simple grammars of developed languages, which essentially agree in their rules. Here I can only briefly discuss this topic.

On the analogy of language structures and structures of the psyche, see there.

→ [Differentiation](#).

On the analogies between meanings in language and the psychically relevant, see [Dimensions](#).

¹⁸ The special importance of language for thinking and cognition of human beings was already emphasized by Nietzsche, Heidegger and Wittgenstein. Language as an "inescapable condition or matrix of thinking and cognition. Keyword: 'linguistic turn'.

¹⁹ See e.g., <https://en.wikipedia.org/wiki/Structuralism> , 2017.

As said, I use in this paper simple grammars of developed languages which are essentially the same in their rules. But here I can only briefly deal with this topic.

First stage of Differentiation

A basic classification which can be found in almost all developed languages is one which differentiates between nouns, verbs and adjectives, as well as, syntactically, between subjects and predicates.

The table below shows the resulting psychically relevant analogies.

1st stage of differentiation			
Forms of language		Psychically relevant forms	
		'main aspects'	correspond with
word class	nouns	I. forms of being	units
	verbs	II. forms of life	dynamics
	adjectives	III. qualities	qualities
syntax		IV. connections	connections, subjects/ objects

Therefore, what is both psychically and linguistically relevant can be divided into the following four main components: Being, life, qualities and their connections. In this book, they will be utilized as psychically relevant correlates. Their interplay takes place on different levels with different dimensions, which are particularized in a subsequent chapter.

By analogy with language, this differentiation is expanded to include 23 aspects. This is the "second differentiation stage" of that which is psychically relevant, and of the psyche itself. At the end of all differentiations, one would find what all possible pr words represent in their infinite variety.

Thus far, the following analogies were made in the first stage of differentiation:

- I. *Nouns* = **b**eing (= forms of being or units)
- II. *Verbs* = **l**ife (= dynamics)
- III. *Adjectives* = **q**ualities
- IV. *Syntax* = subjects, objects and their **c**onnections.

Abbreviation: (BLQC)

In the first stage of differentiation these four main aspects of that which is psychically relevant have been determined. That means: everything, which is psychically relevant has an aspect of being, an aspect of life (dynamics), a qualitative aspect and a syntactic aspect.

I believe they also reflect 4 important themes of humanity:

I. Being or not-being, II. Life or death, III. Good or evil, IV. Subject or object.

These in turn are embedded in the theme of the Absolute.

(See also: [Fundamental Problems](#) in Metapsychotherapy). |

Second Stage of Differentiation

If we further differentiate the four main aspects mentioned above, a different number of aspects will accrue, depending on the method employed and the stage of differentiation envisioned.

In my experience, further differentiation to the following 23 individual aspects is very helpful:

Forms of Language	SINGLE ASPECTS of psychically relevant forms	
I. NOUNS	Forms of being	Units 1 Everything / Something (Nothingness) 2 God / World 3 People / Things 4 I / Other(s) 5 Personal Spirit/ Soul, Body 6 - / Gender
Articles II. VERBS Modal auxiliary verbs	Forms of life Modalities	Dynamics (and Modalities) 7 to be 8 to want 9 to have 10 can 11 must 12 should 13 may, be allowed 14 to create 15 to do, to produce 16 to perceive 17 to reproduce 18 to judge 19 past 20 present 21 future
Full verbs	Activities	
III. ADJECTIVES	Qualities	Qualities 22 right, wrong 23 negative, positive

The single aspects of differentiation are differently dimensioned. In the 1st-5th unit in the above table, the aspects with absolute meaning are named first, whilst aspects with relative meaning are shown behind the slash.

Further explications can be found in the unabridged German version.

The **3rd stage of differentiation** is presented in the [`Summary table`](#).

The method employed here to categorize that which is psychically relevant or psychological, by determining analogies from language, has the advantage that the single aspects can be expanded indefinitely so that everything that concerns people and therefore everyone psychologically relevant term, can be integrated into this system.

As said, in this study, I predominately use the 1st and 2nd stages of differentiation.

An objection raised against this kind of differentiation argues that there are languages with basic structures that are entirely different. In fact, even for the most advanced languages, there are very different grammatical theories, that differ from the usual simple "school grammar" used here. Doubtlessly, this is a valid objection. However, I believe that, from a certain point, every kind of language and grammar can be used to express what is most important to a person. (Otherwise, adequate translation into many different languages could not be possible.) Therefore, the classification used here is merely one of many possibilities to infer that which is psychically relevant from general forms of language. I intentionally use simple grammar ("school grammar"), since it best reflects the every-day use of language. Alongside language, that what is psychically relevant is reflected in many ways: It is obvious in our behavior, gestures, facial expressions, art and much more. Yet, none of these forms of expression is as differentiated and yet comprehensible, as is language.

Dimensions

"If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success." (Confucius)

"The word, according to its nature, is the freest among the spiritual creatures but also the most endangered and dangerous. **Therefore, watchmen of the word are necessary.**" (Hrabanus Maurus)²⁰

Similar Ortega y Gasset: "... it is by no means indifferent how we formulate things. The law of life perspective is not only subjective but rooted in the nature of things ... itself. ... The mistake is to assume that it is up to our arbitrariness to assign things to their proper rank."²¹

Explanation and Terms

The dimensions give information about the fundamental meaning and rank of each, which is psychically relevant.

'Fundamental' should mean that it is about primordial meanings, about most fundamental, very first meanings of existence, behind which one cannot go back, which are not further questionable but at most credible, and which grasp every psychically relevant thing in its respective most fundamental meaning.

Similar terms to 'fundamental meanings' are: *primordial, very first, basic, and existential*

-ranks, -significances, -reference, -positions, -standpoints, -perspectives, -importances, -priority, -orders of precedence.²²

In the following, I will mainly use the term '**fundamental meanings**' or basic meanings as collective terms for the dimensions.

I postulate in the first stage of classification three dimensions of existence and the psychic relevant: absolute, relative or nothing.²³ That is, everything that is psychically relevant has one of these three meanings: Either something has absolute or relative or (almost) no meaning.²⁴

In the broadest sense one could say: Our existence, our world, every social and personal system and every person at all with its psyche has these three basic dimensions. This is a classification that involves every psychically relevant aspect and also says the most important thing about it. In contrast, for example, the categories 'right or wrong', 'pleasant or unpleasant', 'mature or immature', 'logical or illogical' and the like would not capture every psychically relevant thing, nor its most important, fundamental meanings.

²⁰ Cit. by H. Cibulka: Tagebücher, Halle (Saale), 1976, p. 137. Emphasis by me.

²¹ Ortega y Gasset In: „Triumph des Augenblicks Glanz der Dauer“ DVA Stuttgart, 1983 S. 75ff. Translated by me.

Ortega's 'first order things' corresponding to my absolute dimension and his 'lower order things' corresponding to my relative dimension.

²² For inversions of these meanings, see the section 'Metapsychiatry'.

²³ In language, too, similar differences in meaning are made with absolute words and absolute statements on the one hand and relative words and relative statements.

²⁴ a) The Absolute is the most important, most decisive, first-ranking.

b) Which fundamental meaning a single psychically relevant thing has, is ultimately a matter of faith.

As a rule, however, there is agreement on many points. For example, that money, status, externals, etc. have no absolute significance.

If fundamental meanings are changed, all meanings in the system concerned change. (→ [Inversions](#)).

About inversions of these fundamental meanings see in the part 'Metapsychiatry'.

(See also [Fundamental Psychotherapy](#))

As mentioned, I distinguish (1st stage of dimensions)

- the Absolute (A)
- the Relative (R) ²⁵
- the Nothing (0) ²⁶

As said, I use these terms as guiding concepts for the later named '7 synonyms' (2nd stage of dimensions).

These are different aspects of the same.

Comparison of the most important 'fundamental meanings'.

absolute	relative
self	different
actual	possible
whole	partial
unconditional	conditional
primary	secondary
independent	dependent

The dimensions represent the 'vertical classification' of that which is psychically relevant.²⁷

They attribute the respective fundamental meaning to the pr units and differentiations: an absolute or relative or no meaning.

It is **the absolute dimension which is the decisive factor**. The Absolute and the Relative have thoroughly different characteristics and effects. This fact is important if considering the theory of the genesis of mental disorders.

The Absolute (and the Nothingness) have a primarily "spiritual nature", whereas the Relative is more material.

Absolute or relative adjectives prove helpful in representing the nature of the respective dimensions. They provide information on whether forms of being and forms of life, qualities and their relations have absolute, relative or no significance.

²⁵ Abbreviation: Relatives = R.

I deliberately set the R in italics in order to distinguish this symbol from the abbreviation which denotes the (psychic) Relevant (R).

²⁶ As said, the nothing plays a special role, which I will come back to. It only exists as a pseudo-nothing (not²), because there is no 'real nothing' (nothing¹). (In my opinion, this would be a consequence of -A).

²⁷ 'Vertical' means: from the highest and most fundamental point of view. (→ [The absolut Perspective](#))

In this study, the relative dimension is marked by gradable adjectives, whilst absolute adjectives serve to identify the absolute dimension.²⁸

Classification Overview

Overall, I classify the dimensions according to the following categories:

- their 'spheres' (absolute, relative, null = 1st classification stage;
or to the corresponding 7 synonyms = 2nd classification stage)
- their 'rank' (first-rate, second-rate)
- their 'orientation' (pro/+, contra/–, nothing)
- their place of occurrence (e.g., dimensions of the world, the person, the psyche, etc.)
(More on that later.)

In this way, each phenomenon can be classified according to the following categories: absolute, relative or nothing (0); first-rate, second-rate; pro/+, contra/– or null, and by its place.

The Absolute (A)

‘The ground of things is the unconditioned, the Absolute.’
(Freely adapted from Novalis)²⁹

What concerns us absolutely? What is the original reason, the original cause of everything? What determines us the most? What is of the greatest importance for us and absolutely necessary? Hunger and love? (F. Schiller). The drives and the unconscious? (S. Freud). The "chow"? (B. Brecht).³⁰ Religion? (P. Tillich). Genes? Pleasure or reality? Ideologies? The laws of nature? The views differ. I call it the Absolute (A).

- I believe: The Absolute is the determining of everything psychic Relevant (pR).

The Absolute is the decisive instance according to which everything in its sphere of influence is ultimately directed. It is primal reason and primal matter of everything. Therefore, everything is ultimately to be traced back to an Absolute. Since it is the foundation of our life, it is always with us. Our life rests upon it. We stand or fall with our Absolutes. We live or die through them. But, it is (like the nothing) neither provable nor comparable, in the best case credible, but nevertheless of existential importance. But if the Absolute is most important, why not put it at the center of a theory and practice that deals with humans? This idea is not new, but it has been forgotten.

In the past, the Absolute played a major role in the history of ideas: in Greek philosophy (Plato), in the Middle Ages with Anselm of Canterbury, Nicholas of Cusa, Thomas Aquinas

²⁸ An absolute adjective is an adjective with a meaning that is generally not capable of being intensified or compared.
The gradable adjective means we can have different levels of that quality.

²⁹ Novalis: "We seek the unconditioned everywhere and find only things." (NS II: 412, Nr. 1).

³⁰ B. Brecht in 'Dreigroschenoper': "Chow comes first; morality second."

and in the "modern era" with Spinoza, Jacobi, Moses Mendelssohn, Lessing, Kant, Fichte, Hegel, Schopenhauer, Søren Kierkegaard and later Adorno (to name just the most important).

At present, however, the Absolute hardly seems to play a role in philosophy - apart from sporadic "rescue attempts" by individual philosophers such as Gunnar Hindrichs³¹ and Sergi Avaliani, who philosophized about the pseudo-absolute.

And it is not without reason that only a few people still listen to theology that is directly related to the Absolute.

However, what is most important to people, the Absolute, is very diverse. I believe, every person has their own Absolutes. Subjectively and individually, we have thousands of Absolutes: Gods that we love with all our heart, or devils and enemies that we fear and hate. Some people think safety is paramount, whilst others believe that health is the greatest good. A third group might say that the meaning of life is realized to be good people, whilst yet others are convinced that progress is of the highest significance. Others consider certain individuals to be the most important etc. In this way, every one of us has its own outlook on life and a frame of reference, in the center of which there is an Absolute.

Mostly, an individual's parents and the environment have a great influence on the development of this 'framework'. Some of these worldviews are known by a certain name, as is the case regarding religions and ideologies but others are not. I have experienced that even individuals who are members of a particular church have a variety of private beliefs which often strongly contrasts with their relevant confession. Therefore, a formal profession of belief in God due to an individual's affiliation with a Church might not be specifically meaningful.³² Besides their formal religion, they may also believe in money, power, progress, a political party, their father, mother, their wife or simply themselves - and is there someone of us who does not?³³

- However, the most important may also be negative. It may seem most essential to a person not to be immoral, unfaithful, dependent, or not to become like another person. This negative goal then needs to be avoided at all costs, it is considered to be the worst possible outcome, an unacceptable condition, the unforgivable, mortal sin, or the like.

- In my view, all approaches to life, all worldviews, whether formalized or private, conscious or unconscious, have different Absolutes which are the basis of these worldviews and ideologies.

- Furthermore, the simple conclusion follows that these Absolutes determine also to which extent an individual is able to cope with their own person, with other people and the world around them. Therefore, these respective Absolutes are also crucial for the genesis and

³¹ Hindrichs, Gunnar in 'Das Absolute und das Subjekt', Frankfurt am Main: Vittorio Klostermann, 2008.
(Statement: 'In contemporary philosophy, metaphysical thinking seems to be outdated', p. 8ff.)

³² Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

³³ F. Nietzsche: „There are more idols than realities in the world..." (Twilight of the Idols).

therapy of psychic illnesses.³⁴

- Considering the Absolute as the core of the psyche is not a new concept. The philosopher Karl Jaspers claimed that the kind of God a person believes determines his true being. (More precisely, one might say that the kind of God and the kind of devil a person accepts determines their true being.) S. Kierkegaard expressed similar thoughts. Especially psychotherapists of the “Viennese School” (W. Daim and I. Caruso) were convinced that misabsolutizations are decisive of the emergence of mental disorders. Unfortunately, their work is little known.

I distinguish:

- **actual Absolutes (A)**³⁵
- **strange Pseudo-Absolutes (sA)**.³⁶
- subjective Absolutes (these are often, but not always, Pseudoabsolutes).
- objective Absolutes (if they exist, which I assume, then they are always actual Absolutes).

All types can have positive or negative connotations. (The sA can also be ambivalent.)

That’s why I distinguish

- actual, positive/ or negative Absolutes (+A/ –A)
- strange, positive or negative (or ambivalent) Absolutes (+sA, –sA or \pm sA).

(More in this section of [‘Metapsychiatry’](#).)

Summary

The Absolute (A) also determines the identity of a person. (This concept can be summarized in the mottoes: “I am like my A” or alternatively, “my A is my life”.) In addition, the A is the ultimate creative sphere. Whatever a person places above themselves becomes an Absolute. Though the Absolute cannot be proven, it can be experienced and it is more or less apparent and plausible. It is not possible to prove the Absolute in general, nor is it feasible to prove the Absolute of a person (their Self). It is only possible to believe in it.

In principle, the Absolute is a metaphysical or spiritual category, which means that we can only describe it in words or portray it by using analogies or metaphors, etc. In this sense, it is unspeakable, elusive. It is a priori, a basic assumption. The Absolute is only defined by itself. It is self-explanatory.³⁷ Different rules and characteristics apply to the sphere of the Absolute than to the sphere of the Relative.³⁸

An investigation of the causes of mental disorders is ultimately (!) a quest for the Absolute.

³⁴ For example, it is a crucial difference whether I believe that morality is for man or man is for morality. Or whether progress or science or any other Relative is for man or vice versa.

³⁵ I know that many people do not believe that there is such a thing as a positive absolute (God?). I think that is unwise, because the positive absolute, as I understand it, is the only thing that is not other-determining to us and does not demand anything.

³⁶ The terms 'actual', 'real' and 'first-rate' as well as the terms 'strange' and 'second-rate' are used synonymously.

³⁷ Thus, it appears reasonable that God should say of himself “I am who I am”.

³⁸ This statement will prove particularly relevant if examining the effects of inversions and the genesis of illnesses, as will be explained in the following chapters.

Similarly, the main and most important answers (therapy) are also found in the sphere of the Absolute.

The 7 Synonyms of the Absolute (2nd stage of differentiation)

The character of the Absolute (A) becomes more apparent if looking at the origin of the word: It originates from the Latin word “absolutus” and denotes a matter or subject which is detached and independent.

In this study, I use the following 7 synonyms:

1. **absolute**
2. self
3. actual
4. whole, complete
5. unconditional
6. primary, first-rate
7. independent

The term ‘absolute’ is the keyword.

Expressed nounically: The Absolute is the solved, the Self (the with-itself-identical), the actual, the unified, the unconditional, the primary and the independent, the most important, the most essential and existential. It appears as the primary, the primordial reason, the primordial thing, primordial leap, the ultimately determining, the incomparable, unquestionable, basic, fundamental, main, basic and elementary.

It is the core, center, heart, switching point, center of the subject, etc.

For the ‘core-absolute’ these properties apply unconditionally and for the ‘also-absolute’ only conditionally.

To ‘Core-Absolute’ and ‘Also-Absolute’ → next section.

Short Systematic Overview

Rank of the Absolute

After the rank I distinguish actual first- and strange second-rate Absolutes.³⁹

- To the first-rate Absolutes (A):
 - the first-rate positive Absolute (+A)
 - the first-rate negative Absolute (−A)
 - Especially: the personal "attitude toward the Absolute", which I will discuss later.⁴⁰
- To the second-rate, strange Absolutes (sA) = the Pseudo-Absolutes
 - positive/pro and negative/contra-sA (+sA and −sA)
 - strange nothingness (s0 or only 0).⁴¹

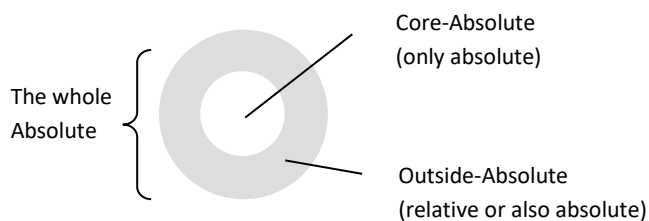
They play an essential part in the emergence of mental disorders and will be discussed in greater detail in the following chapters.

Spheres of the Absolute

The first-rate actual Absolute (A^1) has the following parts:

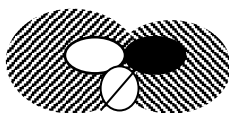
A-center = the 'Core-Absolute is only and exclusively-absolute'.⁴²

A-external = the external Absolute is relative and an 'Also-Absolute'.⁴³



In the first-rate reality, the Relative is co-absolutized by the Absolute, so that this Relative is here 'also- absolute'.

Preview: Spheres of second-rate, strange Absolutes (sA) resp. the Pseudoabsolutes.



The core and relative spheres of the sA are divided and distorted.

More details can be found this section of '[Metapsychiatry](#)'.

³⁹ Hint: first-rate and actual, and second-rate and strange are synonyms! I use these different names depending on the topic.

⁴⁰ For the sake of simplicity, I often identify the first-rate A instead of A^1 only with A.

For further details see '[Absolute attitude](#)'.

⁴¹ I use the terms 'positive' and 'pro' as well as the terms 'negative' and 'contra' synonymously.

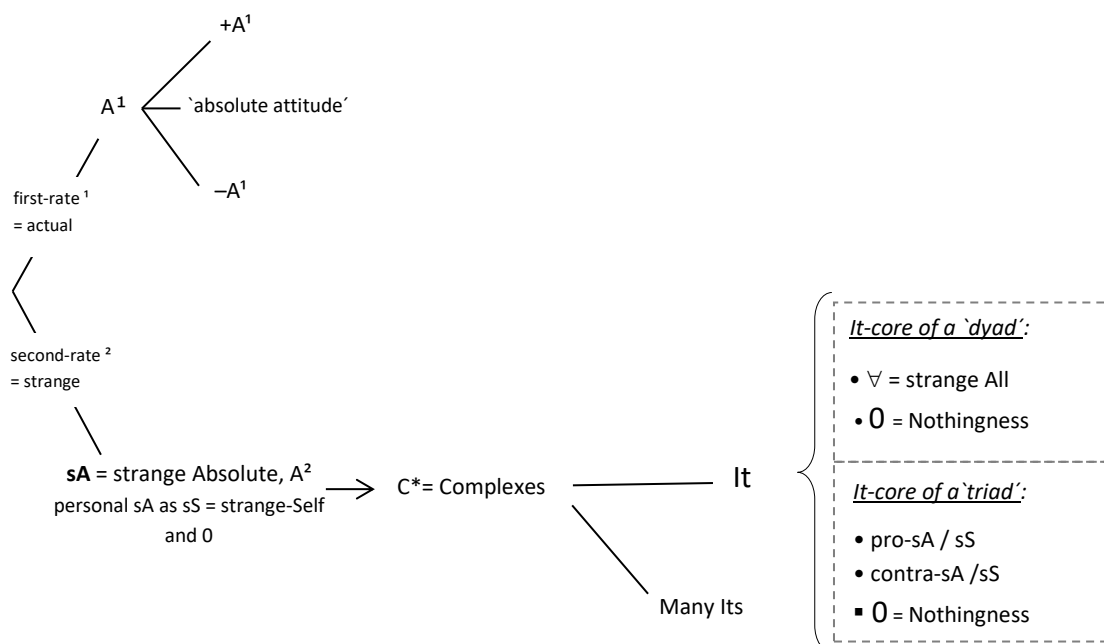
⁴² Possible synonyms: absolute, self, whole, unitary, unconditional, primary, independent Absolute.

⁴³ Possible synonyms: relative, different, possible, partial, conditional, secondary, dependent Absolute.

Representatives, Places of Occurrences

- Representatives of the 3 actual Absolutes
 - Representatives of $+A^1$:
 - God¹ / love as the $+A^1$; Personal: the + 'Absolute attitude' toward the Absolute'.
 - Representatives of $-A^1$: 'the absolute evil' and its choice.
- Representatives of strange Pseudo-Absolutes (sA)
 - +sA: general or individual +sA parts e.g.
 - ideal of itself = 'Ideal-I' or 'Self-Ideal',
 - ideal of others (e.g. ideal of other people, of the world as idol, ideologies, etc.)
 - sA: general or individual -sA-parts with absolutely negative connotations (e.g. taboos etc.)
 - 0 = negated or repressed first-rate matters.

Overview and preview of important terms and abbreviations



A = the Absolute

sA = strange Pseudoabsolutes

sS = strange Self (the personal sA)

∇ = strange All in an all-or-nothing relations.

0 = Nothingness

the **It** = complex of strange All and 0 ('dyad') or of pro and contra and 0 part ('triad') in the core.

C = general abbreviation for complexes that dominate personal and other areas of reality. ⁴⁴

⁴⁴ The complexes range from the simplest complexes, the sA, sS, ∇ and 0, up to the Its, which consist of them and further to complexes, which consist of two or more Its, or as 'hypercomplexes' of very many Its.

(See also the section on [Complexes](#) in the part 'Metapsychiatry'.)

The terms will be explained in detail in the section [‘Metapsychiatry’](#).

Hint: pro-sA and +sA on the one hand and contra-sA and –sA on the other hand will be viewed as equal throughout this book.

The Relative (*R*)

The Meaning of the Relative ⁴⁵

The Relative is created by the Absolute. The Relative is subordinate to the Absolute. It has a relative meaning in relation to it. Other than the Absolute, which only has one meaning and is first-rate, the Relative has a great variety of meanings. Relative would, strictly speaking, only be described in comparative terms. It could be compared to the interpretations of dreams or of symptoms, which are also not limited to one single specific meaning. So basically, you cannot think of the Relative as an independent. When we use the term “the Relative”, we should actually say “the Relative of the Absolute”. (Or something Relative of a Relative of an Absolute). Therefore, the Relative is not as independent as the term might have you expect. The word relative mainly describes a relation. The Relative cannot exist without the Absolute, in a similar way as there is no part without the whole - just as no illness exists in isolation from the affected person - or it is said, it would have a relatively independent existence. The Relative can be proved, the Absolute may only be believed. ⁴⁶ The Relative is best defined from the Absolute.

The first-rate relative sphere forms a continuum with its components but our language divides this continuum into separate entities. This also applies to the classification of diseases, which are also something Relative.

Contrary to the Absolute, the Relatives can only be in a relative opposition. I.e., two Relatives can only be set in relative opposition to each other. Therefore, there is no dualism or absolute opposition of body and soul, health and illness, subject and object and so on in the first-rate reality.

Absolute opposite and separation only exist between the positive and negative Absolute ([+A](#) and [–A](#)). (More on this later).

The Relatives as strange Pseudo-Absolutes (sA) however, can be of absolute relevance to the individual. Then they are not only ambiguous but often appear to be contradicting and paradoxical.

The qualities of Relatives are not absolutely distinct, which means that something that usually has a negative meaning, can appear positive (and vice versa) - i.e. everything Relative has one relative positive (+) and one relative negative (–) side, or several of these sides. There is no Relative that is solely positive or negative. Then it would not be relative but absolute. The sayings: “Everything (Relative) has two sides” and “Everything has its advantages and disadvantages” are well-known. This fact is also important if it comes to

⁴⁵ Unless otherwise stated, this is about the first-rate Relative.

⁴⁶ One might formulate more precisely: the Relative is ultimately only relatively good to prove, whereas the Absolute is more credible than a Relative one.

mental disorders, which are also Relatives. It relativizes the statement that illness and its causes are solely negative and health and its causes are only positive. Only God¹, more or less also the first-rate Self, spirit, and life can be seen as actual Absolutes. The terms “person”, “personality” and “self” can be used best to show the Absolute part of a person.⁴⁷ Also, terms such as sense, truth, fairness, dignity, freedom, and love are indicators for the actual Absolute. Terms such matter, body, thing, object, the worldly or functions are important representations of the Relative.

7 Synonyms of the Relative (2nd stage of differentiation)

Just as I named 7 synonyms of the Absolute in the 2nd stage of differentiation, I also name 7 synonyms of the **first-rate Relative**. The Relative (compared to the Absolute) is:

1. **relative**, relational
2. different
3. possible
4. partial
5. conditional
6. secondary
7. dependent⁴⁸

The term ‘relative’ is the keyword.

Preview: For comparison, the most important characteristics of **second-rate Relatives** (R^2). (See also in the [Summary table](#) columns I and L lines 1-7. The character of the sA ibid. Column K lines 1-7).

For their identification I mostly use the left, first mentioned forms here

1. inadequate/ hyperabsolutized/ unrelated
2. strange/ hyperidentical/ without identity
3. unreal/ hyperreal/ essenceless
4. split/ one-sided/ detached
5. accidental / determined/ undetermined
6. second-rate/ extreme/ unconnected
7. too heteronomous/ pseudoautonomous/ detached.

Assignment of certain absolute and relative aspects

Absolute	Relative
absolute	relative
self	different
actual	possible
whole	partial

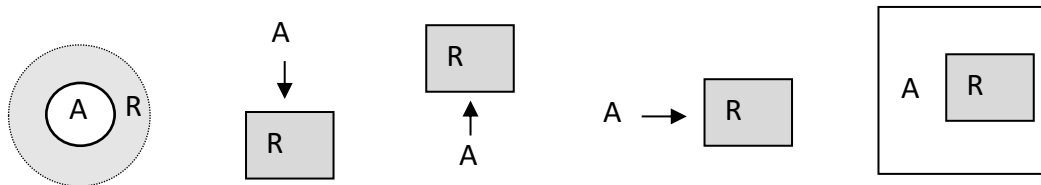
⁴⁷ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

⁴⁸ As said, relative properties should always be presented in the comparative form, however, for the sake of simplicity, I will portray them in their base form in this study. More on later.

unconditional first-rate (primary) independent	conditional secondary dependent
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More about 'The Absolute and Relative in comparison' - see unabridged German version.

Symbols which show the relations between A and R



(Fig. 1) These symbolic pictures show the priority of A compared to R (from left to right):

The Absolute is the center/ the superordinate/ the basis/ the primary/ and the comprehensive.

According to it, the Relative is the peripheral/ the subordinate/ the superstructure/ the secondary and the limited. Nothingness is outside of AR.

The Nothingness (0)

I believe that the actual nothingness is a result of the actual negative Absolute.

The strange nothingness may be seen as a result of a strange Pseudo-Absolute (sA) and as a category of second-rate realities. E.g. Something became worthless, meaningless, nothing, null, void, negated, etc. (See also [`Emergence of the nothingness`](#)).

General Units/ Systems

Terms/ Definitions

I distinguish the following pr systems/units which will be described in more detail later.

Shortcut: system, unit = Σ

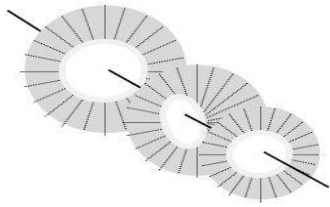
(The terms unit and system are used synonymously here for the sake of simplicity.)

World, Person and I

"That I recognize what the world holds together in the innermost." Goethe, Faust.

The **w**orld, the **p**erson and the **I** (= WPI) are made of one first-rate reality and many second-rate realities. Whether our world is "the best of all possible worlds", as Leibniz said, or whether one is struck by "the sorrow of life", as Schopenhauer (and Buddha) said, or whether the person is considered good or bad - philosophers have very different opinions about this. I think everything from -A to +A is represented, although most of them are probably somewhere in between. This means that people live in a world between heaven and hell - sometimes they belong more to one side than the other. This is a world that will always be in need of redemption, just as we are.

A common feature of all realities/systems (Σ) is that they are determined by different Absolutes (A or sA).



(Fig. 2) This illustration shows how different systems can be interconnected by equal absolute spheres.

See also: [The juxtaposition of different realities](#) and [Relations between spirit, psyche and body](#).

For details on the following topics see the unabridged German version:

Basic relations in PR realities/systems.

Interaction of general linguistic forms and differentiations.

Relations between different pr-units.

The person between +A / -A and R.

Summary

In the chapter 'Metapsychology', you will find the introduction of the classification of any kind of psychic relevant topics.

The classification has a vertical and a horizontal axis.

The vertical axis indicates fundamental meanings (key concepts: absolute, relative, and nothing).

The differentiations form the horizontal axis. As said, they are derived from basic forms of language.

All psychically relevant realities have specific dimensions and differentiations, where the absolute dimension determines the specific reality. It is divided into first-rate and second-rate strange dimensions, and thus into first-rate and second-rate realities.

The first-rate and second-rate realities have very different characteristics. The second-rate strange realities (especially the second-rate psychic realities) are the most important basis for the development of psychic disorders.

You can say:

1. In general (according to the "first level of classification"): Metapsychology, or what is psychically relevant, has to do with existential, fundamental meanings, whose main representatives are the Absolute, the Relative and the Nothing, and with what nouns, verbs and adjectives represent - i.e. with "structures" (forms), "movements" and "qualities". And psychically relevant connections have something to do with what subjects, objects, and predicates represent (1st level of classification).

2. The '2nd classification stage' corresponds to the first vertical column of the [`Summary table`](#).

In keywords: Metapsychology or the psychically relevant (as well as the psyche) has to do with: actual or strange absolute, relative or nothing, with sense, identity, truth, unity

(wholeness), unconditionality (security), causes, independence (a1-a7); further with: Everything and nothing, God and the world, me and other people, mind, body, sex, conditions, desires, possessions, necessities, obligations, rights, new and old, actions, information, representations, meanings, mistakes, past, present and future, with qualities and with all 'movements', i.e., actions and processes associated with them - all that can have actual or strange absolute, relative or no meaning.

3. To the '3rd classification stage', one could allot all pr terms of the [`Summary table`](#).

4. Infinitely differentiated, one could say: metapsychology or everything psychically relevant or the psyche ultimately has to do with every word and sentence.

I have found it most useful to use ordinary grammar as a basis for analogies to distinguish psychically relevant things. In this way, the classification used appears, like language itself, as an open but ordered system that can be expanded or modified as needed. It seems to me that this categorization offers considerably more possibilities than the usual classifications in psychology and psychiatry to represent something psychically relevant in general or the psyche in particular.

Attention to the existential basic meanings of the psychic Relevant ("dimensions") and the representation of their confusions is again useful for understanding the genesis of mental illness. (→ Metapsychiatry).

Summary of the classification

LANGUAGE		PSYCHICAL RELEVANT		
Fundamental Meanings	absolute / and relative adjectives	DIMENSIONS (absolute / relative)		
		a1 absolute / relative		
		a2 self / different		
		a3 actual / possible		
		a4 whole / partial		
		a5 unconditional / conditional		
		a6 primary (first-rate) / secondary (second-rate)		
		a7 ndependent / dependent		
<div>Word class</div> <div><div><div>Nouns</div><div>Verbs</div><div>Adjectives</div></div></div> <div>Syntax</div>		MAIN ASPECTS (General Differentiation)		
		Being	I Units: Spirit / Matter	
		Life	II Dynamics: Life / Functioning	
		Qualities	III Qualities: abs./ relative Qualities	
		Contexts	IV Contexts: Subjects/ Objects	
		SINGLE ASPECTS (Single Differentiation)		
		NOUNS	Forms of being	Units
				1 All / something (nothing)
				2 God / world
				3 People / things
				4 I / other(s)
				5 pers. spirit / soul, body
				6 Gender
		VERBS Modal auxiliary verbs	Forms of life Modalities	Dynamics (and Modalities)
				7 to be
				8 to want
				9 to have
				10 can
				11 must
				12 should
		Full verbs	Activities	13 may, be allowed
				14 to create
				15 to do, to produce
				16 to perceive
				17 to reproduce
				18 to judge
				19 past
		20 present		
		21 future		
		ADJECTIVES	Qualities	Qualities
				22 right, wrong
				23 negative, positive

INDIVIDUAL METAPSYCHOLOGICAL TOPICS

Here I will focus on the topics of the '2nd classification stage'. In particular, I will try to find answers to the following questions

What are the most important psychically relevant (pr) topics? What is reality, truth, freedom, the Self, the I, etc.?

Is there only one reality, only one truth, only one freedom, only one Self, etc.? Or are there many of them: many realities, many truths, many freedoms, many egos and Selves? And if so, what are they?

General Hypotheses

"Hypotheses are nets, only he who casts will catch." (Novalis)

In this chapter, I distinguish between absolute and relative forms, and between first-rate (= actual) and second-rate (= strange) forms, for each specific psychically relevant topic.

- The first-rate forms consist of only one +Absolute (+A), which includes many relative forms.
- The second-rate forms consist of many strange Absolutes and strange Relatives. Here, the strange absolute forms are separated into two opposites and a zero part.

(Why this is so, I will explain later [here](#).)

So I distinguish between

- one first-rate Absolute (+A), which forms with its Relatives (R^1) a manifold unity: one first-rate reality/ world (W^1)
- and many second-rate, strange Pseudo-Absolutes (sA) with many second-rate, strange Relatives (R^2) which create diverse second-rate realities/ worlds (W^2). |

(These statements are essentially statements of faith, although much of the technical literature gives the impression that they are not. Phrases such as "There is no absolute truth! What these authors should be saying is, "I believe there is no absolute truth!")

Regarding the Dimensions

In the following section, the 7 aspects of the dimensions are ordered sequentially ('2nd level of dimensions). The organization is the same as in the [Summary table](#).

What applies to first-rate Absolute and the second-rate Pseudo-Absolutes (sA), also applies to first-rate or second-rate identity (a2), first-rate or second-rate actuality, truth (a3), first-rate or second-rate unity (a4), first-rate or second-rate unconditionality/ safety (a5), first-rate or second-rate causes (a6) and first-rate or second-rate autonomy and freedom (a7).

They will be specified further in the following.

For each first-rate aspect, I mention a 'Meta'-term. So I want to make it clear that this first-rate meta-stage is the highest, includes everything Relative and is stronger than any sA, which have only relative importance from this perspective.

Solutions (a1)

The Absolute and the Relative were also discussed above in chapter [`Dimensions`](#) (1st stage). Regarding the (main?) function of the Absolute (from Latin absolutum, "the solved") one can say:

- There is one first-rate absolute solution (= salvation and redemption) and many first-rate relative solutions.
- In contrast, there are many second-rate solutions: second-rate (pseudo-) absolute, when a relative solution has been absolutized, or second-rate relative, when other solutions have been derived from a pseudo-absolute solution. (For details, see section [`Solutions`](#)).

Identity, Self (a2)

Identity can be understood as the 'inner unity of a person' or as 'essential similarity'.

I distinguish between first-rate, actual identity and second-rate, alien identities:

- The first-rate, actual identity includes all possible relative identities, whether positive or negative. It is based on a positive Absolute.

I believe that the identities we give ourselves, such as "a good person," our profession, or our status, are not absolute identities, but rather relative/attributive identities. I believe that the highest identity is the identity that God¹/Love gives us (theomorphism), which continues even when we are not comfortable with our own idea of our identity. It represents itself personally as the positive Self. It also integrates our second-rate, strange identities. This means that I can always feel identical to myself, even when I'm strange to myself or can't see who I really think I am. Even from this perspective, totally alienated, I receive a fundamental, indestructible identity. This identity can also be called "meta-identity" because it stands above and integrates all other relative or strange identities.⁴⁹

- In contrast, there are a large number of second-rate (pseudo) absolute identities. They consist of a hyper-identical and an opposite, strange and a null part. They are fixed on certain identities and exclude others, mostly negative ones. In this case, the person feels either a strange or even unacceptable identity, a hyper-identity, or no identity at all. Example: If my status as a psychotherapist constitutes my absolute identity, then I would feel that my entire identity would be lost if I lost that status. Relativistic over-identifications can also lead to a strange or non-existent identity, although many authors see it differently, e.g., "The structure of complete identity is a reflection of the whole social process."⁵⁰ Kernberg's and others' definitions of the self go in the same direction.

It seems good to define the attributes mentioned above (nationality, profession...) as something that is part of the real Self. Stronger, however, is the primary core identity that is found deep within a person and that makes me be me. But whenever relative identities become absolute, the person is confronted with a large number of different, sometimes paradoxical identities that can no longer be integrated. Isn't this one of the main problems

⁴⁹ Man has absolute identity only in his [absolute basic attitude](#).

See also [`Self`](#) - the [personal Absolute](#) in part Psychology.

⁵⁰ https://de.wikipedia.org/wiki/Symbolischer_Interaktionismus

of our clients, that the free and unshakable identity is limited and bound to strict requirements, so that we can only feel comfortable and identical with ourselves if these internalized requirements affirm it? Isn't it obvious how vulnerable, questionable, delicate and potentially pathogenic such an image of man is? But we need an indestructible identity. (See also [`Disorder of the person's identity`](#)).

Truth (a3)

"The higher a truth is, the higher you have to look to understand it."
(Antoine de Saint-Exupéry)

I am convinced, that there are several "truths".

I distinguish between first-rate, actual truth and "second-rate, strange truths".

- The first-rate, actual truth includes all relative truths. It is based on a positive Absolute.

The first-rate, actual truth is an entity with a variety of relative sections of truth. I also count logic and rightness as part of this. More precisely: Every relatively true statement is associated with a relatively opposite statement that is also relatively true. Both "truths" are neither absolutely true nor absolutely false.

Sometimes, a relative untruth can be truer than a relative truth. E.g.: Although the statement is generally true that one should not hurt other people, in some cases the opposite may be more true, e.g. surgery. Therefore, the often endless discussions about who is right are mostly pointless, because usually neither side is absolutely wrong.

These relative truths remain true only if they are embedded in the first-rate actual truth. The first-rate truth includes not only objective truths but also subjective truths. It could be called 'meta-truth'.

Also, objectivity will be most truthful if it does not try to be objective alone, but includes subjectivity. And subjectivity will be the strongest and truest when it includes objectivity. The first-rate truth is stronger than the second-rate, strange truths, and can compensate for them.

- In the case of "second-rate, strange truths," a relative truth becomes an absolute truth, and a relative opposite becomes an absolute opposite. Then there is only absolutely true or absolutely untrue, right or wrong, black or white, and so on.

What someone has made absolute will also determine what he believes to be true and right. So a capitalist will believe that what increases his capital is true and right, or a moralist will believe that what serves morality is true and right, etc. Also: When a (relative) truth is exaggerated, a relative untruth is also created.

Similar to realities, the various truths also depend on the Absolute. They are subordinate to an Absolute, and that Absolute determines whether they are primary or secondary. These statements go hand in hand with the concepts of modern logic. For example: "The truth or falsity of a system can only be determined from outside the system."

= Gödel's incompleteness theorems.⁵¹

⁵¹ Logik Wörterbuch p. 189

Truth and Rightness

Truth is stronger than rightness because the latter is often 'short lived'. (P. Bamm)

Here are just a few key words: We must distinguish between truth and "rightness. Truth is an important topic in philosophy, rightness/correctness in the sciences. Truth can be believed, rightness can be proven. Truth primarily captures the essence, rightness the thing in itself. Similarly, truth is a semantic category, rightness is a syntactic category.

Truth is believable, rightness is provable, but the believable is stronger than the provable.

"Human dignity is inviolable" and similar statements are truths to me. But you cannot prove that they are true.

Although truth is often defined as the correspondence between reality and intellect ("Veritas est adaequatio rei et intellectus"), I see no correspondence because reality is only partially logically comprehensible.

Rightness should be embedded in truth, and the search for truth should not be independent of the search for what is right. Rightness appears to me as a kind of relative truth.

Unity (a4)

I distinguish between first-rate and second-rate units, which I will only briefly explain here and in more detail later in Metapsychiatry. I believe, the right order can be disturbed by inversions (\leftrightarrow), which change the positions of the Absolutes and the Relatives. Then a Relative becomes more absolute and the more absolute becomes relative or nothing. The same is true of units. Then inverted, second-rate, strange "units" (right) emerge next to first-rate, actual units (left).

Units ¹ in good order	<i>Preview: The inversion of the units</i>
1. Everything, All - Something	<i>1. Everything, All \leftrightarrow - Something</i>
2. God - World	<i>2. God \leftrightarrow World</i>
3. People - Things	<i>3. People \leftrightarrow - Things</i>
4. I / Others	<i>4. I \leftrightarrow Others</i>
5. Spirit - Body, Mind.	<i>5. Spirit \leftrightarrow Body, Mind.</i>

- The first-rate, actual unity may be absolute or relative.

There is only one first-rate unity, in which all relative units are embedded.

Personally, I believe that the unity of a person with God¹ is an absolute unity.⁵² This unity contains all the (positive and negative) Relatives, also splits and dissociations. From that standpoint, nothing can separate us from God¹ and there cannot be any kind of dissociation within us, because we are always protected and secure in that unity. Therefore, I believe that this is the strongest force against any psycho-pathological division and dissociation, because every society and every individual tends to split off the negative, and our human

⁵² [Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.]

power is often not strong enough to overcome these splits.

This first-rate, actual unity is a kind of 'meta-unit'.

- In contrast, there are many second-rate, strange "units" that are determined by strange Pseudo-Absolutes (resp. 'the It'). These It and their units are self-contradictory (→ [The It as a nine-sided triad](#), '[Disorder of the person's unity](#)'), they have a contradictory dynamic (see, for example, '[Disorder of the person's identity](#)') and are found in all mental illnesses (e.g., [Schizophrenia](#)).

Safety (a5)

I distinguish between first-rate, actual safety and second-rate, strange safeties.

- The first-rate, actual safety may be absolute or relative. There is only one first-rate absolute +A based safety with a large number of first-rate, relative forms of safety. One can speak of a 'meta-safety' because it is higher than all relative safeties or uncertainties and compensates these. That means, that in spite of uncertainties, a person might still feel safe at a "higher level".
- In contrast, there are many second-rate, pseudo-absolute, and strange relative safeties. The pseudo-absolute safeties have an "over-safe" variant, an "under-safe" variant, and a zero variant.

Example: Something may cause a person to feel absolutely certain: for example, to be absolutely certain of achieving a certain goal. However, if this certainty is questioned, it can become a great uncertainty. Something in between is missing. There is also no awareness of other certainties (zero variant).

Causes and Results (a6)

I distinguish between:

- a) first-rate, actual causes, which can be first-rate and absolute ("primary cause"), or hereinafter relative ("first-rate relative causes" from R^1).
- b) second-rate, strange causes ("strange causes"), which emerge first from strange Pseudo-Absolutes (sA), or hereinafter from their Relatives (R^2).

To be more exact:

- To a) One may think of one first-rate, actual cause with a large number of relative causes from R^1 .

Personally, I see the first "primary cause" in God¹.⁵³

A second, "primary cause", corresponds to the basic attitude of a person, which can be the foundation of multiple other causes. For our topic, it is important, that people do not only see themselves as victims of a complex interplay of conditions and requirements but also as a person who can primarily and independently bring new positive to a system.

- To b) Second-rate, strange causes arise when relative causes are given pseudo-absolute importance. These are causes for certain behaviors, perceptions, etc., which often do not

⁵³ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

correspond to the actual basic attitude of a person. They are products of It/sA or their systems. They have two opposite parts and a zero part. This means that the second-rate causes, such as a heteronomous desire, are divided into a pro-part ("I want this"), its opposite ("I want the opposite"), and a zero-part ("I want nothing").

The It/sA are typical second-rate causes.⁵⁴ They create second-rate **worlds/realities**, second-rate **personal and individual changes** (WPI²). Those may become further second-rate causes, especially of illness. The It/sA as second-rate causes have very special characteristics and effects, which will be listed in detail later on ([`General effects of the Its`](#)). It is worth noting that their effects are mainly indirect and ambivalent. They also extend far beyond the original sphere of action. (s. [Spreading](#)). They are also the cause for [Vicious cycles](#).⁵⁵

Six Hypotheses on Causes of Changes of the Psychic Relevant (pR)

1st hypothesis: The primary causes of a pr occurrence come from the absolute sphere of a subject. That "subject" can be a person or +A or -A (see later). In other words: The above issues can bring something entirely new to pR systems. The person is not the only cause of change. So, as we said, the person is not just a product of some relationships, but can add something new to his or her own healing process.

2nd hypothesis: In a pr system, any pr cause can have any relative effect. This also means vice versa: Any relative result - negative or positive - (such as health or illness) can come from any kind of cause. But with very different probabilities! (For exceptions, see below.) This also means that any psychic symptom of illness can have a large number of different causes, even if the probabilities are very different.

E. Bleuler said something similar: *"It took a very long time to realize that a psychopathological disorder can be caused by very different noxas, and that one noxa can lead to different disorders."*⁵⁶

This also means that there is no absolutely clear interpretation of symptoms, dreams, and other kinds of pr phenomena, but that interpretations can only have high or low validity. (In this context, it is good to mention that opposing interpretations of second-order realities are more likely than one might think). In terms of therapy, this means that there is a wide variety of therapeutic possibilities, even if the quality is very different.

3rd hypothesis: This is an exclusion of the 2nd hypothesis: An absolutely positive cause has no absolutely negative effect, and vice versa: An absolutely negative cause does not have an absolutely positive effect. Expressed in religious terms: There is nothing absolutely negative that comes from God¹, but sometimes something relatively negative (something that feels negative, such as grief and illness).⁵⁷ Also, there is nothing absolutely positive that can come from -A, but something relatively positive. God¹ focuses on +A, while the goal of -A is the

⁵⁴ Reminder: sA = strange Absolute, It = sA, Contra-sA and OsA as three-part "unit".

⁵⁵ Since vicious cycles occur in the relative range, they are best resolved from an + absolute range. (See later)

⁵⁶ Bleuler E. *Lehrbuch der Psychiatrie*. Springer-Verlag Berlin-Heidelberg-New York, 1983, p. 132.

⁵⁷ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

absolute negative.

4th hypothesis: Results of causes may become causes for other results. These can occur as circular or systemic causes, or as web or bundle of causes.

5th hypothesis: First-rate primary causes originate in the spiritual realm.

Although the primacy of spiritual (or ideational) causation cannot be proven, nor can the primacy of material causation, at present there is a danger of one-sidedly searching for causes of mental illness in the material-somatic sphere and accordingly one-sidedly treating them (KW psychotropic drugs).

[Since it is known that trauma can cause hereditary changes in the brain and genes, some ideas about heredity must also be qualified.]⁵⁸

6th hypothesis: If the principles (axioms, a priori) are wrong, then so are their derivatives.

(→ Further see on [Causes of mental disorders](#).)

Autonomy and Freedom (a7)

As human beings, we are completely independent only when it comes to our absolute ability to choose. Otherwise, we are more or less dependent. I believe that only God¹ is absolutely free in all matters. We are free only in relation to the Absolute.⁵⁹

S. Kierkegaard said something similar. Therefore, I believe that the goal of absolute autonomy and independence that many people and therapists have is unrealistic and overwhelming.

I distinguish between first-rate actual freedom and second-rate "freedoms".

- First-rate actual freedom can be absolute or relative. There is only one first-rate, absolute freedom with many first-rate, relative forms of freedom.
- In contrast, there are a large number of second-rate (pseudo-)absolute and relative² "freedoms". These are divided into an overly free, "libertarian", a strange, and an unfree part.

Freedom is first-rate when it is connected to responsibility and embedded in +A (in love, in God). Freedom is first-rate when it is connected to responsibility and embedded in +A (in love, in God¹). Whenever freedom is isolated from responsibility and love, and yet made absolute, it becomes a second-rate, strange absolute.

There is also first-rate, quasi-heavenly freedom when I can say that I am free even though I am not. In other words: I also have the freedom to be dependent and not free.

First-rate freedom is stronger than second-rate freedom/unfreedom.

An important sign of second-rate freedoms is the restriction of choice.). Whenever freedom is isolated from responsibility and love, and yet made absolute, it becomes a second-rate, strange absolute. There is also first-rate, quasi-heavenly freedom when I can say that I am free even though I am not. In other words: I also have the freedom to be dependent and not free. First-rate freedom is stronger than second-rate freedom/unfreedom.

An important sign of second-rate freedoms is the restriction of choice.

⁵⁸ https://en.wikipedia.org/wiki/Transgenerational_trauma

⁵⁹ This is what I define as the 'choice of the Absolute' or 'primary virtues'.

Regarding the Differentiations

The 4 main differentiations

Forms of Being

In this section I want to contrast forms of being that are Relatives (matter, etc.) with those that are close to the more absolute (spirit, soul, etc.).

I assume that in first-rate reality there are fluid transitions between these entities without the respective entities losing their own characteristics. Limitations and divisions only occur in second-rate realities due to the strange Pseudo-absolutes (sA). That's why I believe that human beings are only one in their first-rate reality. But since we also live in and exist as a large number of second-rate realities, we are more or less torn, just like our environment. This also means that there are usually splits, contrasts, dissociations (and other sA results) between mind and body or within the psyche or spirit. In other words: In first-rate reality, there is a great variety of forms of being that together form a single entity. In second-rate realities, on the other hand, there are a large number of forms of being, some of which are strange or opposite to each other. Therefore, they can become incompatible and cause disease. However, they are relativized and integrated by the +A. In other words: No matter how torn and broken a person feels, he or she can still feel oneness and secure on a higher level.

Matter and spirit: Which is dominant? I assume that the spirit is dominant in relation to the matter, i.e., the first-rate spirit determines the matter and not the other way around. As mentioned before, spirit and matter are not necessarily opposites, since matter can be a possible expression or result of spirit. Certainly, matter can also determine spirit, but only the relative sphere of spirit, not the absolute spirit. But matter can dominate a person as a strange pseudo-absolute. The real absolute mind, however, remains free and can be freely chosen.

I think of a similar hierarchy when it comes to human beings. The hierarchy would be: mind > psyche > body.

In the best case, there would be no contradiction between these "parts".

Recent scientific findings cast doubt on the primacy of the spirit over matter. But it will probably depend on a person's beliefs as to what is seen as primacy. I have little doubt that the mind has the most power (positive and negative).

The following questions are of great relevance when it comes to practical aspects and everyday life:

Is the body more important than the spirit or vice versa? Is the matter more important than the spirit or vice versa? Is the soul more important than the body or vice versa? Is the outside more important than the inside or vice versa? What are the highest priorities in the therapy and analysis of mental disorders? Are the priorities mostly found in the spiritual or

in the somatic area?

Can one not be happy even though one's body is "broken," while it seems impossible to be happy if one has a broken soul but a perfectly healthy body?

Doesn't the spirit ultimately determine personality, not the genes? Fanatical ideologies that killed millions of people; children of Nazis, such as the son of Nazi Borman, and others who lived in a completely different way than their parents, are important examples of the power of negative and positive mindsets that cannot be explained by genes alone.⁶⁰

(See also later on [Relations between body, soul and spirit](#)).

Life

Life is a characteristic of the first-rate reality/ world (W¹). In W¹, the functioning is subordinated to life.

The first-rate reality lives essentially (in the core) on its own accord.

In the second-rate realities, the functioning dominates the life of the individual. If we feel that we are only functioning and not living, then we are in a second-rate, strange reality.

Qualities

The question of good and evil, or right and wrong, is one of the most central questions of our soul life. It is not without reason that we lost paradise after eating from the tree of knowledge of good and evil/right and wrong. [In the following I sometimes use only the terms 'positive' and 'negative'.]

What is objectively good or bad or right or wrong is ultimately a matter of faith.

In general, there should be a consensus that what is good/right benefits people and that what is evil/wrong harms people. Subjective good and right or bad and wrong is what the person feels or thinks it is. The subjective and objective judgments may or may not agree.

We consider some things negative even though they are positive. (→ [Resistance](#)).

And conversely, we may consider some things positive even though they are objectively negative and harmful to us. We can sometimes hate and love the same person (including ourselves) too much, even though the "object" has not fundamentally changed. These and many other ambivalences or paradoxes are ubiquitous.

What one considers positive or negative is relevant not only to the question of "war or peace" in general, but also as an "inner war" for the development of mental disorders.

Because what is considered evil, diabolical, hostile, etc., is usually hated and fought against.

One cannot identify with it, integrate it. That which is positive, beloved, divine, etc., without being it, is usually too much loved, promoted, and one over-identifies with it.

What we consider to be absolutely positive (+sA) or absolutely negative (-sA) forms the corresponding opposite: Whoever has idols (+sA) with which he identifies and is addicted,

⁶⁰ In this study, 'ideology' is the guiding concept for all inversive attitudes, including the individual ones.

But: **Every ideology has positive aspects, too.** It is all the better, the more it resembles the positive Absolute (+A), which is discussed later, and the worse and more morbid, the more antagonistic it is to +A.

also has corresponding devils, enemies (-sA) that threaten him.

Continuing with the above classification, we could say:

- There is the one, first-rate absolute good/positive (see +A below) and a large number of first-rate relative goods/positives. And there are many second-rate goods/positives.
- There is one first-rate absolute evil/negative (-A) and many first-rate relative "evils"/negatives. And there are many second-rate evils and negatives.
- The good is not necessarily associated with well-being.
- The +A integrates everything that is relatively negative or absolute.
- Having eaten from the tree of knowledge of good/right and bad/evil, we are now "cursed" to do the good/right and avoid the bad/evil.
- The first qualities are unsplit and represent a multifaceted unity.

The second-rate qualities are divided into two opposing parts (all or nothing) or three (pro, contra or 0 part).

A positive pro-part (= positive hyper-quality) causes over-strong positive emotions, which are usually felt more strongly than the emotions caused by the actual +A. (→ Seduction, addiction). And negative hyperqualities produce over-strong opposite emotions. (→ Defense). (See also: The emergence of the It, Dynamics of opposites).

The Positive Absolute (+A)

Terms that express absolutely positive are:

God¹, love, Holy Spirit, absolute good, +Self etc.⁶¹

I distinguish the following first-rate positive Absolutes:

1. "God¹" - as quasi unconditional, comprehensive, positive absolute personal - as far as a "definition" is possible here at all.

Hints:

- Because these are my conceptions of God and there are many other or no conceptions besides, I partly write God¹ to indicate that these are my own conceptions of God, which do not necessarily agree with definitions of official theology.
- God is of course more than +A. He also includes the Relative as +AR. +A without the relative would be perfectionist and absolutist. But God is a loving Absolute. (See also [`What is the positive Absolute`](#)).

2. The `absolute attitude of a person` towards the +A.

(For more information, see section: "[The absolute attitude](#) of the I").

Both together express a loving relationship that includes the possibility of free choice. (As is the case in human relationships.)

This +A (God¹, Love and the Self) cannot be proven. If it could be proven, it wouldn't be absolute. No proof is necessary. They are self-explanatory and self-evident. "I love you!" and

⁶¹ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

not "I love you because...". This means that love is basically absolute. It is causeless, unprovable, undeniable. It cannot be "produced," but it is desired and given. It appears of itself. So it is basically very simple, but it does not mean that you should not try to keep love. Love is something spiritual at its core. (It is also something spiritual and physical - but primarily spiritual). Love is something divine and heavenly.

I believe that man was created for love and freedom (God¹), which also means that man has the freedom to reject God¹ and love.

Also the universal human rights are not provable, but obvious, like love, the Self or God¹, and therefore they can only be believed.

I think the Ten Commandments, morality, good deeds, etc., are of only relative, though first-class, positive relevance compared to God, as are all the positive aspects of worldly life in general. These and other first-class +relatives, such as +realities, truths, freedoms, etc., only create a unity with the +A.

As positive relatives, one could also say that they are also love, also in God.

Important: +A integrates anything Relative and also the strange Pseudo-Absolute (sA)!

(See also [`Absolute and relative will`](#) and [`Right and wrong`](#).)

The Negative Absolute (-A)

Terms such as: Mortal enemy, absolute evil, devil, demon, etc. would most likely denote the negative Absolute.

The negative Absolute (-A), also seems to be basically an actual Absolute. Although I consider the -A to be very important for the development of diseases, I have limited myself in this work mainly to the pathogenic effects of sA, since these are changeable and the former (-A) is not.

However, it is "weaker" than the positive Absolute. Therefore, in comparison to God, it could be called the 'weaker actual Absolute'.

One could make the following distinctions:

1. An outer- or supra-personal negative Absolute (which was formerly called the devil).
2. A personal negative Absolute.

About 2): I believe that the personal negative Absolute is a fundamental, unrevoked, destructive attitude of an individual in favor of the absolute evil. I also believe that it is justifiably unforgivable because such an individual does not want forgiveness. In the Bible that is called mortal sin.

Unfortunately, many people, including theologians, consider some other negative behavior or attitude to be unforgivable, a mortal sin.

So: Do not be afraid of mortal sins that are not mortal sins.

For details, see: [No Fear of False Gods and Devils](#) and [Right and wrong](#).

More topics: Is there evil at all? Dualism?

In my opinion, dualisms and monisms dominate in second-rate realities - but diversity dominates in first-rate realities. Since our world is both first-rate and second-rate, the question of which dominates can only be answered with respect to a specific situation.

Does evil exist at all?

Some people believe that there is no evil. That man is good in himself.

But: Could you put a plastic bag over a person's head, an innocent person's head, tie it around his neck, and enjoy watching him suffocate in front of you? Some people can! Could you grab a small child by the feet, who has done nothing to you, and smash his head against the wall until he is dead, and listen to him scream for his life, and watch his skull crack open? Some can do that!

The list of these cruelties is long, and don't tell me that there is no primary evil in the face of these and many other brutalities on this earth. However, I am not saying that all atrocities are "absolute evil" and unforgivable. Many are the result of negative environmental influences. And I do not pretend to be able to distinguish and judge one from the other. But I have no doubt that there is a primary evil.

Nowadays, in addition to the false mortal sins, the loss of evil in people's thinking is to be deplored, because the loss of this negative absolute causes other, relatively negative things to take its place... Moreover, and this is perhaps even more serious, if I assume the non-existence of a primary evil, I have to show understanding for all perpetrators who do evil to me, and if necessary, pity them even more than their victims. Such a view, to which there are strong tendencies today, runs the risk of helping the perpetrator more than the victim, and thus of perverting the facts. (Other key words: "all reconciliation", false localization of evil, everything must be understood and treated, etc.).

Subjects, Objects and Subject-Object-Problem

About the Subject

I am dealing here above all with the person (P) as a subject.

- We can distinguish between two parts of the first-rate person (P¹) as the subject:
 - P¹ as an absolute subject = the absolute I-self, with an absolutely free choice of the A and with absolute attributes such as uniqueness and singularity.
 - P¹ as a relative subject.

A first-rate subject (P¹, God) compensates or integrates all relative and absolutized objects without becoming identical with them.

- As a second-rate subject, P² is a surrogate subject because it is determined by an It/sA and acts as such. Therefore, I also call it "Sobject" because it is half subject and half object in its core.

Mentally ill people often see themselves as objects because they are determined by a strange subject (It/sA) as a sign of second-rate personality (P²). Also S. Freud, like most secular psychotherapists, saw man only in his second-rate dimension - that is, only as a secondary subject ("sobject"), which itself is only an object of strange Pseudo-Absolutes or superordinate instances (especially Id and Superego).

Object

As first-rate object, the object probably cannot be first-rate absolute but only first-rate relative.

As second-rate object, it will be controlled by an It/sA , or it is absolutized itself.

Subject-Object-Problem

- In the second-rate person P^2 , there is either a subject-object split, a subject-object fusion, or a subject-object negation.
- The first-rate person P^1 is a first-rate subject at its core; otherwise, in its relative sphere, it is subject and object at the same time. Here there is no subject-object division, no dualism, but only a difference between a subject and an object. (But a superiority of the subject over the object).

This also means that as long as the subject is connected to +A, it can integrate all objects, even the negative ones, so there is no subject-object split or fusion. This is very important in psychosis therapy.

However, the subject-object problem is not only relevant to psychiatry, but is also an overarching philosophical problem. Therefore, it is briefly mentioned here because the solution of the problem has practical consequences.

"The subject-object problem is a major problem of epistemology and of Western thought in general, which consists in the question of how to determine the, in principle, bipartite relationship between subject and object.⁶²

In my opinion, dualisms and monisms dominate in second-rate realities - but peaceful diversity dominates in first-rate realities. Since our world is both first- and second-rate, the question of which dominates can only be answered with respect to a specific situation.

Additional questions:

Can I, as a subject, see the world completely objectively? Only partially.

Can a subject be completely objectified? Probably no more than you can make an object into an actual subject. And: Subjective things are best captured by subjective methods.

(→ [Subject-object-reversal](#))

⁶² Meyers Großes Taschenlexikon, keyword: Subjekt-Objekt-Problem, 4. Ed. 1992.

Further Examples

Faith and Knowledge

"Cogito, ergo sum" or "Credo, ergo sum"?

"Nil sapientiae odiosius acumine nimio." (Seneca)⁶³

A question of priority, similar to that of matter and mind, is that of faith and knowledge. Faith belongs to the mind, and knowledge seeks provable facts. The boundaries between faith and reason are fluid.

In first-rate reality, there is no conflict between the two, but rationality and knowledge are subordinate to faith. All knowledge is based on certain fundamental ideas. Faith, on the other hand, is not ultimately based on the foundations of knowledge or logic. How absurd it would be for a person to demand: "Prove to me that you love me; that I am lovable; that I have a fundamental right to live, etc.?"

Faith moves the heart, the core, the absolute area of a person more than knowledge. Faith is stronger, but not per se better than knowledge. But: Good faith is better than good knowledge.

On the other hand, negative or destructive belief can be much more dangerous than negative knowledge:

Belief in some kind of ideology, leader, or idol has killed countless people more than anything else. Goebbels once said something like, "You don't have to understand the leader, but you have to believe in him. That's why inhuman ideologies are the most dangerous.

Why not use faith in a positive way if it has so much power?

It seems that, paradoxically, we avoid talking about the problems of faith because of an exaggerated faith in science. It is not only good knowledge that should help our patients, but also good faith that helps patients get better. I have found that patients have more faith in a credible therapist than in an intelligent one.

Some catchwords related to this topic:

- Faith and knowledge are like brothers - but faith is the most powerful, the most productive, and it is said to be the most frightening.
- You can believe anything. Faith has great variety - knowledge is limited.
- Faith contains knowledge, but pure knowledge does not contain faith. You can say: "I believe this or that because there is proof." But you cannot say: "I know this or that because I believe in it."
- Knowledge is not available to everyone, but faith is. Example: "The mother is talking to her baby... and nobody says, 'What are you saying? The baby doesn't even understand what you're saying!'"⁶⁴ But the mother believes that her child understands, even if it does not know what she is saying, because the mother is transmitting the most important thing: love,

⁶³ "Nothing is more hateful to wisdom than too much cleverness." <https://www.grin.com/document/118189>.

Similar thoughts in: 'Adieu Sagesse' (Daphne Du Maurier); 'The Delusions of Certainty' (Siri Hustvedt).

⁶⁴ Y. Cohen: 'Das misshandelte Kind', Brandes und Apsel-Verlag, Frankfurt a.M., 2004, S.31.

which can only be believed.

(See also [`Criticism of Science in General`](#) and [`Trust and knowledge`](#).)

Examples of one-sided attitudes toward belief and rationality:

Fideism: Overemphasis on belief combined with underemphasis on knowledge.

Scientism: "Overestimation of science, which makes it seem that all ... problems can be solved by science."

Positivism: Philosophy ... which assumes the priority of empirical data ... and regards metaphysical considerations as useless and impossible. (Quoted from Schischkoff).

Sense/ Meaning

I distinguish between first-rate, actual sense / meaning and second-rate, strange sense/ meanings:

- The first-rate, actual sense/ meaning can be absolute or relative. There is only one first-rate absolute sense/ meaning and many first-rate relative forms or definitions of sense/ meaning.

It is reasonable, for example, to do good things, to stay healthy and fit (and so on). However, I believe, that these are not of absolute but of relative importance and are embedded in a greater sense/ meaning, which I believe, is the unconditional love of God for us. That love still exists and causes happiness within us, when all the other sense/ meanings seem to be lost.

I call this first-rate sense `meta-sense` because it is more important than all strange sense/ meanings but integrates them.

- In contrast, there are a large number of strange, second-rate, pseudo-absolute and -relative forms and aspects of meanings. These have two opposite components and one zero component.

For example: If success has a first-rate meaning for a certain person, then it has a strange, pseudo-absolute meaning, and then it also seems reasonable to fight or oppress other people if they threaten success. Besides: The pseudo-absolute meaning turns into meaninglessness at a certain point if it is overused.

Relativity of Illness and Health (resp. Death and Life)

Only a few notes:

- We should free ourselves from viewing illness as something solely negative, something that has to be eliminated. Health and illness are only of relative relevance. That means, that illness also has positive aspects and health also has negative aspects. Experience shows the same: illness can have important functions for the protection, resistance, relief or identity of a person. (→ [Morbid gain](#)). Although illness is predominantly negative and health is predominantly positive, health can be predominantly negative and illness can be predominantly positive. This is why I use terms like "positive depression," "positive psychotic phase," "positive anxiety," or "positive compulsion."

Examples of positive suffering/symptoms: drug withdrawal, surgery, compassion, detachment processes.

Examples of 'negative well-being': well-being through drugs, symbiotic relationships, flow experiences.

- There are correlations between good/bad and health/illness: The good is more correlated with health and the bad with illness.
- There is a smooth transition between illness and health. There are probably very few people who are completely healthy or completely ill - this also applies to the psychic realm. We all have something neurotic and potentially psychotic in us.
- If health or illness is taken too seriously (absolutized), distorted theories and therapies can result.

Against the absolutization of health

Our society not only has an idealized view of health - if we look at the WHO definition - but it also makes us believe that this ideal can be achieved and that everyone is entitled to it.⁶⁵

If we as doctors make health absolute, there will be disturbances. Absolute health can make people sick or cost them a lot of money. If we force health at any cost, there is a high probability that it will disappear. This is a well-known mechanism that we see everyday.⁶⁶

There is also the general trend that our society tends to absolutize our earthly life.

(See also: "[Role of disease and health](#)" in 'Metapsychiatry'.)

Individual Units / Systems

As mentioned, I distinguish between the following pr units:

[The more absolute unit is mentioned first, then the relative one].

1. All /Nothing and something
2. God and **World**
3. **People** and things
4. **I** and others
5. Spirit, soul and body
6. (Gender)

Short: 2-4 = WPI (frequently used abbreviation)

1. All /Everything, Nothing and Something

I distinguish between first-rate and second-rate all/ everything, something and nothingness. I use the terms 'all', 'everything', 'reality' and anything that is psychic relevant, as synonyms in this publication. Here about reality.

One hypothesis is: There are a large number of realities: one that is first-rate and many which are second-rate.

⁶⁵ Keyword: „Healthismus“.

⁶⁶ S.a. dynamic between pro-sA and contra-sA.

So there is one first-rate reality, which is manifold (W^1), and on the other hand, there are many second-rate, strange realities (W^2), which are designed according to the all-or-nothing principle. That is, the second-rate all/ everything is opposed to the nothingness. (For details, see later or in the unabridged German version).

2. God and the World (Transcendence and Immanence)

I have defined God¹ as the unconditional, positive, personal Absolute - if a definition is possible at all.

From the perspective of the first rank, it can be said that there is only one God, and with him, an immeasurable variety of life and being, for God embraces everything that is not –A, without having to be completely identical with it.

There are a great number of things that are thought to be God or to stand for God. They may resemble God in parts, or they may be quite different from God. But unlike the –A, they are not in absolute opposition to Him. (This is why I call them "strange Absolutes.")

God is best experienced directly through Jesus. He is thus directly "testable. God permeates the world with the Holy Spirit, but he is not identical with the world. Unlike other gods, he leaves us all free to choose whether we want to be with him or against him.

Therefore, the world is also ruled by other spiritual powers and not only by God. That is why God is only partially (though always) effective, even though He is omnipotent.

For further characteristics, see section [`+A`](#).

3. and 4. People, Individual (I)

[Person/ Psyche and I → [`Psychology`](#)]

The Human

One can specify human existence as follows:

I distinguish between first-rate, actual human existence, and second-rate, strange forms of human existence.

- There is one first-rate, absolute human existence with many first-rate relative forms.
- In contrast to that, there are many strange, second-rate forms of human existence.

Since, by nature, every human being has the potential to be relatively positive and negative, man encounters problems when he idealizes his relative positive parts or taboos his relatively negative parts because then second-rate personal forms arise and then he lives against his original nature.

But this, I believe, affects more or less all humans. That is, every person has one first-rate as well as many second-rate forms of existence (such as otherworldly forms of existence). The latter are divided into two different or opposite parts and one zero part.

Regarding the question of the unity of body, soul and spirit, this implies, that if those have a first-rate, actual character, they are a diverse entity. But in second-rate forms of human existence, man is more or less divided, unreal and alien. The split is not only between body, soul and spirit, but can also be found within the body, soul or spirit itself.

Briefly more on the following questions:

Does man have free will? Can man be the creator of something completely new?

I believe so. Otherwise, any new creation, any kind of creativity, any invention would just be a combination of old components. There would be nothing truly new. There would be nothing that was completely one's own. Wouldn't innovation and progress then just be a better, new use of something old? Do artists only combine familiar things in new ways? Are there no real inventions?

These questions have to do with the individuality of the personality. Otherwise, everything would just be a new combination of old components (genes). Then the human person would be just a product.

Man and the Absolute

Hypothesis: Man is designed for an Absolute.

Man definitely needs an Absolute. And: Man wants to be an Absolute.

Every person has one or more Absolutes, which may be actual or alien. People often try to find their Absolute in the Relative. This creates not real, but strange Absolutes, which elevate a person, but also cause the person to break down.

The human being is also 'AR-dimensioned', with absolute and relative parts. However, unlike the rest of the world, every human being has it's special and specific Absolute, here called → ['absolute Attitude'](#).

The absolute sphere of a human being has two parts:

1. The aforementioned individual choice/attitude of the Absolute,
2. The Absolute attributes given to the human person by God¹ such as first-rate freedom, personal integrity, the right to self-determination, absolute identity and dignity.

The world gives a person only something Relative, and therefore only an ephemeral existence that can be manipulated and suppressed - a situation that can lead to mental disorders, in my opinion. So man is only completely absolute in his choice/attitude of the actual Absolute. This means that man as a whole is never completely absolute, nor absolutely himself, nor completely identical with himself, nor completely real or true, nor completely consistent, nor absolutely unconditional, nor completely independent, and so on. Instead, the human person is always somewhat paradoxical or nonsensical, a little strange, divided, chaotic, fixated, crazy, extreme, uncertain, pseudo-autonomous, etc.

What does Man Need?

It seems that man needs many things, especially love and food. But which is more important? I believe that love is more important to man than food. Man has a great desire for love. In our earthly sphere, in the form of searching for a partner; for religious people, in the form of searching for God. The experiment of Frederick II of Staufen is well known. In order to find the primordial language of the human person, he ordered women to take care of orphaned children without speaking to them. The children received everything except love. They died sadly. And even today there are many people in the same dilemma. They

have everything they need in life, but they kill themselves. That's why I believe that people need love. I believe that our souls carry the pain of the loss of paradise throughout our lives and long to return to paradise. F. Nietzsche said: "...all joy wants eternity".⁶⁷

Modern psychology however, views the human primarily only as immanent. According to Rudolf, "the goal of the ego's activities is to assert its own interests while at the same time ensuring the necessary social relationships." (p. 67)

Man and the World

Man differs from the impersonal world in the following ways:

- Man has access to the sphere of the Absolute. Therefore, man has absolutely free choice - the impersonal world does not. Man has the potential for self-determination and free choice only absolutely in relation to the Absolute and relatively in relation to the Relative.
Thus, each person has his own individual Absolute and is therefore individual (indivisible and unique).
- The human person has the potential to create something that cannot be derived. These possibilities are denied by some psychological theories. Some neuroscientists try to convince us that the "I" is only a product of neural processes and has no will of its own. (So do some theologians, such as Augustine and Luther).
- The human person is capable of self-reflection and has self-awareness.
- The world (W) and the person (P) are interrelated. P is embedded in the world, is part of the world, and is influenced or even determined by the world - on the other hand, P also changes and determines the world.

Society, States

These pr units are of great importance when it comes to the possible causes of mental disorders.

Since the structures and characteristics of societies and states are essentially the same as those of all pr systems, they will be mentioned only briefly.

Like all pr systems, they are a mixture of one first-rate reality and many second-rate realities. Every society, state, community, or group of any kind has positive or negative influences on the individual person. The second-rate entities/systems, which are dominated by various ideologies, have a predominantly negative influence. The dynamics of societies and states are very similar to the psychodynamics of human beings.

The goodness of a society or a state is recognized above all when it is able to integrate its weak or sick members. |

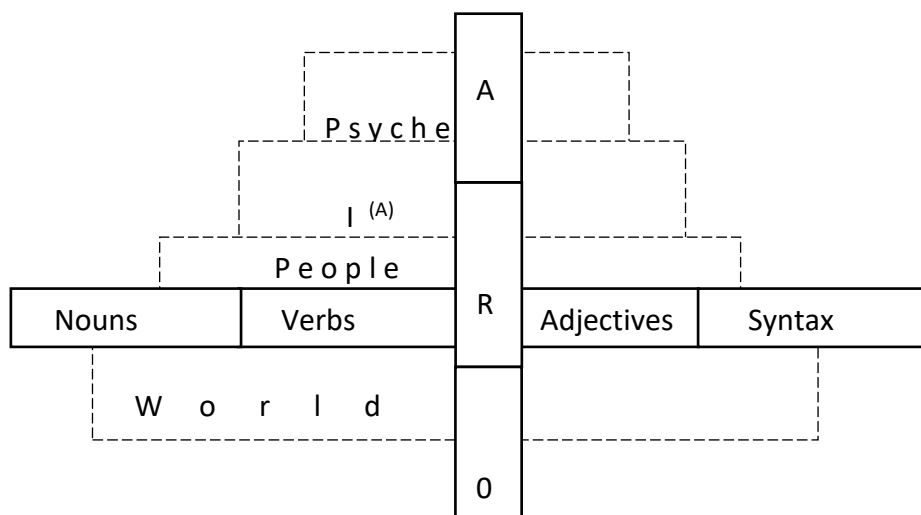
5. Personal Mind, Soul and Body

⁶⁷ Thus Spoke Zarathustra: Part IV: Chapters 10–20 (p. 3)

Especially for the therapy, it seems to me important that the spirit not only has a much greater influence on the psyche than the body but also that the spirit is considered much freer, more variable for therapeutic interventions and/ or is most important for personality changes. (More see [Relations between Spirit, Psyche and Body.](#))

Therapies that emphasize the material-somatic sphere (e.g., the psycho-pharmaceuticals) are of course still relevant. |

Embedding of pr Units



The graphic shows:

1) that the different pr systems/units have similar fundamental structures.

They consist of noun-representatives, verb-representatives, representatives of the adjectives and their connections (syntax), especially in form of subject- and predicate- or object-representatives (horizontal level).

All these aspect can have an absolute or relative or no meaning (vertical level).

The respective Absolute determines the respective system/unit.

2) The diagram also shows how smaller systems are embedded in larger ones.

I^A indicates that the individual, unlike the nonpersonal realms, has its own "attitude toward the Absolute" and thus cannot be automatically determined of other units.

It is important to illustrate the connection between the different units/systems to understand how certain changes, especially pathogenic influences, can be transferred from one system to another.

Using the same classification for all pr units should make it easier to understand the relationships.

PSYCHOLOGY

IN GENERAL: PERSON AND PSYCHE

Introduction

This chapter explores the concepts, definitions, and dimensions of person and psyche. Since the terms "psyche" and "person" are quite similar, they will be discussed together in the following paragraphs (although the term "person" is more comprehensive). Both terms will be abbreviated with the letter 'P' unless otherwise noted. While the term "person" includes mind, soul, and body alike, the terms "person" and "psyche" emphasize mind and soul. Therefore, the term "person" seems more appropriate to discuss the topic at hand than the term "man".

Previously, the similarities between the "structures" of the world and those of the person were discussed in their respective psychological relevance. These are similarities between the "outer" world on the one hand and the person with his "inner" world, his psyche, on the other. Because of these similarities, a repetition of certain parts already presented in the chapter "Metapsychology" cannot be avoided.

Important Definitions

- The psychic Relevant (pR): that which is relevant to the psyche of human.
- World (W): The humans and their environment.
- Human: Entirety of spirit, psyche and body.
- Person (P): The human being, with special emphasis on his psychic-spiritual dimension.
- Psyche: The personal psychic Relevant.
- I (I): The individual person. (For more details see [`Own definition of the I´](#).)⁶⁸
- Ego: Second-rate, strange I.
- Self: The Absolute of the person.
- Personal something: The personal Relative (relative dimension of a person, esp. the body of a person).

Person

Definitions of the term "person" vary in the literature:

- "An individual in his unique character." (Schischkoff)
- "Man as a cognitive individual." (Brockhaus)
- "Man as an individual in his physical and mental totality with the capabilities of a self-conscious ego." (Psychology)
- "Man as an individual spiritual being, in his specific peculiarity as the bearer of a consistent, conscious ego." (Wahrig)

⁶⁸ The term `I´ stands mostly for the first-rate form and the term `Ego´ stands mostly for a second-rate form.

I define person as described above: Person (P) = "the individual in his unique character, especially from the perspective of his mind and spirit". Or: Person = "the totality of all forms of personal being, life and qualities in their contexts, represented by analogous personal nouns, verbs and adjectives (and other language components) and their syntax in various dimensions."

Psyche

Customary Definitions:

Definitions of psyche also vary widely. Two quotes show this:

1. "The prevailing understanding of psyche today refers to the 'total system' of all those (life) 'impulses' which the 'vernacular' has long called the inner life or soul life, subdividing it into the rational mind and the emotional life, as does academic psychology. This refers primarily to the totality of those 'life expressions' or self-reactions that are primarily or exclusively accessible to self-perception, and thus can only be observed and described from the subjective or today's so-called 'first-person perspective'..."⁶⁹

2) Psyche = "Entirety of subject-linked appearances of reflection of the environment caused by higher nerve functions."⁷⁰

While the first definition is more in line with my conception, the second is more in line with the neurobiological tendencies of today's academic psychology. The main problem, however, is that the human psyche is inadequately captured by purely scientific methods. A number of authors, including myself, have attempted to overcome this shortcoming, including Frank A. Gerbode: In this sense, 'metapsychology' restores the original meaning of 'psychology' as "the study of the psyche or mind, and the applications of metapsychology reflect the perennial common goal of therapies, religions, and traditional philosophies, whether that goal is called the attainment of sanity, enlightenment, happiness, wisdom, or salvation."⁷¹

The purpose of this discussion is to facilitate a broadening of perspective, not to replace one one-sidedness with another. Not brain on one side and spirit on the other. Not psychology on one side and philosophy or religion on the other, and so on.

New Definition of the Psyche

I define psyche as the personal psychic Relevant.⁷²

And I define psychology as "the study of the personal psychic Relevant."

Psyche is the sphere of a person that contains, represents and reflects all that is relevant to

⁶⁹ <https://de.wikipedia.org/wiki/Psyche> 1/2015.

⁷⁰ [Psyche – Schreibung, Definition, Bedeutung, Etymologie, Beispiele | DWDS](#) 1, 2822

⁷¹ Frank A. Gerbode „Beyond Psychology: An Introduction to Methapsychology“, Metapsychology International Press, 2013

⁷² • Actually, one cannot define psyche exactly, because it contains a spiritual, unprovable core - something metapsychic, so to speak.

• In this publication, the terms 'psyche' and 'soul' are used synonymously.

it. This includes everything that affects the person's inner self, as well as that which is meaningful to the person outside of him/herself.

This also means:⁷³

1) In terms of place, the psyche is not confined to a person. While it has a core (the Self) that is individual and unique, it is also connected to the environment and transcends the physical boundaries of the person. Thus, each person's psyche is embedded in a metapsychological sphere.

2) The psyche cannot be limited to certain subjects or aspects. It can include, contain, process, and reflect all that is relevant to a person. This fact is important because there has always been a tendency to limit the psyche to certain aspects. As I said, there is currently a tendency to limit the psyche to what can be objectified and scientifically proven.

3) Something can be of absolute, relative or no importance to the human psyche. What is most important to a psyche is what is of absolute importance.

4) Since man is capable of self-reflection, he simultaneously occupies the role of both subject and object. Here there is a danger of subject-object division as well as subject-object fusion or dissolution of the two. (→ [`Subject-Object-Problem`](#) [`Subject-Object-Reversal`](#)).

Similar to all other psychic Relevant (pR), the psyche has distinct dimensions and differentiations.⁷⁴

The **dimensions** of the psyche are the following: absolute, relative (and zero) dimensions, or their 7 synonyms.

In this study, the **differentiation** of that which is psychically relevant, as well as the differentiation of the psyche, are derived from the forms of language presented above, leading us to define four main differentiation aspects of the psyche (`1st classification stage`):

- I. Psychic forms/structures – derived from personal substantives.
- II. Psychic dynamics / “movements” – derived from personal verbs (and predicates).
- III. Psychic qualities – derived from personal adjectives.
- IV. Psychic connections, subjects, objects, predicates – derived from the personal syntax.⁷⁵

That is to say: Psyche has something to do with what person-relevant nouns, verbs, adjectives express in absolute, relative, or empty meanings.

And psyche has something to do with what person-relevant subjects and predicates/objects represent.

A further differentiation is the `2nd classification stage`.⁷⁶

⁷³ That is why psychotherapy is not only about the psyche in the narrower sense, but about therapy of the psychic Relevant as a whole. (See [`Primary Psychotherapy`](#) in part Psychotherapy).

⁷⁴ Similar to all other psychic Relevant (pR), the psyche has distinct dimensions and differentiations.
(Compare also with the explanations in [The General Psychic Relevant](#))

⁷⁵ The term “personal” means that the form, dynamics or quality of a matter are related to a particular person.
Examples of “personal verbs” are words such as: to identify, commit, allow, believe, feel etc.

⁷⁶ As stated in the [`Summary table`](#).

This 2nd classification stage corresponds to the second vertical column of the [`Summary table`](#).

A summary with relevant keywords might be: The psyche includes: personal meaning, identity, truth, union (wholeness), the unconditional (security), causes and triggers, freedom (a 1-a7). Furthermore: personal everything and nothing, God and the world, other people and I, mind and body, gender, conditions, desires, possessions, possibilities, necessities, obligations, rights, new and old, actions, information, representations, meanings, past, present, future, wrong and right (individual aspects) and all related personal 'movements', i.e. actions and processes - which are dominated by the dimensions, i.e. with their absolute, relative or negligible role.

To a [`3rd classification stage`](#) one could assign all terms found in the [`Summary table`](#).

A broad definition of the concept might be as follows: A person's psyche includes everything that affects the person. Anything can affect a person, but a person is most affected by that which is of absolute importance to him or her. What concerns the person finds its most important and nuanced expression in language (individual and general).

Therefore, everything that people talk about is an expression of their psyche. In this respect, what is expressed in language correlates with what concerns the psyche, and the patterns of the language used correlate with the patterns of the psyche.⁷⁷

Advantage of this definition:

One can well classify psyche by using analogous language forms (differentiations) and their meanings by different dimensions. Thus we get different personal resp. psychic relevant units or subunits. The term 'psyche' is not limited to the realm of the mind and soul but includes the body, which is also 'inspired'.

In this way, the body belongs to the psyche. In my opinion, this definition expresses much more clearly that these are not two separate entities (body, psyche) but rather, this is a union with different accentuation.

Moreover, as I said, the definition of psyche is even broader, since it includes not only the person himself but also everything outside the person that is of some significance to him.

I would like to reiterate that I do not consider language to be the only way a person can express themselves, I consider it to be the most important and nuanced form of expression.

Overview of the Classification of Person and Psyche

In this study, the terms "person" and "psyche" are discussed in the same paragraphs and are used synonymously because of their general congruence. Sometimes, for the sake of simplicity, only one of the two terms is explicitly mentioned. The terms first-rate/actual or second-rate/strange are used synonymously. Often I use only one term.

I apologize to the reader for presenting this extensive problem in such a concise manner. This classification is meant to encompass all aspects of the person and the psyche. (See [Summary table](#). Here is only the second classification stage).

Thus, similar to the psychic Relevant in general, also the classification of person and psyche is undertaken according to the following categories:

- Dimensions:
 - their spheres (absolute, relative or 0-range)
 - their 7 synonyms
 - their order of priority (first / second-rate)
 - their orientation pro +/- contra -).
- Differentiation by means of analog patterns of language which are relevant to P.
- Units that may be relevant to P.

Note: That which is the personal Absolute will be termed the 'Self'. For more information, please either see the table on the right and in the following.

Classification of Person and Psyche		
DIMENSIONS		
Spheres		
Absolute sphere	Self	
Relative sphere (R)	Core of Self Exterior of Self = R of P ⁷⁸	
0-sphere	the Nothingness of P	
7 synonymous A/R terms	7 pers. A- und R- spheres	
	absolute self real/ actual whole unconditional primary independent	relative different possible partial conditional secondary dependent
Rank	1.	first-rate of P
	2.	second-rate of P
	0	null of P
Orientation	pro/+	pro/+ of the dimensions
	contra/-	contra/-
	0	0 orientation
DIFFERENTIATION		
Main aspects		
being(B)	B of person/ psyche	
life (L)	L of person/ psyche	
qualities (Q)	Q of person/ psyche	
context (C)	C of person/ subjects of P objects of P	
Units	1.	pers. representatives of: All / some (nothingness)
	2.	God/ world
	3.	people/ things
	4.	I / others
	5.	pers. spirit/ psyche/ body
	6.	gender
more single aspects	e.g., aspirations, possessions, opportunities, obligations, needs, rights, actions, information, representations, meanings, past etc. of / in P.	

In contrast to the classification of the "generally psychically relevant", here the person and the psyche are completely central. As a result, a number of new terms have emerged, or terms that need to be defined more precisely. These are, in particular, the terms 'Self', 'I', and 'It'. In order to remain rather close to reality in my study, I have attributed to these terms

⁷⁸ In the first-rate personal sphere, the relative sphere of P is also the self-sphere, because the relative personal is enclosed by the Self. This is not the case with the second-rate, strange personal, which will be discussed later in the section on 'metapsychiatry'.

the meaning they are given in everyday language. However, further clarification of these terms is necessary, since they are also terms which are central in psychoanalysis. There is a considerable degree of congruence with the concepts discussed in psychoanalysis, however, there are also some differences.⁷⁹

Differentiation

("Grammar of the Psyche" - Analogy of Language and Psyche)

Motto: "We should question the mother in her home, the children on the street and the common man at the market, and then watch their mouths to see how they talk ..."
(Martin Luther) - to find out what concerns them.

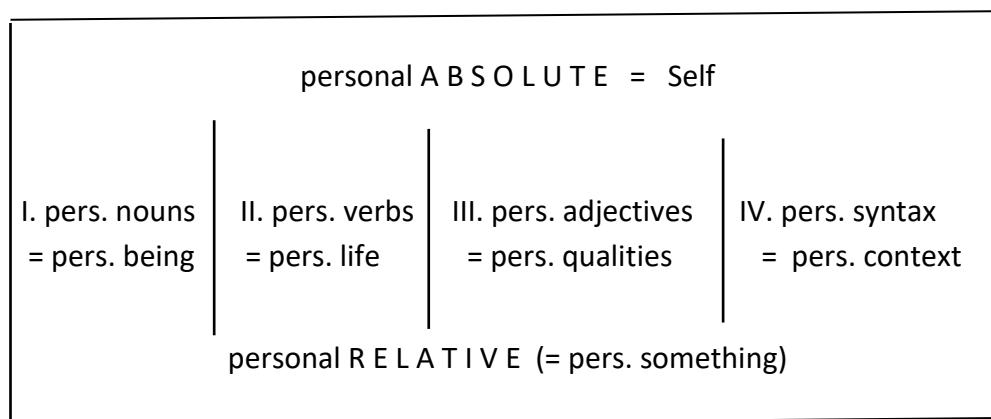
The structure of the person and the psyche will be described in more detail in the following paragraphs.

I derive the psyche (= the personal psychic Relevant) in the same the way I derived the [General psychic Relevant](#) (see part 'Metapsychology') because the structure of psyche resp. person resembles the structure of the world as that of the world in its perception by man. But there are crucial differences: Man has absolute freedom of choice, the ability to create and to reflect upon himself.

Similar to the dimensions of the 'world' or the psychic Relevant, I distinguish with regard to the person between the Absolute, the Relative, and the Nothing. That which is the personal Absolute will be referred to as the 'Self', that which is the personal Relative will be referred to as the 'personal Something', and the individual person will be referred to as the 'I'.
(As mentioned above: 'Ego' is the second-rate I; we will return to this matter later.)

Thus, what concerns the psyche/person can also be divided, using linguistic analogies, into the four main areas and the 23 individual aspects with the corresponding dimensions.

Derivation of the four main aspects of person in their absolute and relative dimensions
(1st classification level):



⁷⁹ As mentioned above, I shall use the term person for reasons of simplicity and understand it to include psyche.

Analogous to this, psyche is, classified according to the IV main aspects, the personal psychological Relevant with its being, life, properties and their contexts in absolute, relative and 0 dimensions.(The 0 dimension is not shown here.)

Further derivation into 23 individual aspects (→ 2nd classification level):

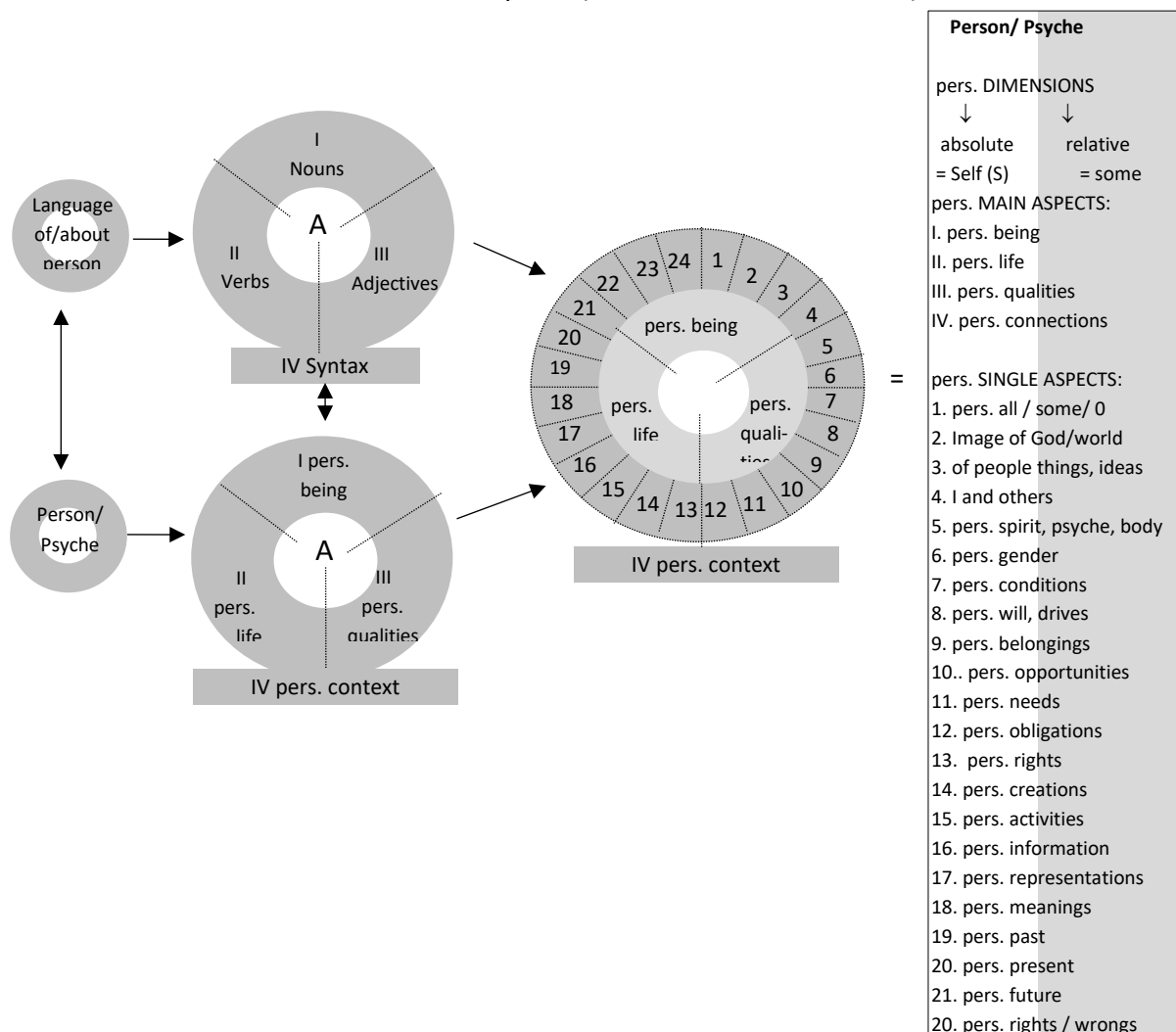


Illustration of the derivation of the psyche from analogies of the language with the central Absolute and peripheral Relatives. The main forms of language of the upper row correspond to the psychically relevant aspects of the lower row.

On the right hand side you can find a list of the 23 aspects of differentiation. This illustration should also clarify that every aspect, that is not 0 (nothing), has an absolute and a relative (gray) part.

Each form (noun) is related to certain dynamics (verbs) as action (action verb) and/or process (inchoative verb) with corresponding quality (adjective) in a corresponding context (syntax). The syntax gives us information about the functions and relations of the named personal "elements". We can distinguish here according to function: personal subject, predicate / object and according to the direction of the "dynamic": active, passive and reflexive. All this on the basis of different dimensions.

This categorization has the advantage that nothing personal or psychic resp. psychological Relevant is excluded, but also takes into account the fact that everything psychically relevant can become an absolute importance and then define a person.

Dimensions of Person and Psyche

Overview: Dimensions and Their Representatives

There are 2 (or 3) spheres of dimensions of person and psyche:⁸⁰

1. personal Absolute (pA) = the **Self** (S).
2. personal Relative = personal something.⁸¹
- (3. personal nothingness).⁸²

Alongside these, there are the second-rate, [strange Selves](#), (sS) which are discussed in greater detail in the chapter 'Metapsychiatry'.

Self - the Personal Absolute

„What lives is ineradicable, remains free in its deepest form of servitude,
remains one even if you split it to the base, remains unwounded even if you
pierce it to the marrow and its being flies victorious from your hands.“ (F. Hölderlin)

Questions about the Self

Is there a Self? And if there is, what exactly is it?

Does every person have a Self? Even a newborn? Is the Self an entity which is given at birth or is it developed over time? Is the I-self an unity, as Hölderlin wrote, or is it divided, for instance into “I” and “me” (G.H. Mead), or else, as Lacan wrote, into “je” and “moi”? Or is the I-self, in line with Nietzsche’s beliefs, with regard to morals, always a “Dividual” - an entity which is divided within itself? Is the Self and therefore also the 'I', thus never an individual, undivided, a whole?

Self-Definition in Literature

In modern psychology, the Self is generally considered to be:⁸³

1 – “System of conscious and unconscious knowledge of what a person believes to be.”

Similarly: The Self is understood as the awareness of oneself.

2 – a “term to describe the coordinated control of these knowledge processes, often referred to as 'ego'.” (S. Freud).⁸⁴

⁸⁰ There are two dimensions, if we look merely at the absolute and relative dimensions; however, there are three dimensions, if we consider Nothing as a separate dimension.

⁸¹ This is in contrast to the 'It' - the absolutized Relative - which dominates a person and will be discussed later.

⁸² However, a Nothing that is personal² seems to be exclusively assigned to the second-rate reality.

⁸³ Point 1-3 adapted from articles in: Brockhaus Encyclopedia, Mannheim, 1996, keyword 'self'.

Very detailed see: Jerome D. Levin: Theories of the Self, Taylor & Francis Inc., 1992 and Florin Voicu, The Self and Therapy ([42\) THE SELF AND THERAPY | Florin Voicu - Academia.edu](#).

⁸⁴ 1. A similar definition can be found in <http://dictionary.reference.com/browse/self?s=t> (Philosophy, a.)

2. Nuclear Self and core-Self are the same in this publication.

- 3 – a “term to describe an inherent principle of a person's development, whereby the Self represents the cause and the purpose of the maturing and differentiation of the personality in the sense of self-realization.” (C.G. Jung, C. Rogers et al)
- 4 – The Self as “the sum of self-representations”. Similarly, O. Kernberg wrote: “The Self is an intrapsychic structure composed of multiple self-representations and corresponding emotions. Self-representations are affective-cognitive structures that reflect the self-perception of a person.”⁸⁵
- 5 – Kohut speaks of “the realization through action of the (life) plan laid down in [man's] nuclear self.”⁸⁶
- 6 – Similarly, Tilmann Moser: "No one has an innate self that can mature by its own efforts ... However, all human beings are born with the desire to develop a self....".⁸⁷
- 7 – Psychology Dictionary: Self - "The set of qualities, behaviors, and attitudes that one believes to be characteristic of oneself.”⁸⁸
- 8 – Rudolph: "The self can be defined as the moment when the ego, in search of an object, comes to take itself for an object.”⁸⁹
- 9 - Modern philosophy of mind explains it this way: "If by 'self' one means an essential, unchanging core of the person, some modern philosophers of mind believe that there is no such thing. The idea of a self as an unchanging essential core derives from the Christian idea of an immaterial soul. Such an idea is unacceptable to modern philosophers with a materialist orientation... However, in light of empirical findings in developmental psychology, developmental biology, and neuroscience, the idea of an essential, unchanging, material core ... seems reasonable ... The following is the most widely accepted view: The 'self' is not to be understood as an unchanging, essential core; rather, the 'self' itself is constantly changing..... In this respect, there are striking similarities between some ideas of modern philosophy of mind and traditional beliefs of non-European cultures (such as Buddhism) ...”⁹⁰

Criticism

In general:

Most of the authors do not point out the difference of the actual Self and the strange Self, or the difference between the core-Self and the relative Self (also-Self).

Also therefore, there are a large number of different definitions.

Further to the different definitions presented above:

Ad 1 - A definition of the Self is certainly a matter of belief. But I believe that there is something universal and objective behind the concept of the (actual) Self. For example, if a

⁸⁵ „Borderline-Störungen und pathologischer Narzissmus.“ Suhrkamp, Frankfurt, 1978, p 358.

Similarly in G. O. Gabbard: Psychodynamic Psychiatry in Clinical Practice, American Psychiatric Publishing, Inc. 2005, p 45.

⁸⁶ A similar definition can be found in [A Dictionary of Psychology \(4 ed.\)](#)

⁸⁷ Tilmann Moser by Alice Miller: „Das Drama des begabten Kindes“ in DER SPIEGEL 29/1979 of 16.07.1979, p 141.

⁸⁸ In: <http://www.psychology48.com/deu/d/selbst/selbst.htm>

⁸⁹ Rudolf p 63.

⁹⁰ https://de.wikipedia.org/wiki/Philosophie_des_Geistes, 2016.

person is convinced that he/she is worthless because of an illness, then that person is suffering from an inferiority complex, which in turn convinces that person that he/she is worthless. In reality, however, this person's value is equal to that of all other individuals. This person is clearly mistaken in his beliefs. They have believed in what I have called the strange Self.

Ad 2 – The term described in this definition is categorized as 'I' in this study.

Ad 3 – In this definition, the (actual) Self is clearly to be seen as cause and purpose. This definition is very similar to Aristotle's concept of entelechy, which means that there is something within us that "has its own purpose in itself." If this metaphysical reality transcends and yet lovingly embraces the individual person, then this would seem to be the best self-definition. If, however, "maturation, differentiation, and self-realization" are to be accomplished primarily by the person himself, then these are, in my view, rather functions of the "I". This, in turn, would be describing only a part of the self (the relative Self), not the core of the actual Self, which is effective on its own.

I, for one, want my children to have a stable sense of self-worth, whether or not they have reached their full potential, stagnated in their maturation or personal development, or even regressed to an earlier state - and haven't we all had that negative experience?

A progress-dependent Self, on the other hand, would be subject to constant fluctuations that would put the person in constant danger.

Ad 4-6 – Kernberg's Self is also a limited, weak Self. In my opinion, it would only be the sum of many strange Selves. The actual Self, however, gives people a sense of an actual Self. This Self encompasses the entire breadth of an individual's life and thus gives the person identity, dignity, and strength independent of all people or the individual's own conscience.

Ad 7 and 8 – While these are clearly definitions of the whole Self, they do not distinguish between the nuclear Self and also-Self, nor do they provide any information about an innate nuclear Self.

Ad 9 – To think of the Self as the unchanging core of a person's being is largely in line with my beliefs. However, this definition only describes the nuclear Self and does not take into account that its deselection is possible. Just as we recognize that the individual has a free choice of the Absolute in general, we should also recognize that the individual has a free choice of the personal Absolute, the Self - that is, we can affirm or reject the positive absolute nuclear Self given by God¹. This can be a sometimes unconscious activity or attitude of the absolute I-self nucleus, and would also mean that since we have been given an innate nuclear Self, we also have the innate option to affirm, change, or even reject the nuclear Self. Thus, even the Self we receive from God¹ is not imposed on us, but offered to us. I see this as a sign of an unconditional love that neither leaves man to find himself nor imposes a Self on him.⁹¹

I also believe that the innate, actual nuclear Self urges the individual to develop his personality, but it does not do it by itself, it requires our cooperation. Will the actual nuclear Self (given by God¹) disappear if we do not grow? I believe that it can be suppressed, but that

⁹¹ In this study, this relationship has been characterized before as a loving relationship between God and people.

the actual nuclear Self is constantly active as a discreet and caring companion, in such a way that we feel a certain tension and feel challenged to courageously be ourselves.

It is good to know that, especially in the Christian conception, the innate Self is inviolable, indivisible, and even stronger than the active ego of an individual.

(See also section: '[Self-strength and Ego-strength](#)'.)

This concept of an innate Self corresponds to the beliefs on which the Universal Declaration of Human Rights is based, which in its preamble explicitly attributes to every individual an innate dignity, freedom, and equality with all others. Therefore, in my opinion, there is an innate nuclear Self, just as there is an innate dignity. If it were otherwise, every person would be easily manipulated.

Is there an immortal, eternal Self resp. I-self?

Is there a constant Self or just a Self that is temporary and unstable?

Academic psychology will deny the former, since it ultimately starts from an atheistic position. However, experience shows that in addition to our unstable self-image, we feel that we are always the same person. I may feel different from day to day or in different phases of my life, but I have the impression that I am always myself, always Torsten Oettinger, and no other person. In my opinion, these two self-images exist side by side: on the one hand, there is a temporary, unstable self-image, which corresponds to the relative self, and on the other hand, we have a constant, deeper self-image/sense of self, which corresponds to the nuclear self. Reducing the person or the Self to the relative Self (or its self-representations) leads to the exclusion of the most important thing.

Contemporary psychology views the Self not as an indivisible whole, but as an entity composed of many self-representations (see Kernberg). One might also say that a person is not thought of as an individual (indivisible) but as a "dividual," one made up of parts.⁹²

This view is not conducive to the treatment of mental illness, especially schizophrenic psychosis, because it is based on a concept in which the various self-representations are not held together by a larger whole, but have weak points and fault lines that leave the affected person too exposed and broken. This can also affect groups, families or societies.

In conclusion, if the client is not given a nuclear or absolute personal Self, but only a conditional, relative Self, the client will be much more unstable and vulnerable than a person who is aware of their unconditional, absolute and inviolable Self.

Therefore, the self-concept of the therapist seems to be an essential factor in psychotherapy.

⁹² One of the exceptions in German Literature: Luise Reddemann: "Würde - Annäherung an einen vergessenen Wert in der Psychotherapie". Klett-Kotta, 2008. In English-speaking countries mostly as Dignity therapy (DT) psychotherapy for palliative patients.

Overview of Criticism

Prevailing opinion in psychology/psychiatry today.	Christian image of Self
<p>The Self is: Not innate, Not immortal, destructible, divisible. It consists of many self-representations that are not connected by an indivisible whole. These self-representations can be lost at any time. They, and the Self in general, must be maintained through effort. The self-image is equivalent to a relative attributive Self and does not know the characteristics of the described core Self. In my opinion, it is a weak, stressful self-image, which is not an ideal basis for psychotherapy.</p>	<p>The core self is: Innate, potentially immortal, indestructible, indivisible, It exists by itself, functions by itself, and does not need to be constituted or maintained by the ego. Also, the person has the free choice to support the actual Self or to establish a new one. Since the person does not have to strive to maintain the Self, a lot of energy is saved. It is much better suited for therapeutic purposes.</p>

Own Self-Definition

Overview

For me, the term 'self' generally includes any use and meaning of the word 'self' in colloquial language.

Self = wherever you can say 'self'.

To limit the Self to the personal Self, which is our topic, we can define it as follows:

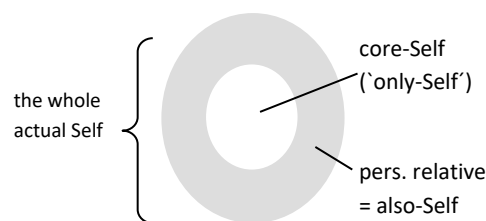
Wherever one can say 'self' in meaningful, person-related sentences, it is a personal Self.

(When I speak of the Self in the following, I mean this personal Self.)

I distinguish between an actual, first-rate Self (a) and those which only appear thus so - the strange Selves (b).

a) the **actual Self**, containing:

- core-Self or 'only-Self' involving:
transcendent part
personal part⁹³
- also-Self (relative part of Self,
"relative Self")



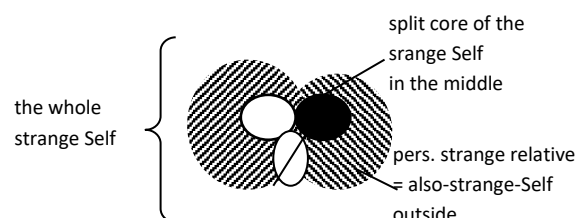
b) **strange Selves** (sS) containing:

- the core of the strange Selves is

split into:

pro (or +) sS-core
contra (or -) sS-core
non (0) self-core

- also-sS similar to the core involving
pro, contra and 0-parts.



Notes:

1. To make it easier to understand, I will usually identify the whole actual Self (core-Self and also-Self) as 'Self' and name other types of the Self differently. As said before: Nuclear Self and core Self are the same in this publication.

2. In the section 'Metapsychiatry' the [strange Selves](#) are explained in detail.

The question of a person's self is primarily a question of the identity of the human person and a question of the underlying Absolute or underlying mind.

That is, the image we have of ourselves tells us who we are.

⁹³ See [Absolute attitude](#) of the person.

There are many dubious answers: You are what you have! You are what you know! You are what you do! etc. And there are many questions: What is self-realization? What does it mean to trust yourself? What is this kind of self? Who am I?

The Actual, First-rate Self

As already mentioned, the term 'Self' is used to describe the actual, first-rate, whole Self, unless indicated otherwise.⁹⁴

Similar to the description of the character of the general Absolute (A), the character of the Self is absolute, too. It is the personal Absolute.

The Self also has 7 synonyms (2nd classification stage).

The Self is:

1- absolute, 2- identical with itself, 3- actual, 4- whole, complete, 5- unconditional, 6- first-rate, 7- independent.

Question: What is a 'core-Self' and an 'also-Self'? What is absolute and what is relative?

1st answer: The 'core-Self' is exclusively absolute, exclusively itself, exclusively actual, exclusively whole, exclusively unconditioned, exclusively first-rate and exclusively independent. (You could also say: It is absolutely absolute, absolutely itself, absolutely actual and so on.)

The 'also-Self' is also absolute, also itself, also actual, also whole, also unconditioned, also first-rate, and also independent. But at the same time, it is also relative, also other, also possible, also partial, also secondary and also dependent.

2nd answer: The core-Self = in a sentence where you can insert nothing but 'self' or one of its synonyms (invariant).

Also-Self = Next to the term 'self', you can also insert another term without risking mutual exclusion.

Examples of the difference between core-Self and also-Self = the absolute and relative dimension of P:

- I did not understand in the past when someone said: "I did this and that myself" - or something like that. Then I thought, "Who else but him did that? It was enough to say, "I did this and that. But it seems that people have an unconscious feeling that the statement "I do this or that" does not clearly define the subject "I," as if there are many egos in one person and one has to correctly distinguish between a certain "I-self" and other egos, which obviously could not be the I-self, but an "I-also" or a strange ego. (This is the idea of this work.)

- One says, "I have arms, legs, a heart, a mind, a soul, a spirit, a character," and so on. I have all that, and I am all that. But what am I exclusively? Where am I only myself and not also myself?

⁹⁴ Self means only the positive Self, unless otherwise indicated.

I have assigned further possible characteristics of the Self to these 7 synonyms.

I mention them here in parentheses. The Self is:

1st absolute

2nd self (identical with itself, unique, exists on its own, irreplaceable, distinctive, individual)

3rd actual (per se, true, real, definite)

4th whole (complete, inseparable, unrestricted, unlimited, one)

5th unconditional (in any case, constant, definite, existential)

6th first-rate (primary, central, fundamental, superior, most important, determinant, ultimate, direct, primal.)

7th independent (autonomous, free, detached, indomitable but available for choice, inviolable).

The Self as the personal Absolute is spirit. It also pervades the personal Relative, especially the soul but also the body, which thus becomes an also-Self. (→ [Embodiment](#)).

And ultimately, it also permeates areas outside the person - that is, fellow human beings, the environment, and more or less the world - as further also-Selves.

The Self is created by love. (Strange-Selves have other origins). The Self itself is not definable (like God¹). However, it is evident, believable, plausible and experiential. One could say: It is defined by itself, it is self-explanatory. Or: It is defined by love / by God^{1,95}.

I think especially parents have a natural feeling when they attribute a Self to the newborn (sometimes unconsciously). It is hard for me to imagine that the newborn does not yet have a Self, or that it has to fight for it, or that it can lose it at any time. This is only true of the strange or relative Self.

The true Self is of divine origin and a gift that people can accept. It is divine and individual. One could also say: It is the sphere where God¹ and man are one; where the metapsychic and the psychic are united.

The Self in psychology usually corresponds to the also-Self or relative Self, which can also be called the attributive Self. That is, something is attributed to the Self that makes it a "Self. In this way it has only a relative character, it is not constant, it is not of long duration, and so on. (For details, see the unabridged German version, if necessary.)

The 'Self' in Linguistic Usage

Surprisingly similar conclusions about what the self is and what its function is can be seen if one considers the possible uses of the term "self": In English, it is associated with the noun or personal pronoun. Although it does not stand alone and has a rather shadowy grammatical existence, on closer inspection it has an extraordinary meaning.

`Self' stands for

- Me and no other person resp. I myself personally. (e.g., "He said that himself." "She has to decide for herself.") - i.e., it stands for irreplaceability, individuality, uniqueness.
- Authority (e.g., "I decided that myself.")

⁹⁵ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

- Self also gives a person identity (e.g., "I come to myself.")
 - Of one's own accord" (e.g., "He does this of his own accord") - i.e., it stands for freedom.
 - 'Effortlessly', 'automatically' (e.g., "Something goes by itself."), i.e., it stands for autonomy, easiness.
 - Integrity (e.g., "He is the calm himself").
 - 'Self-evidence' (e.g., "It is self-evident").
 - 'Alone' (e.g., „Only he alone can make it “ = „Be yourself”) – it stands for independence and individuality.
 - Reflection (e.g., "I come to myself") = i.e., it stands for sense, identity.
 - It stands for one's own interest (e.g., "I am doing this for myself".)
 - Finally, 'self' stands for 'free choice' (Fleischer). It has a free position in a sentence and accompanies the personal pronoun. Therefore it can be compared to a faithful and discreet companion.
 - The language also shows that the (actual) "self" cannot be manipulated. It is sovereign.
 - In the Greek language 'self' is called 'autos' and means there personal.
 - Whenever we do or take something personally, it is related to the Self.
 - There is no plural form of self per se – so the language shows that there can only be one actual Self. ⁹⁶
- (A plea for an actual, original Self - see unabridged German version.)

Summary (partly review)

- Every human being is unique, irreplaceable, one-of-a-kind, and individual. The Self gives identity to a person. The Self is the actual and distinctive core of the person. Although you can talk about a person's Self in general terms and assign certain characteristics to it, the individual I-Self or You-Self is unique and has its own identity, if it is not strange.⁹⁷

To put it in a religious way: We are all God's children but each one is unique. ⁹⁸

We have an identity due to our Self if that Self is actual. That well-known answer to God¹, to the question: "Who are you?" "I am who I am" also applies to us, no matter who we are. Therefore, it is something absolute, perhaps even sacred. It is of divine origin. We feel the same way about our own children. They are always allowed to be true to themselves, they are always good enough, they can always trust their Self, they never have to deny themselves. The above qualities of the Self generally state that each of us is unique, but they cannot define what exactly the individuality of each person is. Each individual characteristic is only given by everyone's I-self.

– The Self is the actual, vital, existential sphere of a person.

– It is the cause of the being and living of people. It is their origin and foundation at the same time. It is also a goal; and it is an answer to the question: "Why do I exist and live?"

⁹⁶ I hope these examples are just as obvious in the English language as they are in German.

⁹⁷ I have not strictly distinguished between the actual Self and the I-Self in this section.

⁹⁸ Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

- It is free and has autonomy. The Self is absolutely free in its core-sphere and relatively free in the relative-sphere.
 - It is potentially eternal = every human is created for eternity.
 - It is worthy of love and wants to be loved without preconditions.⁹⁹
 - It is already there, basically inherent. It is for free, a gift. You do not have to earn it or fight for it. The Self is self-evident. But anything Relative is not self-evident.
 - The Self is self-evident. But anything Relative is not self-evident.
 - In the beginning one is not aware of the Self. But one should learn to know the Self and live from it.
 - The Self is also made for self-protection.
 - The main signs of the Self are: "I am," "I will," and "I am free," the preservation of the right to self-determination, a life based on the voluntary principle. The real, first-class life is based on this.
 - God¹/Love is the key to the Self.
 - The Self is at its core a last piece of paradise within us that we should hold and protect. Its core is beyond any kind of earthly responsibility. It is beyond right and wrong and good and bad. It is beyond conscience. At its core, it is also beyond everything that is relative and therefore beyond most of our earthly problems. It can be repressed and suppressed, but it is not to be destroyed, as Hölderlin wrote - unless the person in question definitely does not want this Self. Otherwise it cannot be killed.
 - The Self is also the best basis for the integration of all relative and strange things. So it integrates the wrong and the relative evil, such as immoral, abnormal, sick, hardly forgivable things, without being identified with them or being influenced by them.
 - The Self lives by itself in its core, therefore it is also somewhat alone – separated from the Relative although it permeates the Relative.
 - The Self is unfathomable and cannot be challenged like the Absolute, like love and like God¹. It is therefore only to be believed and not to be proved. It does not need to be justified. (Religious: God¹ loves the man for his own sake).
 - It is the personal, the resource/substance, the child (of God¹) within us.
 - Self-confidence is the process of becoming aware of the actual Self.
 - The Self can be chosen by the I, like the Absolute, but it cannot and need not be produced.
 - The Self is independent of our actions and achievements.
 - One absolutely needs an Absolute, a Self. If one does not have a true Absolute, a true Self, then one must "make" a relative to a (foreign) Absolute, i.e. to a strange Self.
- In summary, we can say that the function of the Self is to give a person absoluteness and to be an absolute basis for a person's relative sphere.

What are the "disadvantages" of the Self ¹?

⁹⁹ People with a high degree of heteronomy find it hard to believe that they can be loved for their own sake. While they long to be loved, they also believe that they must prove that they are worthy of love. At the same time, they demand that others prove their love. The strange Self says: You have to earn love. The Self says: Love is free.

The Self is not conscious from the beginning.

You cannot enlarge it. You cannot create it. But you can choose it.

You cannot prove that this Self is "the right one," you can only believe it.

A person with one self has no more value than another.

These "disadvantages" are essential reasons for the [Resistance](#) within us to live from this Self.

Brief differentiation between the actual Self and the strange Self:

Strange-Selves may also be called conditional, second-rate Selves; or personal strange Pseudo-Absolutes. They manifest, whenever a person takes something Relative as absolute.

Then another strange Absolute arises alongside the actual Absolute, which can become a center where second-rate realities accumulate. These are very important when it comes to the emergence of mental disorders.

(Regarding the [strange Self](#) see esp. in part "Metapsychiatry").

The Personal Relative

I distinguish between personal and non-personal Relatives.

Concerning the personal Relative:

- a) actual personal Relatives
- b) strange personal Relatives
- c) absolutized Relatives within a person = strange Selves (sS).

About a) The actual personal Relative ('I') has an actual Self as the basis. It is also first-rate. It is an also-Self, a peripheral Self. The main representative of the personal Relative is the body of a person. More comprehensively, the personal Relative is mainly the dimension of 'something' (or 'it'): of things, objects, functionalities, materials, parts of a person (physical and psychic).

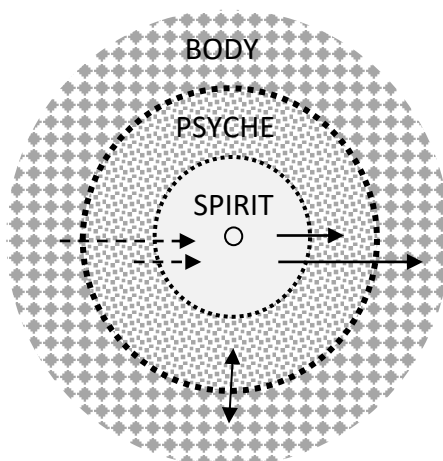
The actual personal Relative is less important than the core-Self and depends on it.

About b) The strange personal Relatives have strange Selves as a basis.

About c) The absolutized personal Relative is called the strange Self (sS) in the following sections. As mentioned, it plays an important role in the emergence of mental disorders, as discussed in more detail in 'Metapsychiatry'.

Relations between Spirit, Psyche and Body

Dedicated to my son Robert



The illustration symbolizes relations between body, psyche, and spirit **in the first-rate personal sphere**.¹⁰⁰

The boundaries between them are like semipermeable membranes: Spirit permeates and determines psyche and body, just as the Absolute permeates and determines the Relative.

Conversely, the spirit is neither dominated by the psyche nor by the body, but is influenced by them in the form of conditional feedback. (Symbolized by the dotted lines). Simply put, a good spirit is interested in its soul and body, but you cannot manipulate.

The Self as the personal Absolute is spirit.¹⁰¹ The spirit has different characteristics in comparison with the body and psyche and determines those two.

Body and psyche influence each other.¹⁰² The body and psyche may influence the spirit (the Self) but they cannot dominate it. In other words: They influence the person (P) but do not dominate him/her, as long as the person is in the first-rate situation.

Body and psyche change, depending on which Self resp. spirit the person possesses. That

¹⁰⁰ I see the connections between spirit and matter or being and consciousness similarly.

¹⁰¹ I use the terms spirit and Self, interchangeably here in and in the positive connotation. More → [Own Self-Definition](#).

¹⁰² See also the [Embodiment](#) theories (e.g. J.J. von Uexküll, F.J. Varela, H.G. Petzold and others).

means that something of P (such as a feeling) changes, depending on whether he/she is self-determined by the Self or strange-determined by a strange Self. Changes in a first-rate body or psyche do not change the core Self but changes of a first-rate Self always change the body and the psyche. That means also that relative changes within a person only have relative effects.

You cannot see the body and the psyche as absolutely separate from the Self because they are not detached; They can only be seen as dependent or relatively detached.

In the second-rate personal spheres, the relations are different: Body and psyche can become (pseudo-) absolute, (e.g., in the case of an idolization of the body). If body and psyche dominate P, they assume the role of a strange Self (sS), and P is then no longer him-/herself in this case but is strange to him-/herself, a hybrid. Depending on which sphere or part of the person has become a strange Absolute/ resp. Self, this will determine the other P-components. Then, in contrast to the first-rate P, the body can determine the psyche or the spirit - or the psyche the spirit. But this kind of strange Self is also unstable and expensive.

Every person has one Self and usually many strange-Selves too, which act as bases or as centers. Therefore, a person's body and soul are usually only relatively real and also strange, relatively whole and not whole or even divided.

In first-rate personal spheres spirit, soul and body are neither separated from each other nor fused with each other. They are a differentiated unity. In the second-rate personal spheres however, there is separation and fusion.

First-rate, spirit and body appear to be two poles of a whole (the human). The "pole" spirit is less structured but lighter, more variable, and more flexible, while the "pole" body is more structured, more fixed, and more immovable.

The psyche has characteristics of both sides and is located in between, but belongs more to the spirit, depending on how you define the psyche.

It seems to me very important, especially for therapies, to know that not only does the spiritual sphere have much more influence on the psyche than the body, but also that the spiritual sphere should be considered more independent and variable. It should be the focus of therapeutic interventions for personality change.

Finally, it is also relevant that changes produced by a good spirit are basically free of side effects. Of course, therapeutic approaches that focus on the material-somatic sphere (especially psychotropic drugs) should not be excluded. In fact, they are often the first and most important measures, especially in acute situations. In the long run, however, they lead to a symptomatic, less sustainable and less effective therapy with more side effects than a therapy with the primacy of the spirit.

SPECIFIC INFORMATION ABOUT THE I

About the Term ¹⁰³

It is a concept in psychology and philosophy that is defined and described differently depending on the school. In psychoanalysis it is mostly 'Ego'.

I use the term 'Ego' only for the strange, second-rate I.

Otherwise, I use the term "I" for any situation in which "I" is used in everyday language.

Examples **from the relevant literature:**

- "Term for the core of consciousness, the carrier of self-awareness of the physical-psychic wholeness of a person." (Schischkoff)
 - "The itself self-aware origin and carrier of all psychic actions (thinking, realizing, feeling, acting) of an individual."
 - "In psychoanalysis, the ego is an internal agent of the psyche (along with the id and superego) that helps mediate between the various demands of the external world, the sexual drives, the id, and the moral demands of the superego with its conscious ego functions (perception, memory, thinking, planning, learning) and its unconscious ego functions (defense mechanisms)."
 - "In behaviorist theories, the sum total of an individual's behaviors." ¹⁰⁴

Own Definition of the 'I'

a) The term 'I' has the same meaning as in common usage.

It stands for the individual person in its entirety, who speaks of itself in the role of the subject. That is, the term 'I' as a personal pronoun means everything that I can say about myself. The emphasis is on the active part of the personality, its role as a subject (I act, I perceive, I feel, etc.).

b) 'The I' resp. 'the Ego' as an object (for example, the I as a subject becomes the object of psychological investigation) - but then, in contrast to 'a', it is possible to say: someone is investigating me.

'Types' of the I / Ego

I distinguish between:

- a) the actual I
- b) the strange I (= Ego)
- c) the Non-Ego

The **actual I** stands for a person, who has an actual Self as a basis. It is equivalent to an I-self, or else synonymously: first-rate I = I¹.

¹⁰³

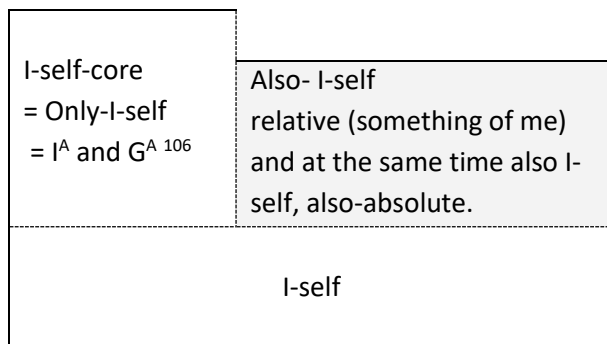
¹⁰⁴ The last 3 quotes are taken from: Brockhaus Encyclopedia, Mannheim 1996th.

This term includes not only the first-rate absolute dimension but also the relative dimension of the I.

The term 'Only-I-self' includes only the absolute sphere of the I, its individual unique core of being, which also distinguishes it from other people.

The relative sphere of the I-self, which could be called the 'Also- I-self', expresses parts of me (my body, my mind, etc.) or similarities with other people. ("I am also like you"). ¹⁰⁵

Structure of the actual, first-rate I:



About b)

The **strange-I** = I² or **Ego**. (→ [Strange-I \(Ego\)](#)).

Its main characteristic is that these parts are controlled by strange Selves (sS).

See also S. Freud: "The ego is not master in its own house." Freud was only describing what I call second-rate personal, the first-rate was unknown to him..

About c)

'**Non-Ego**'= I°. (For details see [Genesis of the Nothingness](#) later).

Important:

The normal human being, represented by the personal pronoun 'I', is made of its own, actual I-self-part and strange-I-parts (resp. Ego-parts), that overlay the actual I-self. The Egos are vulnerable and destructible but not the core of the actual I-self, even though this may be overlaid by Ego parts. This fact is very important for the therapeutic stance.

The ego needs an absolute basis. The basis can be either the actual Absolute or just an alleged, strange Absolute. So the basis can be either the Self itself or alternatively a strange Self.

The I chooses its Absolute(s) (perhaps unconsciously or intuitively). In this way, its Relatives are also determined. If the I chooses the actual +A, the I remains the actual I. It remains the I-self. Only when the I chooses +A is it strong enough to prevent itself from being dominated by absolutized Relatives, that is, by strange Pseudo-absolutes.

¹⁰⁵ I^A = Absolute choice of the I. G^A = God's absolute love.

¹⁰⁶ See also S. Freud: "The Ego is not master in one's own house." Freud described only what I called second--rate personal, the first rate was unknown to him.

If the I chooses a Relative (R) as its Absolute, then a strange Pseudo-Absolute (sA) arises with a strange Self (sS), and on the basis of that a strange I (Ego) arises. Then, in addition to the actual I, one (or more) strange Ego(s) arise.

Thus, the I can be actual and first-rate, or it can be an ego operating on the basis of a strange Self. So the I can be an I-self or a strange I (Ego) or also a "Non-ego". In the last two cases, I am doing something, but what I am doing does not correspond to my real intentions, not to what I myself really want.

In my opinion, this situation, which is the result of 'inversions', is the most important basis for the emergence of mental disorders. (For details see in [Metapsychiatry](#) later).

Differentiations of the I

I will only touch on this topic briefly, since the differentiations of the psyche/person have already been described in greater detail earlier, and they are very similar. ¹⁰⁷

With regard to the main differentiations, it is mainly about:

- I. Forms of being of the I (my forms of being).
- II. Forms and manifestations of life of the I (my life-forms and manifestations).
- III. Qualities of the I (my qualities and characteristics).
- IV. The I as a subject, object and in contexts (predicate).

As mentioned, I am guided by the words of everyday speech and not by the psychoanalytical or behavioral definitions of the I. That is, everything that is said after "I ..." or "My ...", I count as a part of to the I-sphere.

And everything where you say 'I myself' is only part of the I-self area.

¹⁰⁷ → [General Differentiations](#).

Overview: Classification of the I

CLASSIFICATION of the I	
DIMENSIONS	
Spheres	
Absolute (A) (= Self)	A = Self of the I (my Self)
	A-core of the I (only I myself)
	- A-attitude of I (I^A) (absolute point of self-determination)
	- God in the self-sphere of the I (G^A) (God in me)
	Exterior-A of I =
Relative (R)	R = Something of the I [When I^1 that is also I myself]
0	0^2 (zero sphere, Non-I) [Only at I^2]
7 Synonyms	(here only first-rate)
	my Absolute / Relatives
	my identity / differences
	my reality / possibilities
	my unity / diversity
	my security / freedom
	my causes / results
	my independence / refuge
Ranks	1. I-self = I^1
	2. strange-I = I^2 = Ego
	0 Non-I = I^0
Orientations	+ pro + I / Ego
	- contra - I / Ego
	0 I / Ego
DIFFERENTIATIONS	
Main aspects	
B	Being-forms of the I (my being)
L	Life forms of the I (my life)
Q	Qualities of the I (my qualities)
C	Contexts of the I
	I as a subject
	I as a object
Units	
$\forall/R/N$	my all or something or nothing
G/W	my God and my world
P/Th	my representations of persons and things
I / Others	my representations of myself and others
further aspects	e.g., my spirit, my self-awareness, my body, my "states", my activities, my information, my skill, my duties etc.

I and Self

Comparison of Self and I

SELF		I	
The Absolute, cause, basis, 'essence'... of a person. Not declinable. Symbolized by the heart. Can only be believed. Has in particular a spiritual dimension. Although it has basic effects, it does not act as I. A person is rather not conscious of the Self. Declination (Inflection) is not possible.		Personal pronoun = that which is in the place of nouns (the name, a declinable word - here the individual person). Symbolized by the head (and body). Can be known and proven. Has more physical and psychic dimensions than the Self. Is predominately an acting subject. The I is more conscious than the Self. Declinations (Inflections) are possible.	
actual Self = first-rate Self. An actual, positive cause, which forms a unit with the actual I, is eternal, unassailable, etc. Declination (Inflection) is not possible.	strange-SELF (sS) second-rate, unreal basis.	actual, first-rate I (I') The I is based on the actual Self = I-self.	strange-I (Ego) The I is based as Ego on a second-rate, strange Self. Non-I (I'')

Relations between I and Self

In my opinion, the **use of language** provides the best answer to the question of what connections there are between the I and the Self. In any meaningful statement in which the first-rate I is used as the subject, it is possible to replace the "I" with "I myself". You can say, "I do it. You can also say, "I do it myself. The latter formulation is used whenever you want to emphasize the irreplaceability of the person by something else: "I and no other, I and only I do this. The addition of the (my-)self shows that something is individual, not interchangeable.

Later we will realize that the I can only work with the actual Self without problems, and not with the strange Self. The I and the actual Self form a natural union when the I affirms the actual Self. Then it is the I-self. It is an original desire of the I to be the I-self. Why we often do not fulfill this need will be described later. (→ [Resistance](#))

The Self itself cannot act as a subject. You cannot say, "(My) Self responds" or "(My) Self acts". The Self needs the I (and God?) to act, just as the I needs a Self. The actions of the I would be inconceivable without some connection to something like a Self. Who else should act if not I? When a person does not say "I myself" but only "I," it seems to be a simplified formulation, as if people always act themselves.

Or does the omission of "self" show that it is not always clear that we are acting, even when it seems obvious? I think so. Sure, we always seem to be the ones acting, but sometimes there are so many strange forces and emotions within us that there is not much left of the

actual Self. These other strange things that also cause us to act the way we act are called the strange Self (sS). Sometimes we realize this kind of heteronomy. For example, if I only fulfill other people's expectations, then I am determined by others. Although I am still acting, it is not the true Self that determines me, but a strange Self.

So the I can act with the intentions of the actual Self or the strange Selves. Most of the time these will be actions and processes that happen unconsciously and subconsciously.

Religious view

The I and the Self are related but not identical. I and Self are a whole when the Self is quasi-divine. The I-self and God¹ are then one, without loss of identity or individuality.

One might also say: The I has its roots in the Self and the Self in God¹ - and in myself. The I finds most of its strength, its inner peace, even the possibility of fulfillment of all aspects of life in the actual Self, in God¹. But the human being must confirm to the actual Self that he wants it. So, as I said, the ego is absolutely absolute when it comes to the decision to affirm or reject the actual Self - that is, for or against God¹ or "the good principle. But only there.

(For details, see section: "[The absolute attitude](#) of the I").

Besides this aspect, the I cannot be absolute without disturbances. In that case, it would try to be its own Self, its own God¹ and would not be able to cope.

But the actual Self can integrate all types of I - no matter how the I is: Whether it is right or wrong, responsible or irresponsible, healthy or sick, successful or inefficient, even whether it is based on a strange Self (!) or not, the person can always be identical, can feel worthy and good.

The I-self is always worth the same and basically identical to itself because it is not determined by a Relative. We cannot increase the value of the I-self, nor do we have to. What the I-self does is ultimately (!) only of relative importance. The I-self is by no means flawless. The person who lives his Self may make more mistakes than others; the Self (God¹) will compensate for everything. The breath of life given by the true Self is almost unlimited. It is only in the case of the above-mentioned absolute decision for absolute evil that the person loses himself. It is only in the case of the above-mentioned absolute decision for absolute evil that the person loses himself.

I, Self and my 'Somethings'

"The facts of life do not penetrate to the sphere in which our beliefs are cherished; they did not engender those beliefs, and they are powerless to destroy them ..."
Marcel Proust, *Swann's Way*.

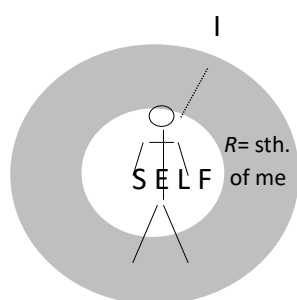
I, Self and something (of me) are all interconnected. They form an undivided wholeness in the first-rate personal.

The I is rooted in the Self. I and Self form the I-self. My 'somethings' are like relative parts of the I-self. The structure of the psyche can be compared to a tree: The tree has roots that form the base (the Self), it has leaves (somethings) – and the whole thing is the tree (I-self). The concept of the I-self includes the something just as the concept of the tree includes the

leaves. However, the term leaves does not include the tree but a tree remains a tree without the leaves. So, the term 'something' does not include the I-self but conversely the I-self remains the I-self even without the something.

So, the I can have an actual Self as its basis or as its roots but it can also be based on a strange Self. Then it is like a tree with strange roots. It is a hybrid, a hermaphrodite, or a mongrel. The individual is no longer in-dividual (indivisible) but 'divided' (divisible). His ego is a strange ego based on a strange Self.

In the best case, when the I is based on the actual +Self, it is identical with itself and integrates whatever is personally relative (the something). The I-self can integrate (all) something(s), everything that is relative, even if it is wrongly absolutized, without being identical. The following symbol shows the first-class status of the Self in relation to the something.



Icon image that shows the priority of the Self over the individual Relative, the 'something' of the I.

I postulate that mental disorders can arise when the roles of Self and something are reversed. Then the actual Self becomes a kind of something and something becomes a kind of Self - a strange Self. It is about: Who dominates? Do I have something, or does something have me? In other words: Am I I (and also something), or am I mainly something and only a little bit of I? (In the latter case, I call the dominant something 'It'.)

In mental disorders, a person's absolute sphere, the Self, is disturbed. Therefore, the main focus should be on protecting and strengthening the Self.

The conflict dynamic is mainly between the I based on one Self and the I parts based on other Selves.

There are parallels to the general dynamics of the human person between the Absolute and the Relative, or in other words: It shows the human being caught between heaven, earth and hell.

The Absolute Attitude of the I

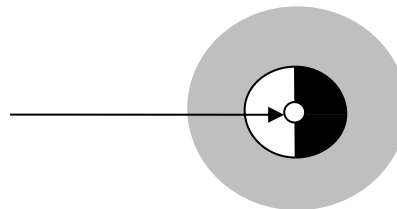
Synonyms: The absolute I-Self with the absolute basic or existential attitude/will, the absolute point of decision, fundamental decision of the heart, the highest absolute responsibility of the I and the absolute right of self-determination.

It also appears as the personal absolute subject. Short: I^A, P^A.¹⁰⁸

In the positive case: primary virtue, good will in principle. → [Absolute and relative will](#).

This "absolute attitude of the I" is similar to the "absolute I" of Johann Gottlieb Fichte and the "absolute spirit" of Hegel, but not identical with either.

The absolute point of choice between the positive and the negative Absolute.



The center point of the I-self and thus of the person is constituted by an absolute decision point for [+A](#) or for [-A](#) on the basis of an inviolable dignity and an unconditional right of self-determination. At this point, a person's highest or most actual Absolute is directly opposed to the opposite actual Absolutes (+A # -A). (+A # -A).¹⁰⁹ Only here, the human being is an absolute subject.

I think, at least in this respect, the person is completely himself and completely free. This means that the I only has an absolute meaning when it comes to the absolute, existential decision to choose absolute good or absolute evil. I see here, like Kierkegaard, Herder and others, the person in an absolutely free attitude towards the Absolute (which does not have to be a conscious decision!).

The choice of +A or -A is an existential right of human self-determination. Freud may have thought along similar lines with his distinction between 'libido' and 'destrudo' (destructive instinct). Goethe, on the other hand, saw the fundamental human conflict in the "conflict between unbelief and belief"¹¹⁰

These are only hypotheses, which may seem irrelevant. But in the positive case, as I will explain later, this decision is the "only" prerequisite for the acceptance of a fundamental, positive, absolute Self. The existence of an absolute decision point is also important because I believe that Love, or God¹, leaves us this free choice and does not deterministically determine who are the "good" and "bad" people. The individual stands at this point on the same level as God¹ and can in principle (!) want the good (+A) or the evil (-A).

If a person is fundamentally (!) well-intentioned, then, in my understanding, he has decided

¹⁰⁸ This 'absolute attitude of the I' is similar to the 'absolute I' of Johann Gottlieb Fichte and the 'absolute spirit' of Hegel but not identical to both. This absolute I-Self cancels the object-subject opposition but distinguishes both and gives priority to the subject. You can also call it absolute subject. From a religious point of view, it is an absolute subject given by God¹.

¹⁰⁹ I have already mentioned the following actual Absolutes: God¹, as the positive Absolute (+A on the one hand, the negative Absolute (-A) on the other hand, and the free attitude/will of man towards them..

¹¹⁰ West-East-Diván, Israel in the Desert.

on an absolutely positive, indestructible (core) Self. All of these people, I believe, go to "heaven" whether they are religious or not. Together with God's unconditional love for the person, his own Self forms something that can also be called the 'divine Self' or the 'heavenly Self'. At this point, the person has not only absolute freedom, but also absolute identity, security, and eternity. If a person is wise, he lives from this center. However, if a person fundamentally and irrevocably desires absolute evil, then I believe this leads to his or her own destruction (the so-called "mortal sin").¹¹¹

Other choices

In all other cases, the I has only relative options and makes only relative decisions. This has a favorable and an unfavorable side. The favorable side is that, even in an absolute sense, I only have to make one (perhaps unconscious) decision to feel basically free and liberated. This gives the person freedom and relief! I do not have to do anything. The "unfavorable" side is: I cannot redeem myself or increase my value through certain actions.

A free absolute or relative will is not to be confused with a will that is determined by an strange Absolute that forces us to want what we do not actually want. "Protect me from what I want!" (→ [Obsessive-compulsive disorder](#))

The choices described are similar to the theses of standpoint theories. However, they mark only relative (earthly) standpoints, whereas I assume the possibility of the existence of an absolute standpoint.

"Primary and Secondary Virtues" / Relativity of Morality?

"The secondary virtues included in particular diligence, loyalty, obedience, discipline, sense of duty, punctuality, reliability, orderliness, politeness, cleanliness, etc., mostly from the catalog of Prussian virtues ... Instead, [later] post-materialistic values such as humanity, creativity, and self-realization were emphasized ... Immanuel Kant allows only one primary virtue: 'There is nowhere in the world, indeed, nowhere apart from it, that can be considered good without qualification, but only good will. If this were lacking, all other virtues "might also become extremely evil and harmful."' ¹¹²

Similar to Kant and Kierkegaard, I believe that it is primarily a matter of a person's conscious or unconscious absolute will (or attitude) towards the absolute, in the sense of a basic attitude towards absolute good or evil (→ absolute basic attitude), which in this work I call, in the positive case, principled goodwill. In this sense, questions of morality would be subordinate to this "primary virtue" and, by contrast (!), of relative importance.

In my opinion, a distinction between situational (relative) will and principled existential will as an attitude to life would also make sense. For me, the "primary virtue" in this sense would be a primarily positive will/attitude toward the good. (→ [Absolute and relative will](#))

¹¹¹ I postulate here the primacy of free will over the Absolute, instead of an act of faith, in contrast to Martin Luther, but also in contrast to legalism (doing good works). See also ['Right and wrong'](#).

¹¹² <https://de.wikipedia.org/wiki/Kardinaltugend> .1/2012.

Individuation as Psychological Concept

A choice of literature

- “The principle of individuation [...] generally describes the way, in which a thing finds identity that distinguishes itself from others. The concept [...] can be found in publications by Carl Jung, Gilbert Simondon, Bernard Stiegler, Friedrich Nietzsche, Arthur Schopenhauer, David Bohm, Henri Bergson, Gilles Deleuze and Manuel De Landa ...”¹¹³
- “In Jungian psychology, also called analytical psychology, ‘individuation’ names the process in which the individual self develops out of an undifferentiated unconscious - seen as a developmental psychic process during which innate elements of personality, the components of the immature psyche, and the experiences of the person's life become integrated over time into a well-functioning whole.”¹¹⁴

“Jung saw the process of individuation as a lifelong, incomplete process of steady approximation to a 'distant goal': the Self. ... The person is always called upon to actively confront the problems that arise along the way of individuation and to take responsibility for the decisions of the Self. Individuation means not following 'what someone should do' or 'what would be right in general', but listening to the Self, recognizing what the inner wholeness (the Self) wants to achieve 'with me or by me' in this particular situation.”¹¹⁵
- An example of a sociological concept is Bernard Stiegler, who considers „the psychic individuation always as a collective process.”¹¹⁶

Criticism:

Individuation in the above sense is, of course, a very important process of personal self-development. In my opinion, it will be most successful if it takes place on the basis of a personal Absolute that not only has to be constituted by the individual himself, but that already exists from the beginning. This primary Absolute, this primary innate Self, is seldom considered in literature. In fact, however, it corresponds to human experience, as reflected, for example, in universal human rights or in love relationships. There, individuation is subordinated to a pre-existing absolute self-being, a first-rate dignity, freedom, and uniqueness of the human being.

It is not the "becoming" that comes first, but the "being" and the "you already are". Thus, an already existing absolute individuality is presupposed and is superior to individuation. This innate, absolute individuality and identity does not have to be created by the person.

It is this that is of unconditional, vital importance, not the above-mentioned processes of individuation, no matter how important they may be. However, if the latter are of absolute importance, we are fundamentally overstrained, because the individual should always be on the way to find and reach the "ultimate goal" (as described by C. Jung), to feel identical with himself. (Perhaps many people with identity disorders, such as schizophrenic patients, have

¹¹³ https://en.wikipedia.org/wiki/Individuation#Carl_Jung , 2017.

¹¹⁴ www.gutenberg.us/articles/eng/individuation 2017.

¹¹⁵ <https://de.wikipedia.org/wiki/Individuation> 2017.

¹¹⁶ <https://de.wikipedia.org/wiki/Individuation> or more in www.gutenberg.us/articles/eng/individuation 2017.

resigned and given up the struggle for such a self-becoming, or have never come to know this primary absolute innate Self). However, absolute, inherent individuality does not convey the illusion of a feeling of total being identical with the Self, but more realistically, the feeling of a fundamental, deep, and indestructible self-being, which is the best condition for individuation.

An absolute, actual individuality and identity of a person is not provable. It is an a priori. Only relative identity - what you also are, or what you make of yourself - is provable. Perhaps one should say, as God does, "I am who I am," or: "I do not have to become different. I can even regress without losing myself".

PS: As mentioned above, a newborn would have no individuality without an inherent self. However, with this Self, every newborn is already born as a unique, irreplaceable, individual, lovable personality.

According to my theory, individuation is a process of relative importance. In the core Self, the person is completely different from other people, while the relative self-spheres show similarities with other people. This theory shows the person neither as completely different from other people nor as a collective product, but also integrates both concepts.

(See also "The journey is the destination" in [Buddhism](#)).

The Concrete Person and His Analysis of Language

How does the concrete person appear in this context?

Looking at the analysis of language, one could say: What the person says about himself and the world, or what others say about him, gives the most concrete conclusions about the person.

What is most important is what is absolutely relevant to the person.

This can be seen in absolute statements in sentences or words.

(See '[How are inversions expressed? \(Linguistic Analysis\)](#)' in part Metapsychiatry).

For example, it is likely that a person who frequently uses phrases such as "I absolutely must" or "I may not" is making relative needs absolute (Asp. 11), or that another person is expressing that his or her goal in life is to become a millionaire, or that ownership (Asp. 9) is being made absolute.

In this respect, an individual speech analysis provides important clues to the psychological situation of the person concerned, since in practice what a person says about himself or what is said about him is usually the most important source for the assessment of an individual. However, thought and spoken words do not always coincide, so such an analysis of speech must be considered imperfect, since the absolute often cannot be defined absolutely. However, I believe that the present concept is also very suitable for diagnostic purposes, although this is not the main intention of this script. In this case, the primary task would be to consider the respective individual Absolutes of the person, as I have tried to express in the sketchy sentences of Hölderlin at the end of the part "Metapsychiatry" in the unabridged German script.

METAPSYCHIATRY

‘Every ideology is (potentially) deadly - it demands and justifies different victims.’

(~ Andrea M. Meneghin)

“Man is an ideological animal.” (Louis Althusser)

An idea should serve people but not rule them.

Introduction and Overview

Based on the multiple meanings of the prefix 'meta' (above, between, behind, beyond), I define metapsychiatry as a level above psychiatry, from which the latter can be surveyed and reflected upon. At the same time, metapsychiatry encompasses and permeates all subjects associated with psychiatry. Thus, metapsychiatry also includes sociological, psychological, neurological, biological, and linguistic views, since these also address important psychiatric issues.

It is a topic that is often overlooked in the current literature.

“Modern psychiatry professionals and the academies or institutions in the field have an enormous and preoccupant lack of consciousness about its own fundamental philosophical principles (political, moral, metaphysical...), that is, a lack of acknowledgement of metapsychiatry.” (María Jiménez Azaustre).¹¹⁷

In addition, the term "metapsychiatry" has varying definitions:

- The term "metapsychiatry" is used in American English with a different connotation. There it is often used as "a term there for spiritual teaching and form of psychotherapy developed by the psychiatrist Thomas Hora."¹¹⁸

- I agree with Rosenberg's definition: "By metapsychiatry we mean the theoretical discipline that integrates the contributions of philosophy of science and philosophy of mind in their application to clinical psychiatry, as those conceptual and methodological aspects that should guide clinical research in psychiatry."¹¹⁹

- My short definition: ‘Metapsychiatry is the study of all psychiatrically relevant topics.’

Or: ‘Metapsychiatry is the study of the psychiatrically Relevant.’

(Just as briefly, one could define Metapsychology as the study of psychically relevant topics related to individuals or as the teaching of the personal psychiatrically Relevant).

While metapsychology focuses on things that are important to our souls, metapsychiatry focuses on which of these things can make us mentally ill and how, or which of the psychically relevant things are themselves pathogenic or "sick". In general: Metapsychiatry is about everything that has to do with mental illness.

Since the causes of mental disorders can be in the person or in the environment, a metapsychiatric view of the subject is indispensable. We can be influenced by positive or

¹¹⁷ [María Jiménez Azaustre](#), 2019.

¹¹⁸ → <https://en.wikipedia.org/wiki/Metapsychiatry> .

¹¹⁹ Rosenberg R. Some themes from the philosophy of psychiatry: a short review. Acta Psychiatry Scand. 1991; 84:408-12.

negative, healthy or pathological factors in our environment, in our fellow human beings, and even in nature, which is often not taken into account. That is why the usual psychoanalysis and psychotherapy can become one-sided.

I think about this area from (general) linguistic, existential-philosophical and religious-scientific perspectives. Their common theme is what I call "the strange psychic Relevant" or "strange, second-rate realities", including mental illness.¹²⁰ I hypothesize that confusions (→ '[Inversions](#)') of fundamental meanings of being (such as confusions of absolute, relative, and nothing) are the main causes of the occurrence of these strange, second-rate realities and also mental illnesses.

I repeat: '[Fundamental meanings](#)' (dimensions) means that we are dealing with primordial meanings, with the most fundamental, very first meanings of existence, behind which one cannot go back, which are no longer questionable, but at most credible, and which grasp every psychically relevant thing in its respective most fundamental meaning. The Absolute has the meaning of the very first, primary causes, to which all other causes can ultimately be traced back. Therefore, I try to reflect possible causes of mental illness from this last reason.

Such reversals of fundamental meanings arise primarily through attitudes that claim to be absolute and exclude other attitudes. Isms" or ideologies are not the only but typical examples of this.¹²¹ If by that a Relative is absolutized then it becomes a [strange Absolute](#) (sA), and an actual Absolute becomes [strange Nothingness](#) (s0).

The strange Absolute and the strange Nothingness are connected and constitute a new, dominant entity that I call 'the [It](#)'.¹²²

These 'Its' produce [strange \(second-rate\) realities](#) - which form the basis of mental disorders. (e.g., „It makes me sick!").¹²³

Inversions and their effects can occur in an individual as well as in a social setting. Although it is obvious that both spheres are interconnected and have similar characteristics and dynamics, this study will primarily examine the personal sphere, since our focus in this publication is on mental disorders.

Mental disorders occur whenever a complex in a person (a combination of personal Its) has reached certain characteristics and a certain extent. Of course, complexes found in society or in an individual's environment can also cause mental illness - but to do so, they must first be internalized and personalized.

Following the logic of this argumentation, the primary causes of p.r. changes/disorders and thus also of mental disorders must ultimately (!) be sought in an Absolute. All other causes are necessarily secondary - causes that are the result of other causes. Therefore, the

¹²⁰ I also use the [Classification](#) in these chapters as I have presented it in part 'Metapsychology and Psychology'. (Look if necessary there).

¹²¹ • I use the terms 'ideologies' or 'isms' as terms for all attitudes with claim to absoluteness, not only for social but also for the doctrinaire and the like attitudes in families and individuals. Or, in simpler terms, ideologies are absolutized attitudes.
• I will discuss the role of the negative Absolute (–A) later.

¹²² Notes: 1. The It is always in three parts but may appear predominantly in two parts or one part. Therefore, I do not always speak of the whole It, but sometimes only of its parts: the strange Absolutes (sA), All and Nothing, etc., if their characteristics are in the foreground.

2. The abbreviations are also made clear in this [Graphic](#) or you can find [All abbreviations in the appendix](#).

¹²³ 1. These preliminary statements are further elaborated in the course of work.

2. As said - this 'It' is not identical to S. Freud's 'Id'.

pathogenesis of mental disorders usually (!) begins with a person's attitude toward an Absolute and eventually leads to disorders, some of which are mental disorders. This is a very interesting and complicated process, which will be briefly discussed in the following section.

The usual inversion has two parts, which are inextricably linked:

- 1) The absolutization of a Relative (*R*)
- 2) The negation of an actual Absolute (*A*¹).

To 1) ¹²⁴ Because of inversion, something Relative becomes absolute and can establish a strange Absolute (*sA*). Instead of the primacy of the Absolute and the subordination of the Relative (*R*), the inversion gives the Relative the upper hand over the Absolute. As *sA*, the newly absolutized Relative has very different characteristics from what was originally purely Relative: on the one hand, it is intrinsically relative, but on the other hand, since it is absolutized, it has some absolute characteristics. This creates a strange new entity or person within reality that is autonomous and dominant.

In the next step, this new *sA* constitutes a system of domination. As a new Absolute, it has the power to subjugate other Relatives. It cuts them off from the influence of the actual *A*. Thus, as a new strange Absolute (*sA*), it forms a system with subordinate Relatives.

Concerning the person: The new *sA* subordinates and changes the person in the area where it dominates.

We will see later that this dominance of the *sA* over the person is not only negative, but also positive. This fact plays an important role in understanding mental disorders.

To 2) The establishment of this *sA*-system is accompanied by a negation of these three actual Absolutes: 1. the + *A*, 2. the –*A*, 3. the personal 'absolute attitude'.

(More on this later.) Thus, the corresponding actual world/reality/personality is lost.

But the process is not complete. Since each new *sA* also becomes an opposite to an actual *A* (or to another *sA*), the Absolutes enter into a struggle for supremacy in the respective spheres of reality or person. This means that we are often exposed to very different contradictions and tensions based on different Absolutes. Sometimes one *sA* fights another *sA*, sometimes he makes pacts with other *sA* - but each *sA* will come into opposition and contradiction with the actual Absolutes.

At the same time, each *sA* or *It* is divided within itself into opposite parts. As long as the inversions persist, they will persist. For this reason, the world/person is unable to find peace and is prone to developing mental disorders.

We return to the hypothesis that a great number of different inner and outer worlds/realities exist: an actual world and many, strange, second-rate worlds ¹²⁵ and we find

¹²⁴ Note: For the sake of simplicity, the 'Relative' stands in this publication for everything, which is not an Absolute.

¹²⁵ 1. The actual absolutely Negative (–*A*) is not at issue here.

2. The terms strange and second rate (or ²) in this script have the same meaning. Sometimes I will use the one, sometimes

that all these worlds have absolute and relative (AR-) dimensions and consist of the 4 main aspects (BLQC) resp. of 23 individual aspects regarding the [`Differentiations`](#).

These different worlds are determined by their respective Absolutes, which form the center and basis for the relative realms that depend on them. How we live, whether we are healthy or sick, depends on such external and internal worlds/realities. But since an A always rules these worlds/realities, one could say that our lives depend primarily on these A. For an individual, the Absolutes in his inner world have a direct, definitive influence, while the outer world (environment) has a more indirect influence on the person. In this regard, the question of how a person can protect his inner world from a pathogenic environment is important. Fortunately, in the long run, the first-rate world is stronger than the strange worlds/realities.

As I have said: While the first-rate world is ruled by A, the strange worlds are ruled by strange Absolutes (sA). We will see below that the restoration (`religio') of the dominant position of true A is an essential goal of therapy.

Understanding the causes and nature of mental disorders can be difficult for the following reasons:

- The person is embedded in relationships and contexts, and that's why illness can have causes outside the individual.
- Causes of illness can have effects on other people and not just the causer.
- Inversions can cause many things, not just mental illness.
- The causes of mental illness are often hidden, indirect, and very complex.
- The person is often unaware of the true causes of mental illness.
- Each inversion diversifies or spreads in such a way that it can cause many different disorders, and on the other hand, one disorder can be caused by many different inversions.
- The negative can have not only negative effects, and the positive can have negative effects. That's why the positive can also be the cause of mental disorders.
- Often the subjective experience and the objective facts are not identical: that is, disorders can be experienced as positive and health as negative. But even from an objective point of view, illness is not absolutely negative and health is not absolutely positive.
- Disorders or their causes may also be considered positive by society and therefore encouraged (e.g., workaholism).

The most commonly used terms and abbreviations here

A = The Absolute

R = The Relative

WPI = World resp. reality; Person and I

sA = strange Absolute

sS = strange Self

∇ = strange All

the other term, to add interest for the reader. Synonyms are also the terms actual and first-rate; while `ns' stands for `new, strange'; BLQC for being, life, quality, connections. For more detail, please see the section `Metapsychology'.

0 = Nothingness

The It = complex of strange All and 0 ('dyad') or of pro and contra and 0 part ('triad') in the core.

These abbreviations are also made clear in this [Graphic](#) or you can find all abbreviations at the end of this publication.

Now I will explain exactly in the following paragraphs:

1. The 'inversion'.
2. I describe how the inversion creates the strange, dominant entity that I call 'the It' and how this 'It' changes reality and people.
3. I show how these 'Its' unite to form larger complexes and their role in the pathogenesis of mental disorders.

INVERSION - CONFUSION OF THE DIMENSIONS OF OUR EXISTENCE

"There are things of the highest order and things of the lowest order. ... By exceeding the permissible space, things feel abused ... the things of the first order, having been relegated to the last place, die of exhaustion. Conversely, however, ... it happens that the things that have been relegated to the first place do not flourish, but dry up and break up."

José Ortega y Gasset.¹²⁶

Definitions

By 'inversion' I mean the confusion of the fundamental dimensions of our existence.¹²⁷

To denote the dimensions I use the terms 'absolute', 'relative' and 'nothing' as guiding terms. These indicate rank (hierarchy) and fundamental meaning of the different forms of existence.

I repeat: This publication deals only with fundamental meanings (and not with meanings per se), because I see in their confusion essential causes for personal and social disorders. "Fundamental, existential" dimensions and meanings means that we are dealing with primordial meanings, with fundamental, very first, most important meanings that cannot be further questioned, but are at most credible, and that capture everything personally and socially relevant in its most fundamental meaning.

Inversions lead to the formation of strange entities ('Its'), which in turn generate strange, "wrong" realities/ worlds (W^2) including psychic illnesses.

Similar definitions

- Inversions: Confusions of fundamental meanings, -rankings, -orders, -hierarchies, -coordinate system.
- Inversions: Ideologizations that dominate people and connected with a negation of actual Absolutes.
- To put it religiously: Inversions arise by replacing God and the Self with something strange. Inversions thus always lead to a loss of God and the Self.

To some terms

Reversals = Results of inversions.

Examples: subject-object-reversal, person-thing-reversal, etc.

See all reversals in [Summary table](#) column U.

Special reversals:

[Reversal into the opposite](#)

Reaction formation = Reversal into the opposite as a defense.¹²⁸

Causes of Inversions

¹²⁶ 1. José Ortega y Gasset in "Triumph des Augenblicks - Glanz der Dauer", DVA Stuttgart, 1983.

2. Similar H.R. Niebuhr (<https://thinkingreed.wordpress.com/2012/01/27/h-r-niebuhrs-principles/>), P. Tillich and W. Daim.

¹²⁷ For 'inversions' one could also use: mistake or mix-up.

¹²⁸ I'm sorry, if in some places I do not exactly differentiate between inversions and reversals.

Prototype: Ideologies

I define ideology as an absolutized idea or as

"A set of beliefs, convictions, or ideas that binds a particular group of people and determines their actions." [According to Oxfordreference.com.]

Although I do not consider ideologies to be the sole cause of mental disorders, they are nevertheless prominent in this paper.

Why did I choose the term ideology as a prototype?

1. Unlike other causes of mental disorders, ideologies already have names that are fairly accurate in describing what is meant.
2. Based on the definition above, all ideologies are more or less one-sided because they are tied to specific groups.
3. Although ideologies are not the negative in themselves, they appear with the claim to absoluteness of an absolutized idea, which excludes, negates or fights other mental attitudes. This leads to fundamental psychological (but also social) disorders, which are all the more serious the more aggressive the respective ideology is (fascism and the like).

But even such a good ideology as humanism can cause disorders if it is understood in an absolutized and dogmatized way.

More on this elsewhere → [Critique of Humanism](#).

"Primordial inversion": Adam and Eve

The story of creation in the Bible is a typical example of inversion and the emergence of the aforementioned strange realities, the 'world'. The snake claims: "You will be like God." ¹²⁹

This idea tempts us to doubt God. It twists / inverts his message.

To me, this is the basic structure of all inversions.

This basic pattern can generally be found in the most diverse ideologies, specifically in temptations by populist leaders, drug use, prostitution, and, quite unremarkable, in many everyday situations.¹³⁰

And we listen to the seducers because we have a deep longing for something Absolute: love, eternity, eternal happiness, eternal life, and so on. - But God seems far away and elusive.

Those who seduce us offer free bait so that we enthrone what appears to be the Absolute, but which will eventually come to dominate us.

Thus, in the very beginning, before the reversal occurs, there is almost always a seductive idea of a strange positive Absolute - or a threat of a strange negative Absolute.

Can we not all relate to this story? Are we not all like Adam and Eve? Do we not all eat the fruit of the Tree of Knowledge every day, constructing ideologies that seem reasonable or beneficial for a short time, but prove harmful in the long run? (See also [Theodicy](#)).

¹²⁹ According to M. Lurker, the snake symbolizes an ambivalent principle in numerous myths and traditions.

¹³⁰ In this publication, the term 'ideology' is a keyword for all inverting attitudes.

Even after psychoanalysis, situations of temptation and failure are very important. Inversions can affect individuals as well as groups or entire societies. More on that later.

Differences

Great and Everyday Inversions

It is not only about universal topics of humanity, but also about everyday topics - worries such as illness, problems with our partners or children, success and failure, money or no money - all these topics can enter the absolute sphere and thus gain existential relevance. The range of possible inversions is almost unlimited. I will systematize them in a later section.

Inversions can be changed quickly, or they can last a lifetime, like a mindset that can be found in societies or families for several generations.

The common denominator of all these patterns of behavior (or, rather, their underlying attitudes) is the subordination of the individual to an alien Absolute and the negation of that which is the actual Absolute.

Inversion and Behavior

Existential attitudes, opinions, and beliefs are generally "located" in the absolute sphere of the person. Concrete behaviors depend on them and are therefore relative to them.

Therefore, it is not possible to draw completely safe conclusions about primary attitudes from concrete behaviors.

Inversion and Sin

Regarding the distinction between inversion and sin, I would like to say briefly that inversion is more pervasive than sin, and the individual is often unaware of its presence. Sin is commonly understood as an act of conscious free will, a violation of the Ten Commandments.

It is possible to have inversions without sin.

Objectively, both sin and inversion are of relative importance; subjectively, however, they are often of absolute importance. Inversion is by no means only negative or even evil, but rather something subordinate (second to penultimate) that often serves as an emergency solution despite all the disadvantages.

Inversion and Repression (Freud)

Freud's concept of repression corresponds in part to the concept of inversion, provided that "repression" means the repression of the Absolute (or its synonyms) by a Relative (or its synonyms). According to the psychoanalytic conception, the repressed Absolute would then recede into the unconscious.

A more detailed discussion of the differences between Freud's theory of repression and my analysis can be found in the unabridged German version.

Inversion and 'Contra-inversion'

The absolutization of something/someone is always automatically accompanied by an absolutization of the polar opposite and a negation. This means that with every strange Absolute, the corresponding opposite and antagonistic opposites appear - often only latently present. I call the complexes thus formed 'It', which will be discussed later. (→ the [It](#)). Any inversion may lead not only to the genesis of opposites but also to dilemmas and paradoxes. (See e.g., [Ambivalent and paradoxical reactions](#).)

The emergence of opposites also goes hand in hand with the emergence of fusions and negations. Likewise, fusions produce opposites and negations, and negations promote opposites and fusions. (See e.g., [Overview of possible interactions in W²](#)).

In my opinion, the literature on this subject (KW 'dialectics') deals only with the dynamics of opposites and not with the simultaneous emergence of fusions and negations.

Individual and Societal Inversions

Individual and collective inversions are closely related and interdependent.

a) Individual inversions: Ideologizations and inversions begin in the absolute spiritual sphere of a person, but their effects can be found everywhere: in the spiritual and psychic spheres, in the material and somatic spheres, but also in societies. These effects can be secondary causes for further changes. However, the primacy of spiritual causation cannot be better demonstrated than the primacy of material or other causation.

b) Societal inversions: The inversions affect not only individuals, but also groups or whole societies.

Here they can be found mainly as different ideologies or "isms", as well as in countless attitudes and beliefs that exist in small groups such as families, in societies, in different generations, in the mainstream as well as in some world views.

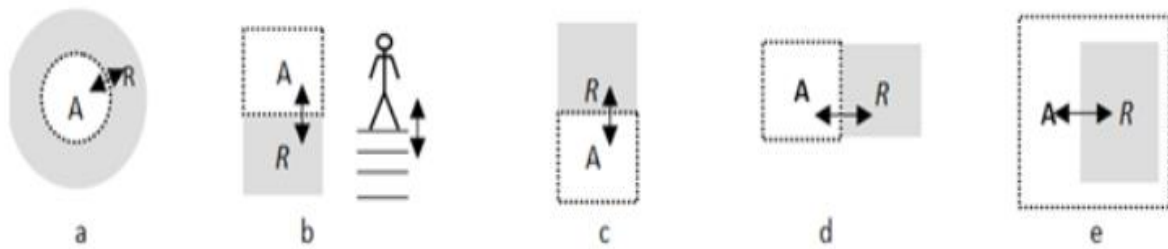
The following chapters will describe the character of ideologies, their "it"s, and their effects. These ideologies not only have negative and positive sides, but in the long run they always prove to be more or less oppressive, demanding sacrifice, excluding others, and potentially pathogenic.

Brief Illustrations of Inversions

A Relative (*R*) becomes an Absolute (*A*) and an Absolute (*A*) becomes a Relative (*R*) or 0. Both are connected and form an It.

Due to the inversion, *R* becomes more important than *A*, while *A* becomes less important than *R* or becomes 0.

Symbolic Images of Inversions



The graphs illustrate inversions involving different aspects of the dimensions involved. In essence, it is the same process, presented in different ways that applies to both individuals and societies.¹³¹

From left to right:

- On the left, we can see how A loses its position in the center, whereas the Relative takes the former's place in the center.
 - A Relative becomes dominant over the Absolute. In the sphere of a person: R becomes superior to P
 - The Absolute is no longer considered fundamental, while the Relative is considered fundamental.
 - The Absolute is no longer considered to be first-rate, but second-rate, while the Relative becomes first-rate.
 - The Absolute is no longer considered comprehensive, while the Relative is considered comprehensive.
- Everywhere there are "shifts" of the center and "ruptures" between the first-rate starting point and the new strange situation.

Inversions and their Effects from the Perspective of Linguistic Analogies

Grammatical and syntactical analogies remind us of the hypothesis that aspects of psyche ("structures/ forms", "movements", "qualities") reflect what is in language represented as nouns, verbs and adjectives, while psychic connections are expressed linguistically by the syntax, i.e., by that which subjects and predicates represent.

Now, One can examine the changes of the "structures/ forms), "movements", "qualities" and interconnections are caused by the inversions.

Corresponding to a syntactic analysis one can say:

In a first step, a person (P¹), who is a subject per se, makes a (relative) object to a subject by absolutizing it; but this makes P itself an object. After that, however, P² as object can only appear as a secondary subject. Another analogy is that the subject forces the object into a certain form by using a verb as a predicate. "The verb dominates the object." (W. Jung).¹³²

You can read all inversion results in the [`Summary table`](#). For a more detailed analysis, please see the unabridged German version.

How are Inversions Expressed? (Linguistic Analysis)

Often inversions are not immediately recognizable in everyday life, especially since they can appear in different forms and expressions. Inversions arise from certain attitudes and are expressed in a variety of ways: in certain patterns of behavior, in ways of thinking and speaking, etc. Most clearly, inversions are expressed in the language used in communication. Since inversions always affect the absolute sphere, they can be seen in the inappropriate use of the following absolute words or statements, such as:

¹³¹ 'A' and 'R' stand as guiding terms for corresponding dimensions.

¹³² W. Jung: 'Grammatik der deutschen Sprache', p 46.

- Absolute nouns: God, devil, idol, saints and the sacred, or nominalized absolute adjectives.
- Absolute verbs of action like: swear, adore, idolize, hate, curse, dogmatize, ideologize, etc.
- Absolute auxiliary verbs e.g., (absolute) must, want to do, must not.
- Absolute adjectives: e.g., absolute and its synonyms, by itself, actual, categorical, definite, primary, independent, total, surreal, irrelevant.
- Superlatives.
- Absolute adverbs (= circumstances) e.g., always, forever, never, impossible, unbelievable, definitely not, in no way, obvious, perfectly, clear, first-rank, certainly, etc.
- Absolute prefixes and suffixes e.g., un-, -less, etc.
- Universal statements = sentences containing absolute words, proverbs or universal statements.

Systematization: Possibilities of Inversions (optional)

I limit myself here to known ideologies in view of the multiplicity of possible inversions.

In addition to ideologies, there are countless other "private", nameless, dogmatic attitudes.

[Notes: \leftrightarrow means inversion.]

I will discuss them one by one:

Inversions of Dimensions, Inversions of Differentiations, and Inversions of Units.

(For all inversions / reversals see [`Summary table`](#) column F).

Inversions of the 7 Aspects of Dimensions

0	\leftrightarrow	absolute self actual whole unconditional primary independent	\leftrightarrow	relative different possible partial conditional secondary dependent
---	-------------------	---	-------------------	--

- a1) (Key aspect) **Absolute and Relative are mixed up /confused** (\leftrightarrow)

Relative (R) becomes strange Absolute (sA) and the actual Absolute (+A, -A and `absolute attitude`) becomes nothing (0). (KW `Rule of the Relative over the Absolute`).

Source: all ideologies, some world views.

- a2) The Self \leftrightarrow the other.

A strange other is seen as an actual Self, as actual identity, as identical to itself - and the actual Self is seen as strange or irrelevant.

e.g., Determinism, operationalism, some philosophies of identity.

(KW `Rule of the strange over the self`).

- a3) The actual \leftrightarrow the possible.

The possible, artificial, fake, surreal will be denoted as actual, real, etc. - and the first-rate realities/ truths will be seen as irrelevant.

e.g., Realism, objectivism, positivism, antirealism, idealism, relativism, formalism.

(KW `Rule of the beautiful image`).

- a4) Uniform \leftrightarrow partial.

Parts are treated as a whole - and the whole as a part.

e.g., Monism, holism, universalism, integralism, totalitarianism, expansionism.

- a5) Unconditional \leftrightarrow conditional.

Conditional becomes unconditional and vice versa.

e.g., Dogmatism, determinism, fatalism, partly skepticism.

- a6) First-rate \leftrightarrow second-rate.

Second-rate becomes first-rate and vice versa,

e.g., If one makes a main thing to a minor matter and a minor matter to the main thing.

Further: radicalism, extremism. (KW 'Rule of a second over the first').

(KW 'The rule of the second over the first', or 'Rule of the form over the content').

- a7) Independent \leftrightarrow dependent.

Dependent things become autonomous - and the independent things are seen as dependent or irrelevant. e.g., Autopoiesis, evolutionism, philosophy of immanence.

Inversion of the Main Differentiations

- I. Being (spirit \leftrightarrow matter).

E.g.: idealism, immaterialism, ontologism, spiritualism / materialism, naturalism, formalism, structuralism. (KW 'Rule of the matter over the spirit').

- II. Live \leftrightarrow function. e.g., Hylozoism, dynamism, energetics, functionalism, partly philosophies of life, vitalism. (KW 'Rule of the function and the functionairs over the life').

- III. Absolute \leftrightarrow relative qualities.

e.g., Perfectionism, positivism, idealism / negativism.

- IV. Subject \leftrightarrow object- connections.

Relative connections are treated as absolute connections and vice versa. Objects are treated as subjects and vice versa. e.g., subjectivism, objectivism, relationism, epiphenomenalism.

(KW 'Rule of the objects over the subject').

Inversion of the Units

- On 1. Everything \leftrightarrow something.

Something is seen as everything - and everything is seen as nothing.

- On 2. Transcendence (God, heaven, spirit) \leftrightarrow immanence (world, matter, partly humanity).

- On 3. People \leftrightarrow things. Things are seen as people and vice versa.

(KW 'Rule of things over people').

- On 4. $I^A \leftrightarrow I^R$ and $I \leftrightarrow$ others.

Others/people or the own I are absolutized - and the own or strange Absolute is being negated.

'Ego' as a common term for an absolutized I. (\rightarrow The special case: [The Ego as strange Absolute](#))

- On 5. Spirit \leftrightarrow soul, body of a person.

The human body (or parts of the body) or functions such as appearance, physical ability, or well-being are absolutized - and the actual absolute spirit, such as the unconditional dignity

of the person is relativized or negated.

Additional aspects such as ownership, morality, ability, etc: see unabridged German version.

Overview of the most important inversions with their results

Inversions of the Dimensions					Results
0	↔	absolute self actual whole unconditional primary independent	↔	relative different possible partial conditional secondary dependent	Dominance of the Relative /0 over the Absolute Dominance of the Different /0 over the Self Dominance of the Possible /0 over the Actual Dominance of the Partial /0 over the Whole Dominance of the Conditional /0 over the Unconditional Dominance of the Secondary /0 over the Primary Dominance of the Dependent /0 over the Independent
Inversions of the Main-Differentiations					
0	↔	Spirit Life abs. Qualities Subject	↔	Matter Function rel. Qualities Object	Dominance of Matter /0 over the Spirit Dominance of Function /0 over the Life Dominance of the Imperfect /0 over the Perfect Dominance of the Object /0 over the Subject
Inversions of Units					
0	↔	Everything Transcendence People I	↔	Something Immanence Things Others	Dominance of Something /0 over Everything Dominance of Immanence /0 over Transcendence Dominance of Things /0 over People Dominance of Others /0 over the I (and vice versa)

More details will be discussed in the following links e.g. subject-object-reversal.

Importance of Inversions for the Development of Mental Disorders (interim result)

I am convinced that inversions, together with the -A, are the most common and primary (!) cause of mental disorders. On the other hand, the connection between inversions and mental disorders is never definite, because

- Every inversion also has positive effects! Therefore, an inversion is definitely not bad or evil, but rather an emergency solution.
- The +A can also have negative results/consequences, comparable to the pain we have to endure at the dentist.
- The decisive factor in the pathogenesis of mental disorders is not any kind of error or confusion per se, but that they are related to the Absolute. Confusions of the relative are everywhere. Everything "earthly," our daily life, our communication, our way of thinking and perceiving, is more or less alienated, paradoxical, senseless, traumatizing, etc., without us automatically becoming ill. Only when something becomes absolutely relevant does it dominate us, and if it is not compensated by something else, mental disorders can occur.

IT - A STRANGE DOMINANT ENTITY

Note: Readers who are not interested in this topic can skip this chapter and continue with the ['The personal It and the strange Self'](#).

Introduction

In this chapter, I will discuss in more detail the effects of [Inversions](#).

From inversions of psychically relevant dimensions, a new entity can arise that dominates us and forms new, strange realities and personal parts.

In the following I will call this new, strange entity 'the It'.

Thus inversions lead to the formation of something new, strange, which has materialized and become independent. A formation has emerged that represents the inversion of fundamental meanings and ranks of the dimensions of existence and has inverting effects, too.

Something has emerged that has detached itself from its creator and is no longer his object but a new, strange, independent subject and develops its own effect on its own.

In this subject role, it dominates us humans, who now become objects.

This 'It' has its own characteristics, which I will describe afterwards.

The It in General

Why Did I Choose the Term 'It'?

The term 'it' denotes an unspecified cause of an occurrence.¹³³ And W. Jung: "The pronoun (it) is only a formal, empty subject [Wahrig: 'seeming subject'] associated with ... impersonal verbs ... but also with verbs of physical or mental sensations, verbs of lack or necessity ...".¹³⁴

It is therefore very well suited to designate the most general denominator of as yet undetermined causes of any psychically relevant events, which can be further differentiated as required.

I distinguish between a 'little it' and a 'big It'. The 'little it' is subjugated to the I-self¹³⁵ - but the 'big It' that is at issue here dominates the Ego.

Therefore the term 'It' is used here to describe an 'it' with **absolute importance**.

It is created by inversion, which causes a 'little it' / something to be absolutized and to become a 'big dominating It'. Then I no longer possess it, but It possesses me. Therefore, this It is the cause of an event within a person that the person cannot directly control or influence. In everyday language, we also often use the term It to describe something (usually something unknown) controlling us: "It's killing me!", "It's making me sick!", "It's confusing

¹³³ Duden 1973, KZ 1148.

¹³⁴ W. Jung, p. 337.

¹³⁵ Even if it unconsciously steers the I - at least to its advantage. Above all, this includes many functions and other sensible unconscious behavioral patterns.

me!", and so on. Unlike the term human or Ego, it also refers to the indeterminacy and subconsciousness of a person, group, or society.

All of these characteristics fit very well with the "It" described in this publication.

These Its play a special role in the development of mental disorders. (See more later).

`It' with similar meaning by other authors

- The It described by S. Freud applies to one of the three instances besides I and super-ego.¹³⁶
- G. Groddeck describes the It in a similar way. As far as I know, he mentioned the important role of the It within our inner life in "Book of the It", even before Freud did.¹³⁷
- Paul Auster: "What this It referred to, Quinn never knew. A generalized state of things as they were, perhaps; the state of it-ness that was the ground on which the events of the world took place." (New-York Trilogy, p. 135).
- Georg Büchner in 'Danton's Death': "What is it in us that lies, steals and murders? We are puppets and unknown powers pull the strings; ... we are not ourselves!" (Act 2, Scene 5).
- Thomas Wolfe wrote about "... that something that lived and wove in the dark, while the people slept, which happened secretly, rejoicing and victorious all over the country ...".¹³⁸
- A. J. Cronin: "The stuff is in my body. It's myself... I am the It itself."¹³⁹
- In the book LTI, Victor Klemperer describes the language of the Third Reich. I think language and spirit of the Third Reich are also the language and spirit of a special It (or –A). His description of a Nazi-march in LTI is an example of two typical characteristics of the It: hyper-identity and juxtaposition of lifelessness and 'hyper-vitality'.
- "The feasibility of the 'It' is the basic lie of the modern world of life and work. A collective self-deception..." **Juli Zeh**¹⁴⁰
- The features that Stefan Zweig gives the 'daemon' in his book 'The Struggle with the Daemon' essentially correspond to an 'It'.
- It is typical, that also a horror film (by Stephen King) is called 'It'.

Further Characterization and Definition of the It

It = a strange dominating subject. More precisely:

It = special entity, originated by inversions, which became independent and dominates and changes WPI.¹⁴¹

The It is a complicated formation with the most varied of effects.

It is the fundamental basis for mental disorders.

However, the It is not "the evil" or solely negative because it also contains positive sides,

¹³⁶ Freud called the German 'Es' in Latin 'Id'.

The term 'It' used by me includes the Freudian Id, but it is however much broader.

¹³⁷ Georg Groddeck, *The Book of the It*, Vision Press (1979 ed).

¹³⁸ In: 'Death, the Proud Brother'.

¹³⁹ A.J. Cronin in 'The Adventure of a Black Bag'.

¹⁴⁰ In: „Über Menschen“, 2021.

¹⁴¹ WPI = world, person and I.

which are very important for its persistence and penetrance.

It is - among many other characteristics - strange and divided.

An It consists of three opposite parts: a pro-sA, a contra-sA, and s0-part¹⁴² ("triad"), although it can also appear as a one-part or two-part ("monad" or "dyad").

Each of these parts of the It, in turn, has three sides - a main and two backsides.

In this section, for the sake of simplicity, I will initially only describe the It and its parts.

(More on that later → [The Emergence of the Three Sides of any It-part](#)).

Why does an It always consist of three parts?

In other words, why does an inversion always create three opposites?

Example: I'm idealizing something. Each something, however, as a Relative, has apart from the positive, also a negative and a neutral part, and these two parts are also absolutized.

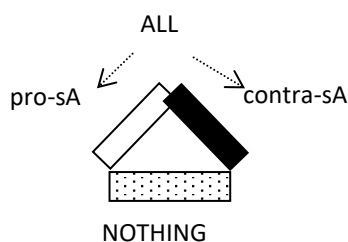
(More about this in [The Emergence of the Parts of the It](#)).

At the beginning of absolutization, the It often appears one-partite (as a 'monad'), later often bipartite (as a 'dyad'), although in reality, it has three parts. Rarely one experiences the It with all three parts as 'triad' because mostly one part dominates.

As one part, as a monad, the It appears when one of its parts (pro-part, contra-part or 0 part) is activated and the other two are repressed or displaced. For example, if I absolutize my strength, then I must negate my weaknesses and everything else that contradicts strength. But the repressed or negated parts remain latent.

Bipartite (as a 'dyad') one experiences the It when two of its parts are simultaneously "activated", e.g., everything and nothing, pro and contra, pro and nothing, contra and nothing.

In this way, the It has many opposites and different effects, depending on which part dominates. (I will explain these processes in more detail later.)



The figure shows the different designations of It-parts and how they relate to each other. The parts of the It, on the one hand, opposing each other but are interdependent on the other.

In this way, the It, as well as the dominated people, has many contradictions, depending on which parts dominate.

The terms "dyad" and "triad" seem to describe well what is meant here. One could describe the It as a 'dyad' as a 'WPI-determining binary or dual unit' (1 and 0) and interpret the increasing digitization as an attempt to divide the world and people into as many 1's and 0's as possible ('It parts'), which threatens to dominate us despite all progress and even tries to

¹⁴² 1. Synonym used: pro = +, contra = -.

2. sA = strange Absolute

3. I also count to the pro-sA the asA = absolutistic sA (also hyper-A); To contra-sA, I also count the rsA = relativistic sA (= strange relativistic one), which I will discuss later.

digitize psyche and spirit. The 'triad' also has a parallel in data processing in the form of 'trinary' encryption, which allows the states 0, 1 and -1.

For example, regarding aspect a4: The It is the dominant inverted and too divided (\pm all or nothing) and the too fused. And this is how It works: inverting, dividing, and fusing.

This is how It works in all areas of WPI: It inverts (\rightarrow inversions), divides (\rightarrow opposites), and fuses (\rightarrow mergers) realities, people, and the individual with its parts.

I repeat:

In the absolute sphere, different laws and qualities prevail than in the relative sphere.

When something Relative has entered the absolute sphere and is taken as absolute, although it is not an Absolute, then a very peculiar structure is created, a hermaphrodite, a stranger, which is inherent but not identical with the actual original relative being, which has its own characteristics and dynamics, which partly agree with those of the actual being and partly contradict them. The greater the distance between a sA and the +A, the smaller the correspondence.

The personal It (plt) has strange characteristics, especially those of a strange absolute Self. As such, it is no longer primarily the actual spiritual and living, but primarily strange material or thing and functional. The materialization also means that it is no longer directly available and changeable, but can only be changed in the long run by new attitudes.

(For a detailed presentation of the character of the It, see the in [`Summary table`](#), column H.)

That is, the more the It is removed from the influence of the +A, the less the laws of life or the living spirit exist, but a kind of mechanical laws, because now it is less about spirit and more about materialized being and its functions. At the same time, chaos arises.

The Its are like parasites that have become part of the host organism (WPI), although they still remain strange and dominant; although both, the parasites and the host organism, have entered into a dependency in which both have advantages and disadvantages, it is more advantageous for the parasites (the Its) and contains dangers for the host (e.g. becoming ill).¹⁴³

The It dominates certain spheres of reality, so also the person and sometimes submits under them (but ultimately to its own advantage).

The It creates and binds its own Relatives and forms with them a separate unit (like nucleus and cytoplasm of the cell).

The It tries to expand itself and to dominate other Its.

The It forms further Co- or Contra- or O-forms, which act similar or in opposition to the primary forms.

The It forms larger complexes and second-rate units, systems, personalities - all of which together form second-rate realities/ worlds.

Possible synonyms for the It in general:

¹⁴³ No wonder we become confused or even paranoid if we are "infested" by them.

Dyad, triad, parasite, symbiont, paper tiger, chimera, delusion, fool's paradise, phantom, a figment of imagination, bastard, miscarriage, new strange, self-deceit. Symbol of It in equilibrium: ☹.

The Emergence of the It

Introduction

I repeat: The absolutizing of a Relative or the negation of an actual Absolute can be the beginning of the emergence of It. It does not matter whether it began with the intrusion of the Relative into the absolute sphere, which caused the loss of A, or whether it began with the negation of an A, which allowed R to invade the "empty space" of the absolute sphere. The absolutized R and the negated A act as sA and s0, creating their own dimensions and differentiations, and together they create a new, strange instance: the It. As said, the It differentiates and dimensions itself according to the (+ or -) all-or-nothing principle.

More specifically, the Absolute can be qualitatively positive or negative, or quantitatively all-or-nothing. The new strange Absolutes (or 'All') and 0 become the centers of new strange personal or impersonal realities/worlds that they dominate. The inversions are like acts of creation that enable the establishment of a variety of new strange worlds/realities. These second-rate realities have their own peculiarities and rules, which we will get to know better in the following paragraphs. They live or die according to their centers - the It. Although these processes are very complex and occur simultaneously in many spheres, for the sake of understanding I must break them down into separate steps before presenting an overall view. The different steps should be understandable if one remembers the hypotheses that every reality is AR dimensioned and BLQC differentiated.

In the following section, the emergence of all possible It-parts and their sides will be presented.

First, I will discuss the emergence of a two-part It (dyad) to then discuss the emergence of a three-part It (triad) and finally their different sides.

The Emergence of the Parts of the It

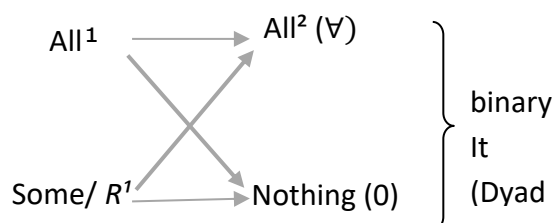
Depending on the type of inversion, the It can appear as dyadic It (all or nothing), or as triadic It (pro-sA, contra-sA and resp. asA, rsA and 0).

All-and-Nothing Emergence

In the following paragraph I will describe how inversions produce a dyad ('dyadic/binary It') in the form of 'All and Nothing'. These two parts of the It are created by the basic mechanism of inversion: Totalization and Negation = All or Nothing mechanism.

The following illustration will make it easier to understand this process.

The diagram shows the emergence of new dimensions of It, referring to the concept of All or Nothing: From an absolutized Relative¹ or totalized All¹, a strange All² emerges - and from a negated All¹ and something Relative¹, a strange Nothing (0). The underlying inversion is illustrated by the use of gray.



This all-or-nothing is a major characteristic of every It. Both parts of the dyad are intimately connected. In fact, they are two sides of the same thing, It. Although they are welded together, they are also separate and opposite. They are friends and enemies at the same time. They depend on each other and destroy each other. However, they coincide in their common opposition to the first-class AR¹ or reality¹.

There are no nuances between all or nothing.

Since the "all" (∀) is either a positive or a negative strange absolute (+sA or -sA), I will deal with the emergence of these two sides of the "all" there in the next section. On the other hand, since the term 'all' is commonly used in comparison to 'nothing', I will use it in this sense ('all or nothing') as well.

All/ Everything abbreviations: ∀, All² (or only All).

(On the [Emergence of nothingness](#) see later.)

Emergence of the Strange Absolute (sA)

“The Egyptians created Gods out of the things they were scared of,
and out of the things they wished for.” Egyptian tour guide.

Synonyms for sA: Pseudoabsolute, secondary, substitutive, strange Absolutes/ dominations, part of a triad, partly as obsessions, fixations.

Sergi Avaliani comes to a very similar conclusion about the pseudo-absolute as I did:

*“Since human knowledge is relative, human beings consciously (or often unconsciously) dismiss the relative by creating the absolute. The absolute thus created is the psuedoabsolute which, by virtue of its human origins, is relative. ... The psuedoabsolute is a dialectical unity of the absolute and relative and, as a ‘third reality’, plays a great role in the spiritual life of humankind.”*¹⁴⁴

Strange Absolutes (sA) are being developed when Relatives are taken as absolute.¹⁴⁵

Everything that is relative can be absolutized.

This applies to things, people, and especially childhood experiences. These experiences can be positive in the sense of temptation, negative in the sense of trauma, or the third main group, which is a negation of the child or its existential needs. Then these people were not able to build basic trust as a child. Something else happened instead: Trust in something that is really only of relative value, too much distrust of a relative negative, or no trust at all. At a certain point, it does not matter whether something is positive or negative. They are two sides of the same coin, as opposite as they may seem.

There is also a French saying: "Les extrêmes se touchent". - "The opposites touch."

In the common Western society as an achievement-oriented society, deeds and successes (asp. 15) are probably the most absolutized. Also sexuality (asp. 6), property (asp. 9), other people as role models (asp. 3) and some other aspects play a big role in our society. The

¹⁴⁴ Sergi Avaliani: The Philosophy of Pseudoabsolute (World Philosophy) Nova Science Publishers Inc, 2018 (Abstract).

¹⁴⁵ Similar to Freud's concept of fixation.

Church is probably most in danger of absolutizing morality or itself as an institution (Asp. 12 and 3). Rationalism absolutizes the mind (Asp. 16), and romanticism absolutizes the emotions (Asp. 7), etc. There are also certain nameless attitudes that are dominant and internalized in families. Internalized I will call them strange selves. Many absolutizations or "weirdness" in society or in families are seen as the right way to live and are therefore encouraged. They are a major cause of mental disorders.

I agree with M. Siirala who speaks of direct relations between the schizophrenia of the individual and the "schizophrenia" of the generality. I will also try to make connections here between the various family and social ideologies and their inversions on the one hand, and the various illnesses of the individual on the other.

Types of sA: +sA (= pro-sA), -sA (= contra-sA); asA and rsA.

With nothingness, they are parts of a triad. Symbol: ☯ Yin-Yang.

Positive strange Absolute (+sA/pro-sA)

Too much of a good thing* becomes a bad thing (Saying)

Synonyms: False Gods, ideals, love-objects, 'drugs', glorified objects, wrong centering, etc.

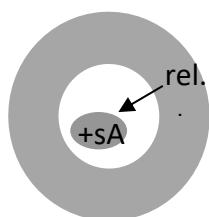
As strange Absolutes they represent above all: strange or substitute sense, strange or substitute identity, -truth, -reality, -unity, -safety, -reason, -autonomy and -freedom.

Compared to the +A, the +sA seems more fascinating, more direct and more provable.

Emergence

Something Relative is seen as absolutely positive/right, without being it.

Typical examples for +sA are: Money, power, health, youth, sex, achievement, performance, the relative good and right, morality, fidelity, knowledge, wisdom, control, man himself, especially idealized people, one's own person, "saints," or other earthly things.¹⁴⁶



The graphic illustrates, how a part of the absolute-area is being conquered by a relative positive. Therefore that absolutized area adapts to the characteristics of the strange positive Absolute.

The affected now defines him-/herself by the absolutized ideal and thus surrendering its own primary definition and identity! Since the established ideals and their increased demands cannot be fulfilled in the long run, they begin to promote their opposites.

(See I. Kant: *"The basic virtue is good will. If this is lacking, the other virtues can also become evil and dangerous"*)¹⁴⁷. (See also [Reversal into the opposite](#)) |

The +sA becomes the most important in two different ways: it becomes the best (subjectively) and the most expensive (objectively). The +sA not only imitates the +A, but surpasses it in its positive effects. Compared to +A, +sA is more fascinating, better, more direct, more tangible, more provable, etc. in the short run. This makes it especially

¹⁴⁶ The positive misabsolutization is always a partial denial of the actual reality because its negative parts are omitted!

¹⁴⁷ Kant: 'Grundlegung zur Metaphysik der Sitten', Anaconda Verlag 2008 (Wikipedia, 2012).

seductive. However, this hyper-positive effect is accompanied by greater disadvantages, especially later on. Thus morality becomes moralism, the search for truth becomes arrogance, autonomy becomes self-importance, humanism becomes one-sided altruism or hard-heartedness, reconciliation and peace must be achieved at all costs, even at the cost of self-sacrifice.

Negative strange Absolute (–sA /contra-sA)

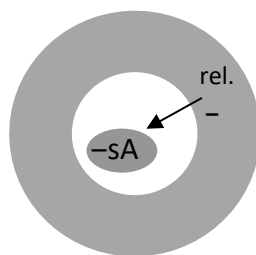
Synonyms: false friends, false objects of hate, false deadly sins, false demonization.

Emergence: Relatives, that are taken absolutely negative as absolutely bad/evil.

Typical examples: immorality, fault, illness, weakness, inferiority, impotence, failure, sorrow, death, conflicts, problems, aggression, the evil,¹⁴⁸ loneliness, traumas, certain people.

–sA are also often recognizable when using “I must not...”, “I am not allowed...”.

For example: „I must not be angry!“, “I must not become like my dad!”.



The graphic illustrates how a relative negative breaks into the absolute-area (or how a lack in the absolute-area is being replaced by the relative negative). With that absolutization, it gains the characteristics of a strange negative Absolute.

+Absolutizing of a relative Negative and – Absolutizing of a relative Positive

Whenever a positive Relative is absolutized positively, the effects will be much smaller than when a positive Relative is absolutized negatively or a negative Relative is absolutized positively. (See also [Ambivalent, paradoxical reactions](#), [Inverted, paradoxical world](#).)

+sA and –sA: Greatest Enemies and Best Friends

+sA and –sA depend on each other and exclude each other at the same time. They fight each other or promote each other. ("Evil never thrives better than when an ideal precedes it." Karl Kraus). They are opposites and nevertheless the same. Like a reflection in a mirror, where the opposites are however the same.

The devil is then only a co-player of the false God in the same game.

These gods have two faces:

The gods give everything, the infinite ones,
To their beloved, in entirety
All joys, the infinite ones,
All pain, the infinite ones, in entirety. (J. W. von Goethe)

The phrases “Les extrêmes se touchent” (The opposites are touching”) or: “The extremes are equal”, “Extremes are often together”, “The extraordinary is equal” and so on, express the same statement.

¹⁴⁸ I.e. every evil except the –A.

Every It carries potentially its own enemy and its nothing in itself, and is so doomed to fail in the long run. E.g., a dictator needs an enemy image to justify his dictatorship.

Life and Death as sA

Those who stick on their lives are more likely to lose it than those who live it calmly with God.
(Free according to Mt 10:39).

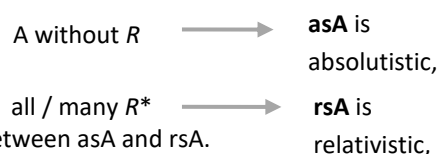
Because in our time many people no longer believe in God and eternal life, earthly life and death are absolutized. Earthly life is then the most important positive A and accordingly death is the worst A. That's why an exaggerated demand has arisen to keep everyone alive at all costs, no matter how sick and old, even if the person concerned does not want it.¹⁴⁹ But one would have to speak exactly of (second-rate) death² and life², because in my opinion it is not about real death and real life, but about absolutizing earthly opinions. The two extremes are mutually dependent: the greater our greed for life, the greater our fear of death. And the greater our fear of death, the greater our greed for life. But at a certain point, you also find the opposite. (→ [Reversal into the opposite](#)) The more we fear death, the sooner we want to die. And the more we live greedily, the less we fear death, because we suppress it. (All possibilities can also coexist.) This possibility that death and life can reinforce each other, even though they are completely opposite, is a characteristic of their secondary reality. For me, this possibility is also a sign that this is not the last question. Only complete death (the "second death" according to Rev 20:6) and eternal life are completely incompatible and mutually exclusive.

Absolutistic sA (asA) and Relativistic sA (rsA)

The following graphic illustrates the creation of asA and rsA detailed.

This graphic illustrates the emergence of asA and rsA.

The Absolute without the Relative becomes absolutistic (= hyper-absolute) asA and many or all absolutized Relatives become relativistic (= hyper-relative) rsA. There is a contrary opposition between asA and rsA.



- asA = the absolutistic sA is a strange Absolute, that is without or totally separated from any Relative.

(In contrast to that, the actual A 'surrounds' the Relative). The asA are superelevated distant conceptions of God, or idealized humans (idols, rulers), that have no connection to reality.

- rsA = relativistic sA = the totalized Relative. That refers to the point of view of relativism, that everything is only relative and that there is no absolute truth. That means that we are not dealing with a single (or a few) strange Absolutes (as with pro- and contra-sA) but we are facing a variety of Relatives, that determine WPI.

Examples for rsA:

- Everyday life (or whatever is relevant in this situation) dominates P.

¹⁴⁹ One could also understand all other sA as a consequence of these absolutizations.

- The current media world with its excessive distractions.
- The digital age, if it creates a digital world without a superior Absolute.

Hint: Although the asA and the rsA are special absolutizations, they are not fundamentally different from the other sA, that's why I subsume them there.

Strange `Absolute Attitude`

In itself, the `absolute attitude' is absolutely free in choosing +A or -A. However, when relative choices are made absolute, strange `choice absolutes' are created.

(See also [`absolute Attitude`](#) of the I.)

Emergence of the Nothingness

Synonyms: Zero, nothing, vacuum, emptiness, deficiency.

Abbreviations: s0, 0² or mostly 0.

I have already mentioned, that parallel to the absolutization of a Relative, there will be a negation of actual A., As a result, a defect in the Absolute -sphere, an empty space, a nothingness emerges in people or societies.

Mephisto to Faust: *"You will see nothing in the eternally empty distance, you will not hear the step you take, you will find nothing solid where you rest!"*

This nothingness itself is not actual, but a second-rate (²), a pseudo-nothingness, but something that will be experienced as total nothingness.

As said, an It has three sides: a positive, a negative, and an own, empty side that will be discussed below. By choosing nothingness, a person also chooses the opposite strange all or sA. Again Mephisto: *"In your Nothingness, I hope, the All I will recover."* ¹⁵⁰

Negation means: A is negated, ignored, superfluous, deselected, not considered, repressed, excluded etc.

Personally, that usually means the negation/ devaluation of a person's actual Self.

What are the Absolutes that are negated?

= the three actual A: +A, -A and the personal `absolute attitude`.

• Negation of +A

What is +A? Trustworthy assurances to a person, such as those formulated by religion, human rights, or love. (Here categorized by the 7 aspects of the dimension).

- 1 – Each person is loved for their own sake. Religious: from God
- 2 – The unconditional personal identity, the Self.
- 3 – The uniqueness of each person.
- 4 – The integrity of each person.
- 5 – The unconditional right to exist of each person.
- 6 – The unconditional dignity of each person.
- 7 – The right to self-determination of each person. ¹⁵¹

¹⁵⁰ (Faust's second part, Act 1.)

¹⁵¹ Absolute promises are not: health, material possessions, success, etc.

Man leaves his inner paradise and inverts himself when he rejects such absolute assurances. One could also say: Inversion also happens when a person does not believe that he or she is unique, unconditionally lovable, equal, free, etc.

- Negation of $-A$

Attention to the negation of the $-A^1$ is also important because by its negation another negative, which in itself is only relative, takes its place and gains absolute significance for us. That means, that something that only worries us in a relative way and only appears to be a relative problem, becomes now unbearable and seems to be insoluble. Now, the person is scared of something, that is only relative fearsome at all.

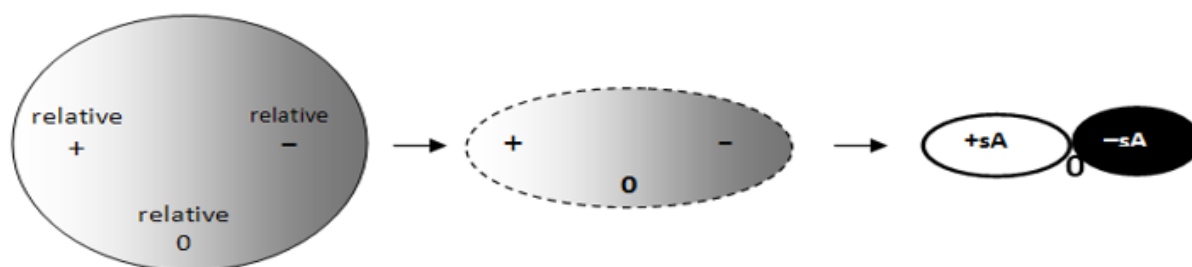
- Negation of the 'absolute attitude':

As said: In itself, the "[absolute attitude](#)" is absolutely free to choose $+A$ or $-A$. Ideologies, however, either negate this choice ("man has no free will") or exaggerate it ("man is completely free").

Examples of the Emergence of the three It-parts

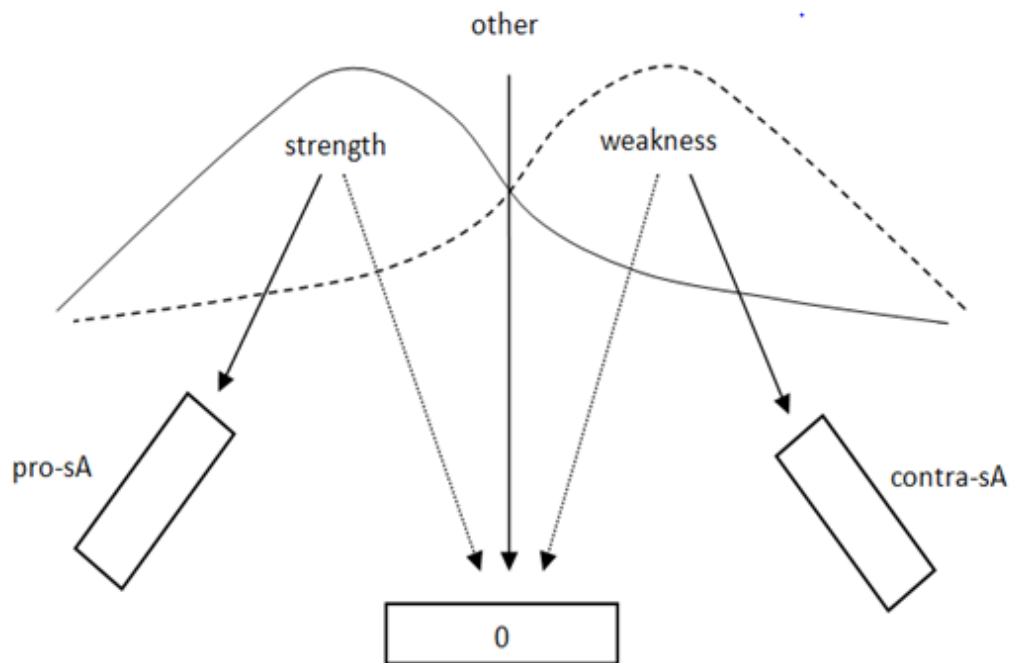
- Example: $+ / - / 0$

In terms of quality, each Relative is only more or less positive, negative or neutral. In the case of absolutization, this changes: the fluid transitions of more or less positive and negative (good and bad) become polarized and completely separated. Now certain things or people are categorized as "absolutely good," "absolutely bad," "black or white," or the like, even though they are not. The person experiences certain relative things as absolutely good or bad (...), or has been taught to do so in the past. As a result, he/she now sees the world/things only in this (extreme) way. Like looking through a magnifying glass, everything seems bigger/more extreme than it really is. There is nothing (0) between these opposites. It is important to say that because of this view this person often has certain advantages at first and then mainly disadvantages.



The graphic shows how something Relative changes after an inversion. It is polarized, compressed and finally divided into $+sA$, $-sA$ and 0. The original unit is basically torn into different, opposite parts. On the other hand, these parts are very closely connected. (Symbol on the right).

- Example: strength/ weakness



This illustration shows how an inversion creates by absolutizing of Relatives certain It-parts: a pro-sA out of strength, a contra-sA out of weakness and a nothingness (0) out of others (and out of through the absolutization negated Relatives itself). The following differentiation can be made then: A first part, that I will call pro-sA , here strength*, a contrary opposite part, which is the contra-sA, here weakness* and a contradictory opposite part, the zero-part (s0), the nothingness*.¹⁵²

I want to explain the origin of the three it-parts with this example: (partly repeated). Two Relatives, here 'strength' and 'weakness' are relative opposites. We can see that the two terms (or their meaning) are not sharply separated, but overlap. The curve of 'strength' extends into the area of 'weakness' and vice versa. This means that neither term represents anything absolute. Neither is strength absolute, otherwise it would be omnipotent, nor is weakness absolute, otherwise it would be impotent. Instead, strength contains some weakness and weakness contains some strength. So strength and weakness are a polar pair. They are on opposite sides, but they are not mutually exclusive. They are part of something bigger, something whole (+A). They are part of that greater whole without being identical. Besides them, there is something else with which they are also connected. It is not called strength or weakness, but they are also part of it without losing their own identity. Strength and weakness have a relative relationship to this other, just as they have a relative relationship to themselves. How does inversion change this situation? Strength is understood not as relative but as absolute, as omnipotent. Weakness is seen as powerlessness to be avoided (-sA as opposed to +sA). This also means that this absolutized

¹⁵² The * should make the absolutization clear again.

strength (strength*) excludes weakness or the like - just as other absolutized parts exclude their opposites. Thus, the opposites are now not only relative opposites, but absolute opposites. Each part now has an opposite and a contradictory opposite. However, they are also interdependent and strongly connected. A typical example would be machos trying to eliminate weakness.

The Emergence of the Three Sides of any It-part

So far we have seen how inversion can create three parts ('triad').

The further hypothesis now is that each of these three parts has three sides again, thus forming a 'nine-sided triad'.

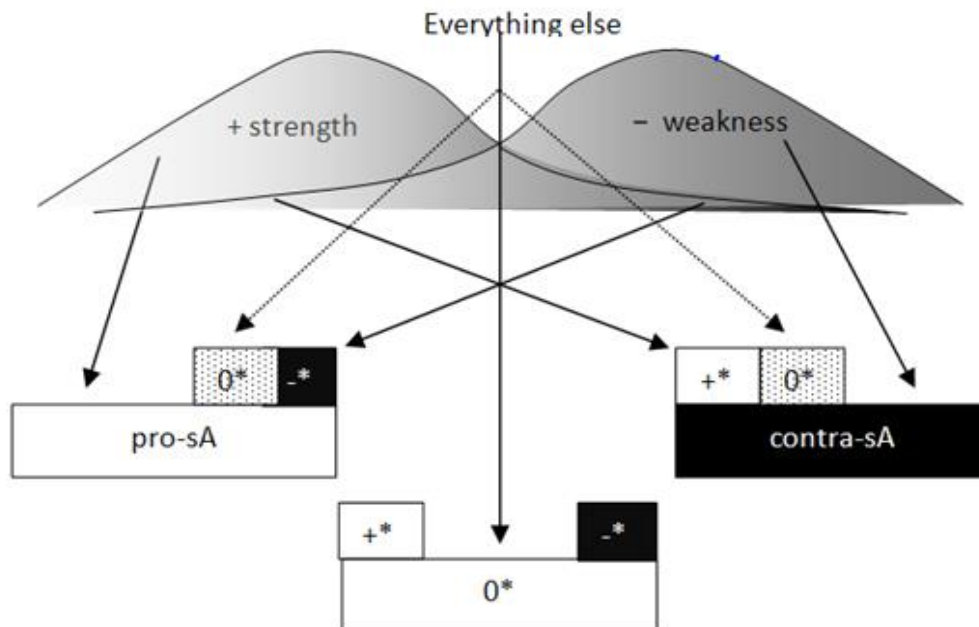
How can this be explained?

In the explanation of the origin of the three parts of the It, we assumed that each relative normally has two counterparts, which are also absolutized and thus form a triad in the case of absolutization.

Now I further assume that each of the three parts of the triad has three sides.

In other words: On the one hand, each part has a side (the main side, so to speak) that gives the side its name, but there are also two sides: one that represents its counterpart and another that represents the others. In the case of absolutization, not only the main side but also the two opposite sides are absolutized. As a result, each part of the It, the pro-sA, the contra-sA, and the 0-part, has three sides: the main side and two opposite sides (which are mostly suppressed).

Example: strength/weakness



Using the example of absolutization of strength and weakness, this illustration shows how the three sides of each It-part are formed. Since strength usually also 'contains' some weakness, the inversion causes that side to be absolutized as well and represents a negative side of the pro-sA 'strength'. Finally, strength contains not only some weakness, but also something else (others), which becomes the 0-side of the pro-sA. The same is true for the other two parts, contra-sA and 0. The * should emphasize again that these are absolutizations.

Examples of Different sA with their 3 Sides:

- The 3 sides of the + *

 1. The main side of the + *: e.g., correct decisions / successes / strength ... are great.
 2. The negative side of the + * or from the bad of the good '(P. Watzlawick), e.g., the agony of choice, compulsion to succeed, ↑ effort for + *.
Too much of a good thing becomes bad. The more + *, the greater the height of fall.
Goethe: "Nothing is more difficult to bear than a series of good days."
 3. The 0-side of the + *: e.g., the + I do not care, resignation, etc.

- The 3 sides of the – *

 1. The main side of the – *: e.g., poverty, war, murder, immorality, illness ... are bad.
 2. The positive side of the – *: e.g., morbid gain, ↓ "fall height", emergency lie, tyrant murder, sweet sin, sweet revenge. (→ [Fascination of the negative and the evil](#)).
 3. The 0-side of the – *: e.g., the – I do not care, repression.

- The 3 sides of the Nothing²

 1. The main side of nothingness: e.g., strange emptiness, nothing.
 2. The positive side of nothingness: e.g., Nirvana, belle indifference, the advantage of repression. If I have nothing, I cannot lose anything.¹⁵³
It is easier to dispense completely with everything than half.

¹⁵³ R. M. Rilke: "And we, animals of the soul, confused by everything in us, not yet ready for nothing; we grazing souls: do we not implore the Allotter by night to grant us the not-face which belongs with our darkness?" Das Karussell, Reclam, p24. Translated in: <http://hilobrow.com/2011/11/23/early-60s-horror-4/>

3. The negative side of nothingness: e.g., horror vacui, one is burned out, desolate, abandoned, lost, left alone, godforsaken.

The nothing stares at a desolate one from empty eyes (caves).

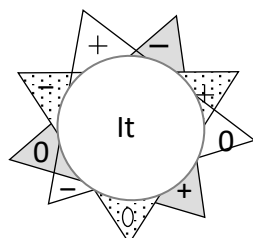
Death, hell - the great nothingness? J.P. Sartre: "Behind closed doors").

The contradictory main and reverse sides correspond to paradoxes.

(→ [Emergence of paradoxes](#)).

Summary: It as nine-sided Triad

Each It has 9 Different Connotations: As +/-0 from +*; as -/+0 from -*; as 0/-/+ from 0*.



The graphic shows how each It can appear differently, depending on which of the 9 sides dominates.

The pro sA part of the It is drawn without a pattern, the contra part gray and the zero part dotted.

The individual sides of the parts are marked with +, - and 0.

Example: It represents any x *

Pro part:

if its + side dominates: x * is great

if its - side dominates: x * is exhausting

if its 0 side dominates: x * does not matter, (has become) worthless.

Contra-part:

if its - side dominates: x * is bad

if its + side dominates: x * is liberating

if its 0 side dominates: x * is suppressed

0 part:

if its 0 side dominates: x * is nothing

if its - side dominates: x * was lost

if its + side dominates: P has nothing more to lose.

Hints:

- Every It, even an opposite one, can generate all of these 9 basic patterns (although different in structure and content depending on the It). (See also [Spreading and Compression](#)).

- The change from one part or side to another occurs abruptly and not fluidly (similar to the quantum leap of an electron).

- If you are looking for an interpretation of a phenomenon, this triad model is a good one.

For example: If I feel good, that good feeling can come from a pro, contra, or 0 part. For example, I feel good because I was moral (+ from the pro part), or because immorality was seductive (+ from the contra part), or I experience it as liberating to place myself beyond

morality or immorality (+ from the 0 part).

This also means that any event (such as a symptom) can come from any It, but also from + or -A (which I will come back to) - but with different probabilities.¹⁵⁴

The sides with the same connotations form groups/ pacts even if they come from different parts or Its, but because of their backsides they are enemies. So superficial love² can quickly turn into hate or vice versa. (More on that later).

The It as a Nine-Sided Triad-model explains many contradictions

The model of the It as a triad can explain contradicting phenomena well:

- Contradictory causes can produce the same results, and similar causes can produce completely opposite results. And vice versa: the same results (e.g. symptoms) can have similar but also different causes. And different results (e.g. symptoms) can have different but also similar causes. This also means that any event (e.g. a symptom) can come from any It (but also from +A or -A).

- With regard to the sides, this also means: Each of these sides can come from any of the main parts. As said before, the It is like a chameleon: it can appear and act as monade, dyad or triad. And the appearance depends on which of the sides of the different It-parts dominates.¹⁵⁵

Only +A¹ and -A¹ are not divided and have no backsides. The Its present themselves as centers of second-rate realities, divided into two sides (all-or-nothing) or three sides (pro-, contra- and zero-part) which also have backsides. Therefore, the characteristics and dynamics in W² are very different from W¹.

- The transformation of the It into its opposites - such as the behavior or feeling of a person, which is dominated by an It, can suddenly and unexpectedly change into its opposite.¹⁵⁶

The model explains how people (or WPI as a whole) who interact with each other start out as best friends, but then, usually surprisingly and unexpectedly, can become enemies or completely indifferent to each other. (See also [Reversal into the opposite](#) and [Possibilities of Interactions](#))

- The model explains how paradoxes can arise. (→ [About the Emergence of Paradoxes](#))
(See also overview of [Most important links regarding opposites](#))

The Different Valences of the It

- Considering the orientation of valences, the following distinction can be made:

1. The opposites („hostilities”)
 - a) contrary opposites
 - b) contradictory opposites

¹⁵⁴ However, the quality of the same connotations is also different and alienated, only in the first-rank systems is it real and adequate.

¹⁵⁵ This probably also means that there are three main interpretations and nine more specific interpretations of every situation in WPI².

¹⁵⁶ Especially impressive in manic-depressive patients..

2. The `pacts' / fusions

3. The `nothings' (nothingnesses)

- Considering the localization of the valences:

1. Inner powers / valences inside the It.

2. Power / valences of the It to the outside.

There are similarities to the theories of valence in language.¹⁵⁷

(See also `[Overview of all It-valences](#)' below).

¹⁵⁷ See if necessary in the unabridged German version.

Opposites, Fusions and Negations

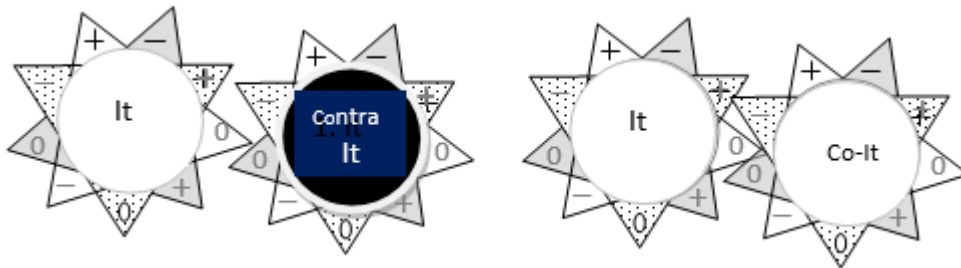
I distinguish

- Opposite It with opposing world, people and I (WPI).
- Mergers, fusions, pacts with corresponding WPI.
- Negations.

As well too opposite Its (fig. left) as too equal Its (fig. right) as too empty Its can, as its 'carrier' (WPI),

- a. fight each other or
 - b. make pacts / reinforce / merge with
 - c. neutralize, dissolve each other or
 - d. turn into their opposite
- depending on which of their sides are "activated"!

In terms of the consequences, this means that new opposites or pacts or negations may have arisen from opposing or too similar or dissolving dynamics.



This illustration shows how two (or more) Its interact with each other, marked by their different sides, comparable to cogwheels. The pro-SA part of the It is shown without a pattern, the contra-part is gray and the zero-part is shown with dots.

They unite in the fight against W^I . As soon as another enemy is in sight, they make a pact. As soon as the enemy is defeated, they ruin their own comrades. This already shows the basic characteristics of disorders in society and in an individual.

The Opposites and their Dynamics

Here it is about pr opposites and their general dynamics of the It, the world, the people and the I or their parts.

As I said, the opposites can

- a. fight each other or
 - b. make pacts / reinforce / merge with each other or
 - c. neutralize, dissolve each other or
 - d. also turn into the opposite
- depending on which of their sides are "activated"! (See graphic above).

I distinguish

- An absolute opposite between [+A and -A](#).
- Relative 'opposites' (= polarities) between different Relatives.
- **Strange absolute opposites** (that's what this is about):
 - contrary opposites between Pro/+sA and Contra/-sA,¹⁵⁸
 - contradictory opposites between All and nothing resp. \pm sA and nothing.

[Hints: I use Pro and + as well as Contra and – synonymously; * indicates the absolutization. For Pro/+ you can use: idol, ideal*, love*, luck*, etc. For Contra/-sA you can use: 'devil', taboo*, hate*, etc., [Yin-Yang](#) ☯ is a symbol of the It opposites in balance.]

I mention: When a Relative is absolutized, its opposite is also absolutized. One extreme gives birth to another extreme, and so on. .I.e., with the strange 'everything' we also choose the strange 'nothing'. With the strange positive Absolute (or pro-sA), we also choose the strange negative Absolute (or pro-sA), and vice versa; and with them, the strange 'nothing'. Thus, every uncorrected inversion creates a dyad (all or nothing) or a triad (pro-sA, contra-sA, and 0). In other words, a false God gives birth to a devil and vice versa, an ideal* creates a taboo* and vice versa, love* creates hate* and also always nothing, etc.

The It is defined by the fact that the mentioned parts are contradictory and too similar at the same time. The parts face each other like a reflection in a mirror. They are like opposite twins (dyad) or triplets (triad).¹⁵⁹

An It part excludes the others, but at the same time it includes/ binds or negates them.

That's why you find that opposites attract or fight or negate each other. And the same with fusions and negations. One can also say that opposites are never only opposite, but also the same. Similarly, alliances also contain opposites and both negations (0). Second-rate realities and personal parts are both too opposite (contradictory) and too equal and too null.

The aforementioned statement that the extremes touch each other ("Les extrêmes se touchent") also marks the situation very well, they are extremely distant from each other as well as chained together. An image and its reflection also represent the double character of such pro- and contra-forms. One can say: Nothing is as similar and as different at the same time as its reflection.

Depending on the situation, any of the three it-parts can be dominant. This means that it can be very different, contradictory and crazy, but also uniform and neutral. It seems to be the same at first, then the opposite, and finally disappears into nothingness.

The Opposites in the Realities

In the first-class reality (W¹), there is only one absolute opposition: The opposition between [+A and -A](#). All other opposites in W¹ are only relative. Therefore it makes sense to speak here only of differences or polarities. There are R¹ which are polar opposites of another R¹ and therefore represent relative opposites. Both form certain pairs of opposites

¹⁵⁸ In everyday language opposites are known in the form of the expressions "black or white" or "friend or enemy".

¹⁵⁹ Similarly 'Oxymora' as a rhetorical device.

or antipoles, which could also be called "dipoles" or "tripoles". In W^1 the relative parts are permeated and embraced by +A. They show fluid passages and no hard boundaries. There is diversity, not homogeneity. One might also say: Since no R^1 is absolutely separate from another, they are all connected (through the +A). Each part contains some of the other parts. However, people have to put the different parts into words in order to communicate with each other. These words are separate. They indicate the specific irrelevant pole of meaning of something without mentioning all the other meanings along with it. When we describe an opposite or a difference in our everyday language, we usually do not indicate whether it is a relative or an absolute opposite - unless it is specifically expressed. However, this difference (relative, absolute, or pseudo-absolute) is very important for understanding our topic.

In the second-rate realities, (W^2), especially in their centers, the Its, these differences are perceived not as relative but as absolute - but in reality they are pseudo-absolute. Thus, the named opposites represent not only opposites in general, but also paradoxes, splits, and contradictions. (More → [`The personal It`](#) or in the unabridged German version.)

Analogies in physics and cybernetics

- Physics: - "For every action, there is an equal and opposite reaction." (Newton: 3rd law of mechanics).
 - One could also interpret nuclear fission, nuclear fusion and radioactivity (decay) as special dynamics of second-rate realities.
 - Color generates a complementary color.
 - The quest for balance, KW self-regulation, and feedback.
- (For details see unabridged German version).

Links regarding opposites in this publication

Note: I have arranged the links to the corresponding sections chronologically in such a way that I first list the emergence of the opposites and their becoming independent in the It, then their connection to fusions and negations, and finally I describe the opposites and their dynamics in realities in general and in/between persons in particular.

1. [Inversion and Contra-Inversion](#)

(There I describe how opposites arise in the first place and how they oppose each other. Exemple: [+sA and -sA: greatest enemies and best friends](#).)

2. [The Emergence of the Parts of the It](#)

(There I describe how opposites manifest themselves and become independent as part of the It.)

3. [Opposites, Fusions and Negations](#) (See above).

(There I describe how opposites, fusions, and negations are related.)

4. [The Opposites and their Dynamics](#) (See above).

(There I describe the opposites, their characteristics and their dynamics).

5. [The Opposites in the Realities](#) (See above).

(There I mainly describe the contrast between first-rate reality and second-rate realities.)

6. [Overview of all It-Valences](#)

(There you can find a graphic showing all possible valences of an It as a triad with respective Co-forms).

7. [Interactions in second-rate Realities](#)

(There I make statements about the dynamics of the opposites in W^2 in general.)

8. [Complex Personal Dynamics and Relationship-Disorders](#)

(There I make statements about the dynamics of opposites between people.)

9. [About the Emergence of Paradoxes](#)

(There you will find a short description and a graphic of how paradoxes can arise.)

10. [Inverted, Paradoxical World](#)

(There I mainly describe how and why our world/reality is so contradictory).

11. [Ambivalent, paradoxical Behavior](#)

(There you will find statements about how and why we behave ambivalently or paradoxically).

12. [Reversal into the Opposite](#)

(There you will find a brief description of how a system can tip over into its opposites.)

13. [Anticathexis](#) (in 'remedies of defense')

(There I describe how a defense can take place through opposites.)

14. [Opposites in Schizophrenia and their Dynamics](#)

(There one finds explanations of the frequent contradictions and oppositions in schizophrenic psychoses).

15. [Solution](#) of the opposites

(There you will find explanations about first-rate solutions - including solutions to opposites.)

I cannot go into more detail here about dialectics as the philosophical doctrine of opposites.

There is an extensive literature.

As far as I know these, the discussions are almost only about the dynamics of pseudo-absolute opposites (in the sense of sA).

The Fusions (Pacts)

In parallel to the opposites one can differentiate:

- An absolute connection between the + A / God and the person with + absolute attitude.
- Relative connections
- Fusions, mergers, pacts as seemingly absolute connections.

Like opposites, they can

- a. strengthen each other or further merge and make more pacts
- b. fight each other
- c. neutralize, dissolve, negate each other or
- d. turn into their opposite.

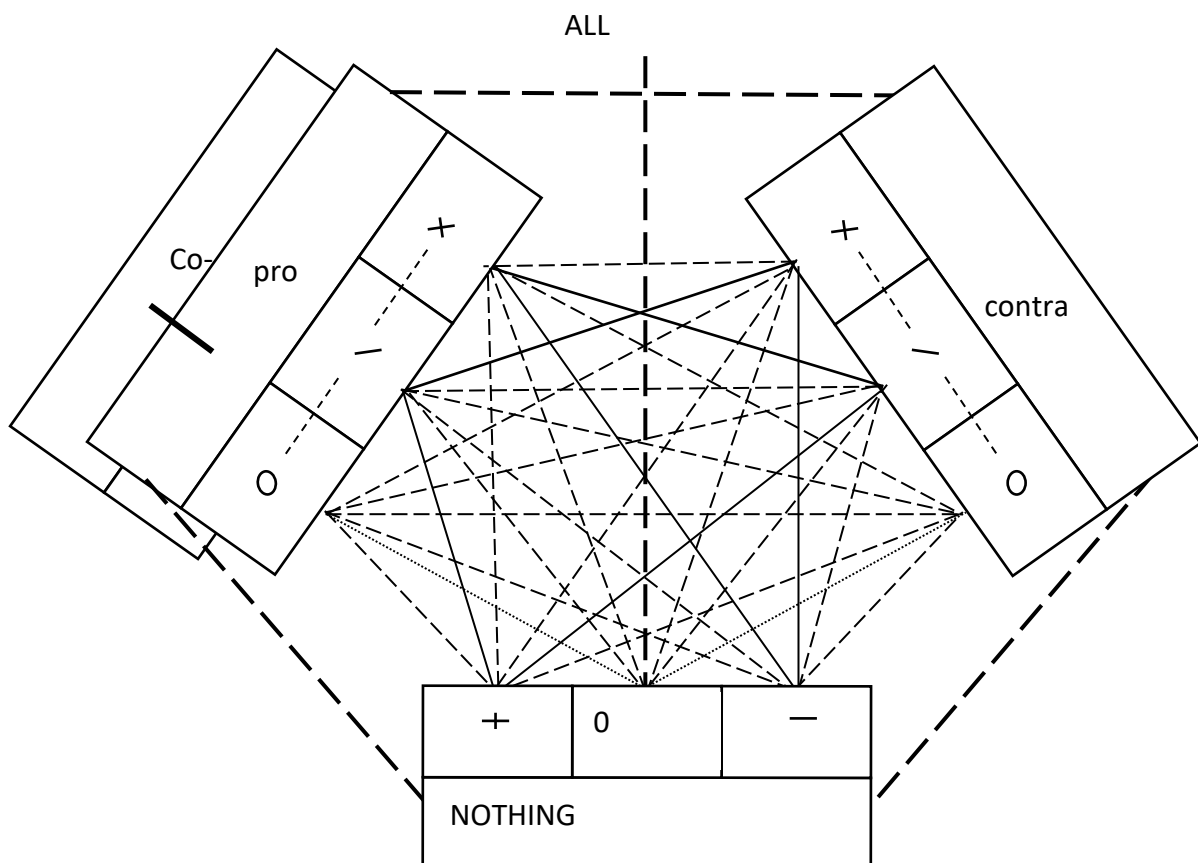
depending on which side of the underlying It is activated. (See figure above).

For more on contradictions, packages and cancellations, see the unabridged German version.

The Negations

See above or e.g. [All-or-nothing relationships](#).

Overview of all It-Valences



Pacts are formed by the same parts/sides with the same connotations and by opposites with opposite connotations. Shown by continuous lines → Parts/sides have the same effect.

Opposites/ contradictions/ enmities are created by equals with opposite connotations and

by opposites with the same connotations. Shown by dashed lines → Parts/sides have opposite effects.

Neutralizations, cancellations are caused by the same ones, where the 0-side is activated at the same time, and by the opposite ones with activated 0-sides. Shown by dotted lines → Effects of parts / sides cancel each other out.¹⁶⁰

The graphic also helps to understand the main paradoxes. (→ [Emergence of paradoxes](#)). Originally in W^1 , i.e. non-absolutized, those phenomena do not create pacts (equals), enmities (opposites) or neutrals. They only became such because of inversion.

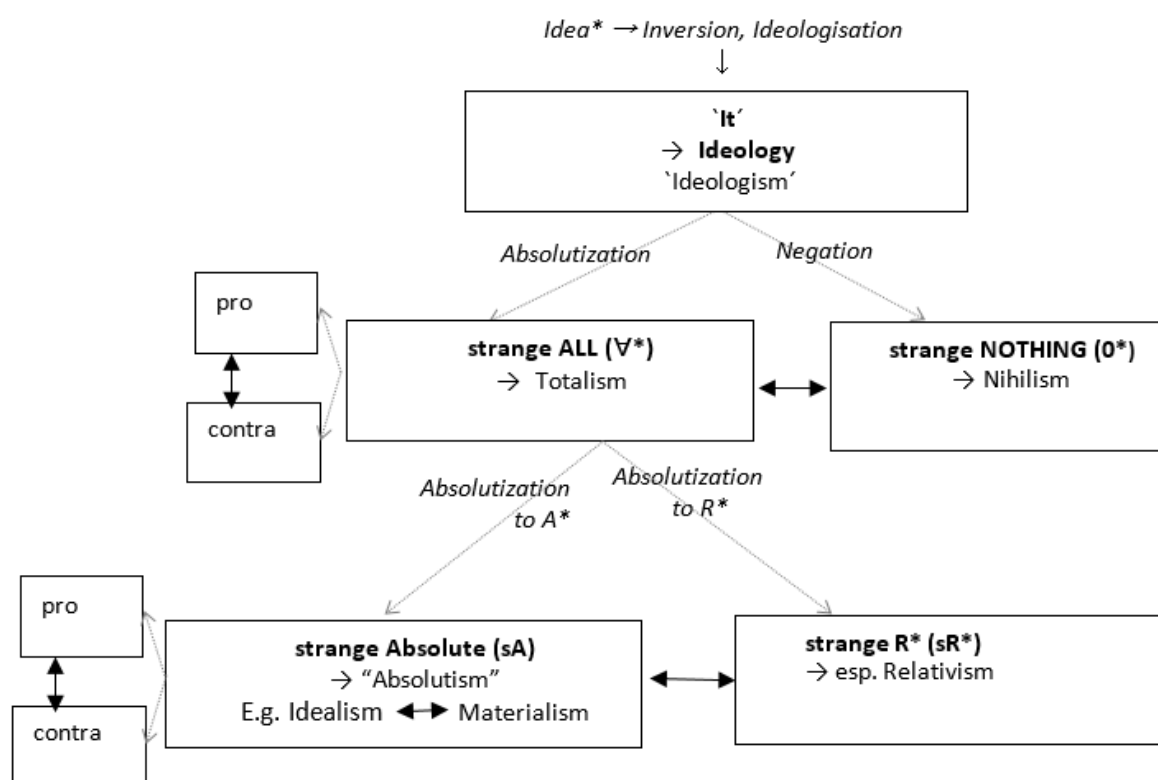
Which Its Correspond to Which Ideologies?

Ideologies as examples for collective Its

Ideologies ('Ism') are dogmatized worldviews, which means that they are determined by strange Absolutes. Ideologies, as collective It, are the main representatives of the It.

The person as the cause of such ideologies becomes the last authority. As mentioned I see in ideologies ('official' like 'private') essential causes for mental disorders.

Trial to allocate ideologies in the sense of this publication.



¹⁶⁰ The connection between 'Co-pro' and 'pro' symbolizes a pact between a pro-form and a co-form ('co' = together with).

The double arrows (\leftrightarrow) are intended to make it clear that the opposing ideologies, such as their underlying Its, are dependent on one another and can weaken or strengthen one another or tip over into the opposite form.

For further assignments, relating to all aspects, see [`Summary table`](#) column E.

Hypothesis: **The dynamics and interactions between the Its and the ideologies are the same.** ¹⁶¹ (\rightarrow [Opposites, fusions and negations](#)).

Like the Its all ideologies would have both: misabsolutization and negation. An ideology, or sA, cannot integrate its opposite ideology but must fight it, although at the same time it owes its existence to its opposite.

And one can conclude that all ideologies are potentially pathogenic - and even more so the more unlike they are to the positive Absolute (+A), or in other words, the less love they impart.

The personal It and the Strange Self

"If there is a dark power, that is evil and treacherous enough, to insert a thread in our inside and to pull it tight and to drag us down dangerous and mischievous ways..., then it has to adjust itself to us and has to become like we are; only that way we believe in it and make the room for it that it desires to fulfill its mysterious work." E.T.A. Hoffmann, 'The Sandman'.

Explanation of Key Terms:

sS = strange Self = strange personal Absolute. Qualitatively further distinguished in:

+sS = the positive strange Self. Here equated with pro-sS.

-sS = the negative strange Self. Here equated with contra-sS.

[asS = absolutistic sS (also hyper-Self) and rsS = relativistic sS are not dealt with further in this abstract.]

p \forall = pAll = personal absolutized All. [Quantitative description of a strange Self. Mostly used in the contrast to the non-Self, p0 = personal nothingness.]

p It = personal It: complex, that controls that person (P) and that contains two (all and nothing) or three (pro-, contra-sS and 0) parts as a dyad or triad.

Hints: **Where the difference between `p It` and `sS` does not matter, I use both terms synonymously.** Since this chapter is only about personal topics, I omit often the abbreviation `p` for the sake of simplicity.

Synonyms and Characteristic Terms for p It

- Strange-, pseudo-, spare-, help-, emergency-, substitute-, compensation-, false-, divided center/ -Self of a person.

- 'homunculus', demon, parasite, devil, false friend, inner tyrant. Also: It as the dominant unconscious.

¹⁶¹ Note: As I have mentioned, I mean with 'ideology' not only the well-known political ideologies but also ideologized familial and individual attitudes.

Introduction and Overview

Everything that was described concerning the [Emergence of the It](#) in genral also applies to the personal It.¹⁶²

Analogous to the general It description, one can say: By inversion, something Relative is taken as absolute, and the actual personal Absolute, the Self, is negated.

The absolutized Relative may come from the person himself, or it may have an external origin. In either case, something new, strange, and personal is created with its own characteristics and dynamics. That is to say, after a misabsolutization, a strange, second-rate Absolute, the strange Self, is created in the personal absolute sphere. With this misabsolutization, the person also negates a part of his or her Self, so there is not only a strange Self at the center of the person, but also a "non-self. These new, strange, central forces within the person are called the personal It in this publication. The personal It embodies a new and strange controlling power that coexists with the original primary power.

Initially, P had dominance, but continuously loses its power and becomes the loser in this situation.

A very important fact is that the individual is convinced that the strange Self and not the real Self is the right one. P is convinced that there are great benefits to be gained by choosing the strange Self. This fact is also a reason for holding on to the illness and refusing to get well. (Also see later: Freud's morbid gain and the [Resistance](#)).

The new strange personal trait appears like a kind of strange person within us. Of course, it is not a real new person that is created, but features that imitate the real person, take a certain place in a person, or take the place of the real person. Later we will discuss how the new strange personal parts can "talk" to us in the form of acoustic hallucinations, or do many other things with us.

The comparison with a homunculus as a kind of false person within us is obvious and will be used as a model for the personal It described in the following sections.

First, it is important to remember that the strange Self and non-self, like a kind of homunculus within a person, are both dimensioned and differentiated in a characteristic way that affects P in its psychic center. This becomes apparent in what I will call the [Subject-object-reversal](#). This means that wherever the sS/resp. It is in control, the person loses his subject-role and now becomes the It as subject and which determines the person as its object. This means that the person no longer lives a first-rate life, but a second-rate life, functioning only through the particular It. The second major result is a personalization of the It and a reification of the person. Things are seen as something personal, and a part of the person becomes a kind of thing.

Looking at the dynamics (verbs or predicates), the focus is on the beginning of the emergence of p It: The It becomes independent, changes and lives by itself. This process affects all seven aspects of the dimension and the associated differentiations of It.

¹⁶² Since I assume that some readers only read the one or the other section, I have repeated here the most important.

Mutation and Adaption of the It to the Person, and vice versa

Depending on where the p It is established, two main changes can be discovered:

1. The It changes P in its sense, according to its pattern resp. the person adapts to the It.

But also:

2. The It adapts to the person. It becomes more like the person, such as a parasite that is adapted to the host organism. |

Brief Overview of Origins and Structure of the Personal It and the Second-rate Personal (P^2)

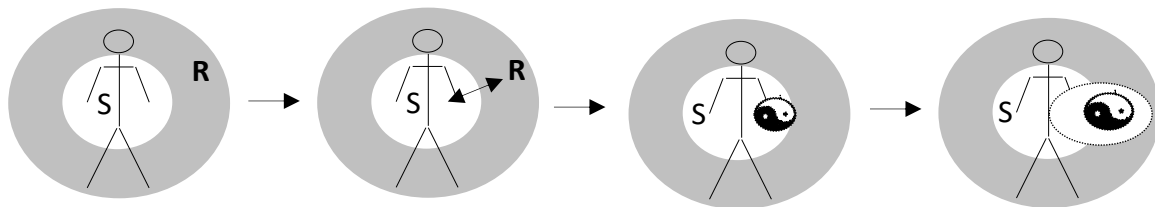
1st step (inversion) was: P inverts R and A (that was discussed on top).

2nd step (realization): the absolutized R (R^*) becomes sS = strange Self and the actual Self becomes non-Self. Both are building the core of p It.

3rd step: simultaneous differentiation BLQC (Being, Life, Qualities, Connections become strange).

4th step: The p It subjects further Relatives and forms new strange personal (P^2).

That is, an absolutized something with originally relative dimensions and differentiations changes into a new strange personal "unity" (P^2) with new strange dimensions, differentiations, and connections, and the actual Self and personal are lost at this sphere.



This graphic illustrates the development of the personal It (left to right). On the very left, there is a person with a healthy self- and relative-sphere. Rightwards, the inversion of a Relative and the Self is symbolized. Then, the creation of an It center (as a Yin-Yang symbol) is illustrated, which eventually creates its own relative sphere, as shown in the picture on the far right. You can also see, that the p It controls a part of P but the other part of P still contains the actual Self and has a first-rate relative-sphere, too.

Structure of the Personal It

Parallel to the structure of the general It, this is about the structure of the personal It.

Every p It, such as every other p unit, has three main dimensions: personal strange Absolute resp. strange Self, its relative sphere and nothingness and four main differentiations: strange personal BLQC.

Appearances of the Personal It

The personal It is per se a 'triad' and consists of three parts (pro +, contra - and 0).

However, it can appear differently:

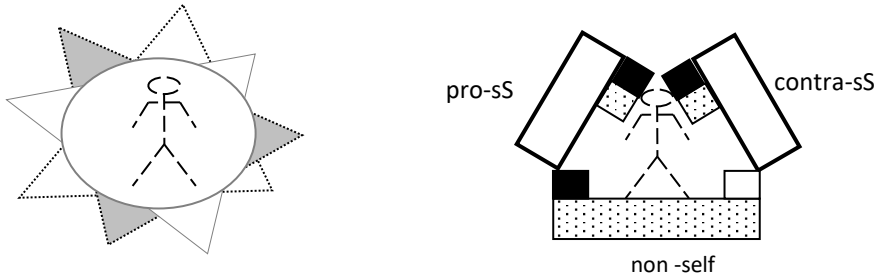
- as a monad (with only one direction of action)

- as a dyad (like a binary split)
- as a triad

The emergence of the personal It as a nine-sided triad is analogous to the generally described emergence of the nine-sided triad and will therefore not be described again. ([See here](#)).

Symbols

- Personal It as a nine-sided triad:



These symbols represent the personal It as nine-sided triad.
Both graphics also illustrate how a person² is caught within the triad.

- [Yin-Yang](#) ☯ is a symbol of the It opposites in balance.

Comparison to Similar Terms

- Freud's 'Id' (see general part).
- Self- and object-representations:

I think:

- Everything relative may be a self- or object-representation (interior or exterior).
- The Its are special representations because they are dominating. Here, they are described also with the terms of their parts: strange Self and non-Self.

Main Characteristics of the Personal It

The personal It (p It) has the same main characteristics as the It in general. I want to address only briefly how they concern the person.

The p It has strange characteristics, especially those of a strange Absolute and of a strange nothing.

It binds its own relatives, differentiates itself and thus creates its own independent and personal entity. It controls certain areas of a person. It tries to expand or conquer other Its. It builds complexes and second-rate personal systems. Together they form a second-rate personal reality. It is no longer freely available to P², but can be voted out by P¹, but does not disappear immediately.

The further p It moves away from +A, the more mechanical and physical rules apply instead of the rules of life or the living spirit, since the It is more materialized than the spirit.

The further p It moves away from +A, the more do **mechanical and physical rules apply** instead of the rules of life or of the living spirit since the It is more materialized than the spirit.¹⁶³

How Can You Recognize the Personal It?

Phrases such as "always," "never," "absolutely," "definitely," "never," "for sure," and so on indicate absolutizing. Common phrases are: "I hate you," "I love this more than life," "You are my everything," or similar. Also very typical: "I absolutely have to do that."

Everyday It and Lifelong It

As described in the section on the general It, the p It can be very ephemeral, but it can also last a lifetime. A thought that lasts and dominates for only a short time would be equivalent to a transient It. A traumatic experience in early childhood is an example of a lifelong It.

"Choice" of the p It

The decision of which strange Absolutes (sA) or It will be established often depends on the initial conditions. If a child lives in a dysfunctional family, it is likely to adapt (mostly unconsciously) to the sA of the parents. If the child is overwhelmed by arguments and aggression, he is likely to absolutize harmony and peacefulness as a reactive response to protect himself. Or, if disorientation, confusion, and follies dominate family life, a possible defense mechanism would be to protect oneself by focusing on prudence and regulation. However, false solutions are often the result of unconscious childhood defenses that appear to be a relief from unbearable situations. In other words: False solutions are often the result of our inner defenses that eventually become a prison or too costly.

(See also: [Mental disorders from biographical perspective](#)).

As adults, we adapt at such Absolutes (partly passive, partly active) usually because of short-term advantage.

More about the [different forces and connections](#) in the personal It, see the corresponding remarks in the general chapter.

¹⁶³ Parallel to this, a chaotization, takes place.

Dimensions of the Personal It

The strange Self (the strange personal Absolute)

Terms

I repeat: The strange Self (sS) corresponds to the strange Absolute within a person. I call it the strange Self to distinguish it from the general strange Absolute and because the term "self" is more personal and less general.

I usually use the terms 'strange Self' and 'personal it' interchangeably, unless I distinguish them otherwise.¹⁶⁴

Typical Examples for the Strange Self

as +*: achievements, idols, the ego, health, knowledge, status;

as –*: traumas, failure, impotence, illness, death;

But all Relatives are also possible as sS.

"False Self" and Other Terms

"Thanks to Winnicott, we know about the concept of the true and the false self, where the false self adapts to the needs of an inadequate environment and the true self remains hidden and split."¹⁶⁵

Janov uses the term 'unreal self', R.D. Laing uses the term 'divided self'.

Each of the above terms describes only one aspect of the strange Self, but does not include all aspects at once, which would be difficult. The term 'strange Self' emphasizes the alienation of the person, 'spare self' emphasizes the replaceability, 'conditional self' emphasizes that I only feel myself when I meet certain conditions, and so on. Taking into account all the different psychic aspects, one might come up with different terms that are also well suited. To me, the term 'strange Self' (sS) seems the best. The term 'false self' seems to be one-sidedly negative, because the sS also contains positive sides and no human being is free of it, and the term 'divided self' does not mention the possibility of fusions.

¹⁶⁴ The equality of the strange Self and the personal It is all the more justified if one also regards the non-Self as a kind of strange Self.

¹⁶⁵ Wöller, Wolfgang und Johannes Kruse: Tiefenpsychologisch fundierte Psychotherapie. Schattauer, Stuttgart, 2005.
Or in: Reifungsprozesse und fördernde Umwelt, Fischer-V., Frankfurt a.M. 1985.

Structure of the Strange Self

Classified by:	strange-Self (sS)
DIMENSIONS:	
A	strange Self
	core-strange-Self
R	relative strange Self = R^2
pro/+	pro/+ strange Self
contra/–	contra/– strange Self
O	victim (O-part)
DIFFERENTIATION:	
B	Being of the strange Self
L	Life of the strange Self
Q	Qualities of the strange Self
C	Connections of the strange Self
	I with strange Self as subject
	I with strange Self as object
23 single aspects	According to the Summary table column H

Such as the actual Self, the strange Self contains a core, the core-strange-Self, and connected, second-rate, strange Relatives, that are BLQC differentiated.

Hint: Whenever I speak of the strange Self, I am referring to the entire strange Self (and not only the core), unless I specify it differently.

Emergence of the Strange Self

Because of the importance: partial repetition.

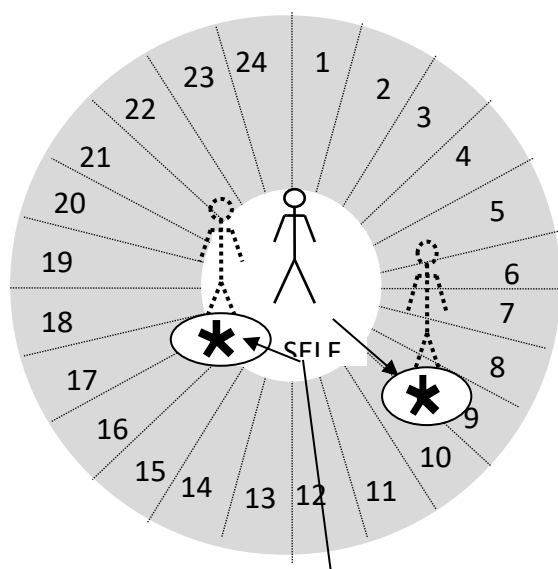
How does the strange Self (sS) appear?

It arises according to the same principles as a general I/sA: after an absolutization of R, or a negation of A¹, which is not corrected, a new and strange (ns) center is established and differentiated within a person, a strange Self, which is experienced as the actual Self. Thus, a kind of dominant foreign object develops within us. Unlike other internalizations or introjections, this 'personal strange object' takes on the role of the Self, including all its characteristics. This creates a new personal reality that defines us. This is different from characteristics or personality traits that are created within us when they are only of relative importance.

Later we will see how the strange Self negates the actual Self. The strange Self behaves like the actual Self or personal Absolute and tries to adapt its characteristics. Therefore, the person experiences it with these absolute characteristics and accepts it as his own Absolute. Although the sS is never able to completely replace the actual Self, it achieves partial success: It partially represents the self and becomes very similar to it. This creates a situation typical of mental disorders: The strange Self is experienced as one's Self, and one's Self is experienced as alien (or as nothing). That's why the person feels alienated most of the time. When the identification with an strange Self is very advanced, the sense of identity can be properly reversed: Then the person can have a subjectively good sense of identity even

though he/she is objectively very alienated - and conversely, he/she can feel very alienated even though he/she is objectively self-determined.

Examples: Obligation and Possession as Strange Selves (sS)



The graphic illustrates the emergence of two strange Selves* (dotted lines) with two new Egos (= strange-I), besides the first-rate I in the middle, which is based on an actual Self.

1. Left: A Relative (here obligation, aspect 12) is being absolutized and invades into the self-area. A strange Self is created in the self-area, from which an Ego is now operating. That causes a partial self-loss and a division of the self-area and the Ego.
2. Right: Another illustration of the emergence of a strange Self and Ego: The I leaves the center and establishes itself in the relative edge area (here possession, aspect 9). Possession becomes the new strange center from which the Ego now operates.

I would like to explain the resulting situation in more detail using the above diagram.

Suppose a person sees the fulfillment of his obligations as absolute (aspect 12). The fulfillment of obligations is then superior to the Self. The Self (self-confidence, self-worth, self-determination) is now mainly made dependent on the fulfillment of obligations. As long as the fulfillment of obligations is subordinate to the I, the I-self dominates, remains the boss in its own house, and from this position can deal with an offense against obligations adequately, i.e., relaxed and free enough. Then the ego-self "knows" that my ego-self is the more important, first-rate, more valuable, etc., and that the fulfillment of obligations has a relative meaning in contrast to it. However, when the fulfillment of obligations has become an strange Self, it now claims the same qualities that only the true Self should possess. But now the ego cannot simply get rid of the strange Self by willpower, because it has become materialized and personalized.

The terms "strange Self" and "It" describe very well that something strange has been created, which is acting by itself and determines me (e.g., it tears me apart, it depresses me, etc.). They already show the main characteristics of mental disorders. The strange Self has entelechy and its own dynamics in this position. New, strange dynamics and rules also govern the person in his/her center. They seem to be personal and some kind of self-propelled. As mentioned before, in the beginning the person has some short term subjective advantages by installing a strange Self, although later the disadvantages will increase. All the inverted parts of a person are like being put into new roles. However, the original, true Self will always exist, even if it is weakened. With the inversion to a strange Self, the absolutized Relative is subjectively more absolute, more unconditional, more primary (too important), more independent, more alive, more personal, more real, and more like the Self than it was before. Fortunately, it is impossible for the sS to become exactly like the Self. In addition to

the strange Self, the partial negation of the actual Self also results in the development of a non-self, which I will discuss below.

+ and – Strange-Selves

(Note: +sS and –sS are synonymous with pro-sS and contra-sS).

Just as we have distinguished the strange Absolute as +sA and -sA, we can also distinguish the strange Self as +sS and -sS. +sS and -sS of the same aspect belong together. Per se, they are two relatively opposite poles of an aspect, but now separated by an absolutization, although they are also intimately connected.

Absolutized opposites² are at once interdependent and separate. They are at once opposite and equal. Just as a reflection in a mirror is equal and yet opposite. They are at the same time interdependent and mutually exclusive. They are equal and different. Superficially, they are enemies, but when it comes to fighting a third person (object), they are accomplices.

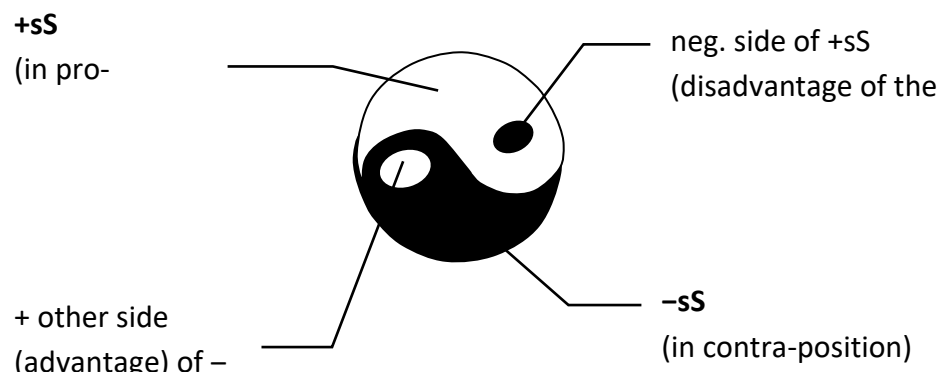
+ Strange-Self (+sS)

Synonym: pro-Self or super-Self. Personal as false God, golden calf, crutch, corset, also fixed or false ideals/objects of love/ glorified; 'drugs' (otherwise see [+sA](#)).

– Strange Self (–sS)

Synonym: against- or contra- or anti-Self, personal as: false enemies, or objects of hate, false demonization, traumas (otherwise see [–sA](#)).

Strange-Self as Dyad with Reverse Sides



Using the Yin-Yang symbol, the illustration shows a +sS and a –sS in pro- and contra-position with its contrary reverse sides. (The non-Self and the 0-sides of +sS and –sS are not shown here).

About the meaning of the reverse sides of the sS:

We are about to discuss a very important aspect, that illustrates parallels to S. Freud's term of morbid gain. Neither the strange Absolute nor the strange Self is solely negative (such as the Relative). Although they are generally unfavorably, they also have positive sides, that are determining in individual cases, whether a sS can emerge and stay for a long time. More

specifically: By using specific strange Selves, the affected person can stabilize or restore his/her inner balance. The strange Self gives and takes. It replaces Absolutes with similar Relatives. The strange Self is neither an enemy within us, that has to be defeated nor the God, which has to be glorified.

Difference between Strange Selves and Traits or Personality Signs

The strange Self is always of absolute importance to the person. Character traits can be of absolute or relative importance to a particular person, whereas a strange Self is always of absolute importance. In everyday language it remains uncertain whether, for example, the need for harmony is of relative or absolute importance to a person. In psychodynamics, however, the difference is important. The absolute position of the trait will cause all the results of a strange Self, which will be discussed further. This is not so in the case of a trait of relative importance. Then the effects of the trait will only have relative results. For example, the person cannot be divided by it. The situation is similar to someone who likes to drink alcohol (personality trait) and someone who is addicted to alcohol.

The Non-Self

Shortcuts and synonyms for the non-Self: p0², p0, not-Self, personal nothingness.

Emergence:

The emergence of the non-Self is equal to that of the general It, the all-or-nothing-principle by sacrificing the actual Self.¹⁶⁶ (See if necessary [`All-and-nothing emergence`](#) in general).

The Non-Self includes, in terms of the dimensions, especially the absence or loss of meaning, identity, reality, unity, security, freedom, personal foundation, and autonomy. The Non-Self includes, in terms of the differentiations, especially the absence or loss of primary personality, vitality, qualities, subject-role, and connectedness. Sources: especially nihilism and materialism.

The 7 aspects of the dimension of the Personal It

(Similar to the [general It](#). For more detail, see unabridged German version).

¹⁶⁶ E.g. • M. Foucault: "No truth about the self is without the sacrifice of the self." p 324

• F. Nietzsche: "I love all who are like heavy drops falling one by one out of the dark cloud that lowers over man: they herald the coming of the lightning and succumb as heralds." Cit. 'Thus Spoke Zarathustra'; Ch. 5.

Differentiation of the Personal It

Differentiation of the personal It/ strange Self by¹⁶⁷

1. Structuring (here above all personalization)
2. Vitalization
3. Qualification
4. Contextualization, subjectivization

The personal It or strange Self is established in a person at the border of spirit and body - initially, in the shape of a spiritual misabsolutization, that crosses the border to the physical, which then becomes a new form of strange being and life with specific connections. In this form as a personal It, it dominates the person and becomes an essential cause for mental disorders. It personalizes itself, becomes alive, specially qualifies itself and creates new, strange connections. Therefore it becomes a new strange personal being, life, quality and subject with a new context.

This personal It probably corresponds in the organic sphere to certain centers (I think not only in the brain) with certain functions, which in turn are functionally and organically connected with other relevant structures. The structures and functions have strange, especially all-or-nothing or pro-contra-or-nothing characteristics.

Especially to 4. The p It becomes a new strange determining subject.

The main influence on the person is: The It makes P to its object.

Here, another additional characteristic of the strange Self/ It becomes visible: The strange Self takes the position of a personal, vivid subject, whereas P or the I take the position of an object.¹⁶⁸

While the I-self as a subject previously rested on a solid ground, this unity is disturbed: an sS becomes a new and strange ground for the ego-parts and turns them into its object, instrumentalizes and functionalizes them - a situation that is prototypical for mental disorders. It can be called a [Subject-object-reversal](#) because what should be the object is now the subject and vice versa. Further consequences in this aspect can also be called subject-object split and fusion or identification, which will be discussed later. In contrast, in first-rate reality, there is only a kind of difference between the actual subject (God1 or I-self) and the objects (inner and outer reality), but there is no split. A real division takes place only between +A and -A.

Kinds of Personal It (overview)

Such as the It is in general, the p It also can be differentiated by:

¹⁶⁷ Personal It and strange Self are named synonymously here too.

¹⁶⁸ A strange I-self forms, figuratively speaking, a kind of new strange person or homunculus. Is it any wonder if, people hear voices or feel obsessed, for example in this situation?

- origin and kind
- localization
- appearance.¹⁶⁹

Origin and Kind

See mainly: ['The It in general'](#).

Individual personal Its

For individual aspects see [Summary table](#) column H.

Examples: [Obligation and Possession as Strange Selves](#), [Illustration of a Single Second-Rate Personal Part](#), [Adult-Ego and Child-I](#) . The different ideologies as personal ids see → [Which Its correspond to which ideologies](#).

<p>In a humorous way (and in the style of Freud) the specific p Its could be labeled as following:</p> <p>All² = Totalo</p> <p>+* = Libido, Eros, (Drives²)</p> <p>-* = Destrudo, Aggresso, Thanatos (death drive)</p> <p>O² = Nullo, Nego, Nihilo</p> <p>rsA = Relativo</p> <p>(and so on).</p>	<p>And the mental disorders that are caused by them could be jocularly called:</p> <p>absolutitis or totalitis</p> <p>libidinitis</p> <p>destructivitis</p> <p>nihilitis</p> <p>relativitis</p> <p>(more examples: moralitis, collectivitis, individualitis, rationalitis - and all of them can be 'contagious' if one does not pay attention.)</p>
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About 'Libido' and 'death drive'

*"In classical Freudian psychoanalytic theory, the death drive (German: 'Todestrieb') is the drive towards death, self-destruction and the return to the inorganic chemistry."*¹⁷⁰

*"The death drive opposes to Eros as the tendency toward survival, propagation, sex, and other creative, life-producing drives ... Usually, there is a mixture of the death drive and Eros, such as there is always some sort of aggressive parts in a healthy intimate relationship, which helps to satisfy a person with himself. The loss of balance of the two tendencies leads to mental disorders."*¹⁷¹

If one focuses on Freud's expanded understanding of the term "libido," it becomes clear that it is very similar to the positive absolutization discussed above. (However, Freud's libido does not refer to the actual positive Absolute, but rather to the absolutized Relative).

In this publication, I have almost equated 'love' with the first-rate Absolute (God¹) but love

¹⁶⁹ The changes are so experienced without to be so. In fact, the strange-Self is only similar to the Self but it is experienced as if the strange-Self is the actual Self.

¹⁷⁰ https://en.wikipedia.org/wiki/Death_drive, 2016

¹⁷¹ Ibid, 2016

will nevertheless, without God, become a +sA as Libido, as it is presented in certain publications¹⁷² but it is overstraining the human being.

A similar parallel can be found between Freud's 'Destrudo' and the strange Nothing (0²) and the –sA. (See also [`Life and Death as sA`](#).)

Special Cases

The Ego as strange Self

When P makes himself absolute, there is a special case.

The person in question does not absolutize something foreign or attributes of himself (such as appearance, intelligence, status, etc.), but the core of his person, his Self.

It is a self-absolutization. "I am absolutely above everything!" is the attitude. This is different from the actual absolute attitude described above, because it extends the absolute range of P to the entire Self.

This creates a very special situation.

The person makes himself his own center. P crowns himself. P rules over himself. P makes himself (or, more precisely, his Self), as it were, the ruler over himself. He himself becomes the It that represents him. P becomes perpetrator and victim at the same time. P exaggerates and at the same time submits to the exaggerated, enthroned Self.

Despite the absolutizing of P's own Self, submission and dependence on the strange Self and It prevail in the long run.

Fortunately, the true Self is not lost, only suppressed.

This also means:

P splits, but never loses his deeper, original wholeness.

P identifies with an It and also alienates itself - but never loses his original identity.

P personalizes and individualizes It and depersonalizes and de-individualizes himself - but never loses his deeper, original personality and individuality.

P makes an It into a subject and himself into an Its functionary and object - but never loses his original subject role. P is thus a primary subject and a kind of secondary subject ("Subject") at the same time. P is still his own ruler but also his foreign ruler and the subordinate at the same time.

Since nobody is perfect, - everyone is overstrained to be his own Absolute himself. (→ Ideal-I / narcissism). He is absolute, as mentioned, only in his basic attitude toward the Absolute.

But if he makes himself the basis of his life, then he will take a position that is contrary to his nature. Unfortunately, we are often weak, flawed, or evil, and in these situations we need an Absolute that is stronger than our own person or other people. We need a space within ourselves, an island, a piece of heaven, where we are allowed to be very weak and helpless, to have no responsibility, to be beyond good and evil, that is, to be like children - otherwise we would get sick or go down in these situations.

¹⁷² Examples: Directions in Humanism, Anthroposophy, 'The Work' of Byron Katie, etc.

The 'You' as It

See [`Complex Personal Dynamics and Relationship Disorders`](#).

The 'One' as It

For example, one don't do this . Or one absolutely have to do this etc. (normativism).

By Localization

I believe that the p Its are not localized in a specific area of the brain, but are psychic complexes that have materialized and dominate the person. Like a web, they are spread over many areas of the brain and body and have specific second-rate effects that will be discussed later.

Where can the Its arise? In all realities.

If in a person = personal It; otherwise as group It, society It, and so on.

Appearances of the Personal It

The pers. It is a 'triad' in itself and consists of three parts (pro +, contra - and 0).

However, it can appear differently as follows

- as a monad (with only one direction of action)
- as a dyad ['duality'].
- as a triad ['trinity'].

Even if the p It appears as a monad or dyad, it is 'really' always a triad because the hidden, latent parts have not disappeared and can be activated at any time.

Monovalent sS/p It (Monad)

The personal It appears as a monad, unilateral, monovalent and monistic, when

1- only one part of the personal It is activated

for example, everything or nothing, a -sS or a +sS, etc.

2- Two or more parts of the It, or their sides, work together and have only one effect.

Representatives of different ideologies also often act monadically. For example, they pretend to have the one and only truth. Whoever is not on their side is against them. Thus, they seem to be everything and everything else is nothing.

Ambivalent sS/ p It (Dyad, Hermaphrodite)

(Also see [`Strange-Self as dyad`](#) with Yin-Yang-symbol).

This is about the ambivalent personal strange Self, or It, which plays an important role in psychopathology. Specifically, It stands for division, ambivalence, contrast, contradiction, and conflict. It also partially stands for paradoxes and follies.

The contradictions, divisions, or paradoxes can be

1 – In a strange Self or non-Self.

- 2 – Between different parts of a personal It.
- 3 – Between two or more sS or Its.
- 4 – Between an sS or It and an actual Absolute.

About the Ambivalence of the p Its:

The p Its are not only structured by the all-or-nothing-principle but the 'all', the 'totally' is - at least potentially - a divided unit, split in two (or more) connected opposites. On the contradictory opposite of this split unit (split into pro-sS and contra-sS), there is, on the other hand, the strange nothingness, so that arises like a triangle (triad) after which p It is primarily structured and in which a corresponding dynamism takes place.

As mentioned before, the choice of an absolutized ideal also includes the (unknowingly) choice of the specific opposite (an anti-ideal) and the deselection of the ideal also includes the deletion of the anti-ideal - and the other way around.

The p Its, such as the It in general, are very contradicting in their characteristics.

The ambivalence (or trivalence) of the p Its does not only explain their complicated dynamics but also explains the paradoxes and the follies, that can be found in many mental disorders.

Similar conclusions can be found in the psychoanalysis. I am thinking of the so-called mixture of drives in S. Freud's theory, who believed that the sexual drive and the death drive are mixed regularly. Alike, Lacan, who said that the death drive can be found in every other drive.¹⁷³

Those points of view are very similar to that of mine, although I believe, that the mixtures are not only about the drives but about every kind of Relatives (which includes the drives). That becomes clear when looking at absolutizations of Relatives because both poles of them fused together (according to the drive-mixture) or stand in opposite position (which probably corresponds of Freud's "drive-segregation").

Analogy: Characteristics of the It and the Mental Disorders

One can compare mental disorders with similar characteristics as the sS resp. p Its: they are of an independent, "active" and of quasi-personal nature. I think that with mental disorders, always the Self is affected. In contrast to changes in the relative sphere, where you find only easy disturbances.

¹⁷³ Literature in Mertens, Peters and under keyword "mixed drives".

EMERGENCE OF STRANGE, SECOND-RATE REALITIES

"This reality is nothing for me!" (A patient)

Optional chapter. If the reader only is interested in the [Emergence of the strange, second-rate personal](#), see there.

[For an overview of the second-rate realities, see the [Summary table](#) columns L-N]

Introduction

This chapter is about the general effects of the Its on different realities:

worlds/ persons and I (WPI).¹⁷⁴

The Its create second-rate realities² (WPI²). These take a part of the first-rate reality¹ (WPI¹). Therefore, they are connected with a loss of first-rate reality. Relative realities become (pseudo) first-rate, and first-rate reality becomes irrelevant (or subordinate).

But first-rate reality can only be temporarily replaced by second-rate realities in areas where the It/SA is active. Since the first-rate reality is stronger than the second-rate realities, the first-rate reality is never completely gone/lost, so there are always first-rate and second-rate realities coexisting. The second-rate realities are dominated by one, more, or many Its that impose their characteristics upon them. An It generates WPI² in its entire domain, which is about all 23 aspects of the main effect that the It itself represents. (See later for details.)

This chapter is intended to discuss the creation of second-rate realities in general.

As said, specifics of the personal changes you find in the next chapter.

Terms Regarding the Second-rate Realities/ Worlds (W²)

I often take as a synonym for second-rate realities = second-rate worlds = W².

The terms 'reality' and 'world' are often used synonymously and abbreviated to 'W'.

Otherwise, the concept of reality is superior to that of world.

I could not abbreviate reality with 'R' because this abbreviation stands for the Relative.

Second-rate is not equivalent to the meaning of first-rate Relative.

Second-rate realities include WPI² = [World, Person, I]².

As I read after the conception of this publication, C.G. Jung also speaks of different realities, his concept of "second reality" being similar to the concept of "first-rate reality" used here, and vice versa, his concept of "first reality" being similar to the concept of "second-rate realities" used here. (See also B. Staehelin: 'Trust and Second Reality').

Overview of the Phases

The different phases of emergence of the second-rate realities can be categorized as follows:

1st phase: Inversion and emergence of the It as described.

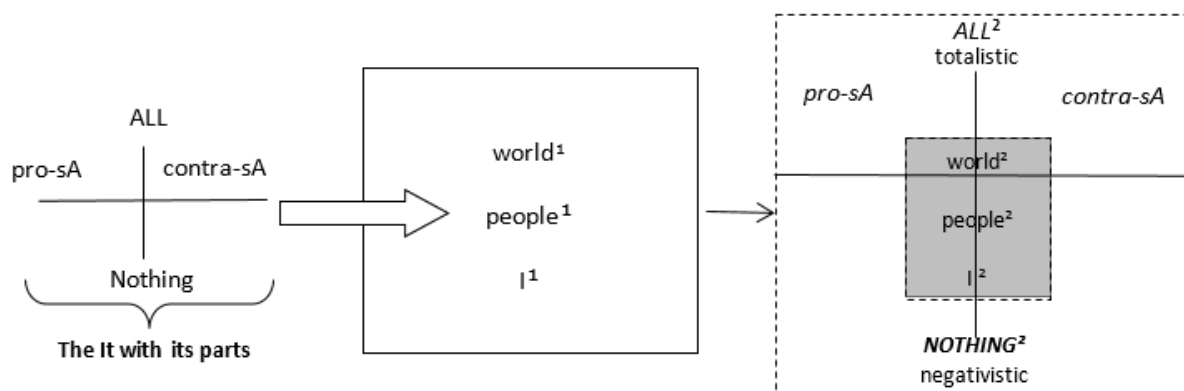
Now: 2nd phase: It produces WPI².

¹⁷⁴ For the sake of simplicity, I take 'W' alone as a collective term for WPI.

Overview of all It-effects on WPI, see unabridged German version or in the [`Summary table`](#)!

Emergence of the Different Spheres of W²

So far, we described the It as new strange dominant, which core is made out of All² (pro/contra) and Nothingness². Now we will see, how the It expands and how It causes new strange realities (WPI²).



This graphic shows how the It (including all It-parts) irrupts in the first-rate reality and what is created by that:

- 1st The created second-rate reality (here: world, people, I) is being dominated by the It-parts.
- 2nd WPI are put in a suppressed, relativized position (illustrated by the gray shade). They are also changed in the sense of the respective It - they become 'It-similar'. On the other hand, you can see that WPI is sometimes able to get something positive from pro-sA-parts ('hyperforms') because the It incorporates those parts as well.
- 3rd The It-parts are in italics to show that they too are changing. They adapt to the new strange reality, too.
- 4th The dashed line shows the loss of first-class reality.
- 5th The inner splittings of the It and also the WPI are indicated by the solid lines.

The It functions as it is. It is totally for or totally against or totally 0 and causes WPI to be also for, against or 0. Therefore, one can speak of a "**principle of creation of a too equal, an opposite and a nothingness**" in the second-rate realities caused by the It.

The It determines the specific reality, changes the reality and makes it similar to the It. The difference, however, is that the described action occurs at the expense of the affected units, since this process is associated with a loss of prime reality, even though it initially seduces the oppressed person with greater benefit.

Different Its determine in the form of the prevailing zeitgeist different groups or societies or generations.

The following spheres of these second-rate realities (WPI²) shall be distinguished:

1. The It (as dominant center).
2. The sphere dominated by the It, which can be subdivided into:
 - Pro-sphere (= + hyper-forms with Co-forms, participants, functionaries, followers, accomplices).
 - Contra-sphere (with opponents).
 - 0 sphere, negated or sacrificed sphere.

The individual spheres overlap.

[Basic possibilities of deviation from the optimal probably reflect a similar classification: too much (= pro-forms or hyper-forms), false (= contra-forms) and 0 (nothing). Incidentally, I think that the mental disorders discussed later have similar patterns, too.]

Chronological sequence: At the beginning, there is a pro-dynamic: The It first forms a pro-sphere (+ hyper-forms) in WPI - but at the cost of first-rate reality. Its loss causes the formation of the + hyper-forms, which finally become so expensive that the system² tips over to the opposite (contra or 0 forms). (→ [Reversal into the opposite](#))

Generally formulated: pairs of opposites* exist at the expense of first-rate reality. If a pole* is too expensive, it turns into an opposite (or vice versa). The system² can oscillate between two extremes until it dies or finds an emergency solution or the actual solution.

Examples, see in '[Personal Relationship Disorders](#)'.

Important:

1. All Its require sacrifices.

2. The sacrificial sphere of WPI increases throughout the process because the Its use WPI to stay alive and to remain dominant.

Roles of the It(s) in W² as Dictators, Parasites and Offenders

In the second-rate realities, the Its are like dictators with their helpers, that dominate everything else in their territory. They can also be compared to parasites/viruses/demons, depending on their respective characteristics. The Its impose their programs on realities, usually using the all-or-nothing principle. As the examples show, they act in different ways. Sometimes their actions are paradoxical or contradictory, but they are never exclusively negative. Especially in the beginning, their effects seem to be very positive. In the long run, however, they become disruptive and pathogenic. Everything is subordinated to them: truth, freedom, reality, other people, and finally the affected reality or person itself. Although the person seems to be elevated in the beginning, in the end he/she is degraded.

(It as offender and the [Person as victim](#) see below).

Hierarchies in W²

There are rigid hierarchies from It/sA to its R, as well as from It/sA to other It/sA. (Typical for W²). Second-rate systems of our inner world can be compared to totalitarian states: There is a central, powerful It that dominates everything, like a dictator. One level below are the contributors/participants/officials, and at the bottom are the powerless people who receive the orders.

The system is very sensitive: If only one of the participants is questioned or attacked, the whole system is endangered. Therefore, it reacts accordingly harshly and mercilessly, but it will also sacrifice its own participants if necessary.

The It subjugates its own Relatives like subjects. Although it gives them a second-rate center/sense/support, it takes away their independence. The new strange Relatives have to sacrifice themselves for the It if there is any kind of danger. An It, however, will never sacrifice itself for its own members. In the end, however, the It is also powerless if it is without its

Relatives, its subordinates. It can be compared to other systems that collapse as soon as their center disappears (domino effect), so the It is both overpowering and powerless, (pseudo) absolute and irrelevant at the same time.

(Compare to [Therapeutic hierarchies](#) in the first-rate reality).

Hypotheses about the It-effects

- The Its **affect not only the individual, but also entire societies** - ultimately our world as a whole. (More on this later.)
- The **Its change the WPI in their sense**. The WPI becomes 'It-like. (Just as the other hand, It, adapts to WPI).
- The It-effects are **not total**, but they are all the stronger and more pathogenic the greater the difference between sA and +A.
- The **Its work beyond their own aspect**.

All Its cause changes in all 7 aspects of dimension and in all 4 main aspects of differentiation. The It of a particular aspect also causes the main changes/defects in its specific aspect, while It causes side effects but also facultative effects in all other aspects. Example: Absolutization of truth has a special effect on the question of true or false, but it also has an effect on all other aspects. Suppose a family has absolutized truth, then the family is subject to the dictates of unconditioned truth-telling. This sA Truth* will then also determine certain spheres of being, life, qualities and relationships (BLQC) of the family. It also creates two opposite poles that can be called "lie" and "indifference.

(See the section '[Spreading and compression](#)').

- **All Its can have all results - even positive ones.**

All Its are in principle capable of causing any kind of second-rate forms.

All Its have all kinds of results, negative and positive. I.e. a -It can cause +² and a +It can cause -².

Therefore, the back of a -It can have positive effects and the back of a +It can have negative effects. For example: I am not allowed to feel good, I am not allowed to accept love, love is negative; being hated is positive. Or sickness* gives identity² or meaning² and so on.

Also: Any It can cause sickness as well as health. Although the It usually causes disease.

The contradictory effects of It are important for understanding paradoxes and certain psychopathologies.

The juxtaposition of contradictions

Contradictory, strangeness, split and 'craziness' appear to be particularly striking as It-effects.

Here I use mainly very general and basic terms, which change when used in specific areas.

The splitting of a married couple would be called divorce or separation, the splitting of the inner self would be called split personality or schizophrenia. However, I believe that the basic principles of the emergence of these so-called second-rate realities and their characteristics are very similar and interrelated.

The new, strange, second-rate realities have lost the actual Absolute and are therefore not

unambiguous, unique (etc.), but ambiguous, paradoxical, contradictory (etc.).

This contradicts our usual way of thinking and speaking. We may talk about this person being chaotic, this person being rich, this person being arrogant. Or that the environment is this way or that way, etc. That is, we often see only the superficial, "activated" pole of something. But in reality, the second-rate reality or person also carries the corresponding opposite and a 0-part within itself.

That's why, per se, we're dealing with double- or triple-split entities like "finite infinity", "dead life", "poor wealth", "empty abundance", "strange Self", "sweet revenge", "liberating disease" and so on, but that's not what you're saying.¹⁷⁵ Therefore, sometimes what is "normally" right can be wrong, or what is "normally" logical can be false or illogical, or what is good can be bad, or what is otherwise moral can be immoral. Or it may be wiser to lie than to tell the truth, or better to be sick than to be well, etc.

These situations seem paradoxical.

It-effects on the Dimensions of WPI

About a1: Disturbance of the Absolute

"I am the spirit of always saying no ..." Mephisto in Faust

With regard to the It-effect in this aspect, one can formulate:

It negates, disturbs or hyper-absolutizes WPI.

About a2: Disturbance of Identity

Referring to the It-effects in this aspect, one can formulate:

It alienates, uniforms or hyper-identifies the spheres of reality in which it penetrates.

(More in [`Disorder of the person's identity`](#)).

About a3: Disturbance of Reality

Referring to the It-effects in this aspect, one can formulate:

It derealizes, falsifies or over-realizes the spheres of reality that are dominated by It.

Hypotheses: Not only the It of this aspect, but all the Its of the other aspects cause some kind of loss or falsification of reality. Artificial realities are created and the actual reality is experienced as falsified or negated. On the other hand, a part of reality can become one-sided or unambiguous ('hyper-reality') due to hyper-realization.

About a4: Disturbance of Unity

Referring to the It-effects in this aspect, one can formulate:

It chaotizes or splits or fuses subordinated spheres of reality.

(More in [`Disorder of the person's unity`](#)).

¹⁷⁵ This ambiguity of our existence has been portrayed authoritatively by H. v. Hofmannsthal (for example, in his "Chandos Brief"), Novalis, and more recently P. Auster.

About a5: Disturbance of the Unconditioned

The Its in this aspect **unsettle, misprogram or determine and fix**.

Thus, the corresponding Its generate fixations, cause unconditionals, provide preconditions, urge, admit no exception - and on the other hand: Its release and forsake WPI.

About a6: Disturbance of the Priorities

The Its in this aspect **uproot, dislocate or make extremes**.

Its make actual priorities as second-rate or negate them.

They also generate "hyper-centers" and "hyper-causes" (e.g., in the form of false causes).

Also: Results will become causes/ and causes become results or nothing.

(Further, see [`Causes and Results`](#) in Metapsychology).

The It/sA are often like exponents: They potentiate a negative or a positive situation.

The Its of this aspect also have effects of Its of the other dimension aspects.

All Its also lead to more or less great loss of overview meta-level/ "horizon".¹⁷⁶

About a7: Disturbance of Independence

WPI become due to the Its **more or false dependent or -independent** and the Its dominate and automatize WPI-parts.

Changes of Differentiation

The 4 Main Spheres of Differentiation

Overview of changes:

	Sacrificial-sphere	Disturbance-sphere	Hyperforms, participants, functionaries ¹⁷⁷
Being	It destroys	It materializes	It ideologizes
Life	It kills	It functionalizes only	It hyper-vitalizes or hyper-functionalizes
Qualities	It disqualifies	It misqualifies	It hyper-qualifies
Connections	It decontextualizes	It miscontextualizes	It hyper-contextualizes
Subj./Obj.	It desubjectivizes	It instrumentalizes	It hyper-subjectivizes

About I. Disturbance and Reversal of Being

„It always happens the same in history:

An ideal, an elevated idea coarsens itself, is materialized.“

(B. Pasternak)

The Its disturb and mistake matter and spirit.

¹⁷⁶ Parallel in the literature: "The lost horizon" by James Hilton.

¹⁷⁷ They have, as already mentioned, the characteristics of the Its, too.

The Its **destroy, materialize** (reification) or **ideologize** WPI

This means that mechanical or physical laws and patterns often come to the fore and dominate the spirit in the second-rate realities determined by Its. It also means that the second-rate being is mainly too material, objective and tangible, and the realities are more monotonous and mechanized. People who are so constituted are close to robots and machines and have corresponding dynamics (↑ functions).

- Or it is a being full of 'strange spirits' or it is both, side by side.

(See also corresponding experiences, e.g. in psychosis, later).

About II. Disturbance and Reversal of Life

The Its disturb and confuse life and functions.

The basic impacts in this aspect are:

The Its gain life and vitality and WPI **only function** or die. (Reversal of life and functioning).

Only in the role of a participant, WPI will be hyper-vitalized.

About III. Disturbance and Reversal of Qualities

The Its disturb and confuse the qualities.

The Its in this aspect have gained absolute quality, whereas WPI only receives a relative quality or no quality at all.

They **disqualify or misqualify** WPI. The misqualification may also contain that they put WPI in the role of a participant and functionary and then WPI will be of oversized, quasi-absolute importance. That importance can be positively or negatively connoted.

The effects of the Its can also be a reversal of qualities: they revert negative or positive qualities: a positive becomes negative (too much of a good becomes bad!) and a negative becomes positive. (→ [Fascination of the negative and the evil](#)).

About IV: Disturbance and Reversal of Subjects, Objects and Contexts

The Its disturb and confuse subjects and objects.

Due to inversion, the Its as original objects became subjects and cause now original subjects (especially persons) to become objects. The person is no longer the master in its own house.

This will be discussed more when talking about the It-effects on a person ([Subject-object-reversal](#)). The Its in this aspect also cause mistakes of the connections: Relative connections become unconditional, absolute connections (e.g., guilt - punishment) and relative disconnections become absolute. That causes misconnections and misseparations to appear.

I will deal with these topics in more detail later in →

[The Its Change P as Subject, the Objects and the Personal Connections](#).

Change of units

1. Negation (All or Nothing)

“Since Copernicus, man seems to have got himself on an inclined plane - now he is slipping faster and faster away from the center into - what? into nothingness?”
F. Nietzsche

The main effect in this aspect is: the Its **negate and destroy**.

More specifically: They create All² but especially nothing².

As ideologies, they appear mainly in the form of totalitarianism, reductionism and nihilism.

They change WPI especially in a nihilistic, totalistic and reductionistic way so that WPI is negated, destroyed, isolated or totalized (as a participant and functionary).

This mainly leads to the loss of the first-rate All and the individual. Therefore, reality seems to be emptied, isolated or totalized. The division can be called 'all-or-nothing division'.

It 'claims' everything* or nothing*. An example of this is the digitalization of the world, of life, with all its advantages and disadvantages. If objects are digitized, it has rather advantages, but the digitization of the person has considerable disadvantages, because life is lost.

2. Profanation

The main effect in this aspect is: the Its **profane**.

The Its as ideologies, especially in the form of superstition, spirituality, secularism and atheism, profane, demonize or idolize WPI. WPI primarily loses the positive Absolute (God, Love, Meaning) thereby creating a state of godlessness, lovelessness and futility or strange gods.

3. Reification and False Personification

The main effect in this aspect is: the Its (especially personal Its) **reify** the personal and personalize themselves¹⁷⁸ or other things. (Further, see the [Disorder of person and things](#).)

4. Deindividualization

The main effect in this aspect is: the Its **de- / misindividualize** or hyper-individualize.

5. Despiritualization

The main effect in this aspect is: The Its causes **soullessness and spiritlessness** and somatize (themselves or something). The Its negates or even kills or alters actual spiritual, mental, or psychic realms. Spiritlessness and soullessness are created in certain systems (e.g., something becomes meaningless, spiritless, or ideologized.) Its effects of this aspect can be found in all ideologies. In particular, they can be found in the spiritual realm as a consequence of spiritualism, in the psychic realm as a consequence of psychologism, and in the physical realm as a consequence of so-called healthism.

Detailed representation concerning the person, see chapter
[‘Emergence of the strange, second-rate Personal’](#).

¹⁷⁸ Keyword ‘homunculus’.

Illustration of different strange realities

In general, I believe that the Its affect our world as a whole. This creates a juxtaposition of first- and second-rate realities. (→ [`The juxtaposition of different realities`](#))

Here are concrete examples.

Different Social Systems

Many social systems have some of the characteristics of the It effects mentioned. For example: divisions between rich and poor, powerful and powerless, living and dead, etc., or in the form of opposing social systems such as communism/capitalism, or in the form of deadly ideologies that can cause consequences such as the Holocaust, genocides, racism, nationalism, etc. They are also composed like the all-or-nothing principle or the pro- or contra-principle, and can be divided into the disturbing sphere, the participating sphere, and the sacrificial sphere.

As mentioned before, all second-rate realities have these characteristics, and the more a negative has been positively absolutized or a positive negatively absolutized, the more they have these characteristics.

In other words, in a society in which brutality, misanthropy, aggression, war (and so on) are viewed positively and the opposite tendencies are suppressed at the same time, the negative characteristics of the second-rate reality will be seen more and more. A society in which humanity and peace (etc.) are valued, which is very similar to a truly positive world, is less divided and less disturbed. However, here on earth, no society can be formed that is perfect and without the above-mentioned second-rate characteristics.

Different Environments

It/sA and their consequences can also be found outside of the person in different environments.

Example: Ecological damage, armories (etc.), as results of the It/sA and with effect on the person.

Concerning families see later in [`Personal system and relationship Disorders`](#).

Virtual Worlds

The increasingly important virtual worlds also belong here, if they dominate the person.

Ideologies

Major mindsets, ideologies, or religions belong here when they dominate the person. They are not the bad/evil themselves, because they also have positive parts. They are determined by collective strange Absolutes. They should not be fought but criticized, and a person should pay attention to them and try to integrate the positive aspects.

In the history of mankind, there have been many wrong solutions. Usually, they can be recognized as the above-mentioned ideologies, including their advantages and disadvantages. They are

forms and aspects that are always created in new ways that are still the same in the end and that all represent the same or similar "games".

The most important ideologies have already been mentioned. (See [`Summary table`](#) column E and [Correspondence with Its](#)). Especially the social sciences, usually social psychiatry and systematic therapies, focus on these issues. In contrast to them, I will try to present known problems from a new perspective.

I repeat that I am convinced that the mentioned second-rate forms and their dynamics are not only to be found in a general form (environment etc.), but also in the person (and both are connected with each other). Here as well as there, they are essential foundations for disease, and just as one can speak of sick people, one can also speak of sick (and disease-causing) societies and environments.

Summary

The general effects of It can be summarized as follows: They create new strange realities, which are also called second-rate realities.

These second-rate realities are structured according to the all-or-nothing pattern: The suppressed reality-sphere is either completely adapted to the certain It, or it is seen as contrary/hostile, or it is negated and liquidated.

Considering the different dimensions (a1-a7), the It causes mainly the following changes: Negation and relativization; homogenization and alienation; derealization and falsification; conglomeration and splitting (and merging); destabilization and malprogramming; dislocation and displacement; dependence and suppression of different realities (WPI).

Considering the 4 main differentiation, the Its mainly cause the following changes:

Destruction and materializing; killing and functionalization; dis- and false qualification; desubjectivization and instrumentalization; disbanding or defective connections.

Considering the pr units: Destruction and isolation; negation and profanization; depersonalization and reification; deindividualization and massification; despiritualization and somatization; castration and disorder of love.

The terms listed are to be understood as keywords - more can be found in the following chapters on the person or the [`Summary table`](#).

EMERGENCE OF THE STRANGE, SECOND-RATE PERSONAL

[An overview on the second-rate personal can be found in the [Summary table](#) columns Q-S]

Introduction

So far we have briefly discussed the emergence and general effects of the Its. Now we'll look more closely at the effects of the Its on the person, since this is the most important for our topic.

Note: For the sake of variety, I sometimes only speak of one It, sometimes of the Its in the plural or of three I-parts (pro +, contra –, 0).

Comparison of the It-effects on the Reality in General and the Person Specifically

The effects of the Its on the person are very similar to the effects of the Its on reality in general. The main difference is that the person has direct access to the absolute sphere. This means that P has an absolute choice. In contrast, non-personal subjects do not have the choice to accept or reject an inversion. Only the choice and/or identification with an inversion can lead to the emergence of a personal It.

In essence, then, something becomes personal and the personal becomes like something..

Transference of Its from Other Realities

The Its can come from the person or it can be transferred to P from other systems. This transfer occurs through the A-spheres of the systems. Disturbances in society, such as splits, can cause disturbances (splits) within individual people. The transfer of disturbances is not one-to-one, i.e. the disturbance within the person does not have to be the same as the disturbance in society. Since the opposites are very close, the individual is often affected by one of the opposites!

Person-It-Reversal

In addition to changing parts of reality according to its image, as described above, it also changes parts of the person according to its image. In this chapter we will discuss how the It imposes its characteristics on the person. I will call this general change Person-It-Reversal. The It gets quasi-personal characteristics and becomes like a person and imposes its characteristics on the person. These changed personal areas will be called second-rate personal = **P²**.

Person ¹	It
absolute	relative
self	strange
actual, real	seemingly
whole, unit	divided
unconditional	conditional
first-rate	second-rate
independent	dependent
pers. being	thing, matter
life	exist, function
qualities	strange qualities
subject	object

But besides these changed, strange personal areas, there will always remain 'healthy' P¹ parts, which is very important for the therapy.

The It and the person change roles.¹⁷⁹

Considering the 7 DM-aspects:¹⁸⁰

The It becomes similar to the first-rate personal: pseudo-absolute, pseudo-self, pseudo-real, pseudo-unified, pseudo-autonomous, pseudo-individual, and pseudo-spiritual.

On the other hand, actual personal aspects are changed by the It and become: too relative or irrelevant, strange, not actual, divided, heteronomous, materialistic, and apersonal. Thus the person becomes like the original It.

Considering the DF aspects: The person exchanges (living) being with only existing, life with functioning, heavenly happiness with earthly excitement, and the subject role with an object role. Now the person is an object and dominated by the It as a strange subject.¹⁸¹

In addition, the person exchanges individuality for egocentricity or uniformity, freedom for distance or confinement, reality for unreality or "hyper-reality," security for defenselessness or armor, and so on.¹⁸²

(See also [Subject-object-reversal](#) and [Person-thing-reversal](#)).

¹⁷⁹ For the person-thing-inversion, see later.

¹⁸⁰ → [DM aspects](#): the 7 dimension aspects are meant.

¹⁸¹ Instead of the rule of the It over the person, one can also speak of the **rule of the objects** * (of the absolutized objects) **over the person as subject**. (See later). Also Th.W. Adorno has dealt with this.

"Objects" can also mean the rule of the material over the spiritual. So also the rule of the actually dependent over the independent.

¹⁸² Since the absolute-area of a person has a spiritual dimension but the Relative is more materialistic, one may also talk about a spiritual-thing-reversal of a person.

All Parts of the P² (Overview)

- Concerning the spheres, P² consists of the strange Self in the absolute-sphere and its relative spheres.

(As mentioned, the strange Self is only apparently absolute but it is absolutely experienced by the person concerned.)

- Concerning the rank, P² is of second-rate or 0.

- Concerning the orientation, we find three P²-parts:

1. pro- resp. +part (hyper-forms/ participants/ functionaries)
2. contra- resp. -part
3. sacrificial-part (P⁰)

There are also (still) first-rate parts = residual-P¹.

The strange person (P²) is multiply divided:

On one side the person is similar the It, and on the other side he/she is mainly their victim; On one side the person is his/her own master and on the other side he/she is his/her own slave; On one side the person is his/her own God/idol and on the other side his/her own devil/enemy; On one side the It of P became personal and on the other side the person became like a thing;

On one side the It of P became strange subject and on the other side P became strange object.

Division into	P ² = the strange-personal
DIMENSION	
sphere	
A	strange Self (sS)
R	pers. participants/ functionaries/ clan pers. contra-and disturbed parts
0	non-Self and sacrificial-part
rank	
2.	P ²
0	P ⁰
orientation	
+	+P ² with front-, reverse-, 0-side
-	-P ² with front-, reverse-, 0-side
0	victim-sphere with front- and 2 reverse-sides.
DIFFERENTIATION	
B	strange being of P ²
L	strange life of P ²
Q	strange qualities of P ²
C	strange connections of P ²
	P ² as strange subject
	strange objects of P ² / P as a strange object
UNITS	
W	strange world-view of P ²
P	strange things of others in P ²
I	my strange I / my ego
further aspects	e.g., strange possessions, strange works, strange information of P ² . Further → `Summary table` column O-S. ¹⁸³

The introduced classification of the second-rate personal and the different parts of P's It is arbitrary. It mainly shows the negative nature of It. The core of It, in its role as a second-rate subject, acts mainly as a perpetrator. In the further area of It are the most damaged or sacrificed parts. However, we have to qualify this point of view because the It also has positive aspects for the person (especially at the beginning) in the form of + hyper-forms in which the person participates (as 'participant').

¹⁸³ In this table, 'strange' is only a keyword for all possible second-rate characteristics.

Because it is important, I repeat that P² has not only disadvantages but also hyper-positive aspects such as: hyper-self, hyper-identity, hyper-security, hyper-well-being, hyper-activity, hyper-vitality, too much love, and so on.

Is the Strange It Some Kind of Homunculus within Us?

- The It in this publication is very similar to what is meant by the term homunculus. I have mentioned it before. The It and the homunculus are similar when it comes to the idea of something being created within us that has personal characteristics, especially a certain autonomy, that cannot be directly and voluntarily influenced by the person.
- The similarity of an It, or of a homunculus to a person is the greatest when the It represents a real person, e.g., when another person was idealized by the affected person. (Also see: causes for [Delusion and hallucinations](#)).

Depending on how useful or harmful the homunculus is within us, it acts like a dictator and tyrant, a virus or a parasite. But the best case scenario is that it lives within us as a symbiote. In that case, it is neither good nor evil.

- The 'homunculus' usually has a complicated structure made up of different Its that sometimes work together and sometimes fight and hinder each other.

Changes of the Personal Dimension Spheres

Each It/sA disturbs more or less all 7 dimensional aspects (DM) of the person. They disturb especially the right to self-determination, identity, authenticity, uniqueness, unity, and unconditional dignity, right to life, independence and freedom. It can be compared to a disturbance of the general human rights.

a1 Disorder of the Absolute Area of a Person

The Its, which affect this aspect, have a nihilistic or relativistic or absolutistic character.

That means:

- they negate the personal Absolute, or
- they relativize and disturb the personal Absolute, which will also be alienated, divided, suppressed, falsified, twisted and reversed, or
- they may also hyper-absolutize the absolute-sphere of a person. For example by the idolization of a certain part of the person.

The main effect of the Its on people is their negation. With that, the person loses the first-rate personality, the Self and other connected characteristics on the territory of an It.

P has only a relative center.

P Loses More than He/She Wins

An It was created as follows: mainly too pro (hyper) too weird or opposite, less 0.

The effects of It on P are the other way around: The focus is on the negation of P, then there is the alienation and creation of opposites, and then there is a little bit of pro-participation.

This means that the It mostly steals parts of the person and only gives back a small part. So the It is mainly the perpetrator and the person is mainly the victim.

The Loss of one Aspect also Means the Loss of Other Aspects.

For example: The loss of identity is also a loss of security, reality, unity of a person, their priority and basis, their independence; and also means the loss of the first-rate spirit, live, quality, subjectivity and so on - but also first-rate relative spheres are being lost.

a2 Disorder of the Person's Identity

The Its of this aspect mostly cause P to become too uniform, alienated, or over-identified. Ideologies of this aspect would be uniformism, determinism, selfism and philosophies of identity. Everyday examples are phrases like “you are just like your mother”, “you are a blighter”, “you are the greatest” (and similar).¹⁸⁴

In this aspect, I also discuss the following topics because they are essentially related to identity:

1. Transformation and alienation
2. The emergence of paradoxes.

(→ [Person-It-Reversal](#) and all other personal reversals that also disrupt identity.)

1. Transformation and Alienation

In our lives we are confronted with the phenomenon that everything psychically relevant can be transformed.

In a passive direction, from outside to inside: For example, the consequences of other people's actions can be internalized. In an active direction, from inside to outside: Physical or psychic things are expressed in actions and functions. There are many changes on the way from outside to inside or vice versa.

We can also find **analogous changes in the language**.

I want to give a specific example of that. Suppose someone is raised in a chaotic family, then he can become chaotic. If we analyze the process, we will find out that there are four steps.

- 1st step: The parents confuse the affected person.
- 2nd step: The person is getting confused.
- 3rd step: The person is confused.
- 4th step: The person is chaotic.

Let us also consider the additional following steps:

5th step: The strange Self (sS) (here: the confusion*) acts in him: It disorders and dissolves him and

6th step: a) P disintegrates and b) and his actions become more disordered and irregular.

What happened? To answer this in a very simple way, one could say that the parent's behavior causes something to emerge in the affected person. Something that acts on its own and causes the person to malfunction and act wrongly.

The analysis of language shows the change in a similar way: A verb (to confuse) becomes

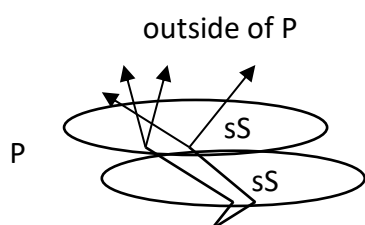
¹⁸⁴ Thus W. Brandenburg understood schizophrenia as the result of the 'loss of the natural self-evidence' of the person.

substantive (the confusion) which makes a verb again. More specifically: 1st step: verb (to confuse) → 2nd: processual passive (getting confused) → 3rd: participle (is confused) → 4th: adjective (chaotic) and a new substantive (the confusion) → 5th step: The strange Self (sS) (here: the confusion*) acts in him: it disorders and chaotizes him and 6th: a) processual verbs (the person disintegrates) with b) new adverb (actions and procedures become more disordered and irregular).

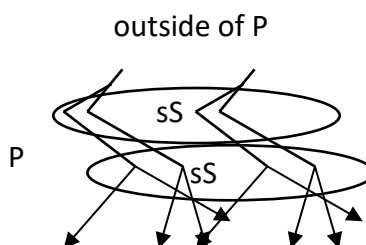
The sequence illustrates how in the person concerned strange-new can originate, which affects by itself (!) and changes our actions and functions. The actions also get a too functional character because they don't come from the real I-self, like the first-rate actions but from strange Selves resp. strange-Egos.

Broadly speaking: The **I-self lives** above all, but the other **ego functions or reacts more**. Just as a quick reminder, I believe that the changes described are only possible when the absolute sphere of the person is disturbed. A true Absolute compensates for such disturbances.

Disturbances are seldom caused by only one sA, but more often by many sA with corresponding mainly negative actions. Example: One may be confused not only because he/she has been confused by others, but also because the person has been disoriented, oppressed, disenfranchised, devalued, infantilized, etc.



a) From the inside towards the outside:
The behavior of a person is alienated
by strange-Selves in the person (P).



b) Exterior signals are being alienated
by strange-Selves of a person, too.

2. About the Emergence of Paradoxes

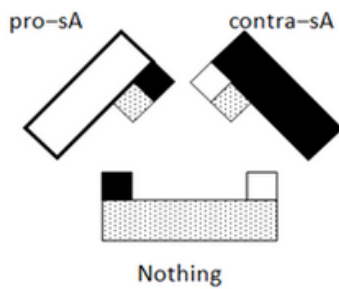
I saw various things that looked the same
and same things that looked different
and I searched for the reason.

Hypotheses Paradoxes can occur:

1. By inversion, when first-rate aspects become second-rate aspects, or when second-rate aspects become first-rate.¹⁸⁵
2. By changing the properties of sA,

¹⁸⁵ The fact that paradoxes are known to arise from the confusion of object and meta-level says something similar.

- a) one or more equal sA become opposite sA,¹⁸⁶
- b) one or more opposite sA become equal.



The purpose of this illustration is to show that a sA has three parts that have completely opposite connotations, and that the 3 opposite sA can have the same connotation when a backside is activated.

That, paradoxically, one and the same sA can be experienced quite oppositely, and a contra-sA as well as a pro-sA, when its backside is activated.

Or you can experience a pro-sA and a contra-sA as 0.

(See also [`Paradoxes and Schizophrenia`](#) and [`Inverted, paradoxical world`](#)).

a3 Disorder of Personal Reality

The It that mainly affects this aspect comes from ideologies such as realism, objectivism, and positivism.

It is hyper-realistic, false and deceptive or unreal.

It affects P or parts of him:

- 1- It derealizes the person.
2. It distorts and inverts a person's reality and creates a contradiction between different realities.
3. It hyper-realizes a person. P often has a compensatory benefit in the form of a new personal reality that initially seems positive.

It paradoxically causes the person to see unreal aspects of themselves as real and real aspects as unreal.

a4 Disorder of the Person's Unity

Main effects:

1. It splits the person.
2. It creates new strange split personal parts that contradict each other or fuses personal parts or
3. It creates new strange personal hyper-units by fusing.

Possible ideologies: Monism, syncretism, structuralism, pluralism, atomism, reductionism.

Paradox: The person now experiences the actual personal unity as dissolved or split or other personal parts fused.

An additional paradox is that the same personal part may be experienced in different ways.

(See also: [Splittings and fusions in schizophrenia](#)).

¹⁸⁶ See also [`Reversal into the opposite`](#).

About Fusions

"If I do not have *it*, I fall apart" - a patient.

The It fuses with parts of the person or fuses different parts together. It is as if parts of the person are compressed and fused together. This can create a sense of compact wholeness that keeps the person from splitting. Although this may be the case temporarily, in the long run the fusions promote splitting. Fusions and splits occur side by side or alternately.

What can be split (see section below) can also be fused by the It. For example, subject-object fusion, fusion of different objects, etc.

About Splittings

(This topic reappears when discussing [Schizophrenia](#)).

Inversions can lead to splittings in all known spheres:

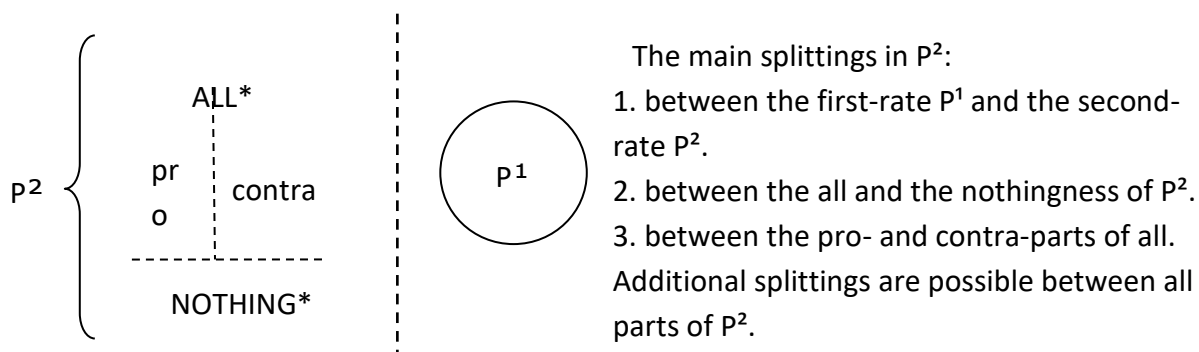
This means that there can be divisions in all aspects of the dimensions and differentiations.

(e.g., subject-object-split, matter-spirit-split or soul-body-split).

Like a single person, so a whole group of people, a society (like any system) can be split (and also fused, suppressed, scared, etc.). A relative difference is made to the absolute opposite. There is then only absolutely true or absolutely untrue, right or wrong, black or white, pro or contra, only good or evil, only all or nothing, only friend or enemy, only for me or against me, either perpetrator or victim, strong or powerless, saints or whores, and so on.

Double messages, paradoxes, contradictions (or similar) are caused by splittings. Messages that are too one-sided or too general are caused by fusions.

The main splittings, or breaking points within P:



Briefly about Subject-Object-Splittings

Due an inversion, a first-rate subject becomes an object. Or it may function only as a second-rate subject, as a Strange-I, and also lose its connection to its original first-rate objects.

This causes a split within the subject sphere into a first-rate subject and a second-rate subject, as well as a split between the strange subject and a first-rate object.

There are only relative contradictions between a first-rate subject and second-rate objects, because the first-rate subject can tolerate second-rate objects.

Briefly about the Emergence of Opposites

Inversions cause opposites: ¹⁸⁷

Consequence: Side by side of opposites:

narcissism # self-hate

fear # lust

hate # love²

too much proximity # too much distance etc.

(You can read the possible opposites in all aspects in the [Summary table](#) in column N. They are marked there on the one hand by ↑ and on the other hand by ↓. Otherwise see all [Links regarding opposites](#).

a5 Disorder of the Person's Safety and Freedom

1. This It makes the person insecure. It causes a loss of safety and freedom.

2. It misprograms the person. It sets up demands on P. It forces, compels and does not allow exceptions.

3. It causes hyper-safety and hyper-freedoms.

Its are like golden cages within our soul.

Possible ideologies: Dogmatism, determinism, partly skepticism, libertinism.

a6 Disorder of Personal Bases and Levels

1. It uproots and levels P. It steals the actual basis of the person

2. It twists and falsifies the personal base: what was peripheral becomes the base, and what was the original base becomes the new strange periphery. On the one hand, It uproots and undermines the personal basis and causes a displacement of P on the periphery. On the other hand, It establishes many new centers. The result is a confusion of center and periphery.

3. It also creates personal hyper-centers. The person has compensatory gains with such new strange personal centers.

Possible ideologies: fundamentalism, radicalism, extremism, eccentricity.

There is always a loss or disturbance of the primary personal center/base.

Also: All inversions cause more or less a loss of "height"/overview/meta-level/horizon.¹⁸⁸

About the Reversal of Causes (Problem Shifting)

The Its shift causes and problems. Then we don't ask, for example, anymore for the real causes of our illnesses but only for secondary causes.

(Further, see '[Causes and Results](#)' in Metapsychology).

a7: Disorder of the Person's Independence and Ties

¹⁸⁷ But also pacts, see elsewhere.

¹⁸⁸ An important symptom in schizophrenia, see there. E.g., pictures of schizophrenic artists are usually without horizon.

1. The Its cause the person to be dependent. They steal the person's autonomy as well as good ties. Or
2. The Its inverse and alienate the personal autonomy and ties. Or
3. The Its form hyper-autonomous centers (keyword: "self-running") and form new independent spheres.

The person has a substitute gain by this new strange autonomy - or P has the expensive advantage that he/she no autonomy must venture, no responsibility must take over.

Possible ideologies: determinism, evolutionism, philosophy of immanence.

In general, there will be a loss/ disorder of the person's autonomy and binding.

Changes of the Personal Differentiation Spheres

Main Differentiations

I. The Its Change the Personal Being

Main disorders:

1. The Its **destroy** the personal being, or
2. The Its cause a disorder, inversion or alienation of the personal being. They create new strange personal being. They change the personal being in their sense. Then the personal being is similar to the being of the Its.
3. The Its create personal hyper-forms.

II. The Its Change the Person's Life (Dynamics)

1. The Its **kill**, or reduce life, or
2. The Its disturb, twist and falsify our life. That life is similar to the life of the Its. They replace living with functioning and role behavior.
3. The Its cause above all at the beginning hyper-vitality, "hyper-life", hyper-activities. The person appears especially as an automat, machine, official, apparatchik, role player and or life seems dead and dead things appear alive.¹⁸⁹

III. The Its Change Personal Qualities

1. The Its **disqualify** the person. The result is a loss of primary personal qualities.
2. The Its change the qualities of the person, above all because they falsify these, twist and disturb.
3. The Its can cause personal hyper-qualities - as a rule, linked with accordingly raised emotions.

Paradoxes due to the Inversion of Qualities

¹⁸⁹ Schizophrenic people experience often like that.

The sensations of various qualities of P² do not match the actual qualities. In this way, something negative can be perceived and handled positively and something positive negatively.

For example: Illness is better than health, the object-role is better than the subject-role, matter is more important than soul, things/objects are more important than people. Too much of a good is bad.

Two Kinds of Luck (and Misfortune) in Two Kinds of Realities

"First I make you happy," says the ideal,
"but then I will kill you!"

In the first-rate reality, the "holy spirit" rules. In the second-rate realities, something that could be called "unholy substance" rules. The "holy spirit" is God¹, is love. But what would be the "(un)holy substance" for which we often thirst more than for the Holy Spirit? These are our +Its, which are like drugs or symbionts in us, on which we depend because they give us something we think we absolutely need.

It is known that in certain moments of joy, endorphins and dopamine are released. These hormones can be compared to the substance we can receive from our Its.

What are the two types of happiness?

1. real happiness: has no cost, comparable to happiness through love.
2. strange 'happiness' such as libido, ecstasy, rush, high, flow and thrill is addictive and therefore has a cost.

This kind of happiness depends on various substances, situations or people. They promise "speed" and "power", they give a "boost". The dynamic is all or nothing, with a strongly increasing +² curve, which soon decreases and falls into the negative if no new "stuff" is given.

I believe that anything that is positively absolutized can cause addiction.

Especially the **non-substance addictions are underestimated!**¹⁹⁰

Only the actual +A has no potential to be addicting and even gives heavenly luck.

P² can perceive happiness as misfortune or misfortune as happiness, as 'black happiness' (Victor Hugo) when the misfortune affects others.

Two Kinds of Misfortune:

In parallel, I am convinced that there are also two kinds of misfortune: the actual and the strange. By this I mean that we consider relative misfortune to be absolute misfortune when we are governed by a-sA / It. An example would be the loss of the mentioned (pseudo-) absolute happiness. In itself, P¹ would not have to fear earthly misfortune. The absolute misfortune is only the negative Absolute (-A).

IV. The Its Change P as Subject, the Objects and the Personal Connections

¹⁹⁰ I heard again and again from job addicts that their job is their hobby and their fun. What could be wrong with that?

1. - The Its desubjectivize, which means that P loses his/her first-rate subject-role.
 - The Its deobjective. That means not only the people's focus on the objects is reduced, but the objects themselves are reduced (KW environmental destruction).
 - The Its destroy personal connections.
 2. - The Its inverse, alienate and disorder P in his/her role as subject: They turn P into an object. (→ Subject-object-reversal). P² appears as object.
 - - The objects themselves are not only changed in a subject-like manner, but also in other ways. This means that they not only change the human view of the objects, but also the objects themselves, e.g. alienated etc.
- The Its make personal misconceptions: Incoherent topics become coherent and vice versa.
3. - The Its create personal hyper-subjects and function as such.
 - Likewise hyper objects
 - Likewise hyper-connections, like chains.

The Subject-Object-Reversal

Here, an important characteristic of the It/sA, or the strange Self is represented. They now take the position of a quasi-personal, living subject and P/I, on the other side, takes the position of an object - a situation that is typical for mental disorders.¹⁹¹

This process can be referred to as **subject-object-reversal** because whatever is usually the object, became subject and whatever is usually the subject, became an object.¹⁹²

It is the **"victory" of the object over the subject** or the **dictatorship of the objects**.¹⁹³

Who is actually acting, when someone says "I" am acting? Is it the I or is it an It?

The subject-object-reversal also causes a **change of the characteristics** of the new subject and the new object: The original object does not become a "real" subject but a kind of subject, a second-rate subject. It plays the role of a subject but is not a real subject and can therefore be termed a "subjectoid" or "sobject" (meaning a pseudo-subject). Or the original object becomes a false object, a kind of "objectoid".

The same applies to the original subject, who can neither be a real subject nor a real object but becomes a second-class subject or object. Both are hermaphrodites.

As a rule, a second-rate subject (subjectoid) is an object of one's own (or other people's) ideals.

Such a second-rate subject can only see objects in other subjects and handles them as such.

A second-rate personal / ego is usually the object of his own (or other people's) ideals.

So a second-rate personal / ego sees only objects in other people and handles them like these.

¹⁹¹ 1. It is therefore not surprising that some people hear voices because the strange Ego represents a kind of new strange person or homunculus in the affected person.

2. A one-sidedly science-oriented psychology / psychiatry is especially in danger of making the man like an 'object' of his investigations and therapy.

¹⁹² Likewise, one can also speak of a reversal of the living and the unliving or the personal and the non-personal with similar consequences. This includes also the **perpetrator-victim reversal** - i.e. the victim is considered the perpetrator and the perpetrator as the victim.

¹⁹³ Luckily only a seeming victory.

Due to the subject-object-reversal, the original first-rate connection of subject-object is lost and a **subject-object-splitting** applies.

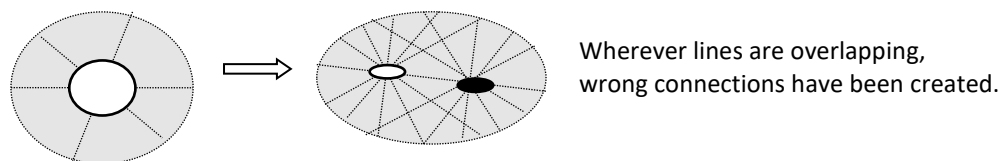
Besides the subject-object-splitting, there are **subject-object-fusions**, since the Its resp. strange-Selves cause splittings as well as fusions.

In relationships, the It mainly acts in the role of a (pseudo-)first-rate subject. That means that the It can directly cause processes, without P being able to influence it. In addition to dysfunctions, behavioral disorders are the result: behavior that is not (or only partially) influenced by P, so that the person feels powerless and controlled by extraneous power (especially in schizophrenia).

There is a parallel between subject-object splitting and **God-world-splitting**.

Disorder and reversal of Bonding and Separation

"The It misconnects, replaces, and separates." With that, there are disorders of connections/relations, etc. on the one side, and separation, splitting, etc. on the other side. There are new, strange connections/relations. (e.g., there are new problems at places where they do not belong, solutions are brought up where there are no possible solutions, etc.)



Loose relationships become welds, knots, chains: The Its creates connections that are too stiff and automatic in the form of processes, procedures, automatisms, etc. Examples: order and obedience; error and punishment; interpersonal: tit-for-tat, etc. There are also determinant connections that appear to be similar, such as the chain of associations described in psychoanalysis.

(Relative) separations, differences become absolute separations or unrelatedness.

Where there was connection/relationship, there is now separation. Where there was division and difference, there is now fusion. The associated symptoms play a major role in neurosis and psychosis ("madness"). The "atypical connectivity" in autism could also arise in this way.

Single Differentiations

In the following paragraphs, I want to discuss some single aspects more detailed.

Aspect 1: Personal Area of “All and Nothing”

1. The Its **destroy**. There is a loss of first-rate personal all and nothing. (→ Nihilism).
The It also isolates.
2. The Its inverse and alienate everything personal.
3. It can also totalize (generalize) P-parts. That means Its can create "hyper-everything" (→ relativism).

About 1: The It wants everything for itself. It wants the whole person. If the person refuses, the It threatens P with the nothing. The It claims the right of exclusiveness. Motto:

“Whoever is not with me, is against me.”

The all says to Ego: “You are super good or bad.” And the Nothing says: “You are a nothing if you are not all!”

Aspect 2: Worldview and View of God.

1. The Its **profane**. They negate and replace God and love. They cause a loss of transcendence, of God, love and sense. C. G. Jung was convinced that the “loss of soul” was the main problem of the modern world. According to him, about one-third of his clients were affected by the “pointlessness and lack of relevance of their life”.

2. The Its of this aspect pervert and falsify transcendence (God¹) and immanence (the “world”).
On the other hand, earthly, worldly matters are being idolized or demonized.

It is the “**Victory of immanence over transcendence.**”

If we live in inverted roles or worlds, we are people without heaven, without transcendence, without God whose foundations are undermined, only because we trust the strange more than the real and have for it got false gods and false devils.

Such as the subject-object-reversal, the God-world reversal is not only connected to negation and a change of God and world but also a God-world-splitting, or a God-world-fusion.

3. The Its may also cause an excessive and one-sided transcendence and immanence (→ [asA](#)).

Aspect 3: The Person and the Things

The P-changes, considering the three P²-spheres in this aspect can be illustrated as follows:

1. The Its **depersonalize** P. The result is a loss of first-rate personality.
2. The Its inverse and alienate the person and the things. Therefore the things will dominate the person.

“**Victory of the things over the person**”, KW: “factual constraint”.

3. The Its may cause hyper-personal or hyper-things.

About the Person-Thing-Reversal

An original thing has been personalized, while the person has been depersonalized and reified.

Therefore, what was once a "thing" or "object" is now personal, and vice versa. The person also feels like a thing (instrument, machine, puppet, etc.) and/or a strange person (represented by the dominant It) and/or a nobody. The inversion leads to a mechanization of the person and a humanization of the machine = alienation of the original human / alienation of the original machine. Like the subject-object inversion, the person-thing-inversion not only causes a negation and a change of person and thing and a person-thing-splitting, but it also causes a person-thing fusion. (See more about [`Person-It-reversal`](#) and [Subject-object-reversal](#)).

Now, for reasons of space, I will only treat the following aspects briefly.

In the [`Summary table`](#) all possible personal consequences are listed under "Personal Results" from columns O to S.

I repeat:

All Its change the personal aspects **in three basic kinds of ways**:

1. The Its **negate** and destroy the first-rate aspects.
2. The Its **falsify** (~), alienate and invert the aspects.
3. The Its cause specific **hyper-forms**.

The main effects of It are negation and falsification of the person.

Positive hyper-forms are especially found at the beginning of an inversion because they seduce the person. One-dimensional It-effects are very rare.

The opposing forms are mutually dependent, often alternate or coexist at the same time!

Note: The partly named ideologies stand for many, often still more important unnamed individual or familial ideologies!

Aspect 4: I and Others

The Its change the I and the others:

P becomes	loss and replacement
de-individualized	↓ I, individuality/community → loss of I, loss of you
mis-individualized	~ strange I
hyper-individualized	↑ Ego (Super- or Hyper-Ego)

Here one can find the Ego-other inversion: Due to an inversion, the Ego becomes like others and others become like me.

There is not only a negation and change of the Ego and the others, but also a split between the Ego and the others or the fusion of both. "Everyone is the other and nobody is himself" (M. Heidegger)

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 4.

The main causes are the following ideologies or similar attitudes in question: egocentrism, individualism / collectivism / non- / conformism.

Aspect 5: Spirit, Body, Mind

The Its change spirit, body and mind:

P becomes	loss and replacement
de-spiritualized, lifeless somatized, mis-inspired ideologized	↓ spirit, body, mind → loss of spirit, body, mind ~ strange spirit, body, mind ↑ hyper-forms, ideologies

There is not only a negation and change of mind, soul and body, but also their reversal, division and fusion. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 5.

The main causes are the following ideologies or similar attitudes in question: spiritism, psychologism, healthism, materialism, idealism.

Aspect 6: Gender, Love, Sex

The Its change gender, love and sex:

P becomes	loss and replacement
neutered feminized, masculinized sexualized	↓ sex, love, gender → without sex, without love ~ sex, love, gender e.g., spare-sex, spare-love ↑ hyper-forms (e.g., excessive sex)

The Its in this aspect represent above all new foreign determining "genders" or gender roles.¹⁹⁴

The Its appear mainly castrating or sexisting. To be more precise: The It has a castrating and negligent effect or too masculinizing or too feminizing or too sexualizing. There is a loss of actual sexuality, love or sexuality. The person becomes too neutral, sterile, asexual or hypersexualized or too masculine, too feminine or too hermaphrodite. The resulting deficits are partly compensated by substitute sexuality or love, by inverted gender roles.

There is not only a negation and change of the mentioned aspects, but also their reversal, division and fusion.

For further consequences in this aspect, see [Summary table](#) columns O-S row 6.

The main causes are the following ideologies or similar attitudes in question: macho / feminism / sexism / women- / men- hostile or absolutizing ideologies. (As a side effect possible through most ideologies). (→ [Overly Equals and Opposites in Relationships](#)).

Aspect 7: Emotions

The Its change our emotions/feelings:

P becomes	loss and replacement
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¹⁹⁴ See also T. Oettinger https://www.academia.edu/106136614/Gendervarianten_und_Psychotherapie.2023.

unsatisfied numbed, frightened doped	↓ conditions, emotions → apathy/ insensibility, sorrow ~ compensatory-conditions, -emotions, inversed fear ↑ hyper-forms like a thrill, kick, etc.
--	--

The Its determine our feelings.

They forbid us to be happy without them. The It says, “Only with me, only when you have me, you can be happy.” And we can't just instantly and directly abolish the tyranny of the It and feel like we actually do are.

→ kicks, mini-manias also in everyday life and the opposite: depression, anxiety.

There is not only a negation and change of feelings, but also a reversal and their division and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 7.

The main causes are the following ideologies or similar attitudes in question: hedonism, optimism / pessimism, materialism/ idealism esp. romanticism.

Aspect 8: Will

The Its change our will and motivations:

P becomes	loss and replacement
demotivated mis-motivated hyper-motivated	↓ will, voluntariness, goal → abulia/ lack of will ~ mis-aspiration, false will, addiction ↑ hyper-forms e.g., hyperbulia, also addictions.

Here is also the problem of voluntariness.

There is not only a negation and change of the various forms of will and motivations, but also a reversal of them and their splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 8.

The main causes are the following ideologies or similar attitudes in question: Voluntarism, partly Intentionalism / “no-go” ideologies, existential philosophies et al.

Aspect 9: Ownership

The Its change our possession, give and take:

P becomes	loss and replacement
exploited indulged supersaturated	↓ ownership → lack, defaults ~ false owning ↑ hyper-forms: overloading, hyperphagia.

Patient: “I am overwhelmed and buried again and again and have to dig my way out every day.”

There is not only a negation and change of the various forms of ownership, but also their reversal, division and merger. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 9.

The main causes are the following ideologies or similar attitudes in question: capitalism, mercantilism, asceticism.

See also Erich Fromm: Being and having.

Aspect 10: Power and Abilities

The Its change our power and abilities:

P becomes	loss and replacement
weakened, overwhelmed	↓ possibility, power → powerlessness, weakness
mis-conditioned	~ mis-conditioning, false ability
hyper-, mis-exponentiated	↑ hyper-forms e.g., "omnipotence"

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 10.

The main causes are the following ideologies or similar attitudes in question: imperialism, behaviorism, pacifism et al.

Aspect 11 Order, Necessity mozTocId92840

The Its change our order and necessities:

P becomes	loss and replacement
disordered	↓ order, law → disorder, chaos
disorganized	~ false order, laws, necessities
forced, compelled	↑ hyper-forms e.g., determination, being fixed

It is not only the negation and change of the various forms, but also to their reversal, splitting and merging.

P² must maintain + fA and avoid -fA and nothing.

If P² does not achieve this goal, she will have to work harder until she collapses.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 11.

The main causes are the following ideologies or similar attitudes in question: dogmatism, bureaucratism, technocracy / anarchism.

Aspect 12: Obligations, Orientation

The Its change our obligations and orientations:

P becomes	loss and replacement
disorientated, distracted;	↓ direction → lack of direction
mis-regulated, manipulated	~ mis-direction
tempted	↑ hyper-forms e.g., moralism

At present, a 'great distraction' through a wide variety of media plays a special role.

Result: loss of orientation, overview, and disorientation; Or: one-sided, fixed orientations.

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 12. The main causes are the following ideologies or similar attitudes in question: moralism ("duty men"), legalism / anti-moralism et al.

Aspect 13: Rights, Allowances

The Its change our rights and allowances

P becomes	loss and replacement
blocked, inhibited	↓ rights, control, freedom → loss of control, inhibition
mis-regulated, -controlled	~ compensatory-freedom/ -control
un- / hypercontrolled	↑ hyper-forms: hyper-freedom, hyper-control

The resp. It inhibits, constricts / disengages, excessively exaggerates, does not regulate, it fails, also seduces, turns in circles.

P² becomes uninhibited, uncontrolled / disenfranchised, restricted, inflexible, uptight, over-controlled.

External and internal totalitarian systems also create unlawful spaces.

External systems: if, for example, someone in a totalitarian system opposed its ideology, he entered a lawless room, that is, he became disenfranchised.

Inwardly / intrapersonally: if P² violates a sA / super-ego, then she no longer has the right to mercy and the also unreasonable punishment follows.

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 13.

The main causes are the following ideologies or similar attitudes into question: liberalism, laissez-faire views / restrictive ideologies. ~ Lenin: "Trust is good, control is better."

Aspect 14: Creativity

The Its change our creativity:

P becomes	loss and replacement
sterilized	↓ creativity → lack of creativity e.g., stereotypes
falsely caused	~ false creations, ghosts
overgrown	↑ hyper-forms: over-production, excrescences

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 14.

The main causes are the following ideologies or similar attitudes in question: creationism / materialism, positivism.¹⁹⁵

¹⁹⁵ See, for example, the excellent description of the loss of creativity by Peter M Rojcewicz in [\(5\) Existential Intimacy of Learning: A Noetic Turn from STEM | Peter M Rojcewicz - Academia.edu](#).

Aspect 15: Actions/ Behavior

The Its change our actions and behavior:

P becomes	loss and replacement
paralyzed, inactivated mistreated over-activated	↓ success, experience → inactivity ~ wrong doing and not doing, substitute behavior, fuss ↑ tension, hyper-forms e.g., hyper-activity, hyper-kinesis

KW: damned to be successful. Example: P² in the hamster wheel.

Here also: disturbed interplay of activity and passivity, work and rest or reversal of activity and passivity or of active and passive. Why? The sA do not let you calm down or paralyze you.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 15.

The main causes are the following ideologies or similar attitudes: activism, utilitarianism, pragmatism /partly consumism, hedonism, coolness.

Aspect 16: Information

Disorder of information, processing and emergence.

P becomes	loss and replacement
not informed misinformed, lied to too sophisticated, precocious	↓ Information, certainty → defective vision ~ false information ↑ hyper-forms e.g., isolated knowledge, one-sided information

If the It experiences no resistance or is not corrected, it transmits its information to the carrier.

There is not only a negation and change of the various forms, but also their splitting, fusion, and reversal.

Thus, for example, according to the "law of the formation of opposites", an absolutized rationality (including scientificity *) will generate irrationality. Being overwhelmed with information (hyperinformation) currently plays a major role. Result: counter-regulation with a call for the great simplifiers. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 16.

The main causes are the following ideologies or similar attitudes in question: rationalism, scientism, gnosticism / skepticism, anti-rationalism.

Aspect 17: Presentation, Expressions

The Its change our presentations and expressions:

P becomes	loss and replacement
suppressed, masked deceived too exposed	↓ expression, openness → mutism, reticence ~ false expressions, e.g., language, travesties, enemy images ↑ hyper-forms e.g., hyper-mime

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 17.

The main causes are following ideologies or similar attitudes in question: exhibitionism, occultism, esotericism et al.

Aspect 18: Meanings, Relevance

The Its change our meanings and relevance:

P becomes	loss and replacement
neglected misinterpreted, despised overrated	↓ Meanings, values, dignity → loss of them ~ disorder of self-esteem ↑ hyper-forms: e.g., overvalue, delusion

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 18.

The main causes are the following ideologies or similar attitudes: Elitist thinking and behavior, society with wrong values (e.g. code of honor) / without values, egalitarianism et al.

Aspect 19: Past

'So we beat on, boats against the current, but it drives us steadily back, towards the past.'
(Adapted from Scott Fitzgerald)¹⁹⁶

The Its change our past and memory:

P becomes	loss and replacement
infantilized mismarked conventionalized	↓ past → lack of experience, immaturity ~ false memories, false past ↑ hyper-forms e.g., isolated memories, hypermnesia

The Its can act like 'sleepers' that are resting for decades until they become active all of a sudden.

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 19.

Possible ideologies: conservatism, empiricism, traditionalism, also modernism.

Aspect 20: Present, Time

"Anyone who marries the zeitgeist will soon be a widower!"
(Søren Kierkegaard)

The Its change our present and time:

P becomes	loss and replacement
put off falsely calmed down rushed	↓ Time, calmness → loss of time, of calmness, of peace ~ false dealing/conceiving with time and present ↑ hyper-forms: compulsion, harassment

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion.

Example: "All of humanity's problems stem from man's inability to sit quietly in a room alone ...There is nothing more unbearable for a human being than being in complete calmness, without distractions,

¹⁹⁶ In the original: "So we beat on, boats against the current, borne back ceaselessly into the past."

business and tasks. Then the person can feel the nothingness, the forlornness, the dependence, the powerlessness, the emptiness.” (Blaise Pascal) ¹⁹⁷ For further personal consequences in this aspect, see [Summary table](#) columns O-S row 20.

Possible ideologies: Carpe-Diem-Ideology, modernism, actualism et al.

Aspect 21: Future

The Its change our future and hope:

P becomes	loss and replacement
unprepared	↓ perspective → hopelessness
mis-prepared	~ fear of future
“utopianized”	↑ hyper-forms: Utopia

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion. E.g., self-fulfilling prophecy, progress trap.

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 21.

Possible ideologies: Utopianism, progressivism /apocalypse, fatalistic ideologies.

Aspect 22: Mistake

The Its change our mistakes and correctnesses:

P becomes	loss and replacement
uncorrected	↓ correction, compensation → loss of corrections/compensations
mis-corrected	~ too much or false guilt
condemned, over-corrected	↑ hyper-forms: over-correctness

There is not only a negation and change of the various forms, but also their reversal, splitting and fusion. For further personal consequences in this aspect, see [Summary table](#) columns O-S row 22.

Possible ideologies: Perfectionism, aestheticism, also: Laissez-faire-ideologies.

Aspect 23: Protection, Defense

The Its change our protection and defense:

It is	P becomes	loss and replacement
aggressive, sadistic falsely protecting	unprotected traumatized, threatened	↓ protection, peace → loss of protection, vulnerability ~ many defense mechanisms
pacifistic, masochistic	armored	↑ hyper-forms: armoring

For further personal consequences in this aspect, see [Summary table](#) columns O-S row 23.

¹⁹⁷ Blaise Pascal cit. by Lorenz Marti: Wie schnürt ein Mystiker seine Schuhe?; Herder 2006, p. 92.

Possible ideologies: pacifism/militarism¹⁹⁸.

The disorder/weakness of personal defense is one of the main topics in psycho-analysis.

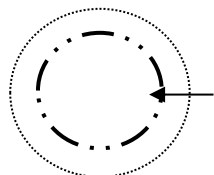
Due to (almost) all the Its, the defense becomes either

- a) weakened or broken off or
- b) alienated, displaced, distorted or
- c) exaggerated such as an armor/hardening.

Those disorders of defense happen in parts, where P does not experience unconditional love and acceptance.

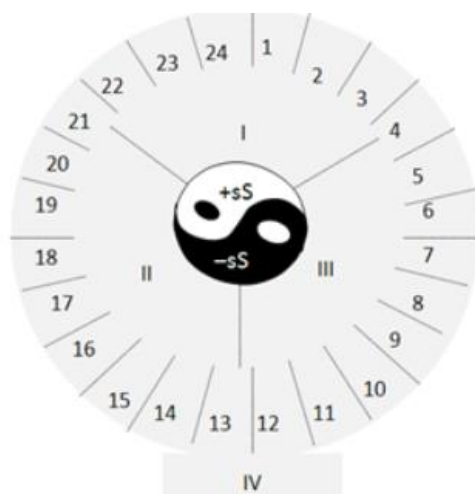
P will feel threatened by any person or situation that questions his/her sA because he/she has identified with this sA. Therefore P would take it personally if anything questions his/her sA.

Further explanations, see in the segment '[Defense and anticathexis](#)' later.



Disorders in the defense-system of the person:
It is either too open or alienated and hardened.¹⁹⁹

Illustration of a Single Second-Rate Personal Part (P²)



If (for example) there is a person, such as the father, who becomes +absolute for me, then there will be a new It within me, that is made up as follows:
In the center there is the It "father", symbolized by the Yin-Yang ☯ * - split into +sS on top [sS = strange Self] and repressed -sS below, both with their inverse sides. (0 part is not shown). That It has its own territory that has been created like a new strange system around the center "father". Therefore, we have a new strange Absolute resp. Self, surrounded by spheres that are subordinated. We have already found that a new Absolute/ Self affects more or less all aspects of its sphere.

Especially those who are closest to "father" will be affected. On the other hand, any other differentiation aspect would also have to resonate. This means that whenever this It is activated, it is always about "Father" or the image of Father within me, but also about all the other related aspects. On the other hand, this means that it is also about the past, present, future, gender, meanings, information, and so on - ultimately about everything that was represented by "Father". In other words: All aspects dominated by It will be changed to a greater or lesser extent. Especially those aspects that are most similar to It will be changed the most.

¹⁹⁸ Pacifism and militarism resp. excessively peacefulness and aggressiveness are typical opposites that do not weaken each other but, at a certain point, intensify or alternate (turning into the opposite). You experience that with couples, groups or also societies.

¹⁹⁹ Thus Henri Maldiney understands psychosis as the result of a collapse of openness in the face of the event. (By (Samuel Thoma)).

But there will also be the aforementioned repressed -sS: repressed antipathy towards the Father (because one's own Self is neglected)!

*In my opinion, the yin-yang symbol in the center represents the characteristics of sS/It very well.

Which Its Cause What and How?

- **All Its** do not only change our being but along with that they also change our worldview and the way we experience the world. The person becomes primarily like his/her It/sA and is only secondarily itself.²⁰⁰

They change P according to the all-or-nothing-principle, black-or-white, pro-or-contra, + or –. We saw that +sA, –sA and 0 are three parts of the same “thing”, the It. In the beginning, it mostly changes the person towards the strange positive. That means that the person feels subjectively very well, identical, strong, competent and so on, without actually being it. At the same time, the person is increasingly frightened and threatened by the contrary – It/sA, without there being a threat that is actually so bad.

- The **+It** (resp. the +sA part) may give the person an absolutely positive feeling:

A feeling of absoluteness, self-awareness, self-confidence, total love, a feeling of an actual positive being and life, a sense of purpose, a feeling of power, a feeling of ego-strength, freedom, wealth, health, eternity, a feeling of precise orientation, a clear differentiation between good and evil, a precise knowledge of morals and values, a precise differentiation of who is a friend and who is an enemy, and so on - all to an extent that does not correspond to reality, but we would like to live with it. The +Its promise us what we long for in the depths of our soul without actually keeping the promise. They change our personality so that we see everything in their light, act in their name to get what they promise. But they deceive us and we have to pay a price. On the other hand, they do not deceive us completely. This is because they are neither absolutely positive nor absolutely negative, but ambivalent.

- The **–Its** (resp. the –sA parts) threaten us with what we fear the most. This is usually the opposite of the +It promises. They threaten us with death, sickness, powerlessness, loneliness, poverty, withdrawal of love, enmity - without any corresponding reason. They present themselves as unbeatable enemies, as devils, as A. They also change our personality so that we become anxious, overcautious, fearful, and so on. Again, we have to pay a high price, and the higher the –, the higher the price. But they help us against the disadvantages of +Its.

- The **0 Its** (resp. the 0 parts), that appear to be like an empty face compared to the other two It-parts, negate the personal aspects. Or they create a contrary false All/ everything. But they help us in the form of repression. (See also [‘All-and-nothing’](#) and [‘Sacrificial-dynamics’](#)). We already realized that all Its have three parts and therefore act in many different (contradicting) ways.

- Whenever **contradicting Its** are developed, they confuse us because they tend to be paradoxical, divisive and cause double binds. The person is confronted with very different and contradictory information and signals given by the same It (person, situation). If we look

²⁰⁰ Otherwise, P becomes to contrary, or to 0. See later too.

at the arguments of two opposing P^2 (or their It) from a second-order perspective (from W^2 's point of view), both are right in their arguments. This fact is at the root of many conflicts, such as those in marriage. Every marriage counselor can tell stories about how frustrating a discussion can be in this case - especially because both sides are right - but they are only relatively right, because most of the time the higher, first-rate view is missing: the view that allows the person to understand the other person's position.

Examples for contradicting It-effects:

Helpers* cause hyper-help or helplessness or indifference.

Moralists* cause hyper-morality or immorality or indifference.

Right-wing extremists* cause more right-wing extremists or left-wing extremists or indifferent people.

Asceticism* causes more asceticism or gluttony or indifference.

Altruism* causes/supports new exaggerated altruism or egoism or indifference.

Self-centeredness* causes/supports new selfishness or altruism or indifference.

Truth-fanaticism* causes new exaggerated truth-fanaticism or lies or indifference, etc.²⁰¹

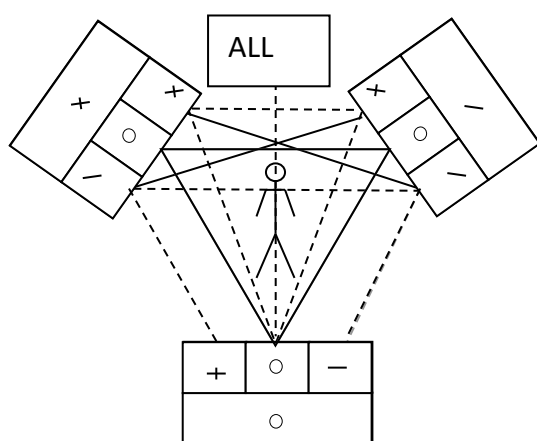


Fig. The main effects of three opposing It's and their parts on the person.

(Dashed lines represent opposite effects, solid lines represent equal effects.). P is a cue ball of various It effects. The It's are each other's enemies or friends but they stick together against P and ultimately exploit P. Method: carrot and stick.

The -sA (right), for example, makes P much afraid

and drives P into the arms of his opponent, the + sA (left).

This appears as a savior because it is the opposite of the -sA. P jumps out of the frying pan into the fire and must bleed everywhere.

For more remarks, see: [Opposites, Fusions and Negations](#), [`The Opposites in the Realities`](#).

Strange-I (Ego)

Synonyms of strange I: Ego, second-rate I, I^2 .

The explanation refers to the strange I, as well as the strange you (you^2) and the strange we. In the following paragraphs I will briefly discuss the emergence of the I^2 under the influence of the I/sA.

The effects of I/sA on the ego are the same as those on the person (as discussed above).

If we transfer the given main effects to the ego, we get the following picture:

²⁰¹ The * is to reiterate that it is absolutized.

P causes a misabsolutization or takes one from outside (mostly unconsciously). Thus something becomes all or nothing, pro or contra, positive or negative in the absolute understanding. These parts create a strange I (ego), but also a counter-strange I (anti-ego) and a non-I. This process, which at first took place only on the mental-spiritual plane, is then "materialized", that is, into something material as an I. Now the ego is dominated by the It, and therefore the ego becomes more like the It - while the It becomes more like the ego. As I said, this process is usually unconscious, because strange absolutes or strange selves have usually already established themselves in childhood or, I believe, even prenatally - and we are identified with them and they dominate and change us and generate strange ego spheres in us. Fortunately, those changes are only partial, which is an important fact for therapy. As mentioned multiple times before, it is also important to know that the strange Selves and their Egos are not solely negative but that they also have positive parts. They are more or less ambivalent, paradoxical and illogical. They are the main components of various mental disorders. (Differentiate: [The Ego as a strange Absolute](#)).

The Structure of the Strange-I (Ego)

Classification:	strange-I (I ² / Ego)
DIMENSIONS	
A	my strange Self (sS)
	my sS-cores
	my sS-exterior
R	my R ²
0	Non-Ego > Not I anymore
7 DM-aspects	strange 7 dimensions of I ²
pro/ +	pro/+strange-I = +Ego, Hyper-Ego
contra/ –	contra/ –strange-I = –Ego, Anti-Ego
0	Non-Ego ('ego') my sacrificed parts
Sides	their front-, reversed-, and 0-sides
DIFFERENTIATIONS	
B	Being of I ² (my strange being)
L	Life of the I ² (my strange life)
Q	Qualities of the I ² (my strange characteristics)
C	Connections of the I ² (my strange contexts)
	I as strange subject
	my strange objects
23 Aspects	e.g., I ² own, I ² work ... resp. my property ² , my work ² , my situations ² , my possibilities ² , my belongings ² , my rules ² , my obligations ² , my values ² and so on are strange.

Notes:

Here more about the used →

[Classification](#).

For a change, I use 'Ego' or I² for the strange I. (I² means second-rate).

- Hyper-Ego = Ego, dominated by pro, + sA.²⁰²
- Anti-Ego = Ego, dominated by contra, – sA.
- Non-Ego (Non-I) = Ego, dominated by nothingness.

Ego' means strange I (I²). Ego' does not indicate a selfish person, but a person whose I is controlled by an It/sA and therefore lives in an unfavorable situation - especially under the pressure of being responsible for everything and not being able to rest. This I² is constantly changing positions between the three parts of the It (, -, 0), which I also call "trapped in the psychic Bermuda Triangle". However, it has only a relative role for the first-rate I-self.

H. von Hofmannsthal, for example, speaks of the "threats," the "temptations," and the "seductions of life," which the ego desires to escape from "inner solitude and loneliness." (p 378) And he speaks of the danger that the ego will lose love. (p. 380).²⁰³

²⁰² Hyper-ego has a different meaning here than Freud's Super-ego.

²⁰³ Epilogue to "The Stories", TB Insel-Verlag.

Summary of the Personal Changes

With the establishment of strange Selves resp. Its, something becomes too absolute (absolutistic) and the person becomes relative or irrelevant; something becomes too unconditional and the person only conditional; something becomes too primary, too important and the person too secondary, too unimportant; something becomes too independent and the person becomes dependent; something becomes the center and the person becomes a minor role; something becomes a subject and the person its object; something controls the person and the person does not control something anymore; something becomes too real and the person is no longer real; something strange becomes personal and what is actually personal becomes material, less personal, dehumanized, dividable; something lifeless becomes alive and the affected person becomes lifeless, an object is humanized and the person becomes an object.

One can also formulate: This is a “victory of the Relative over the Absolute”, a “victory of matter over spirit”, “victory of objects over subjects”, “victory of things over the person”, “victory of the strange over the Self”, “victory of the splitting over the unity”, “victory of dependence over independence”, “victory of It over I”. (Fortunately, the “victories” are only partially and temporary.)

Attentive readers have probably already realized that some of the mentioned changes represent basic patterns of mental disorders. In other words: a basic disorder has developed that is typical of psychogenic diseases.

What are the characteristics of this basic disorder?

Specially: The priority of the human towards the objects is lost. That means: many people did not grow up as subjects, as unique individuals but as objects that have to fulfill specific assignments and roles.²⁰⁴ Fortunately, the inversion of person and the It is only relatively, even if the person experiences it as absolute.²⁰⁵ Specifically, this means **that the person is never completely transformed into an object or a function (of an It). Conversely, the internalized strange Absolute (or It) never fully becomes the person, subject, or truly alive. There will always be "healthy parts" within us that are very strong, no matter how sick or manipulated we are.** Why this is so is a philosophical or religious question. We will return to this question later.

²⁰⁴ S. Freud's view that the ego is not master in its own house seems similar, but only partially corresponds to my opinion.

²⁰⁵ Absolute is only the confusion of + A and -A.

The Juxtaposition of Different Realities

"How real is reality?" (Paul Watzlawick)

"The reality we can put into words is never reality itself ..." (Werner Heisenberg)

It is normal for our world that there are many, very different and contradictory realities. This also applies to the person and the psyche, although we usually expect that there is only one will, one way of thinking, one feeling (and so on) for a particular person regarding a particular issue.

This juxtaposition of different, very different realities has always been of great interest to mankind.²⁰⁶

- As an example, the doctrine of the two kingdoms by Luther.

- Kierkegaard posited the human being to be a synthesis of opposing elements, of *"the infinite and the finite, and the temporal and eternal, of freedom and necessity"*.²⁰⁷

- Boris Pasternak: *"Everything that happens takes place, not only on earth, in which the dead are buried but somewhere else, that some call the Kingdom of God, others history, and still others something else again."*²⁰⁸

As stated several times, I distinguish between a first-rate and many second-rate realities.

Typical of the second-rate realities is the juxtaposition of opposites, which are experienced as incompatible. Overall, WPI²⁰⁹ does not consist of purely first-rate or purely second-rate realities but a mixture of both. Both forms of reality are relatively opposite. (There is only an absolute opposite between +A and -A).

Therefore it is normal that a person experiences him-/herself and the existent reality as relatively strange.²¹⁰

It would not be normal if a person experiences reality only as one actual reality because our world, as well as people, are also 'built' in strange structures.

In this sense, there are double-worlds resp. plural-worlds.

It would not be normal for a person to experience reality as only one actual reality, because our world, as well as people, are also "built" in strange structures. In this sense, there are double worlds or plural worlds.

This applies to both personal and non-personal realities/worlds: e.g. two (or more) different beings, two kinds of life, two fortunes, two misfortunes, two different contexts, etc., which, as said, are not completely separate. Unambiguous are only +A and -A, although that is not provable. Everything else is relatively exact-inexact; only describable relatively, relationally

²⁰⁶ For the sake of change, I use different terms for a situation. For example, the terms 'worlds', 'realities', or 'systems' are essentially synonymous. They can be personal or non-personal.

²⁰⁷ <https://academyofideas.com/2015/05/introduction-to-kierkegaard-the-religious-solution/>, 2019.

²⁰⁸ Boris Pasternak: „Doctor Zhivago“.

²⁰⁹ WPI means World, person and I.

²¹⁰ W. Blankenburg called the "loss of natural self-evidence" a sign of schizophrenia (1971), but this concerns all of us, since we have lost paradise, not just "schizophrenics". As a sign of schizophrenia, one can only identify a predominant loss of natural self-evidence (corresponding to a predominant loss of the first-rate Self in the sense of this work).

or comparatively.

(About the juxtaposition of opposite sA/It and their dynamic see [Double-Bind Theory](#).)

Comparison of First-Rate Reality (W¹) and Second-Rate Realities (W²)²¹¹

Note: The following characterization of the second-rate realities is ideal-typical, for these W² are always permeated by more or less 1st reality.

An overview of the nature of second-rate realities can be found in the [`Summary table`](#) in column N.

For simplicity, I write sometimes instead of first-rate only first or ¹, and instead of second-rate only second or ².

There are only the most important aspects presented in the following listing:

- The second-rate realities are strange, not actual and more unrealistic than W¹.

W¹ is the realistic, actual reality. The first positive world can also be called heaven, and the first negative world can be called hell.

- The second-rate worlds are intermediate worlds. They touch heaven on one side and hell on the other.

- W² is complicated, divided and also too homogeneous.

W¹ is more of an infinitely diverse whole.

- The worlds of the second rate have three divided main dimensions: +*, -*, and 0*, or pro*, contra*, and zero*.

The +first world has only one determined main dimension, the +A¹.

- The R-parts in W² must work. Otherwise they are replaced immediately.

The first world is undivided and integrates its relative sphere, which is also undivided but varied. R is not replaced if it does not work. It is integrated and protected in a larger wholeness.

- In W² everything has multiple meanings, is multicausal and so on.

Only the first reality is definite, unambiguous and unicausal in the end. ²¹²

- In W² dependence reigns while W¹ is determined by freedom.

- The It/sA of the second realities act mainly disturbingly and negatively.

The +A of the first reality can be experienced as negatively now and then but always follows a positive goal.

- The second realities, are each other's enemies or false friends or do not care.

In the first reality, the elements are friendly with each other although they can be critical.

- In the second realities, the things and functionalities dominate.

The first reality is dominated by a lively and voluntary spirit, also called the Holy Spirit.

- In the second realities, there is much fear, jealousy and competition. They can be compared to armies, where orders are made that have to be followed or else there will be punishment.

²¹¹ W is here also for WPI altogether. W steht hier auch für WPI insgesamt.

²¹² Rainer Maria Rilke: "that we are not really at home in the interpreted world." (First Duino Elegy).

In the first reality love dominates. There are no commands but orientation. It is not made up in a strict nor in a hierarchic way.

- The second realities mostly work like machines. Laws and rules are common, comparable to the ones in physics/mechanics (or there is chaos).

The priority of the first reality is freedom, personality and creativity.

- The second realities are opposed to the first and cannot integrate it.

The first reality can integrate the second realities and tries to correct them without fighting them. The divine permeates all worldly things (except the $-A$), without being identical with it. E.g. Jesus has gone to the last corner of the world (W^2), without being equal to it.

- W^2 needs “food” and supplies because their sA are hungry. The sA, as centers of WPI^2 always want to have/receive. They are pseudo-autonomous but also hyper-dependent.

+A (God¹, love) also gives without being asked and is autonomous. W^1 is satiated.

- W^2 has reversed sides. W^1 has no reversed sides.

- One symbol of the second worlds is the ellipse to indicate the unroundness. The yin-yang symbol ☯ indicates a yet balanced center of second-rate realities.

The first world can be symbolized with a circle or a sphere. There are fluent lines and every point on the sphere is a center. There is no front and no back.

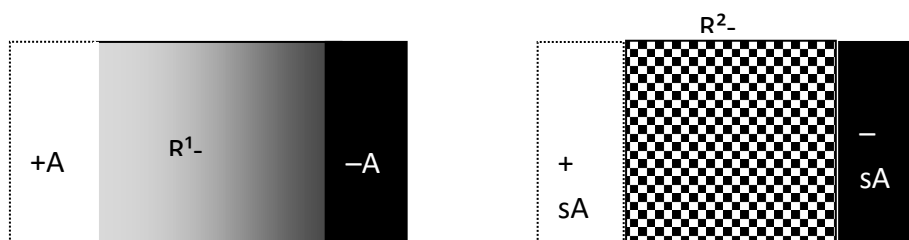
- The dynamics in W^2 are determined by strange Absolutes (sA). Those Absolutes tend to create short-term highs in the beginning, followed by long-term lows.

The dynamics in W^1 are determined by +A. On transition to W^1 , there is often a short down in the beginning, which usually cause some resistance, followed by a stable positive phase.

- In W^2 there are only a few nuances, small ranges. Everything is determined by the all-or-nothing-principle.

- In W^1 , there is a coexistence of the relative-parts. There are a large number of nuances.

W^1 integrates all relative-parts, also the sA.



The first-rate reality, which ranges from +A to $-A$, represents a continuum with countless nuances.

The relative-sphere in W^2 between a +sA and a $-sA$ however, shows no continuum but only black and white, resp. all-or-nothing parts.

About Terms and Language of Second-Rate Worlds

Atheistic worldviews mainly describe second-rate worlds. For example: Freud, Marx, Darwin, Buddhism, even some humanistic ideologies. They mainly describe the world as materialistic, mechanical, dialectical, or dualistic and deterministic. The emphasis is on on relativism or absolutism. They no longer see the transcendent, the mysterious, the wonderful, the

creative, the immeasurable, the spiritual, because it is not directly graspable and not provable. Max Weber called this the "demystification of the modern world."

Examples: Psychoanalysis understands the characteristics of a person only as the existence of second-rate realities or second-rate personal aspects. Freud's three main instances (ego, super-ego, and id) are instances of an alienated or sick person. They are defined accordingly. S. Freud typically uses many mechanical terms such as the "psychic apparatus" and the human being as an "object".

Other authors who use this "language of second-rate realities" are - as mentioned above - Marx ("Man is a product of social circumstances") and other materialists or behavioral therapists who view the person mainly from the aspect of the stimulus-response model.

The language and concepts of first-order reality are adequate and clear. However, as I have said, our world does not consist only of first-rate reality and therefore cannot be definitively defined.

How Do I Recognize Second-Rate Realities?

Usually, second-rate realities can be recognized by absolute obligations ('musts'), which give us humans a temporary sense of orientation and security, but overtax us in the long run.

These obligations are usually caused by sAs who control and coerce us. Are not most tragedies based on the feeling of such obligations, the feeling that we must do a certain thing, which leads us to radicalization, absolutizing and greed? It can also be compared to a kind of blackmail, as in: "You must do this or I will take away your +sA and replace it with a -sA." Relative problems are then taken personally. Especially in conflicts or wars, everything becomes extreme, which makes the sA visible.

There is a certain point where it is always all or nothing, pro or con. At this point, desertion is hardly possible for the person. The person has no choice. The situation of a mentally ill person is similar.

"Advantages" of Second-Rate Realities due to Strange Selves

- The strange Self (sS) can replace the Self in a certain kind and we seem to have direct access to that.
- A strange Self can cause +hyper-effects, even if one must pay a very high price for that.
- A strange Self promises an absolute power of control over the world, other people and the Absolute.
- With a strange Self, the disadvantages of another strange Self can be balanced.

"Disadvantages" of the First-Rate Reality due to the Actual Self

In contrast to the advantages of the strange Selves, the "disadvantages" of the actual Self are listed here:

Although the first-rate reality includes a +Self at no cost, it also means this:

- The Self cannot be increased any further, otherwise it becomes an inflated strange Self.

- Except for the possibility of actively choosing such a Self, one has no other kind of control over the Self, because it controls itself. The Self seems to be controllable even though it is not.
- The unconditional right of self-determination that is part of the Self also includes self-responsibility. We like the first, the second is reluctant.
- All people have this actual self if they choose to have it. This means that no person has the right to place themselves above another person.
- The Self is part of transcendence, God¹, and ultimate subjects like death. We like to suppress that.
- We also have to get rid of the idea that good deeds necessarily have good consequences and bad deeds necessarily have bad consequences.

Inverted, Paradoxical World

All of us, healthy or ill, live in inverted inner and outer worlds full of paradoxes.

The wife of the Russian writer Leo Tolstoy wrote in her diary on October 25, 1886:

"It sounds strange, but the last two months, when Lev Nikolayevich was ill, were the last happy time for me. I was fortunate enough to be able to care for him day and night, to have a task whose importance could not be doubted, the only one I could sacrifice myself for my beloved. The more burdened I felt, the happier I was".²¹³ But that kind of luck could only be temporary and finally made room for depression and hate. The more Tolstoy's wife sacrificed for him, the more she had to hate him, because that kind of love bled her dry. This hateful love accompanied her throughout her life. When he was ill, she could be happy for two reasons:

First, because she could fulfill her ideal of self-sacrifice. Second, because her aggressive feelings toward him were satisfied by his illness.

Like Goethe, Hölderlin lamented how difficult it is to endure happiness.

The apostle Paul writes that he acted badly although he did not want to.

L. Völker published a book called "Come, holy melancholy" with poems by various poets describing the benefits of sadness and depression.²¹⁴

The contradiction of preferring the negative to the positive appears in many different variations. They range from everyday paradoxes and contradictions to severe self-torture and self-destruction that still seem positive. They always seem mysterious and shocking, fascinating and frightening at the same time. Although we have promised to do better next time, we repeat our wrong behavior because of these strange inner forces.

Why do we choose the negative over the positive?

Why do we destroy what we love or love what we hate?

Why do we sometimes do the opposite of what we want to do?

How can there be opposite feelings at the same time?

Why do some people love others who exploit and humiliate them?

²¹³ S. A. Tolstoj „Tagebücher, I. Band. p 121, Rütten und Loening, Berlin 1988.

²¹⁴ Edit. by Ludwig Völker: „Komm, heilige Melancholie“ Reclam, Stuttgart 1983.

Why does a woman remarry a drunkard when the first marriage was a martyrdom?

Why do we seek problems instead of being happy that there are no problems at the moment?

Why do we seek misfortune and fear happiness?

Why do people want to be sick instead of healthy, dead instead of alive, dependent instead of independent?

How can we understand that people feel pleasure when they are beaten?

Why are there people who cling to a madness that is obviously absurd?

Hundreds of such questions could be asked. In the depths they question our whole self, our absolutes, and can only be answered there.

A short answer: If the +A or the Self has priority over the relative, then there are no such contradictions. There can only be relative contradictions that are resolved in the larger context of the +A/Self. However, when the relative replaces the absolute or the Self, an inverted and more or less paradoxical world is created. Positive things like health become negative, and negative things like illness become positive, and so on.

The Same in Different Second-Rate Systems (WPI²)

One finds the same phenomena in the second-rate general sphere and the second-rate personal sphere (P²).

Here and there we find similarities: external and internal oppression, coercion, persecution, external and internal imprisonment, dictatorship here and depression there, and so on.

The difference is that P² is his own perpetrator and victim at the same time. Commanding voices and all the other totalitarian characteristics can be found in the person as well as in a certain outside world. Many patients have adapted such totalitarian instances from their environment.

There is also a parallel between the thoughts of a mentally ill person and the language of a totalitarian system, as described by Victor Klemperer in his book "LTI".

DYNAMICS OF STRANGE REALITIES

General Dynamics

Principles

- The first and the strange, second-rate realities (WPI^1 / WPI^2) have very different dynamics.²¹⁵
- The dynamics of WPI^1 or WPI^2 are determined by their Absolutes.
- The structures and dynamics of the first-rate WPI are clear and uniquely.
- The structures and dynamics of WPI^2 are ambiguous. WPI^2 has two main dynamics and two main results: all² or nothing². If we differentiate all² again, we will have three main dynamics with three main results (all) pro² / (all) contra² and 0².
- So, in the second-rate dynamics, we can find 1. strengthening (amplification), 2. opposite, contradicting dynamics (similar Newton's third law: action = reaction) and 3. "0 dynamics" (standstill).
- Pro-, Contra-, and 0 dynamics can change abruptly turn to the opposite (→ [Reversal into the opposite](#)) or "mix" (Similar "drive mix" by S. Freud).
- This dynamic can be found in both social and individual processes. The paradoxical nature of Its allows multiple systems to sometimes confront each other as enemies, sometimes cooperate, and in a third case, cancel each other out.

Autonomous Phases of the It (Timing)

It/sA²¹⁶ are (partly) autopoietic systems and have their own lives (such as parasites). They tend to decay. Alone, they have only a temporary existence. They need a constant supply from the host to stay alive.

They are based on the principle of all or nothing. If they cannot be all, they will not function. At first, they try to be all that is best for the host (system, human) in order to seduce it into living off them. This lasts only as long as the host plays along. But the host (usually us humans) believes that it cannot survive without the Its/sA - since they are its highest priority. But in reality¹ the Its are more dependent on the host/human than the human is on the Its. Unfortunately, if the host system stops "feeding" an It/sA or frees itself from the It/sA, the It/sA is not automatically dead. Since its survival has priority, every It/sA sacrifices its own Relatives, its own "people", ruthlessly like a dictator. The own "people" even sacrifice themselves for the It/sA, since it is their Absolute.

These mechanisms can appear in a society or in an individual.

²¹⁵ Hints:

1. I use the terms 'strange' and 'second-rate' (²) synonymously.

2. Where it is clear that it is a second-rate issue, I leave away the label '²' frequently for the sake of simplicity.

²¹⁶ sA and It I use synonymously here. I repeat: It consists of three opposing sA (+ sA, -sA and 0).

I write 'sA/ It' if I want to emphasize the strange character of the Absolute and 'It/sA' if it does not matter.

More details can be found in:

[`Symbiosis and parasitism between It and P²`](#), [Phases of the Interaction of P² and It.](#)

Interactions in second-rate Realities

Note: for second-rate world resp. reality stands W^2 .

General Principles

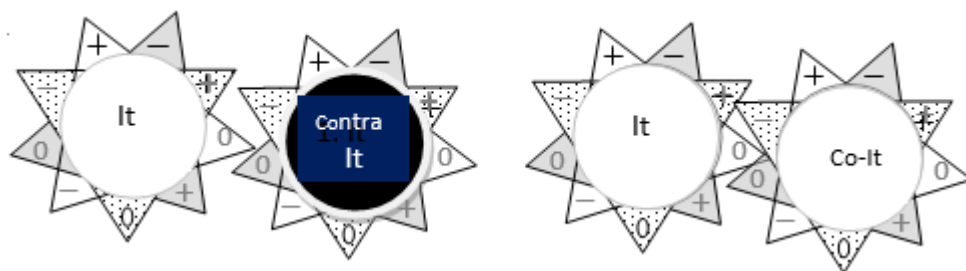
- Like second-rate dynamics in general, the interactions in W^2 are determined by their strange Absolutes (sA and Its, respectively).
- The +A is always effective in the W^2 , even if it does not dominate. The +A and its +R¹ are in relative opposition to the sA/It, so that, as in the W^2 itself, a latent long-term conflict (with continuous stress) is created. Therefore, a "revolt" of the Relatives against their oppressive Absolutes can occur at any time. Examples: rebellion of the oppressed against their oppressors (e.g. revolutions), rebellion of the masses against the elites, rebellion of the truth against the lies, etc. (psychologically as well as socially).
- Different sA/ Its and their systems have the same, opposite or 0 direction of action and can reinforce, fight or cancel each other.
- Larger complexes arise when two or more It's are connected.
They usually appear as pacts, enmities or indifferent complexes.
They are rigid, but can quickly turn into the opposite. (→ [Reversal into the opposite](#))
- The interaction of the It/sA and the maintenance of their balance always requires sacrifices.

Overview of Possible Interactions in W^2

Similar to the interaction possibilities between different It (→ [Opposites, fusions and negations](#)) all possible interactions between 2 W^2 resp. different systems² are shown in the following graphic.

(Here I only give an overview, which I discuss in more detail regarding personal interactions in the section

[`Complex personal dynamics and relationship disorders`](#). as well as in the unabridged version.)



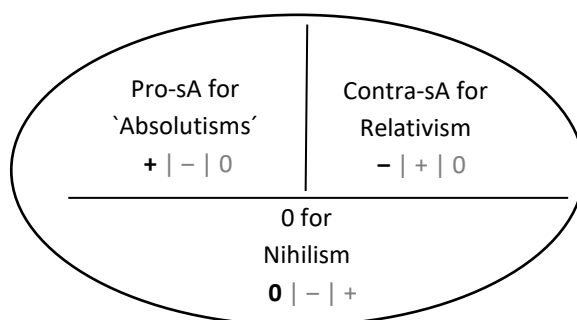
The figure shows the interaction-possibilities between two It dominated W^2 units. Each of the W^2 has 3 parts with 3 sides. Each of the W^2 has 3 parts with 3 sides, here represented by 3 triangles with 3 different connotations. (→ [‘It as nine-sided triad’](#)). On the left, there are two opposing W^2 , the valences of which are interlocked like gears and on the right two W^2 , whose valences are commutated. In both cases, the two W^2 can form a pact, or opposites or annulments will arise as soon as the connotation of a part changes.

W^2 can be anything psychic relevant, determined by an It.

These can be certain 'worlds', persons, I (WPI), or parts of them.

As I said, I will discuss personal interactions later. However, I believe that interactions in larger systems follow the same principles.

For example: Within certain societies, certain ideologies will complement and reinforce each other, or they may be in opposition to each other. This creates pacts/alliances as well as hostilities/conflicts or both side by side in equilibrium, depending on how each part is connoted. They are rigid and unstable at the same time, and can form new constellations at any time, or even turn into their opposite.



Using this symbolic image, imagine how different ideologies can interfere with each other. For example, when the disadvantages of one ideological trend (in this case, an absolutistic ideology)²¹⁷ become more and more pronounced, they automatically create a counter-trend, which then determines the zeitgeist, a society, and individuals.

(See also [‘Reversal into the opposite’](#).)

Example: Interplay of opposing sA as ideologies

Philosophical/ideological trends change. Often the opposite happens. Deficits of old views become more and more obvious and are compensated by opposing views or replaced by co-forms. (Ideology * → co- or counter-ideologies).

Absolutisms are followed by relativistic and/or nihilistic currents, and when these are exhausted, they are replaced by new opposing currents. Concrete example: Zarism → nihilism and anarchy → collectivism → new autocracy.

Since all ideologies and philosophies are flawed, the game is endless. This is why whole societies as well as individuals perish.

²¹⁷ ‘Absolutisms’ functions here as a collective concept for ideologies that have absolutized an attitude.

Emergence of Complexes by Different Its and Their Systems

In this publication, I distinguish:

- One It = simplest complex.
- Double or multiple complexes consisting of two or more Its.²¹⁸
- Hypercomplexes networks consisting of many Its.

To location:

- Complexes within a person.
- Interpersonal complexes = "relationship-complexes" (→ '[Relationship disorders](#)').
- Social complexes.

I think that the structures of different complexes are similar, although their contents are very different. That is, individual or interpersonal (family, social) complexes are similar.

C. G. Jung, like me, understood "complex" to be a "group of largely repressed ideas which are connected as a coherent whole and which influence the thinking, feeling and acting of the individual by eliminating conscious control."²¹⁹

Based on the idea of this publication, one can say: All Its can create such complexes with each other. They then lead to by C. G. Jung described and other consequences.

Whenever personal (or other) Its and their systems react with each other, the following complexes can be created:

- complex pacts (Syn.: symbioses, collusions, mergers, fusions) - with connections (bonds) that are too tight,
- complex opponents (Syn.: enmities, collisions) - with splits (divisions),
- neutral complexes (Syn.: 0-complexes or liquidations) - with dissolution or repression of connections/ bonds,
- mixed complexes.

Other Similar Complexes

In the unabridged German version you can find more details about the complexes of other specialties because there are further similarities with psychic complexes: e.g., with chemical complexes, chaos theory, analogies in physics.

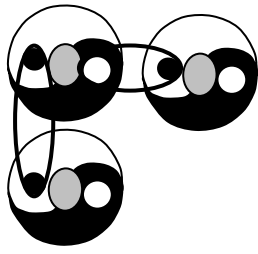
Characteristics of Psychic Relevant (pr) Complexes

The pr complexes either have a rigid hierarchical structure or appear chaotic.

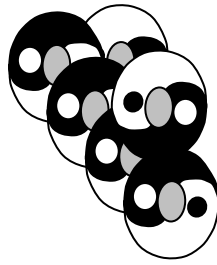
Here are examples of pacts:

²¹⁸ In psychiatric terminology, a complex is often stated as consisting of 2 opposites, e.g. Father Son C. or whores-saint-C. etc.

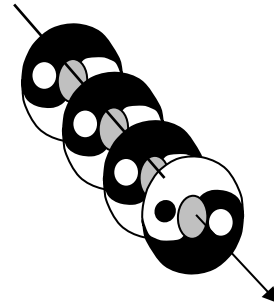
²¹⁹ Peters, Lexikon Psychiatrie..., see bibliographical references.



Pacts as chains.
Horizontal with an opposite;
Vertical with Co-form.



Pacts as chains and
conglomerations with
opposites and Co-forms.



Pacts as chains of
 O^2 forms.

Its, or complexes, that are organized as pacts (have vectors with the same direction) stick together such as chains, which also explains certain chain-reactions and domino-effects in the second-rate realities.

Notes about the Transference

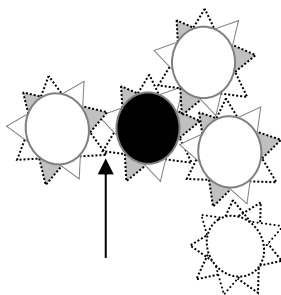
Transfers are made by the It/sA. Transfers can occur from any pr unit to any other pr unit.

Example: Transference from W^2 to P^2 , from P^2 to another P^2 , or into P.

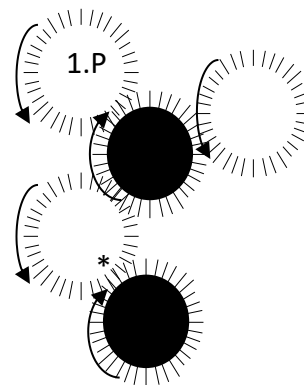
As in psychoanalysis, a distinction can be made between positive and negative transference.

Relative transferences (= influences) must be considered separately.

Two illustrations that show different aspects of transference.



This graphic illustrates a central It (black) within a complex that determines other Its as long as their parts interact with each other. (right side)
However, small displacements may cause a collision (left side, arrow).



“Cogwheel”: One person (1.) spins the wheel. Everyone else has to play along. The same people turn in the same direction and the opposites (black) turn in the opposite direction. Where it 'jammed' (*), someone may get sick.

Summary

We can find regarding the complexes:

- Self-organization/ autopoiesis.
- Processes: From order to chaos and from chaos to order.
- Relativization of the principle of causality “Equal causes cause equal effects.”

- Low or fixed predictability.
- Interior and exterior interactions.
- A complex is never completely satisfied. There is always a tendency to expand at the expense of others, or it is "gorged" by others.
- Complex-phases are just like It-phases.

Personal Dynamics

Simple Personal Dynamics

Introduction

This chapter assumes that you have read the previous sections. However, I will try to repeat the most important things. This is now about the personal dynamics of the second-rate parts of persons, which I have called P^2 or just P .²²⁰

The It has become part of the person, although it is at the same time something alien to the person. This makes it difficult to understand the dynamic. The person can identify with the It and function as its It as well as be an opponent of the It as something strange. To be precise, P^2 does both: P^2 is always more or less identified with It or confronts It as an opponent. P^2 never has a clear identity. P^2 can never find peace within itself, because the It or the complex that determines P^2 does not rest either. It is unstable. It has to make sure that the inner forces are under control and that it constantly receives new input ("food") from the outside in order to stay alive.

Comparison of First- and Second-Rate Personal Dynamics

- General characteristics of the P^2 -dynamics: They are more inadequate, heteronomous, "shifted", disordered, unconscious, passive, functional, automatic, artificial, contradicting and paradoxical compared with the first-rate dynamics.
- Their directions are: too pro, too contra or too 0. (See [`Summary table`](#) column Q).
- Instead of free life, P is now dominated by strange processes. As long as the person is dominated by the It,
- P has to do whatever It decides. P must act, think, realize, function as It wants. Although P still has some choice, P cannot immediately destroy It by an act of will because It has been materialized.
- The "primary processes" (Freud) are similar to second-rate dynamics.
- First-rate dynamics are clear and unambiguous.
- No person exhibits only first-rate behavior, because no person can behave in an absolutely definite and unambiguous way. There are always P^2 parts that also influence the behavior.

²²⁰ More exactly: I label the first-rate P with P^1 , the second rate often only with P or P^2 if the connotation is important.

P between +A and sA

P stands between the advantages and disadvantages of the +A and the +sA.

Short to advantages of +sA: Emergence of + hyper-forms.

(E.g., see [`Summary table`](#) column N, line ↑)

Disadvantages see the last section. → P reacts with [Defense mechanisms](#).

Advantages of +A: + `Meta-help` (redemption, salvation, etc.).

Disadvantage: no + hyper-forms, withdrawal → P reacts with [Resistance](#).

Therapeutically important: The +A does not leave P alone when disturbed by the sA.

F. Hölderlin: *"But where the danger is, also grows the saving power."*

Self-/Others Damaging Dynamics

Second-rate personal dynamics become harmful (to the person or others) in the long run.

P² dynamics to the outside are especially harmful to other people, P² dynamics within the person are especially harmful to the person himself. Of the latter, the dynamics in which P functions in the role of It are more harmful to the environment, and the "victim dynamics" are self-injurious, while addictions, defenses, and repression mechanisms do both.

Interaction with the It will be all the more costly to P the more alien and dissimilar the strange Absolute is to the actual Absolute being replaced. |

Symbiosis and Parasitism between It and P²

In the beginning there is a symbiosis between +It and P. Both sides give and take.

Metaphorically speaking: The Ps give their blood to the Its, and in return, the +Its give the P drugs and safety² against the -sA they have created. Both need each other. In reality, the Its depend on the P; the P depends on the It/sA only in a subjective way. (This fact is important for therapy).

Both are connected with a kind of hate-love. They "love" each other with "libido" as long as they give each other what the other needs. P² needs It as a compensating Absolute, because P² does not live from the actual Absolute. At the same time, It needs P² as a host. Enmity and hatred arise whenever one (or both) ceases to fulfill its symbiotic role. It will pressure and tyrannize P if P does not function as It expects, especially if P tries to become master of his own house again. This is a typical situation in which P becomes ill. However, if P is able to free himself from the It(s), the It dies while P survives. On the other hand, P is subjectively so dependent on the It that he/she often prefers to die himself/herself rather than let the It die, since the It has become his/her new Absolute. Suicide is then the final logical consequence of this situation.

The interactions between the It and the persons show noticeable **parallels with symbiosis and parasitism**. Almost every characteristic of a parasite also applies to the It.

(More in the unabridged German version).

The following topics are discussed below:

1. P²-dynamics in identification with an It, or an It-part.
2. P²-dynamics towards an It or an It-part.

3. P²-dynamics that show P² in a victim role.

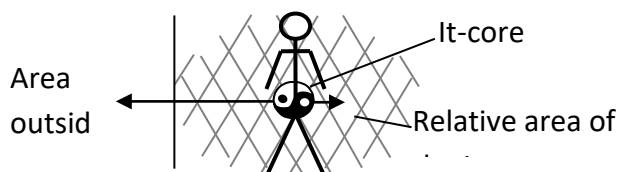
Hints:

I have listed, point 1 and 2 corresponding 'secondary reactions' in column 'P' in the [Summary table](#).

'The victim dynamics' are listed in column O. All types of dynamics overlap!

Personal Dynamic as It

Generally



The graphic is meant to illustrate the direction of the dynamics:

They come from the It-core of a person (or one of its parts) and go into the relative-sphere, or outside (left arrow), in an efferent way.

This section is about the dynamics that come from the absolute sphere of It, the Core It. This is especially the case at the very beginning. In this case, P is identified with the Core It and acts in its order. Here, P acts as It because P has also become It, and the It is personalized and individualized.

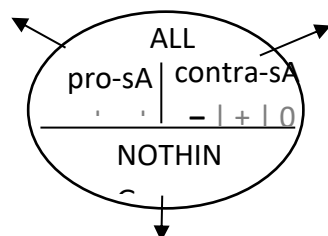
To be precise, P does not act as the It itself, but as its functionary, participant, and representative. As mentioned before, P is like subject² and object at the same time, so P could be described as "sobject". In this role, P is primarily a perpetrator, but also always a victim of the dominant It. Whenever P lives in the name of It, it is always according to the motto: all or nothing, black or white, up or down, gain or loss, this or that, enemy or friend, hate or love, and so on. People in this role are smug - smug like a god or smug like a devil. Common mottos are: "He who is not with me is against me." Instead of the connecting "and," the "or" dominates.

P is trapped in it and can only see the world from his specific point of view. We now live the life of It: We see only what It sees. We act as It wants us to act. We feel only what It feels. We love and hate what It loves and hates, and so on. I² do what It tells me to do. I do what my inner "dictator" tells me to do. In the worst case, I sacrifice my life to It, because the main goal of my life is It, the parasite. It gives me what I think I need. Only It lets me be I. Without It I do not exist. +It lets me live, -It kills me. Only +It gives me value. I am abandoned by It as soon as I stop bowing to It. This can be seen in almost all dynamics (processes, behaviors, etc.), even if they are contradictory. This is important for understanding behavioral disorders and paradoxical behaviors. It also means: P may primarily want something positive but do the opposite. Or P may want everything but achieve nothing. As mentioned earlier, the It, and therefore P, also tries to expand outward. So P is also able to

dominate other people through It. What It does to me, I do to others. I demand that other people do what I think is right. People with different beliefs are excluded or fought. P experiences doubts about his way of thinking or acting as a questioning or attacking of his own person. Facts are taken personally. It has to be this way because P has identified with the ego, and whenever the ego is attacked, it has to be experienced as an attack on the person.

The [Summary table](#) shows in column `K' across all aspects the character of P, if he has identified himself with It!

P as It-part



The illustration shows from which It-parts P acts when P has identified him-/herself with the It.

The inverse sides in the gray font are latent but can be activated at any time.

pro-sA / +

P² is identical to pro/+sA. I am +* (pro-sA and +sA are used synonymously).

All pro/+sA determined actions are more or less variations of: P loves (absolutizes) something, him/herself or other people too much and hates (–absolutized) their opposites too much.

If the person loves or absolutizes mainly him-/herself, that equals selfish, narcissistic or when P is fully identified with pro/+sA he/she shows possibly manic behavior.

However, I do not dare to lose the It, because that would also mean the loss of my identity, my Self. So I always have to feed it. In the background, the opposite, the contra-sA, is always waiting. I have to fight against its realization in order to secure the +*. Because of the constant effort required to maintain what we love, we also begin to hate it. We have to hate it because we are bleeding to death because of +sA. At the same time, we enjoy bleeding for it because it has become our absolute that we think we need.

P overextends himself in this particular role. P does not see his/her limits because he/she is doped with inner endorphins. P is manipulable and vulnerable at this point.

A special role is played by P's behavior towards the positive sides of the contra-sA or the 0. When it becomes too expensive to maintain the pro-sA, the positive sides of the contra-sA become stronger. These contra-sides cause P to show (often suddenly) antagonistic, hostile behavior towards the pro-sA or its representatives (e.g. towards other P). Thus, ambivalent behavior is possible in any absolutization.

contra-sA/ –

P² is identified with contra / –sA. I am –*. (The terms contra-sA, –sA and –* are used synonymously).

The –sA are our false devils/ enemies/ evil with whom we have identified ourselves.

The behaviors of a P, determined by –sA, are variations of: P hates him/herself or others too much and loves their opposites too much - since they are both sides of the same coin, the It. Self-(or other) punishment and -aggrandizement may stay balanced or alternate.

0

The behavior of P, whenever P is identified with 0, is comparable to the behavior of a nihilist or a person that suppresses the most important aspects of life. The main characteristics are: I ignore, liquidate, neglect, and sacrifice something, somebody or even myself.

Example: "I am the spirit of perpetual negation." (Mephistopheles).

There are often so-called displacement activities or similar behaviors. The behavior of this P is often the opposite of the behavior that is determined by the all - in sense of all-or-nothing behavior. See also [`Negation \(All or nothing\)`](#).

Ambivalent, Paradoxical Behavior

"I loved my heroes like a fly the light;
I looked for their dangerous proximity and fled and looked for them again."
(Hölderlin, Hyperion').

P will act in an **ambivalent**, contradicting way if two opposite powers are of equal strength. So if all and nothing, or pro-sA and contra-sA have the same power within P. Example: P loves and hates at the same time. The opposite powers are often balanced or take turns. P will **paradoxically** act if his/her+sA is connoted negatively or his/her –sA is connoted positively. More → [Ambivalent and Paradoxical Reactions](#).

Equal and Opposite Behavior by pro-/contra-/0 sA

People who have the same sA can show the same or opposite behavior.

People who are determined by an opposite sA can show the same or opposite behavior.

Example: Someone may have the obsessive thought of killing someone because of the enormous hatred they have for that person. However, someone (like one of my patients) may have the same obsessive thought because of too much love. (My patient's wife was his +Absolute, and he developed the obsession that he might kill her out of fear of losing her - the meaning of his life).

Although it takes a lot of energy to maintain these opposing positions, P often benefits from living from both pro-sA and anti-sA positions. This allows P to maintain a (costly) balance. P can compensate for the disadvantages of a sA with the opposite behavior. The person can use this "pendulum strategy" as a defense and thus become invulnerable.

Systematic (Optional Remarks)

Here only keywords because the role of P towards the It, which I discuss later, is much more important in terms of the emergence of mental illness.

(For more details, see [`Summary table`](#) column P and Q).

P² with Misdimensioned Efferent Dynamics

a1: In this aspect, P mainly acts out of an absolutistic, or relativistic, or nihilistic position.

a2: P acts out of a hyper-identified or alienated position.

a3: P acts out of a hyper-realistic, or wrong, or hyper-realistic position.

Example for criticism on such a hyper-realism:

“The words of humans fill me with fear.

They name all the things with articulate sound:

[...] It's the singing of things I'm longing to hear.

You touch them and stiff and silent they turn.

You're killing the things for whose singing I yearn.” (Rainer Maria Rilke)

Some P² in this position express everything in the indicative. They do not seem to know the subjunctive. Others however, do not seem to feel the desire to express themselves clearly.

a4: In this aspect, P acts out of a one-sided, monistic or dualistic position.

P isolates, merges and divides him/herself or something or other people.

a5: In this aspect, P mainly acts out of a deterministic and dogmatic or unreliable and libertinistic position. P makes him/herself, something or another person too insecure, wants to let go too much or, on the other side, fixates too much, misprograms or determines.

a6: In this aspect, P acts out of a dictating, radical position.

P will equalize or radicalize; exaggerate or understate.

a7: In this aspect, P acts out of an automatic, autocratic, tyrannical or servile position.

P will (him/herself or else) subordinate, overadapt or become too independent.

P² Efferent Dynamics Concerning the IV Main Differentiations

Being:

With the identification of the specific It, P acts like a thing (or on the other side, like a ghost) because P is being materialized and depersonalized. |

Life:

With the identification of the specific It, P mainly acts as a functionary, like a machine or a robot.

Or in the opposite: hyper-alive.

Qualities:

P acts out of a perfectionistic or negativistic or positivistic position.

The life, the actions of P become too negative, too imperfect or too positive or generally too faulty and disordered.

Connections (subject-, object-roles):

P acts out of a subjectivistic or objectivistic (functionalistic) or instrumentalistic position.

P mainly acts like an object (or an absolutistic subject).

Concerning connections: P creates connections where there are none or negates existing connections.

P dynamics as a Strange Unit

P-dynamics as strange all-or-nothing:

P takes a totalitarian or negating position, depending on the It that identified him-/herself with. "All or nothing" says the It, and P acts by that principle. P totalizes or negates (or isolates). This all-or-nothing behavior can also be found in everyday life. Such as living the motto: "I either do the whole thing or nothing at all.", or "If I cannot perfectly complete this, I will not do anything at all anymore.", "You are either here for me completely, or you can leave."

P as "God" or "devil":

P demonizes or idolizes or profanes him/herself or others out of this position.

P may act as his/her own God or his/her own devil.

P as "thing" or "hyper-person":

Depending on the It, P may feel and act like a thing (depersonalized), or oppositely (like a hyper-person).

Or P treats others that way.

P as "hyper-I" or another person:

P feels and acts like a person that is imprisoned within him/herself or only focused on him/herself in egocentricity (→ [The Ego as a strange Absolute](#)) - or acts and feels like another person ("heterocentricity").

P-dynamics are too physical/ too spirituous/ too mental:

Depending on what part of P (body, soul, mind) is identified with an It, the affected person will differently feel. Here are also contrastive pairs. (Example: "Head" and "stomach") Such as in the other aspects, nuances of behavior are missing. The behavior is too determined by body or soul.

Additional Differentiations (Examples)

I constrain here just on a few examples because the role of P as a victim of the Its in relation to the pathogenesis is more important. But as said: All types of dynamics overlap! In keywords, I have listed all aspects of differentiation and their personal dynamics in the [Summary table](#).

Aspect 8: Volition

We want whatever the It wants and not what we really want ourselves.

Aspect 11: Necessities

P acts from an It that represents absolute necessities. P will begin to believe that something that is not really an absolute necessity is definitely necessary and must be done. Since P as It is mainly in the role of the perpetrator, P will mainly demand that other people fulfill the requirements. These are usually dogmatic, bureaucratic, or technocratic people on the one hand, and people who tend toward anarchy on the other. Depending on the dynamics of the opposing pair, there is often a shift between the different positions.

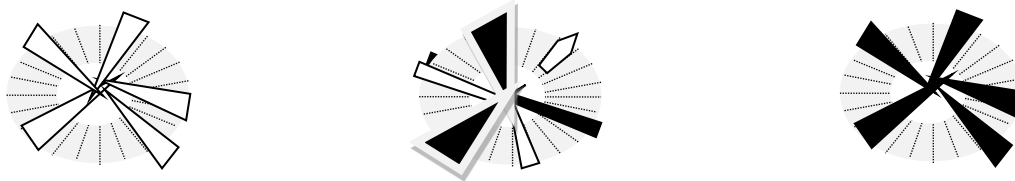
Aspect 12: Morale

P acts out of an exaggerated conscience or out of a lack of conscience.

In the first case, there is usually a scrupulous personality.

If the conscience is the final authority, and P acts from it - rather than toward it - the person will believe that he knows exactly what is moral and what is not. In this position, P is convinced that he knows exactly what he is doing right or wrong.

Aspect 13: The Distorted View



Like looking through different glasses, the person has different views.

Left: = pro view; Right: = contra view; Middle: = ambivalent view.

Left: like magnification, rose-colored view with advantages². Right: dark prisms or no view.

Note: It is also possible to look through the different 'glasses' at the same time.

Personal Dynamic towards the It (Addiction; Defense, Anticathexis, Repression)

Generally:

Considering mental disorders, this issue is more important than the described dynamics of P as It, because here the person has to make more sacrifices for It than before. P is like a prisoner of It. Therefore, P must make appropriate sacrifices to receive the positivity that seems absolutely necessary and to repel the negativity that seems dangerous and hostile. Put religiously: Having eaten the fruit of the Tree of Knowledge of Good and Evil in Paradise, we seem to be cursed with the absolute necessity of attaining the good and avoiding the bad.

P is in a 'psychic Bermuda Triangle' (see diagram). P tries to find an absolute +*, and in the long run sacrifices +¹ of himself (or other +). P does not find peace in this triangle and jumps from one pole to the other. P cannot be with it or without it. Whenever a +sA becomes my life, my drug, then the loss of it or the -sA is like dying or death. Therefore, I do everything to assure that +sA stays alive and to avoid -sA. With that, there is a constant necessity of

exertion because the +sA needs to be fed, and the –sA needs to be fought at all times. The It lures with a +sA and threatens with a –sA.

The It can be everything for P: +It (object of addiction), –It (object of defense), or 0² (zero-object).

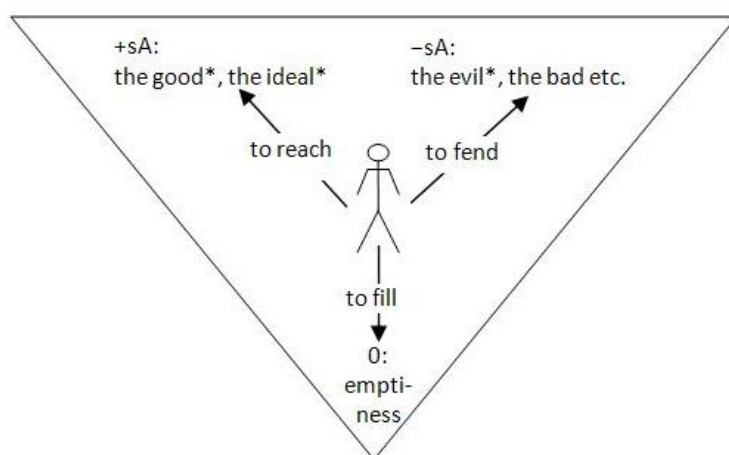


Fig. P in the 'psychological Bermuda Triangle'.

Opposites are always present. At least potentially. After reaching the +sA or defending the –sA, the opposite becomes stronger because the price becomes too high to keep the +sA alive and to avoid the –sA. The result is: I hate and love the It too much. I love and hate too much what I depend on.

Also: The dependent person easily makes other people dependent.

Addiction

P is looking for a +It/sA that gives absolute positivity (+*).

P feels great, awesome, high, when receiving +*.²²¹

Addiction to what?

The addiction is directed towards something absolutized positive. Usually, that is a +sA. But it may also be the positive side of –sA or of 0 that we are addicted to. That is the case if +sA became too expensive, and if there is no other +sA as an object of addiction.

More important than adding substances (alcohol, drugs) are 'behavioral addictions' (=non-substantial addictions).

Addiction to +sA

In the beginning, the It mainly offers its positive side, the +sA. It always promises more than it can give. Compared to the first-rate positive, the It often has the advantage of faster satisfaction, even if that is usually connected with higher costs for P. |

All aspects May Function as +sA

- Success (aspect 15)

P must constantly and consistently pump successes into the It-center to feel good,

²²¹ I write often for the sake of simplicity instead of P² only P.

because the +sA that causes well-being has only short-term effects and soon becomes weak. We have to feed our ego. Therefore, we are condemned to success.

- Security (aspect a5)

Security is often conveyed by precise rules that must be obeyed, as in an army. The actual danger is often pushed into the background. (A very grotesque example was the instruction to the 9/11 terrorists to make sure their clothes were clean in order to enter paradise). It is also a common behavior of people with obsessive-compulsive disorder who feel safe by following certain rituals. These compulsions come at a high cost to the individual.

- Health (aspect 5)

The specific +sA or its representatives, the health fanatics or people who use health for business, the believers who see God¹ only as a god of health - all of them tempt other people with the message that health can be completely achieved if certain requirements are met by P. (ideology of "healthism").

- Satisfaction (Aspect 7)

At present, drugs, internet addiction, football (and the like) play a big role in this aspect.

The more we seek satisfaction with these kinds of Absolutes, the more we will get compensatory satisfaction (or compensatory happiness). And as soon as the compensatory satisfaction becomes too expensive or no longer satisfies us, we will try to find another +*object. We may also let a part of an unattainable object temporarily satisfy our needs: at least a glimpse of a loved one, a piece of art, an idol's autograph, etc.

The terms of psychoanalysis describe similar aspects: compensatory satisfaction, compensatory objects, compensatory actions. C.G. Jung calls neurosis compensatory-affliction. (It should be added that neurosis is also compensatory-unhappiness).

Briefly, the theory of S. Freud: Since the original object of love (mother) is forbidden, the child tries to find a compensatory object. The result of the suppressed original desire can be a symptom. This would partially satisfy the original desire because of the associative link between the desire and the symptom, so that the symptom symbolically satisfies the desire.

Freud says that compensatory satisfaction occurs whenever a desire or drive/instinct cannot be satisfied because of inner or outer prohibitions, and other actions (partially) satisfy these needs.

I distinguish between first-class (heavenly) happiness, which is free of charge, and second-class "happiness", which has to be paid for (compensatory happiness).

For a general description of the term addiction to life' see the section '[Life and death as sA](#)'.

Addiction to +Side of a -sA

Examples:

- Choice/search of a negative identity (Erikson).

- Seeking for sorrow, such as in: “It is easier for me to feel sorrow than to constantly be happy.”

Or: “My sorrow is the strongest weapon against the fake optimism of my parents.”

- “Addiction to illness” see: “[Morbidity Gain](#)”

Also: Depression is the strongest (second-rate) remedy against the danger of becoming manic. The same applies to mania, which is the strongest (second-rate) remedy against becoming depressed. Addiction, drive or pulse to the +side of a – part of an It is also a defense of the – sides of a +sA.

Addiction to +Side of 0

Examples: Longing for nirvana or every-day reaction: If I cannot get everything, then I do not want anything at all. Because: The nothingness seems more bearable than the loss of +everything.

Defense and Anticathexis

Overview and Definition

Talking about defense or **defense-mechanisms** (*DM*), I am referring to second-rate, usually unconscious reactions of the affected person towards absolutely negative perceived experiences (–*), which actual are only relatively negative.²²²

Negative* sides of the different It/sA (or –A) are being fended. Whatever is perceived as absolutely negative, the affected person will view it as an attack on the Self. Therefore the person will not react relaxed or with relative methods. On the other side, the defense-reactions are inadequate, exaggerated and expensive, compared to first-rate solutions. Synonyms or similar terms for defense-mechanisms: anticathexis, counter-reaction, second-rate protection/defense.

Anticathexis I view here as the defense of a part by an opposite. (More see below).²²³

The “defense” of negatively perceived consequences of +A is referred to as **resistance**. I view **solutions** or (primary) **protection** as first-rate reactions of the affected person towards the –* and other negative.

Coping and Defense

In short, coping is generally understood as stress management. There is a fine line between coping and defense. The more one leans toward defense, the higher the cost. I mean, defense and coping have only secondary value, because they ultimately depend on human strength, and human strength is limited. In contrast, first-rate solutions are mainly based on the Self, require less effort, are less costly, and are more effective in the long run. That is, absolutely negative experiences cannot be dealt with by the ego alone, because the ego has only relative power. Concepts of therapy and defense that focus more on the I than on the Self are, in my opinion, secondary. Typically, the self did not play a major role in S. Freud's

²²² See ‘[Summary table](#)’ columns O and P.

²²³ I will equal treat anticathexis and reaction formation here for the sake of simplicity.

theories. The ego and rationality were Absolutes for him. (Freud: "Where the id was, there must be the ego", "My God Logos", and so on).

However, a defense system that focuses on both (ego and logos) seems to be too weak to compensate for deep disturbances. I think this is also the reason why Freud saw only a few starting points in the psychotherapy of psychoses. The strong and integrative powers of an actual Self remained unconsidered by him. Even self-psychology only tries to extend old psychoanalytic models, because it defines the Self only as a Relative.

(Further, see in [‘Self-strength and Ego-strength’](#) or in the unabridged German version).

What is Being Fended? (Targets of Defense)

As mentioned before, everything that is experienced as absolutely negative is a target of defense. This is:

- 1) –sA and the consequences
- 2) – of +sA (e.g., too costly harmony, esp. the loss of a +sA).
- 3) – of 0

About 1) Mostly fear, sadness, pain, guilt, anger, conflicts, bad experiences and burdens are defended. Especially what was experienced as absolutely negative has to be defended. At these parts that P identified him-/herself with, P is mostly endangered if they are being attacked. I² am the It. If you attack something* of me, you are attacking my Self. I call that the open black (or in case of +sA: white) gates within the defense-system of a person. Then P cannot differentiate between objective issues and personal issues.

(Also see: [Vulnerability-stress-theory](#)).

About 2) If somebody/something threatens my +sA, and I have to fear the loss of it than somebody/ something becomes my enemy because it threatens the center of my existence. *"All my life I have been haunted by the obsession that to desire a thing or to love a thing intensely is to place yourself in a vulnerable position, to be a possible if not a probable, loser of what you most want."* (Tennessee Williams)²²⁴

That means that also the positive can be fended or feared if its negative side becomes too visible.

About 3) Fear of emptiness ('Horror vacui') spreads panic and terror. P has to fill –0 with something. P has to pay a price. A constant escape from an unbearable emptiness. How many people cannot be without constant input.

Thus, P² often fears the loss of +sA, the coming of –sA or total emptiness more than its own death. |

How and with what is being Fended? (Remedies of Defense)

With what P can solve or fend off Negatives*?

1. The first-rate remedies and opportunities leading to [First-rate solutions](#) are discussed later.
2. The main second-rate remedies are:

²²⁴ Tennessee Williams, "The Theatre of Tennessee Williams", p.4, New Directions Publishing.

- **Coping**, which are more conscious, need Ego- strength and unnecessarily high expenditure of energy since the Ego does not act out of the actual Self (resp. + A).
- "Defense by **Sacrifice**".

They are described later in '[Sacrificial-dynamics](#)' and '[Emergency solution by disease](#)' which play a special role in the pathogenesis and other [Emergency solutions](#).

- Defense by "**Anticathexis**" = defense by opposites. ²²⁵

The term 'anticathexis' is defined differently in the literature. I use it here to defend a part by its opposite, similar to the so-called reaction formation. Instead of 'anticathexis', I would therefore speak of 'defense by opposites'. See also section: '[The Opposites](#)', where we found how inversions in the second-rate realities create opposites that can strengthen, fight or neutralize. Here is about the latter two functions.

One can differentiate:

- a) Anticathexis by the contrary opposite (example: +sA against -sA)
- b) Anticathexis by the contradictory opposite (0)

The opposite It/sA of the same aspects are to be mentioned first, ultimately all the other aspects are to be mentioned too. Example: Defense against the disadvantages of wealth* with modesty* (same aspect) or with self-punishment or illness (different aspect).

- c) Anticathexis by a similar part (This could also be called "defense by Co-cathexis").

Further Differentiation:

+ Anticathexis

P puts +* against -*, resp. 'false Gods against devils'.

Examples: Work against boredom, hyper-control against chaos or sex against mortal fear. (Similar to S. Freud's anticathexis 'Libido against Destrudo'.)

- Anticathexis

In the vernacular, it is said that "the devil is cast out by Beelzebub", i.e. one negative compensates for another negative. Illness as defense plays a big role in this aspect.

This problem will be described in more detail later. (→ [Morbid Gain](#)).

In everyday life, one often notices that a smaller problem "disappears" by the emergence (or by bringing about) of a larger one. Similarly, a smaller problem can also displace a larger one: e.g., illness as a defense against death.

Example: Woman with cancer: *"I hate everything to prevent myself from dying of fear."*

S. Kierkegaard: *"From my earliest childhood a barb of sorrow has been lodged in my heart. As long as it remains, I am ironic; if it is pulled out, I shall die".* ²²⁶

Additional example: If parents keep correcting their child over and over again, expecting it to speak properly, the likelihood is high that the child starts to stutter or stops speaking. Stutter can also be viewed as a counter-reaction of the child. In those families, functionality and

²²⁵ Inclusive reaction formation.

²²⁶ <https://jebrailston.com/tag/longing-2/>

speaking are absolutized. To go against the pressure of expectations of those families, a counter position can be the strongest weapon. A pronounced dysfunction (stuttering) is used against the sA (functionality). Usually there will be a kind of (unconscious) power struggle for the existence of the old sA (functionality), which stabilizes the family on the one hand, but mainly overstrains the index patient. As a rule, the affected person does not have an exact position, but alternates between pro- and contra-sA. The person sits between chairs. Sometimes he/she still finds support in the old sA, although it is also overstraining for him/her.

This situation applies to many psychically ill people. Depending on the case, illness as a defense can be more or less an anticathexis of - or of 0.

Otherwise

- against – of + (e.g. death wishes against unbearable life).
- against – of 0 (e.g. hate, war, fanaticism etc. compensate inner emptiness).

Anticathexis by 0 (Repression)

Here, it is about the mechanisms, where –* is defended by a 0 (Nothing).

Psychoanalysis mainly describes those mechanisms by using the term “repression”.

I will present two examples out of the publication of I.D. Yalom 'The Schopenhauer cure' ²²⁷

"Schopenhauer made me realize that we are condemned to spin endlessly on the wheel of desire: we want something, we get it, we enjoy a brief moment of satisfaction that quickly fades into boredom, and then inevitably the next 'I want' follows. Breastfeeding desire is not a way out - you have to jump off the cycle altogether... In fact, these ideas are at the heart of Buddhist teachings."

(p. 360, 338). (→ [Buddhism](#)).

Additional keywords about that topic: Stoicism and similar escapism-ideologies; Buddhism: “Nirvana”, “Victory of renunciation”. Hermann Hesse: “Courage, my heart, take leave and fare thee well!”. Goethe: “This, die and become”, and many more. Also: Fending off the negative sites of the all by the nothingness.

S. Freud's Anticathexis in Comparison with Pro-contra-sA-Dynamics

S. Freud: Anticathexis “A psychic process that supports the psychic defense. Its main use is to prevent desires of a drive of the It to become real. Destruo helps to neutralize libidinous desires - or vice versa.”²²⁸

Discussion:

In my opinion, it is an expensive emergency solution in the second-rate realities.²²⁹

Anticathexis is about the dynamics between the named It-parts (pro/contra sA) which stand in opposition. E.g., if a part* (sA) is experienced too negative, its effect can be neutralized by

²²⁷ I.D. Yalom „Die Schopenhauer-Kur“ btb-Verlag München. 2006. (Translated by me).

²²⁸ Cit. by UH Peters literature list.

²²⁹ Note: Freud only describes dynamics of second-rate realities.

its opposite (contra-sA). This anticathexis requires a constant supply of energy. Even according to S. Freud, this energy is as great as the energy that the repressed part* has.

Internal and external Defense Mechanisms

Defenses can be internal or external. Internal defenses take place within the individual. In the case of "external defense mechanisms," the individual blames others for his or her protection. For example, the one-sidedness of an exaggerated pacifism may be compensated internally by corresponding aggressive fantasies or externally by an aggressive partner. Similarly, the individual may be held responsible for the defensive functions of his partner or others. Such constellations are typical of [Collusions](#).

The Double Character of Defense-Mechanisms (DM)

Due to the fact that sA/Its and its consequences are ambivalent, an sA can strengthen and/or weaken the defense system. This mechanism can be compared to a tank, which weakens the defense because it is very immobile, but also makes it less likely to be attacked. Another example is debt, which helps in the beginning but becomes very burdensome in the long run. Depending on the situation or time frame, there are either positive or negative consequences. Therefore, the sA/Its or strange Selves can be the second-best friends (after the Self) or the second-worst enemies (after the actual negative Absolute). However, the defense is always more costly than a first-rate solution.

Overview of possible defense mechanisms from one's own point of view, see the [`Summary table`](#) columns O and P.

Summary of Defense-Mechanisms

Answers to some W questions: Who? Why? With what? With what? When? Where? Against whom? (How?, How long?)

- Who defends? P².
- What is being defended? Anything that is experienced as absolutely negative.
- Why? To defeat the negative and keep the positive.
- With what? Anything that is experienced as negative can be repelled by all psychically relevant aspects.
- How? Mainly through anticathexis or sacrifice.
- Where? Mainly in the subconscious of P².
- For how long? Until a +sA dominates or until a real solution is found.
- What is the price? P² usually pays with parts of himself, otherwise anything psychically relevant can be used to pay.
- Who pays the price? If it is a sacrifice, P usually pays the price with himself, otherwise it is paid by other people or other realities.
- How expensive is the price? The more of +A or the self that has to be sacrificed, the more expensive the DM.
- What is being defended? The I and its system or ego.

- Active or passive? Conscious or unconscious? Active and conscious as action or reaction, especially in the form of coping; passive and unconscious as processes and functions, especially in the form of defense mechanisms.

P-Dynamics toward Nothing *

It depends on the side of the nothing*:

1. Towards the main side of nothing (0 of 0: strange emptiness, nothing) → must be filled.
2. Towards the positive side of nothing (+ of 0: Examples: Nirvana, belle indifference) → 'Search' or addiction.
3. Towards the negative side of nothing (– from 0. Examples: Horror vacui; Hell as nothing?) → Defense.

If we consider the behavior of P^2 in relation to the all-or-nothing alternative, then P^2 wants primarily everything +, nothing else. If P cannot have everything, she prefers nothing, rather than a Relative one.

Ambivalent and Paradoxical Reactions

Patient L: "There are two main misfortunes that I fear:
First, when that which I fear the most comes true.
and second, when that which I most desire comes true".

To be exact, every reaction of P^2 is ambivalent because the It of them is ambivalent as well. The strongest ambivalence exists if a +sA-part and a –sA-part of one It are of equal strength, or if there are two contradicting Its facing each other. P^2 is caught within the It. So, P^2 is facing contradictions and paradoxes that seem intractable for P^2 and that are the basis of many mental disorders.

P^2 constantly finds himself in all-or-nothing situations. P^2 can be torn between the plus-parts and the minus-parts of It (sA or –sA), or he falls into the nothingness.²³⁰ The opposing forces can also remain in balance (⊖) and neutralize each other. The person will have an overly loving, hating, or indifferent relationship with other people. Every dependent person loves or hates the person on whom he or she depends too much.

Because the sA are experienced very differently by the person, there may be some craziness that cannot be explained or understood with common sense. For example, what was initially rejected because it had a –* connotation can become +* and vice versa. However, these crazy things can have important functions in the second order dynamics. Often there are multiple functions at once: Addiction and defense simultaneously (see Freud's "mixture of drives") or alternately.

Addiction, defense, and sacrifice as functions of opposites (sA, –sA, 0) are parts of the totalitarian unit 'It'.

Keywords: When the enemy dies, so does the false friend, or when the "devil" dies, so does the false God. But also vice versa: When the Devil dies, the false god can have a brief high. The false god needs the devil to be itself, and vice versa. My "God" is also my "Devil" (or

²³⁰ „Psychic Bermuda Triangle“. Extreme ambivalent behavior e.g. before the [Reversal into the opposite](#).

nothing). Whatever I love excessively can also be hated excessively. In relationships, people tend to love too much (→ pact, symbiosis) or hate too much (→ enmity) or live both sides (love-hate) or lose themselves in emptiness (0).

I repeat: these opposites are just two sides of the same coin, the It (or the Strange Self).

Although they are opposites, they are friends when it comes to opposing the Supreme Self.

The Opposites can be active at the same time, or they can appear in phases, one after the other. For example, hyper-position and hypo-position can occur simultaneously or one after the other. "Because I am so submissive, I am the greatest and better than the others. Or the sequence of two contradictory desires: "I want your love, but because I have experienced love as exploitative in the past, I am also afraid that you will love me.

Likewise, I can now love something I used to hate because it frees me from the flip side of a +*. For example: "I hated the exhausting diets (during anorexia), now I'm (unconsciously) free of them and eat myself full (bulimia).

Such contradictions and paradoxes are created by [Inversions](#), such as described at the beginning of the chapter 'metapsychiatry'. |

Example of a Patient

Patient W. had problems with women: He saw women either as saints or as whores. He wanted to fall in love but was afraid to do so. He longed for intimacy and affection, but was afraid of becoming dependent on a woman. Typically, he fell in love with a prostitute because she was also dependent on him. That way he could control the relationship. But the more he fell in love with her, the more he was afraid of losing her or losing himself. He could not be without her, but at the same time he could not "really be with her.

"I loved her and hated her. As a result, he developed fantasies of murdering her to end the dependency and because he could not bear to imagine her sleeping with other men. But paradoxically, it was also right for him that she had sex with other men, because that way he did not experience his dependency as so strong. |

Other Examples for "Love-Hate"

- In sadomasochistic relationships.
- In Borderline-disorders.
- Tolstoy and his wife.
- Pablo Picasso and the women.
- Anyone who sacrifices too much for others. For example, idealists for a certain idea, mothers who sacrifice too much for their children, men who sacrifice too much for their jobs, a partner for the other partner, etc.

"If you begin by sacrificing yourself for those you love, you will end by hating those you have sacrificed yourself for." (George Bernard Shaw).

An aid worker: *"Most people I know went to developing countries as idealists and came back as racists."*

I suspect that many relationships fail not only because of too little, but also because of too much (excessive) love, because too much of a good thing becomes bad.

(See also: [`Possibilities of interactions`](#).)

Fascination of the Negative and the Evil

Can't everything fascinate people? Can't everything have advantages, at least temporarily, and we fall for it / choose it, even if the price is too high?

Since every Relative has two sides, the inherently negative Relative also has a positive side, which can be fascinating when it dominates. (→ [Examples of Different sA with their 3 Sides](#)).

There are many different fascinations of the negative:

- There is a fascination with evil.

From a religious point of view, the fascination with sin is similar: having eaten the apple of the knowledge of good and evil, we are condemned to do good and avoid evil, and it is fascinating to lift this curse by doing evil. Similar to Paul: "*... the good that I want, I do not do; but the evil...*" - *that is, the power that wants good but creates evil*" (based on Goethe).

- There is a fascination to be just a thing / object or a machine instead of a person.

Example: "*There was a grandiose emptiness and self-abandonment in the faces of these men that has probably never existed in the course of history... They lived as cleanly, as precisely, as thoughtlessly, as consciencelessly as living machines. They were just waiting to be switched on or off... machine men.*"²³¹

- There is the fascination of giving up oneself, the fascination of wanting to lose one's own individuality and merge into a crowd.

- There is a fascination to be sick rather than healthy.

- There is the fascination of death and the nothing.

(Keywords: death instinct, longing for death, suicide).²³² (→ [Inverted, paradoxical world](#).)

The causes of these fascinations vary from person to person.

They essentially correspond to what I have listed in the section on [Morbid gain](#) under *'Morbid gain in detail'*.²³³

In relation to the fascination of evil, taboos probably play a special role.²³⁴

Some people only want the positive and suppress the negative. But then the person concerned lives contrary to his nature and pays a price: He lives only half and unfree.

The complement, the counterpart - the negative side (evil, aggressive, immoral, etc.) is missing in his life. This applies above all to humanists, pacifists, idealists, altruists, perfectionists and moralists.²³⁵ An insoluble conflict arises: On the one hand, the person concerned wants to live without negative sides, but on the other hand, he wants to be free

²³¹ Franz Werfel cit. In P.S. Jungk: „Franz Werfel: Eine Lebensgeschichte“. S. 257

²³² → S. Freud *'Thanatos'*.

²³³ These processes play an important role in mental illness. They are often an expression of emergency or replacement solutions.

²³⁴ The fascination of evil can theoretically also come primarily from a –A (as primary sadism, primary destructionism etc.

²³⁵ Karen Horney called her "press angels".

and whole. Therefore, the negative sides are taboo and fascinating at the same time. There are many examples in life and in fairy tales of how taboos are irresistible.²³⁶

It Dynamic towards P (Sacrificial-Dynamics and Consequences)

Not only "revolutions devour their children" (Pierre Vergniaud) but all Its.
"There is no strong desire that you do not have to pay for." (Elias Canetti)

The Its make all or nothing. Especially nothing. That is discussed here.

Sacrifice is a part of every second-rate dynamic and ideology.

The Its need sacrifices. They favor the Self, personal and lively subjects as sacrifices.

Its need either a) of its own P or b) others as a sacrifice.

Usually, it is connected with each other.

Everything personal can be sacrificed. Very important for our topic: the sacrifice of health.

How are the Sacrificial-Dynamics?

The second-rate personal dynamics (D²) are determined by the Its. Their priority is the maintenance of the Its (resp. the strange Selves). The person can sacrifice itself or others for that.²³⁷

If P sacrifices too much of him-/herself, P acts in a self-damaging and sickening way.

If a person sacrifices others (other people, other objects) he/she will cause others to become ill. (→ [Emergency solution at the expense of other people](#)).

As mentioned before, P longs for an absolute positive. P is convinced that the It is something good (the best) although it is not and views something absolutely negative although it is not so negative. **To achieve the +* and fend off the -*, P lives of its own costs**, of its own substance. P is a double loser! P loses the game and himself.

P can also take advantage of the inversion and make other people pay for it. The consequences of inversion can be transferred within WPI! It can be transmitted between W and P and I, or within W, P, or I.

Regarding mental disorders, we will focus on the dynamics of self-sacrifice:

These are mainly unconscious dynamics, processes, functions and unconscious behavioral structures. Above all, first-rate but also second-rate things are lost. Since the former are more serious, this loss is in the foreground.

(See more → [Emergency solution at one's own expense by disease](#)).

²³⁶ This also includes the fascination that dictators, murderers, criminals, vices, etc. have on corresponding counter-types.

²³⁷ For example: A one-sided love of one's neighbor (altruism) has as its main consequence the loss of self-love (and also the loss of true love of one's neighbor), just as a one-sided love of one's self (egoism) has as its main consequence the loss of love of one's neighbor (but in the end the egoist comes off badly, too).

Systematics (a selection)

For more details on all aspects, see also [`Summary table`](#) columns O, N and Q.

The Sacrifice of Absolute Dimensions

Especially the following first-rate dimensions are being lost:

a1 Sense, transcendence, faith and love

Consequence e.g.: P resigns, despairs and P's actions, reactions and function are nihilistic and senseless.

a2 Identity, the Self

Consequence e.g.: P alienates and P's actions, reactions and function are uniform or strange and contradictory.

a3 Truth, reality and opportunities

Consequence e.g.: P degenerates and P's actions, reactions and function are unreal and false.

a4 Unity and variety

Consequence e.g.: P disintegrates or merges and P's actions, reactions and function are divided, fragmentary or unilateral, nbound.

a5 Safety and freedom

Consequence e.g.: P loses footing or narrows and P's actions, reactions and function are unsure, unfree random or fixed.

a6 Basis, center and superstructure

Consequence e.g.: P falls, declines, goes under and P's actions, reactions and function are groundless, exaggerated, eccentric, extreme.

a7 Autonomy and refuge

Consequence e.g.: P loses his autonomy and P's actions, reactions and function are too in-/dependent, too reflexive.

Sacrifice of BLQC

Loss of first-rate personal being, life, qualities and connections and the subject-role of P.

I Being

Consequence e.g.: P atrophies, decays, degenerates and P's actions, reactions and function are amorphous dissolved or too materialized, somatized.

II Life

Consequence e.g.: P dies, vegetates and P's actions, reactions and function are unlived, deadly or too in-/functional mechanistic.

III Qualities

Consequence e.g.: P flattens and P's actions, reactions and function are false, too deficient, meaningless and negated ²³⁸

IV Connections and the subject-role

Consequence e.g.: P lives as object and functions for the It and P's actions, reactions and function are too passive, dependent, too incoherent, wrong linked.

²³⁸ E.g. we become 'martyrs of an ideal' (Th. Mann).

Sacrifice of Single Aspects

1 Sacrifice of the personal all.

Consequence e.g.: P disappears and P's actions, reactions and function are too total or all or nothing,

2 Sacrifice of the personal relationship to God, which may also lead to senselessness.

→ e.g. P despairs and gives up and P's actions, reactions and function are too profane and senseless.

3 Sacrifice of the first-rate personality, which may lead to apersonalism.

→ e.g. P loses his personality and functions as a thing and P's actions, reactions and function are too impersonal, reified mechanical.

4 Sacrifice of individuality, which may lead to the loss of I to Non-I.

→ e.g. P dissolves himself and P's actions, reactions and function are non-individual, anomalous atypical.

5 Sacrifice of first-rate parts of spirit, soul and body, which may lead to mindlessness, soullessness and loss of health. Consequence above all: P falls ill and P's actions, reactions and function are pathological.

6 Sacrifice of first-rate love, sexuality, gender-role, which may cause their loss.

→ e.g. P neutralizes itself and P's actions, reactions and function are too neutral and sterile.

7 Sacrifice of first-rate, actual emotions, which may cause apathy and deadness.

→ e.g. P does not feel anything and P's actions, reactions and function are ambivalent, too un-/misemotional and cold.

8 Sacrifice of the own will and voluntariness, which may lead to abulia and a lack of voluntariness.

→ e.g. P doesn't want anything and P's actions, reactions and function are too willless, involuntary, reflex-like, too passive or overstimulated.

9 Sacrifice of actual personal possession, which may cause personal poverty.

→ e.g. P loses, starves and P's actions, reactions and function are too blank, fragmentary or overloaded.

10 Sacrifice of possibilities and skills, which may cause powerlessness and weakness.

→ e.g. P becomes weak, fails, loses - and P's actions, reactions and function are too weakly, exhaustible or too strong.

11 Sacrifice of personal order with the consequence of personal chaos.

→ e.g. P disintegrates, dissolves and P's actions, reactions and function are random, lawless, messy, too necessary, too rigid, fixed, urgent.

12 Sacrifice of orientation, which leads to a lack of orientation.

→ e.g. P staggers, sways and P's actions, reactions and function are too unsteered, confused, confused, misdirected, crazy..

13 Sacrifice of personal rights and opportunities of control, which leads to rightlessness and intemperance.

→ e.g. P gets stuck, shoots beyond and P's actions, reactions and function are limited, restricted or uncontrolled and too excessive.

14 Sacrifice of creativity, which causes a lack of creativity.

→ e.g. P dries up and P's actions, reactions and function are too sterile, monotonous or abstruse, and weird,

15 Sacrifice of own activities with the consequence of inactivity.

→ e.g. P lames, gets stuck and P's actions, reactions and function are too passive, ineffective, laborious..

16 Sacrifice of first-rate information and knowledge, which may cause a lack of knowledge and

blindness.

→ e.g. P perceives nothing, goes blind and P's actions, reactions and function are unclear, irrational, and unconscious.

17 Sacrifice of opportunities of expression and candor, which causes mutism and a lack of candor.

→ e.g. P falls silent and P's actions, reactions and function are expressionless or symbolic, ciphered..

18 Sacrifice of own values and meanings, which may cause a loss of values and meaninglessness.

→ e.g. P devalues and P's actions, reactions and function are meaningless, unintelligible, banal, illogical, ambiguous, inadequate false-valued.

19 Sacrifice of the own past, which may lead to a loss of experience.

→ e.g. P regresses and P's actions, reactions and function are archaic and anachronistic, too unconscious, chronic, too late, deadlocked.

20 Sacrifice of the own time and presence, which may cause restlessness.

→ e.g. P runs after or lames and P's actions, reactions and function are too slowly, braked, delayed, incoherent, chronic.

21 Sacrifice of the own future, which may lead to a loss of perspective.

→ e.g. P despairs and P's actions, reactions and function are aimless, unpredictable, undirected, false-preprogrammed.

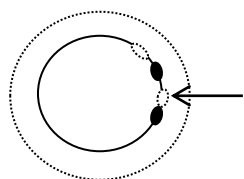
22 Sacrifice of the own opportunities of corrections and compensation, which leads to faults and a lack of correction.

→ e.g. P misses the right and P's actions, reactions and function are faulty, incorrect, unbalanced..

23 Sacrifice of the own protection, which causes vulnerability and defenselessness.

→ e.g. P gives up and P's actions, reactions and function are too passive, irritable, mis-hyperreactive, un-/ influenceable.

More to Aspect 23: Loss of protection. ("The open gates of defense")



The open gates or sore points of the personal defense.

One can differentiate between white and black open 'gates': the white gates represent the +sS and the black 'gates' represent the -sS.

The sacrifice of one's own protection and safety leads to what I will call "the open gates of the defense of the Self. P is particularly vulnerable and manipulable in these areas.

Therefore, a person can be hurt by taking away +sS or by threatening with -sS. The open gates (or sore points) of the psyche can also be recognized by the fact that P will take something personal because P identifies with it.

The Spare Rest of P¹

It seems important to me that despite all the P² dynamics, there is always a remnant of first-rate personality. This is usually the part of the personality that still allows P to make free choices. This fact is important for therapy purposes and will be discussed in more detail in a later chapter.

P Sacrifices Others and Others Sacrifice P

This publication is primarily concerned with P's self-sacrifice and lack of self-protection because it is a major cause of the development of mental disorders. Therefore, I will only briefly discuss the victimization of others. However, the mechanisms described above are the same. They are then directed at other people or the environment so that they are more at risk of becoming ill than the person who causes the actions. Equally important, a person's health is often sacrificed by others, especially if the affected P has little self-protection.

[In total It-results and P²-reactions summarized - see [`Summary table`](#) columns L to V.]

Phases of the Interaction of P² and It

This chapter is shortened to a great degree. To read more, view unabridged German version or chapter [`Relationship-disorders`](#).

1st Phase: **Expansion** and inflation with participation of P (of society), monopolization, boom.

2nd Phase: Stagnation, **crisis**, tip over.

3rd Phase: **collapse**, finale.

1st phase: Expansion

P is still over-identified with +It. P has not yet experienced a reversed side of the It.

P tries to expand in the sense of It.

Interphase: Increasing concentration on the needs of the It; Exclusion of the enemies; Black-white-scheme.

2nd phase: Crisis

P only stays stable as long as he/she has enough energy to follow +*, fight against -* and to fill 0*.

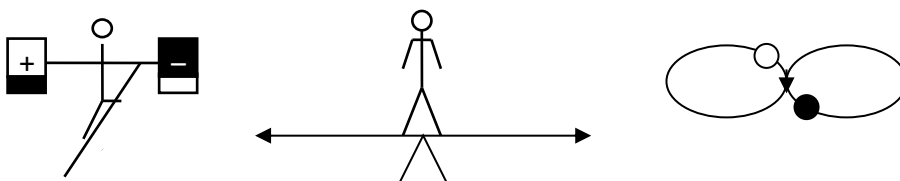
The exertion of force that is used by P, to stabilize the psychic balance/ the center, is becoming bigger and bigger. This force will be missing in general life.

In this phase, the It will be experienced as more ambivalent and negative.

P becomes increasingly a victim of It.

Typical features of this phase:

- Expensive balance



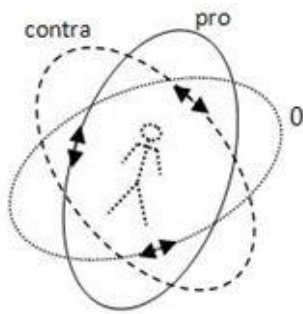
Ambivalent situations and dilemmas:

There are opposing phenomena that coexist and maintain a rigid balance.
There is always the danger of tipping over, losing balance, or being torn apart.

Examples: see unabridged German version. Symbol also Yin-Yang ☯, see below).

The smaller the basis for the equilibria (left and right picture), the more unstable and complex they are. There is no broad base as in W^1 , but often only one point (= sA) on which the respective system depends. Here, there is a risk of loss of equilibrium, disruption and ambivalent or dilemma situations.

• Vicious Cycles or Spirals



Vicious circles can arise between all opposing It-parts or sides.
Here three possible main courses are shown (similar to electrons on their tracks with quantum leaps).
They start mostly with pro/+, then because of increasing disadvantages, they spring to the advantages of contra-part (or to +0), and then the same game from the beginning or new games with new sA. That all at the expense of the person concerned.

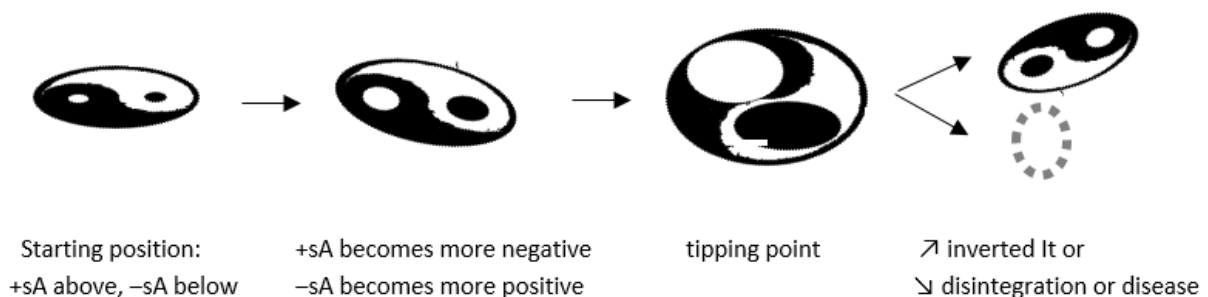
• Zero point

There is chaos at zero point. The affected person is 'dangling in the air'. Usually, P has distinct symptoms, is vulnerable - and constantly endangered to fall back into old patterns. The advantages and disadvantages of the Its are equal. This is also a point where P has to make decisions.

The zero point is danger and chance at the same time.

In this highly labile state, just before a turnover of the system, the Its are very aggressive and cause P to be very agitated (example: Panic-attacks or florid psychoses).

• Reversal into the opposite



This graphic illustrates the tip over into the opposite (psychic tilting mechanism) by using the Yin-Yang symbol or into disintegration. P can tip over into the opposite or into emptiness and disintegration. Where there were advantages before, there are now more and more disadvantages until the It (or the system) completely tilts into the opposite or disintegrates.

The illustration should also show how the pros and cons of It increase exponentially before the system tips over. The system inflates and collapses → 0 or tilts into the opposite.

References

- Toward → 0, e.g., Friedrich Nietzsche: "... the man seems to have fallen on to a steep plane - he rolls faster and faster away from the center - whither? into nothingness?"²³⁹

- Toward → Opposite: In general: exaggerations, extremes, strange absolutes and the like.

E.g., Robert Musil: "*Ideals have curious properties, and one of them is that they turn into their opposites if one exactly wants to obey them.*"²⁴⁰

Or P. Watzlawick, who pointed out that an excess of good always turns into evil. Or: Too much of a good turns into negative.]

You will find in all aspects of WPI this tipping over into the opposite according to this basic pattern, which can be caused by all kinds of Its!

In practice, it usually means that the person(s) have to sacrifice themselves or others more and more in order to compensate for the ever-increasing disadvantages in the system and thus prevent the downfall of what is their Absolute, their "Self", what they themselves have become.

3rd phase: Collapse

P is now the final victim/ sacrifice of the It. First P is going down, then his Its.

In this phase, it is typical for the person to fall ill because they can no longer pay the price for maintaining +sA and the defense against –sA and s0.

It is the dynamics of individuals, but also of entire societies and cultures, that are broken in this way.

In this phase, the mercilessness of the ruling It toward P is quite unvarnished. Whereas at the beginning of their interaction, It seemed to have given P absolute importance, now P is more and more brutally suppressed and sucked out. P must sacrifice himself for his It - or, from P's point of view, P prefers to die himself before sacrificing his strange Absolutes.

For me, Friedrich Nietzsche is a typical example of how, in the course of his life, an ever more dangerous, ever more intense struggle for his ideals and against his anti-ideals led to psychosis.

(Also see: '[Sacrificial-dynamics](#)', '[Crisis and falling ill](#)' and '[About the emergence of paradoxes](#)'.)

²³⁹ In: The Genealogy of Morals/Third Essay.

²⁴⁰ In: 'The Man Without Qualities'.

Complex Personal Dynamics and Relationship Disorders

(See also the remarks in the section (→ [Opposites, fusions and negations](#))

Possibilities of Interactions

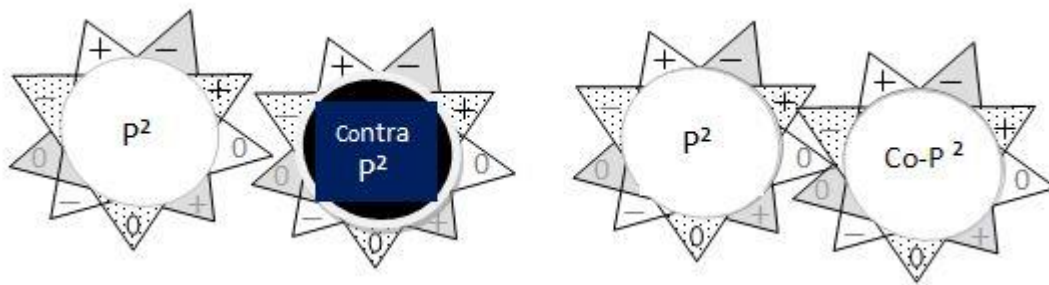
Every P² can create a pact with another P², fight, or neutralize him/her.

(Symbols: ∞ = Pact, # = Opposites, 0 = annulment).

That means, they create pacts, opposites or neutralize each other because each of their It/sA -centers has three main options of reaction: too pro (+), too contra (–) or too 0.

Each P² is therefore very fast friend or enemy or indifferent to other P².

Put in other words: P² tend to love or to hate others too much, or to ignore them.



The graphic illustrates two P² with all their It/sA interaction possibilities.

Example: If the first P² absolutizes 'wealth', the white triangle represents the pro-sphere (wealth) with its three sides/corners (+/-/0) = advantage, disadvantage and indifference of wealth.

The gray triangle represents the opposite of wealth - poverty - and its three sides/corners. The dotted triangle represents neither wealth nor poverty (0). All three triangles (parts of 1. P²) are connected and interdependent. (→ '[It as nine-sided triad](#)'). Depending on which side of the It/sA is activated, the second person's It/sA (or Co-It/sA) will merge, fight, or be extinguished. Assuming that the second person is dominated by 'power', the advantages of the first person's wealth would form a pact with the advantages of power and collide with the disadvantages of power, etc.

List of all interactions in second-rate personal systems, "games" of P², and details on pacts, antagonism and annulment, see unabridged German version.

Interactions of Opposite P²s

Opposite It/sA resp. their representatives fight or support or neutralize each other.

- Opposite It/sA fight each other if they are both connoted equally. (Example: Wealth is +*, asceticism is +*).
- Opposite It/sA support each other and make a pact if they are connoted opposite. (Example: wealth is –* and asceticism is +*)
- Opposite It/sA neutralize each other if they suppress each other's advantages and disadvantages. (Example: wealth does not matter, asceticism does not matter).

Interactions of P²s who are too Similar

- Equal P²s create a pact if they are connoted the same.
- Equal P²s fight each other if they have opposite connotations.
- Equal P²s neutralize each other if they suppress each other's advantages and disadvantages.

Overly Equals and Opposites in Relationships

When trying to find a particular cause for a particular result (e.g., certain actions/reactions/symptoms/behaviors), one should consider not only the primary cause, but also the opposite as a cause.

A common example is the combination of morality and immorality. Normally, morality would suppress immorality. But the opposite can also happen, if excessive morality causes immorality. In a relationship, a hypermoral person might cause others to behave immorally. Or excessive fidelity causes betrayal, fixated love causes hatred, and so on. In principle, love sees hate as its enemy. Therefore, love is the strongest remedy² against hate.

However, excessive love* will promote hate* if love* becomes too negative (too exhausting). Then love and hate make a pact with each other. Conversely, when hate becomes too negative, excessive love appears as a savior.

Further examples

- Masculinism (machismo) fights feminism and vice versa - but at a certain point both create what they fought before.
- Masculinism oppresses women and gives men substitute potency, but in the long run impotence. Impotent men need masculinism (and pornography) to stay potent, even though they tend to remain impotent in the long run. Then they have to take sexual enhancers, which in turn benefits the pharmaceutical industry, which then makes a pact with the porn industry.
- Exaggerated feminism oppresses men and gives women short-term surrogate satisfaction but long-term frigidity. Frigid women need feminism for surrogate satisfaction, although they tend to remain frigid in the long run.
- Both masculinism and exaggerated feminism encourage homosexual tendencies.

(→ [Aspect 6: Gender, Love, Sex](#) and [Dynamics of opposites](#)).

Inversed topics always have two opposite meanings.²⁴¹

Examples:

Because my father drinks too much alcohol, I drink too much. / Because my father drinks too much alcohol, I don't drink.

"You feel good because you have nothing to do." / "I feel bad because I have nothing to do."

²⁴¹ Therefore, all parties involved are more or less right in a conflict of interests.

"We have so much debt already that it does not matter if we spend a few more dollars." / "We're already so far in debt that we have to save every penny."

You: "I'm already sick, I can't handle your sickness." / Him: "I thought you would be able to understand my illness and my situation because you are sick yourself." Etc.

There may be a special situation where the pros and cons (pro and con) have the same strength. This can also be the reason why a person is desired and feared at the same time. I may fear or desire the opposite at the same time. In this case, I love and desire one thing and its opposite at the same time. (See also: [`Ambivalent and paradoxical reactions`](#)).

Personal System and Relationship Disorders over the Course of Time

1st Emergence of the Strange, Collective Absolute - the Collusion

The origin of a disturbance in a system or relationship is usually a mental overload, to which the affected person reacts with compromises or emergency solutions. In the emergency, they try to find support and relief in the Relative. Since their previous Absolute has failed them, they create new bases, new centers, new strange Selves, compensatory Absolutes, or reactivate old ones.²⁴²

Often the new center is established within a group/system. In this way, fixed balances are created (usually unconsciously) that save the system from the feared collapse, but at a high cost.

The system, as well as the individual, is stuck in a constant dilemma: on the one hand, there is a desire to change the emergency balance and end the costs, and on the other hand, there are strong tendencies to remain in homeostasis in order to avoid the feared collapse.

The basic patterns of these disturbances are the same as the strange self disturbances and will be found in more detail in this chapter. In the following section, I would like to point out the most important aspects of relationship disorders.

Like mental disorders in general, the story of relationship disorders is one of dependence or lack of relationships. Dependency is mainly caused by false love and false hate. They cannot be separated because false love also contains parts of hate and lack of relationship, such as a person who hates another person cannot be separated from that person and cannot have a real relationship. Dependence means to be dependent on sA. sA can be a person or something that has been absolutized by P.

Example:

A person `A` may be dependent on two strange Selves (sS), which may be performance* and intellect*.

This person `A` is dependent on these two factors. They are important to him, `A` is fixated on them. They have absolute qualities. A' gives them more importance than himself.

Whatever we have already discussed when talking about the strange self applies here. The person `A` is determined by three main factors: The actual Self and two strange selves.

²⁴² In the following, I usually speak of the strange Self (sS) or the strange Absolute (sA) as synonyms.

One could also speak of the 'It' because of the cooperation of several sA.

Whenever other people create a relationship with person 'A' where they cooperate with the dependency of 'A', a collusion is created.²⁴³ The direct dependences/ fixations of person 'A' will also become a dependences/ fixations of other persons/ people. More precisely: Person 'B' cooperates with the fact that the strange-Selves of 'A' (achievement* and intellect*) determine the relationship. Person 'B' is caught in a co-dependence.

These dependencies can only come from one person - but usually, two or more people are involved. In our example, there will be an additional sS (absolute fidelity towards the partner) of person 'B' that also is part of the relationship. Person 'A' will also be dominated by that sS. With that, the interdependence becomes even stronger. The absolutizations are transmitted and determine both of them (or the whole system). All the affected people then become dependent. On one side, the sS/sA cause the affected people to stick together, on the other side they appear as topics that cause arguments and disagreements later on. If we think of several people, such as a family (parents, two kids) that adapted the mentioned absolutizations, which we will mark as 1*, 2* and 3*, the situation will be as listed below:

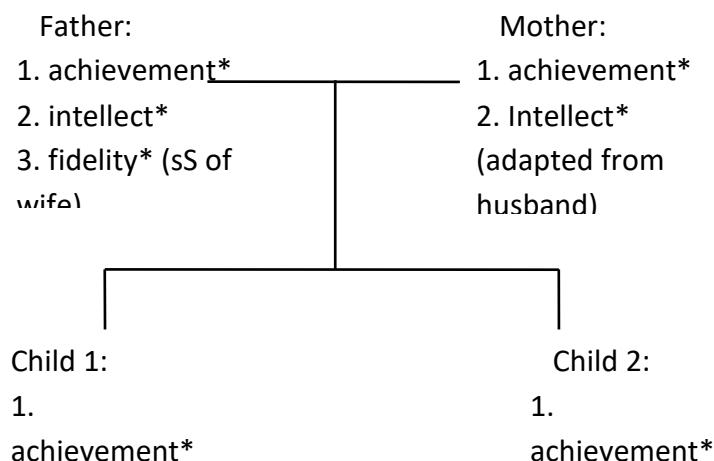
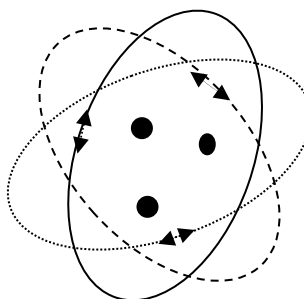
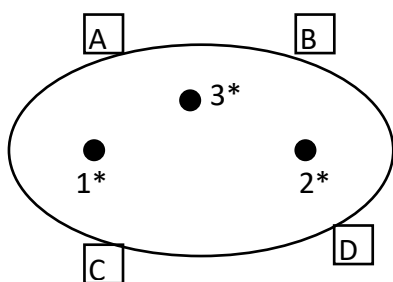


Illustration: Four people have the same absolutizations (1*, 2*, 3*), that oppress their own Self. All of the affected people are therefore dominated by the named strange Absolutes. Similar constellations can be found in bigger groups or societies.

There are other illustrations as well:



²⁴³ Synonyms: pact, wrong friendship, symbiosis.

Left-hand side: People circle around three, second-rate fixpoints. They create an unstable wholeness. Motto: "We (A, B, C, D) agree that there are 3 priorities in our lives (here: achievement*, intellect* and fidelity*). They are our unconditional goals in life. They give us self-affirmation, fortune, sense, stability etc. We submit ourselves to them."
Right-hand side: Possible "orbits" of these three persons around the three sA.

Although those people are individuals, they are mentally connected with each other through the sA and represent a whole, a system of collusion. One sees that the system of collusion is marked by the fact that it does not have one center but multiple centers that are orbited by these persons. They can be compared to fix points, although they are really not. They may be called second-rate centers or second-rate fix points. The affected people "wobble" around them. Their orbit is more similar to an ellipse than an actual circle (Greek: *ellipsis* = deficiency).²⁴⁴

You can also call it an unconscious strange communal Self, an unconscious common pseudo-identity, or a collective strange absolutization/collective It, which is the basis of these systems.

This system is dominated by a particular mind. Everything of the actual self, such as identity, right of self-determination, self-esteem, self-security, and so on, is made dependent on the collective strange Absolutes (sA). Therefore, there is a kind of pressure to conform for all members of the system. Everyone has to function in a certain way for the system to function. Even though the sAs give the affected people what they cannot get for themselves (at least they think so), at the same time they are like holes that need to be constantly filled or like predators that need to be constantly fed. The food they like best is the Self. The sAs partly protect the affected people, but they also expect them to give up their Selves. The ambivalent role of fixated familiar mindsets, taboos, principles or ideologies was mentioned before.

The created wholeness with its various centers is only stable as long as the members affirm it as such. As soon as one person questions a point or does not play the expected role, the whole system becomes unstable. Until that happens, the system can be compared to a conspiratorial unit with strict rituals. If someone does not follow these rituals, he must expect sanctions. Instead of achieving free self-determination, everyone is stuck in the circle of shared absolutizations. Family therapists call this the "family myth. Ferreira says that the family myth, like any other myth, expresses shared beliefs about people and their relationships within families. They are beliefs that are accepted and held as sacred, even though they contain a variety of falsehoods. The family myth dictates the roles of the members. These roles and duties are fully accepted even though they are absolutely false and foolish in reality. No one would dare to reevaluate or change them.²⁴⁵ If a member of the family/system tries to play a role other than the one assigned, it will be seen and treated

²⁴⁴ As I said, in this example, father or mother themselves (and what they represent) or else a person may form a wrong center point in the system.

²⁴⁵ Quotation from M. Selvini Palazzoli. The quote lifts very emphatically the central role of what I call strange Absolute (sA).

as a betrayal.²⁴⁶ Although the change would be beneficial to all members, it is initially seen as a danger, which causes resistance. The more one or another member of the system has to lose, the stronger the resistance, although in the long run it is the other way around. Everything in this world can be absolutized and then take a central position. As mentioned before, certain ideologies, ideals, taboos, and people or their ways of thinking are most often absolutized. This makes them the cause of collusions. Especially concerning beloved people, a person often mistakenly believes that it is love to give up their right to self-determination and to place the other person at the center of their being.

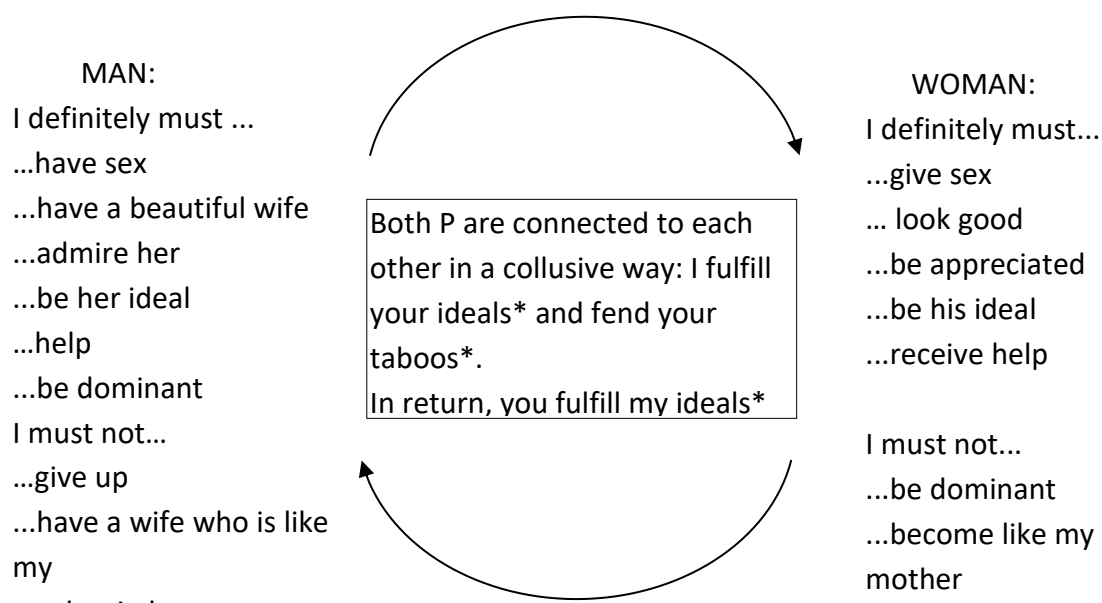
It can be distinguished:

- identical (or symmetric) collusion: People who are part of the collusion have the same sA.
- complementary collusion: The absolutizations complement each other.
- mirror-image collusion: The sA are primarily opposites (+sA # -sA) but the reversed sides match each other (= part of the opposites).

In the example above, all the people involved have the same fixation centers.

The main motto of complementary collusion is: "I will unconditionally fulfill your wishes if you fulfill mine in return. This kind of "teamwork" is even stronger if the members have certain talents - or even: if everyone has to do it. So if one member has to achieve something, and another person has to give it to him.

Example: different strange Absolutes, that work in a complementary collusive way:

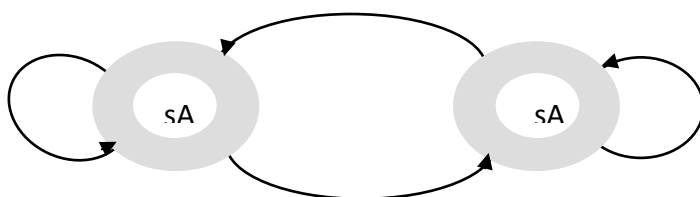


At first, these people are like a wheel of fortune: their ideals * and taboos * complement

²⁴⁶ The unadapted member usually comes into a counter-role (e.g., black sheep) which restores a certain system equilibrium.

Or it is liquidated, brought to zero. To compensate, however, an external enemy image can also serve.

each other, and they can both be what the other needs them to be. Later, it becomes clear that they must be what the other person needs them to be. The absolutized positive must be given at all costs, while the absolutized negative must be defended at all costs. These or other collusions are only possible if the people involved are not determined by the actual self, but by sA.

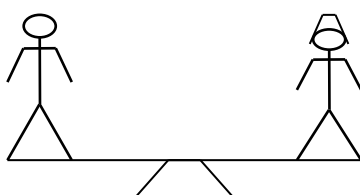


People can only be dependent within the system
and collusively connected if they are also sA-determined themselves.

Whether the collusion is identical or complementary: The initial wheel of fortune eventually turns into a vicious circle (see below). Since the dependency is mostly unconscious, it takes a long time to analyze the patterns of collusion. Initially, people feel a strong common bond, such as "We are creating an ideal whole together," or "We have agreed to always be there for each other," "Your happiness is my happiness," "Only you make me happy," or even "It does not matter how I am, as long as you feel good."

Such symbiotic feelings are very pleasant for people, especially at the beginning of a relationship. This is the +* side of collective misabsolutions, but it is inseparable from a -* and a 0 side. The core of the later struggles can already be seen in them.

This situation could be symbolized as follows:



The necessity of a balance between two people.
(The smaller the joint basis, the less scope there is for the two P in the system.
The basis is narrower the farther the sA is to the actual A.)



Illustration: symbols of collusion between a man and a woman. ²⁴⁷

²⁴⁷ Instead of "man" or "woman" can stand also any other person or group relationship.

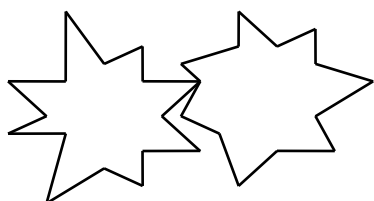
Both cores (Selves) are not free/ independent, as it would be optimal but overlap each other.
One is within the core of the other, one is the other's strange Self.
Left: The man determines the woman. Center: She determines him.
Right: The mutual heteronomy put together.

Both have a symbiotic, interdependent relationship. He is in her core and she is in his core. In the beginning they are complementary, although he is a strange Self to her and she is a strange Self to him. One is the self-replacement of the other. Like this: One is the other's happiness, because they cannot be happy enough on their own. So each one has to be the other's happiness. Or one is the other's compensatory self-protection, self-esteem, self-determination, etc. One's desire becomes the other's command. Each has primary responsibility for the other, which also limits one's right to self-determination. This also means: All people who participate in a collusion give up their self-determination (partially). They live a secondary, non-actual, heteronomous life instead of a life based on voluntariness and self-determination.

Everyone is in control of everyone else. If a woman has a lot of sex appeal, she may dominate the man.

But at the same time, she becomes the sex object of the man who dominates her. They both dominate and are dominated at the same time. They experience a +*(thrill) emotion when they get what they want, the +sA. But they also feel bad (−*) if they lose it or if they are being confronted with their −sA. Then, there will be a crisis.

Another picture: Both work with each other like (uneven) gear-wheels: Wherever one person has a deficiency, the other person has something to give.



Complementary collusion:
Gear-wheels complement each others
fixated ideals* and taboos*.

Often the patterns of collusion are intergenerational and can be found in the relationships between parents and children. In the next generation, you often find the same sA (or collusion pattern) or the opposite! You can think of it as many gears, like a clock mechanism. Functioning is the first priority. The individuals are the wheels in a gear (family, group, state). Not surprisingly, some people feel like they are just a small cog in a huge wheel? If you look at the bigger picture, you will realize that each person (wheel) has to function in a certain way because the person and all the others need it that way. Everyone has to make themselves and everyone else slaves to their own strange Absolutes.

Within the system of collusion, there are different kinds of dependency. It can be mainly from one person, while the others just follow (unknowingly). However, it is more common for all of the people involved to be part of something that causes dependency and also causes the others in the system to be subjugated. To some extent this is normal. Every person is somewhat heteronomous and transmits this to other people. There, the person is manipulable, corruptible, oppressed, and degraded.

As strong as the binding forces may be, there will be more and more counter tendencies within the system to try to break the bonds and leave the system - especially when it comes to the members of the system who have to pay the highest price for these fixations.

Typical Examples for Collusions

- Old rich man and young poor woman (complementary collusion)
- Prostitution: The man gives the woman money to have the sex he needs (or thinks he needs), she gives him sex and gets the money she needs.
- Male helper - sick woman
- Admiring mother - grateful son
- Strict parent - obedient daughter.
- Harmony-seeking woman who wants to be loved - man who wants approval.
- Partners who share the same anti-sexual morality (identical collusion): Both have a fixated view:
Sex is dirty, they are afraid of sex (-*). Advantage: No arguments, no conflicts; Disadvantage: No pleasure.
- He: addicted to alcohol and therefore impotent; she: cannot be alone, gives him alcohol, makes him (unconsciously?) impotent and prevents him from being interested in other women. He stays with her and takes care of her, and she does not have to be alone.

In the **literature**, the following examples are usually given: The collusion of a helper and a person in need (= oral collusion), a person who idealizes and a person who is idealized (= narcissistic collusion), a ruler and a sufferer (= anal-sadistic collusion), a sexual leader and the one who is led (= phallic-oedipal collusion). Other examples: Sado-masochistic relationship; family collusion with a paragon and a black sheep; victim-offender collusion, and so on.²⁴⁸

There is an endless amount of such patterns of dependence. They can appear in relationships, families, or other groups and societies.

What is the Common of these Collusion Systems?

- They are the result of the dominance of mis-absolutions and negations in a system.
 - Factual issues that disrupt the sA are taken personally.
 - The affected person is dependent on his/her own strange self and those of others.
 - Everyone in the system is conditioned to those ss. Everyone in these areas is manipulable, corruptible, alienated, dependent, and has become an object.
 - Everyone experiences the common sS as more important than the actual Self.
 - Everyone becomes an expedient (to reach the sA).
 - Everyone is in the realm of the other Self.
 - Everyone loves himself only under certain conditions, when the sS-requirements are fulfilled.

²⁴⁸ See in particular: Jürg Willi: 'Die Zweierbeziehung', Rowohlt TB 1975/ 2012.

- Everyone does not love himself and others enough.
- The members (partially) sacrifice the most precious thing they have, the actual self, for something relative.
- In the beginning, the collusion has more subjective advantages than disadvantages.
- Everyone gives up their first-rate responsibility for themselves and others. At first this seems relieving. No one has primary responsibility anymore, which looks like a perfect deal. Eventually, this happiness turns into a kind of clock mechanism. |

Second Phase: the System is Still Functioning (Clock-Mechanism)

While the advantages of the collusion are in the foreground in the beginning, the high is coming to an end in this phase. The system is still working but it takes much more effort. The advantages and disadvantages of collusion are still balanced. The system is in a deadlock-position. Everybody gives the others what he/she has to give and is still able to meet the requirements. The reciprocity is still balanced. Since the advantages of the collusion become less, the system begins to be in a dilemma: The previous balance becomes too expensive but venturing something new seems too risky. The question is: Who has to pay for the dilemma? And: Who is taking the effort to solve the common problem?

Third Phase: Crisis, Enmity and Conflict

"Kill your neighbor as yourself."
(André Glucksmann)

In the crisis, all the extremes become more apparent. The system loses its balance.

(→ [Reversal into the opposite](#)).

A crisis is developed if the compensation forces of the members are exceeded. It is the time of mutual set-off, blame assignments, in which everyone also has a piece of right. (Common example: He drinks because she is nagging, she is nagging because he drinks).

The crisis happens along with similar intra-psychic processes. The crisis of the collusive relationship is preprogrammed if the affected people did not find a deeper solution so far.²⁴⁹

The disadvantages of these relationship patterns become more apparent:

One is in control of the other. Each becomes more manipulative and corruptible. Each gives too much while sucking the other dry. Each becomes more and more irritated. This becomes understandable because both are experiencing a kind of love deficit and the compensating love is not giving enough. Both want true love more and more. The only way they can see is to give love by fulfilling each other's needs. Since they love each other only under certain conditions, it is difficult to maintain the love, especially when the other person's love seems to disappear as well. "I sacrificed myself for you. "I no longer loved myself, but only you." Sentences like these can be heard in almost every relationship crisis. Both feel more pressure as the crisis deepens. Both have to put much more effort into the relationship to be

²⁴⁹ From a religious point of view, relationships that are not based on +A are particularly vulnerable.

Why? I believe we human beings are designed for an absolute, unconditional love, which nobody but only God¹ can give us, But this is also not a guarantee for a happy relationship.

happy. The freedom they have becomes less and less and the dependency becomes greater and greater.

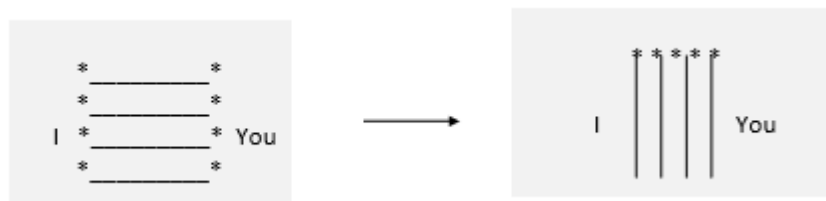
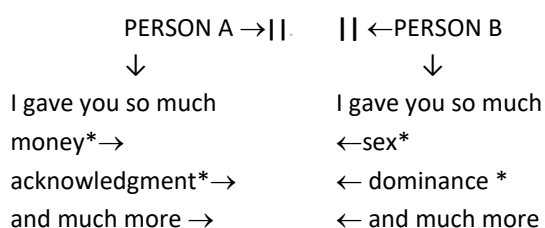


Illustration: The strange-Selves* that originally connected the affected people with their positive sides become separating strange-Selves due to their reversed sides.

In this phase, everyone feels like the object of the other's gratification (not without reason). And indeed: They abuse each other and themselves (usually unconsciously) to keep their own +sA and ward off the -sA. The young, poor woman (example above) will accuse the old, rich man of seeing her as a sex object, while the man will accuse the woman of only wanting his money. Both are somewhat correct in saying: "You're making me dependent on you. You are sucking me dry. I am just an object to you, just an instrument to satisfy your desires (sA)".²⁵⁰

In this situation, people argue with half-truths, seeing themselves as the only victim. They do not mention the other half of the truth: their own perpetrator role and that they have allowed the other person to act as a perpetrator or that they have allowed themselves to be treated as a victim. They see themselves as the loser and their partner as the winner, which is not true. They ignore the fact that the main reason for the crisis is not a lack of love for the other person, but for a relative. It is love in a roundabout way, "wrong" and fixated love, and all people involved in the situation come out badly. Everyone is betrayed. But the people involved usually have no overview. (→ [The absolute perspective](#)). They do not realize what kind of unconscious dynamics caused them to become victims. These people remain in a vicious cycle, such as "I will only give you what you need if you give me what I need," or "If you stop loving me, I will stop loving you."

Soon there is a struggle. These people dig in and fight for the survival of their mental life. In reality, they are fighting for the survival of their strange Self. They are convinced that they cannot live without it. The partners usually fight on different levels: On the sS level or on the actual Self level. The sS levels are contradictory in this phase and also contradict the Self level. Therefore, these people live and talk with each other at cross purposes.

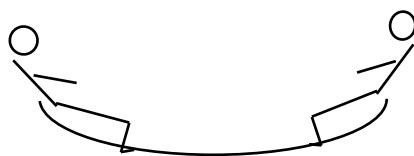


²⁵⁰ "There are three sides to every story. Your side, my side, and the truth." Robert Evans

The communication, argumentation and eventually the fight of the partners is mainly about the ss* (arrows). People take different standpoints and therefore talk at cross purposes. Direct communication has stopped (| |).

Such as the strange Absolutes were a big part of the relationship in the beginning, they are also the main focus in the fights. Jürg Willi: "Partners often represent themselves as a polarized unit that is being held together by a common issue of dispute".²⁵¹ Unconsciously but accurately the partners injure their strange Selves. Those are the sore points because there is no actual Self in those spheres (no self-protection, no self-esteem, no self-identity). Thus the attacks on the Absolutes will be experienced as an attack on the respective person him-/herself.²⁵² Therefore, the attacked person feels like he/she has to fight for his/her right of existence, even for his/her life. The use of absolute-terms such as "always", "never", "definitely", "impossible" is another indicator that the conflicts take place in the absolute-sphere of the person.

Let's take another look at the crisis situation using the example of the boat without keel (= without + A), where two people maintain an expensive balance. Here, the complex dynamics in which the system members are located, is particularly clear:



They both stabilize and burden each other at the same time. They are both right and wrong. Right, because they stabilize the system, and wrong, because stabilization comes at a very high cost and because they do not risk change. So each can rightly accuse the other of being wrong. But with the same right, each will be able to claim that he only stabilizes the system and that change is dangerous.

"You are the only reason why I lean back so far; otherwise you would fall into the water.

"This is your way of thanking me for my sacrifices, for which you now blame me.

The other person may argue that he/she needs to lean out more to balance the boat because the other person is already leaning out so far. Both sides may be well-intentioned but receiving only criticism. The person may even be silently second-guessing himself. So the circle is closed: I, or they, or everyone, is doing it wrong. "The way you are doing it is wrong. The system is destroying itself, although no one wanted it to."²⁵³

It is a fallacy to think that a person could free oneself by taking a counter position. The person remains in the system and stabilizes it even more. Only a positive destabilization

²⁵¹ Jürg Willi: 'Die Zweierbeziehung', Rowohlt, p. 14.

I would formulate they were be held together by common Pseudoabsolutes.

²⁵² If P puts a matter above itself and identifies with it, then it means attacking on its own person from this point of view, if someone attacks the thing.

²⁵³ Of course, not all people are always good at others. But no one can judge from the outside about the motivation of the others. Therefore, it is wise to suppose initially a positive motivation of all system members, without excluding a negative one.

(sitting relaxed inside of the boat, or -better- choosing a boat with a keel), or leaving the system will help. However, this is usually viewed negatively by the other members of the system, because the system becomes temporarily unstable.

If a member no longer meets the common sA requirements and is no longer manipulable, or he/she is no longer able to be part of the stabilization of the system - then the system is in crisis and this member will encounter [Resistance](#) (internal and external).

4th Phase: Sacrifice, Illness as Emergency-Solution

If a system faces the danger of decompensation, it can be compared to a boat that is about to keel over. One of the most important tries to stabilize the (family-)system, is the emergency-solution with illness.²⁵⁴

The person sacrifices his/her health to stabilize the system. He/she is the victim and martyr for the system.²⁵⁵

"I would rather be sick than see the others sick", "It is better to be sick than to question the family". Such are the unconscious mottoes of the patient, and he/she does not have to question his/her own absolutizations. As the system becomes more and more self-destructive (the more sA-determined it is), the costs will rise. But not everyone pays the same price. Even if the index patient often pays the highest price, it will still make sense for the therapist to accept all members of the system and their situation, and not to take a single-point position. Only when there is an accepting attitude will it be possible to try real and deeper solutions, which are usually painful for the people involved, although they are beneficial in the long run.

(See also [Resistance](#) and concerning therapy [The umbilical cord](#) and [The small child in us](#)).

From Complex to Symptom

Complex Interactions

Overall, I adopt a bio-psycho-social model of health and illness.

This chapter is mainly concerned with the development of symptoms or mental disorders by the various causative sA / Its or complexes. S. Freud imagined that psychic forces can act like physical forces with vectors. Then the sum of the energy would be transformed into a symptom. Similarly, Kurt Lewin's field theory states that "an arrangement of psychologically relevant forces (vector forces) gives rise to individual behavior."²⁵⁶

Von Uexküll created the term of "changing function units".²⁵⁷

These conceptions correspond to those of this thesis, which regard the sS/Its and their complexes as dominating "function units" with corresponding vectors.

²⁵⁴ Elsewhere, unconscious emergency solutions are mentioned → [Emergency by disease](#).

²⁵⁵ Barbara Gordon describes in her book "I'm dancing as fast as I can" particularly impressively the overly high price for a "happy" but dependent relationship and how quickly it can tip over to its opposite.

²⁵⁶ https://de.wikipedia.org/wiki/Feldtheorie_%28Psychologie%29, 2013.

²⁵⁷ <https://de.wikipedia.org/wiki/Symptomwandel>, 2013.

I assume the following hypotheses:

- Symptoms are equivocal because different reasons may cause symptoms to occur.
- Every inversion has the potential to cause/support any symptom, although with varying probability.
- Psychic symptoms may have organic causes.
- Symptoms may be signs of an aberration or a misbehavior of the affected person him-/herself.
- The appearance of symptoms may also have nothing to do with the person concerned but originate from other sources (environment, other people, etc.) Rarely are they from + A.²⁵⁸
- Finally, symptoms can also be an expression of positive development; as in withdrawal, when the individual tries to relativize the It/sA-complexes on which he is dependent.
- Ordinarily, many factors together will cause a symptom or a mental disorder.

The types of conditions are similar to those of weather or accident occurrence. Predicting the weather is probably easier than predicting symptoms. In most cases, the relationship between cause and symptom is difficult to discern. Some conditions seem to be more constant, others more variable. Organic or even genetic causes are more constant, while psychic or mental influences are more variable. Even a very brief influence can cause symptomatology, like the last straw that breaks the camel's back.

The occurrence of symptoms seems to depend on the following factors:

- What kind of It/sA are being effective? The kind of It/sA also determines the effects.
What effects does the +sA, or the –sA have? The +sA mostly attracts (addiction), whereas the –sA causes fear. What is the difference in the effects of a +sA in the shape of a person (idol*) and an object, or ideology (success*)?
- How is the interaction and how influences that affect the person?
- How is the person structured? Organically or psychically.
- Where are their “black”, “white” or 0 points, where P is seducible, able to be frustrated, or without answer?
- If a dysfunction is found, it is most likely to affect the area where that particular function is necessary or dominant (in psychosomatic medicine: skin: mostly contact; gastrointestinal tract: mostly ingestion and excretion; liver and pancreas: mostly processing/digestion; kidney: mostly excretion; larynx: mostly output of information, etc.).
However, some authors exaggerate those connections.
- How are the outer circumstances?
- How is the further inner/outer interaction between all the effective powers?

There are many factors that determine what kind of psychic or mental disorder is being developed. Or as Heimann said: The symptom is the “Common end of complicated condition connections.”²⁵⁹

²⁵⁸ Relative negative can come also from God¹ and from the –A relative positive, but God¹ aims ultimately at the + A and the –A has the negative to the goal.

²⁵⁹ Heimann see bibliography.

As mentioned, I believe that inversions play a big role as primary causes.

In addition, I am convinced that the cause of the mental disorder is less specific than generally meant.

One reason for the small specificity of the causes can be found within the “**spreading and compression**” of the effects (discussed below).

Spreading and Compression²⁶⁰

E. Bleuler writes: "Contrary to previous expectations, the same psychic injury can cause many symptoms, and the same symptom can have many causes."²⁶¹

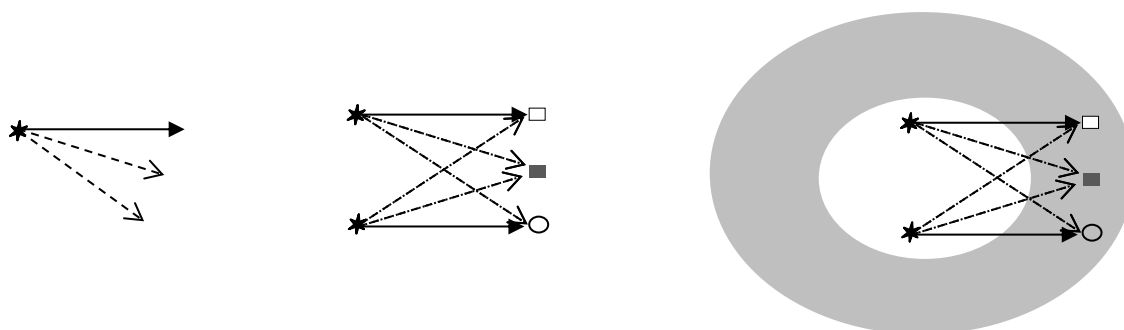
Similar A.R. Brunoni: "... patients with different mental disorders can share similar symptoms, whereas those with the same diagnosis can have different symptoms."²⁶²

L. Ciompi has attributed these experiences to various generalization and abstraction processes.

In the context of this publication this means

All It/sA and their complexes scatter in such a way that they can cause many disorders, e.g. all pr disorders can be caused by different It/sA and their complexes.

None of these entities has only one effect, but several effects, each with three contradictory effects (pro, contra and 0). If we assume that every person carries a large number of such complexes, then this also means that there is a large number of different factors of effect.



Read from left to right, those graphics illustrate the following aspects of spreading and compression:

- The picture on the far left illustrates how one It (*) is the cause of three opposite vectors.²⁶³ There is one main-vector (solid arrow) and two side-vectors (dashed arrows). The main-vector is based on the dominating It-part (here: +pro-sA) and the side-vectors are based on the contra-sA and the 0-part of the It. Every It “scatters” in three different directions. Even if there is only one main-effect seen superficially, the side-effects have a latent existence.

- The picture in the middle shows how different vectors of two Its work together:

In our example, the main-effects and the side-effects of the two Its potentiate in a way that creates compression.

The top compression has a positive connotation (such as a positive condition), the middle has a negative

²⁶⁰ Similar: generalization and abstraction.

²⁶¹ E. Bleuler see the bibliography p 113.

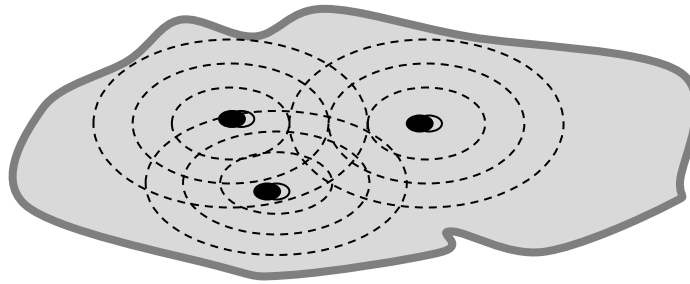
²⁶² A.R. Brunoni in <http://www.scielo.br/pdf/rpc/v44n6/0101-6083-rpc-44-06-0154.pdf>, 2017.

²⁶³ For the sake of simplicity, this is only shown differently and not in opposite directions.

connotation (negative condition), and the bottom compression has a 0 connotation (deficit).

- The right picture illustrates how the situation within a person can be imagined:

The two Its (*) that are located in the absolute sphere of a person (the Self) cause the described dysfunctions or disorders in the relative-sphere.



Spreading and compression are illustrated as 3 stones thrown into water.

They cause "spreading" as well as overlapping ("compression").

There are also different centers and distortions.

In a figurative sense, one can say that symptoms develop where the "waves" overlap. And that their origin and location (type of symptom) also depends on the "water quality" (condition of the system) and the shore (environmental conditions) on which the waves are reflected.

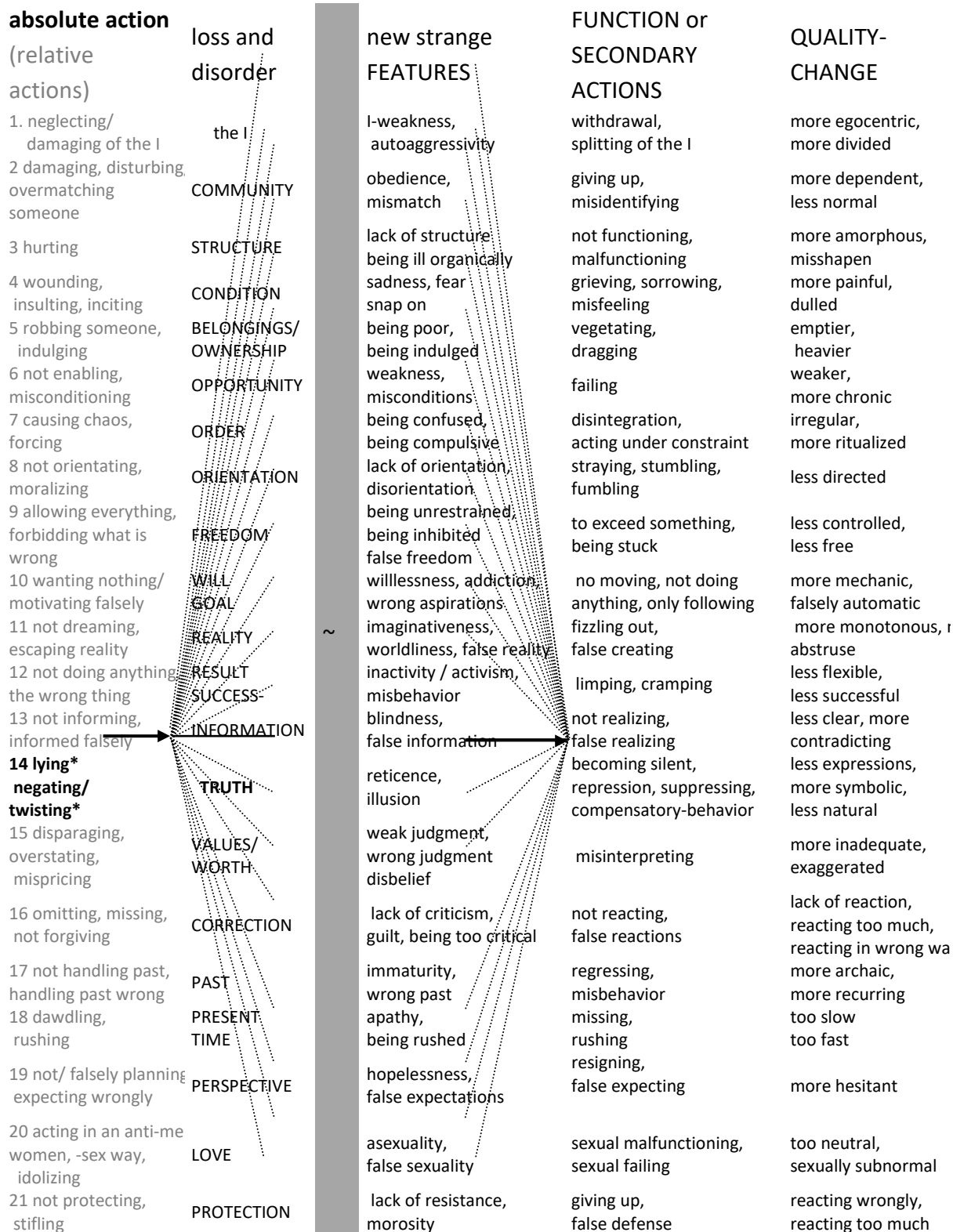
Spreading and Compression in More Detail

In the following graphic, I tried to explain the effects of spreading and compression in the example of the absolutization in aspect 14 (truth / lie).

Notes: 1. Here are shown only some aspects.²⁶⁴

2. The spreading actions come from attitudes (ideologies) that are not listed here but in the [Summary table](#) in column E.

²⁶⁴ The numbering is not the same as for the other individual aspects.



Explanations of Table

About Spreading:

In the left column of the chart, the different aspects are listed and it is being illustrated, how the absolutization of aspect 14 causes potential factors of spreading on all of the other aspects.

It can be differentiated between a main vector and many side-vectors.

Examples:

1. Frank lies to John. According to aspect 14, John will experience a disturbance of truth. Since the lie hurts his self-sphere, the "whole John" is affected. This means that it is not only the truth disturbance that develops in John, but (at least potentially) a disturbance of the entire psychic sphere (all aspects): a more or less severe disturbance of his ego, his relationships, his inner structures and psychic conditions, his possessions, possibilities, orders, orientations, freedom, success, reality, behavior, information, values, qualities, past, time, perspective, love, protection and security (and so on). These aspects are affected in different ways. This becomes quite clear when we specify what exactly Frank's lie was. Suppose Frank lied when he said: "John, your wife is cheating on you! John will not only internalize the lie itself, but it will also affect his relationship and intimacy with his wife. He is also likely to feel worthless, sad, sense some kind of loss, worry about the future, become more tense, dwell on the past, etc. As mentioned earlier, these possibilities are presented in a simple way, as if the lie were affecting a defenseless, uncritical John. However, an affected person will have some defense mechanisms or solutions that determine what is defended, internalized, or resolved. When you see how difficult it is to analyze such a simple example, you realize how complicated such events are in reality.
2. A woman is told by a doctor that she has cancer. If this information becomes absolutely relevant to her, it will affect the whole person, all the PR aspects, and it will cause certain changes and reactions (as shown in the table above).
3. As mentioned above, it could also be illustrated how all ideologies affect all aspects (if they are defined as absolutized ideas).

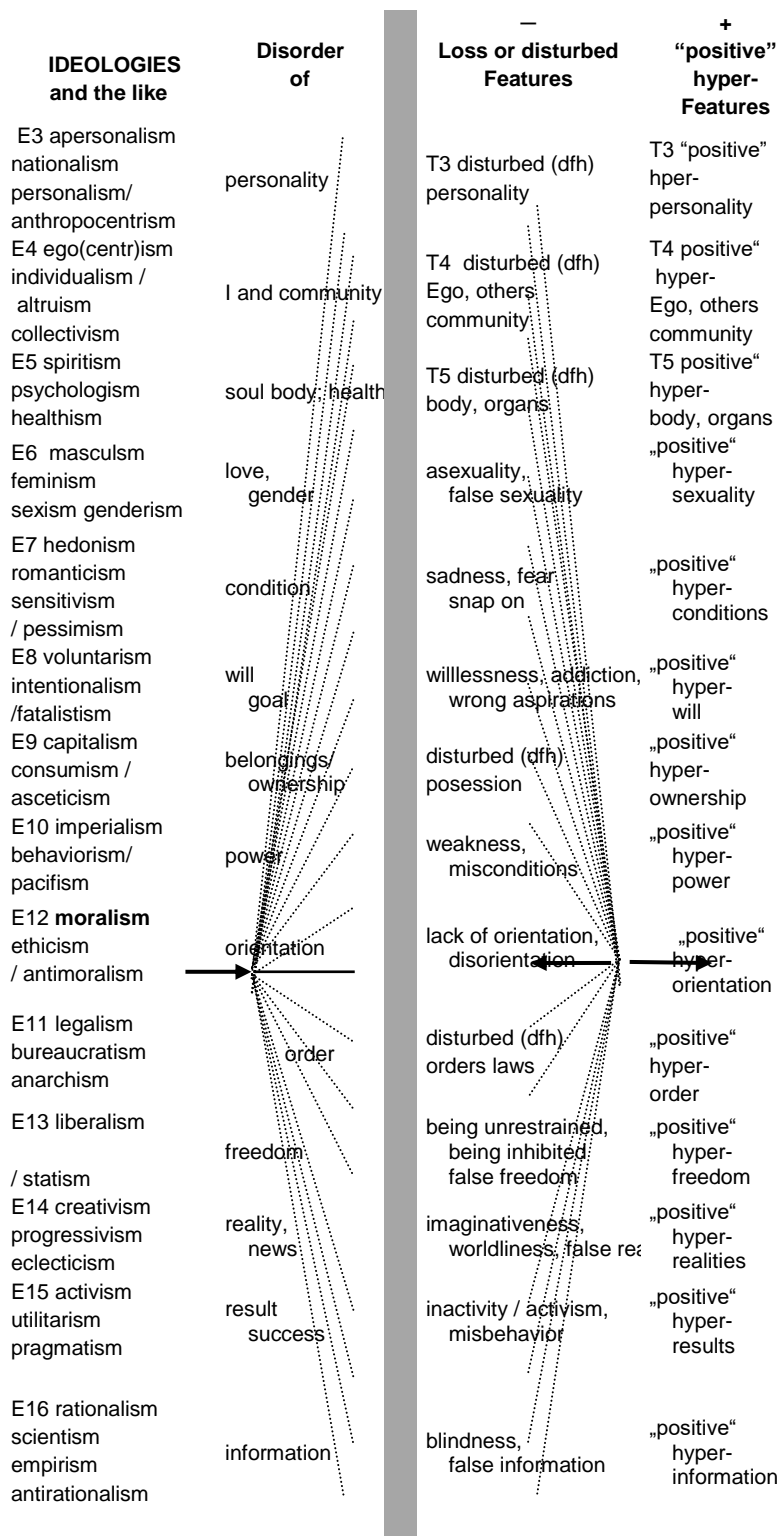
On the right-hand side of the "possibilities of spreading", I marked a gray column with ~. This column symbolizes that the spreading factor meets an (usually) unknown personal so-being (genes, experiences, predisposition) that also determines the characteristics and the dynamics. Due to the individual variety, I can mention it only briefly.

About **Compression**:

On the right side of the chart are the dysfunctions and second-rate actions of aspect 14, as they can develop as a result of absolutizations. Focusing on the first example, they are usually caused by an absolutized lie, but can also be caused by any other aspect = "compression".

Another example: If we start with sexual impotence, it cannot only be caused directly by disturbances in this aspect (here Asp. 2o), but also by disturbances in all other aspects - e.g. by an ego disturbance, by a relationship disturbance, by organic disturbances, by disturbances of state or of the senses, by misconditioning, by misorientation, by inhibitions, etc. The consequences of compression become very clear when we look at the possible causes of anxiety disorders.

But the same mechanism seems to me to be present in most psychogenic illnesses.



The purpose of this graph is to show that the absolute value of relative values does not only lead to a disturbance of these values per se (2nd column), but strictly speaking it leads either to the loss of a feature (4th column) or to "positive" quasi-hyper-features (5th column).

Why is this?

Relative attributes (and most of them are) are never completely unique, otherwise they would be absolute attributes. In terms of the quality of relative traits, this means that no

relative trait is exclusively positive or negative, but has both positive and negative components (albeit in varying degrees). In other words, an absolutization never has only negative but also costly positive quasi-hyperconsequences, which is why the word positive is in quotes. Thus, ideologies and dogmas and their consequences are not bad per se, but play a thoroughly positive, albeit seductive and costly role (especially at the beginning or in emergency situations). As the chart shows, moralism is not only negative, but can give the person support, identity, self-esteem, courage, security, defense, order and all other positive aspects.

About the Lack of Specificity of the Causes and Consequences

I am convinced that the rather great lack of specificity of the [Causes of mental disorders](#) is also the reason for the lack of specificity of the theories that try to explain the various psychic/psychosomatic illnesses. They seem to be interchangeable at a certain point, as can be seen when comparing theories of the genesis of various illnesses such as anorexia, rheumatism, depression, fibromyalgia, migraine, stuttering, etc.

One could call it the law of the incompleteness of psychological knowledge and the discriminability of the causes of psychological phenomena. (See also the opinion of A.R. Brunoni below).

I see a great similarity, if not even common roots, in the incompleteness theorems of K. Gödel.²⁶⁵

I also see parallels to the theory of spectrum disorders.²⁶⁶

A Brief Derivation of Some Exemplary Symptoms/ Illnesses

A sketchy superficial attempt to derive symptoms/illnesses from simple preconditions.

Examples:

- Fear, caused by:
 1. losing +sA, or fear of its disadvantages.
 2. occurrence of –sA.
 3. – of 0.

If something becomes +sA, then I will be scared that I cannot fulfill its demands or that I could lose it. If something becomes –sA, I will be scared that it will become. If something becomes 0, I will be scared that I have nothing at all.

- Schizophrenia: If splittings are in the foreground, especially if one or more ambivalent Its determine the person for a longer time. (Otherwise, see [Causes for schizophrenia](#) in 'Psychiatry').
- Acoustic hallucinations: 'P² listens too much to what other P's say'. P² hears voices of the 'homunculus'. (For details, see [Hallucinations](#)).
- Eating disorders: By absolutizing in the spheres of reception and possession in general and eating and similar topics specifically.

²⁶⁵ S. lit.

²⁶⁶ https://en.wikipedia.org/wiki/Spectrum_disorder, 2016.

- Depression: loss of +sA, whereas –sA or s0 are dominating.
- Mania: Absence of –sA, s0 and +A, whereas +sA (that P is identified with) is dominating.
- Obsessive-compulsive disorder: only if certain +sA are being fulfilled and –sA are being fended, the patient will feel secure.(Further see part `Psychiatry`).

Interpretation of Symptoms

Summary: The psychic symptoms are usually ambiguous, sometimes equivocal and contradicting. That means that they usually have a pro- and a contra-meaning. Therefore, the opposite interpretation of a symptom is very likely, too.

Role and Meaning of Illness and Health

“I believe that diseases are keys that can open certain gates for us. I believe there exist certain gates which only disease can open. [...] And perhaps illness shuts us off from certain truths but health cuts us off from other truths.” André Gide.

Remarks and Hypotheses

Regarding the role and meaning of illness and health, I make the following hypotheses:

- Suffering/illness/symptoms and wellness/health are related.
- Each of these Relatives can objectively have a positive or negative (or 0) meaning/relevance.
- Subjective feelings and objective situations are often not congruent.
- Suffering/illness or wellbeing/health, which themselves function as sA, may have qualitatively equal effects/consequences or opposite and paradoxical effects/consequences.
- To gain a +sA, or to fend off a –sA, P may sacrifice his/her health.
- At a high cost, illness may save us from the excessive demands of sA. Illness may force us to do what we are too scared to do (or have no will): to relativize the power of the sA. ²⁶⁷ |

Good Illnesses - Bad Healths?

Some examples

- For + suffering: Many crises, such as umbilical cord clamping, birth pains, separation pains, pain after surgery, withdrawal, rehab, compassion.
- Bad health: When it comes at the expense of others or must be achieved at all costs.

Similar: Actual Suffering and **Substitute-Suffering**

Is there 'actual' and 'non-actual' suffering/illness?

- **Actual suffering** (suffering¹). Actual = usually fateful, guiltless (regarding the affected

²⁶⁷ As I explained, I distinguish between first-rate and second-rate ("neurotic") diseases.

When I do not specifically label the term 'disease', then it is about the latter, second-rate diseases, which are in the foreground in this section.

person).

- **Substitute-suffering** = indirect, shifted, senseless, unnecessary or guilty suffering. Too much suffering of the relatively negative. Or suffering because it is profitable ([→ Morbid gain](#)).

C. G. Jung came up with the hypothesis: "Neurosis is always a substitute for legitimate suffering".²⁶⁸ Neuroses would be suffering from the nonactual. So whoever avoids actual suffering will face compensatory suffering. With my words: Substitute suffering occurs when the It's demands (and the It demands a lot) are not met, and therefore the It punishes the person. These costs, usually in the form of a symptom or an illness, also mean a partial self-abandonment of P². That is, P² has to sacrifice a part of the Self in order to satisfy the It.

But: **In the long run, the substitute suffering will be greater than the actual suffering.** This also means: **Accepting the actual suffering will greatly reduce the substitute suffering.**

([→ First A then B.](#))

"More stress than in Auschwitz there was hardly anywhere else, and right there were the typical psychosomatic diseases that are so much taken for stress-related, virtually disappeared from the earth." ²⁶⁹

Do Illnesses Make Sense?

An additional question to the one just discussed is whether diseases/symptoms have meaning.

Disease is relative. Therefore, I believe it can only be either relatively meaningful or relatively meaningless.

This would be difficult to determine in individual cases.

A few examples will illustrate the difficulty of determination:

When the dentist causes us pain by pulling out a tooth, it is meaningful pain.

When a woman gives birth to a child, she will experience it as a very meaningful event. But if a woman is raped, that pain/suffering becomes meaningless to me.²⁷⁰

Contrariwise, not every kind of well-being or health is good or sensible. A drug-addict that has no drugs anymore will feel better if he/she gets new drugs again. A work-addict will feel better the more he/she has to do even if it is not sensible at all.

Symptoms that are based on the +A are usually very sensible, such as withdrawal phenomena, or warning signs by excessive demands (such as burn-out).

The symptoms and illnesses that are in the focus of this publication and that are caused by inversion neither appear as absolutely sensible nor as senseless. Most of the times they are

²⁶⁸ https://en.wikiquote.org/wiki/Talk:Carl_Jung

²⁶⁹ <https://vitaosphaere.wordpress.com/tag/stressoren/>

²⁷⁰ I am emphasizing this because there are people who see a sense in every suffering, in every illness. The rape itself is absolutely senseless - the resulting suffering is from a theoretical perspective, perhaps 'only' almost absolutely senseless. At 99.9% of senselessness, a "sense" could be that we as the person concerned recognize the dangerousness of such -A and protect us and our children from it. I believe: all symptoms appear very nonsensical if they are the result of other people's mistakes.

an expression of emergency-, or substitute-solutions that come along with substitute-suffering and therefore also some kind of "substitute-sense/reason".

Morbid Gain

Definition: gain, that a sick person receives from his/her illness.²⁷¹

Usual classification: (based on S. Freud)

Primary morbid gain: inner/subjective gain.

Secondary morbid gain: outer/objective gain (retirement, rest).

Tertiary morbid gain: gain for the environment of the ill person.

I distinguish:

1) normal morbid gain

2) second-rate, "neurotic" morbid gain.

About 1) "Normal" morbid gain:

Based on the hypothesis that no Relative is absolutely positive or absolutely negative, it is also normal for illness to have a positive part. This case is very common. One is sick and stays at home, does not have to work and is probably treated well, and so on. This is normal, and there is no need for treatment.

About 2) The point here is that disease or its causes (like sA and Its) have paradoxically become too positive, too necessary, too absolute. Because subjectively it brings more advantages than disadvantages to the person affected. It can be compared to the morbid gain identified by S. Freud. This second-rate or "neurotic" morbid gain (which does not mean that it is found only when neuroses appear) occurs mostly when illnesses or their causes have no relative but absolute importance and have therefore become sA. This means that the person needs the benefits of the illness or sA/its to maintain mental stability. Thus they gain importance and power. From the point of view of P², it prevents worse (loss of +sA/ appearance of -sA). With the illness, P² has an alibi for the demands of It/sA. With the sacrifice of health, the subjectively best can be maintained and the subjectively worst can be avoided. The illness allows P² to be excused and reconciled with sA. A big disadvantage, however, is that the consequences of the inversion remain. These are mainly: partial self-abandonment and further illness.²⁷²

Morbid gain in detail: Illness can allow a person to find meaning in life (if it cannot be found without illness); illness can allow one to find an identity (if it cannot be found without illness); illness can provide security (one is used to the role of patient, so it provides security); illness can allow one to gain autonomy; Disease can make life easier (protecting you from demands and overwork); Disease can give you more time; Disease can become an important weapon; Disease can allow you to manipulate people; Disease can cause you to receive more love and attention from others; Disease

²⁷¹ U.H. Peters 1999.

²⁷² The person has advantages by the Its only in the short term but in the long run more disadvantages. What Freud specifically said about the repression: "Preservation of repression presupposes a constant expenditure of force, and its abolition means economically a saving." (<https://www.offenesbuch.com/g119506>) - One could formulate in general: "The maintenance of an It-system (second-rate system) costs the person a lot of strength that he/she would save on in a first-rate system."

can give you more freedom;²⁷³ Illness may allow one's will to prevail; illness may allow one to live out aggression or other negative feelings; illness may allow one to cling to old habits; illness may bring more direction and order to one's life. Illness often has an alibi function and is a relieving mechanism of self-punishment to be free of real (or imagined) guilt. Illness can create an imbalance within the person/system that is costly, etc.

Illness as protection against the negative* can also be understood as a mirror image of the '+ list' above. Illness can be a protection against the meaninglessness of life; illness can be a protection against loss of identity and alienation; illness can be a protection against insecurity, dependence, and loss of self² or even loss of life²!

Disease can also protect against the loss of all +*.²⁷⁴

The listings make it clearer that the ("neurotic") morbid gain is only a substitute gain/protection of high cost. However, it is also an emergency solution that can save one's life in an emergency situation. Therefore, it should not be considered taboo.

An example: An anorexic young woman compensates for her dependence on her parents by using her illness to dominate her parents, thus securing a substitute independence. At the same time, parental dominance and control remain intact. On the other hand, questionable independence on the one hand and questionable dominance on the other maintain the balance with the costs of the illness. A change in the role of one member of the system would create a crisis, which is normal in this process of detachment. But since, like any crisis, it does not automatically end in a positive emergence or [solution](#), there is also the risk of failure, and those involved will then avoid these crises, but someone will have to pay the price. (For more information see the unabridged German version).

Can God Make People Sick?

Obviously there is a connection between God and mental health, because people who believe that they are absolutely loved and that nothing can happen to them are more resilient. But even the most devout can get sick.

Even God can cause suffering or even make someone sick, although rarely.

Why is that?

The positive Absolute is God, not health and well-being, just as suffering and sickness are not absolutely negative. They are Relativa. This means that the relative positive (health, happiness, etc.) can also be negative, and the relative negative (sickness, suffering, etc.) can also be positive. And this also means that positive sickness, suffering, etc. can come from the positive Absolute, i.e. God, and negative health, happiness, etc. can come from the negative Absolute. ([-A](#)). But since health and illness are predominantly positive resp. negative, that's why the origin of the predominant negative from the absolute positive (God¹) resp. the

²⁷³ Again and again, I have experienced how disease (even cancer) can lead to a great (oversize?) feeling of freedom among some affected persons. Perhaps also because we did not take that liberty if we were still healthy, which we now receive, albeit at a high price. Perhaps it was also because we saw that what we were perhaps too afraid of was not so much to fear. Or, religiously, the experience that God¹ is stronger than all illness and death.

²⁷⁴ When we are sick, we need no longer to fear the loss of our health, or experience it as liberation, no longer needing to take care of it.

origin of the predominant positive from the absolute negative (–A) is the exception.

These abstract assumptions also find their concrete form in human relationships. If we see the relationship between God and us like a love relationship between people, it becomes clear that negative feelings / suffering / or even injuries can also come from a loving person, although the motivation behind it is a positive one. This motivation from God is just as difficult for us humans to recognize as our children often fail to recognize the importance of frustration or punishment. Both the killer and the surgeon are hurting us, even though their motives are completely opposite. On the one hand, you can tell someone bitter truths and hurt them but help them; on the other hand, you can spoil someone and hurt them. False compassion, the avoidance of suffering, the absolutizing of health and well-being, etc., are as questionable as their opposite. Equally questionable are some "Christian" views that see every suffering or illness as a punishment from God, or those that postulate an unconditional connection between God and healing. Even though God does not cause "negative suffering," He obviously allows it, and we will discuss the reasons for this in the next section, "Theodicy".

God and Evil - a New Theodicy

How can we know what is life and death
if we don't know who God is? ²⁷⁵

Dedicated to my grandson Felix.

Theodicy is an attempt to answer the question of why a good and all-powerful God permits the occurrence of evil. Or: Why God does not answer some prayers? Can God be justified? (Theodicy). ²⁷⁶ The problem of theodicy is one of the most important problems of theology, and perhaps of humanity in general. Because, as with all metaphysical problems, a solution in the scientific sense is not possible - I try to give a credible explanation.

Theologians usually distinguish between the following "evils":

1. The "moral evils" (what people do to themselves)
2. The "natural evils" (natural disasters, transience)

On the other hand, there are painful but appropriately positive circumstances, such as cord-cutting processes, "growing pains," meaningful frustrations, and so on. This means that we experience some things as painful even though they are beneficial to us. Therefore, it would be wrong for God or parents to remove this "positive suffering" from children.

²⁷⁵ Based on Confucius: "If we don't know life, how can we know death?"

²⁷⁶ 1. Theodicy = *theós* 'God' and *dikē* 'justice' = justification and vindication of God.

2. Main sources: https://en.wikipedia.org/wiki/Theodicy#Jewish_anti-theodicy, <https://de.wikipedia.org/wiki/Theodizee>, https://lehrerfortbildung-bw.de/u_gewi/religion-rk/gym/bp2004/fb1/3_r_7_8/8_leid/3_aus/m8_2_m8_4_gott_u_leid_interrel.pdf (2020).

It should also be remembered that from God's point of view, or according to the Christian faith, all earthly suffering, including death, is ultimately (!) only of relative importance. Therefore, God only needed a relative justification, which is what I am trying to do here. (See also [`Can God Make People Sick?`](#), [`Relativity of Illness and Health`](#) and [`Role and meaning of illness and health`](#). For a short summary of the most important known solutions of theodicy, see long version.)

1. The "moral evils"

Regarding the cause of "moral evils," theologians largely agree that they are the result of people's mistakes/sins, since God has given people the freedom to act in this way. (the "free will defense"). Here God seems justified because it is a sign of His love for us when He gives us the freedom to do evil against His will, for a relationship without freedom of choice is not love.

2. The "natural evils".

This means that suffering is not directly caused by man, but by natural disasters, impermanence, some diseases, and so on. - In other words, evils that are already given to man and are present everywhere in nature.

Obviously, theology has no satisfactory answer here.²⁷⁷

My hypothesis about God's justification:

Like Adams and Eves, we are responsible for "natural evils."

How so?

If you want to solve the problem of theodicy, I think you need a concept other than our usual concept of space and time. If God exists, then He is above the laws of space and time. Similar Ludwig Wittgenstein: "*The solution of the riddle of life in space and time lies outside space and time.*" (Tractatus logico-philosophicus) The quotations from B. Russel, A. Whitehead and K. Goedel mentioned in the section [`First-rate solutions`](#) can also be interpreted in this way.

Didn't Jesus also have a different concept of space and time than usual when he said: "I was before Abraham" or "I was with God from the beginning"? And if so, then we must look for the solution of the theodicy problem outside the known laws of nature. But if we seek the solution to the theodicy problem only within our human limitations, such as our minds, then we will not find an answer to the great ultimate questions. Only when we go beyond these limits can we find credible, if not provable, answers. Physics has also expanded our horizons with the theory of relativity and quantum entanglement, challenging many of our previous findings.²⁷⁸

Therefore, my attempt at explanation is based on other than our previous ideas of space,

²⁷⁷ Note: My understanding of God does not always agree with official theology.

²⁷⁸ → <https://de.wikipedia.org/wiki/Quantenverschr%C3%A4nkung> (5, 2022) or <https://www.scinexx.de/news/technik/quantenverschraenkung-ueber-150-millionen-kilometer/> 5, 2022.

Also thoughts can overcome all scientific boundaries.

time, and our existence, even though this contradicts our sense of a linear progression of time and a clear spatial allocation.

If we disregard our previous conceptions, as physicists do, then the idea is to interpret us and our existence in a meta-temporal and meta-spatial way, and to see Adam (Hebrew "man") and Eve not as two concrete individuals in the former paradise, but as prototypes or "archetypes" representing every single person who, like them, has separated from God and thus lost his paradisiacal original state / has left paradise and now lives in a world that also contains "natural evils". When and where we have separated from God, I can well imagine other space-time concepts (independent of time in a parallel kingdom of God / "paradise"? "Parallel Universe"?).²⁷⁹ So I assume that every human being has a pre- or parallel existence beyond our world. This means that we have another existence besides our earthly existence, which is called Adam and Eve in the Bible, with which we are connected like a quantum entanglement. Quantum entanglement proves that something that belongs together can form a unit despite the greatest distances and time differences. Aren't our thoughts also free of space and time? Can't two people be connected in thought? Don't we think too materialistically, so that another, broader view remains closed to us? In any case, I can identify very well with Adam. And who cannot? Don't we continue to eat from the apple of paradise with every sin?

(Maybe the angels are the ones who did not eat the apple like Adam and Eve and are therefore still in paradise). And God gives us the freedom to choose between good and evil - as I said, as a sign of His love for us.

If we identify with "Adam" and "Eve" in this way, then we, and not God, are responsible for both the moral and the "natural evil" - and God would be justified. God is justified - according to this concept - because His omnipotence and unlimited love do not contradict our suffering. In my opinion, only such an interpretation, starting from a meta-temporal and meta-spatial perspective, can explain the contradictions between God's omnipotence and love on the one hand and "natural evils" on the other, which can also serve as "evidence" for such a hypothesis.

One could also say "upside down": God's justification also makes it credible that something like many or parallel worlds/existences exist.

If, according to this hypothesis, we humans are guilty of all evils and Jesus forgives all guilt, the question remains why we still suffer even though our guilt has been forgiven.

The guilt is gone, but not the consequences. Where is the Lord's grace in this?

I think it is true that God forgives sins. But it is also true that people feel the negative consequences. Isn't that true in any love relationship? Even lovers would make a mistake if they did not forgive guilt, but they would also make a mistake if they conveyed that guilt

²⁷⁹ 1. This assumption is somewhat similar to the Many-Worlds-Theory of Everett (A. Loichinger) and the ideas of reincarnation in Buddhism and Hinduism - with the crucial difference, however, that Christianity does not know of overwhelming, seemingly endless reincarnations.

2. Christians have certain ideas about what comes after death. However, why not what was before the birth?

does not matter. So isn't it right to become aware of our lies and deceptions? If our negative actions had no noticeable consequences, what would be the case? We'd probably be lost in chaos.

God allows freedom of choice. He does not coerce and disenfranchise - like any lover - even if it involves suffering. Even when God tolerates suffering, He does not leave us alone. I believe that even today God goes to the extreme limits of love to minimize our suffering - just as he did in Jesus. Is this proof of His unconditional love not enough for us? Even if it is different from what I suspect, it is not because of God's lack of goodness, but because of our lack of faith or short-sightedness or lack of imagination that some causes of suffering remain hidden from us. Must God justify Himself to us when it is we who need justification?

Concrete Examples: Hölderlin and Nietzsche (Draft)

Note: In the unabridged German version, I have described this topic on Hölderlin in more detail.

Here are only some thoughts relating to this work.²⁸⁰

Hölderlin and Nietzsche are for me typical examples of people who got sick because of various strange Absolutes. Stefan Zweig impressively described in "The Struggle with the Daemon" the development of madness in Hölderlin's and Nietzsche's life. The term 'demon' of Zweig is largely the same as the 'strange Absolute' of this work.

Werner Ross also describes Nietzsche's life and the genesis of his psychosis.²⁸¹

Both authors' analyses of the development of Hölderlin's and Nietzsche's psychoses agree with my metapsychiatric hypotheses, even if the terminology is partly different. If one also compares the authors' statements about Hölderlin's and Nietzsche's symptoms with the data in the columns 'It-Effects and Results' of the [Summary table](#), one finds most of them there again.

When Nietzsche's friend Erwin Rohde writes about him: "An indescribable atmosphere of strangeness, something completely strange at that time, surrounded him ... As if he came from a country where no one else lived."²⁸² - this is what I name 'strange person' here.

Hölderlin, Nietzsche and many other psychotic people seem to me like "Yin-Yang-people" rolling into the abyss and are broken due to their contradictions - just as I described in the section '[Reversal into the opposite](#)'.

What they ultimately lacked, according to the hypotheses of this work, was an Absolute that could compensate or correct the strange Absolutes with their contradictions.

²⁸⁰ Regarding Hölderlin, Juan J. López-Ibor and María I López-Ibor adopt in their publication "Romanticism and Schizophrenia" similar views. <https://www.actaspsiquiatria.es/repositorio/16/91/ENG/16-91-ENG-201-227-751202.pdf> , Actas Esp Psiquiatr 2014;42(5):201-27..

²⁸¹ Werner Ross: "The Fearful Eagle".

²⁸² https://archive.org/stream/erwinrohdeinbi00rohdgoog/erwinrohdeinbi00rohdgoog_djvu.txt

Did not Nietzsche see it similarly when he wrote: "But we also feel that we are too weak ... and that we are not the people to whom universal nature looks as her redeemers ... **we must be lifted up - and who are they who will lift us up?**"²⁸³

Juan and Maria López-Ibor come to very similar conclusions as I did when they emphasize the role of world views and belief systems in relation to the development of schizophrenia, and make this clear using the example of romanticism and Holderlin's illness.

²⁸³ https://en.wikisource.org/wiki/Schopenhauer_as_Educator , 2019.

PSYCHIATRY

ABSTRACT

First, here I follow my concept of metapsychology and psychology. I use language patterns and meanings to represent metapsychological and psychological patterns and meanings. Second, this part is based on the explanations of the 'New Metapsychiatry' part. There, the focus is on the hypothesis that the main causes of disturbances of psychologically relevant facts in general, and of mental illnesses in particular, are [Inversions](#) of [fundamental meanings](#) of our existence.

Note: The '[Summary table](#)' offers a very compressed textual and tabular overview.

CAUSES OF MENTAL DISORDERS

"For like a plant that does not take root in its own soil
the soul of a mortal will quickly die." F. Hölderlin ²⁸⁴

Preliminary remarks:

- In general to causes, see on '[Causes and Results](#)' in Metapsychology and further on '[Emergence of strange realities](#)'.
- Disease should not be interpreted solely as the result of bad behavior!
- Disease should not be seen as an absolute evil that must be destroyed.
- Anyone can become ill (mentally and physically).

The causes of disease are similar to the causes of misfortune: Any misfortune can happen to anyone, but with different probabilities. A person can become ill through no fault of his own or through no fault of his own. ²⁸⁵

Underlying Hypotheses

I repeat briefly the most important:

1. Illness and health are of relative importance.
2. Illness is not absolutely negative and health is not absolutely positive. As Relatives, illness and health have both, positive and negative sides.
3. The most frequent primary (!) causes of illness are [Inversions](#). ²⁸⁶ Inversion means that fundamental reversals of meaning occur through the inversion of Absolute, Relative, and Nothing. Such inversions of meaning arise primarily from attitudes that claim an absoluteness that excludes other attitudes. Isms' or ideologies are typical examples.

²⁸⁴ Translation by me.

²⁸⁵ Undoubtedly many clinically healthy people are much crazier than many patients. How is that possible? I believe that these people will not be ill because they do not call into question their morbid attitudes and shift their disadvantages to others.

(See also '[Emergency solution A](#)' in the Psychotherapy section).

²⁸⁶ In this publication, I neglect the role of the [-A](#) as an important cause of disease intentionally, because it escapes a therapeutic influence.

Of course, mental disorders can also be caused secondarily by physical disorders ("secondary causes").

4. Causes of mental disorders are rarely to be found only in the person himself, but in all spheres that affect him. A similar statement can be found in various references discussing the genesis of many mental disorders: "The genesis is thought to be multifactorial, with genetic, neurobiological, and psychosocial factors constituting the relevant pathogenic causes.

The proportion of each factor is different in each case. I tend to focus on the spiritual spheres because I am also convinced that this is where the most effective therapies are to be found. This is usually not the case when one tries to influence only the biological-material sphere (brain, genes), usually by using psychotropic drugs.²⁸⁷

MENTAL DISORDERS FROM THE BIOGRAPHICAL PERSPECTIVE

Dedicated to my daughter Sabine.

Beginning

"And children grow up with deep eyes;
they know nothing;
they grow up and die." (Hugo von Hofmannsthal)

The history of mental disorders usually begins in childhood or, I believe, even before birth. It is determined by the different attitudes that the parents or the environment transmit to the child or that the child later chooses. All these attitudes are ultimately based on different Absolutes. Whatever the parents and the environment of the child find absolutely important, they will transmit to the child. This usually happens unconsciously and often in seemingly unremarkable everyday situations. This Absolute can be a true Absolute or a strange Absolute. Only the first will really suit the child, while the second may be the cause of later mental disorders. Then the child may not be able to freely develop its personality. To be more precise, the self will not be strong and independent. We have defined the " Self " as an individual, unique core of personality.

I recall the main characteristics of the positive self: It is the actual and existential core of the person. It is unique and irreplaceable. It is the most important. It is independent at its core. It has something absolute, something sacred about it. It is lovable in an unconditional way (loved by God). It is made to exist forever. It is indestructible. It is a gift (it is already given to a person and does not have to be earned). It lives by itself. Every person has the right to live with such a Self.

I will define every other basis of life as [strange Self](#) (sS).

²⁸⁷ This of course does not mean that such symptomatic therapies should not be used (see corresponding chapter).

The more the parents absolutize something relative, the more the basis of life is relativized and weakened. In this situation, what was originally only relatively right and good, because it was absolutized, must be fulfilled at all costs and what was originally only relatively wrong and evil, because it was absolutized, must be fended off and avoided at all costs. (→ [Defense-mechanisms](#)). Then, parents, as well as the children, feel like it is about all or nothing, about being or not being.

Often the cause is misunderstood love when parents transfer such attitudes to their child(ren). They want to give their child orientation, but they interfere with the child's emotional and spiritual development when they absolutize Relatives, because the Self is supposed to be based on the actual Absolute.²⁸⁸ It needs a substantial ground - like a seed is put on solid ground so that it can grow freely. The Self not only wants to be strong, independent, and precious, it also wants to be irreplaceable, to be itself, whatever it really is. This means that every human being deeply longs for a true Absolute - to be loved for oneself and to develop freely on the basis of that love. When I say "free development," I do not mean lack of direction. The child should develop in a certain direction. Like a plant growing towards the light, towards the sun. Without any kind of constraint or compulsion. Just as the sun does not always stay in one place, but shines on us with an enormous range. The parents/environment are not necessarily the light, because every person/environment also spreads negative influences: In all families there are (mostly unconscious) fixed ideas, taboos, strict principles, unspoken oaths, and so on. Who does not know sentences like: "Boys don't cry!", "A good child listens to his parents!", "Don't you dare contradict me!", "A family must stick together!", and many more. It can be said that it is not love that speaks at this point, but an imperative.

(For the sake of simplicity, the parents will be named here as the most important reference persons. In reality, the child is exposed to many other influences, such as environmental influences and trauma that have nothing to do with the parents).



The Relative that invades into the self-sphere will turn into a strange Self: a new, strange, divided center resp. the basis on which a new strange I / Ego (dashed lines) will be established.

Then the Ego displaces the actual I.

The initial situation is often that the parents or the environment of the mentally ill are also caught in inversions. Therefore, they themselves lack freedom/independence and are confronted with many unresolved problems. Their view of the world is usually narrow, fearful, and fixated. Some seem strong on the outside, and some may be strong, but they are

²⁸⁸ This refers to the +A and its synonyms.

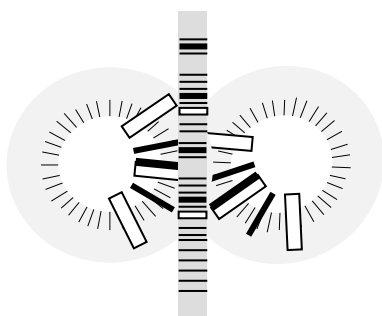
overburdened. What they usually lack is a free, authentic, absolute Self that can tolerate and protect a weak, fearful, flawed Ego. Instead, one must be strong, brave, and good - and the weak Ego will be hidden by fear and shame. For parents, a world different from their own, a larger and more independent world, is full of danger because they cannot control it. And to be honest, which parent is not affected?

The mental problems within a family can be compared to debts: Families struggling with mental disorders usually have a mental "debt. Often, one family member pays this debt by sacrificing his or her health, while others remain healthy. We will see later why this is so. One thing is for sure: It is mainly a matter of good or bad luck whether a person becomes ill or not.

As we have already said: The child needs a stable foundation, an invulnerable core, a real, good Absolute, and not something relative, but an Absolute that is not based on the fulfillment of requirements, but one that unconditionally loves, protects, and guides the child to enable normal psychic development. Such an Absolute would be the unconditional love of both parents. But if they cannot give enough love - usually because they have not experienced it themselves - the child's development is threatened. If the child is unlucky, its Self is in danger of going down. Certain living conditions, personal misfortunes, traumatizations also play a big role, because they can cause certain SA. Usually the child is too young to understand what is happening to him and is unable to fight it. But there is an unconscious mechanism that protects the child in this dangerous situation. A mechanism that comes at a high price. The child identifies with the parent's Self. It adapts excessively. That leads us to the second act:

Overadaptation or Enmity

To save its Self, the child identifies with the parents. Above all, the child takes on that which is of absolute importance to the parents. Collective Absolutes emerge.²⁸⁹



The graphic shows how the child is shaped by misabsolutized positives or negatives (here by their parents). The imprint created is like a bar code with black (negative), white (positive), or black and white (ambivalent) strange Selves (or defects not shown here). There is an analogy with genetic imprinting.

The child mainly adapts to what the parents determine as good* and bad*²⁹⁰- whatever has to be fulfilled and achieved (the good*, the ideal*) and whatever has to be avoided (the bad*, the taboo*).

Since the parents have absolutized Relatives, the parents and the child have the feeling it is

²⁸⁹ I do not believe that the embryo or the newborn is already completely identified with the mother but has an innate absolutely unique (core) self that is different from those of his parents and all other people.

²⁹⁰ As I have mentioned, I sometimes label, to emphasize the mis-absolutized with an asterisk (*).

not just about something Relative but about all, about the Absolute, about being or not being. In normal development, the child also adapts to the parents and identifies with their view of the world. However, he or she has the freedom to let go of what does not fit with his or her identity, desires, or perceptions without being punished. Yes, children and teenagers have to question their parents absolutely and radically in order to find themselves. Then they can choose what does or does not match their own identity and perception.²⁹¹

They retain existential freedom of choice.

However, wherever the Self of the parents does not match the own Self, wherever the child experiences it as strange-I or strange Self, there will be a central, existential and uncontrollable conflict within the child. The strength of this conflict becomes apparent when we consider that it is about something that is experienced as absolute by those involved. However, the false Absolute is strange to the Self. These strange parts are unresolved complexes (like cuckoo eggs) within the Self and suppress the own parts. In these parts, the Ego is not master in its own house. It has to share its innermost, its own, with something strange, perhaps even hostile. This is the price the child has to pay unconsciously to save itself.

On the other hand, the child also has some advantages in taking over the Absolutes/ Selves of the parents: The child does not want to be in conflict with the parent/ environment. It can rely on these internalized parts and values and finds some strength and identity, even if they are relative and strange. The child is trapped in a golden cage. It still (unconsciously) agrees to stay in this cage in order to be protected. This creates a kind of emergency solution for the child: Better to have a strange Self than no Self. Here is already programmed what we find later in mental illness: The division and depression of the Self by strange parts of the Self.²⁹² Thus kids will be denied of their first-rate Absolute resp. Self. They may be misused as an expedient, as the parent's or environment's object.

T. Moser on this: *"Many mothers need obedient children in order to organize their own inner chaos. Or they need the children to have an echo in their empty lives. Or they need them to heal their own self-hatred by planning the child's future. The emotional life of the child turns over (dies) like an over-fertilized lake that can no longer regenerate itself. The person who must be the pride of his parents never knows if he is really loved: there are always demands or even blackmail. What emerges is what Winnicott called the "false self. This false self takes on the unconscious expectations of the parents. The more important the child is as a crutch for the parents, the greater the fear when later, in a relationship or in therapy, the child is confronted with the longed-for and at the same time terrifying possibility of being questioned: Who are you really? The one who has been the pride of his parents because of the expected success or the presentable dressage, has to achieve more and more and try to adapt in order to avoid panic and depression when the external recognition fails."*²⁹³

Karen Horney described it similarly. *"A child suffers from primal anxiety ... when it has*

²⁹¹ A process which most clearly occurs during puberty.

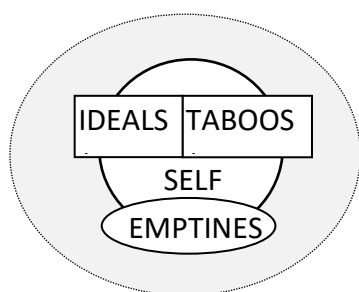
²⁹² There are many parallels between what is happening in a person's inside and between the family members, groups, or countries. In principle, they are the same processes.

²⁹³ Tilmann Moser über Alice Miller: Das Drama des begabten Kindes; DER SPIEGEL 29/1979 p. 141.

*parents whose own neurotic conflicts prevent them from offering the child the basic acceptance necessary for the development of its autonomous self. In the early years of childhood, when the child sees its parents as omnipotent, parental disapproval or rejection can only lead the child to conclude that there is something terribly wrong with it. In order to get rid of the primal fear and receive the essential acceptance and love of its parents, the child realizes that it must become different; it channels its energies away from self-awareness, away from its personal potential, and develops a construct of an idealized self-image - a possibility of how it must become in order to survive and avoid the primal fear."*²⁹⁴

Children usually have no chance to fight against the negative effects of the strange Absolutes/Its. On the contrary, they unconsciously confirm these attitudes, especially since they are often not false, but "only" exaggerated and one-sided. In addition, the child often believes that the parent's behavior is correct and its own behavior is wrong, so it suppresses its own negative feelings toward the parent and believes that it must be punished. Thus, the child is drawn into a kind of vicious circle in which the appearance of symptoms is a typical "solution". The situation is exacerbated when the child feels responsible for the parent's problems. This is almost always the case. Even if the child is not able to understand and name the parent's problems, the child still has an idea of what they are and tries to help them by sacrificing his or her Self. The child begins to act like a parent to his or her own parents and becomes completely overwhelmed with this role, even if only unconsciously (parentification). In the worst case, these children are mentally (and perhaps physically) like senile children. They are blocked in their free development and are confronted with problems that even their adult parents could not solve.²⁹⁵

The worst thing that could happen is that the child experiences that it has to give up its own Self in order to receive recognition and love. The child will despise or even hate itself and love the parents too much, even though it unconsciously hates the parents as well. However, it will realize that the parents are also caught up in the game, and it will try to love them even more. It's an endless cycle, and no one knows how to stop it.



The graphic illustrates how the parental ideals*, taboos* and their emptinesses overload and dominate the child's actual Self. However, they also stabilize the child, since the child's Self does not have enough stability on its own.

As I said, there are also overadaptations in so-called normal development that are not necessarily needed by parents. Likewise, during normal development there are always rebellions and resistance against the parents, which are very important for the child's self-

²⁹⁴ Horney, Karen: Neurosis and human growth; Quoted by I. Yalom.

²⁹⁵ I would like to remind you once again **that parents are only typical representatives of the environment** as a whole.

In individual circumstances it can be a matter of many quite different influences.

discovery and are, in the best case, accepted by the parents.²⁹⁶ There will be no disturbance if the child experiences a basic love from its parents and is thus able to relativize the demands of sA. The child will not only be able to buffer the sA through this love, but will be able to deal with it from a safe position. The child will learn at an early age not to absolutize pleasure and displeasure and will be much better prepared for later life. But "*A child's independence is too great a risk for some parents' shaky balance.*" [J. Greenberg, p 27].²⁹⁷ The more the parents depend on something, the greater the risk for them. Then there will be a strong polarization of the differences and a fight against each other, an either this or that, a pro or contra, a black or white way of thinking, a win or lose behavior. The child then bites into the parents and the parents bite into the child. In addition, as I said, parents often transfer their own unresolved issues onto the child. One parent may form a coalition with the child against the other parent, other family members may become involved, and so on. Processes take place that are all the more difficult and inscrutable because they are hardly or not at all conscious to the person involved.²⁹⁸

Whatever it was, the child's self usually remains suppressed, and the enmity with the parents does not lead to real independence. The child's dependence continues. This means that the situation is the same whether the child does what the parents want or whether the child does the exact opposite of what the parents want. Either way, the parent remains in control. However, the period of rebellion is a very important step in the right direction that sometimes does not occur for many years (or ever). Often, over-adaptation and rebellion alternate - a basic pattern that can be found in future relationships unless a deeper solution is found. Often there will be over-adapted and opposing (pro and con) parts of the strange Self at the same time.²⁹⁹

It is usually a matter of time before the child's power is no longer strong enough to pay the constant tribute, though this may take several years. Whenever this point is reached, there will be a crisis, which will be explained in the next chapter.

Crisis and Falling III

„Each torpid turn of the world has such disinherited children,
to whom no longer what's been, and not yet what's coming belongs."
R.M. Rilke (Duino Elegies, VII, 63-4)

The cause of the crisis is the conflict between the person's real Self and the demands of the other Selves, the conflict between the legitimate desires for self-determination and the opposing forces. These opposing forces exist in the form of real existent persons (usually

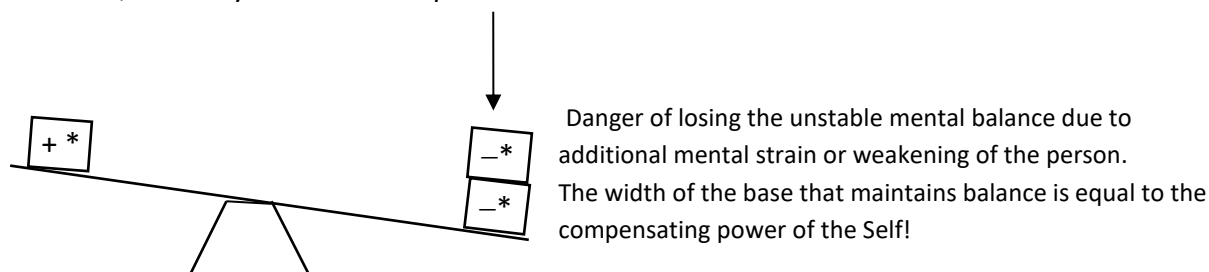
²⁹⁶ "Normal" is strictly speaking "ideal".

²⁹⁷ J. Greenberg, p 27

²⁹⁸ The Oedipus complex described by S. Freud is only one of many possible complexes. It arises when the mother and child are symbiotically linked against the father. It is normal for parents to take certain absolute positions for the child in early childhood. However, if they are divided into opposite (+ / - or 0) positions, this is pathogenic. Fortunately, the influence of both parents already means a certain healthy relativization that facilitates the child's detachment.

²⁹⁹ Most of the time one or the other dominates.

parents), but also in the form of internalized parts. That is, the person increasingly imposes the strange demands on himself because he considers them to be his own. The requirements consist of fulfilling the [+sA](#) and avoiding/ fending the [-sA](#). Man is then like a swimmer who must keep moving in order not to drown. The main characteristics of the requirements are the many "musts". First of all, you must be good and you must not be bad! In these cases, it does not matter whether what is considered good is really good and bad is really bad. For even the truly good may have become bad or ambivalent under duress. Likewise, the truly bad can be experienced well.

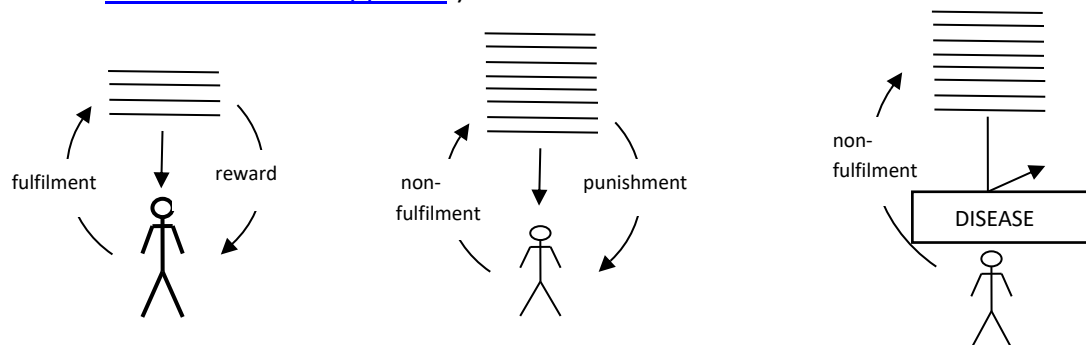


A crisis usually occurs when a person is exposed to additional demands. These can be major events (starting work, an unhappy love affair, death or other trauma, etc.). Often, however, there are small triggers that cause the whole system to become unbalanced, and the crisis comes out of nowhere and cannot be explained.

E.g., experience of a schizophrenic patient:

The "gods [+] were laughing, golden personages ... like guardian spirits. But something changed, and Yr was transformed from a source of beauty and guardianship to one of fear and pain [-*]. Slowly Deborah was forced to assuage and placate, to spin from the queen-ship of a bright and comforting Yr to prison in its darker places."*³⁰⁰

(See also [`Reversal into the opposite`](#)).



This diagram illustrates the different phases of the dynamic between the person (P) and the dominating It/sA.

Phase 1 on the far left shows how the person interacts "positively" with the It/sA, even though the person is already dominated by the It/sA: P fulfills the requirements of the It/sA and receives extremely strong positive feedback (e.g., recognition).

³⁰⁰ J. Greenberg, p 52. `[]` is mine.

Phase 2 (in the middle) shows: Things get worse when the demands of the It/sA become too high and/or the person becomes too weak to meet the demands - such as an imbalance of emotional distress and resilience. The person is now being punished by the It/SA.

Phase 3, on the right, is intended to illustrate the dual role of the illness. It protects P from excessive demands. On the other hand, the person remains ill and allows the It/sA to continue to exist

The system decompensates whenever the demands of the It/sA are greater than the compensating forces of the I. More precisely, whenever the demands can no longer be met or the threats can no longer be averted-that is, at the moment when the power of defense and coping is no longer strong enough. But also when the person no longer wants to meet the demands -as a positive crisis! In this situation, the person is back in the old childhood position: he/she feels existentially threatened, it is about being or not being, self or no-self. The old emergency solution no longer works - especially if the parents (or environment) are in crisis themselves, facing similar conflicts that seem unsolvable.

This dilemma can also be described as follows: On the one hand, we desperately need love, but love has also become very dangerous, almost deadly for us, because parental love has become associated with conditions or even exploitation. Therefore, many people seek love, but at the same time fear and avoid it. So the person is stuck in a dilemma because he/she has received a fearful, destructive love. You can compare it to a barefoot person who flees from the ice and walks over hot coals instead of trying to put on his own shoes.

All of this leads to reenactments (inwardly and/or in new relationships) or a compulsion to repeat until the person finds a solution. It is as if the person has to find out if he/she is loved for him/herself or not, no matter what. The situation seems hopeless - but the person is an adult now. Perhaps he/she can now find a deeper solution. What solutions are there?

We will find out in the therapy chapters.

PSYCHOSES

Psychoses in General

Psychoses can be divided into three distinct groups: organic psychoses, schizophrenic psychoses, and affective psychoses. This publication focuses on affective and schizophrenic psychoses.

- Affective psychoses are divided into psychotic depression and mania (manic-depressive illness).
- Schizophrenic psychoses (schizophrenia) will be discussed in more detail later.
- Schizoaffective psychoses have symptoms of both groups.

These classifications are somewhat arbitrary - on the other hand, they reflect certain basic patterns that play a role in therapy. But: "In the end, every psychosis is different and must be seen in its individual peculiarity, in its social context and with all its different subjective meanings. Any schematic view leads to standardized treatment. This kind of treatment is not appropriate for psychosis. People who have experienced psychosis are very sensitive and will be offended if they are not seen as individuals and treated with the necessary respect.

(In general, to causes see on [`Causes and Results`](#) and further on [`Causes of mental disorders`](#)).

A psychosis is always an expression of a severe existential crisis, which may happen to every person. Usually, a large number of different and various factors have to come together to cause a psychosis. I believe that solving the "mystery of the causes of psychoses" is no more difficult than solving existential crises in general. I am convinced that every (psychogenic) psychosis is curable.

Let me summarize my hypotheses: Psychoses are usually the expression of an inner conflict of the person between opposing Absolutes with a loss of the actual Absolute. As with all other psychogenic illnesses, there are two main conditions: The absolutizing of the Relative and the loss of the actual Absolute with the result of the emergence of strange Selves and self-sacrifice to maintain these strange Selves. The person pays with his own health and the loss of the actual Self to resolve the conflict between the Self and the strange Selves.

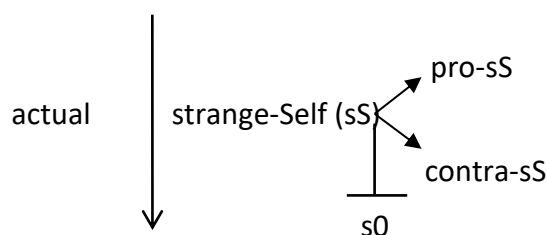
To make it easier to understand the emergence of psychosis, I would like to remind you of the following:

The forces of the absolutized Relative and the repression of the actual Absolute change the ego in the following ways in particular:

1. Mainly by dividing and causing disturbances.
2. Mainly oppressing and causing deficiencies.

The mainly splitting forces cause schizophrenia, and the losses due to the oppressive forces cause depressive symptoms.

The arbitrary distinction does not exist in real life, but is a way to make it more understandable. It represents the main symptomatology of these illnesses. There is neither an exclusively schizophrenic pathology nor an exclusively depressive pathology. Therefore, the term schizo-affective psychosis is plausible for mixed forms.



Basic constellation of psychoses based on the strange Self (sS) causing splitting (\rightarrow) and repression (\perp). The person is divided at the core into strange Self and actual Self, and the strange Self is further divided into pro-sS, anti-sS, and s0. Each sS is potentially divisive and oppressive. As already mentioned, Karl Jaspers also believed that the division of psychoses into two main classes: manic-depressive and schizophrenic, contains an essential core of truth, since this division, in contrast to previous concepts of illness, has in principle prevailed.³⁰¹

I believe that this 'essential core of truth' can be explained by the above-described basic constellation and also by two fundamental forms of the negative (false and nothing). The two major psychosis groups, depression and schizophrenia, can also be understood as the main consequences of inversions of the Absolute and Relative: nothing (\rightarrow depression) and

³⁰¹ Jaspers, Karl: Allgemeine Psychopathologie. Springer Verlag Berlin-Heidelberg-New-York, 1973.

false (→ schizophrenia). This basic pattern could also be called "Unitary psychosis".³⁰²

One could formulate, as in mathematics: A task can be solved falsely or not, i.e. the result can be wrong or it is missing.³⁰³

In the case of the schizophrenic reactions, in particular, the divergent forces gain the upper hand, which causes in the center of the person splittings, contradictories, double bonds, pinch-mills, paradoxes, or the like. Especially the person is split, fragmented and torn apart in pro- and contra-parts. In the case of depression the s0-part mainly causes a central loss of the first-rate personal - or in case of mania too much of the "good" (*).

S. Freud explained that mental illness is a result of overpowering the Ego by the Id, which causes a separation of the outside world. Mania would be a fusion of Ego and Super-Ego and melancholy would be an oppression of the Ego due to a tormenting Super-ego.³⁰⁴ This view largely correlates with the concept presented in this publication.

The manifestation of a psychosis takes place if the negative forces of the strange Selves are stronger than the positive forces of the actual Self and other strange Selves. (Mind: the sS as a Relative has positive sides along with the negative ones.) It is easy to imagine, and comparable to the loss of physical equilibrium, that at some point mental equilibrium is threatened. If the strange self is compared to a crutch that is both helpful and obstructive, the sick person can also be seen as someone who is trying to get rid of the obstructive crutch even though he is not yet strong enough to stand without it. The person loses balance and falls → becomes psychotic. Distinguishing between progressive and regressive psychosis, this is an example of a progressive event because the patient is trying to do the right thing. It would be regressive if he did not want to use the crutch because he overestimated his own abilities. The comparison of a strange Self and a crutch also seems appropriate when it comes to good therapeutic handling: It is not reasonable to take away such a crutch at any cost, nor is it reasonable to use it for much longer than necessary. At present, the second option seems to be the more problematic, because many psychiatrists are too focused on the goal of symptom relief, which causes them to forget that too much help (e.g., too much medication) can lead to a weakening of the person's self.

The type of sA or sS also has a major impact on what kind of symptom will be caused (schizophrenic, depressive or manic). Misabsolutizations that create a false, strange self are more likely to be schizophrenic, and those that cause the person to be in a state of deficiency or repression are more likely to be depressive.

As mentioned, the strange Selves become independent. They have their own structures and are like something personal. Therefore, they are different from other fleeting phenomena, such as individual thoughts. Because of this, it seems obvious to see and treat them as metabolic disorders or something like that. This idea is not really wrong, but it is too superficial. For me, it is as half right as thinking that impotence is a circulatory or hormonal disorder. We will also find such biological parameters when we talk about psychoses. And I

³⁰² Joseph Guislain and Albert Zeller suspected this about 200 years ago. K. Leonhard later developed this concept.

³⁰³ In this comparison one could call the + Absolute as the best common denominator, or the best "solver".

If one done the Relative however to this denominator, then the problem is only relative or not solvable.

³⁰⁴ Cit. by A. Kielholz „Psychotherapie und Seelsorge“ Wissenschaftliche Buchgesellschaft Darmstadt, 1977, p 114.

also believe that people will find better drugs for psychoses, just as there are better drugs for impotence. Why not? No doubt a pill would often be a better option than the pain and suffering without it. However, it is and will remain an emergency solution. The impotence or psychosis would be gone, but not the main problems and causes. And they will always reappear somehow and somewhere. They will just be moved to another place. And somebody has to pay for it.

Overall, I see psychosis as a lifestyle in which the Relative dominates the actual Absolute. The not actual dominates the actual, the splitting dominates the wholeness, the object dominates the subject, the non-personal dominates the personal, the strange dominates the own, the second-rate dominates the first-rate, the functional dominates the lively, the strange Self dominates the Self and the strange-I (Ego) dominates the actual I.

Schizophrenia

What is Schizophrenia?

One assumes that about 45 million people suffering from schizophrenia.³⁰⁵

The World Health Organization (WHO) rates schizophrenia as one of the most expensive illnesses worldwide. It is difficult to explain what schizophrenia is, because there is no one schizophrenia.

What is meant by the group of schizophrenia is also an agreement. There are international committees of psychiatrists who have listed certain symptoms as signs of schizophrenia. However, it is against human dignity to call people hebephrenic or psychopathic or anything like that. These terms make it seem as if the negative symptoms define the whole personality of the person. As Karl Kraus said: "*One of the most widespread illnesses is diagnosis.*"³⁰⁶

But what is meant by the term 'schizophrenia'? How do the affected people suffer?

What are the symptoms? There is a great variety of descriptions of schizophrenic people's experiences. I think the following examples are more impressive than some psychiatric textbook: Joanne Greenberg's "I never promised you a rose garden", and M. Arguerite Sechhay's "Autobiography of a schizophrenic girl" et al. Those accounts describe the feelings, experiences and thought of schizophrenic people in a way I could not describe. Although at the beginning of the psychosis even positive feelings can predominate because one has escaped an unbearable reality,³⁰⁷ afterwards the negative experiences are in the foreground. The affected report how they have lost their footing, stability and confidence, how they desperately strive not to go down or not to break or to implode, not to fuse with someone or something, not to be overwhelmed by foreign powers, to feel that not only the inside but also the reality is odd changed, and thoughts and reality cannot be separated.³⁰⁸

³⁰⁵ 'Der Neurologe und Psychiater' 11/04.

³⁰⁶ https://en.wikiquote.org/wiki/Karl_Kraus

³⁰⁷ Like Otto Behrend, for example: "Look, Will, I've already thought whether I wouldn't be happier if I got really insane."

³⁰⁸ [Delusion](#) and [Hallucinations](#) will be discussed later on.

A list of all possible schizophrenic symptoms can also be found in the '[Summary table](#)' columns T, U and V.

A New Psychodynamic Theory of Schizophrenia

Inversions as the Main Cause

“But we cannot give an adequate account of the existential *splittings* unless we can begin from the concept of a unitary whole, and no such concept exists, nor can any such concept be expressed within the current language system of psychiatry or psychoanalysis.” R.D. Laing ³⁰⁹

„All evil is isolating ... it is the principle of the separation.“ Novalis

Hypotheses

- The most frequent primary (!) causes of schizophrenia are inversions. But not every schizophrenic symptom necessarily results from an inversion.
- Any inversion can cause schizophrenic symptoms. Especially all strange Absolutes (sA) are potentially schizophrenogenic.³¹⁰
- Any second-rate system, such as P², has latent, or even obvious schizophrenic characteristics (e.g., it is more or less divided.)
- Causes of schizophrenic symptoms are often outside of the affected person.
- The well-known theories about the causes of schizophrenic psychosis are easily integrated into the present work.

For the main hypothesis: '**Any inversion can cause schizophrenic symptoms**', I have to ask the readers to look at the [`Summary table`](#), which can be found either on the network or as an attachment or as a PDF file.

(In general to causes see on [`Causes and Results`](#), further on [`Causes of mental disorders`](#) and on [`Psychoses in General`](#). To guarantee a better understanding of the emergence of such a disorder, it is recommended also to read the chapter [“Spreading and compression”](#) in [`Metapsychiatry`](#).)

If a Relative irrupts into the absolute sphere of a person it becomes a strange Absolute (sA). At the same time, there is a loss of first-rate personal. Metaphorically speaking, the Relative overthrows the Absolute from the throne. By the loss of the Absolute, the integrating meta-level disappears, which cannot replace by something Relative, so that alienations, displacements, ruptures, madness, etc. can arise.

The sA resp. It has not only in the sphere effects which has been absolutized but it also affects all other aspects in its sphere of influence.

There are also parallels to other disorders: If almost anything can make a person anxious, depressed, or even addicted (albeit with varying degrees of probability), why should the causes of schizophrenic symptoms not be just as diverse?

However, I see the **following specifics regarding schizophrenic symptoms**:

- The affected person experiences the causes and results as determining.
- 'Schizophrenia' (as the main term) includes especially the spiritual-mental dimension of

³⁰⁹ R.D. Laing, *The Divided Self*, p. 19.

³¹⁰ We know it: All kinds of things can drive us “crazy”.

man over more or less all aspects.

- Especially those It/sA will be acting schizophrenogenic which have a completely different or even opposite meaning to the original Relative, which was absolutized (for example, when something relative positive is negatively absolutized and reversed). They can be found in the [`Summary table`](#) Column `I` usually in the middle line of the cells). It/sA with all-or-nothing character (= hyper or 0) have especially manic-depressive effects.
- A meta-position is lacking for those affected, which relativizes these contradictions. For this reason, there is no possibility of overcoming and solution of these contradictions.
- The It/sA effects are experienced more strongly than first-rate (or other second-rate) compensatory forces.
- Usually, the environment is caught in the same or similar contradictions, which then may transfer.

Affected children experience their environment, especially their parents, with second-rate characteristics, such as they are listed in the [`Summary table`](#) in column I and K.

- The schizophrenogenic It/sA must act over a long period of time until the initially absolutized mental attitude has materialized and taken on a life of its own.

(See also [`Persistence of the strange Absolutes`](#)).

These specifics would explain why there are usually schizophrenic symptoms being created and not any other symptoms, although there is a ubiquitous occurrence of inversions. Do those who are involved in such contradictions and paradoxes see the world so wrongly? Is it more correct to say that the world is fair, unambiguous, logical, clear, and not contradictory? Our affected families or patients certainly see the world more realistically by seeing it full of contradictions. Their "mistake" is only that they see it not relatively but absolutely.

For the causes of the schizophrenic symptoms, I also refer to the beginning of this chapter ([→](#)).

There is not *the one* cause for schizophrenia. The causes for these symptoms are as varied as the individuals which were affected by them.³¹¹ Manfred Bleuler sums up: „*Decades of research have failed to identify a single specific cause of schizophrenic disorders. Today we are ready to accept the idea that there is no such thing. Rather, it has become clear that the predisposition to schizophrenia is formed by a variety of disharmonies that disrupt personality development.*”³¹²

As described in the part 'Metapsychiatry', one can see the mentioned 'ideologies' as a starting point for inversions.³¹³ This leads to reversals of fundamental meanings of the

³¹¹ The theoretical questions of causality see the called links above.

In this context, it seems to be important for the therapy that the patient can also become the primary cause of positive changes and thus break existing chains of causality.

³¹² From the foreword to C. Scharfettters book: 'Schizophrene Menschen', Urban u. Schwarzenberg, München-Weinheim, 1986.

³¹³ Juan and Maria López-Ibor came to very similar conclusions as I did when they emphasize the role of worldviews and belief systems in the development of schizophrenia. Actas Esp Psiquiatr 2014;42(5):201-27

dimensions of existence, which are solidified by a multitude of "Its". These Its are generating centers of second-rank realities in the world, in the person and in the I (WPI). Each It changes more or less all aspects ('spreading') with one 'main impact direction' each. Although the main direction of each It essentially determines what kind of symptom group develops, on the other hand, each of the It's can produce a variety of symptoms. From the point of view of the symptom, this means that each symptom can have a variety of causes. In the case of schizophrenia, this means that there is no one specific cause of schizophrenia, but that several factors must come together to produce this or that set of symptoms. This is also consistent with clinical experience and many theories of schizophrenia development (see later). As I said, in my opinion, a common denominator of these different causes is that they all invertingly act. I listed all sorts of schizophrenic forms and schizophrenic functional and quality disorders in the [Summary table](#) (see the last 3 columns). They correspond in many respects to the symptoms stated in the literature but are listed here systematically according to my classification.

I have tried to make plausible the common of the schizophrenia causes in these statements. Probably everything can make us crazy or split if it is not taken any more relatively but absolutely, and I have tried to illustrate with the concept of the strange Self (resp. It) most different of such absolutized forms with her main results. As said, it seems that in this model most of the numerous theories of the origin of schizophrenic reactions have a place. But one should see them not alternative but in addition.

I believe that only disturbances of the absolute sphere of the human being (the Self) can cause psychoses, because as long as the causes and the disturbances are only of relative importance, a mental disorder, or even psychosis, will hardly be able to manifest itself. On the other hand, if we look at the enormous integrative power of the actual Self (resp. +A), which makes people identical, valuable and free in every situation, this basis is probably the strongest force against any kind of psychosis, and we should beware of ideology-based models and therapies, because they basically do what the patient does with himself - they invert his existence.

Table Example: To the genesis of fusions and splittings

Ideologies and individual attitudes	DISORDERS OF SCHIZOPHRENIA					
	Inversion from:	Effect of the It on the person	Disposition	Disorders of the being-sphere	Malfunctions of schizophrenia	Quality disorders of schizophrenia
Ea1 "absolutism" relativism nihilism	the Absolute Relative Nothing	La1 absolutized loves hates too much, damned negated		Ta1 absolute-/relative/ 0 spheres (dfh) e.g., false relations	Ua1 disturbed (dfh) absolutely and relatively relations relations to nothing	Va1 unsolved unconnected inadequate relations. Hypertrophic of the person, e.g., in the behavior, feeling, thinking, percipience etc.
Ea2 uniformism Identity-philosophy	identity otherness	La2' uniformed alienated hyperidentified		Ta2 disturbed (dfh) identity, Self / otherness	Ua2 disturbed (dfh) identifying, Mistaking own and strange. hyperidentifying	Va2 not unequivocal uniform strange unempathizeable, distorted (Barz) hyperidentified, e.g., in the behavior, feeling, thinking, percipience etc.
Ea3 realism facticism objectivism positivism irrealism	reality truth untruthfulness	Pa3 only reality is valid / denied distorted absolutized reality		Ta3 real true disturbed (dfh)	Ua3 disturbed (dfh) reality relation = Dereismus (E. Bleuler) disturbed (dfh) verify and falsifying. ↑ realities unreality	Va3 hyperreal / unreal, false, wrong in the person, e.g., in the thinking, behavior, feeling, percipience etc.
Ea4 monism syncretism reductionism dualism eclecticism	UNITY VARIETY	La4 make one-sided collect split, isolate, chaotize		Ta4 unity and variety disturbed (dfh)	Ua4 disturbed (dfh) integration disintegration exclusion, separation fusion / splitting Reaction formation countertaking. ↑ the whole with parts	Va4 one-sidedness e.g., „Concretism“ (C.G: Jung) autistic , merged, compressed ambivalent, split, contradictory , selective. e.g., ambivalence in the behavior, feeling etc. Va5 Random contingent incalculable e.g., ontological insecurity (Laing) / f. Unconditional, determinate Fixed rigid the person, for example, in behavior, thinking, etc.
Ea5 determinism scepticism libertinism	Security Freedom	La5 determines fixe unsettle drops		Ta5 security constancy / freedom disturbed (dfh)	Ua5 disturbed (dfh) protecting, , needing, limiting/ ↑ from necessary and unnecessary	Va6 ns priorities, ns hierarchies over-submissions, craziness groundless inadequate, abysmal, radical extremes Indirect, preconditions e.g., in behavior, feeling, thinking, etc.
Ea6 fundamentalism /radicalism extremism	The primary The secondary	La6 leveled uprooted, makes crazy, underuse radicalized exaggerates		Ta6 basic center hierarchies / Outdoor disturbed (dfh)	Ua6 disturbed (dfh) hierarchy, over-, subordination, no transcendence (Conrad), De- / centering establishing foundations. "Causality thinking" (G. Benedetti) ↑ Primary / secondary Causes / consequences	Va7 ns automated self-perpetuating ,the dominant / dependencies, bondings in behavior, sensing, thinking, perceiving ... (Echolalia, echopraxia, automatic obedience / negativism)
Ea7 dogmatism evolutionism	Autonomy Dependence	La7 dominate subjects overadapt incapacitate		Ta7 Autonomy and bonding are disturbed (dfh)	Ua7 disturbed (dfh) autonomization / impaired (dfh) adaptation e.g., deficiency/ overadapting ↑ dependence and autonomy	

[dfh = defective, faulty, hyper; ns = new-strange]

This chart outlines parts of the [`Summary table`](#). The first column represents a selection of well-known ideologies, the second column refers to possible, individual attitudes that correlate to these ideologies. All attitudes have inverting effects - one main effect in the main aspect and many side effects (`spreading`) in all other aspects. In the example above, I consider an inversion in the aspect a4 that mainly affects this particular aspect but can also cause disturbances in other aspects. In this example, it means that social or individual 'monistic' or 'dualistic' attitudes, (such as everything-or-nothing, friend-or-enemy attitudes) can not only cause disorders of unity and variety but can also lead to disorders of identity, reality, security, freedom and so on.

But the inversions of other aspects can also lead to these schizophrenic symptoms ("compression" from the 4th column to the right). In our example, they lead to disorders within aspect a4. This means, that not only the inversion in aspect 4 itself can lead to disorders of unity and variety but also inversions in other aspects can cause disorders of unity and variety, more precisely: disorders of personal unity and variety (column T), functional disorders such as fusion and separation (column U), or quality disorders (column V) such as autism, ambivalence, splitting and contradictions.

Schizophrenic Symptoms and their Meanings

Once, a snake came into my heart,
it had two heads, a black one and a white one.
And each head was telling the opposite of the other.
Both were speaking the truth, but the center of their words was a lie.

General Information about Splittings (Partly Repetition)

Here are some notes:

A 'real', actual wholeness/unity cannot be divided. (See motto by R.D. Laing above).

For example, if the subject/person is connected to +A, which can integrate everything, then there can be no permanent subject/person/object or other splits.

When something is split, in addition to splits (always?) there are also fusions and compressions.

This is also the case with schizophrenia.

Schizophrenia is a mental breakdown. The German term reflects two typical characteristics: "Zusammen" (fusion) and "Bruch" (split). (As with any breakdown, there are not only splits and fusions, but also empty ones (0), which are not always listed here).

Inversion causes our souls to become divisible and fusible.

Splitting affects the entire absolute sphere of the person as a result of experiencing absolute opposites.

Within the relative sphere, I speak only of differences, divergences, or polarities.

In the following chapter I will mainly discuss the phenomena of splitting and merging.

They are meant to be exemplary and representative of other schizophrenic symptoms.

Spheres of Splittings

Inversions may cause splittings within all aspects. One may differentiate between:

A: Splittings in the dimensions-spheres

B: Splittings in the differentiations-spheres

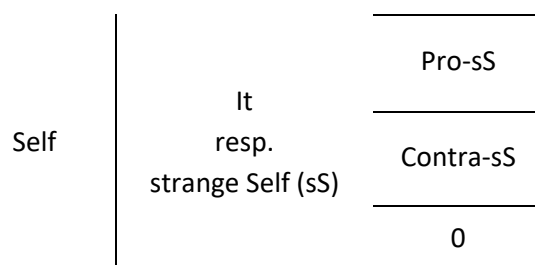
To **A**

1. The absolute split between +A and -A.
2. Splits between A and It resp. between Self and strange-Self.³¹⁴
3. Splits within an It into its parts: pro-sA, contra-sA and s0.
4. Splits within an It-part into one of its three sides (+/-/0).
5. Splits between the different sA/sS.

To 1. In my opinion, the split between +A and -A is the only absolute split. But you have to believe in the existence of +A and -A.

To 2. In relation to the person, the splittings concern the Self and the strange-Self(s). The affected person experiences a contradiction and split of the actual Self and the strange-Selves. This contrast is not absolute in itself, as Self and strange Self partly coincide, but it is experienced as absolute. The strange Self de- and mis-individualizes the person and the individual (literally: the indivisible) becomes divisible!

To 3) The third area of splits exists as splits inside of the It resp. the strange-Self itself: in the split in pro-sS, contra-sS and OS (or: +sA,-sA and s0; Example: ideal, *taboo* and 0*).



The graphic illustrates the splittings between the Self and the It resp. strange-Self and in addition, how the It/ sS continues to divide into three parts.

For easier understanding, I recommend taking a look at the chapter '[The emergence of the It](#)' again.

There, I describe the structure of It. The It is made of two/three contrary, yet fixed connected parts, which are the starting point of splitting- and fusion phenomena of different illnesses.

To 4) The 4th splitting possibility arises when one of the three sides of an sS is opposed to another. (This would be the case, for example, if the advantages and disadvantages of an absolutized object were the same.)

To 5) The 5th sphere of splitting develops if two or more strange-Selves are contrary to each other.

³¹⁴ In the person I call the It also as a strange Self.

To **B** For example subject-object-splits, matter-spirit-splits or soul-body-splits, or splits of different realities and people

All these possibilities of splits or fusions (or nothingness) exist within the person as well as towards his environment!

Anything that penetrates the core of a person and is not the Self will disintegrate, break apart and thus cause a split or fusion or emptiness in the person. We all live in a world that is more or less split or fused or empty, and whoever internalizes these splits/fusions/emptiness of the world without being able to process or integrate them will also be split/fused/empty.

Splitting and fusion phenomena otherwise

- Social, family, divorces / symbiotic relationships
- Other diseases (e.g. dissociative identity disorders, multiple personality disorders, anorexia/bulimia, dyslexia, stuttering - from a certain point on for most mental illnesses).

Parallels to Physics?

We already established, that there are **similarities** between the rules/laws of second-rate realities (such as in P^2), and **the laws of physics**. That also applies to the impacts of pressure on an object or splitting of an object. In both cases, there are both fracture points and compression points (\sim fusions). In some cases, the fractures predominate, in others the compressed. One may even see the third result between the divided parts: the nothingness. Perhaps there are parallels of second-rate dynamics to physical processes such as nuclear fusion or nuclear fission.

The chaos theory describes chaotic conditions which also represent an analogy for psychotic conditions.

Autopoietic system theories also describe bifurcations resembling splittings in P^2 .

Opposites in Schizophrenia and their Dynamics

Here, using examples of splitting-fusion-0-phenomena, representative of all other opposing phenomena.

As generally described in the dynamics of second-rate realities, opposites are interdependent and have a particular dynamic: one part generates or fights its opposite, both associated with the loss of first-rate reality (0).

(See also [`Opposites, fusions and negations`](#) and [`Possibilities of interactions`](#) in [`Metapsychiatry`](#)).

We find the same thing in schizophrenia. More specifically: Similar to second-rate realities, schizophrenic people lose their original unities and connections due to the It/SA: the connection between A and R, between mind and matter, between person and thing, subject and object, but also between different persons (0).

But opposite phenomena can also arise: fusions, one-sidedness, false connections, etc.

In this case, the diversity of various units, such as those of different persons, different things, mind and body, subject and object, etc., is lost or reversed. As a result, people often become more like things, things more like people, subjects more like objects, and objects more like subjects. The primary identity of different persons and different objects is eventually lost (0).

Schizophrenic psychoses often develop in families that either have strong tendencies of fusion (symbiosis) or they are much divided or both opposing tendencies can be found side by side. The index patient either takes the pro-side, the contra-side or will be torn apart between those two sides. This person usually has no clear position of his own (no actual Self) and still needs an old position to guarantee psychic stability. But the more this position is overtaxing the affected, the more he will be forced towards the contra-position, or he will alternate between the two positions or becomes divided. In the meantime, the 0-position can be chosen as a balance between the opposite positions, but of high costs, too.

R. D. Laing: *"The polarity, then, is between complete isolation or complete fusion of identity... The individual oscillates constantly between the two extremes, each of which is equally unfeasible. He lives rather like those mechanical toys which have a positive tropism which drives them towards a stimulus until they reach a certain point, whereupon a built-in negative tropism drives them away until the positive tropism takes over again, and this oscillation is repeated ad infinitum."*³¹⁵ And Manfred Bleuler pointed out that autism and split are two sides of one psychic process.³¹⁶

All of these reactions are associated with deficits of first-rate reality and personality.

I believe that the extreme introversion in autism or schizophrenia is a protective act to keep the personal core from splitting or disintegrating. Because the person has a weaker Self, any additional pressure threatens to destroy the remaining Self as well. The person is caught in a vicious circle of splitting and merging and o-ing tendencies and cannot escape. (Psychic Bermuda Triangle). He may find some kind of balance between the opposites, but that balance comes at a very high cost. It will be very hard for the person to give up this balance (even if it means losing his symptoms) because as soon as he wants to get away from one side, the other sides will threaten him. The threat is perceived as existential. The person believes that he will die if he tries to give up the balance between the split and the merge and the 0 positions. Why? Because the person has identified with the underlying sA, even though that sA is the cause of the splitting and autistic reactions. In order to lose the sA and the symptoms, the person basically has to let the sA "die". However, since the person identifies with the sA, he will experience the sA's "death" as his own death. The person will not take this risk, especially as long as he cannot find a stronger Absolute.

Not only division and fusion can create an expensive balance, but the pro-and-contra positions (\leftrightarrow) of all personal aspects, especially those that lie on the same aspect level.

Here are some examples (all three opposites are not always mentioned)

strange-I \leftrightarrow loss of I

splitting, isolation, 'explosion' \leftrightarrow fusion, compression, 'implosion'

³¹⁵ Ronald D. Laing: 'Das geteilte Selbst'. Kiepenheuer und Witsch, Köln, 1983, p. 65.

³¹⁶ Manfred Bleuler: Klinik der schizophrenen Geistesstörungen. In Psychiatrie der Gegenwart, Springer V., 1971.

chaos ↔ inner constraints, automatism
 peculiarity, specifics ↔ no individuality
 ecstasy ↔ lack of emotions
 hallucinations ↔ inner emptiness, isolation
 symbolized, encrypted topics ↔ concrete simplified topics
 closing, isolating ↔ opening, exposing
 insensitivity, petrification ↔ sensitivity, pain
 reification ↔ liquidation
 bizarre topics ↔ amorphous topics
 emptiness, inner poverty ↔ heaviness
 weakness, powerlessness ↔ false potency, feeling of almightiness
 sense of inferiority ↔ megalomania
 fixation ↔ instability, dissolution, shifting.

Hints:

- These examples are variants of the fundamental inversion of absolute, relative and nothing. ($A \leftrightarrow R \leftrightarrow 0$).³¹⁷
- Not only schizophrenia itself, but also individual symptoms can sometimes be interpreted positively. They can occur as part of progression as well as part of regression.³¹⁸

Shifting and Fixation

Everything I said about the opposites 'splitting / merging / 0' also applies to 'shifting and fixation' because splitting always goes along with merging and shifting goes along with fixation. So the person is not only split and/or fused, but also shifted and/or fixated. We are all not only somewhat split or 'compressed' but also shifted (crazy).³¹⁹ The clinically shifted/crazy person may have adapted himself to our craziness and was not able to deal with them. (See also in the bibliography on this issue the publication by M. Siirala). As mentioned above, one may find certain opposite-pairs and their symptoms throughout all aspects.

Paradoxes and Schizophrenia

Like schizophrenia, paradoxes arise from contradictions within a system that has no meta-level³²⁰ - ultimately caused by 'inversions'.

One might also say: **Whatever causes paradoxes can also cause schizophrenia.**

In their characteristics, paradoxes (as well as schizophrenia) show contradictions/ambivalence on the one hand, and the insolubility of these contradictions on

³¹⁷ Some fairy tales beautifully express how a taboo creates an opposite and must be broken.

³¹⁸ See also the theory of 'positive disintegration' of Kazimierz Dabrowski with which I partly agree.

Dąbrowski, K. (1966). "The Theory of Positive Disintegration". *International Journal of Psychiatry* 2: 229–44.

https://en.wikipedia.org/wiki/Positive_Disintegration.

³¹⁹ The graphic in chapter "[Fear](#)" should illustrate how the sA / It displace (make crazy) the person.

³²⁰ Pictures of schizophrenic artists are usually without horizon (~ missing transcendence, meta-level).

See, e.g. Leo Navratil: *Schizophrenie und Kunst*, dtv, München, 1965.

the other. It can be said: A characteristic of schizophrenia is its inherent paradoxes, which the person cannot resolve.

The solution for both is to introduce a meta-level that can relativize or resolve the contradictions. Incidentally, our world is more or less ambivalent, ambiguous, or even contradictory and paradoxical. The paradox is also that interpretation and counter-interpretation often seem to be equally true.

(See also Chapter [‘About the emergence of paradoxes’](#).)

Further Thoughts on Schizophrenia

After inversion, P^2 will live on many different foundations. The individual will experience these foundations as contradictory, ambivalent, incompatible, unintegratable, and therefore unresolvable.

The really relative limits become absolute and will be experienced as insuperable („**fehlender Überstieg**“³²¹ Conrad). In itself, the Self (as well as God) compensates for all contradictions and opposites, but the sA does not. While the person (P^1) who is based on the true Self has no problems cooperating with all the different spheres of life and always remains himself, now strange foundations make P opposite and crazy. The strange Selves of these people are sometimes like wolves. They are suspicious and lonely, but in an emergency they stick together. They are not friends, but at most companions or conspiratorial communities. They quickly have common enemies, but they also quickly become enemies. Or they are like helpless lambs. They can never rest because they are constantly being pursued. They have to escape and overcome various obstacles. Or they have defective or contradictory views and behaviors according to the sS on whom they depend. Therefore, they act in ways that cannot be understood by others. Or they are forced into further roles by other strange Selves. And if the I is once itself, an actual I-self, then it is still uncertain in view of other positions, "is it really me or not?"

The schizophrenic patient is lacking the self-evidentness. (W. Blankenburg) The individual does not experience himself nor the world as self-evident.³²²

The "schizophrenic" lacks a Self that protects him, gives him identity, and integrates everything negative. Since P^2 is identified with a number of different objects or other persons, he is very dependent on them. He can see the same thing completely reversed or distorted and crazy, depending on which strange Self dominates him. The person can no longer, as one so aptly puts it, deal objectively with these or those things and problems. He takes it personally. The centers, the strange Selves, of these people are weak and heteronomous. Their boundaries are perforated.

Typical of all schizophrenia is *"the intrusion of something external and alien into one's experience, which means a profound disruption of one's personal identity, with the blurring of one's ego boundaries and the abolition of the clear distinction between inner and outer*

³²¹ ~ „missing cross over“

³²² W. Blankenburg called the "loss of natural self-evidence" a sign of schizophrenia (1971), but this concerns all of us, since we have lost paradise, not just "schizophrenics". As a sign of schizophrenia, one should only identify a predominant loss of natural self-evidence (corresponding to a predominant loss of the first-rate Self in the sense of this work).

reality" (Ciompi, p. 222).

The graphic in the chapter '[Vulnerability-stress-theory](#)' shows how the self area, which is in itself unassailable, is vulnerable to the strange Selves. This person does not prioritize his own Self, but prioritizes the foreign parts. These strange introjects are given subject status, become quasi-personal, and the ego becomes a passive and vulnerable object. It is not surprising that in this situation the person concerned reacts delusionally or hallucinates. Since the foreign has established itself in a dominant position, the person also feels how these foreign forces dominate him, how they do something to him, as an object, pursue him, observe him, or even talk to him. As inexplicable as these phenomena may seem at first glance, they become understandable when we consider the role of the strange Self (sS), because the strange Self has been personalized while the I-self has been depersonalized. If, for example, the parents or what they represent are taken absolutely, the child will develop structures that correspond to the absolutized parental parts. These (quasi-personal) parts now take on a kind of subject role. They act as subjects and are experienced as such. Therefore, there are many affected persons who are able to assign voices to certain persons. The sS becomes a quasi-personal foreign body that can also "speak". One can also say: a strange Ego speaks from an sS base.

There are many more phenomena caused by the mentioned sS resp. It and are noted in the [Summary table](#) column T-V. So I will not list them again here. Of course, the actual events are not that simple, but I think they are plausibly explainable, and it's amazing why schizophrenia is still considered a total mystery.

Regarding the causes of schizophrenic reactions, I recommend looking at the chapters '[About the causes of mental disorders](#)' and '[Mental disorders from the biographic perspective](#)'. If we read these sections from the point of view of splitting phenomena, we find that the most frequent and typical genesis of schizophrenic reactions is the following "story": The most important reference persons (mostly the parents) of the later ill individual are sS-determined, whether they are ill themselves or not. These strange Selves of the most important persons add up in their effects. The child is confronted with various absolutized positive (+) and negative (-) things, things to obey and things to avoid. The core of this child will depend on whether it obeys or avoids these specific issues. The child's true Self, which is mainly free and independent, has to subordinate itself and is pushed aside. This is the main division. Certainly, we all have such divisions within us. The more the true Self is pushed aside, the less the child is itself and the more it has to be a strange Self. Parents rarely consciously deal with such a process, which does not mean that parents do not make conscious mistakes. As already said, they themselves are very often strange-determined, but either they have enough own self not to become ill or they can compensate the sS-parts somehow or live with another emergency solution (which will be discussed later). As long as the child takes on the strange selves of its parents (mostly unconsciously), existing splits or other symptoms will not be as noticeable as at the point where the individual tries to live more from its own actual Self-base. This point may be later in life, when the child is an adult. At that point, the individual will be in clear contradiction to his or her outer and inner strange ideals and strange taboos. The contradictions will now be experienced as tense or

even existentially threatening. This is a very important point: Even if the situation seems to be easily manageable, the personal experience is very different because the person (P) perceives it as absolute. P will feel that it is a matter of life and death. While some more fortunate people find a [solution](#), others do not. The tensions and divisions threaten to tear P apart.

As mentioned in the paragraph 'solutions', there are different possibilities now. In our case, the individual will become ill (which we refer to as [emergency solution B](#)) This means that the person takes a compromise (alternative) as a solution, which relieves him to a certain extent, but also has a high cost: the price is his health.

People with psychotic reactions, or mental illness in general, often want to live more deeply, want to live their own lives. That is why I think it is important not to think of mental illness as something negative, because even if the person is trying to do the right thing - for example, to separate from his parents - he can still become ill.

Even though we all have latent schizophrenic phenomena within us (according to my theory), not every person will become clinically schizophrenic. Why not?

For one thing, the extent and nature of the sS play a big role. Then, whether they tend to weaken or strengthen each other's effects. I believe that schizophrenic phenomena are experienced above all when the person dares to venture into the tension between the actual self and the strange selves. The sick person experiences the sS or It as "gilded cages" and wants to escape somehow. (Mostly unconsciously.) He tries to change his basic life foundations, his strange Selves, because the old ones are increasingly constricting him. He tries to cross the border of the strange Selves, but the danger is: he falls between the chairs or gets torn apart. He could take the easy way out and just sit on the old chairs. Then P wouldn't become schizophrenic, **but would pay the price of a second-rate, over-adapted life**. It seems that many people choose this. But some people prefer a divided life that is at least halfway real and maladjusted to a fully adapted and inauthentic life, but then they risk a crisis.

I believe that many clinically healthy people have more inner splits or similar phenomena than those who are diagnosed as schizophrenic, because they solve it in an easy and comfortable way with being conformed. Although they prevent their own manifest illness, they become a kind of transmitter of the causes of illness. I do not want to condemn this, but I want to show people with psychotic reactions that they may be more courageous (even if they are unhappier) than some so-called healthy people. They are often more honest in a frightening but also self-destructive way. Frightening for us so-called normal people who hardly dare to face the lies of our lives and the heteronomies. The clinically healthy people are not automatically less crazy, they just suffer less. R.D. Laing said: *"So I would emphasize that our 'normal', 'adjusted' state is too often the abandonment of ecstasy, the betrayal of our true potentialities, that many of us are only too successful in acquiring a false self in order to adapt to false realities."* [R.D. Laing in "The Divided Self"].

On the other hand, psychotic reactions can also occur in a regressive way.

While the above-mentioned people tried to jump into life but crashed halfway, others run away from a life that seems unbearable. Psychosis can therefore occur both when moving forward ('progressive') and when moving backward ('regressive'), because the future is unknown and uncertain, or the past and present seem unbearable. Often the stalemate seems to be the safest situation. But it is too much to die and too little to live.

Schizophrenia can be described as living in conflict between the actual absolute and the relative that seems absolute, as living between the self and strange Selves or between different strange Selves.

It is a suffering from contradictions that is experienced as unbearable for the person concerned. This fact can only be explained by assuming that they are disturbances in the absolute realm in the person. Such people try to live on two or more planes, two or more Absolutes. They are chronically desperate and indecisive. They live in an existential dilemma.³²³

I also think we tend to overemphasize the differences between different mental illnesses, while not seeing the commonalities in depth, such as the strange selves.

I also have no problem seeing direct parallels between schizophrenic psychodynamics and corresponding external situations, such as divorce - with the difference that in the case of schizophrenia, the "divorce" is internal, and the schizophrenic person cannot completely separate from himself, although he tries. By the way: I would give medication to a person in a divorce and to a person with schizophrenic reactions only if they could be overwhelmed by the respective suffering, but not as a self-evident "relapse prevention" from the beginning.

I would also like to point out that I do not consider the elimination of schizophrenic symptoms to be the first and most important step in therapy. This is of course a long-term goal, but in certain situations the person may not be able to tolerate change and/or may need the illness as protection. (See below). Above all, the therapist should accept the patient with all his or her splits and unresolved problems. Symptoms are not the absolute bad, just as health is not the absolute good. By not giving absolute significance to schizophrenic symptoms, the therapist does not cause additional disturbances that would otherwise occur. However, the relativization of symptoms is not of absolute importance and does not guarantee their cure, but the chances are much higher.

Finally, the positive aspects of schizophrenic symptoms should be emphasized once again. They will be mentioned here only as keywords and hypotheses:

With psychosis, patients defend their remaining parts of dignity, freedom, individuality, and self-determination, but at the cost of giving up a part of themselves. The illness is both protection and self-abandonment. "You know, the thing that is so wrong about being mentally ill is the terrible price you have to pay to survive" - as it says in "I Never Promised You a Rose Garden". Or as one of Luc Kaufmann's patients said: "If I woke up, I would die!" On the one hand, it is good if doctors and patients respect this psychotic defense, but on the other hand, the question remains whether the patient cannot do without this expensive

³²³ 1. "The desperate man is like a wave driven to and fro by the wind. He is a man of two souls." (James 1:6,8). 2. I have placed the symptom of "splits" in the center of this article because it gave schizophrenia its name - it is, as the [Summary table](#) shows, by no means the only and most typical symptom of schizophrenia.

protection. Therefore, I consider psychotic reactions, as well as mental illness in general, to be an "allowed emergency solution" for the patient. This gives the patient the opportunity to allow this option without feeling guilty, but one should always question the necessity of this very expensive protection. The same goes for drug protection. Psychosis is not only an emergency protection, it also offers an emergency solution in all other personal aspects: it can give substitute individuality, substitute dignity, -love, -freedom, -variety, -order, -reality, -past, -present and -future. It can provide substitute communication, substitute well-being, and all the other positive aspects of second-rate reality. Better an expensive alternative than a total loss of Self. So illness can become an emergency rescue of the Self.

But probably the most difficult thing is to use these positive aspects only in an emergency, if possible, and to endure the crisis that arises from their abandonment despite all the hardships. (In my experience, the easiest way to do this is to bring God into the picture.)

Accordance with Other Theories of Schizophrenia

Do not all common concepts of schizophrenia have some validity? At least in the sense that they describe many different possible causes of schizophrenia. I can easily integrate most of the theories into my concept, i.e. I hope that with the concept of inversions of the existential dimensions I have not only found a common denominator for these theories, but can also illustrate deeper, more fundamental causes and therapies.

The known theories of schizophrenia emphasize the following factors as the cause of schizophrenia:³²⁴

- Highly Expressed Emotions (HEE) (G.W. Brown and others).
- Double-bind theory (Gregory Bateson).
- Entanglement (S. Minuchin).
- 'Delegation' and 'impossible mission' (H. Stierlin).
- Paradoxes (M. Selvini Palazzoli).
- Narcissism and contradictions based on internalized object relations (Kernberg).
- Ego-weakness, often emphasized by psychoanalysts.
- In the older literature, the issue of dysfunctional family situations played a very large role, without finding specific results.
- Disturbed family/interpersonal relationships (H. S. Sullivan, Th. Lidz et al.).
- Schizophrenic mothers (Frieda Fromm-Reichmann).
 Similar to Margaret Mahler, D. Winnicott.
- Social isolation, especially among immigrants (Scheflen).
- Vulnerability-Stress Model. (See below).
- Psychosis is the result of a collapse of openness to the event. (Henri Maldiney).
- Schizophrenia as a result of the "loss of the natural self-evidence" of the person.
 (W. Brandenburg).

³²⁴ Hint: Here are only very short keywords. The causes listed overlap.

- Genetic, neurobiological factors, immune disorders, birth defects and infections are, in my opinion, overestimated as causative factors. It also remains open whether some are not the result of primary psychogenic disorders. (→ [Neuroscience](#)).
- Drugs and alcohol can induce psychosis.

Each of these theories could easily be assigned to one of the aspects in column A of the [Summary table](#) or in [Summary of the classification](#), as I do in the following examples.

In the following section, I will compare these most common theories to the hypotheses of this paper: Vulnerability-Stress Theory, Kernberg's Object Relations Theory, Double Bind Theory, and the Expressed Emotion Concept.

Vulnerability-Stress-Theory

"Authors such as Zubin and Spring, Ciompi and Nuechterlein have all used the vulnerability-stress-model to explain the multifactorial psychosocial-biological development of schizophrenia. People at risk for schizophrenia ... show a particular vulnerability and sensitivity which, combined with stress and social or physical strain, can lead to an outbreak of psychosis."³²⁵

Typical of all schizophrenia is "an intrusion of something external and foreign into one's experience, which means a profound disruption of one's personal identity with the blurring of one's ego boundaries and the abolition of the clear distinction between inner and outer reality." (Ciompi, p. 272).

With the following two pictures I try to explain these views with my theory:³²⁶

³²⁵ <https://de.wikipedia.org/wiki/Diathese-Stress-Modell>, 2015.

³²⁶ An overview of the numbers of the named psychic aspects can be found in the Summary table .

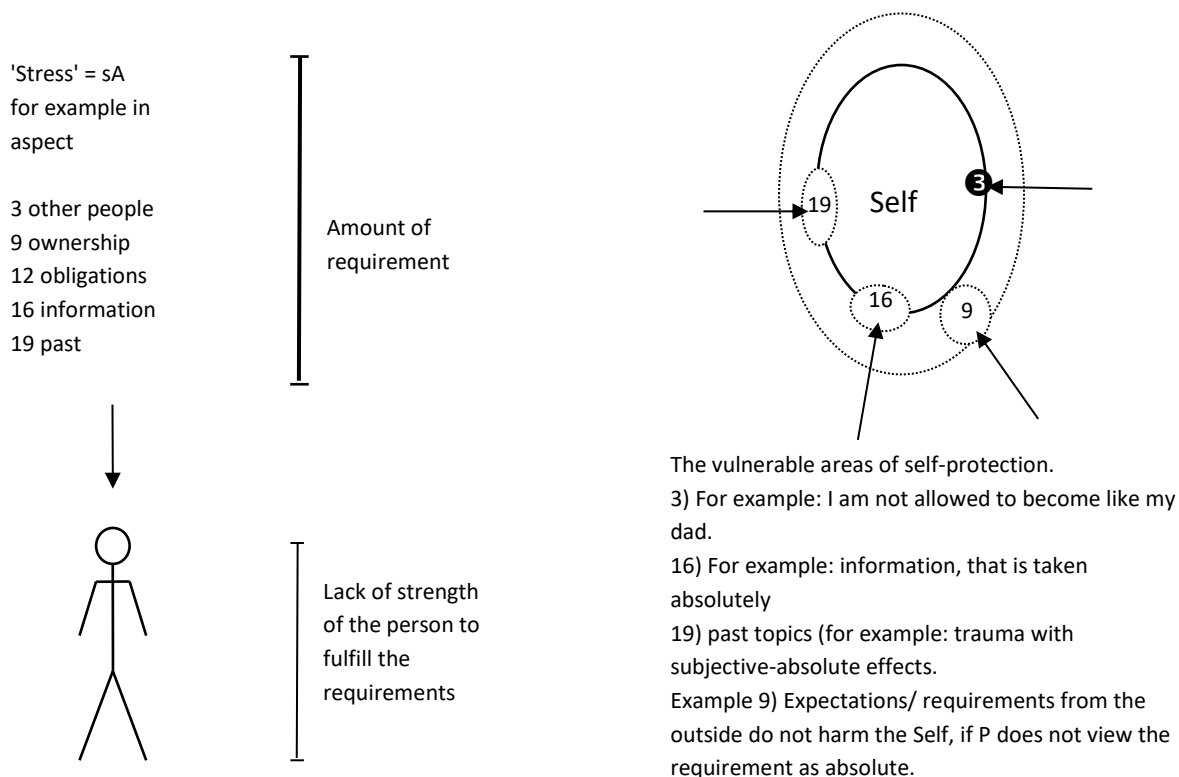


Fig. The stress-vulnerability concept applied to my concepts.

Note: The vulnerable spheres are also spheres for manipulation and spheres in which overstimulation can take place because the external stimuli can freely penetrate into the self-area. In the Summary table³²⁷, this topic is shown above all in the row of Asp. 23.

All psychiatrists agree that many factors, each of which is rather unspecific, must come together.

It is probably a mistake to try to find a single cause, especially since there are many forms of schizophrenia, each of which is different from the others.

Note: The so-called "Demands and Capacities Model" (explanation of stuttering) is very similar to the Vulnerability-Stress Model.

Manfred Bleuler, who is very close to me in his psychodynamic understanding of the development of schizophrenia, expressed himself in a similar way.

"In my own experience, however, we are closer to a first solution of the mystery than is often recognized... The conditions for the development of schizophrenic mental disorders are, in my opinion, best understood in terms of an unfavorable interaction between contradictory developmental tendencies and contradictory living conditions. The schizophrenic falls ill in a struggle which everyone has to fight, but which the healthy person overcomes: He falls ill in the struggle for a unified ego, for a unified personality, in spite of inner tendencies that are difficult to reconcile and adverse environmental conditions. In this struggle, the schizophrenic

³²⁷ Oettinger, T. <https://new-psychiatry.com/wp-content/uploads/Summary-table.pdf>, 2023.

*has crossed a critical threshold. Beyond this threshold, he abandons the struggle to adapt to reality and creates for himself a fantastic world adapted to his conflicting needs."*³²⁸

Kernberg's Object-Relations Theory

Kernberg's theory of the confusion of self and object representations and the related lack of distinction between inner and outer worlds can be explained by the figure above right. It illustrates how absolutized objects of the world invade the person's self-sphere, become foreign selves, and thus disrupt the distinction between one's self and the foreign objects, or the inner and outer worlds. Ciompi also describes the blurred boundaries between self-representations and object-representations, and the related problem of schizophrenics in distinguishing between the inner and outer worlds.

In the [Summary table](#), this topic is particularly represented in row IV (subject-object relations).

Melanie Klein emphasized the child's relationship to good and bad objects in its development and the difficulties or disturbances in their integration.

In the [Summary table](#), this theme is particularly represented in row III.

Double-Bind Theory

The Double-Bind Theory is G. Bateson's theory of schizophrenic disorders, first presented in 1956. In the following section, I describe the double-bind theory using information from Wikipedia.³²⁹ It is abbreviated and italicized, and I compare my corresponding hypotheses in square brackets [].

"The classical double bind theory describes the following requirements for a double bind to occur: A primarily negative commandment or prohibition that is essential for survival and incompatible with a second essential commandment, and a third commandment that prohibits the victim from attempting metacommunication and makes it seem impossible for him to leave the conflict. These conditions are usually internalized and become self-perpetuating."

[This theory is largely compatible with my concept: it emphasizes the absolute character of what binds twice, the incompatibility of the commandments with each other, the impossibility for the person concerned to resolve these contradictions, even if they could be resolved objectively, and that it is impossible for the individual to resolve them for subjective reasons, because they have acquired an absolute meaning and a relativizing meta-level is missing].

"The main difference between a [relatively] contradictory and a paradoxical rule of action is that, in the case of the former, one can consciously perceive and choose the alternatives.

Although one loses the other by choosing one option, one consciously accepts its loss.

"(Which is not the case with the paradoxical rule.)

³²⁸ In the preface to Eugen Bleuler, *Lehrbuch der Psychiatrie*. p. IX.

³²⁹ <https://de.wikipedia.org/wiki/Doppelbindungstheorie> 6/2013, 2017.

[Here, the loss of the option to choose in a paradoxical situation is rightly mentioned because the individual does not have a superordinate Absolute that would allow the option to be chosen. Instead, the differences are absolute.]

"The double-bind theory considers (initially) two levels: The dominant parent and the dependent child. A third, superordinate level, such as social norms, ideals, or goals to which the dominant sender of the double-bind message feels committed, is not initially considered. However, such a third superordinate level can be found in the Stanford Prison Experiment and in the Milgram Experiment."

[The need to consider a third, superordinate meta-level is mentioned here. This also means to consider an absolute sphere in which the "perpetrators" are also included].

"There is ... a wide field of potential contradictions which are not really contradictory on the level of logic. The real determinant is ... the subjective excessive demand in the consciousness of the child. A particular problem may overtax the child, but as long as the child does not have to solve the problem, the child can look at the problem with relaxed interest and will learn from the situation."

[With these statements, the classical double-bind theory is extended to all problems or contradictions of the individual that seem unsolvable, which coincides with my hypotheses.] Regarding pressure to conform and self-image:

"...in double-bind relationship patterns, the nature of the influence includes the nature of the victim's self-image."

[Important reference to the disruption of the victim's identity, where not only identity but all psychic aspects are disrupted. And the causes are not only double binds (or splits) but all inversions.]

My concept confirms and extends the double-bind theories.

In detail:

- The counterparts of double-binds are **double-splits and lack of bindings**. They are the other It effects, e.g. when the It exists as a nine-sided triad ³³⁰, i.e. there can be two or three different effects of the same It/sA.
- Double bonds/splits can occur when the solution of an inversion is forbidden or impossible, because it is of absolute importance to the persons involved. The exposure of fundamental errors in the system is forbidden because it would plunge the system into crisis, and the system members therefore believe that their common Absolutes must remain under all circumstances.
- All inversions can have double-bind, multiple-bind, splitting, or deficit effects.
- Even a single It/sA can cause double-binds or double-splits or deficits.
- All P² can be the cause as well as the target of these double effects, because every P² is dominated by It/sA, which can have contradictory effects. But remember: the whole P does not consist only of P²-parts.

³³⁰ More on this in Oettinger, T.

https://new-psychiatry.com/metapsychiatry-and-psychiatry/#Summary_It_as_nine-sided_Triad, 2023.

- When people live sA-determined ($= P^2$), they send double-bind messages.
- Every (absolute) bond is also a discrepancy between outer or inner necessities and the inner need for freedom.

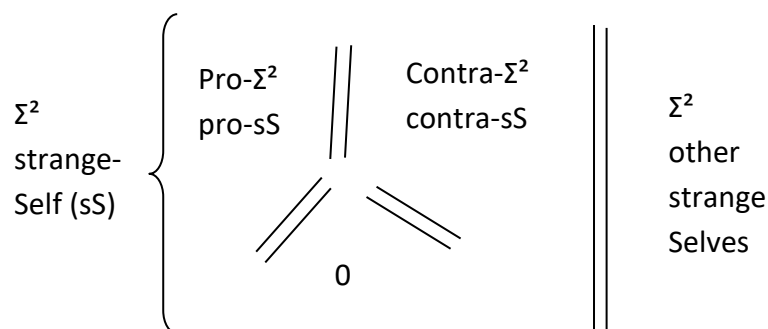
Note: Terms such as double-bind or double-message can also be used to describe paradoxical binds, predicaments, dilemmas, traps, and so on. When S. Freud said that these are the results of "two opposing affective or drive reactions, one of which is a partial drive" and "the other tries to prevent it", and that this is absolutely typical of neurotic symptoms, then the same is being said - as well as H.F. Searles' statement that one cause of the double-bind is "that one is in the same relationship with the other on two (or even more) different levels at the same time, which have no connection with each other. This has the tendency to force the other person to dissociate his or her participation from one or the other of these levels (possibly both), because he or she finds it inappropriate to refer to a particular level when it has no relation to what is going on at the other level...". Searles describes how a very attractive and provocatively dressed woman nearly drove him crazy with a sterile discussion of theology and philosophy.³³¹

- Double bindings/splits can also occur when they come from two contradictory sides of a part of an It (e.g., a front side and a back side). But because they are based on the same part, it falsely appears that they cannot be contradictory. A second possibility: One part and the opposite part say the same thing because the back of one part and the front of the opposite part have the same connotation.

- There are 1000 causes that can lead to attachments or separations or deficiencies of two (or many) people, as well as 1000 causes that can lead to attachments or separations or deficiencies within one person. In both cases, there are many different possible causes that can lead to a very specific but individually different result. (s. [Spreading and compression](#)).

Examples:

- Mother and father take an absolute position for the child. This creates a double bond: the child must follow both mother and father, even though they are different. But this is also a splitting of the child's image of the parents and the truth, which is that the parents are not of absolute importance.
- Analogous example: Mother is good, father is bad → attachment, splitting and trap for the child.



³³¹ Harold F. Searles: Das Bestreben, den anderen verrückt zu machen - ein Element in der Ätiologie und Psychotherapie der Schizophrenie. In http://www.alex-sk.de/D_Searles.html (S. 132/ 133).

In the [`Summary table`](#) this topic will be displayed particularly in row a4.

If a first-rate +metaposition is engaged, the subjective or objective contradictions (including all dichotomies and their double-binds/splitting) will be solved or at least relativized.

Expressed-Emotion Concept

"High expressed emotions (HEE) means that the family members mention a lot of criticism towards the patient. They show hostility or are characterized by an emotional over-involvement. The negative influence of HEE on the relapse rate of schizophrenia, depression, bipolar disorder and eating disorders has been scientifically proven. However, there is no accepted theory on the mechanism of action."³³²

This concept is also in line with the ideas of my theory, which emphasizes the absolute importance of certain people and their attitudes towards the person concerned. This absolute importance has certain consequences in the area of emotions and behavior (especially aspect 7) and regarding the emotions shown in cells I7 and N7 of the [Summary table](#) (hyper-emotion, mis-emotion, and insensitivity). I believe that the popular literature over-interprets hyper-emotion while neglecting mis-emotion and insensitivity.

Criticism on Certain Schizophrenia-Theories

- Holistic concepts seem to be missing.
Questions: How can theories that have no concept of the whole sufficiently explain schizophrenic phenomena?
- How can therapies resolve splits that split off everything that is not scientific and thus are themselves split? Don't they lack a meta-theory that integrates everything that is psychically relevant? I.e., a bond for the person/system that encompasses everything and "holds together"? The integrating instance must be on a meta-individual and meta-personal absolute level when the person is no longer able to solve the split by himself or with the help of other people.³³³ The index patient and his family can be relieved considerably if the main responsibility for solving the problems lies with an authority outside the persons concerned. Here we can also see a disadvantage of one-sided psychiatry. I am referring to the predominant personal image of psychiatry today, which consists of many self-representations that are not held together by a superordinate unity, so that an unfavorable initial situation exists for the therapy of schizophrenic psychoses.
 - Many concepts focus solely on eliminating disorders. In contrast, Eugen Bleuler said that the basic characteristic of psychoses is that the healthy parts remain over in schizophrenia. They are not gone, they are just hidden.³³⁴
 - C. Kulenkampff stated: Griesinger's statement in the second half of the 19th century that mental illnesses are brain diseases was too dogmatic. His hypothesis - "Schizophrenia is a somatic disease" - finally became an "*unreflected assertion*". "*The elephant of*

³³² <https://de.wikipedia.org/wiki/Expressed-Emotion-Konzept>, 7/2013.

³³³ As Antoine de Saint-Exupéry said: "For one day I will speak to you about the necessity or the Absolute, which is the divine knot that connects things." *'Citadel'*, Karl Rauch publishing house, p. 216, 1956.

³³⁴ Eugen Bleuler: *Lehrbuch der Psychiatrie*, 1975.

worldwide biochemical, anatomical, genetic and natural science research has not yet given birth to a mouse in the field of etiology."³³⁵

I have the impression that this statement has not changed in principle, even though more detailed neuropathological research is available today.

- Most theories of schizophrenia are based on a positivist principle, that is, they accept only hard facts. M. Musalek, on the other hand, rightly says: "The main problem with positivist approaches to research is that nature obviously knows nothing about our principles of classification and order. We are the ones who create disease categories into which we then order the nature that surrounds us. Nature does not know these forms and categories. Therefore, schizophrenia research based on positivism ... has been unsuccessful."³³⁶

R.D. Laing even went so far as to regard schizophrenia as a projection of some schizophrenic theories.³³⁷

Why can inversions and their effects (sA/It) be seen as the common denominator for the genesis of schizophrenia in the above theories?³³⁸

In the previous sections, I have explained how inversion-impacts explain the Vulnerability-Stress Model, the Double Bond Theory, the "paradoxes" (M. Selvini Palazzoli), pathological narcissism according to Kernberg, and the High Expressed Emotions Theory.

Regarding other theories:

- S. Minuchin says that the entanglements occur because the individuals involved are not able to find a solution in the particular (sA-dominated) spheres, i.e. they are not able to engage a solving meta-level.
- "Delegation" and "impossible mission" (H. Stierlin) can also be explained: The affected individuals are unable to fulfill the sA demands delegated by other people.
- The common ego weakness can be explained with an ego that is overtaxed by the sA.
- The "broken home situation" often described in older literature can be found, as well as the opposite form of fusion/hyperproximity.
- Schizophrenogenic mothers (Frieda Fromm-Reichmann) can also be found in addition to all the other schizophrenogenic factors.
- When Klaus Conrad laments the lack of transcendence (no "crossing over") in schizophrenics, why is transcendence excluded from the known theories of schizophrenia?

³³⁵ In the foreword by Bateson et al. „Schizophrenie und Familie“, Suhrkamp-Verlag. 1978, p. 9.

³³⁶ Musalek, Michael: Die unterschiedliche Herkunft von Schizophrenien und ihre philosophischen Grundlagen. *Fortschr Neurol Psychiat*, 73 (Sonderheft 1), 16 – 24, 2005.

³³⁷ Aus https://de.wikipedia.org/wiki/Ronald_D._Laing, 12/ 2015.

³³⁸ For the sake of simplicity, I refer here only to the sA and not to the more comprehensive It.

To repeat it briefly: Both forms arise through inversions of 'fundamental meanings' of the dimensions of existence such as the absolute, relative and nothing, which create strange Absolutes (sA) and Its.

- If Sigmund Freud regrets the lack of a religious perspective in psychotherapy, why is it not used?

See his letter to Pfister, op. cit.)

See also chapter '[Psychotherapy of schizophrenia](#)' in part 'Psychotherapy'.

Delusion

Delusion can be explained by the fact that the person (P) does not judge himself and the world from a first-rate perspective, i.e. from the actual Self, but P interprets the world from foreign, distorted, partly contradictory points of view by the Its/sA. This disturbed way of thinking and interpreting causes disturbances, which can be found especially in aspect 18 of this work (see below). I assume that other absolutizations are also added that determine the content of the delusion. The themes of the delusion reflect certain absolutizations: e.g., absolutizing one's own responsibility and morality → everything is my fault → delusional guilt; Others, depending on the absolutized issue: paranoia, delusional impairment, persecutory delusion, delusional jealousy, megalomania, hypochondriac delusion, and so on. The connection between ideology and delusion seems obvious: ideologies believe they possess absolute truths.

In other words, ideologies are more or less delusional and promote delusion. One can relate the various delusions to certain aspects of the differentiation of this work. Instead of a +A, individuals experience strange Absolutes in their systems. "Such people live in their own solar systems ..." said F. Nietzsche once. ³³⁹

The causes are by no means found only in the sufferer. People with delusions are often the victims of healthy people with non-clinical delusions, whose price is paid by the sufferers. Therefore, misidentifications play an important role in delusions: I identify myself with someone/something or I identify someone/something with me. Exterior issues then represent the interior of P², and vice versa, the exterior takes on different meanings for the person. Example of delusional jealousy: A patient who compensates for low self-esteem by presenting his attractive wife as an object to other men: "Look what a guy I am to have such a sexy wife." But at the same time he develops the delusion that his wife might like other men better and he might lose his love object* (sA), his wife.

E. Bleuler: "The development of the delusion seems less puzzling if one imagines it as the result of a comprehensible confrontation of an inner and outer conflict situation: [e.g.] an ambitious young man wants to achieve great things, but he does not achieve great things. His self-esteem does not allow him to blame his own inability for his misfortune: he protects himself from feelings of inferiority by blaming his fate on the evil intrigues of other peoples. Or a girl who has no boyfriend because of her inability to socialize dreams of men of much higher rank falling in love with her, but she blames the evil people who prevent her from meeting these men."³⁴⁰ Bleuler can only imagine the transition from normal to psychotic by imagining a certain "point of no return". This would be "the point at which the confrontation

³³⁹ F. Nietzsche: Über das Pathos der Wahrheit. München 1954, Band 3, S. 267-272.

³⁴⁰ Bleuler E.: Lehrbuch der Psychiatrie. Springer, Berlin-Heidelberg-New York, 1983.

of one's situation with reality becomes so painful and shattering that one gives up on reality and becomes trapped in a surreal world of the imagination."³⁴¹

I would describe that 'point of no return' as the point where a Relative became a strange Absolute (resp.It) that is not to integrate.

(See also about the therapy of delusion in [`Values`](#).)

³⁴¹ I would describe that 'point of no return' as the point where a Relative became a strange Absolute (resp.It), that is not to integrate.

Table: Example of the Genesis of Delusion (Extract)

Ideologies and individual attitudes	Inversion of:	Effect of Its on person	Disturbed forms of schizophrenia	Functional disorders of schizophrenia	Quality disorders of schizophrenia
E11 dogmatism bureaucracy technocracy anarchism	I order	G11 It orders, organizes / chaotizes	T11 disturbed (dfh) orders laws	U11 disturbed (dfh) organizing, arranging, integrating/ dissolving, resolving	V11 Incoherence of thoughts (E. Bleuler), dissociations, vague, e.g. absent-minded thinking, "word salad" - imperatives! ritualized
E12 moralism legalism / antimoralism	N duties	G12 It orients, positions It does not line up, lets float	T12 disturbed (dfh) superego	U12 disturbed (dfh) of orientation steering Pat. can't orient himself (Bleuler)	V12 divergences, e.g. "intrapsychic ataxia" (Stranski) / single-track in P, e.g. in behavior, feeling, thinking, perception etc. .
E13 liberalism laissez-faire-attitudes restrictive ideologies	I rights control	G13 It regulates / doesn't regulate	T13 disturbed (dfh) rights	U13 missing and false controlling / binding	V13 constrictions, unfreedoms, restrictions / uncontrolled, overshooting, e.g. movement storm, logorrhoea
E14 creativism also progressivism chthonism, secularism	D news and old	G14 It generates / does not...	T14 disturbed (dfh) new shared	U14 lack of creativity / "grounding" false creativity: above all there hallucinating delusion strange inspirations	V14 trivial level, sterile, stereotypes (motor activity, speech) artificial, abstruse, bizarreness, e.g. neologisms, hallucinations, (delusion) mannerism
E15 activism utilitarianism pragmatism	L deads behavior	G15 It activates / paralyzes; deactivates	T15 disturbed (dfh) done results	U15 disturbed (dfh) movements, actions, e.g. absurd, inadequate actions, catatonia, stupor. activity ↑ passiveness	V15 immobile, lame, made, tense, stiff, tense in P, e.g. in behavior, feeling, thinking, perception etc.
E16 rationalism scientism gnosticism scepticism antirationalism	F I X E D information	G16 It informs / contradicts	T16 disturbed (dfh) Information consciousness	U16 disturbed (dfh) perception, data processing, (think, see Asp.18) "double accountancy" illusions information ↑ misinformation	V16 incomprehensible, too unconscious, contradictory absurd, e.g. absurd activities, speech overconsciousness.
E17 exhibitionism occultism esoteric ism	A reproduction	G17 It represents / hides, becomes invisible	T17 disturbed (dfh) expression reproduction	U17 disturbed (dfh) expression above all speech e.g. paraphasia ("word salad") schizophasia verbigeration echolalia. the reality false reflect	V17 concealed, too unconscious unclear;- Symbolism facades, e.g. symbolic, coded language, thinking, paramimia, paraphasia
E18 anti-/ logicism/-cognitivism ethical nihilism/ 'absolutism' psych.)	T meanings values	G18 It de-/valuates	T18 disturbed (dfh) value meanings above all self esteem	U18 disturbed (dfh) judging, thinking (basic symptom Bleuler), illogical thinking (paralogia) Delusion ↑ Important/ different meanings	V18 too insignificant, unimportant false meanings, hyper-meanings in the thinking, behavior, experience...
E19 conservatism empiricism traditionalism /modernism	T U past	G19 It chronifies; It works away	T19 disturbed (dfh) past	U19 development is faultily and faultily remind, regressions ↑ of different times U20 disturbed (dfh) time experience, e.g. of the time shutdown, merge of the time, time breakdown (Jaspers) ↓ times	V19 archaic atavisms, e.g. archaic thinking, archaic behavior, Ego-anachoresis / false habits V20 delays, "blockage" no/ too long post duration, e.g. of the affects, subj. feeling, e.g. flow of thought is tough/ high-speed
E20 carpe-diem modernism actualism	E present	G20 It realizes perpetuates / eludes the present	T20 disturbed (dfh) present	U21 disturbed (dfh) future relation ↑ from different future	V21 disconnected, unpredictable e.g. unpredictable reactions (Benedetti, Redlich) V22 uncorrected unsolved, e.g. uncorrectable wrong thinking, convictions (see also delusion) Faulty in all functions of the psyche possibly
E21 utopism progressivism / apocalypse fatalistic ideologies	S future	G21 It preprograms anticipates / remains	T21 disturbed (dfh) future	U22 disturbed (dfh) correction regularisation ↑ from guilt and innocence	V23 raised vulnerability, (Subj.: feeling of the overwhelming, also of the "made" see above); Pat. feels threatened
E22 perfectionism laissez-faire-ideologies	right and wrong	G22 It does not correct; takes revenge	T22 disturbed (dfh) error/ lack of error	U23 disturbed (dfh) defense, vulnerability (G. Benedetti, Jaspers) defense often based on symptoms. Resistance ↑ from first and second-rate protection	
E23 pacifism masochism / militarism nazism sadism	protection	G23 It armour-plates arms, It becomes not influenceable/ becomes weak, helpless	T23 disturbed (dfh) protection		

` dfh = deficient/ faulty / hyper. ↑ = confusion, mistake

Analogous to the previously mentioned derivations of splitting and other schizophrenic phenomena, this table is intended to illustrate some possibilities for the development of delusional thoughts and similar mental disorders due to inversions. In particular, absolutizations and negations of different meanings and values will promote the development of delusions. These often involve the idealization or degradation of people. The table also emphasizes the fact that it is not only inversions of meanings and values (asp.18) that can cause delusions, but potentially all inversions of the other aspects. Dogmatism and anarchism, for example, not only cause disturbances of order, but can also cause disturbances of thinking and judging, and thus promote delusional thinking. Or, if we are fixated on responsibility and functionality, then we will feel secure and confident with other people as long as we fulfill our responsibilities and functions. If we do not fulfill them, we may become ill and even paranoid.

I would like to share a personal experience:

When I myself needed psychiatric treatment about 30 years ago, the main reason was that I was full of absolute "musts". I believed that I had to be a good person (also according to misunderstood Christian views). I always had to be helpful and available to my patients, but I also had to earn a certain amount of appreciation. As long as I fulfilled these requirements, I received a lot of appreciation and had a strong ego. However, it all collapsed when I could no longer fulfill all the requirements - perhaps I did not want to fulfill them. My fellow human beings, especially my patients, became more and more threatening. With everyone who came into my office at this stage of life, I thought: "This person is expecting a lot of help and I have to give it." I did not realize that my attitude made me vulnerable and caused me to see his wishes as unconditional demands on me. The patient eventually became my adversary, and I became my own adversary. "Why does everyone ask me for everything?", "Why do some people look at me strangely?", "What can I do?", "No one can help me!" Fear, strangeness, despair, and helplessness became overwhelming. I was moments away from experiencing a manifest delusion, moments away from losing my mind. Fortunately, I decided to seek professional help. I experienced a turning point when I realized that I am absolutely loved by God, whoever I may be, who does not make His love and my self dependent on whether or not I fulfill these or those responsibilities and functions, no matter how good or meaningful they may be.³⁴²

(Although the psychotherapy did not intend this at that time, it fortunately lead me in this direction, for which I am grateful.)

Questions:

- Can't every ideology create delusions?
- Does not every person, group, or society have its delusions in the form of absolutizing growth, progress, achievement, perfection, feasibility, beauty, and other delusions?

³⁴² Although the psychotherapy did not intend this at that time, it fortunately lead me in this direction, for which I am grateful.

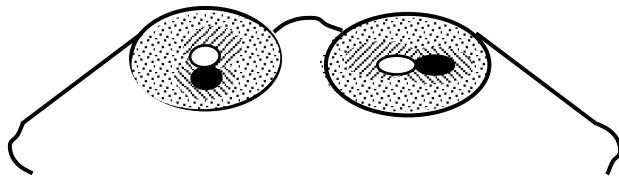
- What distinguishes the delusion of the healthy from the delusion of the sick?
(The so-called healthy person does not suffer because his delusion is still positive for him, while the delusion of the sick person is painful.)
- Don't the delusions of us "healthy" people promote the delusions of the sick?
(See also about the therapy of delusion in [`Values`](#).)

Hallucinations

Delusions and hallucinations are closely related. Hallucinations are sensory illusions without a demonstrable source of stimuli.

Hypotheses: While the main cause of delusions is most often found in aspect 18 (thinking and judging), the main cause of hallucinations is found in aspect 16 (perception). The affected person has contradictory perceptions of himself and the world. He sees, hears and feels everything in an alienated way.

I believe that hallucinations, like all other psychotic symptoms, are mainly caused by inversions.



Due to certain It/sA, the affected person views the world as though looking through a faulty pair of glasses:

black and white, too clear or unclear, distorted and so on.

Acoustic hallucinations are mainly developed through internalized absolutizations of people that act like a [Homunculus](#) in the affected person. It speaks to him, gives advice or orders etc. It is expressions of a special strange Self (sS) that become effective here as pseudo-personal, homunculus-like "central internalization. The It is in the subject role and the affected person has been pushed into the object role. ("It commands me...", "It comments my behavior", "It threatens me", etc.) Such personal voices are created because the personal sA/It (as 'humunculi') are often stronger than some other personal forces. Acoustic hallucinations are mainly voices of introjections of absolutized people (of people as sS) who were/are loved too much or hated too much. Or they are a transference of pathogenic behavior patterns of people surrounding the sick person. These people are usually healthy themselves, but they transfer their pathogenic issues and attitudes onto others who cannot defend themselves.

I believe that phenomena such as delusions and hallucinations should not be viewed solely as negative and absolutely pathological. These disturbances can also be an expression of going in the right direction and can have progressive characteristics. Thus, they can also be an expression of the true I-self. Consider how many intuitions, illusions, or predictions that were thought to be abnormal turned out to be absolutely true.

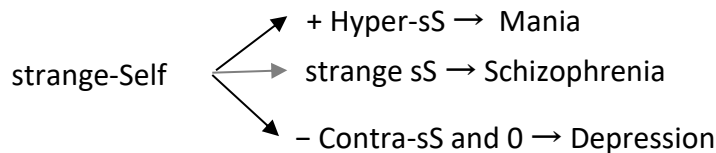
(See also about the therapy of hallucinations in [`New and old`](#)).

Depressive and Manic Reactions

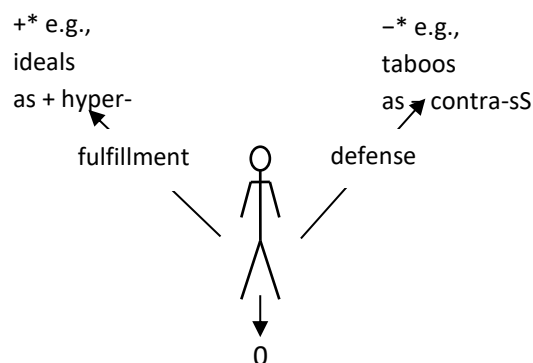
"It is the phantom of our own self whose deep affinity and profound influence on our mind either damns us to hell or uplifts us into heaven" E.T.A. Hoffmann, 'The Sandman'.

Depressive and manic symptoms may be caused by every inversion that leads to certain strange-Selves.

The following graphs illustrate which sS mainly caused depressions and which cause manic symptoms.³⁴³



This graph is meant to illustrate kinds of the strange-Selves (resp. personal Its) and their effects.



Main positions of the depressive and the manic:

The absolutized positive (+*) has to be fulfilled and the absolutized negative (-*) has to be avoided or fended off and the 0* has to be filled.

As soon as the person goes against those requirements, he/she will become depressive.

If the person meets the requirements, he/she may become manic.

I postulated: When a person absolutizes something Relative or negates an actual Absolute, depressive and manic reactions can be the result. The absolutized Relative becomes an strange Self that intrudes into the actual Self and pushes it aside. The actual I can no longer live freely with the actual Self (as the I-Self), but is rejected and also pushed aside.

We talked about the subject-object split and understood it as a process by which the strange I (ego) becomes the subject instead of the actual I. The actual I becomes the object, which is degraded and oppressed. This is the oppressive and depressive side. But the strange Self will also give something 'positive':

It will give exaggerated 'good' feelings, 'pleasure' in the sense of compensatory satisfaction. I cannot stress enough that it is important to see the strange Self not only as negative, but

³⁴³ I ignore the possible causes by -A.

also as ambivalent, substitute, or secondary. The motto might be: It is better to experience intoxication than to commit suicide.

We discussed those two sides of the strange Self: the pro-sS (ideal*) and the contra-sS (taboo*).³⁴⁴ The ideal* gives, motivates, stimulates, and makes the person happy and proud when it is fulfilled. On the other hand, it will always demand something and therefore act oppressively if it is not fulfilled enough. And if the person chooses to act against the ideal*, it becomes a tyrant and causes a sense of inferiority and guilt, a sense of loss and depression. The person will continue to try to fulfill the ideal through self-denial. However, he/she becomes overwhelmed and develops symptoms of depression.³⁴⁵ Along with the punishment of the strange self, there will be a loss of the positive aspects of the actual Self, since it is no longer the only foundation of the person. This mainly means loss of identity, vitality, uniqueness, freedom, self-confidence, which are all signs of depression. Therefore, depression can be seen as a loss of the true Absolute and as oppression by a strange Absolute (or strange Self).

I see mania as an expression of the person's conformity to an absolutized positive* (ideal*).³⁴⁶ A manic person has the feeling that he/she found the +Absolute or is identical with it.³⁴⁷ However, it is only a short-term fulfillment of the ideal that gives this kind of feeling. Because the strange Self only gives substitutes, the positive feeling is not only limited, but also qualitatively less valuable. It remains a meager feeling of happiness: a brief rush, a thrill. Therefore, a manic person is not happy, but rather "high."

As the term "bipolar disorder" describes, mania and depression are two sides of the same thing - the ambivalence of the strange Self.

Mania is also a protection against depression, just as depression is a protection against mania. Mania is an inverse co-form of depression and vice versa. Therefore, the depressed person always has latent manic parts, and the manic person always has latent depressive parts.

It is well known that the disease progresses in different phases. Since these phases are autonomous and do not correlate with the actual situation of the person, they do not seem to be explainable in a psychodynamic way, which makes many people think that it is some kind of metabolic disease. Unfortunately, we do not have enough time to discuss this problem. But if we look at the hypotheses that have been made, it becomes very clear why these phases can occur. The main reason lies in the characteristics of the strange Self. In the first part of Metapsychiatry, I mentioned how the fluid transitions of black and white, right and wrong, good and bad, positive and negative are reduced to their opposites. The same thing happens with a person's mental state. For the reversal of mania into depression and vice versa, see the section on [`Reversal into the opposite`](#). According to the strange Selves, the person is either too far in the positive sphere or too far in the negative sphere, even though he/she is no more wrong than the healthy people around him/her.

³⁴⁴ The third side - the 0 - remains unmentioned here.

³⁴⁵ From a sociological point of view impressively presented by Alain Ehrenberg in 'The Weariness of the Self', 2016.

³⁴⁶ As a reminder: * means an absolutization of something Relative.

³⁴⁷ S. Freud saw it similarly.

From the strange Self's point of view, it looks like this: Like dictators, they make us feel a kind of ecstasy when we have been good and sacrificed a lot for them. Someone might say: Why not? I sacrifice myself for my own good, for my own ideals. So I am the beneficiary. That is partly true, and as I said, the strange self is not only the bad one. The person is also doing something good for himself, or more precisely, for what he thinks is his own self, even though it is not. But if a person sacrifices himself for the ideal*, he will only receive a substitute, not the actual reward, and more often than he receives the substitute, he will experience frustration, oppression, or depression. Can one become depressed without having a strange Self? Yes, just as one can become depressed due to "progressive" causes. No, if it is a so-called "neurotic" or "endogenous" depression.

REMARKS ABOUT OTHER DISORDERS

In the following chapter, I will only briefly discuss some mental disorders.

Obsessive-Compulsive Disorder

"Today I know that I had 'absolute' claims as an obsessive-compulsive patient."
(Ulrike S.)

A short summary of the known facts:

"Psychoanalysts believe that obsessive-compulsive disorder (OCD) develops when children begin to fear their own id impulses and use defense mechanisms to reduce the resulting anxiety. ... The id impulses usually manifest as obsessive thoughts, and the defense mechanisms manifest as counter-thoughts or compulsive behaviors. ... It is likely that a combination of genetic predisposition, cerebral metabolism disorder, and psychic causes (such as stress) is the reason for an outbreak of OCD. An isolated, single cause is still unknown."³⁴⁸

U.H. Peters states: "The symptoms illustrate the compromises between the drives, their limitations, the necessary expiation of the super-ego, and the masked substitute satisfaction between which the ego cannot decide (ambivalence)."³⁴⁹

I view the connections in a very similar way, although I would describe them slightly different and more comprehensive³⁵⁰ based on the underlying concept. I believe that the causes are based on the unsolved conflicts between the actual Self and some specific strange Selves and the conflicts within those strange Selves. The basic idea would look as followed: The actual Self strives to be free, to be unconditionally loved and always maintain to be itself. (Being allowed to have certain sexual fantasies, allowed to be aggressive and bad and so on). However, strange Selves limit that freedom of being unconditioned and only give substitute-love and substitute-freedom under certain preconditions (fulfillment of +sA-

³⁴⁸ Aus <https://de.wikipedia.org/wiki/Zwangsst%C3%B6rung>, 2/2016.

³⁴⁹ Peters, Uwe-Hendrik: Lexikon Psychiatrie, Psychotherapie, medizinische Psychologie, 5. Aufl. Urban & Fischer, 1999.

³⁵⁰ Because everything that has been absolutized can become a compulsion.

requirements and avoidance of –sA-requirements). If these conditions are not met, the strange Selves threaten sanctions that create fear in the person. In order to reduce this fear, the person develops an obsession with fulfilling these requirements, although this usually results in only temporary relief. In other words, anything that has been absolutized can become a compulsion.

Psychoanalysts long ago discovered the compromising nature of these mechanisms. The specific person tries to develop a compromise between the Self and the strange Selves - a compromise between his actual needs and the tempting promises or threats of the strange Selves. However, he does not dare or is unable to relativize the strange Selves because he has identified himself with them and sees them as his own Self.

A better understanding of these internal processes can be found by comparing them to similar external circumstances, for example, by comparing the strange Self to a dictator who, like a carrot and a stick, lures us with false promises on the one hand, but scares us and forces us to behave in a certain way (coercion) if we do not obey and do not have the courage to free ourselves from him.

This view does not exclude neurobiological or genetic factors, although I would not put too much emphasis on them as long as credible psychodynamic hypotheses exist and make causal therapy possible.

I want to give a specific example for the different views and approaches.

The case example I would like to illustrate and discuss is out of the publication "Zwangsstörungen im Kindes- und Jugendalter" (obsessive-compulsive disorders in childhood and adolescence).³⁵¹

This article describes obsessive-compulsive disorder in a 10-year-old girl who developed the disorder after the death of her grandfather. The authors describe the course of the illness according to scientific criteria and guidelines. They identified possible causes and certain treatments that "showed significant improvement but not complete remission of symptoms. Although there was a direct link between the death of the grandfather and the onset of the child's OCD, the significance of the grandfather's death for the girl was surprisingly not discussed! My guess is that because of the guidelines, dealing with such "ultimate" metaphysical issues did not fit into the concept. But what if the grandfather's death confronted the girl with unresolved metaphysical issues that were relevant to the development of her illness? Certainly it would be absurd to look for metaphysical issues in every kind of symptom. However, when there are signs of relevance, as there are in the case described, we should not ignore them.

Question: Why not comfort the sick girl with the hope that the deceased grandfather lives on in heaven? Or, for the sake of completeness, if there is evidence of sexual abuse by the grandfather, which could also trigger a compulsive symptom, one could believe that there is a superior justice (God¹) that will put both in order: the abuses of the perpetrator as well as any existing guilt feelings of the victim. Of course, such instructions should not replace other psychotherapeutic measures, but complement them.

³⁵¹ Susanne Walitza et al., Deutsches Ärzteblatt, 11, 2011 S. 173-179.

(Note: When I sent a discussion comment to the editors of the publishing journal with my thoughts, I received the typical response that only scientific discussions are published.)

I suppose that psychiatrists, who do not feel responsible for such matters of faith, would allow patients to choose to seek help from a pastor. But this does not help, because

- there are hardly any people who seek help from pastors for mental illness, and
- the person would be sent away by the pastor as soon as he expects "pathological problems."³⁵²

The dilemma: In such situations, if pastors refuse to work with the mentally ill and psychiatrists work only scientifically, the mentally ill are left alone with their problems. What would be an option to solve this problem? We should probably show more courage to open closed theoretical and practical systems (scientific or theological) and risk more multidisciplinary.

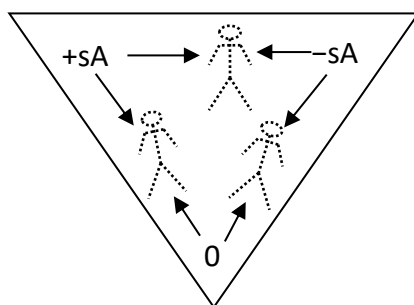
Fear

The main causes and psychodynamics are very similar to those of OCD. Therefore, I have not described it further. Here are just a few remarks. Fear is not necessarily a bad sign, just as living without fear is not always a good thing. Both are related. This also means that no symptom has absolute significance, although the presence of anxiety is usually relatively negative, while the absence of anxiety is also only relatively positive.

Pathological anxiety has three sources, based on the dimensions:

- fear of loss of a +sA
- fear of the manifestation of a -sA
- fear of nothingness.

On the one hand threatens the -sA, on the other the emptiness (0 *) and on the third the loss of a +sA.



P is caught in a psychic 'Bermuda Triangle':

A +sA and its opponent drive the person in front of themselves, from one to another or into nothingness.

How here the inner sA/ It make fear, madness etc. this psycho-terror - in the form of 'carrot and stick' (and emptiness) - is also used in totalitarian systems to suppress people.

Example of the fear causing by emptiness:

"I am absolutely ignorant of, as you say, 'the pleasure of doing nothing'. As soon as I no longer hold a book in my hand, or dream of writing one, a lamentable boredom [0*] seizes

³⁵² "Working with pathological dynamics is not within the competence of a counseling pastor and is therefore deliberately excluded." Wilfried Veesser: 'Skript des Seelsorge-Grundkurs 1.Block, 2007'.

me. In short, life seems to me to be bearable only by trickery. Or else one must give oneself up to disordered pleasure [+sA]... and even then!" (Gustav Flaubert to George Sand).³⁵³

Burn-Out

Dedicated to my daughter Barbara.

P is usually too identified with the +*, which he/she sacrifices him/herself for. In other words, P burns for something +* and then burns out. P is full of experiencing a high at first and eventually exploiting his/her Self.

At the same time, P needs too much energy to fend off what he experiences as absolutely negative (−*).

Example:

Yes, I know from where I came!
Ever hungry like a flame,
I consume myself and glow.
Light grows all that I conceive,
Ashes everything I leave:
Flame I am assuredly. (F. Nietzsche, Ecce Homo).³⁵⁴

Pain

Every It/sA may cause pain: a +sA if it is being lost, a −sA or −0 if it appears or may appear. It mainly concerns the sA that are effective in aspects 7 and 23. When it comes to sA in aspect 23, it is mainly about traumas and injuries that affect the absolute area of a person and/or absolutizations that prevent the development of effective protection.

S. Freud noted that nothing hurts as much as the loss of a love object (sA).

[+A however, can never be lost - only the belief in it.]

Painful situations can also occur during positive processes (pain during childbirth, pain during a separation). However, these are usually temporary, do not become chronic, and have positive results. ("Your pain today is your freedom tomorrow").

Post-Traumatic Stress Disorders

Post Traumatic Stress Disorder (PTSD) occurs:

- Objectively from a confrontation with death, serious injury, sexual abuse, rape, violent assault, kidnapping, terror, war, torture, imprisonment, disaster, accident, or diagnosis of a life-threatening illness. It can be experienced personally or through another person.
- Subjectively, through intense fear, helplessness, or shock. [Quoted from DSM-IV, 1996].

³⁵³ https://archive.org/stream/in.ernet.dli.2015.162241/2015.162241.The-George-Sand---Gustave-Flaubert-Letters_divu.txt, 2019. KW 'Horror vacui'.

³⁵⁴ <http://www.georgeleemore.com/writing/philosophy/nietzsches-concept/3-the-transition-to-style/4-nietzsche-as-poet/>, 2019.

There are highly differentiated treatment concepts based mainly on behavioral principles. I believe that an extension of these concepts to include good spirituality or religion would be reasonable for the following two reasons:

1) Statistics show that people who are religious or spiritual have a better chance of recovery.³⁵⁵

2) PTSD's have to do especially with relationships between perpetrators and victims and the context of death issues. I believe that these difficulties are of existential (absolute) importance to the people involved and therefore best resolved on the basis of good faith. Why? As PTSD therapists suggest, trauma is best rehabilitated when there is a secure and trusting relationship between the victim and the therapist.

Perpetrators are usually not available. However, a belief in a just or even vengeful God¹ may provide more relief for victims than the options available to a therapist. Another difficulty is resolving the victim's feelings of guilt, revenge, and aggression that accompany traumatization. At best, this means surrendering to a higher power such as God. More specifically: An important problem is that the victim often begins to see himself or herself as a potential perpetrator, or may become one, and is unable to reconcile both roles in a satisfactory way unless he or she gives the problem to a higher authority. This higher authority (God¹) is able to avenge the victim if the perpetrator does not repent of his behavior, and may show mercy if the victim himself becomes a perpetrator and repents of his actions.

As for the aforementioned "confrontation with death," it is a matter of faith whether death is the last or not. Why should a psychotherapist convey a negative belief, or no belief at all, when there are as many (or more) reasons for an afterlife? Why should a psychotherapist not convey a belief that reflects a relieving and liberating possibility?³⁵⁶

Communication Disturbances

See [Relationship disorders](#) elsewhere.

ADHD

Some brief therapeutic remarks to attention deficit hyperactivity disorder (ADHD): Avoid black or white thinking about medications! Just like medications for other mental illnesses, they should be used as "mental crutches. They do not cure, but they can keep the person from falling apart. If the affected child in the family is overwhelmed and the symptoms cannot be compensated, medication is usually a reasonable option. However, the dose should be relatively low, so that the symptoms are not completely eliminated, but remain to some extent. Too much medication deprives children of the opportunity to develop complex skills.

³⁵⁵ https://de.wikipedia.org/wiki/Posttraumatische_Belastungsst%C3%B6rung, 2/ 2016.

³⁵⁶ Ref. German → Luise Reddemann, Wolfgang Wöller Michaela Huber, Ulrich Sachse u.a.;

English: Danielle Knafo (Ed.) Living With Terror, Working With Trauma. Jason Aronson, Inc. New York, 2004.

(See also G. Hüther, section "[Problem Antipsychotics](#)").

There are very good behavioral therapies, but they are often too focused on total symptom elimination. It seems to me that it makes sense to sometimes consciously practice symptoms, to avoid a fixation on total symptom elimination, and to let the child know that it is unconditionally loved beyond any symptoms and performance.

An accompanying family therapy is also important, not to find fault with the parents, but to relieve them, to strengthen them and to loosen unnecessary and overburdening attitudes. In the sense of "primary psychotherapy", as described later in this work, attempts at change are ultimately secondary and subordinate to the unconditional acceptance of all involved.

Alzheimer's

Hypothesis regarding Dementia

I am convinced that psychic disintegration precedes cerebral disintegration. It is known that mental trauma can cause changes in the brain. In my experience, emotional trauma is a common cause of dementia. Older people are increasingly confronted with existential problems (loss of meaning, serious illness, death of relatives, etc.) that are not usually diagnosed as traumas, but are often experienced in the same way.

In addition to these traumas, any demands can be experienced as negative Absolutes when the person is no longer able to compensate for what he or she was able to do before the illness, but is no longer able to do now. In the terminology of this work, the elderly person is no longer able to reach his/her +sA, to repel the -sA, and to fill the inner void (0).³⁵⁷

If the person also fights against forgetting, his chances are even worse. He is like the stutterer who fights against stuttering and then stutters even more. Another way to understand Alzheimer's is to think of it as a brain burnout. The SA burns out because it can no longer be served by the person. And with them goes their spirit. They burn out like dying stars and remain in the brain only as dead nerve cells.

Everyone has experienced being blocked from thinking and remembering in some everyday situation because of some unresolved problem. Why should this temporary mechanism not become chronic and somatized?

It should also be mentioned that such psychodynamic hypotheses are rarely pursued because they are not a source of income for the pharmaceutical companies, whereas billions of dollars are earned only with the pharmacotherapy of dementia.

Addiction

See [Addiction](#) in Metapsychiatry.

³⁵⁷ Similar Joachim Bauer 'Die Alzheimer-Krankheit als psycho-biologisches Geschehen'. In: Walach, H.&Loef, M. (Hrsg.) 'Prävention und komplementärmedizinisch-therapeutische Aspekte der Demenz'. Essen: KVC Verlag, 2019.

Others

I suspect that many diseases that are not primarily organic, such as psychosomatic diseases in general, but also many that have multifactorial causes, such as epilepsy, rheumatism, migraine, irritable bowel syndrome, Crohn's disease, asthma, etc., are caused less by genetics than by basic pre- or postnatal psychic reasons due to certain It/sA.

Repetition for Clarification

Psychic illness can also be caused by the process of trying to find deep solutions, which is reflected in the term "progressive illness."

The idea that a healthy person acts more correctly than a sick person, or that a healthy person is even a better person, is false. In the Christian field, there are often misconceptions about the relationship between "sin" and disease, based mostly on certain parts of the Old Testament. In particular, the assumption that a sick person must be some kind of sinner is very common. Jesus disagrees with this misunderstanding. We cannot automatically assume closeness to God or strong faith just because someone is healthy and well, just as pain, sorrow or illness does not indicate distance from God or a lack of faith. On the other hand, there are positive correlations between good faith and health, as I try to explain in this book.

About Anti-Psychiatry

The list of "anti-psychiatrists" is long. I will mention the most important: Silvano Arieti, Franco Basagli, Fred Baughman, Ernest Becker, Clifford Beers, Lauretta Bender, Richard Bentall, Peter Breggin, Paula Caplan, Ted Chabasinski, Judi Chamberlin, David Cooper, Lyn Duff, Michel Foucault, Jan Foudraïne, Leonard Roy Frank, Erving Goffman, James Gottstein, Otto Gross, Jacques Lacan, R. D. Laing, Peter Lehmann, Theodore Lidz, Kate Millett, J. Moncrieff, Loren Mosher, David Oaks, Elizabeth Packard, Sascha Scatter, David Smail, Thomas Szasz, Stephen Ticktin, Robert Whitaker.

Some of their publications are listed in the Bibliography.

The anti-psychiatrists had/have different professions and criticized the established psychiatry in different ways. The criticism ranged from radical denial to suggestions for improvement.

I believe it was a failure of mainstream psychiatry not to incorporate reasonable anti-psychiatric views. It is unfortunate that psychiatry and anti-psychiatry are pitted against each other in the literature. I would therefore prefer to call it 'complementary psychiatry' rather than 'anti-psychiatry'.

METAPSYCHOTHERAPY

Spirit is stronger than matter.
Belief is stronger than knowledge.
The Self is stronger than the ego alone.
God is stronger than man and death.

ABSTRACT

In this part of METAPSYCHOTHERAPY, the basic assumptions (philosophies, worldviews and religions) of current theories are critically examined for their psychotherapeutic relevance. In addition, I develop a theory of psychotherapy that includes subjective and spiritual factors. In this way, the theory and therapy of psychological disorders are significantly expanded beyond the usual framework.

What is Metapsychotherapy?

Metapsychotherapy is a level above psychotherapy, a level from which psychotherapy can be reflected upon and defined.³⁵⁸

All human insights that are helpful for the psyche and that are communicated by different world views³⁵⁹ and sciences, are relevant for Metapsychotherapy. One can also say that all generally valid solutions ('meta-solutions') for fundamental (psychic) problems of humanity ('meta-problems') are also relevant to Metapsychotherapy. Metapsychotherapy not only offers meta-solutions themselves but also facilitates the development of optimal solutions within psychotherapy as a whole.

This chapter is based on the following assumptions:

1. Worldviews essentially determine human psyche and behavior.
2. Different worldviews also significantly determine different psychotherapeutic approaches and therapists. That is, behind every psychotherapy there is a determining worldview, and the worldview of every psychotherapist will substantially determine his therapy.

This raises the question of the advantages and disadvantages of the worldviews on which different psychotherapies are based. I will discuss this as well.³⁶⁰

³⁵⁸ This is my definition. Surprisingly little is said about "metapsychotherapy" in the literature, and when it is said, it is sometimes with different meanings.

³⁵⁹ - 'Worldview' is the general term used here to include mindset, religion, ideology, worldview, philosophy, attitude, outlook on life, etc. These terms can be either defined or private and undefined.

As a variation, I sometimes use one term and sometimes another.

- As described in the Metapsychology section, worldviews are a matter of belief.

³⁶⁰ How is it possible for a psychotherapist trained in rational thought to understand the irrational ways of thinking that are so common among the mentally ill? Using Freud as an example, Balthasar Staehelin wrote the following: "Perhaps it was Freud's apparent compulsion to be a servant of such scientific bias and exclusivity that led him to make his greatest mistake: he was no longer able to listen to a patient impartially, but only heard what was said as a confirmation of his philosophical convictions about the nature of man." (p. 22)

In this study, I will limit myself to describing the most important worldviews among those that I believe are relevant to our topic.³⁶¹

Billions of people around the world are of one faith or another, and for this reason I believe that a reflection on the potential benefits, or possible harm, to our psyches caused by these worldviews will be helpful. In the context of this study, and considering the magnitude of these issues, as well as my own limited knowledge, my explanations are brief and subjective, but they should inspire the reader to a constructive discussion. Surprisingly, there are only a few publications on this topic in the literature. The reason for this may well be the current dominance of so-called evidence-based therapies, as they correspond to the zeitgeist of science. However, they are not uncontroversial.³⁶²

J. Wiltchko is one of those who delivers harsh criticism. Under the headline "What is evidence-based psychotherapy?" he explains:³⁶³ "Very important components of psychotherapy are lost in RCTs [randomized controlled trials] and considered to be mere accumulations of confounding variables ...". Further: "The demand for evidence-based methods is the contemporary end-product of a process which is inspired by developments within the whole of society."³⁶⁴ However, this is mainly due to a materialistic view which, as has been pointed out, is not very appropriate for psychological issues. As therapists, we are in danger of putting the "letter" above the "spirit" - as the Pharisees did in the Old Testament - when the letter alone kills and the spirit sets us free.³⁶⁵ I hope that, in a few years, we psychotherapists will not need to comply with hundreds of regulations, as the Pharisees did in their day.³⁶⁶ There is a danger that therapies will become primarily compliance-oriented, with consequences similar to a "work-to-rule" approach.

Under the heading "Evidence-based comforting?" Dunja Voos writes: "Many patients suffering from mental illness are looking for comfort, support, meaning in life, a trusting relationship and a sense of emotional security... A child who cries and feels sad is comforted by his mother and father... The parents comfort the child - not because they are following evidence-based methods, but because they are following their feelings."³⁶⁷

One could also say that parents do this out of love (but love cannot be "evidence-based".) A therapy that does not meet these needs seems to me to be desolate in the truest sense of the word.

³⁶¹ Discussing most of them is beyond the scope of this study.

³⁶² See also the criticism by G. Vinnai: „Die Austreibung der Kritik aus der Wissenschaft: Psychologie im Universitätsbetrieb“ www.vinnai.de/kritik.html, 2013.

³⁶³ Johannes Wiltchko: "Eine Metapsychotherapie als Kontrapunkt zum gegenwärtigen Trend." (Meta-psychotherapy as a counterpoint to the current trend) in: <https://www.daf-focusing.de/wp-content/uploads/Wiltchko-Metapsychotherapie-20101.pdf> However, I can only agree with some of the conclusions which J. Wiltchko draws.

³⁶⁴ Ibid.

³⁶⁵ 2 Cor 3:6. Jesus had many critical words to say about such a Pharisaic spirit.

³⁶⁶ 1.) In my opinion, the legal system in Germany is undergoing a similar development, where some victims seem to receive less protection than the perpetrators for reasons of absolutizing random paragraphs.

2.) The controlled economy in socialist states is a good example of the consistent implementation of regulations based upon ideologies.

³⁶⁷ Dunja Voos <http://www.medizin-im-text.de/blog/2013/1285/evidenzbasiert-troesten/> 2013.

This is also true of S. Freud when he states: "... and I bow to their reproach that I can offer them [the patients] no consolation: for that is what they all demand - the wildest revolutionaries no less passionately than the most virtuous believers."³⁶⁸

I believe that the guidelines of evidence-based medicine are very valuable, provided that they are applied only to questions that are amenable to scientific analysis.³⁶⁹ This only partially applies to psychiatry. Officially, the recommendations of evidence-based medicine are only meant to serve as guidelines. But the question is, who would dare to deviate from the opinion of experts, especially since there are legal consequences for not following the guidelines. My main criticism is that these guidelines do not include other perspectives and are therefore biased.

Since imbalances do not remain without consequences and each extreme promotes its opposite, it is to be expected that a type of psychotherapy with a one-sided focus on scientific aspects will promote the current uncontrolled psycho-boom. For example, according to the magazine 'Focus', about 10,000 healers and about 500,000 Reiki masters are currently offering their spiritual help to the German public.³⁷⁰

But what are the hallmarks of good meta-psychotherapy?

The absolute Perspective

Synonymously, one can also speak of a fundamental perspective. (→ [fundamental](#)) or of absolute frame of reference/ - system of reference/ point of reference/ vanishing point.

Good meta-psychotherapies and meta-sociologies should allow the free choice of different methods, depending on the person and the problem.

Each psychotherapeutic school probably speaks important truths, but without a larger perspective it soon reaches its limits. However, a good meta-perspective will help even if concrete solutions are not found. It can establish the right relationships from a larger perspective and avoid superficial, unsustainable solutions, because we prevent solutions when we draw the frame of reference too narrowly. This is also the case when the frame of reference for solutions includes only what is provable or is purely anthropocentric. We then install a closed box in which we are trapped and fail to find some solutions because a larger perspective is not opened. And only the absolute perspective always shows the right measure.³⁷¹

Metapsychotherapy and metasociology mean to me: to judge and act from above/ from

³⁶⁸ Freud, Sigmund, in: Das Unbehagen in der Kultur, (Civilization And Its Discontents)1930.

³⁶⁹ By itself, the term 'Evidenz' in German means 'unmittelbare Einsichtigkeit' (immediate intelligibility (Duden). However 'evidence' is often mistakenly used as a synonym for the English word 'evidence', which means proof or testimony.

Therefore, the German translation "evidenzbasierte Medizin" is not a correct rendering of the English expression "evidence-based medicine". (Emphasis added). <https://de.wikipedia.org/wiki/Evidenz> 11/2013.

³⁷⁰ Focus No. 30/11 p. 73.

³⁷¹ For example, some treatment strategies appear to resemble disease eradication programs promoted by the pharmaceutical industry.

heaven/ from the highest meta-level, with the greatest overview and with respect for the dignity of the human being. This absolute perspective embraces and comprehends all relative perspectives and situations.

According to Spinoza and others like L. Wittgenstein, Viktor Frankl, C. G. Jung, who refer to it, although with different accents, it is a perspective from eternity ("sub specie aeternitatis").³⁷² Similar F. Nietzsche: The philosopher should stand "on the wide-spread wings of all time".³⁷³ According to Antoine de Saint-Exupéry, it is about the Absolute ("One day I will speak to you about necessity or the absolute, which is the divine knot that binds things together."³⁷⁴) Similarly Hegel, Gabriel Marcel ("Mystery of Being"), Karl Jaspers, Kierkegaard and others.

I think that from this perspective one decides some things differently - even more: best, if the absolute "point of reference" is right. What that might be cannot be objectified, but only believed and experienced. I personally call this absolute point of reference [+A](#) or God¹ or love.

Using this absolute perspective does not solve all problems, but it relativizes them and makes them less powerful. Moreover, a relativized problem is easier to solve than one that is taken absolutely.

The most important questions in psychotherapy are

What is the strongest definition of the person? What is our concern?

What is the most loving worldview? What is the absolute reference (system) that gives it to us? In other words: What is the positive absolute (+A)?

Which reference points can be destroyed or make our lives too difficult?

Which reference points do not lead to solutions?

Fundamental Problems

Fundamental problems within metapsychology can be outlined as follows:³⁷⁵ We want the Absolute - but we only have relative power.

We desire a state in which we and our world are completely positive, but we witness both: the wonderful and the flawed. We long for our salvation and yet we are unsaved; we long for immortality and yet we are mortal; we long for unlimited pleasure and yet we experience it only in part and only at certain times; we long to feel loved for ourselves and yet we are often loved only for our accomplishments; we long for freedom and omnipotence and yet we often feel trapped and powerless; we long for companionship and peace and yet we end up alone or uncomfortable; and so on. From a Christian perspective, we might say We have

³⁷² See L. Wittgenstein, Viktor Frankl and C. G. Jung, who refer to this expression, albeit with different emphases.

The quote is taken from: http://en.wikipedia.org/wiki/Sub_specie_aeternitatis.

³⁷³ 'Über das Pathos der Wahrheit'.

³⁷⁴ Antoine de Saint-Exupéry in 'Citadel', Karl Rauch publishing house, p. 216, 1956.

³⁷⁵ See also parallels within existential philosophy. Regarding the latter, it is important to generate an 'interpretation of mankind as existence in the sense of an ultimate, irreducible being' (Brockhaus, keyword Existenzphilosophie')

See also to the term → [fundamental](#).

lost paradise and now live in this conflicted world. But I believe that all these problems, which are deeply, existentially felt by the individual, are already solved in principle (rather than in totality) in relation to the +Absolute (which is God¹/ Love). But the positive strange Absolutes (+sA) are more attractive and seem to satisfy our desires more easily than the +A. On the other hand, their price is too high because the actual I-self has to be sacrificed for them. Therefore, it is paradoxical for a person to consider what is disadvantageous to be advantageous and what is advantageous to be disadvantageous.

Question: Can all relative problems be traced back to fundamental problems, that is, to reversal sequences? I think so.

Basic problems presented systematically:³⁷⁶

- Problems of Dimensions:

- The person between the actual +A and -A (the absolute, existential essence of a problem).
- The problems between these actual A and the sA/It.
- The problems between different sA/It.
- The problems within different sA/It.

Here - following the concept of the '7 Synonyms of the Absolute' - further distinctions can be made:

Existential problems regarding: Identity (a2); Reality (a3); Unity; Integrity (a4); Unconditionality (a5); Priorities (a6); and Autonomy (a7).

- Problems within the areas of differentiation:

The 4 main aspects of differentiation give rise to the following fundamental problems:

1. Existential problems related to being (being or non-being or 'contra'-being).
2. Existential problems related to life (life or death or 'life contra', such as 'destrudo').
3. Existential qualitative problems (good/bad, evil/false; or positive/negative/0).
4. Existential problems related to being either a subject or an object (e.g., perpetrator/victim; person/thing).

With regard to the '23 individual aspects', there are problems corresponding to each subject. The question that always comes to the fore is whether the problem has relative or absolute significance for the person involved (or whether it has the same significance as one of the 7 synonymous conceptual pairs).

In the following, I will reflect on the theory of solutions in general. I will then discuss the different possible solutions offered by the most common worldviews and the resulting implications for psychotherapy.

³⁷⁶ [Classification](#) as described in 'Metapsychology'.

Solutions

“Every change begins with the spirit by which it is borne.”

Jochen Pohl

Hypotheses

- I finally (!) assume that the positive Absolute (+A) can solve everything (except -A).
- This absolute solution includes all relative solutions, but does not implicitly need them.
- Relative solutions are first-rate solutions if they are embedded in +A. Solutions starting from a strange Absolute are second-rate solutions.
- Problems that are considered relative can sometimes be solved within the same (relative) system, while problems that are considered absolute can only be solved by +A.

In other words, relative problems can be solved relatively well with relative means, while problems of the absolute sphere cannot be solved with relative means.³⁷⁷

It is astonishing that on the one hand most experts, from Friedrich Nietzsche to Paul Watzlawick and others, appreciate the importance of meta-positions or premises for solutions,³⁷⁸ but on the other hand on the side of psychiatric and psychotherapeutic research such premises are given little importance!

In a systematized form, I present the following differentiation:

First-Rate Solutions

Redemption is free of cost,
Solutions must be acquired.
Redeemed you find the best solutions.

I differentiate between:

- One first-rate, absolute solution = unconditional, absolute solution = **redemption**.

It is a spiritual/ love solution. It is not a total solution, but a fundamental one.³⁷⁹

It has two parts:

a) Redemption by + A (God¹).

This solution comprehends and integrates all other solutions, even those which are second-

³⁷⁷ Example of a societal problem: We all want the best health care. However, our health care is embedded in a larger issue: What can the state afford without neglecting other important areas of action? The problems of the individual state, in turn, are embedded in the problems of the international community; and these, in turn, are embedded in the problems of humanity in general. This means that in order to avoid implementing solutions that are too expensive or that are established at the expense of other spheres of action, the most important solution of the first order will be to gain an overview of the whole picture, a meta-position, and then to find relative solutions. In this way it also becomes clear that it is not just a matter of curing one disease or another.

³⁷⁸ Friedrich Nietzsche: said, “He who has a why to life can bear almost any how.”

Paul Watzlawick claimed that, psychologically speaking, a person cannot survive in a world that is not meaningful to him or her. In addition, he said that “the loss or absence of meaning in life is perhaps the most common denominator in all forms of emotional distress....” Own translation of: Menschliche Kommunikation Bern 2000, cit. by Beatrix Gotthold and Christian Thies in: “Denn jeder sucht ein All” Reclam, Leipzig, 2003 p.85 ff.

³⁷⁹ → [fundamental](#).

rate. It also resolves all opposites, dilemmas and paradoxes.³⁸⁰

b) The person's +A choice = P wants, in principle, what is good ('fundamental virtue').

(See also '[Absolute attitude](#)' and [Absolute and relative will](#))

Otherwise, people can only find relative solutions. I.e. no one can redeem himself or others. (But he does not have to do it, too).

- Many first-rate, relative solutions = relative solutions that are integrated into +A .

First-rate, relative solutions can also have physical implementations; they, nevertheless, build upon +A.

Relative problems can be solved with +A or also in a superordinate, relative system.

Characteristics of **first-rate solutions** (first-order solutions) include the following

- They are embedded in an absolute solution/perspective. (→ [The absolute perspective](#)).

- Freedom: I do not have to solve the problem - just as I do not necessarily have to do anything else!

- The solution does not come at the expense of others.

- First-rate solutions are better and more effective than second-rate solutions.

Why is that? Because they require less effort to implement; they are more harmonious, more sustainable, and more credible. Although these solutions, coming from an absolute level, do not automatically generate a total solution, but rather a basic one, they will still serve to thwart the development of mental illnesses that affect the absolute sphere of a person, the Self. This, in turn, suggests that only through faith in a positive Absolute - which I personally call God¹ - all earthly problems gain only relative importance; and furthermore, the existential (spiritual) foundation of a person cannot be destroyed. Moreover, the + A not only offers salvation, but also provides an optimal basis for all relative solutions.

Second-rate solutions by strange positive Absolutes, on the other hand, are at best suboptimal, and at worst predominantly negative; in any case, they are less advantageous than the +A.

Relative solutions are often inadequate because they lack a higher meta-level.

Analogously, Bertrand Russell and Alfred Whitehead, in their theory of types, assert: "That which affects the whole of a class (set) cannot itself be part of that class. K. Gödel's incompleteness theorem makes similar claims: 1. There are always unprovable propositions in nearly contradiction-free systems; 2. Nearly contradiction-free systems cannot prove their own freedom from contradiction."³⁸¹

In other words: Solutions to unresolved issues / contradictions in a system are only possible up to a certain point with the means of that system, and after a certain point only from a higher system / level. The term "system" can be used for anything that has a systemic character, e.g. the world, reality, people, psyche, relationships, etc.

³⁸⁰ Already Nicholas of Cusa saw in the overcoming of opposites, the "Coincidentia oppositorum", an essential feature of the divine.

³⁸¹ E.g. N.I. Kondakow: Wörterbuch der Logik; deb Verlag, Westberlin, 1978. Keyword 'Gödel'.

In addition, some keywords:

Redemption is a gift, solutions must be worked out. Redemption is more important than solutions. Redeemed one finds the best solutions. If no solution is possible, the more important and simpler redemption is still possible: earthly lack of freedom is compensated by spiritual freedom, earthly contradictions are dissolved by spiritual redemption, etc. Paul Watzlawick argues similarly: "He locates many disturbances in everyday human communication (especially between couples) at the level of relationships and sees meta-communication as a solution to resolve them."³⁸²

Or Socrates: Keep in mind that this earthly life is not the last one and that it does not matter how much you achieve here, then you will not be manic in happiness and will not be depressed in misery.³⁸³

For what else reason could people experience liberation despite existential threat-situations? [Later, when I juxtapose [Causal and symptomatic therapies](#), it will become clear that this constitutes a somewhat different perspective; but one which corresponds to the previous one. At this point, I would like to say that a symptomatic therapy can clearly also be a first-rate therapy - in this case, however, it would only be a relative one.

In the German long version I wrote more about 'problem hierarchies and solution hierarchies'.]

Second-Rate Solutions

Synonyms for second-rate solutions: emergency-solutions, temporary solutions, ostensible solutions, solutions of the second order.

The foundation of second-rate solutions is a strange Absolute (sA).

These second-rate solutions are in no way poor solutions; however, by comparison with first-rate solutions, they are, as their name says, second-rate. The more that the strange Absolute, from which the second-rate solution comes, corresponds with the actual Absolute, the better the secondary solution will be and vice versa. Thus, second-rate solutions range from the suboptimal to nearly unresolved. One might also say that second-rate solutions are neither entirely correct nor entirely wrong. However, in terms of their positive effects, even the best +sA remains a long way behind those of the +A **since the above-mentioned existential, fundamental problems persist.**

Second-rate solutions (answers) are either "absolutistic", relativistic or negativistic.

If the solution is absolutistic, predominately hyper-effects emerge from relativistic solutions, mainly strange or false effects arise and from nihilistic solutions, primarily a loss of first-rate reality occurs.

Thus, second-rate solutions have hyper/ strange/ or deficient effects; e.g., they have hyper/strange /deficient effects concerning absoluteness, identity, actuality, unity, safety, freedom, and the other aspects.

Advantages and Disadvantages

³⁸² <https://de.wikipedia.org/wiki/Metakommunikation> , 4/2014.

³⁸³ In reference to Socrates: "Always keep in mind that everything is transient, then you will not be too happy in happy times and not too sad in sad times."

One advantage of second-rate solutions is the possibility of developing hyper-effects, e.g. 'ecstasy', euphoria, high, etc.

A "disadvantage" of first-rate solutions is the lack of development of those hyper-effects.

More on Solutions

If we once more proceed on the assumption of an inversion, the situation can be described as follows:

Relative entities invade the absolute sphere to become strange-Absolute and [strange Self](#).

As mentioned above, the +Absolute is the redeeming - but the Relative as a dependent entity is in itself relatively unresolved. When relative entities invade the absolute sphere of a person and replace the Absolute, an unresolved complex (= 'it') will develop at that central point. This will affect those involved until it is resolved or at least relativized. If the person is dependent on a +Absolute position, an actual Self, then the complex is resolved or at least relativized and thus defused. In this way, the +Absolute is not a total solution, but certainly a solver and liberator in principle. If a relative problem remains unresolved, it may have some negative effects, but it does not determine our being. We are above it. However, if a problem remains in the absolute sphere as sA, it cannot be finally solved without the help of the +Absolute. It can only be seemingly or relatively well solved; for example, it can be repressed. The effects of these unresolved complexes depend on their nature. These are discussed in the chapter on the effects of strange-Selves/ [It](#).

As indicated above, mental illnesses are considered to be an essential consequence of the effects of these unresolved problems.

Meta-solution = Redemption; this is the state of already being redeemed, now and forever, in principle (not completely), should one wish it - not only when one has fulfilled this or that prerequisite, but simply by allowing oneself to be loved "from above". In this way, the person is optimally relieved of burdens, since potential demands on the individual can no longer be the focus.

Redemption is more important than solution, and with redemption solutions are much more likely to occur.

[Example: Solution of the 'tragedy of the commons' problem. See unabbreviated German version.]

Further Keywords Relating to Solutions

- Life is more important than the functional.
- Material/ organic disorders are most easily remedied by material means which rest upon +A; mental or emotional disturbances are most easily remedied by spiritual, mental or emotional means which rest upon +A.
- Do not adjust the patient to the method of therapy but rather adjust the method of therapy to suit the patient - this notwithstanding, the desires of the patient should not be the supreme authority.
- The existential question: "Am I already or do I still need to become?" Answer: "You are, now also try to become!"

- The key to unlock the closed doors of the second-rate worlds is rarely a second-order key, i.e. a key from WPI² itself, but rather a first-order key, a meta-key, a spiritual key, which ultimately is not to be found in knowledge (for knowledge is relative), but rather in faith, which has access to the Absolute. This is not a devaluation of knowledge, but a matter of priorities.³⁸⁴

There is more on the [Causal therapy](#) and [Symptomatic therapy](#) in the section 'Psychotherapy'.

Comparison with Solutions of Other Authors

- **P. Watzlawick** et al. distinguish between the following solutions:³⁸⁵

- Solutions of the first order:

"Here, the dysfunctional system is left to itself; only system-internal means are considered for solving the problem ... Thus, in first-order solutions, only individual problematic elements are 'repaired' or postponed ... From the outside, however, this has not led to a solution of the actual problem, but only to a shifting of the problem or to a worsening of the initial situation. Thus, first-order solutions are only valid for a short time ... "

Comment: These solutions of the first order resemble, in essence, those which I have termed second-rate solutions.

- Solutions of the second order:

"... to eradicate a problem permanently, it is therefore advisable to seek a second-order solution. In this case, the 'sick system' is no longer left to its own devices, but one can also intervene from the outside ... in the functioning of the system. In contrast to first-order solutions, the relationships between the elements can be evaluated and analyzed more objectively. The solution of the problem requires the reorganization of the whole system ...".

Comment: I have called second-order solutions, as they are called here, first-order solutions. The authors also point out that they try to solve unsolved problems from a meta-level perspective, but they do not refer to a (positive) absolute.

- Parallels to **psychoanalysis**: I believe that the essential therapeutic effect of psychoanalysis is to make the individual aware of "complexes" which, although embarrassing to the individual and therefore repressed, are now respected as part of human existence - in this way the individual feels accepted, with all their faults. In his practice, the psychoanalyst thus takes a loving meta-position, although in theory S. Freud takes a different position, claiming that *"the intention that man should be happy is not in the plan of Creation."*³⁸⁶ Amongst the options to protect a person from suffering, he lists, deadening of drives, drive-controlling sublimation (which is only achievable for a few). The aims into which a drive may be converted through sublimation are: art (as "mild narcosis"); religion (as "collective delusion") and finally, in its "weakest" form, love: *"We are never so defenseless against suffering as*

³⁸⁴ Albeit only in a limited way, the "W²-methods" can indeed serve to solve W²-problems, if the solution is found in the W²-hierarchy above the W²-problem.

Hierarchies of problems and hierarchies of solutions: see unabridged German version.

³⁸⁵ See: Watzlawick, P., J.H. Weakland, R.Fisch: Lösungen. Verlag Hans Huber Bern-Stuttgart-Wien, 1974.

³⁸⁶ <https://www.goodreads.com/quotes/66884>

*when we love...*³⁸⁷ In my opinion, this is only true with respect to second-rate love, 'libido', and not with respect to first-rate love, which, by contrast, is the most powerful force there is against suffering. The possibility of protection through a superordinate positive entity, through a 'positive meta-position', as Freud himself practiced, remains unmentioned. Here I cannot go into detail about the dialectic, which also makes statements about the solutions of opposites. There is extensive literature on this. As far as I know it, almost only second-rate solutions are considered.³⁸⁸

What is Best for the Psyche?

"What love and spirit give cannot be extorted."

F. Hölderlin

I believe that as human beings we need both scientifically based help and the support that comes from faith. But even if this were granted, the challenges of the therapeutic situation would still remain. Even if one assumes that all those who help want only the best for their clients, the question arises as to what exactly is "the best".

- Is what is subjectively felt to be best also what is objectively best?

Is the best the satisfaction of the patient's subjective needs? This will be wrong in cases such as: when the satisfaction of the patient's needs causes harm to the patient; or when the patient's needs and their satisfaction are artificial, manipulated, or are not real needs, the satisfaction of which will not benefit the patient in the long run. However, the satisfaction of real needs is sometimes associated with negative emotions or even suffering, and therefore often causes Resistance.

- This is similar to the common advice that people should be good to themselves. In the long run, however, the good may be the attempt to meet the challenges of meaningful conflicts and crises, even though they often involve suffering.

- Nor is the therapeutic goal of eliminating symptoms or even achieving health, as described in detail in another section, unambiguously positive: Eliminating a symptom, while helpful in an acute situation, may conceal its causes and thus cause more permanent disturbances that may not manifest as illness, and may not even manifest exclusively in the affected person, if the alleviation of symptoms is at the expense of other people or other areas of life.

- Prolong life at all costs? Is a long life really the best? In some cases, it can be terrible.

It seems particularly questionable to force terminally ill people to live against their repeated wishes.³⁸⁹

³⁸⁷ 1. S. Freud 1930: Das Unbehagen in der Kultur; GW XIV, p. 441.

2. The previous recital of Freud's defense mechanisms originates from a citation that I cannot locate at present.

³⁸⁸ Hegel, Marx, and their followers believed that the synthesis achieved by thesis and antithesis would abolish opposites, while Adorno, in particular, in his "negative dialectic," pointed to differences that could not be abolished.

³⁸⁹ For example: Tony Nicklinson lived with locked-in syndrome for 7 years. He felt condemned to a life he found "uncomfortable, undignified and degrading. In vain, he petitioned all official channels for the right to assisted suicide. Similarly, the British Diane Pretty, the Italian Eluana Englaro, who has been in a vegetative state in a nursing home for 17 years after an accident, etc. I am well aware of the difficulties involved in such decisions, especially in the context of euthanasia, but I believe that the dogmatization of an orientation that is in itself correct and humane, that is: 'Every earthly life must be preserved and prolonged at all costs', can become inhumane at a certain point. Thus it seems absurd

- Is reason the best? Is it not tedious, even impossible, to remain anything but reasonable?
- Serenity? Would it not be better for us if we were allowed not to be serene sometimes, and if these instances did not occur again and again? Are we not more serene when we are allowed not to be serene?
- Authenticity? Are we not more authentic if we remain true to ourselves even when we are not authentic?
- Success? Are we not condemned to be successful if we are not allowed to be unsuccessful?
- Mindfulness? Should we not consider that excessive mindfulness can lead to carelessness?
- Objectivity? Is not our objectivity at its highest level when it embraces subjectivity?

This list is by no means exhaustive and could be continued indefinitely. At best, these goals are suboptimal, because they all have prerequisites that we can only occasionally and partially meet.

The question remains what is best for a person, for his soul.

One could also ask:

What is the Positive Absolute, the +A?

How should the best spirit, the best attitude of mind (in philosophy, religion, etc.) be developed? In short, what should a positive Absolute (+A) look like? This is a matter of belief. Personally, I believe the following:

First, the +A should be absolutely positive: omnipotent, eternal, absolutely good, so that you can trust it completely.

The +A should be loving and not make love conditional.

The +A should love each person for their own sake (while not necessarily loving all of their actions).

The +A should be free - and not demand a price like ideologies and some world views.

The +A should implicitly grant every person dignity, worth, and the right to self-determination.

The +A should be both optimistic and realistic.

The +A should uplift people, not dominate them.

The +A should always be self-consistent.

The +A should be accessible to all without preconditions-that is, it should be accessible not only to the intelligent, the strong, and the good, but also to the simple, the weak, and the evil; perhaps even more so, since they need it more.

The +A should allow each person to deselect any Absolute, even God Himself, and thus, in this free attitude toward Absolutes, allow each person to take an Absolute position.

The +A should be stronger than people themselves.

The +A should help people in their hour of need, without depriving them of their right to decide or taking away their responsibility.

to hear in the news that "doctors are fighting for the life of the former Prime Minister of Israel, Scharon, who has been in a coma for seven years (!)", since his condition has now (2014) deteriorated.

The +A should forgive everything if the person wants it.
 The +A should give people guidance, but not direct them.
 The +A should give people a meaning that cannot be lost.
 The +A should not be manipulable, but sovereign.
 The +A should relativize all earthly problems and thus facilitate their solution.
 The +A should be able to transform all misery so that nothing else is needed.
 The +A should give people hope in every circumstance, even beyond death, without referring the fulfillment of their hopes only to the hereafter.
 The +A should be able to empathize with people and comfort them, just as an ideal mother comforts her child.
 The +A should first and foremost give people freedom and joy, relieving them of the burdens that weigh upon them without taking away all of their burdens, in case such an action would weaken them.
 The +A should make the core of each person, the Self, unassailable and indestructible by making that Self independent of anything that is destructible in itself.
 The nature of the +A should be such that everyone can find themselves in the Absolute at any time.
 The +A should be good for all people.
 The +A is "what holds the world together at its core" (Goethe, Dr. Faust, chapter 4).

The best thing for our psyche, the +A, is, I believe, love (or else if one is religious: God¹).³⁹⁰
 God is a loving Absolute not a perfectionist and absolutist.

I am deeply convinced that the most powerful healing force is Love/God - even if it seems to be "watered down" or hidden behind other names like respect, compassion, unconditional acceptance and appreciation, etc. or within different religions, ideologies or therapeutic methods. This is my personal view of the positive Absolute, of God, which does not necessarily agree with some other Christian conceptions.

See [`Christian one-sidednesses and misinterpretations`](#), too.

Since Love/God¹ has the most diverse aspects, each of these aspects will have a positive effect; on the other hand, its power will be diminished if only one of its aspects or attributes is made absolute.

In the following, I will try to examine the most important worldviews to see how far they correspond to this ideal of A + A. I will only examine the mainstream worldviews of humanity, with which the belief systems of individuals will more or less agree. In addition, it should be noted that any evaluation of them is of course subjective and at best credible.

³⁹⁰ See also the passage on love in 1 Cor 13.

WORLDVIEWS - FOUNDATIONS OF PSYCHOTHERAPIES

(CRITICAL SURVEY)

Introduction

Definition: "The word worldview means the totality of an individual's or a group of individuals' views about the world; its nature and properties, its origin, its purpose, its meaning, its value, etc., and humanity's place in it. Unlike insights, worldviews do not contain rational elements such as interpretations, ideals, and categorical beliefs about a way of life; perhaps even metaphysical and religious views".³⁹¹

Why should we not analyze the various belief systems in terms of their effects on the psyche - especially in this chapter - and discuss how, if at all, they might qualify as a basis for psychotherapies? The more unfavorable worldviews, the ideologies, I have discussed in the "Metapsychiatry" section.

In the following review, I will address some of the essentially human concepts that are the basis for various types of psychotherapies, although they are rarely considered as such.

An exception is John R. Peteet; Quote: "Therapists' virtues are vitally important in psychotherapy ... Among the individual and cultural factors that shape a therapist's virtues are spiritual traditions ... Arguably these include for Jews, communal responsibility and critical thought; for Christians, love and grace; for Muslims, reverence and obedience; for Buddhists, equanimity and compassion; for Hindus, appreciation of Dharma and Karma; and for secularists, respect for scientific evidence and intelligibility. These have differing implications for treatment ...". These should be discussed here.³⁹²

Here I will deal only with the best-known, quasi-official worldviews, which are representative of countless individual worldviews. For me, the most important criterion for this analysis is the question of how much they correspond to the positive Absolute mentioned above; in other words, how much love they convey. As a therapist, however, it is also important to understand the patient from the perspective of his or her worldview.³⁹³

Worldviews compete with each other; the various world religions claim to have the right answers to the existential questions of humanity.

Of course, one can say: Let each man seek heaven in his own way; why should I question another man's faith? Surely it would be wrong to question the freedom of belief. On the other hand, one could reply: Why should I not respect the beliefs of my fellow human beings while holding a different view? Why should I not join my fellow human beings in seeking credible answers to questions about what is best for human beings?

³⁹¹ Quoting Peter Möller in: <http://www.philolex.de/weltansc.htm> 3/2014

³⁹² J.R. Peteet: 'What is the Place of Clinicians' Religious or Spiritual Commitments in Psychotherapy? A Virtues-Based Perspective' New York 2013. Underlined by me.
https://projects.iq.harvard.edu/files/rshm/files/what_is_the_place_of_clinicians_religious_or_spiritual_commitments_in_psychotherapy_a_virtues-based_perspective.pdf.

³⁹³ Similarly, Fritz Mauthner claims that "the worldview of a person depends on the general and temporary condition of their soul." Quoted in Peter Möller, in: <http://www.philolex.de/weltansc.htm> -3/2014, - whereby the reverse is also true.

The following assessments of the various worldviews have been made primarily in terms of their effect on the psyche. These are only remarks that represent my personal opinion and do not claim to be a complete picture.

As sources for the following statements I refer mainly to the following literature (unless otherwise stated):

Brockhaus Enzyklopädie; Schischkoff: Philosophisches Wörterbuch; Lexikon der Evangelischen Zentralstelle für Weltanschauungsfragen;³⁹⁴ Evangelischer Erwachsenen Katechismus; E. Kellerhals: Der Islam; K. Jaspers: Die großen Philosophen; Wikipedia; Koran; Bible.³⁹⁵

³⁹⁴ http://ezw-berlin.de/html/3_166 2/2016.

³⁹⁵ 1. Precise bibliographical references: see the bibliography.

2. Literal quotations are denoted by quotation marks and the source is cited separately.

Anthropocentric/ Theocentric Worldviews

In this respect, I distinguish between anthropocentric, theocentric and christocentric worldviews.

Anthropocentric		Theocentric	
Materialism, Idealism, Esoterism and most of the other Ideologies; In part Buddhism		Islam in part Judaism	
Advantages	Disadvantages/Risks	Advantages	Disadvantages/Risks
The person is at the center.	Lack of spirituality abs. love/ God is missing. The conception of the world is too narrow.	God is in the center.	Man becomes too unimportant. Too little right of self-determination
The person is free and mature.	A person is considered to be either too big ("superman") or too small.	The individual feels safe.	Man becomes too dependent, too small.
The person has ultimate responsibility. The person strives, struggles and performs. Belief in progress.	Excessive demands! A person has to perform well / redeem himself. Their deeds decide on their fate. → Pressure to progress, to be successful.	God has ultimate responsibility. God does what is most important.	God is too arbitrary, a man at his mercy. The man leaves God the existential but he has to believe in God.
	A person is not loved for their own sake.		Only in one's own religion would there be salvation and other views would be excluded (exclusivism).
Disadvantages both: Man has to fulfill conditions.			

Anthropocentric: In the context of religion, anthropocentrism can be defined as "the view that neither God nor gods are the spiritual center of the world (as in theocentrism), but human beings."³⁹⁶

Criticism of Anthropocentrism

"Man is the measure of all things." (Protagoras) -
And with this yardstick, man increases and kills himself. (*Freely based on F. Perls*)

A person must meet certain requirements.

A person has sole responsibility and is overwhelmed as a result.

There is an overemphasis on the adult or on certain achievements of humanity.

Immanent belief in the progress of humanity (progressivism).

Theocentric: "The term theocentrism ... denotes a worldview that is marked by religion;

³⁹⁶ <https://de.wikipedia.org/wiki/Anthropozentrismus>. 3/2014.

which regards God, or one or several gods, to be the center of our existence in the world ... a person's way of living and thinking is guided by religion. The opposite of theocentrism is anthropocentrism ... “.³⁹⁷

Criticism: see table above and the section entitled 'religions'.

“**Christianity** is christocentric and therefore theocentric *and* anthropocentric, because Jesus Christ, who is simultaneously divine and human, is at its center. Thus, anthropocentrism and theocentrism are not opposites within Christianity; rather, they are inextricably linked with one another.”³⁹⁸ |

Philosophies

Philosophies have the same problem as religions: They deal with that which cannot be proven.

Similar to religions, they also look at the big picture. “While scientific insights focus on the relevant subject matters for investigation ... philosophy addresses the whole of our being concerning the human person as a human person; it addresses the truth, which, wherever it shines forth, touches us more deeply than any scientific insight ... It is not this or that causal relationship that is studied, but rather the meaning that is attributed to the whole of the matter”. In contrast to theology, the “wisdom of God,” philosophy could be considered the “wisdom of the world.”³⁹⁹ |

[For an outline of ideologies in the history of thought, and relationships between philosophy, religion and the sciences, see the unabridged German version.]

Materialism

Materialism is “a philosophical system which, in contrast to idealism, holds that matter is the ultimate reality determining all other phenomena.”⁴⁰⁰ Materialism is usually atheistic.

Naturalism, empiricism, and positivism are closely related to materialism.⁴⁰¹

These are the philosophical foundations of the most common psychotherapies today.

Criticism of Materialism

“Behold! I show you the last man. What is love? What is creation? What is longing? ... thus asks the last man ... The earth has become small, and on it hops the last man, who makes everything small.” F. Nietzsche (‘Thus spoke Zarathustra’).

³⁹⁷ <https://de.wikipedia.org/wiki/Theozentrismus>. 3/2014.

³⁹⁸ <https://de.wikipedia.org/wiki/Anthropozentrismus>. 3/2014.

³⁹⁹ Schischkoff, keyword: Philosophie.

⁴⁰⁰ <http://www.geist-oder-materie.de/Philosophie/philosophie.html>, 2014.

I shall only comment on some of the main aspects of philosophical materialism.

⁴⁰¹ Following Schischkoff KW ‘Materialismus’.

It seems that the basic assumptions of today's psychology and psychiatry are still the same atheistic-materialistic premises of Marx and Lenin.

Quote from Lenin: *"One cannot argue about the soul without having explained psychic processes in particular: here progress must consist precisely in abandoning general theories and philosophical discourses about the nature of the soul, and in being able to put the study of facts about particular psychic processes on a scientific basis ... The materialist dialectic ... reflects the most general laws of the development of the objective world and of human thought."*⁴⁰²

Whether Lenin, Marx, or their successors admit it or not, they themselves make only basic assumptions that can only be believed. Even when they make these theses absolute, they seldom allow their own a priori to be criticized. On this point, H. Hempelmann writes: "The position of naturalistic reductionism is itself metaphysical, i.e., contradictory, i.e., self-defeating."⁴⁰³ To that Peter Möller: "The primacy of the spirit convinces me more than the primacy of matter. Creative intelligence, creativity and imagination cannot be explained with the primacy of matter and consciousness as a mere mirror image".^{404 405}

Materialists leave people in this world completely alone. Basically, a loving, overarching power, God, is missing. God is absent. Heaven is either empty or a mirror in which man sees only himself, and he must see himself alone. But what happens if we do not know how to proceed? Then man is left to himself and at a certain point he is overwhelmed. Life as a materialist or atheist seems to me too exhausting,⁴⁰⁶ with too little credibility, neither sufficiently meaningful nor satisfying. It seems to be too one-sided, short-sighted, hyperrealistic/ unrealistic, sterile and soul-less.⁴⁰⁷ For a materialist, dreams, love, hope, consolation, grace, salvation, spirituality, eternity, paradise, soul, God etc., are of little consequence in themselves, since they seem immaterial and unprovable.⁴⁰⁸

The materialist resembles F. Nietzsche's "last man" mentioned above. Psychotherapy on this basis has similar tendencies. Even if materialists do not intend it, their attitude of mind, like that of all ideologues, is susceptible to totalitarian views and systems. They themselves may then become more or less totalitarian and exclusionary. A person's material equipment, functionality, usefulness, and efficiency quickly become the main criteria for evaluating him. This is a phenomenon that affects society as a whole, not just psychology. Performance is to be improved, the economy is to grow. Growth for growth's sake, however, is "the ideology of a cancer cell" (Edward Abbey). Is this not similar to the attitude of "knowledge at any cost"?

⁴⁰² <https://www.marxists.org/archive/lenin/works/1894/friends/01.htm>, 2019.

⁴⁰³ <http://heinzpeter-hempelmann.de/hph/wp-content/uploads/2013/01/%C3%A4pfel.pdf>. 2013.

⁴⁰⁴ Peter Möller in: <http://www.philolex.de/lenin.htm> 2/2015.

I think God is not against matter, but against its primacy. Even Jesus used spit and sand (i.e. matter) to heal a blind man.

⁴⁰⁵ See also the problem of the 'Qualia' - the subjective content of the experience of a mental state.

⁴⁰⁶ This statement expresses what happens in general; in individual cases, there are those who make their life all too easy for themselves, at the expense of others.

⁴⁰⁷ Matthias Krieg: "The materialist is short-sighted by nature." (Verbal message).

⁴⁰⁸ Predominately, materialism - overall - has the characteristics of a second-rate reality with its advantages and disadvantages. (See also the 'Summary table').

Criticism of Science and Psychology

A. Einstein: „It is the theory which decides what we can observe.“

A purely materialistic psychology reduces the human being to what can be proven and thereby overlooks what life is in the truest sense of the word.⁴⁰⁹

About this, Mephisto says in Goethe's Faust:

“By that, I know the learned lord you are!
What you don't touch, is lying leagues afar,
What you don't grasp, is wholly lost to you,
What you don't reckon, think you, can't be true,
What you don't weigh, it has no weight, alas!
What you don't mint yourself is counterfeit.“⁴¹⁰

There has always been criticism of understanding psychology as science. A good overview can be found at Mark Galliker⁴¹¹ This is especially true with regard to their low relevance for everyday life. E.g., Ludwig Wittgenstein,⁴¹² Recently, Eva Jaeggi (s. Ref.) etc.

M. Galliker: *"Should psychology be understood more clearly as a natural science than before, there is a risk that ... psychosocial practice will become even more medicalized and the prospect of a specifically psychological practical relevance in this area will be further reduced."* In addition, there is a *fear that psychology will dissolve into pure neuroscience.*⁴¹³

A purely materialistic academic psychology reduces the person to what can be proven, to what is ultimately matter, and thereby overlooks what is life in its truest sense. Idealists, on the other hand, sit in ivory towers and may miss life altogether.

This kind of psychology not only despiritualizes, exanimates, and objectifies the person, but even robs him of his implicit dignity, his implicit right to self-determination and freedom.⁴¹⁴

If psychology regards all that is human as a mere reaction or product, etc., then it also denies our primary responsibility and the uniqueness of each individual.

Such scientists, I believe, will have little understanding of the subjective and even chaotic nature of mental illness. Rather, they will tend to think in dualistic or digital terms, and as a result will fail to recognize the shades of meaning in the words uttered - or if they do, they will seek to further digitize these shades of meaning. As I understand S. Freud's statement (which I believe to be correct) that *"The laws of logic ... do not apply to processes in the id"*, it means that, with science, one will struggle to gain access to the unconscious.

Another weakness of materialistic science is its closed system of thought. It is incomprehensible how academic psychology overlooks the importance of spirituality and

⁴⁰⁹ Whilst idealists sit, rather, in ivory towers and might thus also allow life to pass by.

⁴¹⁰ Johann Wolfgang von Goethe: Faust II, Vers 4917 ff.

⁴¹¹ (DOI 10.1007/978-3-658-09927-5, 2016)

⁴¹² (in Philosophische Untersuchungen) Georges Politzer (s. Ref.)

⁴¹³ Ibid p 189 ff.

⁴¹⁴ From my point of view, this is ridiculous, because such a "scientist" will think that he has proven, against all experience, that a person does not have free will. (It is clear, of course, that a person's actions are not completely independent).

Benjamin Libet: Do we have free will? in: Geyer: Brain Research and Free Will, 2004, pp. 268-290.

religiosity, even though they are of existential importance to billions of people. Man is seen in the limits of input-output and not as one, at least in the Absolute, free. Thus, "pure science" will not be able to cross a boundary that separates the provable and predictable from the unprovable and unpredictable, which is also the unique. But these are the innermost beliefs and feelings of a human being that distinguish him from machines and things. Otherwise, one might think: It is not me as a person who is ill, nor is it my soul that is suffering, but rather my synapses are affected, or my metabolism is suffering - but this is only half the truth, and options for therapy are lost - the latter coming mostly in the form of psychotropic drugs that correct the relevant dysfunction.

In other words: Materialism and science per se, when applied exclusively, contain neither comfort nor love, and are in themselves weak foundations for psychotherapy. It is also questionable whether science can be conducted in an unbiased, presupposition-free manner. Of course, such questions are already visible, for example, in the construction of the atomic bomb. What good will all our knowledge, all our growth, the best inventions and the greatest progress be if they are not embedded in a +A (+meta-level); considered in isolation, they could all be used for evil.

When the humanities are practiced only as empirical sciences, they prevent innovation from these foundations (experiences).

In the following, I will cite some quotations that criticize science in general.

- Erwin Schrödinger: In the world of science "there are no sensory qualities ..." Of particular poignancy in Schrödinger's view is "the utter silence of our entire scientific research regarding our questions about the meaning and purpose of the undertakings ... The personal God cannot be found in an image of the world which has only become accessible at the cost of all personal references being excluded. We know: Whenever God is experienced, this is a moment which is just as real as an unmediated sensory perception or as one's own personality."⁴¹⁵
- "The [...] science, originally competed against ecclesiastical dogmatism, has long degenerated itself into a new system of belief preached by new scribes and parroted by the public." (Bernd Senf).⁴¹⁶ Similar Wolfgang Pauli: "Today, we are at a point at which the rationalist position has passed its zenith and is perceived to be too narrow."⁴¹⁷
- "Science offers access to matter; religion and philosophy, however, offer access to the mind and spirit." "The movers and shakers (of today) not only bitumize their external environment but also the souls around them."⁴¹⁸
- Richard Lewontin: The self-limitation of science to empiricism, which is predominant today, shows that there is "a prior commitment to materialism. It is not that the methods

⁴¹⁵ Erwin Schrödinger: Excerpts from "Das arithmetische Paradoxon – Die Einheit des Bewusstseins". Quotations from Einstein and Schrödinger took from: <http://www.thunemann.de/martin/gott/>, 2015.

⁴¹⁶ https://de.wikiquote.org/wiki/Bernd_Senf

⁴¹⁷ Wolfgang Pauli: Physik und Transzendenz, Hans-Peter Dürr (Hrsg.), Bern u. a.: Scherz, 1986, p. 205.

⁴¹⁸ Evangelischer Erwachsenenkatechismus, Gütersloher Verlagshaus 6. Ed. 2000, p.60 and S.13 (no further reference source).

and institutions of science somehow compel us to accept a material explanation of the phenomenal world. On the contrary, it is that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.“⁴¹⁹

- Arthur Eddington: “Almost all the great classical philosophers - certainly Plato, Aristotle, Descartes, Leibniz, Spinoza, Kant, Hegel, Locke and Berkeley - they all argued that the ultimate reality, often hidden under the appearances of the material world or time and space, is mind or spirit.” Concerning the inherent bias of scientificity, he told a parable of a fisher who would only accept the fish he caught in *his* net as being fish.⁴²⁰
 - Gerhard Grössing: One is often “confronted with Albert Einstein's statement that the setting of principles (axioms), which are intended to link up the elements of experience in a meaningful way, will not be accomplished through a logical method but only through an 'intuitive (psychological) connection', whereby he meant that the 'free creation of the human mind' is an indispensable part of theory construction.”⁴²¹
 - Heinzpeter Hempelmann: “The acquisition of scientific knowledge is based upon the reduction of a comprehensive desire for knowledge to a simple, limited question ... However, the success of the same will be purchased at the price of relinquishing the quest for knowledge of the whole.”⁴²²
 - Noam Chomsky: “It is quite possible ... that we will always learn more about human life and personality from novels than from scientific psychology.”⁴²³
 - The Noncognitivism argued against the absolutization of knowledge: as did F. Bacon (“knowledge is power”), Lenin, S. Freud (“Our God, Logos”), Maturana (“to live is to know”) and the Cognitivism. But the Noncognitivism argued in my opinion, also too one-sided, according to which the sphere of the subjective is not accessible to any scientific knowledge, since that which is subjective, *the psyche, is beyond the two criteria of truth accepted by empirical science: logical and mathematical proof and testing through observation or experiment.*⁴²⁴
- More precisely, one might need to say: The field of the subjective, such as the psyche, can only be ascertained through the methods of empirical science, and *only relatively well.*
- F. Nietzsche: “Reason is the cause of our falsification of the testimony of the senses.”⁴²⁵
 - I. Kant had already pointed out in his “Critique of Pure Reason” that questions of

⁴¹⁹ Taken from Armin Risi „Glaube und Wissen“ In: http://armin-risi.ch/Artikel/Philosophie/Glauben_und_Wissen.html. 12/2013.

⁴²⁰ https://en.wikiquote.org/wiki/Richard_Lewontin, 2019.

⁴²¹ Gerhard Grössing: Die Information der Physik: Subjektiv und objektiv. In: <http://www.nonlinearstudies.at/files/ggInformationDerPhysik.pdf> S.6, 10/2013.

⁴²² Heinzpeter Hempelmann: Eine kritische Analyse der Reichweite und grenzenwissenschaftlicher Aussagen am Beispiel der Neurowissenschaften. In: <http://heinzpeter-hempelmann.de/hph/wp-content/uploads/2013/01/%C3%A4pfel.pdf>

⁴²³ Chomsky, Noam: Language and Problems of Knowledge: The Managua Lectures, Lecture 5, 1988, p. 159.

⁴²⁴ Aus: <https://de.wikipedia.org/wiki/Kognition> 2/ 2014. (Emphasis mine).

⁴²⁵ “Twilight of the Idols” Part 2, Section 36.

metaphysics cannot be answered with the help of human reason.

- More recent discussions are presented by Rupert Sheldrake in his book: 'The Science Delusion'.
- The knowledge of 'intuitionistic logic'⁴²⁶ (K. Gödel) and 'fuzzy-logic' (L. A. Zadeh) also belong in this context; L. A. Zadeh: „As complexity rises, precise statements lose meaning and meaningful statements lose precision. [...] The closer one looks at a 'real world' problem, the fuzzier becomes its solution."⁴²⁷

Question: What could be more complex than our soul life? ⁴²⁸

- The fact that with every increase in knowledge, ignorance also increases - or both can turn into one another.

In this respect, I would like to briefly touch upon realism and functionalism, since they have quite important roles to play in materialist philosophy and respective psychotherapies.

Realism

“The mental action or process of acquiring knowledge or understanding through thought, experience and the senses, of a reality which exists independent of consciousness.” ⁴²⁹

As explained in detail in the section 'Metapsychiatry', I believe that our world, like human beings, is of first- and second-rate realities. Only a first-rate reality can be unambiguous; the second-rate realities can only exist as relatively unambiguous or even ambiguous realities. However, the term "realism" cannot distinguish between these two spheres of reality, and misunderstandings arise when it tries to do so.

So what does the phrase "I am a realist" mean? It probably means, "For me, reality is the ultimate authority. But reality is not unambiguous. Would it not have been realistic for those in the Third Reich to greet people with "Heil Hitler"?"

A "realist" will tend to represent reality either hyper-realistically, ignoring its ambiguities and contradictions, or too vaguely.

Materialistic psychotherapies generally define "adjustment to reality" as a questionable goal of therapy.

Functionalism

Definitions: “Function: Variable factor which is dependent upon another for its value.” ⁴³⁰

Functionalism considers, in particular, the conscious mind to be a function of the sense organs.⁴³¹

⁴²⁶ https://en.wikipedia.org/wiki/Intuitionistic_logic 2/2021.

⁴²⁷ <https://beruhmte-zitate.de/autoren/lotfi-zadeh/>

⁴²⁸ Zadeh: „I expected people in the social sciences-economics, psychology, philosophy, linguistics, politics, sociology, religion and numerous other areas to pick up on it. It's been somewhat of a mystery to me why even to this day, so few social scientists have discovered how useful it could be.”

⁴²⁹ Taken from www.duden.de

⁴³⁰ Großes Fremdwörterbuch Keyword Funktion.

⁴³¹ According to: Schischkoff, Keyword Funktion.

‘Functionalism states that mental states are functional states; A functional state is defined by responding to a specific input with a specific output.’⁴³² Generally speaking, materialists are also functionalists. Therefore, similar to psychotherapists of this provenance, materialists tend to form an opinion of a person according to their functionality, or even to make this the primary aim of their therapy. However, a person is not primarily a functionary. According to Schischkoff, a functionary is a person “whose occupation consists of performing functions, i.e. of ‘functioning’.” “As a personality type, a functionary is considered to be excessively compliant and risk-averse with a propensity for routine.”⁴³³

Schischkoff quotes Alfred Weber, who refers to the functionary as the “fourth man”; a specialist, whose ambition drives him to “identify with his functions, even if he has been forced upon by foreign will. As a consequence, the personality is split into a functionary's character and a ... residual person, with the functionary's character being capable of performing extremely inhumane actions. Thus, Weber explains the potential for totalitarian governance.”⁴³⁴

I believe that if we do not consider life with its dysfunctions more important than functionality, we will hinder not only our lives but functionality itself, for the functionalist will respond either in hyper-functional or, more often, in non-functional and dysfunctional ways. Entire societies may perish as a result of prioritizing functionality and efficiency. Similarly, we will harm our patients in the long run if we think it is necessary to push them to prioritize functionality. I dread the possibility of a future in which we merely function, but no longer live our lives, merely adapting to reality rather than shaping it.

Academic Language and Academic Activities

“... I believe that everything, even the best, becomes one-sided if the opposition is lacking.”
Eugen Bleuler to S. Freud ⁴³⁵

Ordinary people will hardly understand theology, psychology, and psychiatry. This can be compared to the feeling of a participant in a psychological or theological discussion about human beings who feels, “These people are also talking about me as a human being, and yet I cannot understand them. But in matters of theology, psychology, and psychiatry, we are not discussing specific issues, as in debates about astrophysics, but matters that affect us all. However, such discussions are often conducted in attitudes that are closed to the general public, especially to those who are affected.

Certainly, some jargon is necessary, but much of it is avoidable, and the connection to the grassroots, to the people, would not be lost if one “looked people in the mouth” more often, as Luther did, or followed Einstein's advice: “Wise is he who says difficult things simply.” Or, as Manfred Bleuler aptly told his students: “Psychiatry is simple and human in its essence. With a healthy mind, a little life experience, and a warm heart, its fundamentals are easy to

⁴³² https://de.wikipedia.org/wiki/Funktionalismus_%28Philosophie%29 12/ 2013.

⁴³³ Meyers Großes Taschenlexikon.

⁴³⁴ Schischkoff, KW: Funktionär (Functionary); s. Bibliography.

⁴³⁵ <https://jamanetwork.com/journals/jamapsychiatry/article-abstract/488689>

grasp. Everything that seems complicated to you in psychiatry is not so important and is often only expressed in an exaggeratedly complicated way.”

“Much of the published work in this area is biased, as evidenced by the following statistic: Although 99% of all trials with positive results for antidepressants are published, only 26% of trials with negative results are published.

However, it is not only the independence from industry or other interest groups that is at stake, but also the inner independence of the individual doctor or psychotherapist. If you want to have a career in today's world, you have to publish a large number of papers. For example, once upon a time, countless articles were published describing the effects of psychotropic drugs, but a few years later it is astonishing to read that a research team could not tell the difference between the effects of placebos and antidepressants on mild to moderate depression”⁴³⁶

Regarding the academic activities undertaken within psychological departments, see G. Vinnai's criticism in: “Die Austreibung der Kritik aus der Wissenschaft: Psychologie im Universitätsbetrieb” (The Expulsion of Criticism from Science: Psychology in University Departments) - also for ‘Fragen an die Neuropsychologie’ (Questions for Neuropsychology), see the unabridged German version, and in section [Neuroscience](#) in psychotherapy.

Idealism

There is not one philosophy of idealism but many diverse trends that have this in common: the “perspective that considers objective reality as being determined by idea, spirit and reason, and also regards matter as a manifestation of spirit.”⁴³⁷

Idealistic basic positions hardly play a role in the sciences in general and psychology in particular at present but they are all the more rampant outside of these in the form of [Esotericism](#), fanatical ideologies and spiritistic streams.

Materialism and Idealism

- Juxtaposition in key words

Materialism versus idealism

positive: more concrete, ‘real’, provable and demonstrable, clearer, more down to earth

negative: too nearsighted, flat, sterile, too-heavy

resp. lack of advantages of idealism.

Idealism versus materialism

positive: more far-sighted, more imaginative, more soulful, more intuitive

negative: more abstract, world-fugitive, aloof (E.g. → [Hölderlin](#))

resp. lack of advantages of materialism.

While the human being in the “flatland of materialism” (Franz Werfel) has no height, the idealist tends to lose his grip on the ground.

⁴³⁶ Both bibliographical references in H. Schauenburg, Deutsches Ärzteblatt <https://www.aerzteblatt.de/pdf.asp?id=64412>, 2009.

⁴³⁷ According to Schischkoff, KW Idealismus (Idealism)

- Materialism ↔ Idealism

They are in opposition. But they are only opponents at first glance, they are also conditional on each other. In the history of ideas one often finds how both worldviews alternate.

(See also → [Interplay of opposing SA as ideologies](#))

Humanism

I will examine two

overlapping definitions as a basis for this section: ⁴³⁸ |

- Humanism “points to ... an ideal image of a person who can freely develop their personality based on an all-rounded theoretical and moral education.”⁴³⁹
 - “Humanism ... is a well-reflected anthropocentrism, which starts from our human consciousness and focuses on the appreciation of the human person ...”⁴⁴⁰
- “Anthropocentrism can be considered to be a connecting element of old and new approaches [of humanism] ...”⁴⁴¹

Goethe's Humanism

A. Keyserling characterizes Goethe's humanism as follows: “It is not the work nor the fruit but rather, the process of bringing fruit that is how the entelechy develops ... The development of the personality through objectification and shaping of the original disposition was Goethe's way of life ... The famous novel, Faust, comes to an end with the words ‘Whoever strives with all his might, that man we can redeem’.”⁴⁴²

Goethe had, according to W. Leppmann, the “educational ideal of an autonomous person who completes himself or herself.”⁴⁴³ C. G. Jung expressed a similar viewpoint with regard to ‘individuation’.⁴⁴⁴ |

Immanuel Kant

Immanuel Kant explains the categorical imperative as an ethical behavior that one must “act only in accordance with that maxim through which you can at the same time will that it become a universal law.”

Is Kant's categorical imperative a misguided absolutization of duty and reason? Indeed, I think so. Here are several typical quotes. Kant: “Duty! Thou sublime and great name which ... demands submission ...”.⁴⁴⁵

⁴³⁸ This section discusses the so-called idealist humanism. About ‘materialist humanism’, the points made in the section on ‘Materialism’ are also valid here.

⁴³⁹ <https://www.uni-due.de/einladung/Vorlesungen/epik/humanismus.html>, 2013. (The 2016 edition is no longer available)

⁴⁴⁰ According to Schischkoff, KW Idealismus (Idealism).

⁴⁴¹ Wikipedia KW Humanismus, 1/2016. See also http://ezw-berlin.de/html/3_166.php ‘Humanismus’ (Humanism).

⁴⁴² Taken from: Arnold Keyserling, In: <http://schuledesrades.org/palme/books/denkstil/?Q=1/1/3/109> 3/2016.

⁴⁴³ Wolfgang Leppmann: Goethe und die Deutschen - Vom Nachruhm eines Dichters. W. Kohlhammer Verlag, 1962, p.193.

⁴⁴⁴ See also my critique of the absolutization of ‘individuation’ and maturation, loc. cit.

⁴⁴⁵ Friedrich Kirchner in: <http://www.textlog.de/1926.html> 3/2016.

Kant calls for "a religion of reason, the principles of which are based purely upon reason. ... For Kant, God himself is a necessary 'postulate' of practical reason, however, this statement does not involve belief in the 'objective reality' of the same ... 'The true, sole religion contains nothing but laws ...' ".⁴⁴⁶ I think this is too overwhelming for people and Friedrich Nietzsche, in my opinion not entirely wrongly, stated that Kant represented a "life-threatening" moral theology.⁴⁴⁷

Present-Day Example

Rudolf Kuhr: "Humanism ... is a means and an end in itself, and urges a person to work upon themselves like no other orientation. Therefore, since this is arduous, most people, thus far, have chosen a religion that promises them salvation through an external agent, as does Christianity ... (It) misleads a person to deal with their inner conflicts outside of their own person. Thus, they ask God for help (God¹ is with us!), rather than solving their own conflicts with the aid of psychology ... The human person is the problem of other human persons and the world - and also the solution."⁴⁴⁸ |

The Problem of Humanism

What is meant is the criticism of anthropocentric, secular humanism, which is an important basis of humanistic psychotherapies.

Such humanists have replaced God¹ with a super-ego (+sA "humanum") that is less loving than the +A (God¹); indeed, one that will even be merciless to human beings on certain occasions.

If humanity is the last instance, what about my inhumanity, which also exists?

If human reason is the last instance, what about my irrationalities? Can they be integrated, or must they be suppressed, dissociated, or even opposed? Secular humanism asks too much of the human being, since it must label as taboo, dissociate from, and oppose what is inhuman and evil. But since the inhuman and evil are inherent in human beings and can only be partially, not fundamentally, "conquered," an unresolvable conflict arises within us that can have potentially bad effects if we take humanism too seriously.

Philosopher John Gray criticizes this form of humanism, believing that the humanist's fundamental conviction that human history is a history of progress is a superstitious belief. "Humanists say: The goal may be out of reach now, but we can still move toward it. These are siren songs ... All supposed progress is ambivalent. One can accumulate knowledge, but not ethical improvement... The increase of knowledge increases a person's power, for better or for worse... The self-determined life is a modern fetish. Whoever wants to change the world by willpower comes dangerously close to terrorism in the name of reason or the common good, as the Jacobites during the French Revolution or the Bolsheviks under Lenin,

⁴⁴⁶ Wikipedia <https://de.wikipedia.org/wiki/Religionskritik> 2/2014.

⁴⁴⁷ https://de.wikipedia.org/wiki/Der_Antichrist , 2023.

⁴⁴⁸ Rudolf Kuhr: Warum ich kein Christ bin; In: <http://www.humanistische-aktion.de/christ.htm> 2/2014.

(Question: If Mr Kuhr had a daughter who was terminally ill - would he say the same thing to her? I sincerely hope not.)

Trotsky and Stalin have shown..."⁴⁴⁹

In my opinion, we should not "say goodbye to humanism," as John Gray's book of the same name recommends, but we should say goodbye to its absolutization, which is only possible if what is inhuman, aggressive, evil, selfish, or any other negative aspect of a person (which we all carry within us) is not made into a mortal sin, nor considered unforgivable, and thus made the fundamental cause of a disease. This is only possible, however, if the humanist ideology is embedded in a larger, more comprehensive structure that can integrate and compensate for these negative human qualities without exalting them as good. This larger structure could most easily be called love. But then we run into the problem that human love becomes absolutized and overwhelms the human being, and then it can harm people. If before we postulated the need to be humane and progressive, now we are condemned to be full of love and forgiveness. In my opinion, without an authority that transcends the human person, without a transcendent, loving authority, which I have also called A, any other way of thinking becomes an absolutized ideology and therefore suboptimal at best.

The problem of Christian social teachings

In my opinion, Catholic social teaching also ultimately have the same problem as humanism. Its essential principles of personhood, solidarity and common good are essentially also the principles of humanism and correspond to the imperative of self-love and love of neighbor. But at this point, Catholic social teaching, like humanism, is ultimately concerned only with ethical precepts ⁴⁵⁰ and not with the unconditional existence of man beyond all ethics and morality. That is, in Christian terms, these social teachings are not about an ethics subordinated to the unconditional promise of God's love for every human being. But when this is absent, Christian social teaching, like humanism, runs the risk of becoming negative or even "bestial" in certain situations. Why? Just as pure humanism is incapable of integrating the inhuman, a merely ethically oriented Christian social teaching is incapable of integrating the unsocial. This means that certain negative parts inherent in man and society must be negated, repressed, sublimated, or fought against. However, the energy required for this will weaken the system, and the desired ideals of humanity and sociality will be all the less achieved if people and societies have the freedom to subordinate these ideals to themselves or to a +A. I.e., only such a relativized ethics will make their fulfillment possible in the best possible way. (See also next section).

Humanism and Christianity

The following values are relevant to both: Human dignity and the fundamental rights of all people; equality before the law, protection from despotism, freedom of religion and conscience - these are values enshrined in the United Nations Declaration of Human Rights.

⁴⁴⁹ The magazine "Der Spiegel" in conversation with John Gray: DER SPIEGEL, taken from <http://www.spiegel.de/spiegel/print/d-69277681.html> 9/2010

⁴⁵⁰ In Catholic social teaching, "Social contexts are empirically examined and theologically and ethically reflected upon." https://de.wikipedia.org/wiki/Katholische_Soziallehre , 2023.

But: "For many centuries, the Christian churches were guided less by a belief in human dignity than by sin... Only the baptized, dogmatically orthodox Christian was considered worthy of dignity. But heresy, unbelief, or paganism was considered an invitation to any kind of persecution, torture, and inhuman treatment. It was the Renaissance, Humanism and the Reformation that brought human dignity back to the forefront... This fostered the modern idea of human rights: Every human being is worth more than his or her achievements. While he himself may violate his dignity, no state or ecclesiastical power may deprive him of it. It must always be understood that there is a difference between a person and his actions."⁴⁵¹

So what is the difference between humanism and Christianity? Humanism is anthropocentric. The Christian message is both anthropocentric and theocentric. While love and humanism are very important among us humans, they are still imperfect and require the love of God in our midst. According to humanism as an ideology, divine humanism is irrelevant. Humanism must be satisfied with human humanism, for which man becomes the final authority, even if this is problematic in itself.

"The Christian message contains not only the divine challenge to love our neighbor ... but above all the assurance of unconditional divine love and forgiveness ... The Christian faith relativizes moral behavior. This means that God, the gospel, is stronger than the law; grace is stronger than our sin; and we are freed from the compulsion to be good. And yet, while the radical commandment of love will still ensure that one can never be satisfied with one's achievements, it does not mean that a person's worth depends on what he has accomplished for society [depends on a person's humane attitude]."⁴⁵²

"Karl Barth said that, first and foremost, one would have to speak of God's humanism: of God's love for people ... Secular humanisms are, effectively, dispensable. They are merely 'abstract programs' in the face of the assurance that all human beings are children of God, as it is proclaimed in the Gospels."⁴⁵³

However, I do not consider secular humanisms to be superfluous. But also not as dangerous as the well-known quote "Humanity without divinity ends in bestiality".⁴⁵⁴ This probably means that an absolutized humanity, which in the long term suppresses everything animal and evil in humans, can turn into 'bestiality' because such humanity subjugates us and makes us aggressive.⁴⁵⁵ Expressed more precisely: This absolutization of humanism leads to "hyper-humanism" (pro-position), anti-humanism (contra-position) or indifference (0-position). In each of these cases, a person is living against their human nature, since the latter is neither purely humane nor exclusively evil.

⁴⁵¹ Evangelischer Erwachsenenkatechismus s. Bibliography p. 368/ 371.

⁴⁵² Evangelischer Erwachsen Katechismus, Gütersloh, 6th edition. 2000. p.381. [Addition by the author].

⁴⁵³ Wikipedia: <https://de.wikipedia.org/wiki/Humanismus> 2/ 2014.

⁴⁵⁴ Quotation by F. Schleiermacher or Grillparzer. (This means that being human without dependence upon God, will lead to the human person becoming an animal). The French Revolution may serve as an example of this.

⁴⁵⁵ As one knows, that too much of a good thing can turn into bad.

About the Anthropocentric Belief in Progress

Here I will present only a few hypotheses:

- The belief in progress in the sense of progressivism can be found in materialism as well as in idealism.

- Humanity is not capable of realizing such an (absolutized) belief in progress.

Such ideologies of progress give rise first to utopian dreams and then to suffering.

- I believe that we, as human beings, can only achieve relative progress. To be more precise: Progress is a positive Relative and has the characteristics of the same: it is neither absolute nor negligible, but diverse, incomplete, conditional, secondary and dependent (Asp. a1-a7). This also means that all these relative advances also have disadvantages. Therefore, an important question is whether the advantages or disadvantages outweigh each other.

- With every progress there is the potential for its abuse - all the more so if the progress is considered absolute (dynamics of pro- and anti-positions). Examples: today we kill "better" and faster; the digital world has great advantages but also disadvantages. Drugs in general, and psychotropic drugs in particular, can alleviate much suffering, but they are also greatly abused, etc.

- Therefore, a belief in progress in an appropriate form would be neither progressivism nor no belief in progress, but it would depend on the kind of progress made and the sacrifices made for the sake of progress, etc.

- Medical progress aimed solely at prolonging life or curing at any cost would be as questionable as analogous technological progress at any cost.

- Anthropocentric attitudes are characterized by a form of belief in progress that presupposes the possession of a humane and rational mind. However, as noted above, we are not always humane and rational (nor do we always want to be). They appeal one-sidedly to the strength of a person's ego, but we are often weak and sometimes powerless. We are supposed to emancipate, individuate, grow up and take responsibility. However, we are and often remain dependent, immature, and afraid of certain responsibilities and commitments; and sometimes this is the most appropriate option.

Religions and Spiritual Movements

Overview

	Islam	Buddhism	Christianity
Revelation / Holy Scriptures	Quran is to be taken literally since it came directly from Allah.	The speeches of Buddha	New Testament, which is not in itself holy but depicts God/ Jesus.
Declared by	Muhammad	Buddha	Jesus
Salvation through:	Allah / one's own actions	One's own actions, self-salvation	Jesus and one's own desire
Must / unconditionalities	"Five pillars": declaration of faith (5x /day) prayer, alms-giving, Hajj.	Every action generates karma, bad karma needs to be worked off.	Free will
Accession through:	1x saying the declaration of faith	Arguably free	Voluntary, unconditional. Officially: Through baptism. ⁴⁵⁶
Quit by:	Barely possible, at times threats of death penalty.	Arguably free	Free
Life after death	Very worldly ideas, not very attractive for women.	Reincarnations (for me, too stressful) Finally Nirvana (for me, too deindividualizing)	Eternal and good.
Advantages	In principle, humanistic and caring.	In principle, humanistic and caring.	Jesus as the one who redeems and provides orientation. There is no coercion and the guidance is good. All people have the same and greatest value; God loves all people. Free "attitude toward Absolute". Whatever is regretted can be forgiven.
Disadvantages	Allah is too far away, too arbitrary. A person's right actions are too important, this is too demanding. There are some aggressive statements in Quran. Not enough equality.	There is no God, little support, a person's right actions are too important; this is too stressful.	Seemingly, a disadvantage: one's own good works have only relative significance.

Religions are the most powerful spiritual forces because they focus on the unconditional, the absolute. This is why they can have extremely positive effects, but also extremely negative ones, especially when they are misused. All world religions have a basic tendency to favor the humane. (KW "World Ethos", H. Küng).

I have compiled the points which seem to be important to me, concerning the three world religions, in the table:⁴⁵⁷ |

⁴⁵⁶ I myself do not consider this to be compulsory. See e.g. Jesus' assurance given to the criminal, who was crucified with him and who was probably not baptized, that he would "be with me in paradise today".

⁴⁵⁷ The descriptions and assessments of the most important religions capture only what seems to me personally and **subjectively** most important for our topic. Moreover, there are diverse directions in all religions, which for reasons of space I will disregard at this point. More and more objective (?) e.g. in

A Story

Three brothers [representing the three monotheistic religions] set out to seek their fortunes. After several years they met again.

The first one reported: "I am the king of a well-ordered kingdom with 700 rules, and God is with me. The second said, "I am the king of a kingdom with a global idea of social justice and the sovereignty of God on this earth. The third brother said, "I live in the kingdom of love.⁴⁵⁸

It is good that the choice is free. None of the three can prove that life is best in his country. Personally, I would move to the third brother's country.

Suggestion: Read the Old Testament, the Qur'an and the biography of Muhammad, and the New Testament and the biography of Jesus - and then judge.

About Islam

Islam means submission to the will of God. At its center is the **Qur'an**.

The Qur'an is considered to be the literal revelation of Allah to Muhammad through the Archangel Gabriel ("Dictation Understanding" of the Qur'an). In addition to the Qur'an, the **Sunnah** (see below) plays an important role.⁴⁵⁹ Islam specifies five basic duties that all Muslims must adhere to and which constitute the "pillars" of their faith = the "**Five Pillars**" of Islam:⁴⁶⁰

1. Belief in Allah and in Muhammad as His Messenger.
2. The five daily prayers.⁴⁶¹
3. Charity to one's fellow man.
4. Fasting during Ramadan.
5. The pilgrimage to Mecca.

Polygamy is permitted. **Muhammad** had nine wives. He consummated his marriage with his third and favorite wife, Aisha, when he was himself over 50 years old, and she was 9 years old.⁴⁶² In his lifetime, he has executed many of his opponents. "Family law (marriage, divorce, custodianship) is strictly regulated in favor of the man."⁴⁶³ "On **Judgement Day**, he (Allah) will judge people: Unbelievers will face hellfire and believers will be promised the umbrageous paradise with its virgins (Huris) ... The Quran attempts to cover all spheres of life by way of legal regulations."⁴⁶⁴

"**Jihad** is an important Islamic principle of faith because it is one of the fundamental commandments of the Islamic faith and a duty imposed on all Muslims. Some Sunni scholars

https://en.wikipedia.org/wiki/Sociology_of_religion , https://en.wikipedia.org/wiki/Philosophy_of_religion .Moreover, there are diverse directions in all religions, which for reasons of space I will disregard at this point.

⁴⁵⁸ One could also apply this story to behavioral therapy, psychoanalysis or metatherapy.

⁴⁵⁹ According to <https://de.wikipedia.org/wiki/Islam> and <https://de.wikipedia.org/wiki/Koran>, 2017.

⁴⁶⁰ © 2004 Islamisches Zentrum München.

⁴⁶¹ The 1st and 2nd are to be spoken in Arabic.

⁴⁶² Taken from: http://de.wikipedia.org/wiki/Aischa_bint_Abi_Bakr, 2014.

⁴⁶³ Großer Brockhaus, KW Islam.

⁴⁶⁴ Meyers Großes Taschenlexikon, KW Islam.

add jihad as a sixth pillar to the five pillars of Islam."⁴⁶⁵ In various relevant writings, "jihad" has different meanings: armed struggle (primarily against "infidels" and apostates) or merely peaceful effort. The term "infidels" refers to all those who do not believe in Allah and Muhammad.

Personal Opinion

- What I find positive in Islam is the following:

The strong social aspect; especially the care for the poor and the weak.

The portrayal of a God who is generally benevolent to human beings.

The fact that Allah is often portrayed as "merciful".

The idea of a good life after death (though admittedly not my own).

- The following points are more elusive or even negative from my point of view:

It's hard for me to imagine that I can see myself as an image of Allah, or that Allah descends from heaven and serves me, or that Allah dies on the cross for me.

In Islam, those who profess other faiths, as well as those who live without faith or according to an alternative lifestyle, such as atheists and homosexuals, are excluded. I cannot imagine that Allah would love me if I believed in other gods, or that he would forgive me if I converted from Islam to Christianity. Nor can I imagine that Allah would want me to love my enemies.

The role of women in Islam seems to be too negative.

Often believers are called to join the "Jihad" (which could mean holy war?).

For me, Allah is a God who is too distant and arbitrary.

In Islam, people die for Allah; in Christianity, it is the opposite - Jesus dies for people.

I feel that in this religion there are too many demands, too little freedom and too little right to self-determination. To leave the religion is sometimes threatened with death.

Whenever I read the Qur'an, I find comforting verses - as I do when I read the Old Testament - but I also find much that frightens me, because from the point of view of the Qur'an, I would have to be considered an "infidel". (See, for example, Sure 2: 24, 89, 190-193; Sure 8: 12, 55; Sure 47: 4, 10 and other verses referring to "unbelievers").⁴⁶⁶ Jesus, however, does not frighten me, nor does he frighten people of other faiths and no faith.⁴⁶⁷

Muslims cannot have certainty of faith because of the teaching of the Quran, as opposed to Christians.

I also see Jesus as a role model example, whereas I can barely identify with Muhammad's lifestyle, which is as "**Sunna**", the second foundation of Islam, alongside the Quran.

Ch. Schirrmacher's opinion is expressed in the following statement: "As long as Muhammad and the caliphs' exhortation to do battle is not declared to be invalid for all times, Islam will

⁴⁶⁵ Wikipedia: <https://de.wikipedia.org/wiki/Dschihad> , 1/ 2016.

⁴⁶⁶ See Abdel-Samad, Hamed: Der Koran - Botschaft der Liebe, Botschaft des Hasses. Droemer, München, 2016.

⁴⁶⁷ This is true, excluding some sayings that I believe were not originally uttered by Jesus, owing to the fact that several decades have passed between Jesus' utterances and their recording in writing. Those who spread his message were, I believe, ordinary people who, at times, also misunderstand what was being said. (More on this later).

not be able to slough off its problems with violence."⁴⁶⁸ I would like to add the following:
"As long as Christian theology does not nullify appeals to fight as they are in part attributed to the Old Testament's God and (rarely) the New Testament (Lk 19:27), Christianity will face similar reproaches."

About Buddhism

There is no God in Buddhism. By anthropocentric means, Buddhism attempts to overcome anthropocentrism.

"Buddhism teaches: Life is an endless chain of rebirths, in which good and bad deeds are worked out. The main commandments of Buddhism are: do not kill, do not steal, do not lie, and do not commit adultery."⁴⁶⁹

"From a Buddhist perspective, the self is not a constant entity, but rather a process characterized by continuous becoming, changing, and passing away... Mindfulness (also called awareness, realization) is the practice of remaining fully in the here and now, perceiving all that is present, both clearly and consciously, but without judgment."⁴⁷⁰

Karma means action, work or deed; it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). Good intent and good deeds contribute to good karma and future happiness, whereas bad intent and bad deeds contribute to bad karma and future suffering. The philosophy of karma is closely associated with the idea of rebirth ... karma in the present affects one's future in the current life, as well as the nature and quality of future lives - one's saṃsāra."⁴⁷¹

"Buddhism's highest aim is to escape from this cycle, by not producing karma - so that our actions no longer leave a trace in the world. In Buddhism, this is termed as the entry to Nirvana."⁴⁷²

In recent decades, Buddhist beliefs and techniques have become more prominent in some psychotherapeutic schools of thought.

"The journey is the destination"

The motto: 'The journey is the destination', which plays a special role in Buddhism, could be a motto for many worldviews and societies, where personal fulfillment, [Individuation](#) (C. G. Jung) where progress, growth, etc. become the prevailing maxims. In my opinion, these are self-redemption programs that will not bring peace of mind to an individual. Do not most worldviews amount to a compulsion to reach a certain goal?

⁴⁶⁸ RP.online 9/1/2015

⁴⁶⁹ Michael Hamerla: <http://www.rp-online.de/panorama/deutschland/die-erloesungswege-des-buddhismus-aid-1.2637929> 12/2011.

⁴⁷⁰ Wikipedia: <https://de.wikipedia.org/wiki/Buddhismus> 10/2013.

⁴⁷¹ <https://en.wikipedia.org/wiki/Karma> 2019.

⁴⁷² Wikipedia: <https://de.wikipedia.org/wiki/Buddhismus> 10/2013.

What happens when a person cannot go any further, or even retreats when he is pushed back, while the maxim that he must go a certain way remains in his heart? Does he not fall into despair? You might say that even if he retreats, he will remain on the path. This is true, but he must at least try to go forward. Sometimes this is not possible, because there are occasions when one is completely powerless and cannot see the way forward. → Chr. Morgenstern: "He who does not know the goal cannot have the way".

Perhaps this problem is particularly pronounced in old age, when one realizes, as I am now discovering, that one has not become wiser, although one has developed intelligence and gained experience. Keyword: Here, too, whenever the path has been followed to its end, we encounter the problem of the so-called "pilgrim's death".

Harmony and balance of the soul as a goal in Buddhism, and also in Chinese philosophy, these goals play an important role. Of utmost importance here is the balance and harmony between two forces that are juxtaposed as polar opposites and yet interdependent in the commonly used symbol: Yin-Yang. ☯.⁴⁷³

Discussion

- The positive aspects of Buddhism, in my opinion, are as follows

It seems to be non-dogmatic and peaceful.

It advocates the overcoming of greed, hatred and delusion (three "mind poisons").

It highly values the inner life of a person (practice of meditation).

It is not afraid to name human suffering.

It speaks of a perspective beyond death; earthly life is not all there is.⁴⁷⁴

I see a parallel between the character of that which is second-rate (WPI²) as described above and the Buddhist teaching regarding the ego illusion and the illusion of reality.

- The following points are, in my opinion, elusive or even negative:

There is no loving God (anthropocentrism).

As a philosophy, which is what Buddhism really is, it is too pessimistic.

Ultimately, man must redeem himself. The way a person lives determines his or her karma in the next life, which, depending on the school of thought, may be reborn as an animal, demon, or other being, as in the case of bad karma.

The number of rebirths and the need for constant effort would be completely overwhelming. The prospect of a person's essence dissolving in Nirvana is negative, in my opinion.

⁴⁷³ For details, see M. Lurker, Wörterbuch der Symbolik.

⁴⁷⁴ The Christian standpoint not to attribute absolute significance to earthly things seems to be quite similar to the main objective in Buddhism to reach Nirvana. In contrast, in the Christian religion, however, it is about giving the earthly only a relative meaning and thus not dependent on it.

Hinduism

"Hinduism is polytheistic in nature and knows many gods ... The three main gods are united in the 'one Godhead in three forms' (Trimurti): Brahma represents the creative principle in the universe, Vishnu the sustaining and preserving principle, and Shiva the destructive principle. Besides the main gods, there are countless other gods associated with Hinduism, many of which are only locally worshipped... The belief in reincarnation is common to the Indian religions of Hinduism, Buddhism, and Jainism. The nature of reincarnation depends on the nature of karma, or the moral qualities of past actions. This belief in reincarnation gave rise to the Indian idea of an individual's salvation from the cycle of existence (samsâra), whereby one achieves salvation from the endless recurrence of death and rebirth."⁴⁷⁵

In my opinion, this religion, like other religions discussed above, also contains too many preconditions for my essential selfhood. The caste system in India, which has not yet been overcome, was promoted by Hinduism.

Esoterism and Similar Ideologies

Here, esotericism represents various spiritual, non-Christian movements. M. Poehlmann formulates the reasons for their growth: "Numerous ideological movements strive to restore the unity of worldview and religion, of reason and faith, which has been lost in the context of cultural secularization. In their quest for a relevant interpretation of meaning and universal validity, they resemble religions". He went on to say of esotericism: "Man is perceived as a potentially spiritual being whose inner core is divine, which is the motor and impulse for spiritual evolution. Esotericism seeks methods and practices that enable higher knowledge, expansion of consciousness, and spiritual growth."⁴⁷⁶

Esoteric ideas and practices are very important, especially for spiritual healers, but also for some psychotherapists. For me, as mentioned above, they represent an antithesis to the scientific orientation of official psychotherapy and compensate for its deficiencies, albeit with many superstitious concepts. One could see them as fulfilling a similar function to the retreat into imaginary worlds of fantasy and the media.

About Christianity

I feel most at home in this religion. If we imagine people who - ideally - trust that they are deeply protected, that they are unconditionally lovable and eternal, and that everything Relative has only a relative meaning - what can destroy these people? How much more easily they will overcome their emotional crises! How many costly defenses and fulfillment

⁴⁷⁵ Largely taken from: <http://www.rp-online.de/panorama/deutschland/die-vielen-gesichter-des-hinduismus-aid-1.2636663> Serie - Weltreligionen (2): Die vielen Gesichter des Hinduismus; and

Michael Hicke: http://www.klassenarbeiten.de/referate/religion/hinduismus/hinduismus_55.htm (no date provided).

⁴⁷⁶ M. Pöhlmann in: Evangelische Zentralstelle für Weltanschauungsfragen (EZW) <http://ezw-berlin.de/html/4154.php>; 2011.

mechanisms will become obsolete? If we believe that we are redeemed, we are loved for our own sake; if we trust that we have permission to be who we are, we would no longer need +sA and would not be afraid of –sA.⁴⁷⁷

Dieter Claessens and Erik Erikson, among others, have described the importance of a 'basic trust'.⁴⁷⁸

Basic trust develops through love (in religious terms: God). Almost all famous psychotherapists, including S. Freud, Eugen and Manfred Bleuler, G. Benedetti, A. Gruen, and others, consider love (toward the patient), or the unprejudiced acceptance of the person by others, to be the essential therapeutic attitude, or the lack of such love in childhood to be the determining pathogenic deficit of the patient, and every good psychotherapist accepts the dignity and freedom of his patient without reservation - that is, in spite of every failure and flaw of the affected person.

It is all the more astonishing that in the scientific literature known to me there is hardly any discussion of the various psychotherapeutic and sociological schools with their underlying ideologies or religions and whether, on the contrary, they do not postulate preconditions on the fulfillment of which such unconditional love, such primordial trust depends and the non-fulfillment of which causes a pathogenic deficit similar to that in childhood. As long as only pure science is practiced and only what can be proven is valid, such a discussion cannot take place because such basic premises as love, basic trust, and God cannot be proven. They are then considered irrelevant, even though they are obviously not so in practice.

But it is also important to critically question what is called "Christian".

"Christian" One-Sidednesses and Misinterpretations

Perhaps the greatest danger to Christianity is a false church.

In note form, I will present my opinions about some of these points:⁴⁷⁹

- Like all human beings, Christians sometimes prefer to deny bitter truths or to absolutize or distort a particular issue. The underlying motives can range from fear to arrogance and are very human. The church itself has always had a tendency to absolutize excess, morality, and even itself. Protestants overemphasize achievement, evangelicals overemphasize a literal understanding of the Bible and conversion, and in general Christians tend to devote themselves entirely to the service of others and disregard self-love. Self-denial is preached instead of self-love. After decades in the church, I have heard only one sermon on the importance of self-love, but several hundred on how we should do more for our fellow man. The ideal Christian - so the message seems to go - must be pious, hardworking, altruistic, moral, virtuous, and somewhat asexual; and he must not be aggressive or angry, no matter

⁴⁷⁷ There is a danger however, that those affected might believe that one's health only depends on one's strength of belief and, vice versa, that one's illness is indicative of one's lack of faith.

⁴⁷⁸ Dieter Claessens: *Familie und Wertsystem*, [1962], 4th edition, Duncker & Humblot, Berlin 1979.

Erik H. Erikson, *Der vollständige Lebenszyklus*, Frankfurt am Main 1992.

⁴⁷⁹ In so doing, I will abstain from voicing some surely much-needed criticisms of churches and their practices, for reasons of space. Nevertheless, I believe that churches are currently playing a relatively positive role.

what the issue. Fortunately, as far as I can tell, the list of requirements has been reduced; perhaps because people have left the church and feel that the message being preached is burdensome and no longer liberating.

- This false attitude is common among Christians: Many sins can be forgiven, except those committed intentionally. In other words, evil acts committed unknowingly can be forgiven, but not those committed with full consciousness.
- Some believe that every wicked person will go to hell because the church has sometimes taught this doctrine. However, Jesus died for sinners, and the first person He promised to go to heaven was not a good person, but a criminal - the very one hanging on the cross next to Jesus. (A similar message can be found in the parable of the prodigal son.)
- Church is either identified with God¹ or confused with religion.
- Christianity is identified with humanism and pacifism. While Christianity is humanistic and pacifistic, it does not make these values absolute. Therefore, even the "evil" and aggressive parts of humanity can be incorporated into a person.
- Misunderstandings arise when terms such as "humility," "selflessness," "renunciation of self" are used (see also the section on the [Self](#)).
- Discipleship is regarded as being imperative.
- Faith in God becomes absolutized. (Even by Luther?) Or else, belief in God becomes a performance. I believe that the basic will to do good, already constitutes that which is absolute from humankind's perspective.
(See also: [The absolute attitude of the I](#) and [Absolute and relative will](#).)
- The attempt to prove God, since His credibility alone does not seem sufficient.
- The belief that if we only believe and pray enough, all good hopes will be fulfilled (health, peace instead of war, etc.), claiming that: "A person who is ill does not have enough faith."
- The opinion: "God died for us" or "God sacrificed His Son for us so that we might live. These are concepts that are easily misunderstood because God did not commit suicide or kill Jesus. I believe both are still alive.
- The belief that God controls everything.
- Believing that Jesus can only be understood under certain conditions, for example, if you have the right kind of faith, or if you know the Old Testament, etc.
- Overuse of the term "holy: Many Christians call things holy, such as: the Holy Land, a holy people, holy men and women, a holy father (the Pope), holy scriptures, etc.
- But they are only made holy by God, they are not holy in themselves. I believe that only God is holy.
- The view that the Bible (as well as the Koran) is to be taken literally (biblicism). Related to this is the following point: All verses of the Bible are considered equally important: the Old and the New Testament, the Gospels and the Epistles, etc. I have little doubt that Paul would "rend his garments" if his statements were given the same value as those of Jesus. The order of credibility for me is: the Holy Spirit or love > the New Testament (statements about and by Jesus in the Gospels) > experience > reason > Paul and other epistles > the Old Testament. There is also no clear separation from other similarly toned and much more frequent

passages in the Old Testament.⁴⁸⁰

- The church does not dare to correct some questionable Bible verses attributed to Jesus, even though they clearly contradict his messages found in other verses and have always been a bone of contention. In particular, there are four passages in Matthew (Mt 8:12; 18:8ff; 22:13; 25:41) and Luke (19:27) that appear to be threats rather than statements of love.
- Scholars have been reluctant to remove or label as questionable some of Paul's derogatory remarks about women, such as "women should be silent in the churches," or verses that discuss the "works of the flesh," of which we are told that those who practice such things will not enter the kingdom of heaven (Gal 5:19ff; Rom 1:28ff; Tit 1:10ff). These statements are not in the spirit of Jesus and have caused much harm. (KW: verbal inspiration, the inerrancy of the Bible).
- Some people call themselves Christians and abuse the name of Christ. In the name of God, wars are waged, people are oppressed, and so on. Unfortunately, it is not often considered that the wolf in sheep's clothing is a wolf and not a sheep, and that not everyone who calls himself a Christian is really a Christian. How often do we hear the argument that it was the "Christians" who were responsible for the Crusades, the Inquisition, etc.? However, such "Christians" cannot claim to have acted on the authority of Jesus, who even urged his listeners to love their enemies; whereas in some religions the use of force against one's enemies and against "unbelievers" is by no means excluded.
- Some claim exclusivity, in the sense that the experience of God and the finding of truth can be found only in Christianity; or that salvation comes only through faith in Jesus Christ. Others believe that all religions are of equal value (theological pluralism). Personally, I have found the greatest amount of love within Christianity (this roughly corresponds to the attitude of 'inclusivist theology').

Christian Fundamentalism, Religionism

Christian fundamentalists demand Christians have to be Bible-believing and practicing, have to be born-again and converted.⁴⁸¹ They think you have to pray in a certain way, with a certain frequency, take the Bible literally, and follow other commandments that ultimately amount to self-redemption. "Only we are chosen and redeemed - the others are not," they believe. This is where Christian fundamentalism resembles other fundamentalisms.

⁴⁸⁰ In prioritizing the criteria of importance, the reasons why I have placed Jesus' utterances as recorded under the criterion of the Holy Spirit or love are as follows: By no means were Jesus' disciples always led by the Holy Spirit, but they did things that blatantly contradicted the instructions given in other verses (e.g., Peter treated Ananias and his wife Sapphira in such a hard-hearted way that they both died simply because they kept some of the money they were supposed to give to the church, Ac 5:1-11). It is cases like these that give us insight into why the disciples and their successors passed on some of the teachings of Jesus in a different spirit. Therefore, one should be somewhat skeptical of those Bible verses that do not seem to correspond to this spirit of love. However, the "spirit of love" is not always a comfortable one!

⁴⁸¹ According to a cartoon found at the Convention of the Evangelical Church: Kirchentag München.

Criticism of Religion

In the following, the main focus will be a criticism on the Christian religion (for the main sources, please see footnote).⁴⁸²

Brief remarks by myself are indicated by the use of italics and are placed in square brackets: [].

Well-Known Critics of Religion

Ludwig Feuerbach (1804 - 1872)

- God is a **projection** of the human spirit. Feuerbach urges us to remove the projection and to reappropriate the energy thus made available for the humanization of humanity.

[Just as one cannot prove that love is not a projection, neither can one prove that the opposite is true.]

- Religion is **consolation in the afterlife** (escapism). *[Comments, see below].*

Development of the projection of God according to Feuerbach: the suffering of the individual → the desires of the individual (happiness, fulfillment) as well as the instinct of self-preservation and imagination → projection: God.

Karl Marx (1818 - 1883)

- Referring to Feuerbach's theories, religion is a creation of man, religion is at the same time an expression of man's need and a protest against this need.
- Religion causes people to be passive and therefore to suffer misery = "**opium** for people".
- This passivity **serves the interests of the possessors** and the powerful.

[But Jesus stirred up the people and found harsh words to use against the haves and the powerful.]

- Marx calls for a better distribution of property within society (communism), which would obviate the need for religion and it would automatically disappear.

[This ideology has already failed.]

Friedrich Nietzsche (1844 - 1900)

- The natural and historical sciences have made religion implausible.
- Christianity demands a "**slave morality**."

[But man is made in the image of God, and Jesus condemned the absolutizing of morality, the "law".]

- The will of man was to replace God. *[See the section concerning [`Absolute attitude`](#).]*

- The "death of God" is a long process of God dying out in the consciousness of mankind.

[I do not believe this will happen.]

- Nietzsche believes that by **overcoming religion** man has the chance to become a "**Beyond-Man**" ("Übermensch"), with new creative abilities.

[In my opinion, this is a utopian [Belief in progress](#); it is also prone to misunderstanding and

⁴⁸² <http://www.geschichtsforum.de/f78/die-bekanntesten-religionskritiker-und-ihre-ans-tze-33596/>; and

Weinrich, Michael: Religion und Religionskritik; Göttingen, 2nd ed. 2012.

open to abuse → NS-ideology. In part, this criticism of Nietzsche is valid: Where are the redeemed Christians?]

Sigmund Freud (1856 - 1939)⁴⁸³:

- Religion is like a **childhood neurosis**: the relationship between the child and its parents is like the relationship between the individual and God.

[I think the comparison is correct, but not in a pathological sense, because even as an adult I am sometimes like a child, and I like to hope that God will comfort me like a mother.]

- Man suffers from blows of fate over which he has no control. He personifies these as "God." → Emotional relief. *[To me, this appears to be reasonable.]*

- Religion **hinders an individual's development** into an adult because he or she can always blame the supernatural for everything that happens to him or her.

[In my opinion, this only applies to misunderstood religiosity. The Christian religion accepts childlike aspects of us. We would be overwhelmed if we had to act like adults all the time.]

- He calls for the **growing maturation of the individual's personality** so that he can take responsibility for his own life.

[See also my critique of [`Individuation`](#).]

- **Education in** reality is necessary in order to judge the reality of the external world and to act accordingly.

[See sections on `Realism' and `Functionalism' in the chapter on [`Materialism`](#).]

Contemporary

Dawkins et al.

- In his book "The God Delusion", R. Dawkins suggests that many ills in the world are caused by religion. "Imagine ... a world with no religion. Imagine no suicide bombers, no 9/11, no 7/7, no Crusades, no witch-hunts, no Gunpowder Plot, no Indian partition, no Israeli/Palestinian wars, no Serb/Croat/Muslim massacres, no persecution of Jews as 'Christ-killers', no Northern Ireland 'troubles' ...".⁴⁸⁴

[1. There are undoubtedly religions that promote aggression and refuse to renounce violence. Dawkins should distinguish more clearly. 2. Not everyone who calls himself a Christian is a Christian. 3. Even a peace-loving religion can be misused].

- Even some of the statements contained in a new textbook on psychotherapy and psychosomatic medicine, published in 2008, are completely undifferentiated and theologically untenable, from which the following excerpt is taken: "In the tradition of the Christian and ... Jewish religions, man has been inclined to do evil since his youth, since his expulsion from paradise. Following the pattern of original sin, he does evil even when he knows he can do good, as Paul indicates, and must expect God's punishment for it. He or she can only confess that he or she is a sinner, try to do good, and hope that God will redeem him or her. Issues such as sin, expectation of punishment, fear of punishment, hope for

⁴⁸³ As found in the original: S. Freud: Gesammelte Werke, Vol. 7, p. 129139; Vol. 14, p. 323380; Vol. 15, p. 170,197

⁴⁸⁴ See bibliographical references (p23).

forgiveness and salvation are deeply rooted in Western peoples and play a crucial role, especially in the case of mental disorders. Christianity also demands that we deny ourselves the satisfaction of our urges, and especially that we, as followers of Jesus, endure the actions of others instead of being aggressive; Christianity demands that we not take revenge on attackers, but rather love our enemies. Human virtues such as poverty, humility, and chastity comprehensively describe the renunciation of instincts.⁴⁸⁵

- H. Schnädelbach even speaks of the “curse of Christianity” and laments a devaluation of this life, a devaluation of the physical and its consequences including repressive sexual morals, celibacy and self-harm.⁴⁸⁶

Concerning the Criticism of the Christian Religion

1. Certainly the critics are right in pointing out "Christian" or ecclesial imbalances and misinterpretations, including those mentioned above, as well as others.

(→ [“Christian” one-sidednesses ...](#))

2. However, many critics mean a particular church doctrine and practice or Old Testament passages, but rarely discuss the person of Jesus himself. I suspect that most critics have not read the New Testament.⁴⁸⁷

3. A large number of people resent God or refuse to believe in him because he allows so much suffering in the world (→ [Theodicy](#)). However:

a. As parents, we allow our children to cause suffering to themselves, and this only goes to show the level of suffering that is caused by humankind himself.

b. With regard to the remaining types of suffering (environmental disasters etc.), I believe that we are all meant by ‘Adam’ and ‘Eve’, and that we too once decided to leave God's paradise in order to do our own thing, which means that we now have to live in a world which is less than perfect (the so-called expulsion from paradise and its consequences).⁴⁸⁸
(→ [Theodicy](#)).

c. God is almighty but not everywhere active. For the reasons mentioned above, he also allows other powers to be at work. For similar reasons, not all of our prayers are fulfilled.

4. Some accuse Christianity of being against the pleasures of the body and the senses (or such interpretations as are often presented by the Church).

While such statements are often attributed to Jesus, I do not find them recorded in the Bible. On the contrary, Jesus' first miracle was the changing of water into wine.

⁴⁸⁵ G. Rudolf and P. Henningsen, taken from *Psychotherapeutische Medizin und Psychosomatik*. ed.by Gerd Rudolf and Peter Henningsen 6th edition. Thieme Verlag 2008, p.76.

What a misinterpretation! When God¹ says we should not "sin", it is not a threat but orientation. He also loves us when we are angry, aggressive, etc. Paul says, “You are called to be free!” (Gal 5:13)

⁴⁸⁶ Herbert Schnädelbach In: »Die Zeit«, No. 20, 11.5. 2000.

⁴⁸⁷ Friedrich Nietzsche was probably an exception, who presented a rather contradictory and at times very positive image.

⁴⁸⁸ If one followed this interpretation, the term ‘expulsion’ would not be accurate. Rather, one would have to speak of leaving paradise. See also Plato's idea that we must have been at home in a higher world before. (Quoted after Nietzsche and criticized by him).

5. Some accuse Christianity of neglecting earthly things and instead comforting people with thoughts of the afterlife. However, Jesus was very concerned with improving our earthly lives, and beyond that, he opened up valuable new perspectives.
6. Because the church (and Paul) often fought against reason, some believe that Jesus did the same. But it was only the deification of reason that he opposed.
7. I assume that God cannot be proved or disproved, but I find that most critics do not leave this question open, but rather express their own opinion in a fundamentalist manner, similar to religious fundamentalists. What is missing is the attitude that says, "This is my belief or experience, but I could be wrong. Rather, the beliefs of dissenting voices are discredited as "neurotic" (Freud), "delusional" (Dawkins), or "illusionary", etc. Discussion is not sought, and the same can be said of fundamentalist religious circles.
8. Misidentification: The ideas people have about God are not consistent with the person of Jesus. Like anything else, the name of God can be misused for a variety of reasons. In such discussions, however, it is rarely said that "this or that crime has been misused in the name of God. As said before, one should not call the wolf in sheep's clothing a wolf, even if it is disguised as a sheep.
9. Critics often fail to distinguish between Old and New Testament statements. For Christians, however, the New Testament statements are decisive.⁴⁸⁹
10. Often, critics do not differentiate between the recorded utterances made by Jesus and those which are attributed to Paul. Paul, however, is merely an interpreter and not Jesus himself. His assertions, therefore, are subordinate to those made by Jesus.
11. That the individual is described one-sidedly as a sinner, is often criticized, and, on the side of the Church, there are times that this does occur. However, the saying, "we all make mistakes," is a platitude. Nevertheless, I greatly appreciate it when someone tells me that all my mistakes will be forgiven and that they, in no way, affect my value. I, likewise, tell my children the same.
12. It is often criticized that Christians believed in original sin (similar to the karma law). From Jesus, such statements are not known.⁴⁹⁰
13. Some criticize Christianity for making people submissive and passive. But others make the opposite criticism: that a person is completely overwhelmed by the demands of Jesus (the Sermon on the Mount, love of the enemy, etc.).
14. Some criticize - rightly, in my opinion - the belief that the New Testament, or even the Bible as a whole, is the (direct) word of God. Muslims also believe this to be true of the Koran, but Christians do not believe this to be true of the Bible. I believe that the Bible bears witness to God, but also contains statements of a very human mind.
15. Some criticize, rightly in my opinion, the misinterpretation that the death of Jesus was a necessary sacrifice to reconcile God to humanity - as if God had to be appeased by the death of a human being. I believe that Jesus voluntarily sacrificed his earthly life, but not his

⁴⁸⁹ Thus, when compared with other religions, the most important scripture of Christianity is identified as being the "Bible"; not the "New Testament".

⁴⁹⁰ Amongst Paul's writings, in particular, it is Rom 5:12 that is prone to misunderstanding.

heavenly life, just as I would hopefully sacrifice something I value for people I love, without giving myself up completely.

16. Many people confuse the Christian message with the church. The church has made many mistakes and is not identical to the Christian message. There was nothing that Jesus criticized more harshly than the established church of his day-and perhaps the church of today? With good reason one can ask the same question as R. Reich: Did Christianity survive "not only because of the church, but in spite of it"?⁴⁹¹

17. Many believe that a Christian must be extremely spiritual and go to church every Sunday. However, the freedom to be yourself, whoever you are - which for me includes attitudes and actions that are contrary to the commandments - is above the commandments.

18. Many believe that as a Christian you must love your neighbor and sacrifice yourself. But it says, "Love your neighbor as yourself.

19. A question for the critics: If you were God, what would you do differently?

Here is a general answer: I would not tolerate suffering (which would mean maintaining paradisiacal conditions at all costs). But what if we did not want to live in the paradise that you, the hypothetical God, created - even if it were the best of all possible worlds? In such a case, would it not be good to give us the freedom to choose, even if that choice involves hardship and suffering?

CRITERIA OF SUBOPTIMAL WORLDVIEWS

General

A worldview seems to be suboptimal ((or even bad) if the following criteria can be detected:

- it is purely anthropocentric, theocentric or atheistic;
- it harms or sidelines people;
- it only considers people of the same worldview to be good, and all others to be evil;
- it represents any form of ideology;
- it absolutizes parts of earthly life, or even earthly life as a whole, and neglects to point beyond the earthly sphere,
- it imposes strange Absolutes upon people, thus depriving them of their freedom;
- it baits with a reward for obedient behavior - or it taboos relative Negative and threatens with it;
- it does not correspond with the spirit of love; and
- it places objects above people and healing above salvation and redemption.

Comprehensive: A worldview seems less than optimal when it is based on something other than the +A, or when it denies or relativizes it. In such cases, the individual has either no Absolute or a strange positive Absolute that gives them either insufficient love or none at all, and can sometimes seem like a "stressful self-redemption strategy. A suboptimal worldview

⁴⁹¹ Reich, Ruedi. In: Zur Ökumene verpflichtet'. Ed. by Eva-Maria Faber, Schriftenreihe der Theologischen Hochschule Chur, Vol. 3, Academic Press Fribourg, p.41, 2003.

has the same characteristics as the second-rate realities listed in columns I and K of the [Summary table](#).

Examples

Compulsions in Worldviews

Many worldviews have preconditions that must be met before a person is allowed to be themselves. In such cases, they do not speak of unconditional love for people, but rather of one (or more) imperative(s). More specifically, these are worldviews or concepts that contain presuppositions that make them incompatible or even contradictory to the idea of unconditional acceptance and love for people. As a result, they provide a suboptimal or even harmful basis for life and for psychotherapeutic interventions based on them. In particular, this includes all ideologies or ideologically based attitudes, as well as some religions.⁴⁹²

As has been previously mentioned, I do not consider them to be bad or even evil in themselves but rather, to be less than helpful or even relatively unfavorable.

In such a way, a hierarchy that is advantageous for us, as people, is distorted by inversions: We are no longer free, but we have to do something to become free. We become 'must' people. We must do something or the great emptiness threatens us. On this subject, Georg Büchner wrote: *"The 'Must' is one of the cursed words with which humanity has been baptized."*⁴⁹³

That means even the best things in life, like love, become dubious or even bad when enforced. From a Christian perspective, one might add to Büchner's statement: "One of the *redemptive words*, with which we have been baptized for all intents and purposes, is: 'You do not need to do anything - God will always love you!', 'You may try the good but you do not have to do'."

The Self-Definition of the Person is Disturbed

Materialism defines a person based on the matter. In idealism, a person is defined based on ideals that need to be accomplished. In humanism, a person's core identity must necessarily be humane. Also, most religions have fixed and constrictive definitions regarding what is necessary to be human: In Islam, a proper person is defined as being a person who submits to Allah,⁴⁹⁴ (among other things); and in Buddhism, the Self as absolute personal identity dissolves into nirvana. Other possible disadvantages correspond to the disorders listed in column I of the [Summary table](#).

⁴⁹² An overview of ideologies is contained in column E of the [Summary table](#).

⁴⁹³ It was in a letter to his fiancée, Wilhelmine Jaeglé, in January 1834, that Georg Büchner wrote this.

⁴⁹⁴ "The Arab term: Islām ... means 'submission (to God)', 'complete surrender (to God)'."
<https://de.wikipedia.org/wiki/Islam>, 12/ 2016.

In Christianity, God¹ devotes himself (without surrendering) to us, and a person is "defined" as having been made in the image of God - an identity that he does not lose, even as "sinner" who he is usually, too.

Concepts of Self-Redemption

Definition: By 'self-redemption' I mean salvation that depends exclusively on the human being - thus demands more than a basic goodwill (→ [Absolute attitude](#)) from him.

Many ideologies and worldviews link the main solutions (absolute sphere) only to the person.

Man thus becomes the sole redeemer of himself and his problems. Man has ultimate responsibility beyond the Absolute.

Man asks too much of himself, but has the delusional feeling that if he tries hard enough, he will be able to control everything: Depending on the method, we only need to analyze enough, think positive enough, meditate and believe enough, etc., to gain health and happiness. Although a person may hope to be able to control all this one day, he is basically asking too much of himself. No childlike or playful aspects remain; effort, competition, and struggle dominate his life, interrupted only by occasional high points.

A person's last metaphysical support is then within himself. In my opinion, it would be best - and easiest - to leave the main responsibility to God¹; our responsibility, which is nevertheless important (!), comes only after that.⁴⁹⁵

However, all psychotherapies that operate without a higher, loving authority (God¹) must necessarily make ego-strength (one's own or another's) the focus of their efforts. This is acceptable up to a point. But what happens when this ego-strength is not sufficient to deal with our problems, which is often the case in existential and traumatic situations? In a general sense, the person has too much responsibility for the relative who has been absolutized. In relation to other relatives, the person sometimes has too little responsibility and at the same time does not have access to +A, which would facilitate the assumption of an appropriate level of responsibility without asking too much of the person in question.

"Advantages" of Self-Redemption

- A person who achieves that which is demanded of him will have many compensatory advantages, primarily in the short term. Thus, as they compare themselves to others, he or she may feel chosen, uplifted, particularly secure etc. (= "+hyper-effects").⁴⁹⁶ In the long term, however, the disadvantages of the sA will dominate.
- The advantages of the different worldviews correspond to the (apparent) disadvantages of a first-rate reality, or even of +A.
- It is interesting to note that almost all ideologies point to the benefits rather than reminding us of the negative "finality" (impermanence and death); however, it is the religions that point to these aspects.

⁴⁹⁵ Notwithstanding, the responsibilities connected with the so-called absolute choice do not conform to this pattern.

⁴⁹⁶ Individual, potential advantages are expressed in particular in the so-called hyper-forms and can be found in the [Summary table](#) in column N under ↑.

OPTIMAL WORLDVIEW

"It is entirely conceivable that life's splendor forever lies in wait about each one of us in all its fullness, but veiled from our view, deep down, invisible, far off. It is there, though ...
If you summon it by the right word, by its right name, it will come."
(Franz Kafka)⁴⁹⁷

Revision of the Inversions

When I have described, in part 'Metapsychiatry', inversions as being one of the main causes of mental illnesses, and understood these to be the confusion of the Absolute and Relative, then an optimal worldview would need to revise these inversions by establishing an actual positive Absolute (+A), which regards all that is Relative as relative and integrates it - and which, however, will not dominate P and can be freely chosen.

Is God the Positive Absolute?

'God that is the great, the crazy one, who still loves people.'
(Adapted from Kurt Marti.)⁴⁹⁸

In the "Metapsychology" section, I discussed the relationship between the Absolute and the Relative (A and R). One hypothesis was that the Absolute determines the Relative.

Depending on the Absolute in question, it will either be better or worse. This also means that people will be either better or worse off depending on the spirit that determines the earthly; and they will be best off if that spirit fulfills the criteria of a positive Absolute, as I discussed in the section on '[What is the positive Absolute](#)'.

In my opinion, God¹ is the only one who meets all the criteria I apply to the +A.⁴⁹⁹

For me, Jesus is the most credible representative of God¹ and unconditional love.

This love is revealed primarily in freedom and orientation; freedom is placed above orientation. In other words, freedom and orientation are two offspring of love, with freedom being the larger child and orientation the smaller one. From a religious point of view, God, who is Love Himself, will also allow us the freedom to reject His orientation, even to reject Himself, because love without freedom, without the freedom to choose, is not love.

Therefore, in the light of the French proverb L'amour est l'enfant de la liberté, I believe that freedom is a child of love, and not the other way around, as the proverb says.

⁴⁹⁷ The Diaries of Franz Kafka, 1921

⁴⁹⁸ In original, Kurt Marti writes: "God, that is the great, the crazy one, who still believes in people." (Gott, das ist jener Große, Verrückte, der immer noch an Menschen glaubt.)

⁴⁹⁹ • This is my personal view of the positive Absolute, of God¹, which does not necessarily agree with some other Christian conceptions. That is why I sometimes write God¹ instead of God. See '[Christian one-sidednesses and misinterpretations](#)'.

• God, of course, is more than this 'positive Absolute'.

God and the Individual; The Paradise and the World

As mentioned above, I see God as being absolutely positive. It is only the absolutely negative (–A) that is entirely contrary to him. That which is earthly, our world, and therefore also ourselves, are situated between +A and –A. The individual has, as frequently mentioned, an ‘optional Absolute’, the [Absolute attitude](#) but is, in all other respects, in a relative or second-rate position. What does this mean?

Originally, in Paradise, God and we were in harmony. We were His creation, just as we are now; but then we were more authentic and not quite so alienated and mortal as we are now. We were a part of what belonged to God, we were one with Him - and yet we were still absolutely free to oppose Him or to vote Him out. Having done so, in the symbolic figures of Adam and Eve, and having chosen to be our own gods, we left the original first-rate reality and entered the present, a second-rate reality: the "world. This means that we humans, who were originally directly connected to God and thus lived in "paradise," now live in a world in which we are controlled by strange absolutes of our own choosing. As a result, we will take a predominantly second-class position in the world, even though we have retained absolute freedom of choice, just as before. Fortunately, this does not mean that we have lost our connection with God, but that we have entered into a second-class situation in all other spheres, with their respective characteristics, as has the rest of the world, and that all of this needs redemption.⁵⁰⁰ |

God does not exclude our world nor ourselves. The only thing that God excludes is the –A. It is only we who have excluded God, either partially or completely. So is God still present in the world and in us? I believe so, but we suppress Him through our sA. But we do not love the world and ourselves for our own sake! God, on the other hand, loves us for our own sake, and Jesus makes possible the return (‘revision’) of primary reality. Søren Kierkegaard seems to have had a similar view when he says that the kind of despair that is not wanting to be oneself, which is a "sickness unto death," can be overcome by becoming oneself in true faith. Großer Brockhaus, KW ‘Existen-Philosophie’. Unlike Kierkegaard, however, I do not identify the problem of not wanting to be oneself as the ultimate sickness unto death, but would rather define it as the absolutely negative attitude of a person, as mentioned above; that is, his will to accept the –A as a matter of principle.

No Fear of False Gods and Devils

“Sin boldly but believe and rejoice in Christ even more boldly.”
(M. Luther)

Note: Luther's statement is addressed to those who are too conscientious and too afraid to sin. His words are not meant for those who neither believe in God nor know responsibility.

We should not be afraid of false gods and devils because, as mentioned, there is only one

⁵⁰⁰ For characteristics of that which is second-rate, see also columns L and M of the [‘Summary table’](#).

absolute negative: the unconditional -A, and it is up to us to accept it or not. All other negativity is ultimately resolved by God. One can only believe this without being able to prove it, and yet one can experience it. From this perspective, there are no mortal sins, no emotional trauma, no serious illness, no misfortune, no rape, and no death that is final, unforgivable, or irreparable.

Does metapsychotherapy mean that we must avoid the sA because it is too dangerous and might make us sick? Almost the opposite is true: We should not take it too seriously, because if we take it too seriously, it becomes a dominant factor. You might say then that it is of the utmost importance to relativize sA. But even relativizing misconceptions is not the most important thing. On an individual level, the [Solution](#) is already accomplished when one adopts an attitude which seeks out that which is good, as a matter of principle.

(→ [Absolute attitude](#)). It would then be wise, but not obligatory, to repeatedly remind oneself of God's absolute assurances. The sA would then assume their true position: a position in which they are relativized (automatically by God) and no longer carry the importance they were given. We would no longer have to draw from our depleted reserves to achieve this or that at any cost. Rather, we would be less stressed, more relaxed and less anxious; and from this position, we would be more likely to solve the unresolved, relative problems, leaving others unresolved, without being plunged into a crisis. Christians also often forget this "meta-solution". Then they think: "I must pray more!" or "I must think of others more!" or "I must be more grateful!" or "I must have more faith in God!" or "I must improve myself!" or other imperatives. These opinions are sometimes good, but when taken absolutely, they can have the opposite effect - and end up dominating us and even making us sick.

Resistance to "Revision"⁵⁰¹

- Resistance can come in the form of fear of freedom of choice:

What often prevents resolution is fear of a decision and its consequences. According to Kierkegaard, freedom makes people afraid. Freedom is both man's greatest gift and his greatest burden. Dostoyevsky's Grand Inquisitor wanted to take away this fear and eliminate freedom. He wanted to eliminate the burden of personal responsibility, the agony of choice.⁵⁰²

- As our power is relativized, admitting one's limitations, weaknesses, and powerlessness creates fear and resistance.

- There is resistance in the fact that people are often afraid to rely on something that is invisible, even if it seems credible.

- Because change and therapy can hurt, resistance can develop. The birth of the self causes pain, but like all births, it is a necessary part of the process.

- There is also resistance in the form of misunderstanding, abuse, and misinterpretation (as listed above).

⁵⁰¹ I mention only keywords here. For a more elaborate discussion, see chapter '[Resistance](#)' in the section 'Psychotherapy'.

⁵⁰² See also: Eugen Drewermann, 'Sünde und Neurose'.

- Although the reversals provide short-term benefits, it would be good to give them up, but this creates resistance.

For more on the topic of [Resistance in psychotherapy](#) see there.

Who is a Christian?

`Love your neighbor and love yourself'
or `Love your neighbor and kill yourself'?

It is common to think of a Christian as someone who is always good and virtuous, who is rather asexual, who does not like to drink alcohol, and who submits to the Pope and the Bible; someone who is self-sacrificing and who must constantly work off and make up for not only his own sins but also for "original sin"; someone who must suffer and who, if he is completely consistent, will be beaten to death at the end of his life and allowed to enter heaven in return for his efforts.

"People who believe in Jesus are not better than others. But they are in a better position. They do not have to justify themselves; they are already justified by the love of Jesus. They do not have to prove themselves, they are already proven: ... they do not have to make themselves bigger than they are. They are already the greatest thing a person can be, they are children and heirs of the living God. They do not have to feel sorry for themselves, they have someone who suffers with them. They do not need to comfort each other, they do not need to encourage each other, they have someone to build them up. They do not have to be the one to explain, redeem or love their lives. They now have the best savior and lover of life. ... They are not perfect, but they are perfectly loved!" (Axel Kühner)⁵⁰³

Christians are people who act on the authority of Jesus Christ. They can experience freedom and what it means to be truly loved. Nothing can separate them from God's unconditional love, whether they are alcoholics, thieves, prostitutes, tax collectors, or losers. They can be aggressive, wicked, and selfish, but for their own sake they are told to take care of themselves and others, because even though everything is allowed, not everything is beneficial.

Questions: Should we not strive for heaven first, rather than for the next "good deed"?

If I save myself, will I not have too much stress? Does not the loving relationship between God and ourselves bear a great resemblance to the relationship between parents and their children? Are children not loved first for who they are and then for their morality?⁵⁰⁴

⁵⁰³ Axel Kühner taken from Neukirchener Kalender, 18.5.2010.

⁵⁰⁴ Neither: 'Food comes first and then morality' (B. Brecht).

PSYCHOTHERAPY

"Be convinced that these strange characters have no power over you;
only the belief of them being hostile towards you can make them hostile towards you."
E.T.A. Hoffmann: The Sandman.

Abstract and Introduction

In this part 'PSYCHOTHERAPY' I examine the most popular psychotherapeutic schools of thought. In the chapter 'Primary Psychotherapy' I present a theory, free of ideology, which I believe to be the best against mental disorders.

Due to the nature of this work, in this chapter I will only comment on specific psychotherapeutic topics that overlap with "metapsychotherapeutic" topics. In terms of concrete therapeutic references, please see section "[Remarks for Patients](#)", in this section and also respective matters in the section "Psychiatry". I advocate a "primary" form of psychotherapy whose goal is to strengthen and relieve the patient's self. I focus especially on patients who do not have enough self-strength to solve their own problems.

Definitions of Psychotherapy

Usual Definition:

- "Psychotherapy is the use of psychological methods, particularly when based on regular personal interaction, to help a person change and overcome problems in desired ways. Psychotherapy aims to improve an individual's well-being and mental health, to resolve or mitigate troublesome behaviors, beliefs, compulsions, thoughts, or emotions, and to improve relationships and social skills. Certain psychotherapies are considered evidence-based for treating some diagnosed mental disorders."⁵⁰⁵

- I use the term "psychotherapy" in a broad sense, as it was originally intended: psyché = "soul" and therapeúein = "to care for". Therefore, I associate psychotherapy with anything that is beneficial to our soul - whether it is scientifically validated or not. I find this older understanding of psychotherapy to be appropriate and comprehensive. However, the increasing influence of science has forced psychiatry and psychology to become more and more one-sided. Why has this happened?

The restriction of psychotherapy to the use of "scientifically approved methods" contradicts the nature of the psyche itself, which can only partially be studied scientifically, and therefore can only partially be treated with scientific methods. For this reason, psychotherapy should also deal with existential problems and questions that cannot be proven. As already mentioned, the disadvantageous separation between "scientific" psychotherapy on the one hand and the pastoral care practiced by the Church on the other hand creates a situation that favors the rise of the esoteric and leaves many patients without help.

⁵⁰⁵ <https://en.wikipedia.org/wiki/Psychotherapy> 12/2016

DIFFICULTIES IN PSYCHOTHERAPY

What should the optimal therapy look like? Simple, trustworthy, free and lasting - like love and the salvation it offers. But as simple as it may seem, there are three difficulties I would like to point out:

1. Persistence of the strange Absolutes (sA)
2. Resistance
3. The related problem of "[Morbid gain](#)" I discussed in the chapter "Metapsychiatry".

Persistence of the Strange Absolutes (sA)

The spirits that I've conjured, I could not banish them again.
(Goethe, 'The Sorcerer's Apprentice')

The "redemption" mentioned is a spiritual one and is actually very simple. However, the schizophrenic disorders with their underlying It/sA complexes have materialized. The behaviors the patient has been accustomed to for months and years have become automatic. They have taken on a life and momentum of their own, which in most cases is lost only very gradually. The situation in which we find people with such complexes is comparable to that of a prisoner who has left his cell after several years but is still bound by old forces and habits.⁵⁰⁶

A spiritual "revision" (better: the choice of +A/ God) deprives the sA/ It complexes of their power only in principle, but not completely. As said, it does not happen immediately, because its materialization, like the withdrawal from drugs, sometimes takes months or years until it has lost its decisive influence. However, it remains as a relative force, and that is not all bad.⁵⁰⁷

Resistance

"I'm afraid I might die if I dare to be who I really am." (A patient)

View of the Psychoanalysis

Psychoanalysis has done much to shed light on this phenomenon.

According to S. Freud, "resistance" is defined as "an aversion to the revelation of repressed information from the unconscious and, consequently, to the patient's recovery and

⁵⁰⁶ This mechanism can be understood both individually and collectively. There are also examples in classical literature. For example, Tolstoy's serfs who, after their emancipation, returned to servitude because it was the way of life they were familiar with.

⁵⁰⁷ It is not difficult to choose the +A (God), but it is a challenge to escape the effects of the complexes. Comparison: An ice block does not immediately disappear when the water gets warm - not even in our soul. (See also the section above).

[Note: I sometimes write God¹ to indicate my own ideas about God, which do not necessarily agree with the definitions of official theology.]

healing."⁵⁰⁸

Another definition is that resistance is "the patient's unconscious opposition to improving his or her situation, caused by the secondary benefits of the illness and by the anxiety and fear of an unconsciously perceived threat."⁵⁰⁹

Own Definition

As I understand it, mainly from a metatherapeutic point of view, resistance is a phenomenon that is not unique to psychoanalysis. I am concerned not only with the resistance of the sick person to his recovery or to therapy, but in a broader sense with the resistance of us human beings to the meaningful (+A/ God¹, as I understand it) in general. The latter resistance includes the former.

Regarding resistance in the narrower sense, I see much agreement with psychoanalysis, but I relate the emergence of this resistance to the role of sA (and A). Resistance can come from the patient as well as from the therapist!⁵¹⁰

Resistance can arise - in my understanding - wherever strange absolutes (sA) or strange selves (sS) are to be relativized. More precisely: Resistance can arise wherever one feels threatened by a possible loss of the advantages of the +sA/sS or has to accept a -sA/sS.

This is important for a better understanding of resistance.

If one tries to relativize sA and sS, it wouldn't be difficult - but for the reasons given earlier, we consider one or the other sS/sA to be of vital importance. This means that this resistance should not only be understood as the threat of a possible loss of the positive aspects of an object, but rather one must take into account the fact that this object has been absolutized. Even if the object is negative, it may seem impossible for the person to relativize it. In both cases, the absolutized (sA/sS) has an important function for the person. In other words:

Paradoxically, because the person's strange selves or strange absolutes have become more important to him than his true Self (Absolute), he will resist their relativization and the strengthening of his true Self.

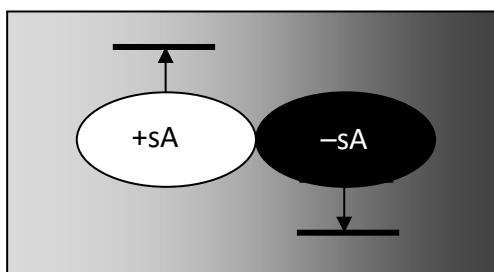
Therefore, the patient will fight that which would restore his health and will promote that which makes him ill. The patient must relativize what he mistakenly believes to be his life ("let go" = withdrawal) and accept what he believes to be death. But both are difficult. The person (P) must continue to resist as long as he is unable to reconcile his sense of loss with an actual Self.

The following picture illustrates the exact nature of the resistance.

⁵⁰⁸ The information is taken from U.H. Peters and W. Loch, page 164 ff. (see bibliography).

⁵⁰⁹ Quoted (and freely translated) from the Brockhaus Enzyklopädie, keyword 'Widerstand'.

⁵¹⁰ This understanding is up to date. For example, see Wöller, Wolfgang; Kruse, Johannes: Tiefenpsychologisch fundierte Psychotherapie. Key word 'Widerstand'.



Resistance occurs at two "points":

1. Resistance (horizontal line) occurs when an individual experiences an absolutized positive* (+sA) being relativized (upward arrow) and thus feels threatened by a sense of loss.
2. Resistance also occurs when an absolutely perceived negative* (-sA) - which one has tried to avoid at all costs - is to be accepted as only relatively negative (downward arrow and the horizontal line below). (0 is not considered here).

The person in question (P) must continue to resist as long as he is unable to reconcile his sense of loss with an actual Self. In other words: The person will resist the therapy (and the resulting changes) as long as he has not found a better Absolute than the previous one.⁵¹¹

When the pressure to give up resistance becomes too great, the patient may resort to a contra-sA or another sA. As the external or internal pressure to surrender increases, the patient will feel increasingly cornered. He will use more and more costly [Defense mechanisms](#) (see loc. cit.) to maintain his sA. Nevertheless, both resistance and costly defenses are important/reasonable temporary solutions as long as there is no effective solution.

Therefore, they should be accepted by the therapist and the patient. At the same time, the therapist must point out solutions that are deeper and more effective.

In the section ['Psychotherapy of Schizophrenia'](#), I'll come back to this topic.

Resistance against what?

1. Resistance is directed against the perceived loss of advantages offered by the sA/sS.

Resistance is directed against the perceived loss of equilibrium, however unstable.

Resistance is directed against the perceived loss of a substitute-self that is considered vital, including substitute-identity, substitute-security, substitute-integrity, substitute-reality, substitute-autonomy, etc.

In summary, resistance is directed against the perceived loss of all +* aspects (and thus also against the + sides of the counterparts of -sA and 0).

2. Resistance is against 'disadvantages' of +A or Self!

= Resistance against love, God, the Self, correct therapy, truth, etc.

If I'm well, I may get less attention, I may feel guilty, I may become more responsible, the "height of free fall" may become too great, etc. The patient gets withdrawal, catharsis, pain, and responsibility instead of drugs or a high. There are parallels between resistance to God or the Self and resistance to therapy. Jörg Müller: *"Many people are looking for God, but many are afraid to find him."* Or a prayer: *"God, take away my illnesses, but don't touch their causes."*

3. Resistance to relativizing a -sA.

⁵¹¹ There is a saying: "Even a dog will bite you if you take his bone and do not offer a piece of meat in its stead."

Resistance also occurs when a -sA, an absolutely negative experience that one has avoided at all costs, is to be considered only relatively negative and therefore acceptable.⁵¹²

With a view to the fact that there are different realities, the following statement seems consequential: Attempting to shift from a second-rate reality to a first-rate reality, a person (P) needs often to go through a zero point (a point of powerlessness and uncertainty) which will frighten him.

Resistance and Defense

Defense is directed against what is experienced as negative. Resistance is directed against that which is subjectively negative but objectively positive. So one could define resistance as a special defense mechanism (DM) - that is, resistance as a defense against what is experienced as negative, even though it is actually positive. But this would lead to misunderstandings.

Using debt as an example, the defense would be a repression of the fact that one is in debt. The resistance would be to saving money.⁵¹³

Desire and Resistance

The double-character of the [Inversions](#) creates ambivalent tendencies in us, as we resist things that are objectively better for us and desire things that are objectively worse for us. Fortunately, however, the original "healthy" aspirations and desires don't perish.

At certain stages, conflicting tendencies are in a costly equilibrium:

We want the objective positive and at the same time the objective negative. Or we want and fear the good and the bad at the same time. We want to regain our health and yet we do not. We want to be free and yet remain prisoners. We become afraid when we try to change a costly balance. We lack the courage to "die and become. But we should not be afraid. We are afraid of dying, but we will only die a lesser death and then come into our real life.

Desire and resistance can coincide whenever we fail to love ourselves for our own sake. Why is that? Because desire and resistance can coincide whenever we fail to love ourselves for our own sake. Why is this? Because we love ourselves primarily for the sake of our accomplishments. When we fulfill our expectations and achieve our goals, we feel exuberant and have a strong desire to experience more success. At the same time, however, the fulfillment of our new expectations becomes quite exhausting, causing us to resist the challenge of achieving our goals. In this way, we oscillate between wanting to be loved for ourselves or for our accomplishments, and resisting one or the other. So we may oscillate between various inner conflicts, or find that something is great and at the same time it threatens to tear us apart. But this problem cannot be solved from a second-rate perspective. P would have to adopt the first-rate perspective to find a solution, but then the patient would have to give up the benefits of a P² position.

⁵¹² A more detailed discussion of this topic can be found in the unabridged German version.

⁵¹³ E.g., see the relevant section in Wöller, Wolfgang and Johannes Kruse: Tiefenpsychologisch fundierte Psychotherapie. Schattauer, Stuttgart, 2005.

Difficulties and Resistances on the Side of the Therapists

“What is the difference between a neurotic, a psychotic, and a psychiatrist: The neurotic builds castles in the sky, the psychotic lives in them and the psychiatrist collects the rent.” (Anonymous)

Question: Could it be that some psychiatrists do not want to give up this `rent`?

As mentioned earlier, difficult situations and resistance to optimal therapy may be caused by both therapists and patients. One hypothesis is: **The therapist, like the patient, is essentially determined by his or her worldview.**

It is important to note the difficult competitive situation in which psychotherapy finds itself due to current esoteric trends as well as the success of psychotropic drugs, which I will discuss later. In addition, the therapist will generally feel obliged to follow a particular psychotherapeutic school of thought, which may cause difficulties in the course of therapy.⁵¹⁴

Balthasar Staehelin, using Freud as an example: *"This ... compulsion of Freud to be only a servant of such a scientific one-sidedness and exclusiveness drove him to what was probably his greatest mistake: he could no longer listen to the patient in an unbiased way, and from what he heard he heard only what he himself brought to the patient as his philosophical conviction about the nature of man".*⁵¹⁵

Current psychotherapeutic schools of thought are heavily influenced by rationalism and empiricism, which has corresponding advantages and disadvantages.⁵¹⁶

For us therapists it is often common to absolutize quick fixes, our role as helpers, health and functionality - and for some of us male therapists it is too important that our female counterpart is pretty, intelligent, young and privately insured.

Regarding the situation of `psychology, psychotherapy and psychiatry today' with the prevailing fears and resistance to change, please see the [relevant chapter](#) below.

In the following, I will briefly outline current schools of psychotherapy and illustrate their potential advantages and disadvantages.

⁵¹⁴ Keyword: Disturbed Countertransference.

⁵¹⁵ Staehelin, Balthasar: Haben und Sein. Siebenstern TB, Hamburg, 1972, p 22.

Translated with www.DeepL.com/Translator (free version)

⁵¹⁶ While people used to have to be moral - especially and under the influence of misunderstood religiosity - we must now above all be self-optimized, rational and adult.

PSYCHOTHERAPEUTIC SCHOOLS OF THOUGHT (CRITICAL OVERVIEW)

The most important schools of psychotherapy (PT) are only briefly discussed here, just to show basic similarities or differences to my concept.⁵¹⁷

Overview-table

ANTHROPOCENTRIC FOUNDATIONS		
Anthropocentric Secular		
Classification	Method	Founder/Representatives
analytic and depth psychology	Psychoanalysis (PsyA) Individual Psychology Analytical Psychology Psychoanalytic Self-Psychology Object-Relations-Theory Attachment Theory Structural Psychology Relational and Intersubjective Psychoanalysis Neuropsychanalysis Daseinsanalysis Hypnosis Katathym-imaginative Psychotherapy (KIP) or Guided Imagery Transactional Analysis	Sigmund Freud Alfred Adler C. G. Jung Heinz Kohhut Melanie Klein, S. Ferenczi, M. Balint John Bowlby, Mary Ainsworth Jaques Lacan R. D. Stolorow and others M. Solms, M. Mancia et al. L. Binswanger, M. Boss Milton Erickson Hanscarl Leuner et al. Eric Berne
behavior therapy	Behaviorism Cognitive behavioral therapy (CBT)	Thorndike, Watson, Skinner et al. A. Ellis, Beck, Kanfer, Lazarus et al.
Systemic Therapy	Systemic Therapy	Satir, Haley, Jackson et al.
humanistic	Rational Emotive Behavior Therapy Logotherapy and Existential Analysis Gestalt-therapy Person-Centered Therapy (PCT) Psychodrama Integrative and Embodiment Psychotherapy	A. Ellis Viktor Frankl F.S. Perls, P. Goodman Carl R. Rogers Jakob L. Moreno See corresponding text.
Anthropocentric-spiritual		
humanistic spiritual	Analytic psychotherapy Transpersonal-psychotherapy	C. G. Jung, Viktor Frankl S. Grof, F. Vaughan, A. Maslow, R. Walsh, R.D. Laing, Ch. Tart, R. Assagioli, K. Wilber
Christocentric Foundations (anthropocentric-theocentric)		
christian	Analytic Depth Psychology Biblical Pastoral Care Pastoral Psychology	Wilfried Daim Eugen Drewermann Michael Dieterich Pastoral Psychologist Pastoral Psychologist

⁵¹⁷ For me, this is primarily a theoretical debate, since, in practice, many therapists will ignore norms and restrictions of the conventional medicine and rather follow the promptings of their hearts.

Anthropocentric, Secular Psychotherapies

"You can't, if you can't feel it, if it never
Rises from the soul, and sways
The heart of every single hearer,
With deepest power, in simple ways." Goethe, Faust.

These are psychotherapeutic schools of thought that are generally based on an anthropocentric view of man and, in terms of philosophy, on materialism. In terms of their epistemological foundations, they are often rationalistic and empiricistic. Therefore, they could be called "secular psychotherapies" or, more precisely, "secularistic psychotherapies".

Discussion

- The deliberate self-limitation of psychology to accept only an anthropocentric, scientifically founded image of mankind necessarily restricts the potential of a respective therapy. According to Karl Jaspers, philosophy looks at the whole, whereas science attends to the particular and the detail.⁵¹⁸

Thus, secular psychotherapies are in a sense unrealistic because they value only the part of reality that is verifiable. Everything else is of little or no importance. But there is another problem: Man cannot save himself, he can only solve problems within the limits of his resources. It seems to me that all earthly beings, including us humans, can only help, save, redeem and love one another in a rather limited way: in the end, we are all alone. This bitter truth is obscured by most ideologues. Who is it that gives people opium? Certainly not Christ, nor a type of Christianity that truly follows his teachings, but rather most ideologies, even those that propagate materialism, by spreading the illusory message that man, or progress itself, could someday solve humanity's problems. In reality, what is presented is a stark, bleak, cold, and sterile view of the world in which man is reduced to mere matter and deprived of that which makes him human.

- The one-sided pursuit of science makes the scientist blind to the meta-level, i.e., the scientist is unable to perceive possible solutions for which there is no evidence. These psychotherapies will not go beyond pure rationalism and objectivism.
- In secular psychotherapies, patients with existential and spiritual problems feel less understood.⁵¹⁹
- Anthropocentric psychotherapies believe that the solution to all psychological problems can be found within the human being (self-optimization and self-redemption). This means that secular psychotherapies ultimately rely on the ego-strength of the human being, which in my opinion is inferior to self-strength. This places excessive demands on both the

⁵¹⁸ From Schischkoff, keyword: Jaspers.

⁵¹⁹ In 2009, Marion Sonnenmoser investigated complaints about psychotherapists. The most common complaint (43%) was that the therapist did not show enough empathy so the patient could not develop confidence in him.
<http://www.aerzteblatt.de/pdf.asp?id=66315>, 10/2009.

therapist and the patient, as both have to meet certain requirements under all circumstances.

- Secular psychotherapies rarely disclose the philosophical foundations on which they are based.⁵²⁰
- The interplay of guidance ("law") and love (grace) is not resolved. In other words: There is no absolutizing of love (in religious terms: God), which would provide an optimum of guidance but subordinate that guidance to love - an attitude we try to adopt in relationships with our children. But if the guidance given then becomes one-sided or a priority, it can overwhelm the patient. If, on the other hand, this guidance is avoided or denied as an emergency solution, the patient is left unchallenged.
- Secular psychotherapies contain or create paradoxes whenever they try to use science to give the patient rationality against what is irrational and metaphysical, or whenever they try to use objectivity to treat what is mostly subjective in man - his psyche. Wherever such paradoxes arise, they will promote disease.
- Secular psychotherapies promote their opposites: spiritualism and [Esoterism](#).
- Secular psychotherapies fight too much against what is only relatively negative or for what is only relatively positive; on the other hand, they give up too quickly or repress existential questions.
- Secular psychotherapies tend to absolutize mental health and functionality.
- Secular psychotherapies are based on a relative or secondary view of the human being, which is not an optimal basis for therapy.⁵²¹
- Secular psychotherapies tend to avoid suffering and crises. Too little attention is given to the work of mourning.
- The unconscious is to become conscious, unfavorable behavior is to be replaced by favorable etc., however, a meta-level which might relativize the issues at hand is not offered. This is a disadvantage, since, firstly, the unconscious should well at times be preferable to the conscious, and unfavorable behavior should at times be preferable to favorable; and secondly: Even if the conscious and favorable behavior is objectively the best, the affected may be unable and overtaxed to achieve these goals.
- Since, in materialism, the existence of a free will is negated, this will have a paralyzing effect on psychotherapies: In this way, culprits rapidly become victims, too.
- Secular psychotherapies have a tendency to standardize complex issues. Even a mundane question such as: "How can I best get to the next city?" cannot be answered mechanically, let alone life's questions. Concrete answers/ solutions always depend on the individual person and the specific situation, in spite of all experiences.
- Secular psychotherapies are always in danger of manipulating others. The patient becomes a case and the psychiatrist becomes a technician.
- Secular psychotherapies themselves display similar defense mechanisms that they mean to reduce for their patients: the repression of existential questions, rationalization, regression

⁵²⁰ Example: Klaus Lieb, Bernd Heßlinger, Gitta Jacob: Psychiatry and Psychotherapy. München-Jena. 2. Edition, 2006. In the otherwise excellent book, similar to the psychotherapy guides, there are no philosophical or metaphysical explanations.

⁵²¹ Characteristics of this human image can be read in column L in the ['Summary table'](#).

toward a claim of sole legitimate representation, projections, exclusion (co-operation only with other sciences), etc.

But I think it is wrong to dismiss secular and atheistic views out of hand. A kind of atheism guided by humanism is often better than a misunderstood belief in God. Moreover, most therapists have a great deal of empathy that can sometimes compensate for weaknesses in their theories. Nevertheless, secular psychotherapy, when rigorously applied, can be suboptimal at best, overtaxing (and rarely undertaxing) both patient and therapist. The existence of an absolute, positive spiritual power is denied. Thus, a basic trust that would point the patient to a being beyond himself is ignored, and the ultimate responsibility for his well-being is placed on the patient himself. This only works if the patient is strong enough to deal with the problems. But if the problems are greater than the available forces, the system will be in crisis. This applies to relevant intrapersonal as well as interpersonal, and thus therapeutic, situations.

While atheistic conceptions despiritualize the human image as well as the corresponding therapy and mechanize both, one can also find in these conceptions a misunderstood spirituality. While atheistic therapists tend to avoid questions that expose our helplessness, for example in the face of incurable illness or death, some spiritual therapies or beliefs give false hope to those affected.

(See also criticism of [Materialistic positions](#) in the part 'Metapsychotherapy'.)

Materialistic or Idealistic Psychotherapy?

The further differentiation of psychotherapies guided by anthropocentrism into materialistic or idealistic therapies is somewhat arbitrary, according to some psychotherapeutic schools of thought. However, the relevance of such an undertaking lies in the fact that psychotherapies with an idealistic basis are able to consider things that cannot be proven (ideas, spirit, etc.). While analytically oriented psychotherapies (psychoanalysis, depth psychology) and behavioral therapies start from a materialistic basis, the psychotherapies I have listed under the heading "spiritual-integrative" tend to be more idealistic and/or are partly related to religious positions.

Psychoanalysis and Depth Psychology

I will briefly discuss certain topics that are necessary for the understanding of this work.

[I will comment on some points in square brackets and explain other things in a separate section.]

Psychoanalysis

Psychoanalysis holds that unresolved psychic conflicts can make you sick. The unresolved psychic conflict or the unprocessed trauma goes into the unconscious, changes itself and appears in another form (coded, symbolized) - for example as a dream or as a symptom. The symptom thus becomes a symbol of the unresolved/unprocessed unconscious conflict/trauma. In early psychoanalysis, it was recognized that the suppression of important

drives (especially the sex drive) can lead to psychic disturbances, and conversely, the awareness and removal of this prohibition also removes its negative consequences.⁵²²

[According to my terminology, the latter corresponds to a relativization of a negative strange Absolute (-sA). I believe, however, that the decisive "therapeutic" means of psychoanalysis is not so much to discover unconscious complexes and make them conscious, but to attribute to every human being the worst - like killing one's father or having sex with one's mother - and to understand these desires as human and normal and to accept the patient as such. For even if it is not these desires, there are similar depths in each of us (or so the theory goes). In this Sigmund Freud is in complete agreement with Jesus, even if Freud did not intend it.]

According to Th. Auchter and L. V. Strauss: Freud is primarily concerned with the goal of saving mental energy and maintaining mental balance. According to Freud, the balance between the pleasure principle and the reality principle is central. Psychoanalysis "sensitizes man to trace the meaning of his actions and his life through an 'infinite analysis' of continuous questioning and reflection. In this sense, psychoanalysis is a form of the incessant search for truth, as Freud put it."⁵²³

["This never-ending search for truth", this never-ending arrival at a goal, which corresponds to the Confucian and Buddhist motto: "The way is the goal", seems to me - and probably also to most people who take it seriously - too exhausting and frustrating.]

S. Freud saw, following his three-instances-model (i.e., tripartite), these fundamental conflicts:

- a) Ego against the Id
- b) Super-Ego against the Id
- c) Ego against Super-Ego and Id.⁵²⁴

According to Mentzos, all psychic conflicts are variations of the basic conflict between autonomy and dependency.⁵²⁵

[I distinguish between an absolute basic conflict between +A and -A and relative conflicts, especially between +A and the sA, the sA among each other and conflicts within each sA or It.]

Critics of Psychoanalysis

Selection of Literature

I will only mention the reviews, which I also acknowledge.

- The "New Viennese School" sees the person as a physical, spiritual and mental unity. It accuses Freudian psychoanalysis of neglecting the spiritual dimension of the person, without which the person could not constitute a human whole. "*The whole of the human soul is considered atomistically in psychoanalysis, being thought of as composed of individual parts,*

⁵²² Georg Groddeck understood the symptoms above all as a symbolic expression of the life impulses (of the It, as he understood it) suppressed by morality.

⁵²³ From: Thomas Auchter and Laura Viviana Strauss: "Kleines Wörterbuch der Psychoanalyse" Göttingen (Vandenhoeck & Ruprecht) 1999.

⁵²⁴ Freud called the I = Ego and after latin the It = Id.

⁵²⁵ Mentzos p. 120 and pp. 131ff.

the various impulses, and these in turn of partial drives.... In this way, however, the soul, the human person, is somehow destroyed (in its entirety). Psychoanalysis virtually depersonalizes the human being, but not without personalizing ... the individual parts (namely, to make them independent, self-sufficient, pseudo-personal entities)". ... Further: "Human nature is thus interpreted by psychoanalysis as driven from the outset." Next, Freud would have betrayed the ego to the id, so to speak, by making the ego a mere epiphenomenon of the id. Freud would claim: 'The ego pulls itself out of the swamp of the id by the hair of the super-ego.'⁵²⁶

- H. Wahl: Freud propagated a "reality-education". Freud "would not go beyond the bravely resigned adherence to the reality principle ...".⁵²⁷
- Ernst Bloch: The psychoanalysis is too backward looking.
- "Good story but bad science" (Zimbardo).⁵²⁸
- "Psychoanalysis is confession without absolution." (G. K. Chesterton)⁵²⁹
- Otherwise see e.g., E. Wiesenhütter: "Freud and his Critics".⁵³⁰

Other Criticisms⁵³¹

See also the discussion about the [secular PT](#) and [Criticism of Materialism](#).

- The psychoanalysis knows no transcendence, so also no +Absolute. Freud: "Whoever asks after the sense of life is sick because the sense of life does not exist in an objective way."⁵³²
- Love is presented as libido. God does not exist, he is an illusion.
- The psychoanalysis basically describes only the second-rate processes. That, what I name first-rate, I cannot find.
- The further developments of Freudian psychoanalysis also represent anthropocentric concepts of self-solution, which, in my opinion, overtax people. People have to deal with their problems on their own. Especially with regard to severe mental disorders, such as psychoses, these therapeutic concepts seem to be too weak, because they build on the strength of the ego and less on the strength of the Self. S. Freud may therefore have had reason to be skeptical about psychotherapy of psychoses. (To this more at [another place](#)).
- Psychoanalysis characterizes the person based on pathology. The three main instances are ultimately instances of a strange or ill person. They are therefore defined accordingly. According to psychoanalysis, the Ego has the task of establishing the mental balance between the instances (to get the Id and Super-Ego in the "grip"). Freud: "An action of the ego is correct when the demands of the id, the superego, and reality are simultaneously

⁵²⁶ Viktor Frankl: Der unbewusste Gott, quoted by Dieter Wyss , p. 276-278.

⁵²⁷ H. Wahl p. 290-291.

⁵²⁸ Shortened especially according to Zimbardo, p. 413 ff.

⁵²⁹ www.quotes.net/quote/35717

⁵³⁰ See bibliography.

⁵³¹ The other criticisms are also partly found in the literature.

⁵³² S. Freud cit. from: Thomas Auchter and Laura Viviana Strauss: „Kleines Wörterbuch der Psychoanalyse“ Göttingen (Vandenhoeck & Rupprecht) 1999, p. 154. (Translated by the author).

*satisfied, in other words, when the action reconciles their demands with one another".*⁵³³

[What an effort and tightrope walk (!) when the Ego has to mediate between the Super-Ego, It and reality. It is more favorable when Ego/resp. I, Id and Super-Ego are subordinated to the Self of the person. This is only possible when they have no absolute meaning. Then the person does not panic when the Id crosses the line and cannot be blamed by the Super-Ego, nor does the person demand that the Ego bring everything under control or balance. In this way Id, Super-Ego and Ego/ I are accents but not dominants.]

- The enmity between father and son as described by Freud in the Oedipus complex is only one possibility of an unresolved problem between father and son, a kind of anti-complex. Another possibility is the symbiosis between father and son. The third possibility is the indifference between the two. Especially the last two are more common today than the Oedipus complex. These possibilities apply to all relationships, not just those between father and son.
- It is a contradiction when Freud wants to shed light on the unconscious with his "God Logos" and then says that the unconscious is not subject to the laws of logic.
- Before Freud, the drives were suppressed by morality, after Freud, they are suppressed by rationality.
- S. Freud also expressed different views on the phenomenon of freedom and generally characterized it as unscientific.

[Question: Why should P be treated with an ultimately pessimistic therapy?]

Summary in Keywords

Positive: Old gods at Freud's time, such morality and parents, were rightly unmasked and dethroned by psychoanalysis and thus people were freed from them. [But for this the "God Logos" has been established.] Psychoanalysis propagates the unconditional acceptance of all the drawbacks of the patient; It is very differentiated with many new insights and, in spite of the claim to scientificity, goes beyond this.⁵³⁴ It is against false taboos and does not know any subjection to the zeitgeist.

Negative: Partly pseudoreligious, too pessimistic, too demanding, never ending as analysis, missing spirituality, missing +A, too much looking back. Psychology is explained negatively. Positive and healthy aspects get too little attention; Too one-sided consideration of sexuality and aggression (Freud), neglect of the subject. Language too materialistic, mechanistic, and so on - so people are partly denoted as objects (for example: psychic 'apparatus', 'objects') and things are personalized.

For the comparison of anticathexis in psychoanalysis and in this work see [Anticathexis](#) (in 'remedies of defense') or in the unabridged German version.

⁵³³ S. Freud: Abriss der Psychoanalyse. Fischer Verlag (Paperback), 1983, p. 8. (Translated by the author).
(Remind: For Freud is I = Ego and Id = It)

⁵³⁴ The philosopher Slavoj Žižek complains in parts rightly in Geo 5/2006, that only the psychoanalysis compared to the other psychotherapies has a philosophical background.

Later Psychoanalysts

Here are some keywords:⁵³⁵

Freud's main focus is on the drive theory.

Sandor **Ferenczi**, Michael **Balint** and Melanie **Klein** placed the early-child relationships to reference persons at the center of their theories = object-relations theories.

According to Melanie Klein, the former reference persons ("objects") can either be loved or hated, which shows parallels to Freud's libido and destrudo [and a parallel to +sA and –sA.]

Heinz **Kohut** developed a self-psychology. He studied how many objects a person needs to build and maintain the psychic functioning of his Self. Kohut assumed that "the goal of the self is to achieve cohesion of self-life". The Self needs the empirical knowledge of satisfying self-object experiences. A lack of sympathetic resonance of the parental self-objects can cause a disturbance of the Self.⁵³⁶

Erich **Fromm**: Neurosis originates where human avoids his freedom.

Franz G. **Alexander**: "... proceeded from the observation that neurotics are generally not only overly morally in some way but and on the other hand are just as hardly morally. He recognized that both the immorality and the neurotic pseudo-morality are two sides of one and the same coin and that they are in a functional dependency relationship.⁵³⁷ [This corresponds to the pro- and contra- position of the Its of the asp. 12.]

C. G. Jung emphasized the archetypes in his teaching. Criticism to it from W. Schmidt (?)⁵³⁸ - 'the archetypes are the new gods of C. G. Jung. Only the reference to them gives life its meaning. The last metaphysical hold of a human being lies within himself. Psychology becomes a worldview. The idea of the archetype is a mentally hypostatized product of abstraction.'

Regarding to C. G. Jung's statements: "Become who you are," "Recognize yourself".⁵³⁹

Criticism by Trüb: Jung looks for 'the essential determination of man ultimately in the process of psychological self-reference'.⁵⁴⁰ (See also my criticism concerning '[Individuation](#)'.)

Primary Therapy of A. Janov

I mention this therapy by Arthur Janov in particular because I refer to some of his thoughts, although his theories have never been recognized by official psychotherapy and have become less and less important in the last 20 years, at least in Germany. In the early 1970s, his book ""The Primal Scream" appeared, to which I refer.⁵⁴¹

There he describes his "primal therapy," which, similar to Freudian psychoanalysis, posits that mental illness is caused by repressed memories of traumatic childhood experiences.

⁵³⁵ Sources: Dieter Wyss 'Die tiefenpsychologischen Schulen...' and Wikipedia, 2014.

⁵³⁶ According to Mertens.

⁵³⁷ Wyss p. 473

⁵³⁸ I can not find the source again, but the quote corresponds to my opinion.

⁵³⁹ Wyss p. 399

⁵⁴⁰ Wyss S. 43, 302, 399.

⁵⁴¹ Janov, Arthur: Der Urschrei. Ein neuer Weg der Psychotherapie. Frankfurt: S. Fischer, 1982/1993.
(*The Primal Scream*. 1970)

However, Janov spoke not only of early traumatization, but also of peri- and prenatal trauma, especially the rejection of the fetus by the mother and/or father. The unborn or infant's primary needs for unconditional acceptance and love were not met, and so a "primal pain" arose in him or her - the cause of later disorders.

This primal pain needs to be reawakened and lived through ("cathartic experience") - usually associated with the so-called "primal scream" to release the "true self". Later it would be quite easy to live. Janov: 'It is a Herculean task to be what you are not. The easiest thing to do is to be yourself.'⁵⁴²

Discussion:

- I also believe that you have the easiest life with your true or original self, which you do not have to earn, but already have.

- Janov, like me, associates the "true self" with being a child. On the other hand, I think that being a child in itself is problematic if this is the primary therapeutic goal and this "child" is not protected in a larger whole (for me, "God"). Otherwise it is alone and vulnerable, and the therapist is not always present and too weak for this role.

- Janov tries to reduce the defense mechanisms or make them unnecessary, but in general he sees them too negatively. I see their role as secondary and try to strengthen them so that they are available in an emergency.

- Janov places the causes of neuroses, the primal pain, in the prenatal or perinatal sphere, not primarily in early childhood. This is somewhat similar to my theory, as described in the "Metapsychiatry" section, that primal pain is the pain of the loss of paradise.

- Unconditional love and acceptance are central to Janov, but without religious affiliation. Too weak for those affected, because no human being can love completely unconditionally.

- Relativization of authority: Old gods, as represented by morality, parents, etc., are rightly dethroned. The person learns that nothing will happen to him and that he will not die if he has overthrown morality, parents or other things - on the contrary, he feels liberated and good.

Do we not all long to be free and absolutely loved: without responsibilities, without necessary achievements, without fear? Are not the most beautiful moments in our lives those in which we simply let go, like in an orgasm, with nothing left to control, no defense mechanisms needed, and sometimes screaming like a primal scream?

In my opinion, primal therapy has insights that should not be dismissed as unscientific - perhaps because it sheds light on the sphere that science alone cannot illuminate? In our psychotherapies, we also try to create a similar atmosphere for our patients, where they can feel free, safe and understood like beloved children. Have not therapists repeatedly and rightly said that we should love the "inner child in us" and called this "rebirth" like the "reincarnation therapy" according to the Buddhist religion? Even the Christian religion

⁵⁴² Janov developed his theory after inducing a regression in a patient by making him cry for Mommy and Daddy. After crying for them, the patient collapsed with a "piercing death cry," but afterward he felt like a newborn baby. Some Christians experience their spiritual rebirth in a similar way. They cry out to God, who is stronger than mom or dad.

speaks of being (spiritually) reborn when we dare to be God's children (not our parents' children!).

But how could an established psychotherapy, which sees itself as a science and therefore prefers to measure, examine and control, agree with such an uncontrollable method as the "primal scream therapy"? Dear reader, imagine what it would have been like if the "primal scream therapy" had entered our offices and clinics. Who would have accepted all that moaning, talking and screaming about rebirth? We, psychotherapists, hardly dare to hug a patient or cry with him.

Other opinions:

Other opinions: Bert Hellinger on his own therapy with Janov: "It affected me. But on the other hand, you have an incredible freedom in such a moment." But see also the very negative review by Hansjörg Hemminger.⁵⁴³

More Recent Literature

W. Wöller and J. Kruse distinguish four paradigms of psychoanalysis:⁵⁴⁴

1. The Drive Psychology Paradigm: Aggression and sex drive are seen as motivating forces.
2. The Ego Psychology paradigm, which focuses primarily on defense mechanisms and other ego functions.
3. The self psychology paradigm: According to Kohut, change in therapy is not primarily the result of interpretation or insight, but of empathy.

4. The object relations paradigm: This assumes that all mental structures are the result of past object experiences: external object relations become internalized object relations. "These internalized object relations constitute a world of representations. In this context, the term 'representation' means real internal images created by interactions with significant other persons (objects), whether real or imagined interactions. These representations have an object aspect (object representation) and a self aspect (self representation). ...

Intrapsychic and interpersonal aspects are closely intertwined." (p. 26)

According to Kernberg's object relations theory, representations are organized into good and bad according to how they satisfy needs. Initially they are undifferentiated good or bad self-object units that later become progressively differentiated. (p. 17)

As mentioned in 'Metapsychiatry', we owe to Winnicott the concept of the true and false self. According to Kohut, there is a lifelong need for reflection through so-called empathic self-objects. The authors emphasize the importance of the closest reference person, such as a mother or therapist, etc., who responds to the child (patient).⁵⁴⁵

[In short, we all need love. Where, however, should the affected receive love if the important attachment figures have love deficits too or the society is loveless?]

Wöller and Kruse recommend a variety of perspectives in therapy: the perspective of

⁵⁴³ Hansjörg Hemminger: Flucht in die Innenwelt - Primärtherapie als Meditation der Kindheit. Ullstein 1980.

⁵⁴⁴ Wöller, Wolfgang und Johannes Kruse: Tiefenpsychologisch fundierte Psychotherapie. Schattauer, Stuttgart, 2005.

⁵⁴⁵ Wöller, Wolfgang und Johannes Kruse ebd. Also in D.W. Winnicott: Reifungsprozesse und fördernde Umwelt, Fischer-V., Frankfurt a.M. 1985.

conflict-orientation, the strengthening of the Ego-functions, the perspective of a possible traumatization, the perspective of the transference relationship, the problem perspective and resource perspective, as well as a perspective that has solutions instead of problems in its center. (p. 29)

[In the present work I try to present even more varied perspectives that can be integrated into a "meta-dimension", the + A but that is missing in the above-mentioned concepts.]

Behavioral Therapies

In this chapter, I limit myself to a few aspects of cognitive behavioral therapy (CBT).

[As before, I comment positions, which deviating of me, in square brackets.]

Keywords on **Cognitive Behavioral Therapy (CBT)** ⁵⁴⁶

CBT is based on cognitivism. Cognitivism is a branch of psychology concerned primarily with information processing and higher cognitive functions in humans. Cognitivism has a materialistic foundation. Cognitive therapy methods, including cognitive behavioral therapy (CBT) and rational emotive behavioral therapy (REBT), assume that the way we think determines how we feel and behave. The goal of therapy is to teach the client that thinking errors and irrational assumptions have negative consequences. Therefore, it is important to identify and correct negative thoughts. This should lead to the development of more accurate and appropriate thinking and behavior.

Concerning the discussion with CBT here, I also refer to the [Criticism of materialism](#) and to '[Discussion about secular psychotherapies](#)'. Since these criticisms essentially apply to the CBT, I will not repeat everything here again.

The discussion between cognitive and non-cognitive standpoints can be followed in corresponding publications.⁵⁴⁷

I want to add *additional criticism* of the known cognitive therapy of depression by

A. T. Beck.⁵⁴⁸

According to Beck, the information processing of depressed people is flawed because of the schemas they learned in childhood. This leads to the following 11 thought distortions:⁵⁴⁹

1. ALL-OR-NOTHING THINKING: You see things in black-and-white categories.
2. OVERGENERALIZATION: You see a single negative event as a never-ending pattern of defeat.
3. MENTAL FILTER: You pick out a single negative detail and dwell on it exclusively.
4. DISQUALIFYING THE POSITIVE: You reject positive experiences by insisting they "don't count" for some reason or other.

⁵⁴⁶ From: https://de.wikipedia.org/wiki/Kognitive_Verhaltenstherapie and [https://en.wikipedia.org/wiki/Cognitivism_\(psychology\)](https://en.wikipedia.org/wiki/Cognitivism_(psychology)) 2014; <http://www.lernpsychologie.net/lerntheorien/kognitivismus> 2014.

⁵⁴⁷ See e.g. In Wikipedia under these keywords.

⁵⁴⁸ From: https://de.wikipedia.org/wiki/Kognitive_Verhaltenstherapie 2014.

⁵⁴⁹ <http://mysite.du.edu/~chmorley/Beck.pdf> (Citation abridged by author)

5. JUMPING TO CONCLUSIONS: You make a negative interpretation though there are no definite facts that convincingly support conclusion.
6. MAGNIFICATION (CATASTROPHIZING) OR MINIMIZATION: You exaggerate the importance of things ... or you inappropriately shrink things until they appear tiny.
7. EMOTIONAL REASONING: You assume that your negative emotions necessarily reflect the way things really are: "I feel it, therefore it must be true."
8. SHOULD STATEMENTS: You try to motivate yourself with shoulds and shouldn'ts, as if you had to be whipped and punished before you could be expected to do anything. "Musts" and "oughts" are also offenders.
9. LABELING AND MISLABELING: This is an extreme form of overgeneralization. Instead of describing your error, you attach a negative label to yourself.
10. PERSONALIZATION: You see yourself as the cause of some negative external events which in fact you were not primarily responsible for.
11. SELF-WORTH: You make an arbitrary decision that in order to accept yourself as worthy, okay, or to simply, feel good about your- self, you have to perform in a certain way.

Discussion

Like Beck and others, I also assume that such 'thinking distortions' can cause diseases. They are similar to the SA/ It complexes in this script.

There are, however, the following differences in the concepts:

I consider these unfavorable patterns to be only relatively unfavorable, even though they have an absolute character for the person. Even if they are generally rather unfavorable, they may also be relatively favorable because they may have an important function or meaning for the person. This view implies that it should not be a primary therapeutic goal to identify and correct "negative thoughts" in order to develop more accurate and appropriate ideas.

More in detail:

- (1) As noted above, these "false thoughts" may be beneficial and meaningful to the person.
- (2) Even if they are objectively unfavorable to the person, it may be the case that the person is unable to correct these "false thoughts" and is then confronted with a therapeutic demand that overwhelms him or her, possibly exacerbating his or her symptoms.

This is often the case when the person (especially as a child) is confronted with overwhelming ideologies against which he has no chance. For this reason, in a particular case, I would not only consider some relatively unfavorable schemes and mental deficits as positive, but would even advise to intensify or exaggerate them - especially if they are taboo for the person or his environment (and also for his therapists). This type of approach is also the basis of paradoxical interventions. They have the goal of breaking down fixed attitudes, including those of us therapists, and showing alternatives. But as much as they go in the right direction, they do not produce a truly independent meta-level, because these paradoxical interventions are ultimately used to achieve the therapeutic goal. What is missing in both cases is a meta-position that is independent of all therapeutic goals, a +A that says that all therapeutic goals have value, but are ultimately only of relative importance.

Should we not hug and comfort someone who is not feeling well and whom we like, and only then consider what one could do but does not have to do? Behavior therapy does not hug, it lacks love.

The approach of CBT is similar to some "Christian" advice, e.g., "If you just live right, believe or pray enough, you will get well. In terms of this work, one could also say that CBT and similar secular therapies attempt to replace one sA with a new sA. These new sA are here primarily ego-strength, correct cognition, health, functionality, correct behavior, rationality, reality, and objectivity. (See also: absolutizing of [Health](#), [Functioning](#) etc. in 'Metapsychiatry'.)

For certain symptoms, such as phobias, cognitive behavioral therapy can have very good results. Some symptoms, however, are difficult to eliminate by reason. Every psychiatrist knows how ineffective rational arguments are against the delusions of a psychotic. On the contrary, the more one appeals to the patient's reason and logic, the more the patient retreats into his madness because he does not feel understood in his irrationality - he cannot feel understood! In the same way, quite reasonable and objectively correct corrections of the negative views of a severely depressed person will hardly succeed, but from a certain point on will make him even more depressed.⁵⁵⁰

Summary

- CBT is a much more sophisticated therapy with good success with phobias and other minor mental illnesses.
- CBT is anthropocentric with all its pros and cons. The main disadvantage: the person is left to his own devices (self-redemption concept).
- CBT seems to be an overly symptomatic therapy.
- Learning and functioning are made absolute. Man is more than that and can achieve more than just with knowledge and logic. Man is also irrational by nature. In this concept, his irrationality is evaluated too negatively and must be countered or (unconsciously) negated/suppressed by CBT. "Rational arguments often prove ineffective despite the client's insight." (J. Teasdale)
- CBT is too psychological, too operationalized.
- The argumentation errors mentioned by Beck and others (see above) are too one-sided (negative).
- In Beck's and similar concepts, the opposite of depression (mania) and their common background are not given enough consideration.

Positive Thinking (Mental or Psychological Positivism)⁵⁵¹

Criticism

It only makes sense if this method has only a relative meaning (in the sense of a healthy optimism) that also allows for its opposite and is used in the right situations. (It can be just

⁵⁵⁰ One also knows this mechanism from everyday life when one is sad, but a well-intending fellow man wants to prove how beautiful the world is.

⁵⁵¹ To be distinguished from philosophical positivism.

as useful to practice negative thinking, especially when you think that something negative needs to be suppressed or fought).

Otherwise, I see the following disadvantages of the "positive thinking" method: too anthropocentric, too self-redemptive, too demanding, too unrealistic, too manipulative, too one-sided and limiting (negative thoughts are undesirable or forbidden).

After some time, it becomes harmful.

According to Scheich, it is also apparent that "many people who consciously want to think positively have never thought so strongly negatively. It is a paradox of the 'opposite effect'..."⁵⁵²

The loss of reality and disappointments are preprogrammed and lead to self-accusation and depression according to the motto:

"If you do not succeed, then you have to blame yourself ... the trainer [therapist] remains infallible" (O. Neuberger). Similarly, my criticism of "The Work" by Katie Byron⁵⁵³ and similar programs for self-optimization.

The 2007 award-winning Norwegian film "The Art of Negative Thinking" shows impressively what overstretched positive thinking looks like.

Rational-Emotive Behavioral Therapy (REBT)

Founded by Albert Ellis in 1955. It considers itself a humanistic psychotherapy, a "comprehensive, integrative, active-directive, philosophically and empirically based psychotherapy". It claims to have an explicitly formulated philosophical background (stoicism, epicureanism, skepticism, existential philosophy, constructivism and philosophy of language). It is based on the so-called "ABC model":

A triggering external or internal event (a = activating event), such as the death of a family member, is evaluated by certain conscious or unconscious beliefs, evaluation patterns, attitudes or habits (b = beliefs) that are activated in the triggering situation. This evaluation of the event as a consequence (c = consequences) then triggers emotional reactions and behaviors (e.g., grief, worry, fear). This means that the evaluation of an event (b) determines the emotional reactions and behaviors.

According to Ellis, mental disorders are caused by "irrational" beliefs and appraisals. He calls beliefs "irrational" when they are subjectively distressing and when they interfere with the realization of one's life goals.

*"The goal of the procedure is to identify and change the irrational ... appraisals. This should help the patient to achieve a more 'rational' lifestyle ... "*⁵⁵⁴

My review:

- Overall like the criticism of cognitive behavioral therapy. (See above).

⁵⁵² From https://de.wikipedia.org/wiki/Positives_Denken 2/ 2014 .

Günter Scheich: "Positive thinking makes you sick. About the dizziness of dangerous success promises." with the collaboration of Klaus Waller. Eichborn, Frankfurt, 1997.

⁵⁵³ In opposite to "The Work," I would call my approach "The Relief".

⁵⁵⁴ Source of the citations: 1. . https://de.wikipedia.org/wiki/Rational-Emotive_Verhaltenstherapie 2/ 2014.

2. Becker, Vera; 1989 s.Lit.

- Although the REBT covers philosophical perspectives, it is too anthropocentric and has the disadvantages as I described in '[Discussion about secular psychotherapies](#)'.

Dialectical Behavioral Therapy (DBT)⁵⁵⁵

Dialectical Behavior Therapy is used specifically for the treatment of Borderline Personality Disorder (BPD). The therapist should find a balance between understanding and change (dialectical strategy). Apparent contradictions in the patient's world are resolved and integrated. The manual includes therapeutic elements of cognitive behavioral therapy, social psychology, neurobiology, and aspects of Eastern meditation and spirituality. Skills training takes place regularly and consists of five "modules": internal mindfulness, interpersonal effectiveness, emotion regulation, distress tolerance, and self-acceptance.

My review:

- All in all a very differentiated and partly philosophically based therapy with good results in the treatment of borderline disorders.
- The Buddhist elements of the therapy are too anthropocentric.
- Disadvantages similar to CBT.

(Otherwise also see criticism of '[Secular psychotherapies](#)' and [Buddhism](#).)

Mindfulness-Based Cognitive Therapy (MBCT)

Mindfulness-based cognitive therapy has been evaluated in methodologically rigorous trials. They show that MBCT is more effective than usual care for relapse prevention and at least as effective as maintenance antidepressant therapy. It may also be effective for chronic depression and insomnia. ⁵⁵⁶

- See criticism CBT, anthropocentrism and [Buddhism](#).

Metacognitive Therapy (MCT)

MCT refers to the human ability to be aware of and control one's own thoughts and internal mental processes. "Metacognitions are beliefs about cognitions, cognitive processes, and attention management processes. They determine which strategies a person adopts in response to internal events and control and monitor their appropriate use ... Metacognitive theory distinguishes between positive and negative metacognitions. Positive metacognitions describe the usefulness of a particular strategy and are responsible for its selection. Negative metacognitions, on the other hand, are beliefs about the uncontrollability of certain processes ... or their dangerousness ... These problematic strategies are summarized under the term "Cognitive Attention Syndrome" (CAS), and the goal of MCT is to abolish the CAS and change the associated metacognitive beliefs. Patients gain flexible control over their cognitive and attentional processes... ." ⁵⁵⁷

⁵⁵⁵ https://de.wikipedia.org/wiki/Dialektisch-Behaviorale_Therapie by Marsha M. Linehan, 2/ 2014.

⁵⁵⁶ <https://link.springer.com/article/10.1007%2Fs15202-012-0288-7> 6/2012.

⁵⁵⁷ <https://de.wikipedia.org/wiki/Metakognition> 2/ 2014.

Discussion: Despite its claims, metacognition remains in a similarly closed system as BT (behavioral therapies), a slightly larger box instead of the smaller one. Instead of eliminating irrational thought patterns, the goal is to change unfavorable beliefs to gain control over thought processes. Otherwise criticism as with CBT.

Behavior Therapies in the Future?

Our computers may soon have better counseling and behavioral programs than the best behavioral therapist. Computers are already superior to humans at chess.

Like a chess computer, this 'BT PC' will always know the best answers to millions of problems.

Patients are then treated and reprogrammed like machines - there are programs to increase self-esteem, against depression, against stress, etc. This means that after receiving a large amount of data, the computer will give more scientifically based and functionally better advice than the therapist. Not that such programs are bad, but the best computer will not be able to answer the crucial and existential questions: Who am I? What is happiness? Is there a God? Is there life after death? Does my wife love me? Does life have a meaning?

This means that at a certain point the most optimal, but sterile, bloodless answers of a computer or an equally acting psychocrat are no longer useful; they miss the point or have the opposite effect.

Humanistic Psychotherapies ⁵⁵⁸

The humanistic psychotherapies are often referred to as a 'third force' besides depth psychology and behavioral therapy. They are based on a holistic view of the human being who strives for meaning, self-realization and personal growth in his life.

Among others the following methods can be named:

- Logotherapy (V. Frankl)
- Systemic psychotherapies
- Conversational psychotherapy
- Integrative psychotherapy and Gestalt therapy
- Psychodrama.

Frankl's Logotherapy

Logotherapy "aims at activating the noetic layers of personality to enable the patient to find the meaning of his existence and thereby free himself from the neurotic life reactions."

"Logotherapy is founded upon the belief that it is the striving to find a meaning in one's life that is the primary, most powerful motivating and driving force in humans."⁵⁵⁹

Systemic Psychotherapy

⁵⁵⁸ Also here **only keywords** from: http://www.wikiwand.com/en/Humanistic_psychology / <http://www.aghpt.de/>, 2 /2014.

⁵⁵⁹ <https://en.wikipedia.org/wiki/Logotherapy>, 2/2018.

Personally, I consider a systemic viewpoint to be essential in analysis and psychotherapy. A 'weak point': The members of the system are seen as too context-dependent. Then they do not have their own Absolute according to the concept of this theory. I dealt with this topic in the chapter '[Personal system- and relationship disorders](#)' more closely.

Integrative Psychotherapy and Gestalt Therapy

It intends to integrate analytical, humanistic, behavioral and systemic approaches. It is differential, eclectic, integrative, inter-methodological and various schools incorporating. "Gestalt therapy is a form of psychotherapy which emphasizes personal responsibility, and focuses upon the individual's experience in the present moment, the therapist–client relationship, the environmental and social contexts of a person's life, and the self-regulating adjustments people make as a result of their overall situation. It was developed by Fritz Perls, Laura Perls and Paul Goodman." ⁵⁶⁰ "The core of the Gestalt Therapy process is enhanced awareness of sensation, perception, bodily feelings, emotion, and behavior, in the present moment. Relationship is emphasized, along with contact between the self, its environment, and the other." ⁵⁶¹

Discussion: see '[Criticism of Humanism](#)', [Buddhism](#).

Salutogenesis

Antonovsky, the founder of salutogenesis, puts a so-called "coherence feeling" at the center of his answer to the question "How does health arise?".

Antonovsky defined the 'Sense of Coherence' as:

"a global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence, that (1) the stimuli deriving from one's internal and external environments in the course of living are structured, predictable and explicable; (2) that the resources are available to one to meet the demands posed by these stimuli; and (3) these demands are challenges, worthy of investment and engagement." ⁵⁶²

The sense of coherence has three components: Comprehensibility, manageability, meaningfulness.

"According to Antonovsky, the third element is the most important. If a person believes there is no reason to persist and survive and confront challenges if they have no sense of meaning, then they will have no motivation to comprehend and manage events." ⁵⁶³

These characteristics of a salutogenetic orientation are to strengthen people with appropriate methods.

"For example, a headache becomes a hint which offers a chance to return to the flexible center (of the human). However, if the headache is suppressed by a drug, there is no signal

⁵⁶⁰ Deutschen Gesellschaft für Integrative Therapie, Gestalttherapie und Kreativitätsförderung, <http://www.dgik.de/> 2/2014 and https://en.wikipedia.org/wiki/Gestalt_therapy 1/2021

⁵⁶¹ https://en.wikipedia.org/wiki/Fritz_Perls 1/2021

⁵⁶² <https://en.wikipedia.org/wiki/Salutogenesis>, 2/2018.

⁵⁶³ Ebd.

(indicator/indication) for healing. Figuratively speaking, instead of fighting the fire, the fire alarm has been turned off."⁵⁶⁴

Discussion:

+ : No fixation on pathology, resource-oriented.

– : As described elsewhere, the creation of a basic trust has to find within the person himself. Otherwise as described in the secular psychotherapies.

Resilience Research ⁵⁶⁵

Resilience research (resistance-ability) took its starting point in the investigation of trauma victims and their vulnerability. The following factors have been identified as enabling adults to cope with trauma

- They manage stress effectively.
- They have good problem-solving skills.
- They ask for help when they have problems.
- They believe there are ways to deal with life's problems.
- They have strong relationships with friends and family.
- They talk about the trauma and their feelings with friends and family.
- They are spiritual/religious.
- They see themselves as survivors rather than "victims".
- They are helping others.
- They are trying to get something + out of the trauma.
- They have support from friends and family.

Discussion: No fixation on pathology, resource-oriented, spiritual-religious resources are considered.

Body Psychotherapy and Embodiment

Regarding the shift from pure cognitive-behavioral therapy to integrative and body psychotherapy, I would like to quote W. Tschacher and M. Storch. Tschacher and M. Storch: ⁵⁶⁶

"For years ... it has been observed how the cognitively oriented therapy approaches are reformed by the inclusion of non-cognitive aspects ... (Dialectical Behavioral Therapy: Linehan, 1993, Schema Therapy: Young et al., 2005). There are also approaches to a "general psychotherapy" that tries to integrate all proven mechanisms of action... (Grawe, 1998). In the "third wave approach" of behavior therapy (Hayes et al., 2004), attitudes and views are adopted that have been developed in the field of humanistic psychotherapy schools since the middle of the 20th century in a non-academic and research-free manner (Kriz, 2007). In addition, there are elements of systemic approaches (von

⁵⁶⁴ Source: <https://de.wikipedia.org/wiki/Salutogenese> 2/2014.

⁵⁶⁵ https://de.wikipedia.org/wiki/Resilienz_%28Psychologie%29 2/2014.

⁵⁶⁶ Tschacher, W. & Storch, M. (2010) Embodiment und Körperpsychotherapie.

https://www.majastorch.de/wp-content/uploads/2020/04/1106_Embodiment-Koerpertherapie.pdf

In A. Künzler, C. Böttcher, R. Hartmann & M.-H. Nussbaum (Ed.), Körperzentrierte Psychotherapie im Dialog. Heidelberg: Springer.

Schlippe & Schweitzer, 1996), which ... led to the contextual or constructivist perspective in cognitive behavioral therapy (Mahoney, 2006)".

And elsewhere: "The first body-psychotherapeutic schools emerged as a kind of spin-off within psychoanalysis from the 1930s by Wilhelm Reich (vegetotherapy) and later by Fritz Perls (Gestalt therapy), Jakob Moreno (psychodrama) and their numerous students and successors".

In many publications on embodiment theory, this information is rarely given.

Instead, they speak of a new wave of cognitive therapy.

I can't help but say that this is probably neither the last nor a new "wave". (See quote above).

When Tschacher and Storch go on to say that embodiment means

"that the psyche is always embedded in a body ..." and only against this background

"a complete theory of psychology becomes possible" - then the question remains as to what psyche and body are embedded in before we can speak of a (reasonably) complete psychology. I suspect that until then there will be some paradigm shifts in psychology, and I predict that with the next "wave" it will be discovered that psychology and psychotherapy must also consider spiritual and religious issues.

Table: Advantages and disadvantages of anthropocentric psychotherapies (Keywords)

BT (Behavior Therapies)		
advantages	disadvantages	notes
(on symptom level) targeted, verifiable and predictable	Less causal, too superficial and short-term effective, too manipulative, too normative, too other-directed. Some problems are only postponed. Healing more time consuming or overstraining. Danger: Like cortisone: straw fire. Symptom away but disease remains.	covering method; suitable for mild cases and as a supplementary therapy for severe diseases.
Analytical methods		
advantages	disadvantages	notes
more causal as BT	Too pessimistic; lacks spiritual dimension; ego is overtaxed, self-salvation; therapist difficult to challenge; more complicated, elitist. Zimbardo: too unscientific, too speculative; vague concepts, central hypotheses not provable, therefore irrefutable; too backward-looking. Disease is explained from a negative point of view and positive, healthy aspects are not considered enough; too one-sided consideration of sexuality and aggression; the male model is the norm.	suitable for moderate cases.
All secular, purely natural scientific psychotherapies		
advantages	disadvantages	notes
see above	Only a second-rate human image, demanding ego-strength, danger of overburdening. ↓ sources of faith/ spirituality; Thoughts and feelings are seen too much as objects (reification). The objective, measurable, calculable, functional, feasible and the symptom elimination is emphasized; Too one-sidedly, mechanistic perspectives and words. As materialism sterile, cold. ↓ feelings, faith, love, inner world, humanity. Behavior, function more important than life. ⁵⁶⁷	

⁵⁶⁷ Also see H. E. Richter: 'Der Gotteskomplex', p. 75ff.

Neuroscience

"One thing I have learned in a long life: that all our science, measured against reality, is primitive and childlike." Albert Einstein ⁵⁶⁸

Critical remarks: Today, psychiatry tries to explain mental processes or diseases in terms of brain functions.

For example, I read something about the consequences of a mental trauma:

"PTSD (post-traumatic stress disorder) can be developed by someone who has been confronted with an extreme level of fear, dying and pain ... The sensory perceptions ... can lead to sensory overload. The almond nuclei ... become overloaded." ⁵⁶⁹

Does that help us? Yes, a little bit! But should a primary psychic process, as I assume it is, not primarily be explained and cured in the psychological field? I fear that in the future most mental processes and conditions will be explained only in neurobiological terms, which on the one hand creates an illusion of security, but on the other hand ignores the most important therapeutic options.

I agree with Felix Hasler's criticism: *"Explanatory models from brain research are penetrating far beyond the boundaries of the natural sciences into former territories of the humanities and the cultural and social sciences. Brain research today is very confident of proving the non-existence of free will, of discovering biological markers for criminal behavior, or of finding neuromolecular causes of anxiety, obsessive-compulsive disorder, and depression. Not today, but in the foreseeable future, such grand problems will be solved. ... The fundamentally erroneous impression is given that brain research is well aware of the biological processes underlying our experience, thought and action. And therefore medicine should be able to intervene in the brain in an 'evidence-based' and targeted way when something goes wrong. For example, in the case of a mental disorder. The classical "bio-psycho-social model of mental illness" has long since undergone a dramatic shift towards biology. The most striking feature of this scientific-ideological orientation is the increasingly out-of-control practice of prescribing psychotropic drugs."* ⁵⁷⁰

Heinzpeter Hempelmann makes a similar argument: *"Neurosciences are finally allowing us to make precise statements about human thought. However, they must not forget, or even deny, that their - hopefully lasting - success is based on a decisive reduction of the thirst for knowledge. Of course, they are not asking philosophically. ... This perspective is very limited. It looks at man as a brain, or more precisely, as a nervous system. And it examines this nervous system from the point of view of what can be represented chemically and electrophysiologically by different potentials. It does not inquire into the nature of thought, the nature of man as a thinking being, the nature of the mind, of sensations, of*

⁵⁶⁸ <http://nextaz.com/info/Albert+Einstein> (link is lost).

⁵⁶⁹ From Zeit online <http://www.zeit.de/2011/44/C-Traumatologe> 10/2011.

⁵⁷⁰ Felix Hasler: Neuromythologie. Transcript, Bielefeld. 3. Ed. 2013, p. 7-8.

*consciousness. It does not even claim to be able to answer these questions as a science - I am speaking idealtypically here! - for that is the task of philosophy... This limited perspective leads - while paying the price of a reduction of the original question - to very precise and quantitative results with claims of high scientific validity. Neuroscientists can give us very precise information about which electrical potentials are shown in certain regions of the brain due to certain signal stimuli, but they cannot tell us what the essence/nature of the human being is".*⁵⁷¹

Since the access to a spiritual-psychic influence is much easier and in the end probably even more effective and, by the way, cheaper, I think that such a psychotherapy should be given priority.

I believe that most of the causes of mental illness found in the neurobiological field are secondary causes - which in turn are results of primary (in my opinion psycho-spiritual) causes. This opinion is also supported by the possibility of brain and even **gene changes due to stress and traumatization** which is being discussed!⁵⁷² Also, the recent recognition of epigenetics stating, that different genes can be activated or deactivated by certain circumstances,⁵⁷³ relativizes a one-sided emphasis on organic-biological influences.⁵⁷⁴

However, these findings also imply that **it must be possible to reverse epigenetic or even genetic (?) changes through dramatically experienced positive therapeutic influences**, as I also suggest in "primary psychotherapy" (if psychoses should underlie such changes).

See also corresponding literature to criticism of the 'Human Brain Project' which aims to capture neural networks of the brain by computers and is supported by the EU with 1 billion €! (Similar in the USA).⁵⁷⁵

⁵⁷¹ Heinzpeter Hempelmann <https://www.iguw.de/textsammlung/2010/von-apfeln-und-birnen/>, 2010.

⁵⁷² https://en.wikipedia.org/wiki/Transgenerational_trauma, 9/2022;

<https://www.theguardian.com/science/2015/aug/21/study-of-holocaust-survivors-finds-trauma-passed-on-to-childrens-genes>, 8/2022.

This means that what has been inherited by genes can be based on psychological and mental damage.

⁵⁷³ In short, you could say that genes can be closed with a snap or opened.

⁵⁷⁴ Perhaps former psychiatrists were right when calling psychoses mental diseases and not brain diseases.

⁵⁷⁵ https://de.wikipedia.org/wiki/Blue_Brain, 10/2022.

Spiritual / Religious Based Psychotherapy

"The creative boldly goes towards the unknown!"
Willi Baumeister

Spirituality in Psychotherapy?

I quote M. Richard and H. Freund, who present this topic from today's point of view:⁵⁷⁶

*"Academic psychology ... has always been understood as a secular science. In its rapid development in the twentieth century, it increasingly occupied interpretations and fields of action previously reserved for theology and ecclesiastical institutions. Until the 1980s, clinical psychology primarily studied the negative effects of religion, and only later did it emphasize the health-promoting aspects... A few years later, C. G. Jung (1940) argued that almost all psychological problems have a religious dimension and that religion should therefore be constructively integrated into psychotherapy. Other pioneers of psychotherapy such as Viktor Frankl and Carl Rogers also recognized the existential value of religion in the field of crisis management (Demling, 2004). More recent psychoanalytic writers discuss the importance of being able to believe in something for mental health (Britton, 1998). The renaissance of religious/spiritual concepts from the context of Buddhism and Far Eastern religions has recently been observed in behavioral therapy ... In summary, it can be said that the image of the psychotherapist as religiously critical or indifferent does not correspond to the empirical findings in Germany... **It is time to overcome the shadow existence of this topic in the scientific-therapeutic discussion and to turn more and more to it ...**"*⁵⁷⁷ Existing approaches such as the buddhist psychotherapy (Ennenbach, 2010), the transpersonal behavioral therapy (Piron, 2007) or the concept of the 'IGNIS Academy for Christian Psychology' (Halder, 2011) are leading a shadow-existence ..."⁵⁷⁸

Although many psychotherapists protested against the existing guidelines in the "Bonn Declaration" in 2006, little has changed in Germany. However, there are more and more authors like M. Seitlinger, D. Heil, P. Schellenbaum, E. Frick, J. Kornfield, H. Jellouschek, J. Armbruster, M. Utsch, E. Frick and others in the recent German literature who recommend the consideration of spirituality in psychotherapy.⁵⁷⁹

"Third Viennese School" of Psychotherapy

I have already mentioned Viktor Frankl's Logotherapy. Frankl, Caruso and Daim form the so-called third Viennese school of psychotherapy. Of these, Wilfried Daim has a religiously based approach.⁵⁸⁰ Theoretically, he is very close to me because, like me, he places the

⁵⁷⁶ http://eh-tabor.de/fileadmin/eh-tabor/forschung/MIRP/Vorträge_Veröffentlichungen_MIRP/Artikel_Richard_Freund_3/2012.

⁵⁷⁷ Emphasised by me.

⁵⁷⁸ Institutions such as the Klinik Hohe Mark (Oberursel), de'ignis Fachklinik (Egenhausen), Magdalenen Klinik (Georgsmarienhütte), Klinik Sonnenhalde (Riehen/ Switzerland) or Klinik SGM Langenthal (Switzerland) have introduced christian content to their treatment programmes since a couple of years.

⁵⁷⁹ Seitlinger, Michael (Hg.): Was heilt uns? Zwischen Spiritualität und Therapie. See bibliography.

⁵⁸⁰ See: Daim, Wilfried: Tiefenpsychologie und Erlösung; Herold publishing company, Wien, 1951

Absolute, which he identifies as God, at the center of his considerations. However, there are some differences in our concepts, but this is not the place to go into them. Daim sees himself as a psychoanalyst who, in a certain sense, belongs to S. Freud, but who also differs from him in crucial points. This contrast is described by Dieter Wyss. He means that, according to Daim and Caruso, the intellect is displaced by the instincts, whereas, according to Freud, the instincts are displaced by the intellect and thus the neurosis develops. However, this reversal of the original approach of psychoanalysis, according to Wyss, does not solve the problem of the relationship between the intellect and the instincts. Wyss continues: Both are possible-the drive can be displaced by the mind, and the mind can be displaced by the drive.⁵⁸¹

To stay with this choice of words: I see the emergence of mental disorders primarily in the suppression of the absolutely positive spirit by absolutized Relatives acting as "strange Absolutes" (sA), which may be of a more spiritual or impulsive or other nature.

Ps. Wyss misinterprets Daim's religious perspective as a moral position.

Transpersonal Psychology

An overview is given by the following quotations: "The transpersonal psychology and the transpersonal psychotherapy, which is based on the first, expand the classical psychology and psychotherapy by philosophical, religious and spiritual aspects ... Transpersonal psychology examines consciousness states 'beyond' (trans) of personal experience ... The main founders and theorists of transpersonal psychology were Stanislav Grof, Anthony Sutich, Frances Vaughan, Roger Walsh, Abraham Maslow, Ronald D. Laing, Charles Tart, Roberto Assagioli and Ken Wilber."⁵⁸² "Topics covered in transpersonal psychology include spiritual self-development, the self beyond the ego, peak experiences, mystical experiences, systemic trance, spiritual crises, spiritual evolution, religious conversion, altered states of consciousness, spiritual practices, and other unusually expanded life experiences. The discipline seeks to describe and integrate spiritual experiences into modern psychological theory and to formulate new theories to encompass such experiences."⁵⁸³

Discussion: Transpersonal psychology's essential criticism about university psychology: Western science does not recognize the transrational and transpersonal spheres as real, existential, spiritual levels of consciousness, and therefore must press all the spiritual experiences through the bottleneck of monistic materialism.⁵⁸⁴

The "transpersonal" theories expand the theories of university psychology around spiritual-religious aspects, which, however, mainly have Buddhist and Hindu backgrounds.

See discussion about [Buddhism](#) in the part 'Metapsychotherapy'.

⁵⁸¹ Wyss, Dieter: Die tiefenpsychologischen Schulen ...“ p. 409.

⁵⁸² https://de.wikipedia.org/wiki/Transpersonale_Psychologie and https://de.wikipedia.org/wiki/Transpersonale_Psychotherapie, ' 2/2014.

⁵⁸³ https://en.wikipedia.org/wiki/Transpersonal_psychology 2/2018.

⁵⁸⁴ Aus: <http://www.visionaryart.oliver-sorin.com/2/2014>.

Pastoral Psychology

The word 'pastoral' is difficult for a layman. It means (Catholic) pastoral care. "Pastoral psychology reflects on religious and ecclesiastical practices from a psychological point of view in order to gain new perspectives and expanded possibilities for action. It examines the theory and practice of the human and social sciences from a theological perspective with regard to their anthropological premises. It promotes dialogue between theology and the human and social sciences."⁵⁸⁵

"It works interdisciplinarily and multiperspectively. Insights from theology, psychology and sociology are interlinked and made fruitful for church practice."⁵⁸⁶

Pastoral psychology is meant to be theology and psychology.

Discussion: It is certainly fruitful for theology and psychology to work together. In reality, however, theology tends to subordinate itself to university psychology on psychological issues and does not discuss pathological phenomena, while on the other hand, religious issues are largely negated by the mainstream of contemporary psychology.

Pastoral Psychiatry

"Pastoral psychiatry is concerned with pastoral care in the context of psychiatry. Many things between 'spiritual healing' and 'psychiatry for theologians' have already been referred to by the term 'pastoral psychiatry'. In 1973 a professorship for the subject was established at the Ruhr-University Bochum in Germany, which was occupied by the theologian Thomas Bonhoeffer until 1996."⁵⁸⁷

- I am not aware of any study about the backgrounds and therapy of mental illnesses having been published here.

Pastoral Care

"Pastoral action is not to be confused with psychotherapeutic action. However, psychotherapeutic methods are also used in pastoral care. In particular the pastoral psychology influenced by Carl Rogers and the Dutch pastoral care movement in Germany lays emphasis on a close exchange between pastoral care and psychology ... In the middle of the 1960s the pastoral movement came from the Netherlands to Germany and led to the development of pastoral psychology ... In the 1980s Eugen Drewermann ... developed his depth psychological interpretation of the bible, especially in the three-volume work 'Psychoanalyse und Moraltheologie'. At the same time, Michael Dieterich developed biblical therapeutic pastoral care, which spread rapidly particularly in the pietistic and free church groups ... All fields of activity [pastoral care] have the task to accompany people in matters of life and faith. This happens in a personal conversation, depending on the situation, as well as through prayer, consoling and encouraging words from the bible, through blessings (e.g. laying on hands) but also through social support ... In biblical therapeutic pastoral care

⁵⁸⁵ <https://de.wikipedia.org/wiki/Pastoralpsychologie3/2014>.

⁵⁸⁶ <https://de.wikipedia.org/wiki/Pastoralpsychologie3/2014>.

⁵⁸⁷ <https://de.wikipedia.org/wiki/Pastoralpsychiatrie3/2014>

(BTPC), for example, biblical and psychological or psychotherapeutic approaches are complementary or permeate each other."⁵⁸⁸

Samuel Pfeifer and his Academy for Psychotherapy and Pastoral Care also work on pastoral care and psychotherapy/ psychiatry. Helmut Jaschke's "Christian oriented psychotherapy" and "Hagiotherapie" by Tomislav Ivancic have similar intentions.

- Short remarks:

- The concept of biblical therapeutic pastoral care seems to be too dogmatic to me in some points.
- Samuel Pfeifer separates the modern psychiatry too strictly from biblical pastoral care in his book "Die Schwachen tragen".

Soteriogenesis

- It assumes, as I do, that the human being possesses somatic, psychic, and spiritual spheres that are interrelated and thus offer different possibilities for therapeutic approaches.
- I see great differences in the pathogenesis of mental disorders, but few in their cure.

⁵⁸⁸ Extracts from https://de.wikipedia.org/wiki/Seelsorge_3/2014.

Self-Help Groups with Spirituality

"Psychiatry is simple and human in its essence. With a healthy mind, a little life experience, and a warm heart, its basics are easy to understand. Everything that seems complicated to you in psychiatry is not so important, and is often only expressed in an exaggeratedly complicated way." ⁵⁸⁹

[The citations are from www.aa.org and <http://www.cleanandsobernotdead.com/Pages/promises.html>]

Our patients also find spirituality, away from the official psychotherapeutic mainstream, in the following non-professional and very successful anonymous self-help groups such as: Anonymous Alcoholics (AA), Workaholics Anonymous (WA), Relatives and friends of alcoholics (AL-Anon), Children of alcoholics (Alateen), Drugs / Narcotics Anonymous (NA), Anonymous Messis (AM), Sexaholics Anonymous (SA), Borderline Anonymous (BA), Co-Dependents Anonymous (CoDA), Emotions Anonymous (EA), Anonymous eating disorders (sA and OA), Gamblers Anonymous (GA), family members (Gam-Anon), and Internet and Technology Addicts Anonymous (ITAA).⁵⁹⁰

The anonymous groups are not a religious organization and do not recommend a specific belief system. At the center, however, is the trust in a 'loving, higher power', the attempt to "trust our God's care as we understand it." They teach fundamental spiritual principles such as faith, trust, honesty, openness, willingness and humility.

The following are the original twelve steps as published by Alcoholics Anonymous and adopted by the other anonymous groups:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power, greater than ourselves, could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory, and when we were wrong, promptly admitted it.

⁵⁸⁹ Manfred Bleuler to students, in Eugen Bleuler: Lehrbuch der Psychiatrie 15. Auflage, von Manfred Bleuler Springer, 1983, p VIII.

⁵⁹⁰ 1. There were over 100,000 AA groups worldwide in 2008. <https://www.anonyme-alkoholiker.de/>

2. Meanwhile, the AA program also adopted by groups without reference to the problem of addiction (EA groups).

11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

In parallel, there are '12 promises' for a new, better, more relaxed life (without addiction).

It also says: **"We realize that God is doing for us what we could not do for ourselves."**

Discussion:

- These "anonymouses" do not care about the ideological border between official psychotherapy and pastoral care, but simply take what they need.

- Contrary to academic psychotherapies, the last instance in the life of these people is not man, but "a higher, loving power/God, as everyone understands him", so that a serenity can grow that knows "that with us in this world and in the hereafter everything will be all right, if we turn to him".

- **The concepts of these self-help groups are very close to me and very similar to what I mean by "primary psychotherapy".**

- **The concept is especially suitable for people who are psychologically "at the bottom" and cannot get by on their own or with the help of others. That is why I think it is also suitable for people with (non-acute) psychosis.**

Psychology, Psychotherapy and Psychiatry Today

Note: I am referring to the situation in Germany.

Psychology, psychotherapy and psychiatry, in my opinion, should be both scientifically and spiritually religious. It is a questionable science when it wants to replace religion, when it turns the living into a thing only to be measured and reproduced. Religion is questionable when it believes it must replace or even fight good science, or when it does not serve man. Psychologists and psychiatrists are now almost exclusively considered scientists. The published literature must be brand new, the knowledge of past years or even centuries seems obsolete.

The knowledge of philosophers or even theologians (people who are very intensely concerned with our soul life) is hard to find.

Hardly any of the wise men of the past ages have their say. The fact that religion is of existential importance to billions of people is largely ignored. The great human questions, such as being and non-being, life and death, good and evil, love and hate, meaning and meaninglessness, guilt and innocence, trust and mistrust, worthiness and unworthiness of life, self-worth and unworthiness, power and powerlessness, etc., are hardly considered - questions that are experienced in all spiritual crises and especially intensely in delusions. Technocrats are threatening our free and therefore holy spirit from different sides. They come from one side with a big machine, measuring instruments, nuclear spin and computer

tomography: They measure, register, evaluate, operationalize, verify and amplify single and double blindly - and so they are obviously particularly clairvoyant or particularly blind? They all want to subjugate the mind and create a new, perfect and transparent human being: reproducible by cloning, streamlined, functional and usable everywhere. In the end, a bloodless monster is created, but the more you try to get hold of it, the less mind it has. Huge computers are at the end of the development of such purely scientifically oriented psychotherapies, which record thousands of data of the patient and then present the most objective and best solution, where perhaps a simple hug or a loving conversation would have been the better and simpler solution. Behavioral therapists in particular sometimes seem to me like technicians with very sophisticated, very humane and loving programs. They are like a lover who has studied everything that science has discovered about love, but does not know what love really is. So we are in danger of forcing the living into scientific theories and programs. Such attempts have failed elsewhere. Planned economies, for example. And they will continue to fail - whenever you try to adapt life, including human life, to certain theories and not the other way around.

The moment our souls became objects of scientific research for psychologists and psychiatrists, they lost their innocence, their brilliance, their wonder, and their depth. We poke around in the self hoping to find a treasure, destroying the whole thing, just as we destroy a flower when we think we can unravel its miracle by putting it under a microscope. Some others, however, take an equally one-sided opposite position, trying to fill the mind with pure speculation (esotericism, partly also "anti-psychiatry"). But it, the free, holy spirit, will blow where it wants and not where they try to force it. It will remain free and divine - not measurable, not to be grasped, not to be captured - and yet loving and more powerful than anything else, just like real life and love.

New approaches?

I quote B. Grom exemplarily.⁵⁹¹

"... according to English-language studies, it can be proved that convinced religiosity and positive religious coping can exert a buffering effect, particularly in the case of heavy stress, and can somewhat reduce depression, anxiety and life-dissatisfaction ... According to an Allensbach survey (2006), a remarkable 42 percent of the Germans say that they 'personally derive consolation and strength from their faith' ... more than a dozen relevant investigations ... prove that religious belief... maintain life satisfaction and reduce depression and anxiety ... ".⁵⁹²

Discussion: There is obviously a current tendency in traditional psychotherapy to open up to spiritual and religious questions and to allow them at least a "limited influence".

⁵⁹¹ Bernhard Grom: „Religiosität/Spiritualität - eine Ressource für Menschen mit psychischen Problemen?“ from: [http://www.psychotherapeutenjournal.de/ptk/web.nsf/gfx/3153DC0EEE7B388941257A800048F478/\\$file/ptj_3_2012.pdf.3/2012](http://www.psychotherapeutenjournal.de/ptk/web.nsf/gfx/3153DC0EEE7B388941257A800048F478/$file/ptj_3_2012.pdf.3/2012) .

⁵⁹² Summing up: Klein & Lehr, 2011, literature reference by B. Grom.

On the other hand, spiritual and religious worldviews differ considerably from each other, so that their psychotherapeutic potency should be evaluated in a more differentiated way than has been done so far. Moreover, the question remains to what extent traditional psychotherapies are prepared to question their own materialistic views and their possible "side effects".

Fears and Resistances against Change

On the Part of the Psychotherapists

As the previous sections have shown, religiosity was an integral part of psychotherapy in the original sense until modern times. It was only with the Enlightenment and the successes of the natural sciences that the predominantly materialistic psychologies and psychotherapies emerged, which, because of their predominantly materialistic basis, considered spiritual and religious questions to be irrelevant. As has been mentioned several times, this has led to a one-sidedness and weakening of psychotherapy. It is only in the last few decades that a shift toward a paradigm that includes both secular and religious views seems to be emerging. This path will be difficult because both sides have become entrenched in their spheres over the last 100 years or so. On the one hand, official pastoral statements warn against psychiatric activity; on the other hand, psychotherapists have great reservations about spiritual-religious influences, and both sides are rightly cautious because knowledge of the other sphere is usually lacking. In addition, there are organizational and human reasons, both scientific and ecclesiastical, that make it difficult to rethink or even renounce one or the other advantage.⁵⁹³ The fear of becoming unscientific has also meant that in psychology and psychiatry, anything that is unprovable and unimaginable is usually masked out. Thus U. Sachse states for example in his otherwise excellent book "Traumazentrierte Psychotherapie" that on the one hand our inner world of values is important when dealing with psychic trauma:⁵⁹⁴ "If we have a philosophical, spiritual and/ or religious system in which injustice, fate, bad luck, arbitrariness occur ... then it is much easier for us to integrate a trauma" (p. 55) But, on the other hand, this matter hardly plays a role in his book when discussing therapy strategies. After all, in a psychotherapist journal, one reads the cautious words: "Should psychotherapists make their patients' religious beliefs the starting point for interventions? Can a psychotherapist incorporate his/ her own religiosity into therapy? ... We hope our daring (!) to take up this topic will be rewarded."⁵⁹⁵

Commentary: 1. Established psychotherapy is based on philosophical foundations, which ultimately can only be believed like religions.

2. It is characteristic that "daring" is necessary to ask basic questions to established psychotherapy today.

3. Just as theologians are trained in psychology, psychologists and psychiatrists should also be made aware of the most important religions and spiritual currents during their training.

⁵⁹³ One will probably (still?) have to renounce a university career if one abandons this small-mindedness

⁵⁹⁴ See the bibliography (p. 55).

⁵⁹⁵ Psychotherapeutenjournal 3/2012, p. 191-298. I added the !

On the Part of the Theologians

Keywords:

- Pastors/ theologians usually have too little knowledge of psychology and psychiatry.
- Then there is a justified fear of acting incompetently and being sued.
- Some pastors/theologians are too institutionally and theoretically entrenched to dare to be innovative.
- Some pastors/theologians have difficulty understanding the role of God in relation to illness.
- Some, more likely members of free churches, overestimate God's direct intervention; others, the majority, may still believe in God's help with disease in some way, but do not act on it.
- Church has long presented illnesses as a direct result of the patient's sins.⁵⁹⁶ Although theology has a more differentiated point of view on that matter nowadays, many people still regard the Gospel primarily as a moral doctrine and therefore refrain from such pastoral teachings.⁵⁹⁷

My personal experience

I like to hear the good news that I am absolutely lovable, unique, and God-like when I am down. But if I've done a great job, I don't like the gospel, because without it I feel more valuable and better than any bum who seems to be hanging around all day. Then I want to be more lovable and feel better than the bum. But man's magic hours are when he gives up his resistance to +A/ God, who gives the bum the same value as me. These are the situations in which we cry in real life or in the movies.

I believe that every human being has basic religious or spiritual needs. We all have a longing for absoluteness, salvation, eternity, and immortality. But we satisfy them in different ways - that is human nature. I understand when a soccer team is assured of immortality in a world championship, or when millions of people find joy and fellowship in these games. But how quickly this "immortality" disappears and the heroes of yesterday are forgotten. I can only remember a few international soccer players from 20 years ago, although I admired them at the time. We should keep this joy of human success for ourselves, but why should we not broaden our aspirations and make them more lasting and deeper? Here we encounter a resistance in ourselves, the deeper cause of which is probably that we feel an existential fear when we cannot hold the reins and have to hand them over to someone else, even if that someone else is God. (See [Resistance](#)).

Also: The good news often seems ambiguous. Its positive part is that we are always entitled to freedom, dignity, and happiness, regardless of whether we have done anything right or wrong. Its negative part is that no matter how much we do right, it does not increase our right to freedom, dignity, and happiness. But by trying to increase our Self through

⁵⁹⁶ "For the reward of sin is death" (Rom 6:23). On the other hand Jesus: The blind's disease was not because of his or because of his father's or mother's sin." (Jn 9: 1-41) both quotes from <http://www.o-bible.com/bbe.html>

⁵⁹⁷ Warum heute kaum noch Seelsorge? See also H. Thielicke, in Läßle among others p. lit. 126 following.

achievement, we create an invisible, strange Absolute to which we are attached even in the event of our failure, and which makes us more than small. Thus, false pride and destructive inferiority complexes seem to be two sides of the same coin.

PRIMARY PSYCHOTHERAPY

"Love grants in one moment what effort hardly achieved in a long time."

(Goethe in `Torquato Tasso')

Love is stronger than death! (~ Solomon 8,6)⁵⁹⁸

Dedicated to my granddaughter Teresa.

My theory is that schizophrenia can in principle be understood and cured.

The path to healing is sometimes very difficult. Sometimes you think you're going to die. But it's like giving birth - you're squeezed through a tight spot. But where to? Into life!

I will explain more about this below.

Introduction

Concerning the Name

The psychotherapy I present here is ultimately Christian-oriented, but I have deliberately not called it "Christian psychotherapy".

Why not?

1. I believe that the desirable therapeutic optimum, which I define as +A, is best called God or the Holy Spirit. However, this good spirit of love can also be found in other religions and world views, albeit in a weaker form. As the Bible already says, the Holy Spirit blows wherever he pleases - not only in the Christian religion and not only in churches or mosques.

2. Many people identify the Christian message with church institutions or have questionable interpretations. (As I sketched them in "[Christian" one-sidednesses ...](#)"). Unfortunately, the concept of "Christian" will then create false ideas.

3. The term "Christian-oriented psychotherapy" could also be misunderstood to mean that all scientific knowledge is neglected or denied. Similarly, I use the term

"metapsychotherapy" because "primary psychotherapy" has its main focus in the metapsychotherapeutic field. Other synonyms for 'primary psychotherapy' could be: metatherapy, salvation-oriented psychotherapy, psychotherapy of love, Christian-based psychotherapy, and alternative psychotherapy. It is not a total therapy, but a fundamental psychotherapy.⁵⁹⁹

⁵⁹⁸ Also: R. Niebuhr: „God, give us grace to accept with serenity the things that cannot be changed, Courage to change the things which should be changed, and the Wisdom to distinguish the one from the other.”

Similar, but more exhausting, the modern motto: „Love it, Change it or Leave it“.

⁵⁹⁹ Because it's about fundamental attitudes, → [fundamental](#).

Content and Goals

In "Primary Psychotherapy" I presented the basic pattern of the development of mental illnesses from a meta-perspective, which shows that many, especially more serious, mental illnesses are based on disorders in the fundamental dimensions of human existence.

Primary Psychotherapy should be a therapy without preconditions, because it should be usable and practicable even by the simplest and sickest people. Just as I have described the very first and deepest causes of mental illness primarily in the confusion of fundamental meanings, I now see the strongest therapeutic and most comprehensive power in a psychotherapy that begins in the absolute realm. It takes into account not only the human need for an Absolute, but also the fact that every human being has access to this source / to this Absolute. It's all about accepting a gift. This approach also includes academic psychotherapies.

I write about my personal experiences.

The redemption

A few years ago, my wife and I went to the Taizé Community in France because I was going through a personal crisis. At that time, the prior Frère Roger was still alive. During the summer months, thousands of young people from many countries gather in Taizé to celebrate, sing and pray together. But I was depressed, anxious and full of self-doubt. In my distress, I asked one of the brothers to bless me, which was unusual for me.

The brother asked me only my name, nothing else - and I told him my name. Then a wonderful thing happened: He put a cross on my forehead like a seal and said, "**God will always love you!**" That hit me like a bolt of lightning. I had to cry - they were liberating tears - I felt redeemed.

This experience was an existential turning point in my life to which I can always return.

The blessing frees me and lifts me up. And anyone who wants to can have this gift. This is roughly how I see the core of primary psychotherapy. It is non-dogmatic and non-ideological.

The most important and existential things, over which we have no influence anyway, are a gift from God¹ that you can accept or not. It requires no analysis, no behavioral training, no special knowledge, no effort. There are no preconditions. It first establishes the most important thing: an unassailable, positive self - the absolute and existential basis of the human being, on which further therapeutic measures can then be taken, if necessary.

However, belief in God¹ and His love is no more a guarantee for a carefree and healthy life than a parent's love for a child. However, the probability that the believer and the beloved child will live a fuller and healthier life seems much greater than that of a life without love. For the best, strongest, most lasting and at the same time free therapy is love. This is an ancient experience that is constantly being rediscovered and reformulated.

Psychoanalysts have also worked on this issue, but with different terms. They have studied whether and how a child tolerates the withdrawal of a love object corresponding to a +sA. The dearest mother will have to take the child from her breast (which Melanie Klein calls the most important love object) from time to time. Despite the withdrawal of the mother's breast or similar frustrations, there is no disturbance if the child feels the mother's attitude

of unconditional love, i.e., that this love functions as an Absolute and relativizes the above-mentioned frustrations. This also applies to the +A effects on all other objects of love or hate. The child (or any other person) can cushion the frustrations not only by subordinating them to this love, but also by assuming that, from a higher perspective, they will benefit from these failures, even though they are initially associated with negative feelings.

Basically, the person starts early not to understand pleasure or displeasure in an absolute sense and is much better prepared for later life.

Similarly, Kohut: *"There is a lifelong need to be mirrored by so-called empathic self-objects. The failure of this empathic reflection process is due to a variety of pathological phenomena."*⁶⁰⁰

In short, we all need love. But where should the person (P) get love from if the environment is unloving and the person doesn't love himself? From God¹? But even with God all problems are not gone - but at least they are relativized. For if the absolute problem is solved by choosing +A/God⁶⁰¹, then all the others are only of relative importance and can be solved much more easily or, if not solved, tolerated better.

Primary psychotherapy does not begin with "You should" or even "You must," but with firm promises: "You are loved and unique," **"You can be whatever you are!"** And then you can try to achieve these or other goals or solve problems. By accepting the +A, every strange Absolute becomes a Relative, the strange Self becomes the real Self, and the unredeemed becomes basically (not completely) redeemed - for *"God's reconciliation with the world also makes man's reconciliation with himself possible. A 'Christian has no longer to be a man of eternal conflict' (Bonhoeffer), of indissoluble ethical turmoil."*⁶⁰² According to Tillich, religiously mediated salvation can be understood *"as an overcoming of the existential dominance of the negative (fear, guilt, meaninglessness), as a 'salvation of the center of the person' to its existential being."*⁶⁰³

Alike Hans Küng writes: "He who has not known religion will never know the great spiritual resources that can be decisive for a patient's well-being."⁶⁰⁴ Even Freud stated in a letter to a priest ***"... you are in the fortunate position of being able to lead them to God and bringing about what in this one respect was the happy state of earlier times when religious faith stifled the neuroses. For us this way of disposing of the matter does not exist. Thus our patients have to find in humanity what we are unable to promise them from above and are unable to supply them with ourselves. Things are therefore much more difficult for us, and in the resolution of the transference some of our successes come to grief."***⁶⁰⁵

- The obvious question comes to mind: Why not offer this possibility?

It is rather stressful to have to serve several or even many gods, as in some religions. This also applies to the many ideologies or nameless "gods" we carry within us. It is freedom to

⁶⁰⁰ Quoted (and freely translated) from Wolfgang Wöllner and Johannes Kruse: Tiefenpsychologisch fundierte Psychotherapie. Schattauer, Stuttgart, 2005, p. 21 following.

⁶⁰¹ More on this in Oettinger, T. https://new-psychiatry.com/metapsychology-and-psychology/#_Absolute_A, 2023.

⁶⁰² H. Wahl, p. 252

⁶⁰³ H. Wahl, p. 301

⁶⁰⁴ Pfeifer, Samuel: Die Schwachen tragen; Brunnen, 2005. There also Hans Küng „Verdrängung der Religion in der Psychiatrie“.

⁶⁰⁵ The letters of Sigmund Freud and Oskar Pfister, <https://archive.org/details/psychoanalysisfa00freu> 10/2022.

have one God who demands nothing. When we free ourselves from the false musts, the basis of many mental illnesses is removed. The earthly problems do not always have to be solved, and certainly not always in the best way. Man no longer has to revolve existentially around himself - he rests in God¹.

How should a person be able to satisfy their basic need for unconditional love, security, etc. if they have experienced their environment as existentially unreliable or destructive and have therefore lost faith in humanity and themselves? This is primarily about strengthening and liberating the core of the personality, namely the image of God¹ (imago Dei or divine self). This is beyond good and evil (in the usual sense of the word), beyond right and wrong, beyond the opinions of others, beyond one's own actions, and beyond healthy or sick. This Self is beyond all earthly problems. Conrad's impossible "transcendence" becomes possible. I am convinced that this basis is the best prerequisite for becoming healthy, even for the most mentally ill people.

I am convinced that this basis is the best prerequisite for the recovery of even the most mentally ill people. Primary Psychotherapy" integrates all positive psychotherapies. Primary psychotherapy does not fight, but allows free choice. It can allow and integrate the relatively negative and the relatively positive, but tries to influence the Relative.

What are the conclusions?

If we consider the Absolute, we will realize:

- Health and illness are not everything, so we can remain calm and not have an existential fear if we become ill or even psychotic.
- The Absolute (personal: the Self) has priority and is already there and does not need to be acquired or elaborated - which also means that the strongest solution is free and easy. Relative problems can only be solved relatively well, not completely, which is a more realistic view and avoids unnecessary disappointment.
- Sometimes suffering and sickness are unavoidable companions of positive developments - which should encourage us not to give up. (This is especially true at times when we are trying to get away from the hyper-positive sides of the strange Absolutes. KW: withdrawal and resistance). Instead, we tend to see ourselves as failures and illness as the enemy.
- Objectively speaking, "healthy" and "normal" people can be more sick, abnormal, and insane than those who are labeled as such from a medical point of view.⁶⁰⁶
- In addition to scientific knowledge, psychotherapy should provide a good foundation of faith and not only "treat" the psyche, but everything psychically relevant to the person.⁶⁰⁷

Differences to Other Psychotherapies

I think, a therapy concept developed from what has been said so far, will set different accents than conventional ones. Most of the concepts will be similar with respect to issues that are in the relative realm. A major difference, however, is the consideration of an

⁶⁰⁶ This is not about being against unavoidable technical terms, but against its abuse as a label.

⁶⁰⁷ This also corresponds to my definition of psyche in a broader sense (→ [New Definition of the Psyche](#)).

absolute area of the person to which all other areas are subordinate. This has crucial therapeutic consequences. The main point is not the person's periphery, such as his behavior or character, his guilt or innocence, his successes or failures, and so on, but his center: his Self, his Absolute. Just as, from a negative point of view, a person is most likely to be spiritually destroyed if you destroy his center, so, from a positive point of view, he is most likely to be healed if you heal that center. Once the person's Self is healed (and thus the aspects of the Self such as self-esteem, self-determination, identity), most of the problems resolve themselves..

The point, however, is that this "central healing" is not a complicated process in theory, but ultimately a simple but "courageous act of faith" (Luther) (better: "primary act of will"), which returns the self to its original role, namely that of living and existing without any preconditions.

Why so much effort to come to terms with the past when I have the right to live freely and without any burden? Why so much effort to become a better person, more mature, wiser, smarter, calmer, more analyzed, more knowledgeable, more respected, more loved, more successful, etc., when I am already good enough for God and my blessedness does not depend on these attributes? There is no +sA to achieve, no -sA to repel, and no lack to "fill"- what a relief!

Of course, such therapy is not against analyzes, improvements, becoming more mature, revisions, successes etc. but against setting these attributes absolute and against making the person's center independent from having to achieve them. As liberating as it is, on the one hand, not to have to be defined by the above mentioned attributes, it can be difficult to renounce the 'advantages' of the strange Selves because they also give us 'hyper-security', 'hyper-stability', 'hyper-self-confidence' and 'hyper-happiness', even if only temporarily and only for a price, which can also be a disease.

I see the following **main differences** to the usual psychotherapies:

1. In them, "ego strength" comes first and "self strength" comes second.

In "primary psychotherapy" it is the other way around: "Self-strength" (religiously: the power of God¹) comes first and "ego-strength" / human strength comes second.

2. Another important difference to many other psychotherapies is that, in my opinion, health and illness are of relative importance and making them absolute leads to undesirable disadvantages and can even promote illness in the long run.

While psychotherapies often have the problem of making certain therapeutic goals absolute and at the same time excluding their opposites, primary psychotherapy also integrates seemingly contradictory therapeutic goals. It integrates and promotes the absolute as well as the relative, unity as well as diversity, protection as well as sensitivity, security as well as openness. It promotes life and functioning, the person and things, subjects and objects. It allows man to grow wings and roots at the same time. In addition, it strengthens his ego, but also the you. It does not unilaterally promote one therapeutic goal at the expense of opposing or different goals. It does not promote primary reality at the expense of secondary

realities - in other words, it does not promote the inner sky at the expense of the world. Some readers have concluded from my explanations that it is absolutely necessary to recognize and remove one's own mis-absolutizations. Whereas in the past illness or parents or one's own guilt or something else was the thing to be eliminated, now mis-absolutizations or the strange Selves are the ones. This is a misunderstanding. I do not mean that the mis-absolutizations are the evil that has to be eradicated. They are only Relatives, even if they are absolutely felt and lived. They are rather unfavorable, but, as I said, not the negative. Yes, as described, they can function as emergency, substitute solutions if the person concerned does not dare to live out of a true Self. They can be the "minor happiness," as B. Hellinger once called it, albeit in a different context. The 'It' becomes a small 'it' all by itself by God - it does not have to be combated and liquidated. As a small 'it' it gets back into the position it belongs to.

3. Psychotherapy should be able to use all psychically relevant aspects (→ [Summary table](#)).

I.e. The pPT may (!) Include physical closeness (→ [Body Psychotherapy](#)) or - where appropriate - spiritual or religious practices (see examples below). Just as love does not exclude anything that helps, neither does primary psychotherapy exclude any kind of help. But:

4. Each patient should receive a very individual therapy - independent of any psychotherapy guidelines.

Examples

- I would like to mention the treatment of therapist Sergeant Choi with mentally ill soldiers in South Korea. In short: she embraces the soldiers, caresses their faces, washes their feet, and so on. She also says: "I share your pain, take care of yourself, I will not forget you, I will visit you from time to time. If you need me, call me, keep doing good work, etc."
- Therapeutic Touch (TT)⁶⁰⁸
- Similar: Professional "cuddle therapies", which fortunately are increasingly being offered.
- Meditations (For every day meditation is very good Sarah Young: "Jesus Calling" See Lit. Or see German long version, if applicable), blessing, praying for the patient (with or without him).⁶⁰⁹
- Art therapy, sport and everything else that makes sense - this also includes what is normally / on average nonsensical, because that which makes sense is also a relative category.
- "Absolute therapies" / "anti-traumatic therapies", "dramatic therapies", etc. = all psychotherapies that change the absolute realm of the person.

Like:

- The primary psychotherapy propagated here
- AA groups and similar
- Janov's Primordial Therapy (with the limitations mentioned there)
- So-called exorcism, which I am very critical of, but do not completely reject. This method has something if it is done by experts as a means of strengthening the personal center, for

⁶⁰⁸ More in https://en.wikipedia.org/wiki/Therapeutic_touch, 2019.

⁶⁰⁹ This also includes the problem of so-called exorcism, which I do not completely reject. This can not be discussed further in this work.

example in the form of appropriate prayers, and not as an exorcism of the devil or also as an exorcism of something else that burdens the person, because it is not about eliminating (exorcising) negatives, but relativizing them in relation to the +A.

- Meditations⁶¹⁰

Case study

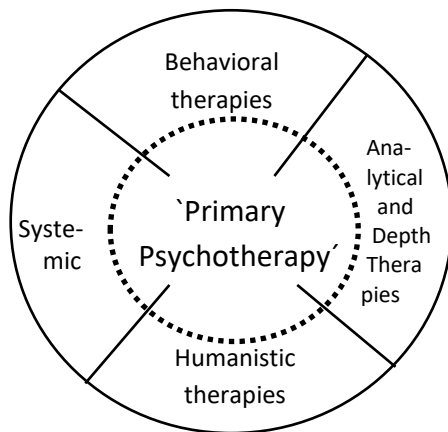
Case study showing the difference between usual and "primary PT":

1. A 60-year-old patient reports that she has suffered all her life from the death of her little brother. As a ten-year-old girl, she had to take care of her little brother because her mother had little time. At that time, she and her friend played with her little brother as a doll. They bathed him in a cold bath and her brother got pneumonia and died. She knew, not only from previous psychotherapy, that her brother's death was not her fault because it was her mother's fault and not hers. On the other hand, she was well aware that she had made a mistake and was not completely blameless, as she had been told. That is why she still feels guilty. I told her that before God it does not matter whether someone is 100% guilty or only 1% guilty, and that it is also secondary whether the guilt is real or supposed. (For who is able to judge that?) In the end, only God knows. It does not matter to Him whether the guilt is real or not, but only that the person thinks, "I am sorry. And thereby all guilt is lifted/removed for him. His grace is always greater than our guilt. His grace is the real greatness, and our guilt is "small and low" in comparison (G. von le Fort). Besides, I believe that her brother is now in heaven and doing well. And when he sees his sister with her feelings of guilt from there, I am sure he would advise her to continue to live free and untroubled.
2. A mentally ill man came to see me because, in spite of various therapies, he could not get over the fact that he had refused to help his dying wife. Although he said he didn't believe in God and didn't belong to any church, I advised him to confess his sins to a trustworthy priest. ("That's their job!"). "Just try it, you have nothing to lose!" So he did, and it was the turning point in his recovery.

⁶¹⁰ For every day meditation is very good Sarah Young: "Jesus Calling" See Lit. Or see German long version, if applicable, blessing, praying for the patient (with or without him).

Accordances with other Psychotherapies

In primary psychotherapy, as well as in the message of Jesus, all psychotherapeutic schools can be found (but relativized!).



E.g. behavior therapy: Many things are similar to the commandments in the Old Testament, which demand correct behavior.

Systemic therapies: See references in the Bible. For example, Jesus' statements about how to treat one's relatives, enemies, and friends, the equality of all people before God, helping the weak and sick, and so on.

Analytical therapies: The psychoanalyst creates a framework of emotional security in the transference

situation in which the patient can solve his problems without fear. This framework is similar to the one we receive, made stronger by the +A.⁶¹¹

The main humanistic psychotherapies are listed in the table 'Psychotherapeutic Schools'. One could also mention: body therapies, meditations, blessings, and similar 'methods' as practiced by Jesus. It's about a '+ A-based' variety of methods that do justice to the diversity of the individual - just as a mother doesn't raise her child according to one particular method.

General: The importance of empathy is generally accepted in all psychotherapies. A good therapist does not have to believe in God. God forbid! The Spirit of God blows where it wills and is not bound to any particular denomination. Rather, a good therapist should have a fundamental love for the patient and also for himself. I believe that many therapists have this love. In my opinion, such an attitude is crucial and will be transmitted to the patient, even if the therapist uses strategies that do not directly imply such an attitude. On the other hand, it is surprising, though typical, that the term "love" rarely appears in current psychotherapeutic literature.⁶¹²

Further: Most schools of psychotherapy today also agree that not only the person is treated in isolation, but also his or her entire environment, i.e. everything that is psychically relevant to the person.

⁶¹¹ Only the usual schools of psychotherapy are shown in this graphic.

⁶¹² For example, you cannot even once find the keyword 'love' in the „Wörterbuch der Psychotherapie“ by Gerhard Stumm!

Therapeutic Goals

Hint: A superior, higher-valuated Relative is only comparatively higher!⁶¹³

Absolute are +A / God/ (love) and people with their '[Absolute attitude](#)'. The value hierarchies listed in the table correspond to primary and second-rate therapy targets.

Absolute: +A / God and the personal absolute attitude-	relatively superior	relatively subordinate	bible passages with same meaning
	human	commandments, church, achievements, ideals, human attributes, animals, things	Jn 4:12
	orientations by God	orientations by humans	
	love	achievements, mind	1 Jn 4:19
	to be loved by God	self-love	
	ghost, soul	matter, world, body (better an eye out ... What good will it be for someone to gain the whole world, yet ...)	Mt 5:29 Mt 18:8
	subject	object, thing	
	salvation	health, well-being	
	salvation	solutions	
	self-strength	I-strength	
	child of God (child-I)	being grown-up (adult-I)	
	safety	autonomy	
	reconciliation; mercy	right, victim	Mt 5:24 Mk 12:33
	heaven	earthly things, "reality adjustment"	Mt 6:33
	simply being, being yourself	maturation, individuation	
	substance	shape	Mt 23:26
	inner things	external things,	
	inner satisfaction	external satisfaction	
	elimination of causes	symptom relief,	
	causal treatment (therapy)	symptomatic therapy	
	trust, faith	reason, ratio, achievements	Mt 6:26 Lk 12:7
	Maria	Martha	Lk 10:42
	heavenly receiving	earthly giving or taking	Acts 20:35
	be justified before God	Self-correction > correction of others, ..., first take the plank out of your own eye..	Mt 7:5
	earthly life	to function	
	sinner who regrets	complacent righteous	
	light	darkness	Jn 3:19
	freedom	obedience, responsibility	1 Tm 1:4
	better a tent on solid ground	than a castle built on sand	
	statements about Jesus	prophets, Paul	
	New Testament	Old Testament	

⁶¹³ Compare: It is more important to follow the traffic rules than to transgress them. Sometimes, however, the opposite is more appropriate.

The Top Therapeutic Goal

In my opinion, a person has already reached the highest goal of therapy or life if he has a positive basic attitude to the positive Absolute (or whatever he believes it to be). This could also be called "primary virtue" or "positive primary will".

→ [Absolute and relative will](#) or positive [Absolute attitude](#).

I have already mentioned it several times.

Very simply said: If he is one with principle goodwill, he has already arrived at the most important thing (for me), which I call +A /God /his Self. He does not have to go anywhere else, he has already reached the goal. He does not have to become another person, he does not have to do anything, etc. - he can be however he is.

I consider all other goals to be relatively important (by no means unimportant!). They are usually relatively good ("secondary virtues"). But because of their relativity, the relative good can sometimes be relatively bad. It may be useful in some individual cases (!) to advise the patient to maintain or even increase his addiction, to regress rather than progress, to be evil rather than good, to be aggressive rather than peaceful, etc., because if he has to be peaceful, he has to be evil. Because if he has to be peaceful, for example, he will, according to the "law of the emergence of the opposite", produce aggressiveness in himself or in other people, which, in my opinion, is even stronger than normal, "relative" aggression.

Practical Implementation

- 'Primary psychotherapy' includes everything that is relevant for the patient's psyche - primarily everything that gives him unconditional love, dignity and freedom.

But this partly leads also to other therapeutic priorities.

First: '+ A-based' variety of methods and **the patient's disburdening and supporting by appropriate attitudes such as the unconditional pledges from God/ love.**

(To meditations, see unabridged German version.)

The treatment method should correspond to the respective patient, which means that one does not give priority to one or another method independently of the respective patient.

- Further steps:

- a) Examples of 'primary-based behavioral therapy'.

For example, depression: exercises directly against depression (depressive thoughts, feelings, behaviors) - as described in detail in the literature. (That's why I won't go into them here.) But even more important, I think, are "paradoxical" exercises and meditations that can be described as "pro-depression" (better: pro-sadness). For example: "Practice not only to be strong and more groovy, but practice even more to allow yourself to be weak and practice to cry more often!" For example, stutterers: Practice not only to speak correctly, but even more to stutter (motto: "I am allowed to do it").

For example, psychosis: Practice not only to be less crazy, but sometimes to act crazy on purpose, etc.

- b) A "primary-based psychoanalysis" focuses on the recognition of strange Absolutes (sA) - which can be less favorable, but sometimes more favorable - but not on their general

elimination, because they are already relativized when we bring the positive Absolute into play. In addition, the sA should also be available as emergency solutions.

b) A "primary-based psychoanalysis" focuses on the recognition of strange Absolutes (sA) - which can be less favorable but sometimes more favorable - but not on their general elimination because they are already relativized when we the positive Absolute brought into play. In addition, the sA should also be available as emergency solutions.

(See also the example in 'Psychiatry' section [`Obsessive-compulsive disorders`](#).)

On the Role of Therapists and Patients

Here only keywords in reference to meditation 'orientation and freedom'.⁶¹⁴

Therapist and patient should try

- to be authentic but they may also play a role.
- to accept and love each other but they may also hate themselves and the others.
- not to demand anything of themselves or the others (not a must) but they may also demand.
- to understand the other but they may also misunderstand him.
- to recognize and respect their limits and of other people, but they can also exceed them.
- to be open but they may also close down.
- to solve the problems but they may leave them unresolved or even enlarge them.
- to have success in therapy but they may also fail.
- to tell the truth but they may also lie.
- to be strong, clever and wise but they may also be weak, stupid and immature.
- to be grown up but they may also be a child, even childlike.
- involve God or spirituality but they may also exclude them etc.

Note: the first is usually the most favorable but rarely the unfavorable, too. But even if it is the most favorable, it becomes more unfavorable when it becomes a must.

Causal Therapies

"Everything is allowed but not everything is beneficial" (1Cor 6:12)

Hypotheses: Optimal are causal therapies that integrate symptomatic therapies.

The causal therapy is mostly better than the symptomatic.

For general solutions see → [Solutions](#).

The same applies to causal therapies and to first-rate solutions.

The causal therapies have the +A / love as foundation.

- They have a +absolute core that redeems.

It is a gift of God ¹ that man can accept (can but not must!) and has no conditions.

- Relative to this are causal therapies that depend in the effort of man.

They will, I believe, most likely succeed if they have the base of the positive Absolute.

⁶¹⁴ See unabridged German version chapter 'Meditations' if applicable.

Is the actual solution easy or difficult to achieve?

If C. G. Jung says, "Every real solution is only reached by intense suffering",⁶¹⁵ then that is only true for solutions based on strange Absolutes (sA) because the actual 'absolute solution' (redemption) is already done when the person wants it. (→ [The absolute attitude](#)). Although the absolute solution is simple, it is very difficult for the Ego to forego the advantages of the strange Absolutes and relativize something that has absolute significance for us. (S. chapter [Resistance](#)). We can forego the advantages (mostly with withdrawal symptoms)⁶¹⁶ - but then best and easiest when we give God the absolute solution. Then the Self becomes absolute and everything else only a relative meaning.

Symptomatic Therapy and Emergency Solutions

Emergency solutions are usually second rate solutions based on strange Absolutes.

They are less favorable and more expensive than actual solutions.

Synonyms for emergency solutions: replacement-, compromise-, pretense-, partial solution - frequently a solution at your own expense.

Any defense-mechanism and any second-rate behavior can serve as an emergency solution.

I will cover only a few important ones in the following due to lack of space.

Pro Symptomatic Therapy

Consider: First put out the fire, then catch the arsonist.

(This does not preclude trying to catch the arsonist before he starts the fire).

This means that symptomatic therapy is often the focus of attention as an immediate measure - but causal therapy is the most important in the long run. (See also Jesus, who first heals and then says, "Sin no more!").

Similar: The relative (matter) comes first. (For example, Jesus also healed with the aid of matter - when he treated a blind person with sand and saliva - and not by prayer.)

Can symptomatic therapy also be of first-rate importance? Symptomatic therapy is of first-rate importance if it is integrated into the positive Absolute (+A). Therefore: "Do not despise relative, symptomatic aids. God does not do everything himself. He also helps by fellow human beings." Symptomatic therapy is also important if causal therapy is directly impossible.

Contra Symptomatic Therapy

The lazy people are slaughtered - the world becomes diligent.

The ugly people are slaughtered - the world becomes beautiful.

The fools are slaughtered - the world becomes wise.

The sick are slaughtered, the world becomes healthy.

⁶¹⁵ Carl Jung, Letters Vol. I, Pages 233-235.

⁶¹⁶ Quote from Bodelschwing: "If you meet a saved addict, you meet a hero."

The old people are slaughtered - the world becomes young.
The saddened are slaughtered - the world becomes fun.
The enemies are slaughtered - the world becomes friendly.
The bad guys are slaughtered - the world becomes good.
Erich Fried: Die Maßnahmen ⁶¹⁷

Symptoms are too often suppressed and fought against. However, psychic symptoms often have a function. If you remove the symptom, you remove its function! However, if the person needs the symptom or its function for mental stabilization or the like, another problem arises that did not need to arise.

The symptom is gone - everything seems fine, but the underlying problem remains unresolved. Its solution is postponed. However, superficial treatment has its price: Drugs, once taken, become permanent. One drug normalizes blood pressure, another eliminates anxiety or restores mood, and so on. - Everyone is happy: the patient, the doctor, and the pharmaceutical companies.

R. D. Laing clearly expressed this danger: "Psychiatry can so easily be a technique of brainwashing, of inducing behavior that is adjusted by (preferably) non-injurious torture. In the best places, where straitjackets are abolished, doors are unlocked, leucotomies largely forgone, these can be replaced by more subtle lobotomies and tranquilizers that place the bars of Bedlam and locked doors *inside* the patient."⁶¹⁸

Similarly, a patient expressed: "The doctor has given his job to the drugs, which earn him the money. And because it's a lot of money, more than you can imagine, it also has the doctor under control. The medical system as an offshoot of a drug industry grows inexorably. Then the doctor just thinks the drugs are doing the work for him. Seen in larger contexts, he then only makes the work for an industry that wants nothing more to do with the sick - on the contrary, the sicker, the more turnover ..."⁶¹⁹ Fighting the symptoms has the same basic idea as drug addiction has ... The pills help the patient to get over his sorrow. The patient becomes relaxed, so he can regulate himself. The consumer is not able to realize that the pill is superfluous but it does not strengthen the personal center where this happens, it weakens it!"⁶²⁰

This does not preclude trying to mitigate or "fix" the consequences if necessary. However, workarounds are for emergencies, not normal cases. They are almost always more expensive than real solutions. Fighting the negative is typically symptomatic. It is common practice to fight disease and suffering. Well, diseases are consequences of causes, and you should "fight" the causes, not the symptoms. So I advise you to try to accept the symptom, go along with it, maybe even exaggerate it or create it on purpose.⁶²¹

⁶¹⁷ From: Erich Fried: Gesammelte Werke. Bd. 1. Wagenbach. München 1993, p. 565. © Claassen

⁶¹⁸ R. D. Laing: 'The Divided Self' p. 12.- S. bibliography.

⁶¹⁹ I remember a drug industry sponsored course on "How to keep my patients coming back constantly?" - not: "How to cure and let my patients go?"!

⁶²⁰ Maria Erlenberger: 'Der Hunger nach Wahnsinn', Rowohlt, Reinbek/Hamburg, 1977, p. 64

⁶²¹ Mt 5:41: "And whoever makes you go one mile, go with him two."

Keywords and Comparisons:

There is no point in complaining about sore feet if you do not take off your tight shoes.

There is no point in complaining about sexual impotence if you do not resolve your conflicts with your wife.

There is no point in complaining about being overweight if you are not willing to eat less.

There is little point in complaining about your depression if you are not willing to submit.

There is little point in asking God¹ to remove the symptoms if you do not remove the causes.⁶²²

You kill the messenger of bad news, but not the perpetrator.

You keep a crutch when you no longer need it.

We hit a wall, but instead of taking a break, we put on helmets and keep going, etc.

A) Emergency Solution at the Expense of Other People

People who prefer this emergency solution pass their problems on to others and thus do not get sick. Or they fight in others what they hate in themselves. (→ [Anticathexis](#)). Therefore, they do not need a psychiatrist. They are prone to selfishness and aggressive pursuit of their interests. Their dynamics and behavior are essentially the same as what I wrote in "[Personal Dynamic as It](#)". They also tend to pay a high price for it (e.g., loneliness, lack of love, dull or substitute feelings, etc.) - but that is not what we are interested in at the moment. The true, "healthy" self does not need to take from others. It has enough.

B) Emergency Solution at One's Own Expense by Disease

"I play dead to survive." (A patient)

This is the most important emergency solution for our questions. It is solving the problem by disease at own expense. Normally, the person (P) in question has already lived from the "substance", for a long time without being aware of it because the affected is stimulated by a hyper-wellness condition produced by +sA and does not notice when living from the substance! If this behavior is not sufficient to remain stable, the concerned becomes manifestly ill. The further mechanism of the emergency solution via illness is the following: First, it should be noted that these processes take place subconsciously.

Since the person concerned has no other solution, the unconscious helps itself - it "makes" the man ill.

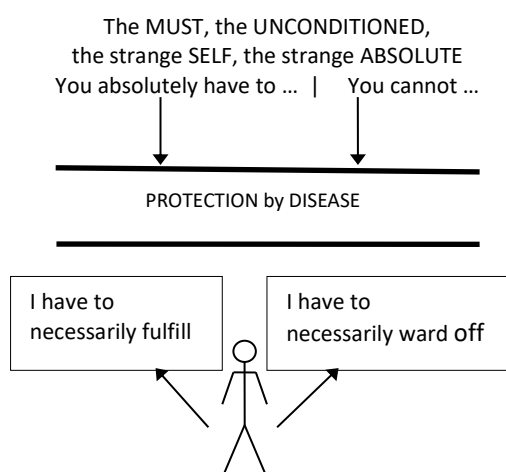
How does this happen? The initial situation was that the person was no longer able to meet the demands, which in most cases came from the parents, and at the same time did not see or dare to see another way. He is overwhelmed and becomes ill in his need. Although he does not remove the demands, he protects himself from further excessive demands and

⁶²² Is it not good that God does not answer our superficial prayers for the healing of our bumps on our head in order to point to a causal solution? [Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.]

alienation and creates an unconscious (!) alibi that saves his ego from ruin. He "sacrifices" part of his ego (health) to maintain this protection. (See also [‘Sacrificial dynamic’](#)).

Note the dual nature of this solution: On the one hand, the above-mentioned fundamental conflict between the dominant strange Absolutes and the Self is partially resolved or at least weakened; on the other hand, the person pays a high price (illness) for it. Thus, psychogenic illnesses have important functions (!), without which their pervasiveness and persistence cannot be understood.⁶²³

In this way, the sick person can soften the indispensable demands and gain a certain stability, security and protection. He weakens the tyrannizing ideals* and taboos* as well as himself. It is a harsh and self-destructive solution, but it works. The (partial) sacrifice of the Self is the logical consequence of placing an alien above the actual Self. The inner formula is: "I really need to meet the requirements, but because I'm sick, I can't." The person does not dare to say: "I don't want this! I want what I want!"⁶²⁴



The illness protects the ego from further overload. The person (P) now has an unconscious alibi to escape the demands of the strange Absolutes (sA). The disease thus protects P from +sA and -sA.

But the disease also protects the sA, because it also ensures their continued existence.

The person affected does indirectly by the illness what they do not dare to do directly. You can also say: The person affected experienced a life, usually in childhood that seemed too dangerous, hostile or overwhelming. In order to avoid this, a kind of instinctive play-dead mechanism occurs, which can take different forms and range from mild to severe mental illnesses, such as autism and psychosis. In order not to die the "big death," the death of what you believe to be your own self, you die the "little death" - you get sick. Mental illness thus appears to be the lesser of the two evils because the loss of the [strange Self](#), which P regards as his own self, appears to be the greater. From his subjective point of view, P is not wrong. P has never known his own self, so how can he believe that it is indestructible? So he prefers to die a little to survive at all. Since you can't live (or don't dare to), you just survive, vegetate, or just function. "Better sick than ... (useless, unsuccessful, evil, etc.)" is the unconscious, deeply internalized motto. The very thing which one does not want to sacrifice differs from person to person. It can be every absolutized relative (earthly)

⁶²³ See also: [Morbid gain](#) and [Resistance](#).

⁶²⁴ From a religious perspective, perhaps it is better and simpler: "I want what God wants because God wants the best for me and has a better overall view of my life."

thing. Thanks to the disease the person remains in mental balance: If the punishment by the strange Absolute is followed by the patient's atonement (here in the form of illness), then everything seems to be well again and the person feels better. However, if the person dares to defy the sA demands, P feels out of balance, guilty and bad or may become even sicker. We are thus faced with the paradoxical situation to feel safe and "well" in the old family processes, even if they make us sick, whereas the liberating way can initially trigger negative emotions and symptoms (!)⁶²⁵

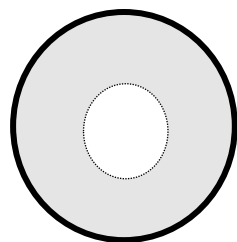
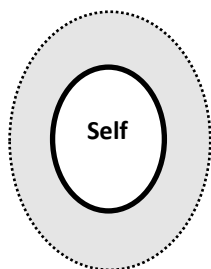
The patient may think, "Now I have paid the price, now I have peace. Wrong! The problem remains unresolved, and this or another price must still be paid (e.g., continuing to take medication that is not really necessary, etc.). Certainly, risking one's life² and identity is a difficult problem, but many people are more fortunate than others in their lives. Therefore, it is neither a prize to be healthy nor a failure to be sick. It is wise to try again and again to find the real solution - in my opinion it is the best basis for mental health, but it is not an absolute guarantee.

If one tries to summarize the role of mental illness, one could formulate it as follows: Mental illnesses, including schizophrenia, express compromises between absolutely internalized alien demands and vital personal interests, between the strange Self and the actual Self. They are the result of unconsciously resolving conflicts at one's own expense (at the expense of health). They are expensive emergency solutions to protect the Ego from its downfall; alibis so that the Ego does not lose its self-respect. They partly sacrifice the Ego and partly protect it, partly destroy themselves and partly destroy others, partly submit to the idols and partly rebel against them, partly surrender to them and partly take revenge on them, partly adapt to them and partly defy them. They are weapons with which man inflicts wounds on himself and at the same time defends himself; they are the expression of a battle that has been won a little but lost a great deal - a stalemate in which no one is checkmated but all are half checkmated, and in which no new, decisive moves are seen or dared; they are the expression of gilded cages, crutches, of inner conflict situations in which one does not dare to renounce the corresponding advantages despite the enormous disadvantages, for fear of perishing otherwise. They express a lack of self-love and a misunderstood or false love of others; a neglect, even if mostly unconscious, of one's own ego and of the constant attempts to give the ego value and meaning through some achievement. They express a relative life. The illness and its underlying strange Absolutes have become partly friends, but mostly enemies. The patient is partly free, but more a prisoner and an enemy of himself. The person is in a kind of permanent crisis in which he is under pressure to seek a new Absolute. Mental illnesses have different forms and courses. These are essentially determined by the underlying Absolutes and their complexes. I have discussed elsewhere why this or that disease arises in certain situations or constellations. However, the disease always has a little life and laws of its own and fulfills certain functions (defense, balance, compensation of guilt, even meaning, etc.). Therefore, the disease does not disappear immediately when the

⁶²⁵ Prisoners often feel this way when being released after many years. The patient is in a similar situation: He does not "want" to be healthy although really quite wanting to.

underlying conflicts are resolved, and it is problematic to want to get rid of it as quickly as possible. (See also chapters: [Defense](#) , [Resistance](#)).

The Emergency Solution by Isolation



This illustration shows a further emergency solution at your own expense.

The left icon image shows a protected Self that is sensitive to the outside world, too.

The right icon image shows a weak, vulnerable Self that protects itself by having to seal itself off to the outside world, thereby paying a high price (e.g., autism).

C) Emergency Solution with More Old or New Inversions

I'm scared to live my life. I am even more afraid of dying my death.
So I live a strange life and die a strange death.

- We have assumed that an inhibited, unfree Self can go several ways to save itself from total destruction. A third, besides the two emergency solutions mentioned before, is the possibility to define one's Self now by other persons, things or ideas or by one's own ego instead of by one's parents as in childhood. Again the person identifies himself not with his very own Self/ Absolute. So, usually unconsciously, the old strange Self/ Absolute is replaced by one or more new strange Selves/ Absolutes.
- The person concerned can also fall back on old sA or more Relatives - but then he has to increase the 'dose'. But it is only a matter of time before the too much of a good turns into negative. (→ [Reversal into the opposite](#))

Which are these inversions?

1. Human as ideals*

(Written in small letters because I repeat parts of the section [`Personal system and relationship disorders`](#)).

The typical process is as follows: A child identifies with his parents and their ideals* or later fights against them. In either case, he remains dependent on them (mentally). If he does not resolve this basic problem in one of the above ways, another way is to let other people into his center and become dependent on them. These other people are usually partners or idols to be admired and identified with. They are often people who leave home as early as possible or stay at "Hotel Mom" as long as possible. They can hardly be alone. Their own self gives them too little support. Therefore, they unconsciously prefer a partner who gives them what they do not have and believe they must have, or a fellow sufferer who does not question himself. Dependence on such partners can be one-sided, but more often it is two-sided.

Logically, there are a number of parallels between the dependency on parents and the later partner - one can say that almost the same (or mirrored) basic patterns must occur, unless the person has been able to solve the problems. That is, if he allowed his parents to dictate a certain rule of life

(against his own inner self), he will let his partner do the same, because he has no position of his own. It is easy to see that such a partnership looks like salvation at first (and often both partners are really in love with each other) - but the crisis is already predestined. From now on, the same crisis repeats itself, the same disaster as in childhood, only played out with other people - instead of mother, now wife or daughter, instead of father, now husband or boss or son, instead of sister, now friend, or whatever the role distribution may be, or whatever it is called, on which we now depend, just to avoid having to look at our own still weak self. Again and again we are thrown back upon ourselves until we understand the solution.

In short, this tragedy ends like the previous one. What was once a support becomes a burden, what was once a home becomes a prison, what was once a tie becomes a chain, what was once gladly given to the other because he desperately needed it is now denied, turned into a weapon and used as blackmail. The beloved becomes the enemy, what seemed to be love becomes hate. But now it is easier to break up, to separate, to divorce. One believes, as the title of a book says, "Everything will be different with the next man (woman). Tragically: Many (not all!) of these separations, as well as many of these mental illnesses, would not have been necessary if - yes, if.... The people one becomes dependent on may vary, and one may try to lose oneself in the crowd. But again and again one's own self stands up, wounded, humiliated, denied, like a neglected relative of which one is ashamed. Perhaps, however, the affected person chooses a detour via a final variant of self-alienation and self-denial, by submitting not to people but to things or ideas.

2. Emergency Solution by Absolutizations of Things or Ideas

The unredeemed Self continues to wander restlessly. It has not found an inner home, inner peace, sufficient support, affirmation, and freedom in its parents, partners, or other people - that is, it has not found itself.

The self we are interested in at this point, which has become ill, does not tend to solve its problems in a selfish way. It may, however, temporarily stabilize itself in another way, perhaps the most common of all emergencies, which is to seek the meaning of life in relative things or ideas. Again, there are many combinations with other solutions. We have all been there: tying our hearts to all sorts of things in this world, hoping that this time we will finally be happy now and forever. And everyone probably knows the disappointment when what is finally achieved neither satisfies nor brings inner peace and happiness. We depend on getting or achieving one or the other. Then possession or success determines our being. We should not be surprised if we lack self-esteem when we humiliate ourselves in this way and place possessions, success, work, or anything else higher than ourselves. But we have not been given any other means and see no other way. So we accumulate our money or something else instead of living. I have never met a millionaire who kept his word that once he had a million, he would just enjoy his life. No, he became even hungrier for the next million, and the one after that. He and we "expand," and we expand the more the emptier our Selves are. An invention of the devil, as they say - a vicious circle, because the more you cram into the self, the poorer it gets.

This is especially true when people believe that an ideology can replace their self. It is just under a different name, and in some ways the most sophisticated of all. I admit, dear reader, that I now have some difficulty in proving the dubiousness of various ideologies, which is

more difficult than the millions just mentioned. I do not think that money or certain ideologies are bad in general. But all things and all ideas should serve man, not the other way around. This means that man should not be dependent on them. This violates his true dignity, diminishes his freedom and makes him sick.

All world views, as well as all psychotherapies, should be checked before they are internalized to see if they uphold and promote the freedom, value and dignity, uniqueness and self-determination of the human being, which means nothing else than whether the self can be itself or not. A key criterion for me would be the answer to the question of whether the human being is accepted and feels comfortable in these ideologies without preconditions, or whether such preconditions exist, even if hidden (!). The motto of these cases is: "Only if you have done or become this or that, you have value and dignity". Almost in parentheses one can add: "And since you do not fulfill this, you cannot claim this for yourself."

Unfortunately, there are some pitfalls built into most worldviews and some religions. They are not entirely bad, no - but they often give a wrong or ambiguous answer to the most important, existential question: e.g. "First you must ... then you are". But man wants to be loved for himself. He wants to be himself first and then do something. But we have been trained by different ideologies. We are insecure: "Can we really feel good and worthwhile without having achieved anything? "Can we be first? Always? All the time? Just like that? Just by being? But don't we at least have to?" Even if we have hesitantly said yes so far, will we not change sides when they say: "Well, well, you may have the right to exist because you have not yet achieved anything, but you have not done anything bad or even evil."

Just as the great humanist Goethe has his hero Faust say at a crucial point: "Only he deserves his freedom and existence who has to win it every day anew!" Even the language of humanism, which is certainly one of the best world views, does not seem to confirm us enough in the depths of our existence. In humanism I must ultimately be human and useful, in materialism I must believe in the primacy of matter, in idealism in that of ideas, in socialism I must be social, in capitalism effective, and so on.⁶²⁶

I can identify myself partially everywhere, but completely nowhere. All these "isms" are missing the most important thing. It may seem a small thing if only this one thing is missing. But as the most important, the absolute, the central, it affects the last corner of a person and his everyday life. As a strange Absolute, it can - like an occupying power - determine all the essential rules of life, and of course fanatical ideologies are a hundred times worse than the above examples.

But where can I rest my self without immediately encountering signs with big, black letters?
FIRST YOU MUST?

And do I look within myself? My conscience? Is this the last instance? Instance yes - but for me personally it is not the last liberating and satisfying thing. My conscience has always plagued and tormented me more than it has uplifted me. Sure, it has given me some good

⁶²⁶ It would also be a **misunderstanding** to interpret this work as if it were the primary **goal to relativize the strange Absolutes** (as I understand the 'The Work' method), without at the same time giving something better (+A). Even a dog will bite you if you take a bone away without giving it a piece of meat.

advice, and I would not want to live without it. But as my God? As my purpose in life? No! As my servant or advisor? Yes!

Is it not this special spirit that many of us seek? Is it not this very spirit that we are trying to give to our children or other loved ones, as has been emphasized, when we first say: "I love you as you are. You are good enough without doing anything. Your very existence is reason enough. And even if you have done wrong and bad things, you are the most important of all. And if you become a millionaire or a chancellor or Mother Theresa, please enjoy it - but it does not make you more lovable. And even if you have stolen, whored and drunk, you are still my beloved son or daughter. And if I advise you to stop whoring and drinking, it is not because you would be more valuable and lovable, but because you would get more of their life. Would that not be a good spirit? Personally, I found it most perfectly in the person of Jesus, who I think spoke to people in that way. But this is a very personal statement. And the so-called Holy Spirit not only blows in the Bible, but is probably the strongest and most alive there. (See also [`The Ego as Strange Self`](#).)

D) Emergency Solution by Anticathexis or Fewer Absolutizations

1. By anticathexis see above [`Defense by anticathexis`](#).
2. By fewer absolutizations: This emergency solution consists of trying to reduce the number of strange Absolutes (sA) (the "I-absolutely-must-do") without questioning the strange Absolutes themselves.

This usually means: You reduce the requirements according to the motto: "I organize things differently. I do less, reduce hours of work." This is not wrong but often brings only temporary relief when the "things" get less but the underlying compulsions of the things remain. The person in question generally overlooks the still existing hazard if he does not want to be liberated from his unconditional must in principle. Why? Even a single sA can ruin our lives if we cannot fulfill it but have to fulfill it.

And even if we do fulfill it again, soon we will get another "must-do" because something has become the meaning of our lives, the inner drug that we cannot do without.

3. A similar remedy is to adopt a relativistic or nihilistic attitude.

E) Emergency Solution with Psychiatric Drugs

"A psychotropic drug [is a] ... drug that affects the psyche of humans symptomatically ... This often leads to the shortening of a phase but **not to the cure** of chronic mental illnesses."⁶²⁷

Guiding principle: "Use them like crutches etc. When your own strength is insufficient, 'take' them, then they will help you, but if you take them although you can walk on your own, they will harm you."

Pro

⁶²⁷ From <https://de.wikipedia.org/wiki/Psychopharmakon>, 10/ 2011. (bold written from me).

The psychotropic drugs have the same advantages as other [Symptomatic therapies](#), as I have already described.

They are primarily symptom relievers. They play a very important role as emergency solutions. They can promote causal therapies to some extent. They are very well suited to risk control and the safety needs of all stakeholders. At present, there is a tendency to use their advantages in a one-sided way: diseases should be eliminated as quickly as possible, without suffering and without cost, and ultimately with the aim of adapting to superficial normality and functionality.

On the other hand, there are also exaggerated tendencies of the "anti-psychiatry" community to renounce psychotropic drugs in principle.

Contra

"Some psychiatric theory is often not much more than a collection of justifications for the widespread use of psychotropic drugs." (According to S. Gelmam)⁶²⁸

The use and abuse of psychotropic drugs is enormous. Today, millions of people take psychotropic drugs for their overworked or broken souls. But: The side effects are underestimated and the benefits overestimated, and the treatment can be more harmful than the illness itself. Drug-induced well-being often replaces healing.

For example, the pharmaceutical industry promotes the idea that psychiatric drugs help people become who they really are. The problem is that these people only seem well, but they are not. You cannot tell that they are suffering. Outwardly they are in a good mood and (maybe still) able to cope with everything, but in reality they are already half broken, overloaded and burnt out. In addition, other people are irritated. For example, on the one hand, they see that the person is overburdened or living an unfavorable life, and on the other hand, they see that the person seems to be fine.

The pharmaceutical industry spends almost twice as much on advertising as it does on research! For example, in 2004, U.S. pharmaceutical companies spent \$57.5 billion on advertising, while spending a total of \$31.5 billion on research and development.⁶²⁹

I suspect that the budget available for psychotherapy research is a fraction of that. And there is no lobby. It's a matter of billions of dollars of profit or loss for the pharmaceutical industry when it comes to forming theories about whether mental illness is psychogenic or somatic. Therefore, it influences researchers in favor of the theory of primarily somatic mental illness in order to justify psychopharmacological treatment. Taking psychotropic drugs is similar to taking painkillers. Both do not cure, they only have a symptomatic effect. The problem of long-term use of painkillers is well known and rightly considered a stopgap measure. The pharmaceutical industry suggests that this is different from psychopharmacological therapy. I think this is wrong because it interferes with the real solution, the self-healing powers, the natural defenses, and ultimately the healing. Aren't psychotropic drugs for the soul what cortisone is for the body? Do they not have the

⁶²⁸ From: Stefan Weinmann: Erfolgsmythos Psychopharmaka, Psychiatrie Verlag, Bonn, 2. edition, 2010.

⁶²⁹ From: www.faz.net › on 14.3.2014.

tendency: Once drugs, always drugs? Are we not often like those slaves who were content to receive an occasional treat (such as medication) from their master, but were denied freedom? Are we not important players in this game by joining the health craze of the zeitgeist?⁶³⁰

A lot of people benefit from this: pharmaceutical companies, doctors, insurance companies, and so on. It is a multi-billion dollar business. Under the heading "Unheilige Allianzen" ("Unhealthy Alliances") P. Sawicki, director of the Institute for Quality and Efficiency in Health Care, points out that "the professional societies and the scientists involved are financially dependent on the pharmaceutical industry. Pharmaceutical companies pay for congresses, research, or pay excessive honoraria to physicians and scientific opinion leaders. According to Sawicki, "several thousand euros for a half-hour lecture" are not uncommon. Where to draw the line between bribery and reasonable fees is difficult to determine. Stefan Weinmann recently addressed this issue in his article "Erfolgsmythos Psychopharmaka". ("The myth of the success of psychotropic drugs").⁶³¹ He questions the general prescription of antipsychotic drugs and their excessive increase. "A number of studies show the unexplained large increase, or at least the lack of decrease, in mental illness despite the availability of effective therapeutic methods". (p. 12). He also points to outdated dogmas in psychiatry and criticizes the current psychiatric establishment. He calls for an alternative approach to psychosis, for a holistic and systemic view of psychosis that is not only one-dimensional biological (for the benefit of the pharmaceutical industry), but also psychosocial, and for the involvement of psychiatric-experienced patients in the professional system.

Stop Taking Psychotropic Drugs?

Due to lack of space, I can only give rough guidelines in this work, because the decision whether and when to stop taking psychotropic drugs has to be made individually.

In general, it can be said that there is a tendency to make the absence of symptoms the most important criterion, and that psychotropic drugs are therefore often prescribed for too long or in too high doses. In general, one can recommend - as mentioned at the beginning: "Treat psychotropic drugs as a crutch! Do not be too proud to use them, do not fight them wrongly, e.g. 'Chemistry only harms' or something like that, take them especially in case of emergency, before you collapse - but remember that they will not heal you, that these crutches can weaken you from a certain point on, and that there are other, very strong healing powers within and outside of you, which I try to illustrate in this work."

Recommended, more recent literature: Stefan Weinmann (s.a.); Peter Lehmann: "Psychopharmaka absetzen"; John Virapen and Leo Koehof; P.R. Breggin, F. Frese, L. Mosher et al. (See bibliography).

⁶³⁰ As early as 1932, A. Huxley designed a bleak future in 'Brave New World' where all people are made 'happy' by psychotropic drugs.

⁶³¹ Stefan Weinmann: *ibid.*

"Paradoxical" Therapy

Paradoxical is what is contrary to the mind.⁶³² Paradoxical, crazy situations belong to our world. They play particularly a leading role in mental illnesses. They are difficult to understand and to treat. I started from the hypothesis that paradoxes result from inversions. I explained this in the section 'On the [Emergence of Paradoxes](#)' in 'Metapsychiatry'.

Paradoxical situations (apparently!) require "paradoxical" solutions/ therapies.⁶³³ Why? For example, if something that is only relatively negative is taken to be absolutely negative, or something that is only relatively positive is taken to be absolutely positive, then we are faced with the seemingly paradoxical task of correcting the too negative in a positive direction and the too positive in a negative direction. Exaggerated said: We should learn to hate what we love too much, we should love what we hate too much. This seems paradoxical, of course. But this is how inversions can be corrected. If we, as therapists, take a one-sided negative view of disease, disorder, or misbehavior, paradoxical situations will arise that cannot be resolved unless we see them as related. This attitude has far-reaching and surprising consequences.

For example, if we take the binge eating of the bulimic, the complaining of the depressed, or the insanity of the psychotic, our primary goal is to eliminate the undesirable behavior. This goal is certainly not a bad one. However, the goal of the patient accepting himself in spite of these disorders is more important. His person is the priority. The question of health or illness is secondary. According to the terminology of this work, a problem in the self-domain (absolute realm) is more important than one in the ego-domain (relative realm). But we take issues such as being healthy or ill, disturbed or undisturbed, right or wrong behavior, etc., very personally-as if it were our own failure, degradation, etc.

That is, the symptoms, abnormal behavior, etc. become something unacceptable and hostile to the person. Their occurrence leads to (further) disturbance of the patient's Self, especially his self-esteem. Normally, the patient tries to suppress or fight the symptoms. However, the more he does this, the more his Self is disturbed and the symptoms intensify. Thus, in addition to the actual relative problem, there is a much larger (absolute) problem, namely the violation of the person's integrity. This is important for therapy because therapeutic interventions are completely different depending on whether the problem is relative or absolute. In this situation, it is wrong to see the improvement of symptoms or behavior as the most important goal instead of a subordinate therapeutic goal. Otherwise, the therapist tragically adopts the same basic attitude as this patient - to reduce it to a formula: "Change yourself and you will be fine! If, on the other hand, I consider the restoration of the self to be primary and the elimination of the symptom to be secondary, then a "paradoxical" strategy may be helpful, which could be formulated as follows: "Dear patient, if you are not accepting yourself because of your symptoms, but are thereby limiting your freedom,

⁶³² That is why they are hard to be treated with logic.

⁶³³ I deliberately put the term "paradoxical" in quotation marks, since it is not really a paradoxical therapy, but one that the person concerned experiences as paradoxical but which in reality is only a seemingly paradoxical one. Therefore, I also avoid the term "counter-paradox" as used by the school of Mara Selvini Palazzoli.

dignity, and integrity - then you should practice doing what you really do not like about yourself, deliberately and repeatedly. For example, I advise bulimics who are ashamed of binge eating to binge on purpose from time to time. Or, as already mentioned, I advise psychotic patients to be crazy on purpose, or depressed people to complain excessively on purpose and be a burden to others if they forbid themselves to do so, or people who stutter to do so on purpose, etc.

One of the most difficult problems arises from making moral good or evil absolute.

The true self should also be beyond (relative) good or evil. If this is not the case, it can be an important exercise to do the relative evil from time to time and to let go of the relative good from time to time. It is better to lose relative good than absolute good. It is often more important to consciously do the unacceptable (relative) negative than to practice positive behavior. It is more important to be able to be weak, incompetent, helpless, immoral... than to try to be positive all the time and have everything under control. Then we are living against our nature.

Such and similar "paradoxical" intentions or interventions have been known for a long time.

Some Examples:

- Jesus

- Against the absolutizing of human beings: "Love your enemies" / "Hate your relatives".

- Against the absolutizing of earthly life: "If you cling to your life, you will lose it, and if you let go of your life, you will save it."

- "When a grain of wheat dies, it produces many seeds. "Let the dead bury their dead."

- Against hubris: "Whoever wants to be the greatest, be the servant of all." "The first shall be last, and the last shall be first. "Whoever exalts himself will be humbled.

- Against work ideologies and rationalism: "Blessed are the spiritually simple (poor). "Those who have to grow up (and cannot be like children) will be excluded from the kingdom of heaven.

- Against coercion: "And whosoever shall compel thee to go a mile, go with him twain."⁶³⁴

- Jesus' crucifixion itself seems paradoxical from the perspective of the intellect.

- Paul

- Against absolutizing property: "Own as if you do not possess!"

- Against idealizing the partner: "Those who have wives should live as though they had none."

- Against overadaptation: "Do not lose yourself to this world, even if you live in it."

- Against absolutization power: "When I am weak, I am strong."

- Against rationalism: "For the wisdom of this world is foolishness with God."

- Against absolutizing earthly life: "To live is Christ, and to die is gain."

- Against dogmatism: "The letter of the (in principle good) law kills."

- Old Testament:

⁶³⁴ Partly analogous translations (in this order) from: Lk 23:34; Lk 14:26; Mt 5:44; Jn 12:20 ff; Jn 12:24; Mt 8:22; Mt 23:11; Mt 19:30; Mt 7:21. To Paulus: 1.Kor 7:30 ff, 2 Kor 12:9, 1 Kor 1:27, Phil. 1:21.

Against achievement-ideologies: "The Lord provides for those he loves while they sleep."

(Psalm 127:2) ⁶³⁵

- Luther:

Against moralism: "Sin bravely and believe all the more bravely in God's forgiveness!"

- H. Hesse:

Against holding on: "Well, my heart, say goodbye and get healthy!"

- Goethe:

Against clinging onto the earthly: "This die and be!"

Paradoxical intentions or interventions were rediscovered for psychotherapy especially by Viktor Frankl and Selvini Palazzoli. Selvini Palazzoli formulated the treatment of paradoxes by counterparadoxia. In systemic therapy, paradoxical interventions have been used mostly by P. Watzlawick, J.H. Beavin and D. Jackson as a means to treat paradoxical communications. Their methods: symptom-prescription, the positive reinterpretation of the symptom (reframing), relapse prediction, the indication of the usefulness of a symptom.

One can also consider the first step of Alcoholics Anonymous, which involves a capitulation of one's own will to the power of alcohol, as a paradoxical step that opens up a new, stronger perspective.

But even the most correct paradoxical interventions should only be suggestions of relative importance because at a certain point it does not matter if and what you do: In front of God you are always free. In other words: **From a certain point, paradoxes, incompatible opposites and dilemmas can only be solved from a + meta-level (+ spirituality, + A, God). This is important for the healing of schizophrenia, because these sufferers are particularly involved in contradictions, paradoxes and dilemmas.**

Further more in the unabridged German version.

⁶³⁵ He does not give us everything - but the most important things during sleep.

Concerning the Psychotherapy of Schizophrenia

"A man who no longer loves and no longer errs should have himself buried straight away."
(Goethe)

I also refer to the chapter "[Psychoses](#)" in the part 'Psychiatry'. Knowing this chapter is useful in order to understand the following sections.

My theory is that schizophrenia can *in principle* be understood and cured.

How?

I present the basic pattern of the development of schizophrenia from a meta-perspective, which shows that most schizophrenias are based on disorders of fundamental dimensions of human existence and that, accordingly, fundamental existential psychotherapy (meta-psychotherapy) has the best prospects for healing. This meta-theory also encompasses the academic theories and therapies of schizophrenia (see later). However, it is more comprehensive than these because it takes into account not only scientific but also existential and spiritual aspects. To ensure this, I use a classification derived from language that captures everything that is psychically relevant, because anything psychic relevant can function as both a cause and a therapeutic agent.

Current State of Therapy of Psychoses

My assessment - a brief outline:

1. Symptomatic therapies for psychosis have made enormous progress in recent decades, but causal therapies have been neglected.
2. Somatically oriented research and therapy largely dominate. Psychotherapy for schizophrenia plays a subordinate role, given the rapid success of psychotropic drugs. Psychotherapy is usually seen as an adjunct to drug therapy. Conversely, drug therapy should be seen as complementary to psychotherapy.
3. The disadvantages of this situation are not sufficiently considered.
 - The disadvantages and side effects of long-term antipsychotic treatment.
 - The fact that antipsychotic drugs do not cure, but only suppress symptoms.
4. The theory of a primary metabolic disorder as the cause of schizophrenia, promoted mainly by the pharmaceutical industry, is largely accepted uncritically.
5. The role of the pharmaceutical industry in this area is too great.
6. Like somatic therapy, psychotherapy for schizophrenia is essentially based on a materialistic, positivistic ideology and is therefore limited in its therapeutic power.
(See [Criticism of Materialism](#) and [secular PT](#)).

More Details on Some Points

Problem Antipsychotics

I had also presented pros and cons in "[Emergency solution with psychiatric drugs](#)".

Here are just some additional keywords regarding the antipsychotics, which are the psychotropic drugs used for schizophrenia treatment.

Their use in the short term is especially beneficial, considering the torture that people have suffered without medication in acute or severe phases in the past. In the long run, however, the question is to what extent a preventive long-term therapy prevents healing at a certain point. It is like having a crutch that, if used wisely, promotes healing up to a certain point, but then prevents it.⁶³⁶

Having worked as a psychiatrist for 20 years, I have the impression that some people who have taken antipsychotics (and psychotropic drugs in general) for many years or decades have inhibited their personality development and thus made real healing impossible. On the other hand, overestimating one's own powers is also detrimental. Again: "It is not weakness but wisdom to use antipsychotics like a crutch before one completely collapses. I suspect that the positive effects of antipsychotics - like those of Ritalin - are not permanent. G. Hüther says that the positive experiences with Ritalin obviously cannot be anchored in the brain. *"If you paralyze the dopamine system with drugs (Ritalin) in the middle of this maturation process, you deprive the children of the possibility of ... developing complex abilities."*⁶³⁷

Assessment of a Former Patient

D. Buck, herself a psychosis patient in the Third Reich, criticizes the one-sided psychiatry of the past and present, such as the *"claim to omnipotence of psychiatry with its definition ... that psychoses are primarily caused by a cerebral metabolic disorder, according to the psychiatric doctrine of the time of 'hereditary and physically induced and therefore incurable endogenous psychoses', for which we had to pay with our forced sterilizations and the 'euthanasia' victims with their lives. Today's psychosis sufferers have to pay for this 'medical disease model' by taking psychotropic drugs, possibly for the rest of their lives, and experiencing their side effects ... The psychiatrists know as well as we do that this drug suppression of symptoms cannot cure. So what could be more natural than to ask those who have cured themselves what helped them? Psychiatrists should also be interested in this activation of self-help resourcefulness. But then the 'disturbed brain metabolism' as the primary cause of psychosis would no longer be correct. These psychiatrists do not realize how much of a burden a brain defect that can only be regulated by medication can be for those affected."* One should *"take the missing psychiatric research into the mental causes of our*

⁶³⁶ See also section: [Criterion relapse](#).

⁶³⁷ 1. Gerald Hüther, neurobiologist from Göttingen, in Geo 11/2009, p. 154 about Ritalin.

2. Even with anxiety therapies, the fearlessness produced by anxiolytics hardly takes advantage of my experience in coping with new anxiety. My own experience: To fight my fear of heights, I parachuted three times from 600 meters - but with lots of anxiolytics. My fear of heights got worse after that.

*psychoses and depressions into one's own hands. Up to now, 98% of the research funds go to somatic psychiatric research."*⁶³⁸

Criterion 'Relapse'?

So-called relapse prevention plays a prominent role in the therapeutic recommendations for schizophrenia. The term "relapse" needs to be examined critically. Obviously, it means that a patient has schizophrenic symptoms again. From the point of view of a therapy that is primarily focused on symptom freedom, a relapse is a negative finding from the outset and should be avoided by higher or longer antipsychotic medication.

Of course, this is the primary wish of all involved. However, you would see it differently from a healing perspective.

Why is that?

I have often thought about the relativity of disease or disease symptoms. My hypotheses made there state that all symptoms of illness, including 'relapses', should in some cases be viewed positively and treated non-medically. This will be the case, for example, when an otherwise adequately stabilized patient has been subjected to temporary psychic stress or has exposed himself to it - for example, in an attempt to avoid costly defense mechanisms! The appearance of symptoms in such situations would be comparable to the reappearance of anxiety, for example, in the context of anxiety therapy. Just as it would be wrong to advise a patient to avoid all anxiety-provoking situations or to take anxiolytic drugs in advance, it seems to me that an attitude of trying to avoid the recurrence of schizophrenic symptoms at all costs is also wrong. Not only would this be too cautious, and not only would it burden the patient with avoidable drug side effects, but above all it would suppress healing tendencies or prevent healing altogether.

For the question of the discontinuation of antipsychotics see also the section '[Psychotropic drugs](#)' and '[Antipsychotics](#)'.

It should be added here: "Stop antipsychotics very slowly and flexibly, usually in consultation with your psychiatrist. Keep in mind that stopping the medication will also eliminate some side effects and may make you feel "too good" and think that you must now make up for all you have missed, instead of slowly building your life as you would without a crutch.

For the question of stopping antipsychotics, see also the section on."

Criterion: Incomprehensibility of the Symptoms?

When symptoms are not understood or cannot be explained, there is a tendency to interpret them as biological and to treat them with medication. This is not only a reflection of past psychiatric views.

For many psychiatrists, however, schizophrenic symptoms were or are in principle understandable, explainable, psychotherapeutically treatable, and curable.

I think above all of S. Arieti, G. Benedetti, E. Bleuler, W. Daim, J. Foudraire, R.D. Laing, Frieda Fromm-Reichmann, Marguerite A. Sechehayé, C. Scharfetter, M. Siirala, A. Finzen and

⁶³⁸ Dorothea Buck in: http://www.irren-offensive.de/rede_buck.htm1999/ 3/2014.

others. When attempting to explain "schizophrenia", I take these authors' insights into account, too.

I consider the schizophrenic symptoms to be principally explainable and curable.

I see the difficulty in arriving at a comprehensive theory of "schizophrenia" less in the lack of adequate explanations than in the fact that schizophrenogenic factors are so ubiquitous that a common denominator, which I have tried to describe with "inversion," is difficult to find.

With regard to the question of the incomprehensibility and inexplicability of behavior as a decisive criterion of its pathology, I would like to make the following remarks:

- Separating the healthy from the sick and the understandable from the incomprehensible is seen as too absolute. I believe that there are smooth transitions or a relativity of these concepts. Without wanting to caricature: How often do I not understand my wife, even after more than 40 years of marriage, and how often do I not understand myself? Or: Are not schizophrenic symptoms just as difficult to explain as an adult's fear of a spider, a stutterer's fear of speaking, or an anorexic's fear of gaining weight?

Is the love of the almost 72-year-old Goethe for the 17-year-old Ulrike von Levetzow not as crazy as "schizophrenic" behavior? And why do we find the one understandable and the other not? And why do we smile indulgently at the one (or even find their behavior admirable because it goes against the norm) and give the other pills according to a norm? Or is it the suffering we want to prevent? But for many, like Goethe, it was foreseeable that their behavior would rather bring suffering.

- The incomprehensibility and inexplicability frighten us, and we will tend to react fearfully, overlooking the fact that fear is a questionable guide. Therefore, as long as we declare schizophrenic behavior to be incomprehensible and inexplicable, we will consequently treat it with suspicion. Sure, some schizophrenic symptoms seem strange. But when we explain them, they lose their uncanny and frightening effect.

Healing from Schizophrenia without Antipsychotic Drugs?

In principle, yes! See reports of cured patients⁶³⁹ and of the psychiatrists mentioned above and in the footnote.⁶⁴⁰

See [`Emergency solution with psychiatric drugs´](#), [`Problem antipsychotics´](#) and [`Primary psychotherapy of schizophrenia´](#) below.

However, the path to healing can be very tough. Why?

1. This stems in particular from the described identification of the person concerned with the strange Absolutes (sA). These have become strange-Selves and the attempt to live with the actual Self is normally coupled with an existential crisis.
2. I have described how confusions of fundamental dimensions of our existence give rise to

⁶³⁹ Reports of persons concerned: Renate Klöppel, Arnild Lauveng, Hannah Green, Partly 'Stories - Successful Schizophrenia' at: <http://www.successfulschizophrenia.org/stories.html>, 2009.

⁶⁴⁰ Psychiatrists: Marguerite Sechehaye, Silvano Arieti, P.R. Breggin, M. Eigen, Margaret Little, John G. Gunderson, Loren R. Moshier, Harold F. Searles, Murray Jackson, Bertram P. Karon, Daniel Mackler, Edward M. Podvoll, Robert Whitaker (→ reference list). Good overview of the most important points: F. Frese et. al. at: <http://schizophreniaabulletin.oxfordjournals.org/content/35/2/370.full>, 2009.

new alien entities with alien structures and dynamics which i have called '[It](#)'. These are also characterized by the fact that they materialize themselves - all the more so the longer they persist. This also means that one can assume corresponding biochemical or organic correlates and these can naturally only be dissolved slowly.

(See also chapter '[Resistance](#)'.)

As I said, there is no guarantee of healing even with the best method. As with other illnesses, it is always a good idea not to try to force a cure, but rather to accept it initially and, if necessary, permanently. Otherwise you end up in a fight against yourself and overwhelm yourself.

This withdrawal from what had established itself as a strange Self is quite **comparable to the arduous and severe withdrawal from hard drugs**. On the one hand, the person usually has to work hard for a while, but on the other hand, I believe that the addition of spiritual means, such as those used in anonymous self-help groups, to the tried and tested psychotherapeutic methods makes the healing forces much stronger than the forces of illness. In my experience, these efforts are almost always doubly and triply worthwhile.

Primary Psychotherapy of Schizophrenia

Guiding Principles and Hypotheses

1. Primary psychotherapy is also used for patients with chronic course and severe psychotic symptoms.
2. After years of experience, I believe that schizophrenia and other non-organic psychoses are explainable and curable.
3. I believe that curing schizophrenia is relatively easy in theory, but often difficult and exhausting in practice (→ [Resistance](#)).
4. I think it is very useful to participate in a self-help group. I would prefer a group with a concept similar to Alcoholics Anonymous.
5. Parallel counseling/treatment of significant others significantly increases the chance of recovery.

[To the emergence of schizophrenic symptoms see the corresponding statements in the [section 'Psychiatry'](#).

An overview of what is meant can also be found in the '[Summary table](#)'.]

Primary Psychotherapy is based on +A (Love/God¹). That is, the strongest +meta-level is the positive Absolute (+A), which corresponds to unconditional love or, in religious terms, the unconditionally loving God¹. This love is simple, free, and unconditional. I can be in it no matter how I am.

This spirit integrates all positive forces and relativizes all negative influences - both from the patient and from the therapists with their different psychotherapeutic approaches.

Primary psychotherapy assumes that every person, even the sickest, owns an indestructible, unassailable, quasi-divine Self in their core - in addition to also existing strange personality parts. This Self is the strongest force against pathogenic influences.

By contrast, secular-based psychotherapies are based on a relative or secondary image of humanity that I call the second-rate personal (p²). Its essential characteristics can be found in the [`Summary table`](#) in column L.

The strange Self of P² is not experienced as unbreakable, unassailable, etc. And if both the sufferer and the therapist have this second-rate image of man, then it is likely that such therapy will only be able to achieve partial success.

If love/God¹ is the strongest and simplest therapeutic force against schizophrenia, why is healing usually so difficult and takes so long? As mentioned above, I assume that certain strange Absolutes are transmitted unconsciously, mostly during childhood (or prenatally).⁶⁴¹

These strange Absolutes are materialized / somatized sooner or later and gain an existential meaning for those concerned. Even if they have certain disadvantages and future risks are thereby pre-programmed, they represent decisive living foundations for the child. In primary psychotherapy, these basics are now questioned in their absoluteness. This is accompanied by a deep shock that is difficult to bear. Since the old attitudes mean life and existence for the person concerned, their questioning is experienced as a questioning of his existence and life as a whole, which feels like dying. This hard way of healing is made even harder by the fact that the person usually has to walk alone, because the people or groups around them have similar philosophies of life and are not able or willing to give them up. For they too, like all of us, are more or less dependent on them and are not able or willing to give them up.⁶⁴² (Therapeutic notes also in the section [`Past`](#).)

Remarks for Patients

[Note: I wrote the following sections of this chapter for patients some time ago, therefore, they contain sometimes repetitions or overlap with what has been said so far.]

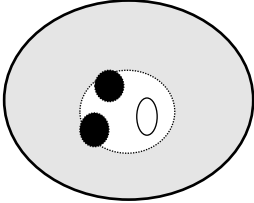
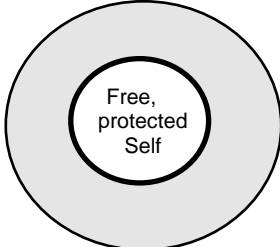
Basic Attitudes

This section deals with certain basic attitudes toward life that may be favorable or unfavorable to us. But the question of whether we behave favorably or unfavorably is only of relative importance, for the fact that God loves us is far more important even when we behave unfavorably-and this will always be the case from time to time.


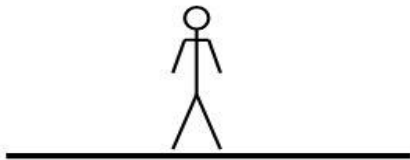
Note: The unfavorable attitude may even be temporarily more important than the favorable one!

⁶⁴¹ I think the effects on the embryo are very likely. For example, recent research suggests that predispositions to autism are created before birth. (FOCUS online 3/30/2014). The same may be true for schizophrenia or other psychoses. However, I would generally interpret these changes not as real changes in the embryonic brain cells, but rather as the result of "inversions" that have already created "second-rate realities" in the embryo that are characteristic of autism and other psychoses. But even if they were predominantly organic, I think they are reversible.

⁶⁴² Why only some members become ill and others do not, I discussed in → [Emergency solution A](#).

<p>Relatively UNFAVORABLE BASIC ATTITUDES</p>	<p>Relatively FAVORABLE BASIC ATTITUDES</p>
<p>It is unfavorable to be consumed by problems. Then he lives from the substance. It is unfavorable to have no personal center, or to have it occupied by something, or to be dependent on something. It is unfavorable to absolutize relatives. This unfavorable basic constellation could be symbolized as follows:</p>  <p>Here the personal center, the core, is occupied by various problem spheres. (Black: negative, white: positive, foreign Absolute). These form new centers next to the person's core and cover the original core. Relative things have become absolute and existential. The person can no longer take them lightly. Mis-absolutions or mis-centering have taken place. Signs of this are:</p> <p>I-really-must-have attitudes/actions.</p> <p>For example: I have to be perfect, I have to be a good person, I have to do this or that, etc. In the beginning, the Absolute often gives pleasure (!) (addiction). Suffering comes later.</p> <p>No-way-I-may-be attitude.</p> <p>Either-or attitude.</p> <p>Black-and-white attitude.</p> <p>All or nothing attitude.</p> <p>Wrong or right attitude.</p> <p>Friend-or-foe classifications (see below).</p> <p>Being other-directed because the core is occupied by something foreign.</p> <p>It is externally driven and also externally based!</p> <p>Feeling: "I am functioning" or even "I am externally controlled".</p> <p>Being in something without being able to stop or, more often, being blocked.</p> <p>False absolutizations, e.g. frequent and inappropriate: "never", "always", "absolutely", "at any cost", "impossible", "unforgivable", an imperative "must"!</p> <p>I am playing a role instead of being myself.</p> <p>I believe that many mental illnesses can be easily or at least partially explained by this model.</p>	<p>It is favorable when you are not consumed by problems. If you have a center that is independent and unassailable, that is strong and free. If you do not live off the substance, but preserve it. This basic constellation can be symbolized as follows: free, protected Self.</p>  <p>A core and an exterior sphere can be distinguished: The Absolute is in the core; "Outside" are all other mental important spheres but these are only relatively important. This could be for example, relationships with people, the environment, also performance, success, morality, conscience, security, health, appearance, possessions, etc. The outside sphere thus includes the relative. However, the most important thing, the real, the existential, the Absolute, the core Self with the following characteristics are in the core sphere:</p> <p>Just as I am, I am good enough. I am free.</p> <p>I am allowed to be as I am, whatever it looks like.</p> <p>I am allowed to be ill, imperfect, weak, immoral, selfish, distressing, useless, abnormal or anything, I always remain good enough. There is also written in the core: The existential, the most important runs best all by itself (!), so you can rely on God and have not to rely on yourself or other people.</p> <p>The person concerned has something like an inner island of freedom, basic well-being, esteem, joy and serenity of heaven.</p> <p>He has inner peace. He has inherent substance, a strong, free Self.</p> <p>He has identity. (Motto: I am who I am.)</p> <p>He has a high degree of free will.</p> <p>The focus is on self-determination and faith in God.</p> <p>This center exists independently of what happens outside. It is indestructible. The attitude in the "outdoor sphere" is:</p> <p>"I want to try to do the right thing voluntarily but I do</p>

<p>For example, feeling gloomy (→ depression), splitting (culminating in schizophrenia), lack of freedom and narrowness (anxiety disorders), having to (obsessive-compulsive disorders), sucking up relative content from the starving center (addiction), being devoured (from burnout to contributing to cancer?), and so on are clearly recognizable by the occupation of the core as shown above.</p> <p>The person may also try to suppress, negate or demonize the problem altogether, a kind of counter-reaction. Often something is first deified (often unconsciously!) and later, when one is suffering from it, demonized. Motto: The spirits I've cited ignore my commands.</p> <p>There have been mis-absolutations which determine and alienate man. Man is in the dichotomy of enmity and hubris towards himself. He has often become the "best friend" for others (more rarely also for himself, compare narcissism) - but the worst enemy for himself.</p>	<p>not have to - I can also relax in the center. But because it is unwise and mostly disadvantageous to only rest, I want to try to do the respective meaningful."</p> <p>Then this is an additional enrichment of life for me and others but not a compulsion because you can always retire to the base and rest there. This is very useful, especially in emergencies.</p> <p>Keep in mind that you can never give/get completely safe, constantly valid advice in the relative sphere (outside sphere) because everything in the relative sphere has two or more sides to it and this sphere only contains rules that also include exceptions.</p> <p>Favorable: thinking in fluent transitions, 'both this and that'-thinking in the relative sphere.</p> <p>Being-here, being-present feeling: "I am living." not: "I am functioning."</p>
<p>It is unfavorable when there is no difference and no distinction between what is most important and what is secondary. There is no or a weak core (base) and the secondary things determine the person. Man thus becomes more or less a plaything of the secondary sphere. One's ego or self is atrophied, torn, perhaps even inflated (false pride). One is no longer (or not completely) one's own Self.</p>	<p>It is important that the core (the Self) is protected. I do not have to protect the core. God protects it. Therefore, it is indestructible. I do not have to defend this inner being. It is enough if I defend my I. Its right to self-determination, freedom, dignity, integrity, its being loved by God and its being the image of God are inviolable.</p>
<p>The resulting attitudes are unfavorable:</p> <p>First achieve, then be.</p> <p>First perform, then live.</p> <p>First function, then live.</p> <p>First performance, then well-being.</p> <p>First change, then self-acceptance.</p> <p>First the earthly, then the heavenly.</p>	<p>Favorable is:</p> <p>First be, then achieve. [3]</p> <p>First life, then performance.</p> <p>First live, then work.</p> <p>First well-being, then performance.</p> <p>First self-acceptance, then attempts to change.</p> <p>First the heavenly, then the earthly.</p>
<p>Disadvantage is:</p> <p>First I have to be in a certain way, then I am OK.</p>	<p>Favorable:</p> <p>I am, regardless of my deeds, good enough.</p>
<p>A compulsion, as well as a pleasure-and-mood principle, is unfavorable.</p>	<p>The voluntary principle is most favorable. (Pay attention: it is unlike the pleasure-mood principle!)</p>
<p>First I have to earn my right to live, then I can feel comfortable.</p>	<p>I can already feel good, always. Only then I want to see whether this or that meaningful thing is to be done.</p>
<p>I must prove and defend myself.</p> <p>Putting demands on oneself and on the world.</p> <p>Standpoint: I have to!</p>	<p>I do not have to prove or justify myself.</p> <p>To wish oneself or the world to do something.</p> <p>Attitude: I am, I may - I want to try.</p>

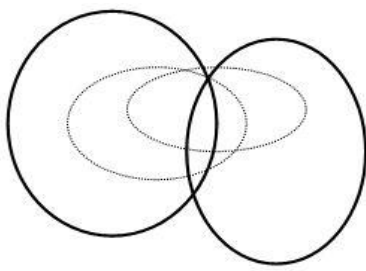
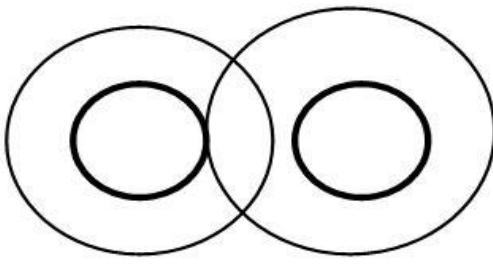
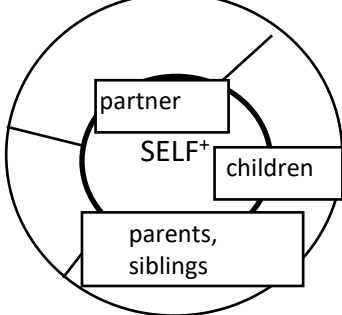
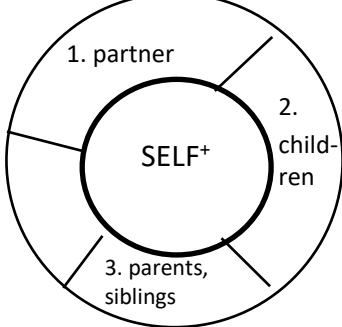
 <p>These people are like swimmers who always have to be up there to survive. They carry an inner yardstick with which they beat themselves to death finally (F. PERLS). Or they kill others with it. Their condition is strongly linked to their respective performance. We undermine our Self, the foundation of our personality, using imperative demands.</p>	 <p>These people stand firmly on a rock. They can stay where and as they are. They can go backward, too. They do not drown whatever they do. The basis is named: "I am good enough", religious: "God always loves me.".</p>
<p>It is unfavorable to have the wrong life strategy. This is mainly the case if putting secondary and less important things first. So, if I live according to the scheme: first B, then A, it is as if I took the second step before the first one in order to stumble through life. The compulsory principle B ranks before love principle A.</p>	<p>It is advantageous to set priorities in life correctly: "First A, then B" could be the motto. More precisely: "First and always A - then try B". A = freedom, self-determination, inner peace and well-being (sunbathing in the love of God.) B = endeavor for meaningful achievement, etc. This means that more important than the question of whether I am right or wrong, is, I can act wrongly and live with it while not making this question the basis of my life.</p>
<p>It is unfavorable to focus on the optima in life, which is to live perfectionist. Traveling through life is like traveling by car: you drive badly when following no traffic rules as well as following all of them. It seems bad to see life primarily as a succession of performances of one's duty.</p>	<p>Freedom is more important than perfection. Living is like driving. You drive best when being joyful and loose as compared to totally correct. Also: First refuel, then drive. The joy of life should be a priority before discipline. Motto: Everything is allowed but not everything is good.</p>
<p>The person concerned lacks the first and most important answer (listed in the right column, under 1.) when confronted with problems. He is directly dependent on the solution of the problems. They determine him, take him captive. He is not above the problems. In the case of faults, he reacts self-accusing or self-destructive. One can solve problems worse, reach life goals worse when one submits to them. Then one is not master of the situation. It is unfavorable to recognize no fault as one's own but it is perhaps even more unfavorable to bear the blame for a long time.</p>	<p>People with a favorable basic strategy have two answers when problems occur: 1. and the most important answer: I am free - in God. This makes me stand above the earthly problems. I am and remain good enough whether I solve the problem or not. I do not have to solve the problem. That means. First one should remember this basis, then only, secondarily give oneself the following 2. answer: try to solve the problem from a free position. Fault (guilt) is treated relatively, secondary. It is favorable to give your own guilt to God.</p>
<p>It is an unfavorable and also unnecessarily strenuous faith if one believes in earning one's own worth. Work first, then only self-worth and feeling good, is a questionable life maxim. However, work or workability often has the status of an idol in our society. But there could be written on such people's</p>	<p>From a religious point of view, man can feel like God's image in every situation of life. What would be higher? You can even read about human beings in the psalms: "You are gods." Man can say that he is always good enough before God, without preconditions, that he has an invariable basic value without having to</p>

gravestone: "His life was only work and the fulfillment of duties." Such a gravestone can be thrown away. Someone once said it was a tombstone for a horse but not for a human being.	give something in advance. Man is thus entitled to "basic well-being" and deeper, existential joy. Motto: A holy joy and serenity shall not leave me.
It is unfavorable for us if our core definition includes only the adult role.	In my opinion, the strongest core definition is to be the child of God and to subordinate the adult role with all its responsibilities. (See more details later.)
It is unfavorable to believe that oneself or the world is quite good or quite bad. In the first case, one is naive and sooner or later will be confronted with reality. In the second one, you will quickly give up. This also spoils the joy of life.	It would be good if man, so you, dear reader, too, would not only think that he himself but also the other people, the world and just the entire life are good enough. Motto: It's good enough. (I deliberately write "good enough" because of course a man or life is not only good.)
It is unfavorable to believe that one is ultimately subjected to fate or matter or nothing. Of course, God's existence cannot be proved. However, neither his non-existence. In this case, it is rather stupid, or at least unfavorable not to believe in anything.	It would still be beneficial if one had deep down a primal trust, an existential feeling of security and safety. This should extend beyond the current condition, physical well-being and death.
Any strange Absolute (sA) comes first and the Self second. Man is dependent and outside himself-determined by sA. He is ultimately its slave but believes to be its master. Conscience, morality, earthly responsibilities, achievements, opinions of others, ideals, security, health, success, recognition, guilt, fixed goals, roles, norms, etc. determine the Self. A permanent effort is required in order to achieve the absolute positives, to repel the negatives and to fill the emptiness - an ultimately unnecessary waste of energy.	The Self comes first and (almost) everything else second: conscience, morality, earthly responsibilities, achievements, opinions of others, ideals, security, health, success, recognition, guilt, fixed goals, roles, norms, etc. The I-self is free here, self-determined and self-responsible and master in his own home. (Religiously and in my opinion stronger: trusting primarily the loving God with only secondary responsibilities, thereby relieving!).
It is unfavorable to regard the Relative as self-evident, just as it is unwise to question the real self-evident – namely the promises to the Self (see above).	It is wise to take the Relative only relatively and to place the +Absolute (God and his promises) absolutely.
Many of the mentally ill are in an (often unconscious) role or attitude of a victim. Thus the (former) offender has still got power over them! The own role of sacrificing is similar. Here we make ourselves a victim of our own or foreign goals, ideals, successes, of the conscience, etc.	It would be good to drop the victim's role and if possible, not to get involved in an (even if understandable) offender's role. Religious: I-want-to-trust-in-God-standpoint and as a victim: I am God's child and if I am a victim, maybe He will pay back. ("The vengeance is mine," says God. (Dt 32:35)
It is unfavorable to take life height more important than life width.	Life width is more important than life height. Because the wider your life, the more secure and the higher you can build your life.
It is widespread, unfortunately in Christian circles, too, to believe that one necessarily has to be good and morally. Morality without freedom (grace) is	The easiest way to be good is with the freedom also to be allowed to be immoral or bad, too. I think you also try intuitively to communicate to your children:

<p>deadly, even the Bible says so. That is it. Always having to be only moral is torture on which the repressed immorality flourishes. Karen Horney, a psychoanalyst, calls such people ~`pressure angels´. It is unfavorable to love one's neighbor more than oneself.</p> <p>More → "Christian" one-sidednesses ...</p> <p>Disadvantageous mindsets are:</p> <ul style="list-style-type: none"> • Parents only love us if we are good. • Other people only if we are really great. • Our partner only loves us if we love her, too. • Our conscience only loves if we do not act against it. • Morality loves us only if we are moral. • Success loves us only if we are successful. 	<p>"First you are accepted and loved, then only you should try to be moral and good. One oneself benefits the most by living a moral life. It is not to please the dear Lord or someone else."</p> <p>In other words, commandments or the like are made to serve man and not vice versa. Likewise, the church should be there for man and not man for the church. It is therefore wise to try voluntarily to be moral, unwise, to believe one has to be.</p>
<p>It is unfavorable to take care only of the body or the new car or the apartment and not to do something for the psyche. Unfortunately, we did not learn this very important lesson at school.</p>	<p>In order to land more on the "favorable side", it is useful to regularly practice "soul care". The old forces, which offer only a temporary substitute for real success (happiness) but exploit in the long run, are deeply anchored. But they can be overthrown, at least weakened, by patient practice. Concretely: Just as one takes time to eat, one should also take time to nourish the soul.</p>
	<p>In short: It is favorable for us:</p> <ul style="list-style-type: none"> • First (free) absolute, then relative. • First take absolute, then give relative. • First heavenly, then earthly. • First Self, then I-activities. • First freedom, then duty. • First width of life, then way. • First width of life, then height. • First basis, then try to jump. • Set the bar at zero, then jump. • First freedom, then optimum trials. • First life, then role. • No demands but wishes to oneself and the world.
<p>I repeat this because it is important: the question of whether we behave favorably or unfavorably is of only relative importance, for the fact that God loves us is even more important, even when we behave unfavorably - and this will and can happen again and again.</p>	

Unfavorable and Favorable Attitudes in Relationships

Tab. 1

Unfavorable Attitudes	Favorable Attitudes
 <p>It is unfavorable if one or both partners have no core or only a weak and strangely occupied one: one is the core of the other. This can be true for one or, more often, for both. This creates dependencies, but also mutual unconscious manipulation and blackmail (jealousy!). Each is both master and slave to the other. The relationship is either too symbiotic or falls apart quickly. Typical are "love"-hate relationships. This is the same as dividing people into either good or evil - also friend-enemy thinking; or: "He who is not with me is against me."</p>	 <p>Favorable relationships can be symbolized as follows: Both have a strong, free core that they protect. They are also not dependent on the most beloved partner. Ultimately, he plays only a relative role, even though he occupies a lot of space in life. This means that no partner or other person belongs in the core/self realm. When one relativizes the importance of the other, the prospect of getting happiness and security from them seems to diminish. On the other hand, the benefits are much greater and more realistic: I do not need to be your savior, to bring you happiness and to be the only one responsible for you. If one stays with the other, it is because one wants to, not because of dependence.</p>
 <p>The figure shows the position of other people in the self-area of the person concerned. These occupy more or less his center so that this person lives partly foreign directed. He can, on the one hand, rely on the others but on the other hand, he will be exploited by them.</p>	 <p>The figure shows a favorable position of other persons to the Self. The others are not in the center (self-domain) but have a relative meaning for the person concerned. The person is thus not alien- but self-determined. The favorable order of the persons in the outer sphere is: 1. partner 2. children 3. parents and siblings.</p>
<p>It stimulates mental illnesses tremendously if one thinks one must love the other more than himself. This principle, too, usually not so directly mentioned, seems to be ecclesiastical common property. Lack of self-love, however, is one of the main sources for mental illnesses and partner conflicts.</p>	<p>"Love your neighbor as yourself" - is one of the most central biblical statements. In order to make it clear, one should love oneself and love the other. Self-love = love to others Important: Bring love into the system! It is favorable if I do not expect of others to compensate for my lack of self-love.</p>

At the same time, it is unfavorable to expect others to compensate for one's lack of self-love.	
The more demands/ expectations for oneself, the others and life have to be fulfilled, the more the relationship becomes difficult.	The relationship is going even better if people express their desires (of themselves, others and life) clearly, without being focused on their fulfillments.
All tricks and techniques are of little use when love is lacking (not only love for each other but also self-love).	The more love exists (self-love and love to others), the less important the differences become which seemed to be insurmountable previously.
	<p>Favorable:</p> <ul style="list-style-type: none"> • Preserve self-determination also in partnership. • I give and do what I want (principle of voluntariness) and I will try to make it not a pleasure and mood principle. I only give as much as I can. • I can take without a guilty conscience, without giving. • I do not have to be useful, I can only try. • I can also be a burden to others. I should even be a burden to others when it is necessary. (Accept help!) • I can say no. • I want to test others' opinions but my opinion is crucial to my life. • If the others are better than me, I want to be happy with them. • I do not necessarily have to make up for mistakes if so, then I do it voluntarily. • I want to defend myself against wrongdoing but I do not want to engage in a personal fight. • I do not set preconditions for the others and myself but clearly express my wishes. • It is auspicious to have the freedom to part, when the relationship becomes unbearable.
	The model propagated here is not a selfish model but one of self-protection and self-preservation (by God). By preserving himself, he is also available to society.
	It is beneficial to try to accept oneself / others first and then wish for change.
	Conveniently, we could then clearly differentiate between the behavior and the basic attitude of the person (Self). That condemns negative behavior but not convict the person.

[1]: The unfavorable basic attitudes are sometimes favorable and not forbidden (!). This means we may or should also sometimes resort to unfavorable emergency solutions or such defense mechanisms. The favorable basic attitudes are mostly but not always favorable and then unfavorable. They are therefore not a must.

[2] The core Self is not an earthly Self to be produced but a more or less heavenly, divine Self, which one simply accepts for himself, and which comprises the relative earthly Self. It is most strongly constituted by a power that the person loves for his own sake, which I personally see in God.

[3] What is meant is not: First be, and then do nothing, etc. © by T. Oettinger, 2003/2024.

Note: The following examples are similar. Here the more favorable or important is as well relative to the actual Absolute (God¹).

Self-Strength and Ego-Strength

"I am weak but my God is strong!" (Anonymous)

Dedicated to my grandson Gregor.

Hypotheses:

Self-strength is more important than I-strength.

The stronger the Self, the stronger the I.

The I is strongest when it is absolutely loved.

I believe that we are most loved by God and from him we get the strongest Self and I.

An important characteristic of this Self is that it lives by itself, that it is without conditions and that it also supports our mental and physical spheres. Therefore one could even interpret the self-running body functions as Self-effects since they act independently.

However, these body functions do not run completely by themselves, only in principle. This means we can help the body to work well but we must not permanently control the body.

This applies even more strongly to mental-spiritual functions. This way the human is freed up. He does not have to. This is even more true for the mental-spiritual functions. In this way man is liberated. This is even truer for mental-spiritual functions. This relieves man. He does not have to worry about himself and his existence primarily, but only secondarily. A major problem, however, is that due to a predominantly atheistic-materialistic psychology, we no longer believe in such a God-given and self-sustaining self. Instead, we replace it with the responsible self. The consequences are far-reaching: we have no basic trust, only trust in the relative. But this will not give us enough support and strength, and we will be overwhelmed in the long run.

Trusting the true self is objectively very easy, but subjectively sometimes difficult. It can cause fear of death, because old, beloved absolutes, with which we have identified ourselves and which have become our very own Self, must be abandoned. Above all, it is difficult to give up their benefits. Even if they no longer provide any benefit, we have become accustomed to them and feel threatened by an unbearable emptiness when we relativize them (withdraw). It is normal to revert to old, foreign ways of thinking before the new, the simple, the relieving and the redeeming become more natural.

So, dear patient, be patient and dare to allow yourself to be yourself. This means remembering one's own dignity and freedom instead of constantly striving for it. It means letting go, or better, letting go into God. According to the motto: God is doing the most important thing and He loves me absolutely - I do not have to prove anything to myself or to others. It is as if you are constantly remembering your first love. Mind! It does not go against the I-power.

On the contrary, **self-strength is the best foundation for I-strength.**

What are the characteristics of our true Self? It speaks the language of love, freedom, self-determination, and the unconditional value of one's own person (while keeping a critical eye on one's own actions). This Self ultimately feels safe and unconditionally loved. Is this not selfishness or narcissism? Some might ask.

I do not think so. I believe that human beings have the right to self-determination, and that they can and should protect themselves from heteronomy, because it is too expensive in the long run.⁶⁴³

Conscience, morality, earthly responsibilities, achievements, security, other people's opinions, ideals, health, well-being, success, recognition, roles, norms; But also: misfortunes, traumatization, guilt, etc. ↓ Self	Self ↓ Conscience, morality, earthly responsibilities, achievements, security, other people's opinions, ideals, health, well-being, success, recognition, roles, norms; But also: misfortunes, traumatization, guilt, etc.
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The left illustration shows different strange Absolutes dominating a person's Self and cause heteronomy.
The right illustration shows a Self relativizing these strange Absolutes.

Dear reader, I am aware of the difficulties with this issue. They lead to central questions: What is man's essence? What is man's worth? What is his sense, his happiness? Does he not have to do something before he can claim the Absolute? Is there not the danger of ethical relativism, where the end justifies the means - positions that some leaders repeatedly adopt and misuse for their own ends?⁶⁴⁴

In the context of this work, I can only briefly address these questions. First of all, I would like to point out that mental illness almost always develops on the basis of an alienated, undervalued, weak or self-destructive (felt) Self, and that it is our most urgent task to give people back their true self, their dignity, their right to self-determination, their inner freedom, and to restore a fundamental joy in life and in being themselves. We will be able to do this more easily if we start from an appropriate image of the human being in theory and therapy. Imagine, for example, a therapist thinking about his patient: "This is a schizophrenic," or something like that. And further, quite professionally, technocratically, and perhaps quite as described in a textbook: "Now it is important to find out whether it is a hebephrenic, catatonic, paranoid-hallucinatory schizophrenia or a simple one, or a neurosis, and which drug to use against it." This therapist may be professionally extremely competent, but in the end he turns the sick person (and himself, by the way) into a thing - and the tragic thing is: mentally ill people mostly see themselves this way.

Does not psychotherapy mobilize the strongest forces that hold man in the highest esteem? Many, however, see man as too low, too weak, and too unfree. I am in favor of the view that man is created in the image of God, that he is free and can feel valuable and loved without preconditions: an unsurpassable basis - at least I have not found a stronger and more

⁶⁴³ I guess you could call it "the moment of the birth of self-confidence. Bruno Bettelheim wrote a book called "The Empty Fortress - Infantile Autism and the Birth of the Self," in which he argued that the Self must be born and educated throughout life. I think you can say that about self-awareness, but not about the Self. I also believe that the Self is already there at birth. For example, when we were given our children, I would say that they were immediately themselves, even if they were not aware of it.

⁶⁴⁴ Morality (the "law") has only a relative meaning compared with love/ God¹. It is embedded in it and thus "also-absolute".

valuable one.⁶⁴⁵

What makes me so sure?

1. It's the way I see my children: "They are precious, free, loved and valuable, without preconditions and without performance, just as they are, and they can feel good before they lift a finger!" Only after this assurance is it advisable to point out the tasks of life.

(See [`First A then B`](#)).

This is not to make the good God¹ feel good, but because you will go through life better and others will benefit from it! Unfortunately, the reverse principle of "first achievements - then life" is still widespread and in some places propagated by the Church.

2. What we know about the life and teachings of Jesus is that he was first and foremost a savior and only secondarily a preacher, and that he proclaimed first and foremost a liberating and joyful message. This message is also extremely human and does not expect any preconditions.⁶⁴⁶

In both cases, the language is that of love. This means that man must first be taken seriously, given his freedom, self-determination and dignity before he can give anything. Man must first be clothed before he can give half of his coat. Even a dog is fed before he is sent to guard. "Love your neighbor as yourself. But if you believe that you must love your neighbor above all, even more than yourself, it would be a vain and even unchristian attempt.

Usually there is a typical series of unfortunate circumstances like this: the parents had too little love and could give too little love - and the person cannot love himself enough, but he tries in vain to get love through certain achievements. But the lack of love, appreciation, and freedom cannot be permanently compensated by anything else. Only temporarily, only as a substitute, only when necessary - but then the soul wants what really saturates it: a strong, redeeming Absolute with true unconditional love.

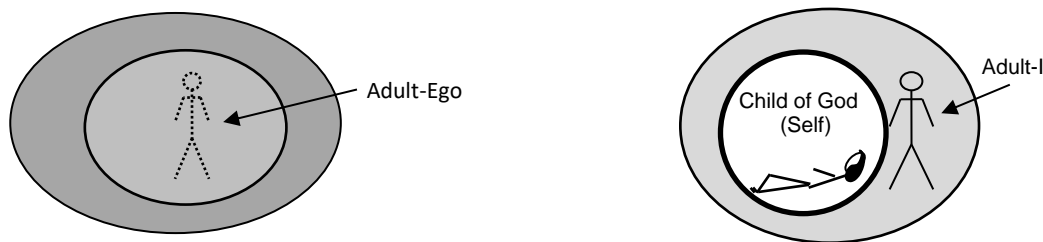
How do I recognize a strange Self? Above all, by its wrong absolutizations and by its permanent imperative "must".

⁶⁴⁵ God¹ is thus also the strongest liberator and intensifier of the Self. How do I get to myself? Or: How do I get the strongest self? The spirit that loves me the most will still best help me! He loves me more than I love myself. Hint: I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology.

⁶⁴⁶ For example, the first miracle of Jesus was not a good humane act, but the transformation of water into wine. Jesus has sins forgiven without demanding any amends or the like. To ask for forgiveness was enough.

Adult-Ego and Child-I

One may symbolize those two lifestyles just mentioned like this:



On the left is the adult ego, which is trying very hard to cope with life and to get a grip on life. It never really has peace. It can never let go completely. It always has to be alert. It is very serious, usually overworked, burnt out quickly. They must see many people as rivals or even enemies. They are never satisfied with themselves. He is always responsible.

On the right is the ego, which trusts God like a child. It lets itself be loved, does not have to do anything. It is playful, much lighter and yet more realistic, because it does not demand anything (from itself) that it cannot offer anyway. However, the person has not turned off his or her active adult self! On the contrary, he will be all the stronger for being able to rest and make mistakes at the same time.⁶⁴⁷ The person concerned has not turned off his active adult-I! It will not turn into its own enemy. But: the I, which idealizes itself, becomes its own enemy. As it is not ideal as a matter of fact, its shadow must become its opponent automatically. It idealizes and fights against itself at the same time - or falls back on other emergency solutions. Do we not all bear the longing in us to be like a child, just to let us fall, to bear no responsibility? Christians have such a thing when defining themselves primarily as God's children. "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven." (Mt 18:3).⁶⁴⁸

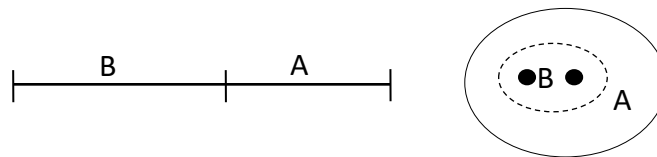
First A then B

Many people live according to an unfavorable strategy, which is: "First B, then A." What does this mean? Most of us have been raised to believe that certain conditions (B) must be met before an individual person's acceptance or absolute feeling (A) can occur. ("A" could also be called acceptance by God¹.) Before the person (P) can feel comfortable in his skin, even before P can feel that P has the right to exist at all, P must have done something from a primary position B. Fulfilling any preconditions is then the first and most important thing - the person himself is secondary, less important.

⁶⁴⁷ I postulate a so-called '[absolute attitude](#)' at the center of the person Self, which exists beyond the child or adult role and relativizes them.

⁶⁴⁸ It is problematic, even dangerous, if the child-I is centered in itself, as is sometimes recommended, without a strong foundation (preferably an almighty Absolute, God1), because then it is too vulnerable and weak. That's my problem with Janov's Primal Therapy. Furthermore, the left picture shows us that this person is not "running smoothly" and is not resting in himself. He is wobbling. The reason for this, as described elsewhere, is an absolutizing of something relative, which creates a strange self with two or more centers around which the ego wobbles.

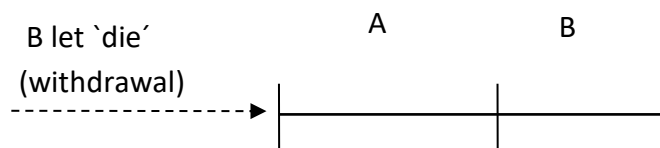
This can be represented symbolically as follows:



The left symbol shows how the first and most important step (A) is in a second, less important place, and its very place is taken by the secondary (B). The person in question is trying to do the second step before the first. No wonder he stumbles? He is more or less always chasing after acceptance.

We are smart when we live according to the motto "first A, then B", when we always assume that we are valuable, unique, lovable and (in the core) free and that we are allowed to always feel good enough. All this comes first - even before we have lifted a finger. We are wise when we see that these fundamental rights are not extinguished even if we make the most serious mistakes.

Symbolized it may look like this:



AB' can also stand for farewell and liberation. The B* before A should not "die" in vain, but in order to be truly alive as B itself. It can only live properly after A or on the basis of A. It is not only about being against B (our desires, our achievements, etc.), but also about being for B. We will have the earthly things twice and more if we do not let ourselves be swallowed up by them. As the saying goes: "Seek the Kingdom of God above all else and he will give you everything you need."⁶⁴⁹

We will have the heavenly (A) *and* the earthly (B) if we give priority to heaven.⁶⁵⁰

But we will be weaker if we get our inner strength only from ourselves or from other people. It is the old, morbid pattern to be subject to the fulfillment of this or that condition. We are then the servants of these things or people. As long as we meet the requirements, they allow us, in their "grace", as it were, to be proud, to feel comfortable, or to get a thrill, usually only briefly. But when we fail to meet their demands, the punishment comes

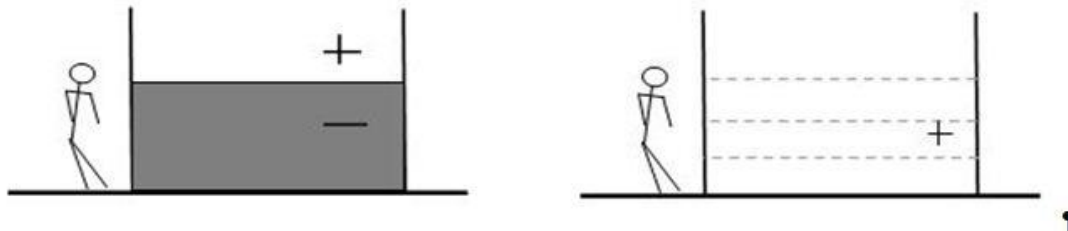
⁶⁴⁹ (Lk 12:31, New Living Translation)

⁶⁵⁰ This applies not only to major life attitudes, but also to simple everyday situations. For example: If I, as a man, must necessarily be strong, I cause impotence. If I am trained to say everything correctly and fluently, I will cause stuttering. If I try desperately to remember something that is very important to me, I will not remember it, and so on. But it is only when we relax and relativize, which in our case means being able to be impotent, to say something wrong, to be allowed to forget, and so on, that we are more likely to achieve the desired goal.

automatically and relentlessly. They will bleed us dry because, from their point of view, we should be working for them, not them for us. If we could let them go, rather hand them over to God¹, we would be more relaxed.

Similarly:

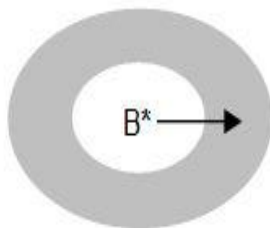
High Jump with or without a Yardstick



In the left picture, the man is jumping over a fixed bar. He decides which height he wants to reach. If he reaches this height, he has a strong positive feeling, if not, he has a strong negative feeling (black and white pattern).

In the right picture the jumper keeps the bar at zero. He also tries to jump as high as he can, but he is not fixated on a certain height. He is not experiencing thrill or frustration, and therefore he holds all the cards to achieve the desired performance in the long run. In other words: Without a yardstick above us, the sky opens up above us, and at the same time we are more grounded because our heart does not have to aim high.

Releasing the Fixation



The figure shows a fixed point*. The person lives and judges himself not from his true center, his Self, but from a strange Self (B*).

It is only through a process of "dying" or loosening (represented by the arrow) of the strange Self, which is perceived as an absolute necessity, that the fixation is dissolved and a freer, more self-confident position is created - a kind of resurrection. The person now lives again from within, from the Self and from God.

We are wise when we let our fixations, our false gods, die rather than ourselves. Our fixations are, for example, always being perfect and good, our fixed thinking about security and order, our indispensable demands for health and well-being, for external happiness and success, and finally our fixed expectations of how we and the world should be. Only then would we be free to live life without (pathological) fear.

It would be best for us if we could die all these meaningful "deaths" of our fixations before we perish because of them.

It is about "dying and becoming" (Goethe), the gain of such a "dying" (Paul), that "capitulation", as the anonymous alcoholics call it, which offers us a more real, freer life, the farewell of a dogged life, which Hermann Hesse described as follows: "Go, my heart, say

goodbye and get well!" or Jesus: "For whoever wants to save his life will lose it, but whoever loses his life for me will find it." But we do not want to let these foreign Absolutes die because we consider them to be our Self. When I identify myself with a foreign Absolute, I become it, and then I feel that if I let it die, I will die. From this point of view, it is logical that some people, in extreme cases, would rather kill themselves than let go of their foreign Absolutes. We are in a dilemma: if we continue the life of the substitute, we will die. If we want to live freely, we have to let something "die". We have a choice between two kinds of death and life. Substitute life is usually slowly self-destructive. It is like living on drugs. We may be quite high for a while, but in the long run we are living a substitute life and dying a substitute death. But the Christian solution goes further and is even simpler: Let Jesus die for you (which does not exclude that you also try to relativize the strange Absolutes).

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Choosing the Self and God - a Plea

I believe that man can freely choose between the Absolutes. (→ [The absolute attitude, Absolute and relative will](#)) Elsewhere, a person's freedom of choice is only relative. More precisely, I believe that every person is faced with a free, existential and absolute choice, even if he or she is not aware of it. It is a kind of principled stand for or against the good. I know that I am entering a realm that concerns only faith. But as I am trying to show, it is not a purely theoretical or speculative subject, but something that plays a decisive role in our lives. For it is connected with the question: "Am I or am I not able, on the basis of such a basic attitude, to claim for myself and for others the above-mentioned characteristics of the Self?"

I found the answer to this question most impressively in my relationship with my children and, in parallel, in the Christian religion. Since the birth of my children, I have automatically and instinctively given each of them the characteristics of the Self I mentioned earlier: Each child is unique to me, something very special (God's image), absolutely lovable, etc. - Just to be, without doing anything. And all human beings have an inherent right to such a life. Just by being. These characteristics of the Self give man not only an inestimable dignity, but also absolute freedom of choice. More precisely, while the usual decisions for or against this or that, for or against this or that action, and even for or against the usual morally good or bad are only relative, there is, in my opinion, an extremely important basic decision or orientation towards the positive or the negative. Concrete example: If one of my children (or I, or any other person) glorifies evil, destruction, and inhumanity in a fundamental and irrevocable way, then from my point of view that person has gone too far to possibly be forgiven. In fact, forgiveness would be pointless.⁶⁵¹ However, if he discovers in his heart a principled orientation toward the good, he could, in my opinion, claim further vows for himself (see below), even if he acts viciously and does evil in everyday life. For this reason, one can distinguish between a self that chooses to be basically positive or negative. [I have

⁶⁵¹ Perhaps S. Freud meant by "death drive" something similar to the Bible's "mortal sin". In his late years S. Freud postulated the "life- and death-drives" as the two main drives.

also called this "positive absolute orientation" or the corresponding will the actual primary virtue.] Of course, no outsider can attribute one or the other to a person. It is not a matter of speculative theory, but I want to encourage people to raise their heads and live their own lives, even if they have made many mistakes. From a Christian point of view, such a person can in principle feel free and saved. The real, existential question of life or death, of to be or not to be, is in principle answered with the answer for the good. All other questions, however important, can be regarded as relative, secondary, and tranquil. The same applies to related questions of responsibility, guilt and conscience, etc. The same applies to related questions of responsibility, guilt and conscience, etc.

When I refer to my Self, I am ultimately also referring to God¹. When the I approves of the Self, I become a unity, I become the I-Self. Such a self seems to me to be divine in the truest sense. According to my knowledge and experience, all other world views fall far behind it. Especially in mentally ill people, unconscious self-destructive mechanisms start very early. To forgive and be generous to others is not difficult for many mentally ill people. But to be generous to oneself and to see oneself as free from failures, sins and mistakes, and to see oneself as untouchable by them, is something that most mentally ill people are not able to do. They are determined by negatives that have attained absolute and existential significance with correspondingly devastating effects in their absolute and self-realm. The self I mean is sovereign and inviolable like love and God¹. It speaks for itself. It cannot be questioned. It does not need to be proven. It is a gift. You do not have to get it because you already have it. It embraces other selves because it is stronger than them. When a person rejects the self and makes a foreign self the absolute, the true self is still present in the depths. Many people long for a good feeling of self-worth, but they think they have to do something about it. When H. Schröder - representative of many others - thinks: "*Self-esteem is determined by the relationship between the level of one's aspirations and the successes achieved*", then it is a widespread fallacy because this is a sort of 'achievement self-esteem' but no actual self-esteem. This is precisely one of a person who defines himself only by what P has achieved and not of a person whose value comes from his own Self. This feeling is in the minus range for many people.

What are the implications for therapy and for the patient's self-esteem? It seems obvious: Whatever a person's image of himself will be, it will be decisive for his self-esteem. Likewise: Whatever image the therapist has of the person will be essential to the success of the therapy. How can a patient develop a strong, good sense of self if even his therapist may underestimate the self? If it is true that each of us wants to be loved for our own sake, then it is good for the therapist to do the same. In one of the next chapters, I will present a corresponding concept for schizophrenia therapy.

Systematized Primary Psychotherapy

In the following section I try to give some very short notes on some single aspects in the sense of 'primary Psychotherapy'. They are more or less systematized and intended for patients.

The division follows the one described in the section 'Metapsychology', whereby individual aspects overlap and repeat and are therefore only accentuations.

Note: The classification is also the same as in the summary table below, and one could easily include the following therapeutic aspects as a sixth section in the summary table, but I do not do so due to space limitations.

I treat some therapeutic aspects only in notes, others in more detail, and some I want to elaborate on later; I also refer to the above remarks in the 'Psychiatry' section, to the meditations I have published (in German), to the explanations in the chapter 'The First-Rate Solution', as well as to the principles of self-help groups (see above), which have similar intentions. Like them, I believe that the best basis for solving all of life's problems is God¹ (Love) - because it is the most affirming and liberating, and because it fulfills all the other requirements of a positive Absolute.⁶⁵²

Concerning the Dimensions

a1 Absolute and Relative or: Redemption and Solutions

(See optionally [Disorder of the absolute-area of a person](#)).

This aspect is specifically about the positive Absolute. The result of the positive Absolute is redemption, the positive Relatives are only solutions. About both I have already written in the section '[Solutions](#)'.

"You are in principle redeemed by God." Redemption comes before solution. Redemption comes also before self-redemption since self-redemption also entails self-destruction and destruction to the outside.

Redemption begins with freedom, with "I am allowed to". It would not be redemption if it begins with a must, a duty. Redemption is the basis of all solutions. The second step would be to try to solve the specific problem. Especially as I do not have to solve the problem necessarily, the resulting serenity will additionally increase the likelihood of solving the problem!

Even thinking about God/ Jesus brings redemption and relativizes all strange Absolutes.

a2 Identity and Otherness

⁶⁵² I am speaking here specifically of a "psychotic". I have only mentioned some interesting symptoms, which have been impressively described, for example, by Marguerite Sechehaye's patient called "Renée" (see also the bibliography). They are the same symptoms listed in the [Summary table](#) below schizophrenic symptoms.

(See optionally [`Identity, Self \(a2\)`](#), [Disorder of the person's identity](#))

In terms of identity, I distinguish between an absolute identity and many relative identities.⁶⁵³

I do not consider the identities that we give to ourselves, such as the identity of the "good person" or the identity of our profession or status, to be absolute identities. These are attributive or relative identities. But, as I said, we need an indestructible identity. It cannot be earthly because everything earthly is destructible. I believe that the absolute or the strongest identity is the one attributed to us by God, the image of God, which is never lost. "If you feel alienated from yourself or your environment, it is not abnormal because we all live in more or less alienated realities (second-rate realities). You just feel this alienation very clearly. Even if it tortures you, do not be afraid: your true self, which you possess but perhaps have not yet found, will always let you be yourself, like love/God, because it loves you for your own sake, unlike the alien forces (alien absolutes). A beloved child does not lose its identity even if its identity has been changed or hurt or the child is evil. You have an indestructible identity. You are unique and inimitable."☺

a3 Reality and Unreality

"Do not be afraid of strange and unknown realities. They are not bad - but the first-rate reality is better and ultimately stronger. All of us, even the so-called normal ones, live in second-rate realities and suffer from them, though probably less than you. If you experience the world, your environment, your fellow human beings as particularly unreal, artificial, shiny or dead, unlimited or narrow, and you experience things as if they were alive, as if they were speaking to you, do not be afraid. If you experience your fellow human beings or yourself as robots, as puppets, or if connections get lost and other things that do not belong together seem to be welded together - if you experience these and other bad things, then do not be afraid, but try to trust that the love/God¹, from which the primary redeeming reality comes, will also become strong in you, so that you will also get well. Love/God¹ redeems us in principle, but not completely, from the disadvantages of the second-rate realities on this earth." (See also [`Disorder of the person's reality`](#)).

a4 Unity and Diversity

Love/ God and the first-rate reality arising from it are unified and diverse at the same time. In the second-rate realities, one often finds fusion instead of unity, and division instead of diversity. But love, like God, is indivisible and diverse. Through both, splits, fusions, and even autism can become diverse unity again. "If you feel split, dissociated, or if you feel as if you are one with other persons or objects and feel no boundaries or insurmountable limits, do not be afraid, for your very self is an unbreakable diverse unity." "God heals the brokenhearted." (Ps 147: 3) (See also [`Disorder of the person's unity`](#)).

a5 Freedom and Safety

⁶⁵³ Compare also the explanations about [Identity](#) and [Identity changes](#).

(See also [Disorder of the person's safety and freedom](#)).

Safety and freedom complement each other in love/ God. (This is the way to fly and take root at the same time!) Neither exists at the expense of the other. As I said, I distinguish between an absolute freedom that includes all earthly unfreedoms, and an absolute safety, which compensates for all earthly uncertainties. I believe the love/ God gives this absolute freedom and safety free of charge. A beloved child will feel safe and free. Absolute freedom and safety are not identical with total freedom and total safety. They are primarily spiritual but also have a strong impact on the psychic and physical areas.

Freedom and Responsibility

Optimal relief will occur (begins) if you assume only an absolute, individual 'responsibility' ([Absolute attitude](#)) and otherwise only relative responsibilities. This means that all normal responsibilities will overburden us if they are seen as absolute, such as Freud's "never-ending search for truth," C. G. Jung's demands for individuation, or the dogmatically formulated responsibilities of a misunderstood Christianity or other religions.

(Examples can be found in the German unabridged version in the meditation 'Orientation and Freedom'.)

a6 Center and Periphery

The Christian religion is both theocentric and anthropocentric. This means that God also placed man in the center of the world/cosmos. According to the religious understanding, man left the center (paradise) through the original sin, but he returns there through Jesus Christ (if he wants to). Like beloved children, we can always feel that we are in the center, even if we have been pushed to the edge. This spiritual center prevents us from feeling spiritually isolated and marginalized. This center is not a point, it is really wide. This width, which includes all negative spheres, is more advantageous than trying to reach and maintain a certain (worldly) center of one's life. (Of course, this does not exclude earthly goals, but it does not make one dependent on them.)

"God is with you even in the most distant (thought) universe, even if you think you have already lost yourself and your center." (See e.g., the book: Elyn R. Saks: "The center cannot hold!" and [Disorder of personal bases and levels](#)).

a7 Bond and Autonomy

Bond comes before autonomy. Even as an adult, like a beloved child, you can feel bonded, free, and autonomous in love/God. But autonomy and connectedness, like the other absolute dimensions, are only in principle, not in totality. They also affect all other aspects of human life.

The Therapeutic Goal of Autonomy?

Autonomy is an Absolute only when we think of self-determination in relation to the Absolute - not when it comes to self-determination in the earthly realm. (→ [Absolute attitude](#)).

Motto: The one who is as free as allowing himself to also be dependent owns the greater autonomy. (See also [Disorder of the person's independence](#)).

Concerning the Differentiations

Main Differentiations

I. Being

Spiritual being is stronger and more important than material being.

Similarly: the inner is more important than the outer.

"You can be whatever you are." You have the unconditional right to exist."

II. Life

Mottos: First life, then work. Life is more important than functioning.

Heavenly life has more essence than earthly life.

"You have an unconditional right to live, even if you are aggressive, crazy, irrational, evil, lazy, paranoid, neurotic, dirty, or anything else. You should try to behave well, but if you do not, you do not." "I strongly advise you to consciously and playfully practice what you absolutely do not allow yourself to do, then you are the master of it - that is, negative behavior does not have to enslave you. Practice both: functioning and dysfunctioning."

III. Qualities

"You are more important than all earthly values, more important than all ideals."

"No one is worth more (but also no less) than you."

"You are God's image."

"Try to rise above the zeitgeist, who wants to persuade you that we have to optimize ourselves."

IV. Subject / Object and Relationships

Things should serve people and not vice versa.

"You are (as a 'subject') more important than all objects."

The love/ God connects without welding and solves without splitting.

"You are not the slave of another slave."

Individual Aspects

1. Everything (All), Individual and Nothing

Everything is allowed but not everything is good.

Everything will be fine. Therefore: "I have nothing to lose - I'm free!"

2. God and the World (Transcendence and Immanence)

"Do not become a slave to the earthly."
according to Genesis 1:28

Man and the world need redemption. Earthly existence, immanence, is often very good - but good transcendence is even better and goes much further. God¹ is omnipotent, but man is only partially omnipotent. Man is wise when he relies not only on himself but more on God. I have not come to know any stronger and better "power" in my life than God, and I do not believe that there is anything greater and more loving.

"If you do not know how to go on, you can turn to God¹ or to Jesus. If you do not believe in them, you can try. In the simplest case, you just say/think 'God' or 'Jesus' and 'I want to try to believe that I am absolutely loved and safe! Something like that, depending on how you feel. In my experience, it is best for us to be affirmed by Him, not when we think we have to give Him something or be a good person - because He created us to be free, not to be His slaves or anyone else's. If you want to know more about God¹/ Jesus, you can read in the New Testament what he is like and what he advises you".

3. People and Things

People are more important than things.

4. Me and Others

‘Love your neighbor as yourself!’ -
But do not become the slave of another slave!

Just being yourself is more important than individuation or other changes. (Goethe, C.G. Jung and others, on the other hand, considered individuation to be the highest goal.) Man's striving to become completely himself is an illusion and overtaxes him. The Self is a gift of Love/God that everyone has. The stronger self is not the one that has to be strong or authentic or true, but the one that can also be weak or a strange self that does not lose itself when it becomes inappropriate, inauthentic or untrue, but can integrate these parts. In this way, the self does not get lost, but integrates all the foreign parts, which also become the self.

All people are of equal value.

"Love thy neighbor as thyself" is a recognition of humanity that has been formulated at all times by all great religions and philosophers. As a basic ethical formula, this statement is the last criterion for humanism, for a Christian it is only the penultimate criterion. The ultimate criterion is God and His love for us, which does not allow His guidelines to become dogma. This means that even if I hate others or myself, I remain loved by God.

"If you feel lost, absolutely alone, cold, strange, unreal, tormented, numb, or full of fear or anger, meaningless, worthless, and hopeless, in contrast to what seems normal. If you feel responsible and guilty for everything and dictated by commanding voices, if you fight with your last ounce of strength against something that wants to overwhelm you, impose its will on you, or seduce you that you want and yet do not want at the same time, perhaps tearing you apart inside - whatever your suffering is, try to endure it, because your Self, Love, God are ultimately stronger than those forces that are doing this to you! It will only be a matter of time until you are free, in principle, even if not completely (more is not possible on this

earth). If your parents or other people are actually or supposedly to blame for your illness, then choose with God another better father and mother. And other people (not moralists!) who also believe in God (maybe even angels?) can also be better siblings and fellow human beings."

5. Spirit, Soul and Body

Spirit is stronger than matter - both in a positive and in a negative sense.

About the [Relations between mind, soul and body](#) s. Ibid.

The spirit of an unconditional love/ the + A, the spirit of God or the Holy Spirit, whatever you call it, is – in my view, the strongest and best power in our lives - as far as we allow it.

Health and well-being do not just depend on God. But free, good, given and not expensively bought health and wellbeing are best reached with God. But they are also not necessarily necessary, they do not have to be maintained all the time and their loss has only relative importance.

6. Love and Sexuality

Love / God are the best basis for good sex.

7. Peace of Mind and Well-Being

Mottos: 'Peace of mind is even more important than well-being.'

'Your pain today is your freedom of tomorrow '.

"Do what is good for you!" is a frequently heard motto in therapies. Normally the person concerned understands 'good' to be 'well-being'. But I can also create well-being through a +sA (for example through drugs or alcohol) but then have to pay a price.⁶⁵⁴

"You may have all the feelings that exist, especially the 'crazy' and 'evil' ones such as hatred, envy, jealousy, revenge, etc. Do not fight them, try not to suppress them - they are mostly relatively unfavorable and therefore try to put them aside or give them to God. If not, then not. But sometimes they can also have a positive function. If you taboo feelings, that you experience negatively, I advise you to practice them on purpose. Test playing the jealous, vengeful, madman's role, etc."

Why are there people who seemingly have no feelings, f. e. autistics? I think many of them carry in themselves the prohibition from the childhood of not being allowed to have bad or irrational feelings and thoughts.

Pieces of Advice for Patients

Try to accept your illness and try to do something about it but do not make the disease an enemy, which must be defeated.

Do not hide, do not be ashamed and get help at the right time.

Do not taboo your illness but do not hawk it around either.

⁶⁵⁴ Like Nietzsche's "Rapture peaks" and their consequences "peak and abyss" (Nietzsche).

Believe that life goes on, even if you die on earth.

Try to believe that God is stronger than all negative forces.

If your present "God" forbids you something imperatively, then find a God who gives you freedom.

If your "devils" are strong or even stronger than your present God, then look for a stronger God.

If you do not get along with your father or mother, take God as father/ mother who will always love you.

If you feel worthless, then look for a God who will lift you up.

If you are always guilty, try to find a merciful God who forgives you all that you regret.

8. Absolute and Relative Will

Morality is good but the "primary virtue" is more important and easier.

I. Kant: "It is impossible to think of anything at all in the world, or indeed even beyond it, that could be considered good without limitation except a good will. Understanding, wit, judgment and the like, whatever such talents of minds may be called, or courage, resolution, and perseverance in one's plans, as qualities of temperament, are undoubtedly good and desirable for many purposes, but they can also be extremely evil and harmful if the will ... is not good."⁶⁵⁵

Like Kant, I see the primary virtue also in goodwill but more precisely in a fundamental will to the good.

I advise you, "Call on your Self /God." "Remember your 'primary will' ('primary virtue')".

"It is not a mortal sin if you, like every human being, in part want and do evil."

(See also [`The absolute attitude`](#)).

9. Being and Having

To have is good, to be is better. More favorable than greed is modesty. But greed is not a deadly sin. God is the only one who does not demand a price for what he does - contrary to all ideologies and most world views.

To take heavenly things is more important than giving earthly things.

"You are always more than you own or have achieved."

(See also: Erich Fromm: "To Have or to Be").

10. Strength and Weakness

Mottos: 'I-strength is good, the strength of the actual Self even better!'. Or: 'self-strength is more important than Ego-strength.' The actual Self does not need any energy supply but the strange Self needs to be fed constantly.

"Try to be strong - but you can also be weak because **the most important goes by itself**."

Let God (or others) do what you cannot do yourself."

(See also section: [`Self-strength and Ego-strength`](#).)

⁶⁵⁵ <https://genius.com/Immanuel-kant-groundwork-of-the-metaphysics-of-morals-chap-i-annotated>

11. Order and Necessity

People say that the way to hell is paved with good intentions.

Even more: the way to hell is especially paved with many 'musts'.

It is therefore favorable: no must, no compulsion - even the favorable does not have to be - better is voluntariness.

12. Primary Virtue and Morality

Morality is good but the primary virtue is more important and easier.

(See also [`Absolute and relative will`](#), [`The absolute attitude`](#) and [`Right and wrong`](#).)

13. Freedom and Control

We were born to be free. Control and discipline are good but freedom is better.

You may be, however that is!

(See perhaps meditation: 'Orientation and freedom' in the unabridged German version).

14. New and Old

Seen from this angle, I discussed [Hallucinations](#) - an important symptom of schizophrenia - as new, strange 'creations'.

The hypothesis regarding their genesis was: Inversions of all aspects can promote or cause hallucinations, in particular inversions in aspect 14 ("main impact direction").

Conversely, it is hypothesized that all revisions that ultimately strengthen the self must help against hallucinations, especially those that can be categorized under aspect 14, such as "You are a unique creature - the so-called normal reality is subordinate. Or, "Everything that comes from you, all your 'creations' are allowed to be, even if they are bad.

In addition, other interventions or meditations may be useful because other aspects (especially Asp. 3 and 4) play a major role. In these cases, I have found it useful to reflect with the patient on the content and possible origin of the acoustic hallucinations. For example, to explore the following important questions Who might be the source of these voices? What do these people mean to the patient? What might be the function of the hallucinations?

In my experience, it is very fruitful if the person does not suppress or even fight the voices he hears, but has a conversation with these voices in the presence of the therapist. I advise agreeing "a little" with the voices, so as not to fight them, and taking into account that these voices sometimes have positive functions, that there is usually "something true" in them. As a result, the person does not come into conflict with himself, because the original, mostly external causes of the hallucinations have finally become his own strange Self.

However, in the next step, after the voices have been partially proven right, I advise to present one's own position, which corresponds to the actual self - e.g. "Voice, you're not completely wrong here, and somehow I can understand where you're coming from - but basically I see it differently (now), namely so and so, etc."

For example, if the voice is insulting the person, which is often the case when it says something like, "You are a pig," the optimal response would not be, "I have never been a pig," but, "Yes, sometimes I am a pig," or something like, "Because we are all pigs sometimes. This last and strongest answer would be based on Love/God¹ saying, "You can be a pig or whatever. You can be whatever you are, you have always been loved and created in my image - and everything else is less important!"

15. Let and Do

In my experience, most mentally ill people are fixed to function - that is, they function according to some strange Absolute or "system". This is how they miss out on life. How many people realize, "I'm only functioning!" - but they cannot change it because change is very slow (because it has been done that way since childhood). "Do not fight it, first try to accept it and then, if possible, put it aside easily.

Practice loving and especially being loved - especially in those situations when you think you do not deserve it. "First be, then achieve" is not a bad motto. Or, "The Lord provides for those he loves in their sleep."⁶⁵⁶ - At least he gives the most important things. Or, according to Augustine: "Love - and do what you want!"

"A lot of people think they have to be good. That is fine if you can do it and have the strength to do it. But it is also normal to do bad things or nothing at all. If you forbid yourself to do that, you can practice it playfully. You can also tell your friends and family members that you should practice the negative behavior - it is for their benefit as well, because this way no aggressiveness builds up. You can also apologize afterwards. Or just let God¹ forgive your sins."

16. Trust and Knowledge

Knowledge and understanding are good, but trust in God¹ is even better.

Rationality without irrationality becomes sterile - so "do not suppress your irrationality and your ignorance. Both God¹ and your ignorance will protect you from being flooded with too much information, for all earthly information is of relative importance.

(See also: [Belief and Knowledge](#).)

17. Openness and Reticence

"Try to be open - but you may also be closed down and hide."

"You are the light of the world!" and "Do not put your light under a bowl!", says Jesus.

But we are also allowed to remain sitting in the dark, hide and betray ourselves - without losing ourself.

18. Values

⁶⁵⁶ Ps. 127,1

Under this aspect, I called delusion, an important symptom of schizophrenia, primarily the result of judgment and thinking disorder. These, in turn, according to the hypothesis, may have been due to inversions in every aspect but mainly due to inversions in aspect 18 'Values and meanings' - as I show in the corresponding section of [delusion](#) in the part 'Psychiatry'. Analogous to this, a revision of this inversion in aspect 18 should be focused on - but just as a 'therapeutic spreading', revisions will also have a therapeutically beneficial effect on all other inverted aspects, so especially on the self-esteem of the person concerned, which can be strengthened by appropriate meditations. For example: "You have/are already the most important thing (your self, God's love, created in His image) - everything else is less important". As I said, this also applies to all other aspects. This means that any meditation or attitude change that affirms the person's true self will be therapeutically beneficial. They all find their common denominator in unconditional love for the person, or the +A, or God's promises - whatever you want to call it. In short, I believe that nothing is as effective against delusion and all other schizophrenic symptoms as this unconditional love.

A question often arises in therapy: Should one correct the patient's delusions directly? In my experience, it is best to acknowledge the subjective truth that the delusional thoughts have for the patient and try to show their positive function (e.g., as a defense mechanism). Then, depending on the stability of the person, one can encourage them to loosen or give up this protective function and trust their true Self/God¹. At the same time, I would like to point out that it can make sense to consciously use the old defense mechanisms (as well as antipsychotics) again in case of greater stress. Of course, this requires an intensive examination of the content and background of the delusions.

About thinking: "You may have all kinds of thoughts, even the evil and crazy ones - killing thoughts, revenge thoughts, sadistic, masochistic, sodomitic thoughts or behaviors - you may curse God¹ in your thoughts or aloud (He will bear it) or curse your fellow human beings, even if they cannot bear it. Try to accept these or similar thoughts or behaviors and thus yourself in your totality. But do not let them go to seed, because they usually have a negative effect, but they become even more negative if you taboo them. Yes, sometimes they can be very important and have a positive function, then it would be wrong to suppress them. Anyway, "You can be whatever you are, whatever you think and do. Try to be wise (but you do not have to be wise). Where appropriate, actively practice the evil, crazy thoughts by consciously thinking them if you tend to taboo them."

19. Past

I think that most people who have had psychosis have been burdened by certain strange Absolutes from birth or prenatally. They live with the feeling, "I am only allowed to be under certain conditions. If they meet these preconditions, they are relatively stable, although always at risk. This is more or less true for all of us, but especially for some. In my opinion, psychosis occurs when someone cannot or will not fulfill certain strange absolutes! We then regress and return to a point in childhood where we were overwhelmed by certain sAs.

We're then helpless, powerless and at the mercy of someone like an embryo or a child.⁶⁵⁷

Even as adults, we retain childish parts of ourselves, even though we are mature and wise in other areas of life. Now the dark sides of the then established sA become clear. In order not to stop their demands through sickness, they should be relativized. How should this be done?

"Simply" by daring, under the protection of the +A, to take the position that we were not allowed to take in our childhood. So, if we dare to trust like a child of God¹ and feel secure in "Abraham's bosom", without being forced to bring anything, and I mean anything, in order to be entitled to life, then the most important sA will be disempowered and we will be basically (but not completely - which is not possible here) safe and free - and will have the best basis to be healed. We will also experience that despite this helpless, stuck situation, nothing has happened to us and we will feel like a new person. Quite a few psychiatrists thought and acted similarly and fruitfully, like S. Freud in a certain way and A. Janov in his special way ("Urschreitherapie"). Other therapists, such as John Rosen, Marguerite Sechehaye and Jacqui Lee Schiff, were also successful in responding to the regression of their schizophrenic clients and nourishing them like infants and children. While Rosen and Schiff fed their patients with bottles, Sechehaye met their needs on a "symbolic level."⁶⁵⁸ They all agreed that they should not demand any preconditions or achievements from their patients, and that they should offer security and esteem in the form of an "auxiliary ego" or something similar. But this way seems easier than it is. For it is a great risk for the person concerned to entrust him/herself, like a baby or a toddler, to someone who may, as in the past, fail to satisfy basic needs and thus repeat the old story. But even for therapists it is not easy to find a common way with the patient, because they, like all of us, are inhibited by some of their own sA. Therefore, I think it is advantageous for all involved to bring the +A/ the love/ God¹ into play, in order not to overburden the persons involved or to develop a symbiotic relationship, because +A is the self-evident and the independent, which lives by itself and prevents this.

(See optionally the story [`Adult-Ego and child-I`](#))

20. Present

The present is good - eternity is better.

One advises: "Carpe diem! (Seize the day!)" - but I believe that the day, the present, is only an attribute of eternity, which itself is the most important thing. So sometimes you can sleep through the day without feeling guilty.

Some say, "The way is the goal."

But "*He who does not know the goal cannot have the way.*" (Chr. Morgenstern).

(See also *`The journey is the destination`*).

⁶⁵⁷ Already in the 1920s, Harry Stuck Sullivan discovered that patients who were seriously ill returned to the forms of early childhood communication. Compare: <http://suite101.de/article/therapy-der-psychosen-a116571>, 2014.

⁶⁵⁸ But: I find it problematic as already noted in the confrontation with the psychotherapy of Janov, if the affected person regresses on a child level, but he should feel safe, loved and invulnerable - which is only partly possible in the presence of the therapist - an additional + *`meta-area`* (God¹) is best.

21. Future

"Try to have no fixed expectations but only wishes from you and from the world."

The earthly future can be good - the best future is in heaven.

We are already inscribed and sealed in the book of eternal life in all our first-class uniqueness.

Therefore, we no longer need to have existential fear.

"Trust that death is not the last, but that good eternal life continues with God. Arise and lift up your heads, for your redemption is drawing near."

22. Right and Wrong

The Lord said, "They now know the difference
between right and wrong, just as we do." ⁶⁵⁹

"The guilt gnaws with blind fury
At the weak foundation of our souls ...
Can we stifle the old anxious agony of conscience,
Which lives in us and clings to us ?...
Tell it beautiful sorceress, O! tell it, if you know!" ⁶⁶⁰

To the guilt question

In my experience, permanent feelings of guilt significantly increase the development of mental illnesses, especially psychosis. Above all, responsible and perfectionistic people are affected. "Because I have done this or that wrong, I have to be punished - otherwise my soul will not rest." Not a gracious God but our superego demands this self-punishment. Franz Kafka, for example, painstakingly described these tortures in "Der Prozess" ("The Trial"). Psychotherapy tends to deny guilt or to exclude the question of guilt. Only feelings of guilt (which should be eliminated) are discussed, but not guilt itself. ⁶⁶¹

One should certainly avoid accusations of guilt. On the other hand, I see neither ignoring guilt nor accepting responsibility as the solution to avoiding guilt questions. But why should I make my guilt, my mistakes, and my dark sides taboo? Why not just apologize if it is true? In addition, one could be absolved by Jesus. You do not have to but it is easier. But one has largely said goodbye to Jesus. The church is not innocent of that. Consider the abuse of penance in earlier times when it was a must. Scharfenberg to that: "A Christian theology and ecclesiastical practice ... which must first awaken and nurture feelings of guilt and then redeem them with the word of forgiveness perverts to a pure end in itself of an ideology hostile to life." ⁶⁶²

Similarly, H. Wahl: "The dialectic of the eternal conflict, the division of man with himself and God and the rediscovered unity and reconciliation with God and the world in Christ, between the 'penultimate' and the 'ultimate' also assigns the phenomenon of the ethical and thus ethics its place and significance in the whole of reality: as knowledge of good and evil, all ethics belongs to the structure of the penultimate ...". Instead of masochistic self-torture according to the mechanism of 'guilt and atonement', this also includes the

⁶⁵⁹ Genesis 3:22.

⁶⁶⁰ Loosely based on Charles Baudelaire's 'L 'irréparable'.

⁶⁶¹ I read that in the entire work of S. Freud the word 'guilt' is mentioned only once.

⁶⁶² Scharfenberg quoted at H. Wahl *ibid.* p. 288.

"willingness to assume guilt responsibly (Bonhoeffer; Ricoeur)" ⁶⁶³ and, in my opinion, the even more important, liberating 'surrender of guilt' to God (which is neglected here by H. Wahl).

Thielicke points out the problem of simply talking people out of their feelings of guilt:

"The unconscious background of guilt is illuminated by various analyses. This itself is presented to the patient as the product (let's say: as the causally deducible product) of various childhood traumas or similar causes and thus removed from the sphere of freedom in which all real guilt and all real knowledge of guilt is based. It is the result of a process to which the patient relates purely as an object ... my deeds, my conscience, my feelings, my entire subjective existence in general are seen as products of supra-personal contexts that are detached from my responsibility, my freedom is denied and thus the genuine guilt ⁶⁶⁴ character of my depression background is also denied." ⁶⁶⁵

In short, the patient is then treated like an innocent object and not like a normal person who sometimes also becomes guilty. This attitude will weaken the therapy. Important: guilt is not the last thing! Those who do so are reminded once again of Luther's sentence: "Sin bravely and believe all the more bravely in God's forgiveness." Or: "You don't have to justify yourself - you are already justified!" ⁶⁶⁶

The flip side of the guilt complex is the revenge complex, when other people are guilty of something against us. Guilt complex and revenge complex are often linked because we are sometimes victims and sometimes perpetrators. The situation is particularly difficult if victims of abuse later become perpetrators, which is the case more often than average. I believe that the problem cannot be solved properly without an overriding absolute perspective. This perspective (from my point of view, God) promises the perpetrator forgiveness if he repents. And if we have become victims, we receive the promise of justice, possibly even revenge. We are wise to leave both forgiveness and justice/revenge to God and not to burden ourselves with them. I think the widespread opinion in some Christian circles that as a victim you must always forgive the offender is fatal, especially if people have been so badly hurt that they cannot forgive their offender.

23. Protection and Defense

"Try to trust: your Self is indestructible! What is destructible is our strange Self. But our strange Selves are not only bad, they also protect us, but only like heavy tanks. They are good in an emergency, but generally too heavy and too expensive. Try not to fight your enemies but to let them be, maybe even to 'love' them (not what they do!), then it will be

⁶⁶³ H. Wahl *ibid.* p. 288f.

⁶⁶⁴ One ought to say, "... A perhaps real guilt will then be denied", because of course, other people can be guilty of my depression, too.

⁶⁶⁵ H. Thielicke, In: Läßle, Volker & Joachim Scharfenberg (Hrsg.): „Psychotherapie und Seelsorge“; Wissenschaftliche Buchgesellschaft, Darmstadt, 1977, p.126f.

⁶⁶⁶ I used to be just sad about my sins in the past. Now I am still saddened about them, too, but also happy because God¹ takes them away from me - and this joy is greater than my sadness.

easier for you to admit or even love your own inner enemies. This is not a must! You can also hate your enemies, in an emergency this is even beneficial, but in general it is too exhausting and makes you dependent. We often defend our foreign Selves because we consider them to be our own Selves, and we fight against our own selves because we consider them to be foreign. But **we do not have to defend our Self. It defends itself. Stronger: God defends it.** It is enough for you to defend your I. If you do not have the strength, do not be afraid, God¹ will still protect the most important thing, your Self. God will also avenge you. Your offenders will be treated fairly by Him, that is, if they repent, He will forgive them, if not, then they have judged themselves or themselves: "Vengeance is mine," says God, but He is even more merciful. You do not have to burden yourself with this exhausting judgment - He will do it."

Fictitious letter to a Schizophrenic Person

"Believe me, nothing can tear up your person's very base, your very Self because it is indestructible as it rests in God (even if you do not believe in God). What can break is a strange Self, the strange center, the strange Absolute in your soul - that which you may think of as your Self but that is not. Not giving absolute meaning to this strange Absolute can be like coming off a hard drug, because we have become addicted to the strange Absolutes. You will need a lot of patience. But you have time. When the strange Self dies, it will feel terrible because you think it is your own Self. But believe me, there is the real, indestructible Self that you cannot see or have not yet experienced. It is underneath the strange Self. That is, underneath your sickness is the real health-not the permanent well-being.

How do you know the strange Self? First of all, it demands something from you before you can be yourself.

How do you know the true Self (God¹)? That there is something within you that loves you for your own sake - without preconditions, without demands (only with orientations).

Try to believe that you are loved for your own sake, whatever you are!

Believe me, the Spirit of God¹, who is also called the Holy Spirit, will always love you and accompany you. God¹ will take away all your guilt, you will be like a newborn and you will live forever."

The Circle Closes

I have the idea that we humans, in the symbolic forms of Adam and Eve, have distanced ourselves from God¹ and thereby lost paradise. Following Janov's choice of words (though not with the same meaning), this experience represents our "primordial pain" and perhaps we were born with a "primordial scream" because this world, like us, is full of suffering and death and needs redemption. Mental illness is part of that suffering. We try to redeem ourselves by establishing various "saviors" in the form of strange +Absolutes (+sA) - which are only substitute solutions that have some advantages but even more disadvantages. In the terminology of this work: We confuse God and the Relative. In my opinion, man made the decisive step towards the actual solution (the "revision of the inversion") by a basic attitude towards the good. One can also say that God will redeem man if he wants salvation. This closes the circle that begins with "original sin" and ends with Jesus or the "original love" of God.⁶⁶⁷

Successes of 'Primary Psychotherapy'

Regarding the successes of psychotherapies that consider religiosity or spirituality, there is little German-language literature. In addition, the differences between the different religions and spiritualities are sometimes immense, so it will be difficult to make general statements about their successes. In Anglo-American literature, there are many reports of healings based on similar experiences. (See, for example, [`Curability`](#) of Schizophrenia.)

I have had the experience that, with the inclusion of what I called the positive Absolute (love/ God¹), which is at the center of this 'primary psychotherapy', the serious mental disorders, the psychoses, as described above, have good chances of healing. On the other hand, the successes of such "love-based" therapy cannot be objectified any more than one could prove that the love of parents for their children or love at all is meaningful and useful. As far as I know, the anonymous self-help groups, whose concepts are very similar to mine, have had very good successes. And if even S. Freud praised the advantages of `religious beliefs' towards psychoanalysis,⁶⁶⁸ this should encourage every layman concerned to benefit from such beliefs. I hope to have shown that a theory and practice that conveys the most love is also the most effective. When I find this greatest love in God / Jesus, this is my (but also other) personal experience, which, however, is less based on religious formulas than on corresponding contents as they are more or less found in all good psychotherapies as well.

⁶⁶⁷ As already mentioned at another place, the "original sin" does not correspond to the so-called "mortal-sin".

⁶⁶⁸ Sigmund Freud - Oskar Pfister: Briefwechsel 1909-1939, Frankfurt: Fischer, 1963, p. 12f.

For details, see [`Content and goals`](#) of 'Christian psychotherapy'.

Some Mini-Stories

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The Umbilical Cord

Interdependent people are connected to each other like umbilical cords.

It often involves multiple people at the same time. It involves different generations. Even if our parents or grandparents are no longer alive, we can still be dependent on them. We think that as long as we have what makes us dependent, not much will happen. But we overlook how much we have to sacrifice and how much we lack, and that our fears and illnesses are related to this situation.

What can you do? First, I suggest two exercises:

1. The participants should do "separation exercises": they should work on the points where they are dependent on other people (driving alone, shopping, visiting, traveling, expressing their own opinion, their own wishes clearly and not pretending the other's wishes, etc.).

I recommend that at least once in the partnership - to have a fictitious separation talk. What if we are separated by fate or divorce? (The conversation should be in the details, otherwise it makes little sense!) - Occasionally have a conversation with the roles reversed. I am you and you are me - and what we say then!

2. But it also makes sense for dependent partners to do rapprochement exercises, because even dependent partners cannot separate and approach each other enough.

In both cases they have to fear the loss of their mental stability. If they are completely separated, they fear the loss of something that seems absolutely important to them (e.g., their partner); in the case of a more intense approach, they must fear being "sucked in" by the other.

In other words, because they fear their own loss in separation and the loss of the other in intense approach, the partners remain in a fixed middle or stalemate position. What freedom they still have is determined by the degree of their dependency.

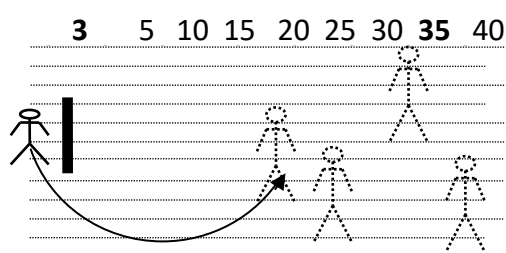
A possible deeper solution is to revise the definition of what love is. (Possibly also what God is.)

A big field! In short, the most important misunderstandings here are: lack of self-love, excessive mutual consideration, the feeling of having to prove oneself and the other, dogmatic principles and ideologies, false gods, etc.

The Small Child in Us

The figure shows a child who was blocked in its development at the age of three years.

If this blockage has not been lifted, the blocked child will still be within us, even if we are 25, 35, 40 years or older.



Therapy: Accept the small child, take it by the hand and try very patiently to move forward with it.

We humans seem to be one whole person. But inside we have many, contradictory spheres. In these spheres we are differently secure, differently congruent, differently mature, etc. In some spheres we can have a lot of experience and competence and be much more "advanced" than people of the same age. On other levels, however, it can be quite different: there we are afraid, insecure and helpless like little children - maybe even like a newborn. While we present the image of an adult to the outside world, there is actually another, different image, which, as I said, can range from a newborn to a wise old man. Thus, outward appearances and inner states are often in extreme contradiction. Maturity is welcome to us - the helpless childish or evil parts are not. They are usually created in childhood because we were blocked at certain stages of development. The main blockages, as shown in this publication, are fixed ideals, prohibitions, strange Absolutizations (sA). In most cases, these come from parents who are blocked or fixed in similar places. Mostly unconsciously, out of fear or other reasons, the parents or one of the parents didn't dare to develop freely and self-confidently at these points and therefore blocked the development of the child. When the child dares to go new ways, it is met with fear or even rejection by the parents. Normal development in this area is blocked and can remain blocked unnoticed for decades. But when the person comes to a life stage or situation where he is confronted with a problem on this blocked level, he will behave according to the "mental age" in which he was blocked - like a small, helpless child. Now comes a crucial point: We can accept this situation or we cannot. We usually do the latter. We do not accept our unloved childlike behaviors, we repress them, or worse, we fight them and try to eradicate them, but they are

part of us. We want to kill the little child in us. We have often blamed our parents for not loving us enough - not realizing the tragedy that we may be even worse at loving ourselves. What can we do?

We should do what we can do with our own children, but have never learned to do with ourselves: We should try to accept and love the frightened, helpless, evil child within us. We should take it by the hand and lead it slowly and patiently into this frightening world.

This means that in situations where we have "failed", we should try to be with ourselves. In these cases, the "paradoxical" attempt to consciously play the role of failure, disgust, pig, etc. is quite effective. Consciously and sincerely (!).

One difficulty in removing the block is that the block is not only an obstacle, but also a protection of the helpless child from the threat. Try to take the risk! It will help a religious person to feel completely accepted as a child of God in these situations¹. God does not require that we always react as adults.

Important: Sometimes it makes sense to go back and to regress!

Neurotics

A small selection of our follies:

- Too much noise in the house due to quarrels → Everyone closes their ears instead of resolving the conflicts.
- Unemployed people are to blame for unemployment. If they did not exist, there would be no unemployment.
- The big child still can't walk - so the mother has to carry the child or it will fall.
- If I bury my head in the sand, I will not see the danger.
- Because I'm too fat, I can't move, so I can't lose weight
- You are to blame for my bad behavior. Or: I am to blame for your bad behavior.
- I take painkillers because my feet burn instead of buying better shoes.
- I left my husband because of you!
- How can I put away the gun, but then the enemy shoots me. But he argues as well as I do.
- When the end sanctifies the means.
- She: "I love you!" He: "Thank you."
- Things are more important than people.

Nobody Can Help Me - I'm Doing Everything Wrong

Patient: "I'm so desperate because I'm doing everything wrong."

First therapist: "It's not that bad. Accept your mistakes."

P. "I can't accept it, even this is wrong, you can't help me."

Therapist probably more effective with paradoxical intervention: "You can do everything wrong." Or like Luther: "Sin boldly, but believe and rejoice even more boldly in Christ."

Sadomasochism

Neurotic game of sadomasochism: He submits to the dominatrix and becomes dependent on her. At the same time she is dependent on his payment. Each is the dependent master and the dependent object of the other.

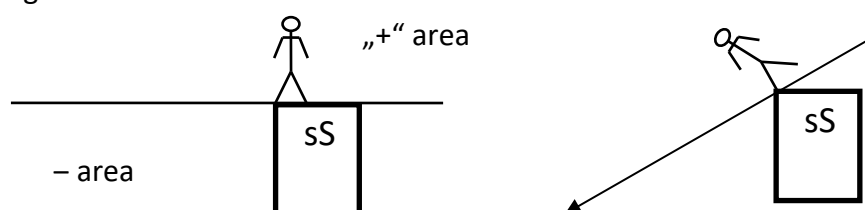
→ Neurotic happiness and satisfaction, neurotic balance and neurotic stability. Also: shorter happiness and longer unhappiness.

Story of the Slipping

The strange Self (sS) gives a person a certain base of varying width: from a narrow burr to a greater width, but never reaching the width and stability of the true self. As long as this person is on the base of the sS and does not leave it, he is safe. Yes, he can say with pride that he has created this higher position compared to other people. But if the person leaves that base - and that is the point where he no longer fulfills the demands of the other Selves - then he will slip into the negative sphere. It begins a slipping or falling to which the person is more or less delivered and which, moreover, has no relation to the defectiveness of his behavior. It becomes self-perpetuating. Most mental disorders are found in such autodynamic and mostly self-destructive processes.

When a person stands on the true Self with both feet, he can figuratively go down, but it is a descent in which the person does not lose his footing, but always has solid ground under his feet.

People who climb the "strange self-summit" live under a permanent compulsion: "You have to climb higher, you have to achieve this, you have to become better"-everywhere "you have to". When the summit is reached under self-abandonment, the exaltation soon turns to fear - but the descent is forbidden. It seems like a loss of self-esteem. The summit must be held - despite the fear, despite the immense effort, despite the increasing cold and loneliness. Besides, it would be much easier for us to trust our true Self (God¹), but then the kick is missing.



How Do I Get from the Seesaw?

Two or more people are sitting on a seesaw. They want to stop the seesaw.

Problem: The person at the bottom could go down the easiest, but he would endanger the person at the top, who would fall.

Solution: The person at the top must go down first, with some risk. A seemingly paradoxical solution, because the riskier solution is the better one.

That is, not every simple solution is the best. Similarly, the story of the family holding an expensive scale in a boat. If one of them moves, the boat can capsize, even though one solution is blocked. (See also '[Relationship disorders](#)').

The Bread-Roll Story

Or: Too much consideration and love.

At the end of their lives, a couple is astonished that, in spite of the greatest consideration, both of them were given the part of the role that they did not want. How did this happen?

The husband always wanted the top part of the role. But because he loved his wife very much and thought that she also wanted the top part, he preferred the bottom part.

She always wanted the lower part, but because she wanted to give him the better part, she said she wanted the upper part. Thus, out of false consideration, each gave the other what he really wanted, with the result that both got what they did not want, or both did not get what they really wanted. But it would have been much simpler.

The Story of the Big Trap

In normal psychic development, we go through the stages of adaptation, resistance, and finally detachment. We are all more or less blocked and timid in this development. There are many obstacles, seductions and traps on the way to dissolving these blockages.

One of the greatest traps is this: We think that we have finally separated from our parents.

Finally, we no longer follow their love and approval. Finally, we have seen through them and are shocked at how weak, timid, flawed, and even evil they are. We now know what mistakes we cannot make with our children.

But one day we look in the mirror and are horrified to see how similar we have remained to our parents. We are, as in the case of the reflection, exactly different, reflected, but still dependent.

But the really big trap is not this realization, but when we condemn ourselves. I wish my readers would not do that. If they do not, it also means that they stop judging their parents.

The Plus 30 or Minus 70 Percent

At the points where we are fixated, where we have absolutized something, the story of plus 30 and minus 70 percent will come up.

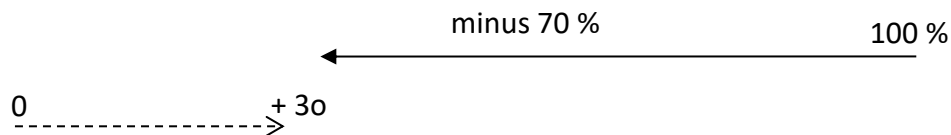
You can be fixated on anything. For example, sex or success - which is the case with many men.

The inner, often unconscious motto is: I must have sex or success. Only then will I be happy.

It is not wrong for men to want sex and success, but it is wrong when they become dependent on them. What happens then?

If he is fixated on 100% success and only reaches 30, he also loses the 30% satisfaction, but unfortunately he experiences 70% minus.

But if nothing else is possible, it can also make sense to fixate on yourself and see the situation as worse than it is!



The Story of the False Suitcase

A patient had a dream: He was walking through a strange city with a heavy suitcase, looking for a place to stay. Suddenly he stumbled, the suitcase fell, and its contents spilled onto the street. He was surprised to find that the things on the street did not belong to him, but to his parents. He left everything behind and continued on his way. He had understood that the suitcase was not his "thing" at all.

The Story of Missing Thanks

Our grandchildren have special requests. Although my wife sometimes cuts her own ribs, she fulfills almost all of them. The result: The grandchildren take it for granted and rarely thank her. They may even think, "Grandma needs it because it is her thing, so she should thank us for giving it to her. Sometimes I try to follow the motto: "Better a healthy and bad grandpa than a good and dead one. Result: I get the most thanks.

Rail or Gravel

When we are programmed on the positive foreign Absolutes and have to fulfill their demands, we get speed like on a rail. If we do not fulfill the demands because we cannot or do not want to anymore, we come off the track onto the gravel.

Rail or gravel, everything or nothing, black or knows, right or wrong and nothing in between, these are the formulas. Then it will be difficult to find or create normal paths or meadows in this area.

But if nothing else works, it can also make sense to stay on the gravel or to go on the rail, even if it doesn't make sense most of the time! (See also [Resistance](#)).

The Pit

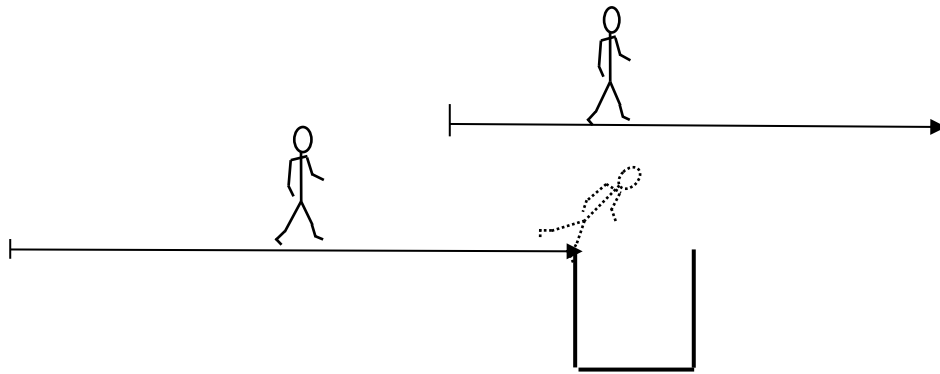
People begin to live from very different positions. The first is far in the plus, the second is far in the minus. The second one often falls into a pit, even though he has done more than the first one.

Why is that?

When he compares himself with the first one after a few years, he is still behind him. He takes it badly and falls into the "pit" (depression...).

His mistake: he does not consider that he had a much worse start and could be proud of himself.

Findings: **Comparing is crap.**



The Story of the Conflicting Interpretation

My wife has a new book and instead of going to bed with me, she reads all night. Is this a sign of lack of love or great love?

Lack of love, perhaps, because she prefers the book to me.

But it is great love, perhaps because she thinks I am so generous that she can do anything.

The Story of the Lost Paradise

We have lost paradise because of our sins. We try to take the place of God¹ and eat from the tree of the knowledge of good and evil. That is, we have tied ourselves to the leg that is too hard for us. Instead of relativizing the question of good and evil, we have submitted to it and are now condemned to do the good and leave the evil. We should not have taken on this burden. (See also [`Theodicy`](#)!)

We should live in the center of our lives paradise again - (in the core) beyond good and evil. (It is easiest with Jesus, I believe).

The Story of the Prostitutes

One prostitute to another: Men are all pigs. They only want one thing: sex.

One john to another: Prostitutes are all pigs. They only want one thing: money.

A Neurotic Story between Myself and My Wife

Since my last two patients had been canceled, I arrived home an hour early. Instead of joy, I saw a slight horror on my wife's face because, as I learned later, she had not yet prepared dinner. But I did not expect this at all - on the contrary, it does not matter to me.

I am now offended because she was not pleased to see me, and even more because she seems to have the impression that I am a despot who demands immediate and punctual food.

She feels hurt because I told her that she wasn't happy about my coming, and even more because it seems that I don't care when the food comes to the table and I don't appreciate her efforts.

One neurotic solution that has gone through my mind is that I will never come home early so that this conflict does not arise in the first place. And I often take such neurotic solutions because they provide greater relief in the short term.

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Meditations (see unabridged German version)

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[Further references are also given in corresponding footnotes].

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Other references later.

Often used Abbreviations

+ = positive

- = negative

¹ = first-rate or primary

² = second-rate (or secondary) not to be confused with coordinate (nebengeordnet)

→ = 'see or 'result is'.

* = Sign for absolutizing and / or dominance. (Often used to point to an absolutizing.)

| = a sign that the German original version has been shortened at this point.

A = the Absolute (+A = positive Absolute, -A = negative Absolute)

All (∀) = here strange everything, which stands in opposition to the nothing(ness).

asp. = aspect

BLQC = Being, Life, Quality, Connection

C = general abbreviation for complexes that dominate personal and other areas of reality.

D = Dynamism D¹ = first-rate D., D² = second-rate D.

DM = Dimensions

DM = Defense-mechanisms

e.g. = exempli gratia (for example)

etc. = et cetera

God¹ = I partly write God¹ to indicate my own conceptions of God, which do not necessarily agree with definitions of official theology. (See also: ["Christian" One-Sidednesses and Misinterpretations](#)).

I = I in general (I¹ = first-rate I, I² = strange I = ego)

i.e. = id est (that is)

ibid. = ibid.

It = dominating entity/instance, consisting of 2 or 3 cores:

2 parts: all and nothing (∀/ 0) = 'dyad' or

3 parts: pro-sA or + sA, contra-sA or -sA and 0 = 'triad'

It/sA resp. It/sS: if I want to emphasize the absolute role of an It-part.

KW = keyword = headword

ns = new-strange/ new-second-rate (new secondary)

No. = Number

P = Person; P¹ = first-rate personality; P² = second-rate personality (often only P labeled)

pr = psychically relevant

r = relative

R = the Relative (R represents everything that is not A or 0.)

R* = relativistic

resp. = respectively

s = strange = second-rate (²) ⁶⁶⁹

sA = strange resp. second-rate Absolute

pro-sA and contra-sA = opposing sA.

asA = absolutistic strange Absolute

rsA = relativistic strange Absolute

s0 (or 0) = strange, determining nothing(ness) = nihilistic

sS = strange Self

syn. = synonym

W = World, reality

WPI = world, person, I.

⁶⁶⁹ Discussion and definition of this term as in literature - see in 'Metapsychiatry': The [strange-Self](#) (the strange personal absolute).

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I have no liabilities or obligations to any individuals or groups.

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