

Journal of
Humanities & Social Sciences ISSN 1934-7227
 Volume 1, Issue 2, 2007

The 4 egos

Thomas Stief

Medical Care Center, University Hospital, Marburg, Germany;
 thstief@med.uni-marburg.de

Abstract

The human self consists of life-ego (Le) and real-ego (Re). The inhuman self consists of iocus-ego (IE) and contra-ego (CE). Le is the primary ego (typical ego of babies). Re is the secondary ego of rational humans, the reason rules being: (1) empathy, (2) modesty, (3) self-protection, (4) thankfulness. IE is the fun-oriented ego. CE is the typical ego of a criminal. Le and Re are supplied by energy, called libido (L!) and dilectio (D!), respectively. CEIE are parasites of ReLe, robbing L! D!, destroying ReLe via pathological destrudo (Z!), which is opposed by the physiological destrudo (N!) of ReLe.

Key words

Ego, depth psychology, life, reason

Introduction

A century ago Freud described two main forms of psychological being: the *Lust* (pleasure) -ego and the *Realitäts* (reality) -ego [1]. Whereas the reality-ego (real-ego = Re) acts according to rational principles, the pleasure-ego acts according to principles of pleasure and delight. The expression pleasure-ego seems not to be ideal, since one might act according to a physiological life-principle (life-ego = Le) or a pathological fun-principle (iocus ego = IE). Additionally, there is a pathological form of being Freud did not recognize, the contra-ego = CE, which is irrational, blunted, invasive, and egocentric.

Based on this, the present work deals with a new hypothesis on 4 main ego forms: the soul might consist of 4 ego types: the physiological ones Re and Le and the pathological ones CE and IE (Fig. 1). ReLe is opposed by CEIE, which is supported by the self-theories of Jung [2,3], Dien [4], and Gordon [5] and the 2-souls-theory of Seneca [6]. The description of these 4 egos in this work helps to ascribe any behaviour of an individual to a certain good or bad ego and is thus superior to Jung's classification into Introversion, Extraversion, Intuitive, or Judging. Jung described the self as being some kind of religion in the middle of the human soul. Freud was lifelong disappointed that psychoanalysis was more considered a literature- than a science-discipline. He thought that this new science would be better named depth psychology than psychoanalysis. It was the purpose of the present hypothesis to use new internationally understandable scientific symbols for the most important soul elements, words are only used to further clarify these symbols.

Life-ego (Le)

Le is the primary ego of humans. Le is the typical being form of babies. The Le prefers paintings or pictures instead of words to express itself. The main soul elements are the individual self (Φ , being defined as the element that enables the generation of a healthy reason (W)), the memory (C), and the ego sensomotoris (Es; the ego of psycho-soma connection). The child (Φ C Es) begins to experience his life with a continuously increasing distance from the mother, a phase that might be named "orbital phase", characterized by growing self-consciousness and self-protection, the begin of the Re.

Real-ego (Re)

Re is the secondary physiological main ego. Re is typical for rational adults. Re protects Le. LeRe might arise in the early childhood from a physiological LeLe helix (DNA-like) structure of the soul: the child learns to be rational, e.g. by playing "mother and child" with his transitional object [7]. It is suggested that during life maturation the double helical LeLe might ripen to a double helical LeLe embedded into a double helical ReRe. Leonardo da Vinci possibly painted the ReLe characteristics of the human soul in his famous drawing *St. Anne and the Virgin*, Freud was highly interested in (*W=VernunftVernunft*). The main soul elements are W and Φ . There are 4 rules for a healthy W:

1. Empathy (Flexibility to learn and to learn from an ideal model)
2. Modesty
3. Self-Protection (including physiological destrudo (N!))
4. Thankfulness

The psychical elements in Re are hierarchically ordered, i.e. $W_7 \times \Phi_6 \times C_5 \times Es_4$, where e.g. 4 means a psychical instance higher than the respective 3-dimensional body. Empathy means that you see/feel things like someone else sees/feels these things; ReLe is modest, protects himself and his sphere around ReLe, and is thankful. ReLe believes in the universal self ($W_8 \Phi_8$) and lives accordingly. One of the main reasons for the creation of language might be that primary thinking can be expressed more precisely by secondary words. ReLe knows his capacities and incapacities. ReLe does not only see black and white solutions of a problem but knows grey tones. ReLe respects true life (especially that of mammals) and food.

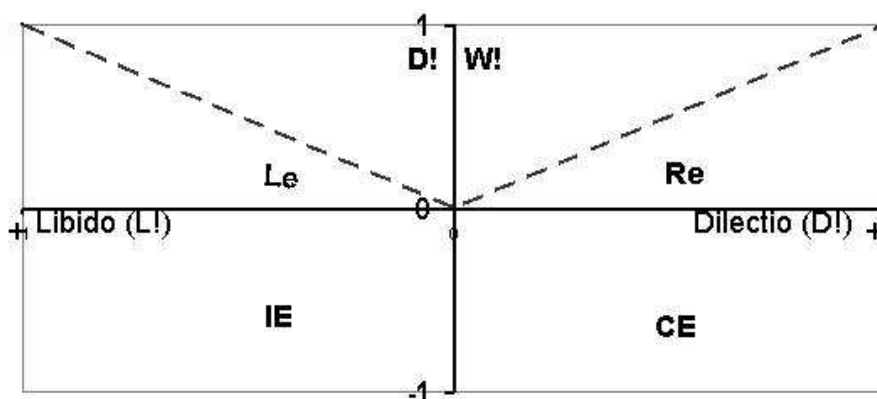


Fig. 1: The Soul-Diagram

Libido (L!) or Dilectio (D!) on the x-axis are the psychic energies from the universal self to the individual self. The Life-ego (Le) transforms L! into additional D!. The Real-ego (Re) transforms D! into rational energy (W!). Pathologically, L! D! flows into the egocentric contra-ego (CE) iocus-ego (IE), the parasite of ReLe.

Iocus-ego (IE)

IE is the typical ego of fun-oriented subjects. The leading soul elements are Es, C, and M (M = irrational ego). IE may fragment into multiple Es forms e.g. by excessive pathologic invasion into the baby's sphere, which ultimately could result e.g. in the sudden infant death syndrome (SIDS; complete loss of life energy to a robbing CEIE in the surrounding of the unprotected child; not-breast-feeding mothers or smoking parents are known risk factors for SIDS). Other examples of IE are drunken discotheque guests.

Contra-ego (CE)

CE is the ego of a dangerous criminal. CEIE lacks normal W and Φ . The leading soul element is the M, accompanied by C and Es = M_C_Es. CEIE is not empathic, rigid, monotone, unable to learn, blunted, immodest, envious, not thankful, arrogant, selfish, egocentric, and without respect to true life and humans. CEIE tend to stick lifelong to a false mother. CEIE develops pathological destrudo energy (Z!), invades and destroys physiological elements of the same or of other individuals: Le is traumatically separated from Re and the CEIE is supplied by the psychic energies actually intended for ReLe.

Of importance is also the ReCE phenomenon, i.e. first the Re (e.g. of a painter) creates something which afterwards is destroyed by his CE. CEIE believes in the own children instead of God. CEIE wear a mask out of

rests of destroyed $W\Phi$. The CEIE life is full of monotony and omnipotence. Everything is obvious for them. Their blunted and undifferentiated being lets see them everything in black or white, only for the question of origin of being they find grey answers. CEIE individuals pronounce (in spoken or written words) self-evident things, whereas ReLe communicate with few significant words. True feelings are very important for ReLe and are missing in CEIE. CEIE act via projection, i.e. they ascribe own thinking to others. This behaviour of CEIE might be explained by the fact that CEIE do not respect the sphere of a human being: like vampires they invade an individuum, "eat" his soul, and summarize the "eaten" one to one's own self. Thus, CEIE subjects do not respect self limits but dissolve into the surrounding mass. They are parasites for ReLe and the principle of reciprocity is not valid for them, they chicane others in such a way, as they would never tolerate for themselves. CEIE promote inexperienced "youngsters" and inhibit experienced wise humans.

Another typical sign of CEIE is the self-fulfilling prophecy: they try to change reality by repeated speaking about their irrational plans. They interrupt their rhetoric flow by disturbing meaningless phrases. They are liars. Danger for ReLe is often played down, i.e. they represent harmful things as harmless ones. They "fish for hate", i.e. it is in their interest to generate hate to amplify Z! in order to obtain more L! and D! for CEIE instead for the actual destiny = ReLe. Life is killed and death is animated. Of importance is the pathological usage of the so-called Zen-finger [8], i.e. with a finger, a hand, or another instrument they point at others, which is a sign that CEIE wants to destroy (Z!) the one pointed at. The physiological usage of the Zen-finger means that ReLe destroys (N!) pathological elements. Facial mimik and gesturing helps to diagnose a CEIE, because ReLe is fine and differentiated in contrast to the rough and blunted nature of the Es in CEIE.

Psychic energies

Libido (L!) is the psychic energy for the Le. L! is delight of life. Dilectio (D!) is the psychic energy for the Re. D! is a higher form of delight of life. Both energies arise from the universal self ($W_8\Phi_8$) and are transformed by the individual self, presumably by the little or the big self, respectively [4,5]; Seneca's *Epistulae morales ad Lucilium* might be interpreted as communications from big Seneca to little Seneca [6]. Le transforms L! into D! that in addition to the D! from $W_8\Phi_8$ supplies the Re. Re transforms D! into rational energy (W!) (Fig. 1). The positions of pure Le and pure Re in the Soul-Diagram are at $y=x$ (slashed line). The parasite CEIE robs L! D!.

Dream theoretical aspects

A good tool to diagnose one's soul is the analysis of dreams. A dream might be considered as a $W\Phi$ communication, i.e. a communication between the universal $W_8\Phi_8$ and the individual $W_7\Phi_6$ or individual Φ_6 . Inspiration might be considered as a kind of "wake-dream". The spoken word in dream is often a manifestation of the W or the M [10], the thought or even felt word in dream might be of a higher psychical instance than the spoken word. Unresolved problems in the past might occur as C-fear stigma (the opposite of C-delight) in the CEIE dream, i.e. when a psychic problem arises that is similar to a traumatic one in the past the brain generates fear. The feeling that accompanies every new experience is very important: if the "first time experience" is negative, all related experiences in future life will be accompanied by a similar feeling of C-fear; if the "first time experience" is positive, all related experiences in future will be accompanied by a similar feeling of C-delight. In the dream the ReLe might see the alter ego of the individual = the CEIE like looking into a mirror. Normally, one cannot see himself in the dream. Sitting with his suitcase in a moving dark bus with many other unknown people is a typical dream sign for the false (mobile) omnipotent self that has no normal orientation towards $W_8\Phi_8$.

Depth psychological aspects

In depth psychology the words beautiful and good are synonyms: good is what corresponds to one's $W\Phi$ in ReLe or to one's M in CEIE. A sense of shame arises, if the W recognizes the wrong behaviour of the M of the same individual. Sometimes one psychic element is acting and another element interferes in the consciousness, a phenomenon called "Freudian error". A joke arises if the false self is partially described or if the false self describes partially the true self. Psychopathologically, a traumatic frustration happens, if highest dimensional elements of the soul get 3-dimensional; e.g. Semana-Santa-Processions in Sevilla or the dark streets of Jerusalem's old city, a phenomenon also known as Jerusalem-Syndrome [9].

True life is the dilectio-generating transition of lower to higher being forms. Pure Le or pure Re results into a feeling that is called love. However, if there is a M, love results into autodestruction. Pure CE causes the feeling called hate. Basing on the above ReLe hypothesis, ethical and rational acting is the same. The present ReLe characterization is supported by Kant's *Categorical Imperative* [11,12]: "your individual rational acting (W_7) should also be a principle of an universal law (W_8)"; i.e. treat others in such a way as you want to be treated and don't treat others in such a way as you don't want to be treated. Children might better understand the sentence: act always as if God is observing you. Kant suggested that this basic law of reason is a general human rule.

State theory

The here presented 4 egos might also be translated to the theory of the ideal state: the whole state might be considered as a gigantic ReLe, and money might be the energy that supplies the state. A good state acts as ReLe individuum and does not waste energy as CEIE mass. A good general manager admission test (GMAT)

should include questions and art interpretation covering the 4 reason rules. What is the sense of beauty the candidate has ? Everything might be a kind of Rorschach-test to judge the typical ego forms of new chiefs, which are hopefully like good parents and not like parasites.

Conclusions

It is suggested that everybody should learn how to live respectfully towards others as soon as possible in his life. There should be no pathological invasiveness into the physiological protected individual spheres of others. Then living would be much more than just surviving. Similarly, a "good" state should always behave like Rele and never like CEIE.

References

1. Freud, S. Formulierungen über die zwei Prinzipien des psychischen Geschehens (1911); in: Studienausgabe; A. v. Mitscherlich, ed.; Frankfurt a. M.; 1974; vol. III pp. 13-24.
2. Jung, C. G. *Memories, Dreams, Reflections*. London: Collins/Routledge & Kegan Paul; 1963.
3. Urban E. Fordham, Jung and the self: a re-examination of Fordham's contribution to Jung's conceptualization of the self. *J Anal Psychol* 2005; 50: 571-94.
4. Dien DS. Big me and little me: a Chinese perspective on self. *Psychiatry* 1983; 46: 281-6.
5. Gordon, R. 'Big self and little self: some reflections'. *Journal of Analytical Psychology*, 1985; 30: 261–71.
6. Lucius Annaeus Seneca. *Philosophische Schriften*; von Otto Apelt, ed, Meiner, Hamburg 1993.
7. Dell 'Orto S, Caruso E. W. D. Winnicott and the transitional object in infancy. *Pediatr Med Chir* 2003; 25: 106-12.
8. Dschuang Dsi: *Das wahre Buch vom südlichen Blütenland*; traduced by R. Wilhelm; Diederichs; Munich; 1998
9. Bar-el Y, Durst R, Katz G, Zislin J, Strauss Z, Knobler HY. Jerusalem syndrome. *Br J Psychiatry* 2000; 176: 86-90.
10. Fisher, C. Spoken words in dreams a critique of the views of Otto Isakower. *Psychoanal Q* 1976; 45: 100-9.
11. Gordon R. Moral values and analytic insights. *Br J Med Psychol* 1973; 46: 1-11.
12. Kant, I. *Kritik der praktischen Vernunft* (1787); H. D. Brandt, H. Klemme, eds; Meiner; Hamburg; 2003.