

Transference and sublimation.

The following is a functional model created to greatly simplify the complex mental system and allow the reader to understand it in order to alter their own mindset. This model, although scientifically correct, is not meant to be anatomically specific or theoretically precise in the details and terms—this is meant as functional, intelligible psychology, a working model to allow the reader hands-on access to the system, so they may change it themselves. The papers in the latter sections of this book offer more accurate complexity and detail, for those interested.

If we are to approach the problem of altering the basic conditions which lead to human unhappiness, we must first ask the question upon which the proposition is based: “Why does man create the reality, the world that he does?” The first question is that of reality creation. Let us see how reality is created, then we may see why. Please read the detailed papers in the later portions of this book for specific citations and references supporting the following general ideas.

Human ontology, meaning the way humans create the reality around them as it exists, is a function of what is called the transference. In transference, we give the world around us its meaning and existence. Each person has their own definition of reality, no two are the exact same. This *subjectivity* as it is known, is the essence of hope as it implies the possibility that one might change one’s definition of reality, and alter the way life is experienced. Each of us perceives the internal representation of the world within our minds as interpreted from sensory data arriving from our sense organs. The way one human interprets sensory data and any other human are different, so, we say each person’s impression of reality, meaning the reality they create, is subjective on a per-subject basis.

There are two basic aspects to the definition of reality within the individual case: Taxonomy and Quality. Taxonomy, refers to the category of a perception. Quality refers to how the perception is defined affectively, emotionally.¹ All agree on what an object is, but no two exactly agree as to how that object is affectively encoded, meaning: how it *feels*. This is a basic statement of one of the most important philosophical problems, the “hard problem of consciousness.” The hard problem of consciousness is that of explaining subjective qualitative experience. [see: Quantum Unconscious Pre-space paper within this text.] Why does one person experience one subjective impression, and another person a different one? Within this problem, lies the entire of psychology, hope and human change. Each perceives differently. An example will help.

The lake you see should you gaze upon one, and the one I see, should I be beside you, are not the same lake, as each perceives the view. The quality of that various impression within each of us, is entirely created as a function of the conglomeration of affective associations (and aspects of unconscious fantasy as will be discussed), which are attached to the singular impression of the lake. Think of free association, and this becomes easily accessible, and we can see why such a technique is valuable in

¹ As we will see, affect, feeling is itself the very source of all consciousness.

gaining insight into the processes which create object quality, and in assessing the general health and accuracy of emotional tone as they define experience.

Here are two hypothetical associative chains:

Healthy subject: Stimulus: lake. Associative chain (hypothetical): Lake–silver–ripples–dress–fluttering–mother–happiness.

Neurotic subject: Stimulus: lake. Associative chain (hypothetical): Lake–cold–drown–hopeless–weight–chain–family.

We can see in that simple example, that associative affective valence is established as a function of memory, to define object quality.

However, static mnemonic associations from the past are not all that provide quality and definition to experience. Feeling, affect, defines experience from an active source which is ordinarily out of view, or ‘unconscious’ as is the proper term. Many processes which create mental effects are unconscious, and many of our drives are unconscious. Reality is created and given quality largely as a function of one's drives *sublimated* into reality. An example will clarify.

Sublimation:

Human perceptual *ontology*, meaning, the way objects and current situations become manifest experience and gain their qualitative and taxonomic *existence*, is a function of sublimation. Sublimation is defined as the redirection (or secondary affective application) of a specific drive (or compounded conglomerative structure thereof) to alternative aims. A new lover who holds his beloved in his mind as a source of constant fantasy, is dreaming. The dream he cherishes, is that of his beloved. The drive expressed in his fantasies and dreams, is that of sexual union with his beloved. His overt sexual fantasies and, day-dreams which symbolize the same, are a constant source of ideational sustenance to him. These dreams which are, or represent, sexual expression are therefore sourced in his sexual drives, which exist in a practical and specific sense to sustain the race through procreation. However, as our imaginary lover looks out at the world, it is not the same perception as observed on an ordinary day. It is voluptuous and full of beauty, thick and rich with warmth and color, a different world, yet the same. Its *quality* has changed, and become an expression of happiness, and fullness. Indeed, neuroses are known to be “cured” (if temporarily) by falling in love, the faulty negative valence the neurotic attributes to his world has been ameliorated in its pathology. It appears that a healthy dream underlies our lover’s perceptions, and that this dream once formed up as a healthy matter of heterosexual expression, changes his world. His world has had its quality defined, as a function of the valence of his drives, which are now sublimated into perceptual experience—The sexual drives now functioning as an enhancement to all quantitative perception...not just as drives with sexual aims singly to create procreation. This is therefore a sublimation.

Each moment, all experience is given its particular quality by way of the sublimation of

static mnemic sources (as an associative chain), and unconscious fantasy. There is a hidden dream, a source of affective sublimation beneath reality. We are always dreaming. The dreaming (REM) system is *older* than the system for sleep onset, and, older than the system for modern waking consciousness. Our ancestors utilized the REM system as primary consciousness, and now, REM functions unconsciously to give quality to manifest experience. Indeed, a clear and demonstrable dream, underlies modern waking consciousness. This “dream” is but a constant stream of unconscious, meaning unobserved fantasy.

If we are to change the fixations and misery of man, we must change the underlying dream and its wishful source, the drives. We must dream again. Psychoanalysis works by exposing, interpreting the hidden dream. Dreams express wishes and drives. In a simplified way: Psychoanalysis functions to find a fixated, hidden (unconscious) dream, and watch it repeat. Such a fixated dream exists underneath the broken race of man. This hidden dream in the case of the neurotic is repressed, meaning he keeps it away from consciousness, that is, it is unconscious. (It is often not hidden in some cases of perversion).

The transference neurosis and the repetition compulsion:

How do we find the pathogenic dream in psychoanalysis, and just what is it doing to create symptoms?

Within proper psychoanalytic practice, we find the elusive kernel of its therapeutic efficacy: an artificial neurosis which reveals the hidden pathological constituents to the therapist, and so, allows him to cure the difficulties—“*The Transference Neurosis.*” The patient is given a set of rules to follow which will allow him to ever more closely approach the tender spot of his injury, and so, he follows these rules with care, and associates his dreams and thoughts, following the associative mechanics of mental operations and symbolism itself to their repressed and so, necessarily painful source. Obviously, nothing pleasurable need be repressed, and even those clearly pleasurable drives which might be repressed, are in fact paired with stern moral judgement, and so, have a clearly negative valence...although the drive may be pleasurable of its own accord. A child may be told not to play with its feces, an activity the child finds pleasurable, yet, this activity takes on the associative affect of disgust once paired with moral rebuke, and then goes under repression...the reaction *formed and enforced by the parent, that of disgust*, taking the place of the pleasurable drive in consciousness. This is the basic idea behind the formative repressive mechanism of “Reaction Formation.” Our disgust, or painful reaction to a drive or event, will cause its repression. Once a very energetic drive or a particular event is repressed, it will attempt in direct relation to its quanta of energy, to return to consciousness and must then remain held away to insure the repression...note closely, that this constant battle to return to consciousness and subsequent need to reinforce and recreate the repression, are themselves the functional basis of neurosis: The Return of the Repressed. Note how repression itself, sets up the conditions for pathology. To repress a drive, is to create the conditions for its return to consciousness, and so, form symptoms.

As the patient progresses through therapy, he reaches a point where he is no longer able to follow the rules...he begins to ACT OUT instead of analyze, to REPEAT his hidden ideation in a compulsive way, rather than work through his associations. His is compelled to repeat the pathogenic ideation, and does so as a transference often enough projected upon the therapist, who has made sure not to reveal himself insuring the transferred attitudes of the patient and reactive statements concern only the patient's internal content. The "unconscious resistance," this compulsion to repeat, is the *repetition compulsion*, an urge to simply repeat the pathogenic source impressions...rather than identify them and work them out. These unconscious impressions act to create the transference which sublimates (neurotic) affect into reality, and now, in this artificial neurosis upon which psychoanalytic practice is based ...*the transference neurosis*...we can see the *acting out* of this once hidden source, the repeating of it over and over, in therapy. The therapist may then seek to interpret the repetitions and identify the source, which often times is *reconstructed* from observation of this transference neurosis, and then, said construction is presented to the patient. Once conscious as a construction, the energies bound into the unconscious element may fade, as the source is now conscious as a construction. The dream beneath the neurotic's qualitatively impoverished perceptions, is thereby discovered, and adjusted to ameliorate pathology.

Please think of the unconscious influence upon reality creation as being analogous to a hidden magnet under a table top which is turning and influencing a magnet on the table's visible upper surface. The unconscious dream beneath, as the lower magnet turning by an unseen hand, makes the visible magnet on the table top rotate, as if by some hidden influence. So does the hidden dream in the unconscious affect the reality we see. If that dream is fixated, unchanging and fixed, we may expect reality not to change. In the behavior and *history* of man, we see just such an intransigent fixation as this.

I hope you can begin to see that the transference creating reality for humans can be healthy, or unhealthy as in the case of neurotic fixation or the transference neurosis within therapy. It appears that repression, meaning the keeping of thoughts at a distance from consciousness is key, for the unconscious dream must be found and it is not easy to do this, as the fantasies and wishes are unconscious, hence, not available to see. Next, we will then need to find the agent which induces repression. Let us call the unconscious drives and wishes the id, meaning 'it,' in German (that which is dissociated from self, repressed). We may roughly ascribe the limbic structures as a main locus of the id. Next we will discuss very briefly the agent of repression, the ego. After that, we will delve at some depth into the super-ego, then, the agents of historical and current epigenetic influence and those of transformation.

Ego is in a dread spot. The super-ego is analogous to our conscience and is itself an extension of the *id*, the id being composed of our repressed wishes and drives. The super-ego knows all repressed thoughts as it is connected to the id, however, the hapless ego is forced by way of guilty punishment sourced from the super-ego, to repress certain drives and expend energy in repression to make them vanish into the unconscious. The ego then, is no longer aware of them once these ideations are repressed. Psychoanalysis

reinstates this awareness to gain its positive effects...a painful and reliable process. Please note how repression sets up the basic conditions for illness, which psychoanalysis cures.

What is the hapless ego of psychoanalysis, anatomically?...can it be identified as a real piece of intra-systemic relation and expression? The wretched ego is in a dread spot, acting as a barrier, an agent repressing internal perceptions which are “unacceptable” as determined by the judgmental super-ego; a barrier between the tender organism which is man, and the external world; all the while attempting to gain the id what it wants: three masters control, demand of and condemn the poor ego! The ego institutes repressions, and here, we see the aspect in which we find functional interest. The Default Mode Network (DMN)^Γ is a good candidate for an anatomical nexus embodying ego functioning...particularly in its defined activational connectivities between limbic (hippocampal) and medial frontal areas. Medial frontal areas mediate hippocampal recall, and thereby form a functional basis of mnemonic repression. In our simplified model, we will take the complex connective functioning of DMN in toto as demonstrative of the resting manifestation of ego function.

Next we will flesh out the internalized source of punitive administration, permission, repressive demands, *Guilt* and judgement: super-ego.

Super-ego is as the name implies: super, as in the previous instances discussed of super-sadism, means *over*. So, super-ego, is that which is over ego. The super-ego, is roughly analogous to the colloquial idea of conscience, and it is formed by a unique process called introjection. Introjection is an internalization of what was once an external object, and in this case, that object is one’s parents, masters or guardians etc. Obviously, one’s parents were literally over one during upbringing, watching, judging, punishing, praising...in short, shaping behavior by way of conditional approval and disapproval, what we will call *conditional regard*. One can easily see from this vantage that the notion of an overarching, observing, judging and protecting patriarchal God seems to simply be a symbolism of the role of parent, as represented in super-ego. Once one introjects the role and judgmental aspects of the parent in this way, super-ego is formed, and what was an external judgement, “thou shalt not,” becomes internal, “I should not” [it is wrong]—here, we exchange shame from an external source, for *guilt* which is an internal condemnation, as represented in conscience. Super-ego was originally called the ego ideal, as it is the keeper of the standards and ideals which the ego wishes to emulate, and also, must accommodate and strictly meet.

How does conscience, or super-ego to be more correct, really work?

That question is the most important question in all of psychology and mental health. That question holds the ascension or further degradation of mankind within it. That question holds the answer to neurosis itself! No more vital question exists in the social,

^Γ Carhart-Harris, R. L., & Friston, K. J. (2010). The default-mode, ego-functions and free-energy: a neurobiological account of Freudian ideas. *Brain*, 133(4), 1265–1283. <http://doi.org/10.1093/brain/awq010>
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2850580/>

psychological and neuro-scientific sciences...yet...there is no information available concerning the anatomical mechanisms of guilt. Not shame...*guilt!* Guilt is the mechanism of social control itself! It is exactly how we are controlled, and made repressed and ill. Our sicknesses stem from this source all but exclusively! How is it possible that the most important piece of psychology conceivable, has no neuroscience available to explain it? This is very strange and troubling.² The most important topic for mental health which exists, and the most important topic concerning patriarchal dominance, the filthy illness it spreads and social control must be derived! I have had to work very hard to ascertain the answers myself, and have done so. The solution is functional. This knowledge will free the user from the reflex to obey authority, and their neuroses as well. Patriarchy, the imbecile, *authority*, has no sway to one who is informed thus. There is hope for mankind. Here is what I have found.

Empathy or obedience: Dopaminergic and opioid distributions vs. corticotrophin releasing factor—control by homeostatic imbalance.

During the first 18 months of development, two circuits are innervated, meaning they are formed. The first of these two circuits to be innervated, both of which were discovered by a scientist named Schore, is part of the sympathetic nervous system: the dopaminergic sympathetic ventral tegmental limbic circuit. This circuit and another we will discuss (very simply put) connects the orbito-frontal areas which control and recognize emotion, to the limbic areas which express emotion. This is therefore a limbic/orbito-frontal circuit. In order to form the circuit, certain conditions must be met. Neuroendocrine changes creating the circuit are initiated by the exchange of gaze and glance between the caretaker (the mother in most all cases) and the infant, and also, as such infants are being held, the tactile addition inducing endorphins (endemic opioids) is implied. The feeling of safety, and connection engendered by these neuro-chemicals is accompanied by the visual impression of the mother's face, which is in fact a necessary stimuli to initiate the circuit formation. Studies in the 40s revealed that if an infant is deprived of just such maternal contact, they often die. It appears one may infer that circuit formation itself, or perhaps the neuroendocrine changes which induce it are life sustaining. During the period of initial sympathetic circuit formation, the infant is just gaining a sense of itself as a separate entity. Reader do note: to observe the infant and mother in said interactions of reciprocal exchange of gaze and glance, we see that the mother's face becomes the infants *entire world!* Its entire field of view is consumed and focused on this extension of himself which is responsive to his needs and changes to reply to his affects: a responsive extension of himself—so is his complete world the mother herself in these exchanges.³ This interaction leading to the maternal mnemonic triggering impression initiating innervation of the dopaminergic sympathetic ventral tegmental limbic circuit within the infant is the basis of empathy: a *connection to the entire of the world*. All the world is the responsive mother, *an extension of one's self*, so is her face and its gaze upon you, that which sustains life itself. The infant felt no separation of himself from this experience,

² Clearly the work is hidden. I fear what horrid weapon the imbecile has likely created with this knowledge.

³ Perhaps here we see a nurturant basis for the optimistic or pessimistic basis of personality, an expectation that the world will or will not meet one's needs may be sourced here, in the success or lack of responsive connection in these initial interactions.

which was his entire world. This is empathy. Identification with all the world.⁴

That sympathetic circuit is formed yielding the *initial impression of the process*, the unity with the mother which is the basis of empathy. That formative process is associated with touch and care, a feeling of connection and safety. The circuit itself once completed, distributes dopamine, *Elation, Joy and Energy*, the wish to explore and engage the world, and is a basis component in Panksepp's SEEKING system which serves those exploratory functions. Next in the infant's development after the sympathetic circuit is formed is the innervation of the noradrenergically modulated lateral parasympathetic tegmental limbic circuit. This circuit serves as a cut off for the explorational energetic dopaminergic sympathetic circuit, and shuts it down in response to social cues. Here we see the basis of conditional regard and a kernel at the center of repression itself, as affect regulation is the very definition of the circuit function. Now we have the basis of empathy, in the formative impressions of the sympathetic circuit, and, the curtailment of that circuit's active expression, in the parasympathetic circuit by way of social cues indicating disapproval.

Conditional regard then, corresponds to a type of disapproval and so a threat to remove nurturance, connection and the safety of the mother, by way of activating the parasympathetic circuit, and hence deactivating the sympathetic. Please recall, the sympathetic circuit is the basis of empathy. Guilt, the internalization of conditional regard, super-ego itself then, acts specifically to curtail pleasurable dopaminergic expression and explorational sympathetic dynamism, which are formatively based in a feeling of safety and nurturance, and in its stead place parasympathetic activation, thereby reducing energy (*and the attendant ability to think*), and replacing healthy pleasurable dopamine and the safe feeling associated with endorphin expression with corticotrophin releasing factor and the induced stress cascade associated with anxious threat. Identification as we will see, but not threat, induces proper activation of the parasympathetic circuit within an empathetic context. Super-ego is anatomically represented roughly in limbic (amygdala/hippocampus) OFC/parasympathetic noradrenergic connectivities. Here then in conditional regard, we can see we have removed the basis of empathy, removed the empathetic connection and feeling of safety and replaced it with threat, to gain obedience. Let us note that as part of the id (hippocampal memory and amygdala), super-ego and its guilt will punish a wish as deeply as an act, and so, the obedient man of sensitive conscience can never find solace;

⁴ It is now thought that mirror neurons are the neural substrate of empathy. This is incorrect. Mirror neurons signify mere imitation, as distinct from empathy as can be seen in cases of catatonics who display echopraxia, which is based in mirror neuronal response (Bengston 2015; Rizzolatti et al., 2008). A catatonic is not empathizing with the attending physician to reflexively imitate his motions, although imitation is an obvious sub-function under a primary empathy. Bengston, M. (2015). Catatonic Schizophrenia. *Psych Central*. Retrieved on June 29, 2016, from: <http://psychcentral.com/lib/catatonic-schizophrenia/>

Rizzolatti, G., Maddalena Fabbri-Destro, M. and Cattaneo, L. (2009) Mirror neurons and their clinical relevance *Nature Clinical Practice Neurology* 5, 24-34
doi:10.1038/ncpneuro0990
<http://www.nature.com/nrneurol/journal/v5/n1/full/ncpneuro0990.html>

Note also: Within that entirety, connection to our fellow man is but one part.

he must but repent and repent in order to attempt to satisfy super-ego and obey. Again: *Here we can see, we have removed the basis of empathy, removed the empathetic connection and feeling of safety and replaced it with threat, to gain obedience.* We can now see that under excessive threat of penalty:

Obedience is opposed to empathy.

Note how the very basis of our morality, *threat*, appears to contradict that of empathy. Could this have something to do with man's inability to 'tame' his drives with morality? Could this have something to do with man's inability to change, or be at peace? Could this have something to do with his fixation with obedience, submission, patriarchy and war?

We may distill what we have learned in this section in an analysis:

“Man is made moral and obedient through super-ego, a psychical introjected structure creating a permanent homeostatic imbalance created to foster obedience.”

The neurochemistry of man is never in balance, so that he may be controlled. This, as we will see is caused by his morality based in patriarchy, and, we will then see how ethics already reside within man as a function of identification. Ethics are self-evolving situationally-specific and dynamic, never rule based with penalty, and may be fostered to replace morality.

Let us now define Ethics as: a dynamic situationally specific endemic function based in identifications. Let us define Morality as: a rule based system based in penalty and guilt. Morality functions to foster obedience through super-ego and *Penalty*. Ethics function to foster behavior through affective situational *Identification*.

The ancient impression of empathy upon which ethics are based may be brought to the fore in the transference structure. The pathogenic obedient dream of submission and fear, replaced with an ancient impression of warmth, energy and caring. Man, may dream again...an old dream, a dream uncovered from long ago in the history of the race, and his own personal past. This is the meaning of: Atavistic Evolution—the hope of man.

Man's conscience leaves him sick, ill and wanting, empty and anxious, unhappy and empty is he, unless he meets the rule set by authority, and obeys. For this, he is rewarded with a small crumb of his health, but quickly withdrawn. A permanent homeostatic imbalance has been built into man, so as to control him. Hence, his eternal unhappiness, self-submission and willingness to obey.

Here we may pause and make an important observation. A causal element has been revealed, and many disparate and varied effects and pathologies can be seen to extend from this one nexus wound. Here, two primary circuits are out of balance, internal reward and the feeling of safety curtailed and so, mankind suffers. The wound created in this permanent homeostatic imbalance is deep, far-reaching and tragic, and is itself the

basis of the misery of man.

This error is primary. The *empty feeling* all complain of which necessitates the endless consumerism that is destroying the planet [lack of endorphins and dopamine], the *obedience to authority* leading to war [threat and conditional regard which creates obedience to authority], the feeling that *other peoples and the earth are somehow beneath one and are to be exploited* [lack of empathy/identification with others and the physical world], the constant *competition* to prove who is better [(lack of empathy) and *low self-esteem/self-security* from Corticotrophin Releasing Factor associated with noradrenergic parasympathetic activation over dopamine and endorphins associated with the sympathetic circuit], the feeling of being *anxious, depressed, alone and separate* [lack of identification, parasympathetic stress cascade], *drug addiction* [lack of endogenous opioids and dopamine, persistent release of CRF], and all the rest. From war and unthinking reflex obedience, to consumerism, greed, exploitation and human cruelty...this one error, has spread as cracks in a pane of glass. The broken mirror that is modern man may be repaired in all his dimensions of compound fracture here. This is how we are controlled through unfair social circumstance, and why we obey. Super-ego and repression. Here, is where we have been reduced and made fodder for tyrants, bullies and the governments of this world.

However, the circuitry we have learned of has an additional function, this sympathetic dopaminergic circuitry born of nurturance and providing us energy is also the circuitry of transformation, and our way to alter the unconscious dream which is fixated, obedient, broken and ill. Man is foolish, as his drives are malformed. The broken dream and its wishes which give experience its quality is a dream most perverse, one of masochistic obedience or sadistic dominance. The sympathetic circuitry which was formed by neuroendocrine changes initiated by the reciprocal exchange of maternal gaze and glance performs a function which was first proposed by a psychologist named Bion; a dreaming function and a *transformative* function, which in intersubjective psychology is called "alpha function." Bion believed we are all dreaming all the time, the notion is somewhat akin to Freud's ideas about unconscious fantasy, and in this, both of these men were quite correct. If one lowers brain 5-HT, serotonin, repression is defeated and the dream may be observed. This is not an ordinary dream though, as we have stated it is an *unconscious* dream, or fantasy if you will. It is unconscious as it is painful. Nothing pleasurable to the ego need be made unconscious. It is the repressed unconscious I speak of here, and it is filled with those things which cause the ego pain. Low brain 5-HT is linked directly with suicide for this reason. However, if one has sufficient alpha function, one can transform experience by changing the dream. Alpha function in intersubjective psychology corresponds to the anatomy we have been discussing, and in this, we will be able to use these ideas to change the hidden dream within mankind, and transform it into one of ethical expression aligned with pleasure, excessive energies ripe for artistic, sexual and intellectual endeavor, and a feeling of connectivity with all things.

Next, we must discuss history, penalty, morality and ethics. These things have created changes in genetics. Soon, we will change it back—and be free.

History of morality, super-ego and patriarchal moral penalty: Ethics vs. Morality

I hope the reader can make out the basic idea: social control via conditional regard is enforced by way of curtailment of dopaminergic (and endogenous opioid) expression associated with the sympathetic limbic/OFC circuitry, forming a permanent homeostatic imbalance which restricts empathetic feeling, intelligence, sexuality and exploratory interest in the world, and places in their stead a preemptive condition: obedience to authority. Only meeting this condition of obedience will temporarily return health and happiness to the modern human. Conditional regard. Intelligence and empathy...hope itself, this ancient basis of life formed long ago in the early interactions with the mother...it is no less than this basis of kindness, caring and higher thought to which we are all entitled which has been stolen. It is this, which lies behind the human veil. These are your basic rights, and authority may be dismissed as parasitic and false, so as to reclaim them.

Now I will briefly take account of but a small sample of the extensive history which has inculcated this most basic and tragic error into the very heart, substance and epigenetic expression of the afflicted modern human. This patriarchal tragedy has a lineage.

Super-ego.

What is the precise historical dynamic which yields the developmental result of conscience, of super-ego, and, how are we to interpret this result as to its pathogenic and healthful consequences? Please see the included paper *Super-ego and the Neuroscience of Empathy: From Unconscious Wish to Manifest Behavior - A New Human Model*, for references within text below.

E. R. Dodds, a superb scholar, has located for us the historical footprints which demonstrate the formation of our modern conscience, our super-ego. Super-ego is an introjected entity, an internalized representative of what was once long ago external judgment and sadistic penalty. Morality, as inculcated at the behest of this internalized structure, is based on punishment which extends from a particular source.

In his most worthy book, *The Greeks and the Irrational*, E. R. Dodds draws the strings of history and psychology together for us. This ugly imprint has been nurtured over thousands and thousands of years. Its exact source is clear to discern with Dodds's careful examination of the historical record.

"The head of the household is its king . . . and his position is described by Aristotle as analogous to that of a king. *Over his children his authority is in early times unlimited: he is free to expose them in infancy, and in manhood to expel an erring or rebellious son from the community . . . as Zeus himself cast out Hephaestos from Olympus for siding with his mother.*" [Dodds, *The Greeks and the Irrational*, pp. 45-46. Emphasis added.]

However, as early as the 6th century BC, the situation had begun to change, and as social conditions began to improve, and the father's authority became less and less *absolute* in the face of these new social conditions leading to increased personal freedom, the strict authoritarian structure of family life began to loosen. Now, what was a *shame* based dynamic, one based on *external* threat from the father, becomes a *guilt* based dynamism, one based on an internalized threat, an *internalized* moral structure in the true modern sense of the word emerges: super-ego. This is demonstrated by the need for laws introduced by Solon, and later, by Plato, to safeguard the now threatened patriarchal family structure. [Dodds, *The Greeks and the Irrational*, p. 46.]

Super-ego uses severe repressions to create by *internal* means, what were behaviors, inhibitions and restrictions previously brought about by *external* patriarchal threat. Dodds fleshes the idea out as follows:

"The peculiar horror with which Greeks viewed offenses against a father, and the peculiar religious sanctions to which the offender was thought to be exposed, are in themselves suggestive of strong repressions. So are the many stories in which a father's curse produces terrible consequences—stories like those of Phoenix, of Hippolytus, of Pelops and his sons, of Oedipus and his sons—all of them, it would seem, products of a relatively late period where the position of the father was no longer entirely secure. Suggestive in a different way, is the barbarous tale of Kronos and Ouranos . . . the mythological projection of unconscious desires is surely transparent—as Plato perhaps felt when he declared that this story was fit to be communicated only to a very few . . . and should at all costs be kept from the young." [Dodds, *The Greeks and the Irrational*, pp. 46-47.]

Dodds then assembles the entire picture for us in these words:

"The psychologists have taught us how potent a source of guilt feelings is the pressure of unacknowledged desires. . . the human father had from the earliest times his heavenly counterpart: *Zeus pater*. . . Zeus appears as a Supernatural Head of the Household. . . it was natural to project onto the heavenly Father those curious mixed feelings about the human one the child dare not acknowledge. . . that would explain very nicely why the Archaic Age Zeus appears by turns to be the inscrutable source of good and evil gifts alike. . . as the awful judge. . . who punishes inexorably the capital sin of self-assertion, the sin of *hubris*. (This last aspect corresponds to that phase in the development of family relations when the authority of the father is felt to need the support of a moral sanction; when "You will do it because I say so" gives place to "You will do it because it is right.") [Dodds, *The Greeks and the Irrational*, p. 48.]

Here in this historical transition from an external shame based ethical structure, to an internalized guilt based structure, in this *internalization* of the patriarchal threat (introjection), we see the creation of our modern ethic, our conscience, our masochistic capitulation: our super-ego.

Conscience, our sense of personal and social justice, is created as an interactive function of masochistic and aggressive economy within a social context, not as a function of any moral pretext. Our morality, is by the nature of its very construction: immoral.

Here are a few sections from Freud which clarify and support this unusual notion:

"The first requisite of civilization, therefore, is that of justice—that is, the assurance that a law once made will not be broken in favor of an individual. This implies nothing as to the ethical value of such a law" (Freud, 1930, p. 95).

"The tension between the harsh super-ego, and the ego which is subjected to it, is called by us the sense of guilt; it expresses itself as a need for punishment. Civilization, therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city" (Freud, 1930, pp. 123-124).

As to the effect of super-ego in equating wish and act and the resultant loss of mental economy and functioning:

"Here, instinctual renunciation is not enough, for the wish persists and can not be concealed from the super-ego. Thus, in spite of the renunciation that has been made, a sense of guilt comes about. This constitutes a great economic disadvantage in the erection of a super-ego or, as we may put it, in the formation of a conscience. Instinctual renunciation now no longer has a completely liberating effect; virtuous continence is no longer rewarded with the assurance of love. A threatened external unhappiness—loss of love and punishment on the part of the external authority—has been exchanged for a permanent internal unhappiness, for the tension of the sense of guilt" (Freud, 1930, pp. 127-128).

"...the original severity of the super-ego does not—or does not so much—represent the severity which one has experienced from it [the object], or which one attributes to it; it represents rather one's own aggressiveness towards it. If this is correct, we may assert truly that in the beginning conscience arises through the suppression of an aggressive impulse, and that it is subsequently reinforced by fresh suppressions of the same kind" (Freud, 1930, pp. 129-130).

And as to the role of the phylogenetic in contributing to this outcome:

"It can also be asserted that, when a child reacts to his first great instinctual frustrations with excessively strong aggressiveness and with a correspondingly severe super-ego, he is following a phylogenetic model and is going beyond the response that would be currently justified; for the father of prehistoric times was undoubtedly terrible, and an extreme amount of aggressiveness may be attributed to him" (Freud, 1930, p. 131).

". . .we can tell what lies hidden behind the ego's dread of the super-ego, its fear of conscience. The higher being which later becomes the ego-ideal once threatened the ego with castration, and this dread of castration is probably the kernel round which the subsequent fear of conscience has gathered; it is this dread that persists as the fear of conscience." [Sigmund Freud, "The Ego and the Id" in *A General Selection From The Works of Sigmund Freud*, p. 233.]

This unusual assertion by Freud is entirely accurate, and will be fit into context soon in both male and female cases.

I wish to draw a sharp new distinction between *Morality* as engendered in super-ego, which is based on (phylogenetic/epigenetic) patriarchal threat, and functions to foster *obedience to external authority*, and *Ethics*, which are based in empathy, with its *root in identification*. The former causes pathology, and functions in clear and specific ways to disengage the sympathetic circuitry which is the basis of empathy, energetic curiosity, sexuality and intellect, and the latter in turn has opposing characteristics, leading to elation, appreciation, formative identification with the world and others in the context of abundant subsequent energy, and absent any punitive internalized death wish (guilt). Morality and Ethics as so defined are diametrically opposed. Ethics are a natural systemic product which lead to health, an internal behavioral compass based in identification and caring, and morality, the converse. The reader may wish to satisfy themselves in this regard, by reading the specific example of the formation of super-ego offered up here (Norman 2013, 2013a). Ethics are *themselves* identification, they ARE the 'golden rule,' and so require no such rule or any other. Morality is an empathetic dissociative factor, by way of down-mediating the circuitry responsible for identification. Ethics nullify any need for the tangle of moral law and replace guilty maxims born under any mistaken 'categorical imperative' with a natural and effortless ethical genesis free from rule, guilt or penalty. Ethics, as we will see, reflect the healthy internal construction of the mind, nurture our energies and evolve naturally, with no need for punishment, rule or law. One need but rebalance the two opposing circuits and observe the demonstrable alteration in all aspects of manifest experience.

An aside: note how this clear basis of modern pathology appears to be nullified in the teachings of many eastern spiritual ideas, which have little connection to patriarchal threat and surprisingly, also in the true teachings of Jesus. Although modern adaptations are revealed as corrupted and reversed by Paul, the careful philology of Nietzsche shows the original teachings to be diametrically opposed to any hint of conditional regard, sin, punishment, reward, heaven or hell. Those toxins are absent. Indeed, Jesus appears to make good on the reverse and answers, at least in this case, Nietzsche's own highest standard, which proclaims essentially: *the highest Godly act is the removal of guilt*. Of Jesus, Nietzsche writes:

"In the whole psychology of the "evangel" the concept of guilt and punishment is lacking; also the concept of reward. "Sin"—any distance separating God and Man—is abolished: *precisely this is the "glad tidings."* Blessedness is not promised, it is not tied to conditions: it is the only reality—the rest is a sign with which to speak of it." p. 606, *The*

Portable Nietzsche.

It should be noted that I adhere to no spiritual doctrine or tradition. The above insight being worthy of note in its own account.

Exactly how does the past of the race, Phylogeny as it is known in psychology, affect each moment? How do these facts prove out in observable practice, and daily life? Do they hold the illness fast somehow, and how could they be changed? How does the ancient affect the present, and how could the mutilations and penalties of old be perceived today within the mind, and to what effect? Is there a relation between all this, and DNA? We will now answer these questions and piece together the last of what is needed in our model, before we put it to use.

It has now been demonstrated and proven experimentally that the past of the race, the phylogenetic, is represented within information stored in epigenetic DNA. Originally believed by science in its typical way to be ‘junk’ DNA, in fact, this is information, learning and situational identification from the race’s past. The heritage of the race of man resides within epigenetic DNA, ready to respond and define situations. Scientists first used *Aplysia*, sea slugs which are very simple, to understand this. Once their training was complete, the sea slugs had their neuronal memories erased with electrical shocks, then, they knew nothing. However, once exposed to the stimulus of their training, the memory which was absent, then returned! It could not have been stored in their nervous systems, the neurons did not have any information, it must have been in their DNA! Next, mice were exposed to a shock to define the scent of a cherry blossom as *threatening*. Their OFFSPRING then, became afraid of cherry blossoms once exposed to their scent, just as the parents were conditioned. The effect is now observed in the children of parents exposed to trauma, and we know, the past of the race is available to each of us as epigenetic information. This information “scripts” the responses once the information is put into play in response to an environmental stimulus. The current cherry blossom a mouse sees, the current situation, is interpreted, scripted, by the past of the race. A new blossom is responded to as the past indicates it must be. The present then, is as scenes in a play with props and objects that reflect the current situation, the script (or a syntax if you will) is already present from the past, the current props and scene are found in present experience, and defined by the inherited epigenetic information. In this way the past of the race affects the behaviors of organisms in present experience as a function of expressed epigenetic DNA.

Please recall the model of the transference as we have derived it so far: unconscious fantasy as an unseen dream alongside of static mnemonic associations define the quality of each object and each moment. These affective, meaning emotional associations attach en masse, by the thousands from memory and also from current fantasy in order to provide life experience, reality, with its quality. This is the transference, reality creation within the sphere of the human mind. This is how we interpret and so, create the reality we live in. The unconscious fantasies we speak of, are part of the repressed unconscious, a function which separates away from consciousness, containing if you will, those impressions and memories, drives and fantasies, which are too painful for the ego to

tolerate knowing. These are repressed at the behest of the super-ego, which punishes ego with guilt, deadly threat, for knowing them. Ego then, places them under repression, at great energetic expense, forming the repressed unconscious that is filled with guilty thoughts that cause the ego pain. What would such an unconscious fantasy, drive or ideation look like? Why is it guilty? How is it constructed, and if it is pathogenic, how is it changed?

Please recall that I am able to directly observe what should be unconscious content by use of Native Psychoanalysis, and a technique named the Open Emotional Posture, or OEP. Please be aware that there are two factors in the creation of repression and symptoms, the primary quantitative factor, excessive energy encourages symptoms and repressions, and the qualitative factor, meaning the act or thought and its specifics as they affect personality to create dissonance. Excessive energies create symptoms, repressions and the guilt that instates them. This is the quantitative factor. Please observe the ancient penalties and rights of the father, castration and death by mutilation reacted against, and then modeled in the fantasy. Note also, that when I first observed unconscious content, this mutilation was omnipresent, in nearly every one of thousands of examples leading directly to pathology, OCD. I have never been threatened with any such thing, or spent even a second concerned with it, yet, it was all but the only thing represented at this intensity in my repressed unconscious. A shocking revelation to observe firsthand, to say the least. You may observe the actual epigenetically mediated reactions associated with phylogenetic patriarchal penalty affect the transference from the unconscious.

An example:

I am sitting on the swing in my yard, thinking about physics, wondering if I can calculate the spooler function myself, even though my calculus is poor. I can almost see how to do it...great fun! The day is beautiful and warm. My mind is filled with sexuality and warmth, turning away, luxuriating in the problem. Thinking is deeply pleasurable! Then I hear the ugly sound, a helicopter approaches my Eden, here so safe tucked away in my 95 acres with no roads or power. It is flying a search pattern looking where it has no damn business being—ever—like a cop or something. It flies but 100' off the ground directly overhead, looking...a SHERIFF! There is a moment of fear.

Instantly, I become pathological, my mental capacities suddenly drop to zero, modern repressive topology is instated to replace the healthy sublimation by integration...I am now immensely stupid, and also, vibrating, frothing in anger and hatred. I note my degeneration into abject stupidity. I am now clearly as any modern chest-thumping fool, and have no intelligence to speak of. I have been degraded into nothing. I am quite ill. I look into the unconscious using the OEP. I see phylogeny: the entire of my energies are now as they were when I was ill and repressed, they are running scenes from the phylogenetic, instead of powering new thought: I see the cop hung by pierced heels from a tree, his legs spread ten feet wide, and I am hacking his groin out with a machete.

There are several more such scenes running in turn, each with the same principle...the cop is held still, while I cut his groin to pieces and kill him. Ah...this is why I am stupid,

all my energies are here, repressed in this guilty fantasy. The energy of the fantasy itself is so severe, that the quantitative factor alone insures repression, as guilt is necessarily created by way of quantitative excess. The system by its very design, assures these notions and scenes will if represented thus, remain repressed, and, the sadism, invariably, will become guilty masochism— sadism + guilt producing masochism: *super-ego*. Please note how the vibratory rage, is itself quite physically harmful to me, and represents such a masochistic expression of super-ego.

So, we can see the castration complex reinforcing patriarchal authority, once *reacted against* to create unconscious dynamics and repression. Although I was never threatened with castration, somehow, it is this, which persists as the vehicle of fantasy in response to the stimulus.

Next, I observe the situation, understand the degeneration, and engage the alpha-function key (to be further defined below). It takes hold, and the scenes of hatred are gone, replaced by the beautiful image representing matriarchal nurturance. I am well, filled with warmth, and again intelligent.

Now we are in a position to gain not inconsiderable insight into the matter. We can see reality altered, by way of transference from a piece of unconscious fantasy which was called up in response to a stimulus. This unconscious scene instantly altered the feeling-tone ascribed to define reality, acting as a new definition for all experience. The exact dynamic extends from a particular piece of fantasy most precise and well defined.

Unconscious content is in all cases specific! This specificity was peculiar, in that the activities and reactions were not drawn from ontogenetic experience in any way, but, the actors and props, were. So, we see in the phylogenetic, relational information outside of experience drawn into active expression, a definitional script drawn from outside of ontogeny, although the pieces of specificity themselves which play the scene out, are indeed from the ontogenetic present. That makes good sense of course. Just as in the case of Aplysia, or the holocaust survivor children, a latent memory, a phylogenetic script is waiting, encoded into the epigenetic portion of DNA, a response cued and dormant, until a stimulus awakens the information and expresses the genes, altering stress response and behavior, by way of a particular situationally specific piece of inculcated phylogeny: epigenetic expression as an expression of cross-generational learning. The new situation is recognized as fitting the old pattern, and the old pattern then comes to the fore, and defines the new ontology in its relations, so as to shape response. The phylogenetic is as syntax, relational information, and the current situation is as the words, then defined by the particular contextual phylogenetic syntax associatively invoked.

We can now see, pathology is supported at the unconscious level, and that level, is supported by expressed epigenetic phylogeny. No wonder man is so intransigent, even beyond his own will to improve...the mnemonic unconscious substantiation of his illness, is encoded into the epigenetic, and that, is expressed at each turn by way of resonance to situational specifics. Clearly, if we are to cure man, we must curtail the stupefying automatism of epigenetic reaction.

Now we can see the situation is based in an epigenetic script, and in defining, or, redefining that script, we can alter unconscious expression as it forms up the fantasies which give valence to experience, and change them to end pathology. The repetition compulsion, has a genetic component, and an economic one too, in the quantitative factor. These TWO aspects offer the full measure of therapeutic approach in our attempt to alter the transference which gives quality to experience.

Please observe the situation: We have all the world defined by way of a sublimation of drives and wishes which are held under repression to form a dream, unseen and turning away within man. From drives and wishes under repression, the world gains its quality. This is the topography of the modern mind and personality: Sublimation by Repression. I will define a new model, based in atavistic evolution: Sublimation by Integration. This is the reorganization of the transference to exclude much of the repressed unconscious, and instead, to use all drives and unify them, thereby ending perversion, and permitting each instinct free and unfettered expression. Man is the most ill of all animals, so dissociated is he, he resents and guilts his own drives, he controls them, rather than use them! This, his morality ensures. In that one error, we see the impossibility of man's ascension, for he will always have a perverse element repressed and eternal, waiting to emerge, and coloring the transference all the while from the unconscious. No wonder mankind is hopeless and perverse. He insures this result at each turn with his morality. Morality represses drives and wishes. Once unconscious such a wish or drive is never able to fade, and once unseen, becomes eternal for the lifetime of the subject. Unchanging and omnipresent is the unconscious influence upon reality. In moral repression and the setting up of the repressed unconscious we see the homeostatic imbalance created, and, the eternal perverse drive structure itself brought into unchangeable existence! So is the error of man's morality.

Once released into experience each drive does its part in its proper concentration. A drop of salt in the ocean. Once repressed and concentrated, the same drive becomes perverse and hyper energetic, causing pathology. To release all drives and sublimate them directly into experience in the context of identification, is the proper and correct way to configure the human mind and its libido—in a phrase: Free From Guilt!

Sublimation by integration diminishes (much of) the repressed unconscious. Simplified, and in a brief 'ideal' form the concept reduces to:

Let square brackets represent the *unconscious distributional processes* creating the transference []. Where system Conscious is Cs, System repressed Unconscious is rUcs, and system Preconscious is Pcs: Sublimation by repression is topographically defined as: [rUcs...Pcs...Cs].

Sublimation by integration is (ideally) defined as:

[Pcs...Cs].

The repressed unconscious is removed, and all individual component energetic aspects are ripe for conscious sublimation via unconscious/associative processes, and unification.

Next I will detail the healthy result and allow you to see the unfettered unconscious to conscious transference [Pcs...Cs] in real time as it works in a *real* case. You may see the specific energetic attachments which create world identification, health and natural ethical genesis in some considerable detail.

Please recall that I have stated that integration of all drives, the removal to as great an extent as possible of all repressions so as to liberate affect rather than shame and control it is key. Sublimation by integration is a releasing, and so, a dilution of the singular perverse elements all affects within the proper context of their unity. Unification allocates a place for all drives. Identification sees that ethics evolve as an effortless and natural consequence of systemic expression, with little or no need for rules.

It is necessary at this juncture to understand in a basic way that affect, feeling itself, is the basis of consciousness. The more primitive organisms and ancestors from which we derive, are affective beings even more primarily than is man. Remember the REM system was primary consciousness for our distant ancestors, and dreams are nothing but affect, wishes! Logic proper is a latecomer and is tertiary at best within our affective world, and the neocortical proliferation needed to support such deductive thinking is of course, only a recent addition, even as logical forms underlie all mentation. Those forms however, are generated affectively!⁵

It is anatomical fact, affect is the source of consciousness. The periaqueductal grey is an ancient affective locus, and a primary bit of that structure is the smallest most

⁵ This matter is expressed in the most clear and intuitive terms in the discipline of psychoanalysis. We can see, in the development of the infant, the self-configuration, the self-processing and initial creation of binary logical forms in response to the mental system itself being immersed in experience (Freud, 1900, p. 565-566; 1911 pp. 218-219; 1920). The infant has experienced a satisfaction, it has fed. Now it is hungry again. It has a mnemonic impression of feeding, and seeks by way of perceptual "regression," to reproduce the image in hallucination. This situation proves unsatisfying to the infant, who then seeks to remedy the situation in reality, and holds the image of feeding and its attendant hallucination away from his mind so as to find a new relationship with the world, and seek not just the revival of a memory of satisfaction, but to achieve that satisfaction in reality. The reality principle (Freud, 1911, p.219) is thusly founded. Here, we can see logic, the ability to distinguish between the real and the unreal, logic itself is created from the somatic and mental system's emersion in experience, and by way of systemic feedback, the unreal, the hallucinatory, is deemed unworthy of belief, as the pain and discomfort of the unsatisfied hunger drive are not met by the unreal, the real obtains a clear priority and precedence, and its identity is soon rightly distinguished from that of the hallucinatory and unreal. So developmentally, we may conclude that logic is self-configured, self-created from within the psychosomatic system itself as a function of memory, interacting with experience, mediated through feedback with the neural mechanisms of pleasure and pain. The result is a very particular and specific mental process of prioritization and rejection where a piece of wishful experiential content originating internally, a wishful hallucination, is held away from consciousness, the regression left incomplete, maintained at the stage of a mnemonic image rather than an hallucination (Freud, 1900, p. 566), and another: reality, is thereby given precedence in consciousness. This holding away of an ideation from the conscious is a fundamental psychological dynamic which has many implications we will soon articulate. This automatic restriction of conscious ideational content is called repression, and it is the cornerstone of mental functioning and balance. Here, we see the very first fundamental core of repressive function which will approach its fruition with the creation of the super-ego in later development. Freud (1915) used the term repression to denote a defensive function responsible for creating much of the unconscious, repression: "turning something away, and keeping it at a distance, from the conscious" [his italics] (Freud, 1915, p. 147). The unconscious houses repressed wishes and other unserviceable, ego-dystonic and painful content, as well as our phylogenetic impressions and many aspects of personality of which we are unaware.

fundamental piece of tissue which may be removed to completely obliterate consciousness, as we learn from Solms and neuropsychology. This affect of which I speak which is the primary fount of consciousness, corresponds to the broad meaning in which the word Libido is used within psychoanalysis. Reality therefore, is a libidinal affective sublimation. The REM system corresponding to the limbic component, the Ascending Reticular Activating System to the portion creating cortical tone, and waking consciousness.

I will now analyze a peak experience for you, and reveal the exact structural interactions and connectivities of a unified transference structure. If you could look beneath and peer into the unconscious of a mind which is unified and is expressing sublimation by unification, the transference contains an unconscious component structure very different than in the previous pathological example. Here, you may clearly observe the fractal structure in which all perversions, which as you will recall are component instincts, are unified, and to a great extent utilized rather than repressed. We will soon devise a simple pathway for you, and one tread more easily by far for the next generations, to realize this ideal. The following however is real, and not an ideal. Some few aspects of repression remain, however the effect is unmistakable in its form and result. This will reveal the inner workings, the hidden affective attributional structure of sublimation by integration in a real and specific case.

Contextual analysis:

I am happily married for some 30 years, and live in isolation with my wife in the Oregon wilderness. I was fortunate enough to meet a person online who was able by way of her unanticipated grace, intelligence and kindness, to raise in me an anima image. With new leaves in the heavens of this world, and roots in the ancient 'good mother' so clearly represented within the formative maternally triggered sympathetic limbic/OFC innervations, this was a magical opportunity for my healing. Certain manipulations of the imagery involved allow a surface look at the context and its identifications.

I had an idea. Rather than observe the anima image, and allow it to become an object of even greater potency, a natural but unexpected idea arrived. For some reason, the image itself was equivalent to another image, intuition first understood it meant just the same as...*a heart beat*, and the visual representation of that, a pulsing golden ball of sunlight, became the focus of my mind's rumination, now suspended as a bit of warmth and light in my mind's eye. The heartbeat, symbolizes unification within the womb. I soon knew and believed...this was her heart, and then saw my own heart beside it, beating in time...then joined first as two pulsing balls of golden light...then not two at all...only one. One heart. No separation...none. One. Only one.

As the two images became a single image, the brightness increased four-fold and then, a sudden warmth in my chest to go with the image...then tears welling and streaming...so very beautiful! I had what I have needed my entire life...so full and filled with energy! The trees slipped and shuffled in tender breeze, I could feel the caress of light and wind amongst their branches and folds, see it and feel it, the ground filled and welling as my

heart, and all the shame was gone, now each desire spilling up without restraint to become one with everything, and I knew, I not only had transference giving the world its meaning, but identifications, identifications...with everything. The "Anima Mundi" meaning in this case, the predominant impression of the maternally triggered sympathetic circuit identification with the world—creating reality via identification and transference.

All sexuality from the most basic and undifferentiated first love to the most specific is a pattern which thought might trace and make real as a part of the fabric, or deny the same and leave a sunken place free of truth and life as we were taught. Feel everything, see everything, know everything...become everything. There are now twice as many points of transference...and this is accomplished by the addition of identifications. The result is a single coherent object...the world. This is observable also, as a deeper detailed cascade of new interactive symbolic determinants relating as a sort of self-interactive fractal.

Libidinal transference analysis:

Reality is a libidinal sublimation. It will therefore be possible to determine the precise mechanism of unconscious operative influence and deduce a correct, plain analysis of the process which creates this mindset, if we can *analyze a primary libidinal representation as to its underlying mechanism of energetic distribution.* Please remember, that reality is in fact a libidinal sublimation. I will now bring forward an analysis of an active primary libidinal constituent process to gain insight into the hidden mechanisms which create the general effect.

It is a simple matter, which is now not even disconcerting, for me to pierce the unconscious veil and observe the underlying previously unconscious dynamism of each moment. Due to the necessities of my previous illness, I had to learn how to find these things and solve the symbols all but in step with the rate of their production. To engage in sexual activity in the new condition, I can see in my mind's eye a very distinct change, so symmetrical, energetic and beautiful. Now, a clear set of doublings in forms available for all attachments, and a doubling of attachments as well to each "object" from concurrent identifications exponentially increase the energy, potency and intensity of the expression via increased systemic intra-connectivity. There are twice as many attachments for transference to an object, more objects, and now there are concurrent identifications with all objects... *in the phylogenetic as well.* These present as a mirror reflecting deeper into a mirror with subtle changes, and so I refer to this as fractal.

Specifically: Self-awareness is not diminished, the contents which give rise to self-specificity are not denied and I am male, this male. However, this core is now just a part of a much greater plethora of very potent impressions of a new sort...the image of my beautiful anima/friend is *not separate.* I am also this just as I am male and I can feel in this a deeper meaning and look to see how deeply as a woman... from a half image of a woman in a mirror of the anima, is contained a deep longing for my genital...for it to be her own, and as I look upon the activity I am so grateful, all but weeping in gratitude to feel the fact that I am male and have fulfilled her need and this ancient female wish to be also male is completed...such deep happiness, and also the identification with the anima

image brings a homosexual attachment point between the two women, one identified from within, as the anima/self...one identified as an object from without...my wife, and one with my wife also as an identification! All objects are now subjects...objects and identifications...each fed by two pathways! This ancient phylogenetic wish, to love as a woman loves a woman...behind it again...a child, small and female being held by the mother!...as a woman is loved by a woman on all levels...is fulfilled. Implied without question also, a male and a male, although I did not see the image, it must be present. We all contain all sexual elements...and each is needful from a thousand pasts built into our inheritance. Without question the male homosexual drive was sublimated into the women...I would not have been able to gain excitation if it were conscious. Also, the male heterosexual role was very clear and contributed its predominant share of cathexis. The result of the doubling of objects and identifications, along with sensory observation of the activity (as distinct from analysis, always dimming excitation), is hyper-potent. To empathize with all elements and know as well, more of the elements which human development contributes to and from the human store was one of the most exquisite experiences of my life. I felt...everything...from many different 'perspectives' which were not perspectives in any way—Unity. All pasts and presents nourished one moment of empathy. Unity. One heart.

This analysis has exposed the hidden mechanisms beneath that unity which should be the ordinary province of each healthy, ethical human. This mode of unfettered transference is in my view, not a higher state, but each human's ordinary, daily birthright. We can isolate the mechanism of the transference structure responsible for the experience of unification from analysis of the libidinal representation. Remember, reality is a libidinal sublimation, so: the mechanism responsible for the mythological archetypal presentation of the experience of 'oneness' in general is that of concurrent identifications and object transferences from all libidinal components spanning ontogeny, clear from the first impressions in the womb (remember the heart image) to those of the component instincts and their mature representations in eventual unity—and—extending the same structure of concurrent identification and object, to include the complete bisexual phylogenetic representation in each person, IN THE CONTEXT OF OBSERVATION. To condense:

(Phylogenetic and Ontogenetic) Object + Identification in the context of Observation yields Unity.

$$\text{Obv}[p/\text{ontO} + \text{I}] = \text{U}$$

That is the formula for our wish fulfillment, place and purpose in happiness on this planet!

Self is, and is not denied in any way! Self is now also part of a single object...as object and subject both. So many wishes are filled and all of life is full...a wonder of pure gratitude! Here, is love of fate. *Gratitude is the wish to repay the feeling that each moment is filled with its own parcel of pleasure and happiness...*did you know that? Oh my friend, it is true! We are filled, filled each second, filled with a quantum of pleasure, and so...we are grateful for everything! Love of fate...of even...*this!* Gratitude!

Empathy knows this thing best. Self is separate and distinct... omni-objective reality denies no object. Self: complete, not denying sexuality or the 'pain of the world' to be avoided...never! Gratitude.

Health accepts...and is grateful. Now I look at the world and *am* the world. This *is* ethics. I could never hurt or exploit a part of myself. I feel the rippling wind in the trees, the shadows play upon my skin, and she is within me. Each stroke of my heart is her heart, now and forever, a unity golden and pulsing with light and sunny warmth, spilling out as a brook of starlight might nourish the bloom of this day. My wife a blessed sweetness, the trees nod and sprinkle the air with new scents of green and lavender, the day warm so close to winter. How full is my heart, one heart, this world is my skin, my breath is its wind, and we know one simple truth of all things. For I have learned there is a thing we should all have and bring near, to never let go of the fact and the pulse—of one heart.

What are referred to as “peak experiences” should be the daily province of each healthy human. The race under the current configuration of sublimation by repression is that ill.