

IN CONVERSATION WITH...

This week we are very glad to welcome Jean-Christophe Bétrisey from Geneva, Switzerland:



Jean-Christophe Bétrisey is a Swiss psychoanalyst based in Geneva. He is a member of the presidency of the Swiss group of the Charles Baudouin International Institute of Psychoanalysis and Psychotherapy as well as a former member of the International Board of Directors. He is also an associate member of the International Society of Multidisciplinary Psychoanalysis, a member of the Swiss Federation of Psychologists and a member of the International Network for the Study of Waking Dream Therapy.

Founder of EcoutAdom - psychiatric and psychotherapeutic consultations at home for the elderly - he is also keenly interested in gerontechnology.

In 2017, he founded a literary collection titled "Collection du Divan", where famous people like Louis Kahn or Sigmund Freud lie on his couch. Several other books are in the pipeline.

In 2017, he was also one of the winners of the 100 personalities who form the Suisse romande (French speaking Switzerland).

He has written several scientific articles and books, and is regularly in the press regarding psychological questions and social issues.

DWP: What brought you to psychoanalysis?

Jean-Christophe Bétrisey: From an early age, I had an interest in the depths of the world. It was therefore natural that I would be interested in dream analysis, and hence in psychoanalysis.

DWP: If you had the opportunity to talk to Sigmund Freud, what would be the topic? Are there any specific questions?

Jean-Christophe Bétrisey: I would like to reverse the question: "What questions would he ask us, what would he be curious about?"

This answer is probably influenced by my latest work on Freud (Sigmund Freud sur le divan du psychanalyste). Hence, he would ask us what we did with his work, how we understand it today, the status quo of our research and our take on his evolution.

DWP: Fabric or leather couch?

Jean-Christophe Bétrisey: Leather couch.

DWP: Bruno Bettelheim pointed out the importance of fairy tales in childhood. Will you tell us your favorite fairy tale? And do you see parallels to your own adult life?

Jean-Christophe Bétrisey: "The little match girl" allowed me to discover some traumata. It was not until much later that I did something about it but that is my personal business.

DWP: I dream,....

Jean-Christophe Bétrisey: To remain solely in the context of a psychoanalytic question, I would resume a poem related to the depths that I wrote many years ago.

The original French version goes like this:

*Dans un petit rêve, je rêve que je rêve
D'un lieu avec une température d'or
Et des roses à qui l'on demande une trêve
Contre des épines laissées sur leurs corps.*

*Ce vaste monde détaché de la pensée
Et du cauchemar du mur entaché de blanc
N'arrive pas à peindre une émotion pesée
Pour abandonner cette relation d'enfant.*

*Pour enfin me lier à cet autre et apprendre,
Il me faut baigner dans les profondeurs du feu
Qui est tellement vrai qu'il ne peut le comprendre
Et n'entend pas ces cris qui coulent de mes yeux.*

DWP: What do you find good or particularly good about psychoanalysis and is there anything you do not like about it?

Jean-Christophe Bétrisey: It is certainly extraordinary work on yourself that you have to undertake, and an equally thorough education. However, I believe that it is necessary to continue developing the technology, so that it can be fully utilized in the 21st century.

DWP: What challenges did you have to face during your analytic training?

Jean-Christophe Bétrisey: In my training as an analyst, the hardest part was not just to remain theoretical, but to become myself. By becoming myself, it was possible for me, to give my patients complete freedom whenever possible, without restricting them with a theory.

DWP: Do you have a favorite Freud - quote?

Jean-Christophe Bétrisey: So one always remains a child of his age, even in what one deems one's very own.

DWP: Are there other psychoanalysts, in addition to Sigmund Freud, who you like to study?

Jean-Christophe Bétrisey: As one can see in the article I just wrote " Les sept instances de la psychanalyse - Baudouin entre Freud et Jung - [N.T. *The seven instances of psychoanalysis - Baudouin between Freud and Jung*]", I have a very strong interest in Charles Baudouin. I also think it's important to know the founding fathers and their followers.

Thank you very much for this conversation, we are already looking forward to your leading article!

Article

The seven agencies of psychoanalysis *- Charles Baudouin, between Freud and Jung -*

Author: Jean-Christophe Bétrisey



*"Do your smuggling job,
the one you have always done,
and that was more than you believed
as the job of listening and answering ...".
(Baudouin, 1964)*

1. Introduction

To conceive the complementarity of the Freudian agencies (Es, Ego and Super-ego) with the Jungian agencies (Persona, Shadow and Self) and in addition to Charles Baudouin (Automatism), we need to take a closer look at the history of psychoanalytic theory.

To do so, I propose to go back a few steps by briefly presenting the work of Baudouin. He first studied philosophy, and it was suggestion that anchored his vocation. He did a double analysis: Freudian and Jungian because "we only know a method if we live it from a patient's position." (Bétrisey, 2013).

Baudouin has a great deal of intellectual attachment to Freud, but he believes that Freud omits certain aspects, such as Jung's archetypes of the collective unconscious. With regard to Jung, Baudouin believes that he abandons the factors that shape personality in early childhood.

Open-minded, Baudouin finds fault with not being interested in the other "There is no sense in wondering whether it is better to support Newton or Einstein", he liked to say, "I support physics". This perpetual search for complementarity between Freud, Jung and Adler, led him to establish his own institute in Geneva in 1924 under the patronage of Adler, Allendy, Bachelard, Coue, Flournoy, Freud, Janet, Jung, Laforgue and many others. The first directors were Bovet and Claparède.

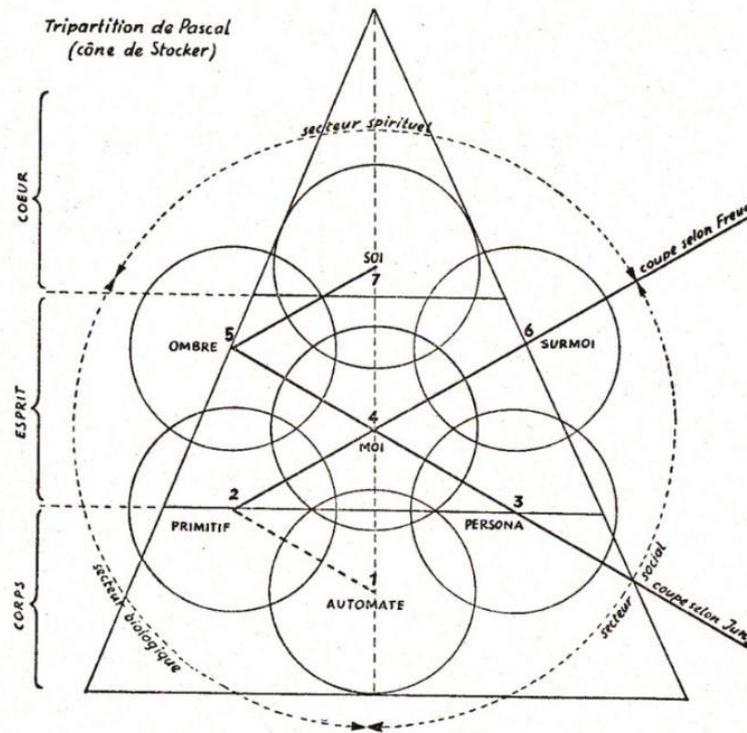
We see that Baudouin had an early desire to review the contributions of his masters. He would also say, "after a Freudian analysis we should undergo a Jungian analysis. We have never experienced that the second challenge changes the results or interpretations of the first; rather, it has supplemented and enriched it; sometimes it seemed to bring us into another dimension". And he concludes that Freudian and Jungian education are both indispensable to the practice of depth psychology or the psychology of agencies (Bévand, 1985).

2. The seven agencies of psychoanalysis

As we have seen above, Baudouin has focused on complementarity of agencies, it is however important to emphasize that he has often been misunderstood in the sense that his psychoanalytic theories are not an accumulation of Freudian or Jungian theories, but a complementarity of these. Of course, he also developed his own concepts.

2.1 The "Septenary"

The following diagram of the "Septenary" shows a dynamic and lively representation of the "the seven partners of the Ego".



We can find here:

- Three Freudian instances: id (or primitive), Ego and Super-ego,
- Three Jungian instances: Persona, Shadow and Self,
- One Baudouinienne instance: the Automatism.

Their contradictions, agreements or complementarities will depend on the perpetually shifting balance of the psychic system (IIPB, 2015). The agencies feed on each other, as we will see below.

2.2 The Automatism

This instance builds on the reflex activity of the infant and develops during the first year of life. The morals of this agencies are characterized by the guilt of the dissatisfied inner robot.

The images we find in dreams are those of the robot, the automaton or the dislocated puppet. These images refer to repetitions of certain actions, such as those found in the myth of Sisyphus and the Rock or the Danaïden and their sieve (Baudouin, 1950). It creates a frightening picture of the automatism and its mechanical side. Too often misunderstood, it should be noted that the controller can be an interesting alternative.

The "Ego" gradually gives way to the new, fully automated agency. The personality is carried by automatisms; man dehumanized himself, guided by an unchangeable determinism. We see many career choices as a refuge from the turmoil of emotional life. (...) The man who has removed love from his heart is particularly vulnerable, with the danger of turning into a machine and giving up any creative process, similar to Andersen's Nightingale (Andersen, 1963): In the kingdom nothing thrives anymore when the mechanical bird has replaced the wonderful bird.

2.3 The primitive or the Id

Technically speaking, Baudouin, who was bilingual, suggested the term "primitive", because this translation from German into French seemed more appropriate. In the course of second year, this agency is constructed, as described by Freud in his 2nd edition. He defines it as follows: The id forms the impulse pole of the personality whose content is psychic expression of the impulses, unconscious, partly hereditary and innate, otherwise suppressed and acquired. From an economic point of view, Id is the primary reservoir of psychic energy for Freud; from a dynamic point of view, it comes into conflict with the ego and the superego, which are genetically differentiated (Laplanche and Pontalis, 1976). The Id corresponds well to the principle of pleasure with the image of the monkey, the wild, unleashed elements with a common aggressiveness as common point.

Baudouin is different from Freud and believes that sexuality is part of this basic instinct, but it must be enriched by the notion of complex. Let us quote Baudouin: "the same complex," he writes, "pertains to a group of tendencies which are at various stages, age and emotional levels, which is what prohibits the exclusive purchase of genetics. A fact is interpreted therefore not only in the sexual sense, as does Freud." (Bévang, 1985).

2.4 The Persona

To understand this agency, we must understand Jung's psychology. According to his research, he finds himself before the ego facing the outside world, this agency that develops in the third year of life. This resembles the mask worn by the Greeks in the old theater, and today the mask we wear, for example, in society. We tend to focus on the image we reflect (Baudouin, 1963). In *La psychologie de C.G. Jung* (page 10), Jolande Jacobi wrote that the Persona is a compromise between the individual and society as to what the individual appears to be.

This agency is formed by imitation, it is the need of norms, it is an attempt to build the next agency, the ego. If the patient is unaware of his persona, he may not understand it, become effusive, and be possessed by his own persona. We find them in the dream as very chic people or people who entertain (Bétrisey, 2018-1).

Quote from Richard Bévang: "There are connections between the persona and the automatism; it's the grimaces and the tics. If the educator represses them, the child will fall back to the automatism, while if they are accepted, there will be the possibility to sublimate in the direction of the spectacular. (...) Guilt emerges when there is an unfaithfulness to a role (...) in the tradition that leads to feelings of shame and humiliation".

At the age of four, the ego is formed. To move from the persona to the ego is to move on from mere appearance to being. In his major work, *De l'instinct à l'esprit* (p. 215), Charles Baudouin distinguishes himself from Freud while affirming the theories of the Viennese master. "It is important in particular not to define the ego by the left-over of other instances, or even by a list of functions whose choice would always be arbitrary, but to insist on its role as intermediary, on the synthesis function that characterizes it eminently. If we add the function of reality to this, we finally recognize the higher functions of psychology of Pierre Janet."

Later, he will explain his point of view in this way. "Between these two well-armed forces, between these brigands and this police, the ego presents itself as an honest, rather innocent citizen, who is in combat and indeed bears the costs of this with his body" (Baudouin, 1950). Unlike Freud, Baudouin argues that the will is not tied to the superego, but to the ego.

Jung, on his part, "sees it very differently than Freud, but if you look at it closer, there are many overlaps, and there is no reason to feel confused." The Freudian distinction: conscious and unconscious, is taken up by Jung, "but he makes a distinction right from the start, a personal unconscious and a collective unconscious. (...) Jung essentially means that part of the unconscious that has an identical structure in all subjects. It's the place of the archetypes." (Jung "*Ma vie*") in Baudouin, 1950, p.218-219).

This phase of the ego is that of the coherence of its seven partners, it is the reality principle. Here are some examples of the images of the ego: the god Mercury, characterized by cunning and ingenuity, liveliness and by his function as ambassador between earth and heaven, earth and hell; Little Thumbling (...), the hero, the tree. In terms of his morality, one could call it the well-understood interest (Bévang, 1985).

2.6 The shadow

Due to the fear of the night, of darkness, the shadow appears in the 5th year of life. It is this part of ourselves, one that we suppress, that we are afraid of.

Jung and Baudouin clearly name these images that appear in dreams. We find dark, black, disturbing, dangerous characters with tribal rituals. This is our double, the other in us, as Jung said. The analysis' work is precisely to allow the self, who repressed these images, to accept and face them. Could it not be like in Baudelaire's *Les Fleurs du Mal* (N.T. English title: *The Flowers of Evil*), which was inspired by the "black beauty" Jeanne Duval, who embodies this shadow or this dark anima? Musset depicts the shadow in a poem like this: A stranger dressed in black / who looked like a brother to me.

Let us take note of an important point: the Shadow must not be confused with the Primitive, since it consists of the repressed. The primitive is the impulsive pole of the personality, the content, the psychic expression of impulses, is unconscious, partly hereditary and innate, for the other repressed and acquired. The shadow thus appears later as the primitive, namely the Freudian Id (Bévang, 1985).

Having set aside, certain psychic elements to make way for the ego, we find regret that we have had no opportunity to achieve this.

2.7 The superego

In order to present this agency, which forms at the age of 6, we will describe the following dream: During a short trip made during the analysis, David (obs 1372) spends one evening at a hotel in a foreign city. He hears a sudden noise above his head and gets really scared. He raises his head and looks out of the window, just across from the hotel, stands the bell tower of a large church, whose presence he had not noticed before. It was the bells; he sees this threatening tower, which dominates him and seems to lean over him; The whole thing lasted only a second, but before he rises, he stands there, in a moment of elemental horror.

The associations showed that at that moment he had really projected on this thundering tower an inner reality that was identical to the father and the terrible God, and responded in every way to the description of one of the aspects of the superego.

In this regard, images are often superior, powerful, authoritarian individuals with prohibitions. In addition to this social form, we often find the parents' education and morality. His morale gives the order to act or warns of the worst to come.

Without it being necessary to give a classical definition of the superego, it seems necessary to me to point out that Baudouin considers this agency a predisposition to identification, as when we talk about parents. It invites the intelligence to exercise its critical jurisdiction. He also points out that too often and against Freud's point of view, the superego is often been understood only from a negative angle. So we might wonder if it is just the heir to the Oedipus complex?

To get to the next agency, the self, we have to take another look at Jung. The superego is certainly an archetype, he believes, a figure to whom different people attribute similar characteristics. You will have understood that in this case we include the animus and the anima, which are not limited like the superego and its morality. Bévand (1985) wrote that they were amazed or scared, that these figures represent the ideal of the opposite sex, the male ideal for women, and the female ideal for men. Animus is the bearer of the male world and spirit, while anima is the bearer of the feminine world and the soul. The meditating aspect of Animus et Anima leads to the background: the self.

2.8 The Self

The integration of this last agency finalizes the individualization process and thus the integration of the other instances. It would be very presumptuous to think about reaching the self, so it would be better to achieve it (Bétrisey, 2018-1).

To explain this agency and to clear up some misunderstandings, we will refer to the work of Jung (Baudouin, 1963). The self has in itself infinitely more than just an ego, as symbolism has demonstrated from earliest times. The self is the other or the others, not just the self. Individuation does not exclude the world but includes it. One has to pay attention to the confusion between "becoming conscious" (*Bewusstwerdung*) and becoming one's self (*Selbstwerdung*). It is therefore not an inflation of the ego!

With humor, Jung says, "The ego is for the self, what the strong and impolite passer-by is for the child-god, the enlightened "Puer Aeternus" that Saint Christopher carries on his shoulders? All right, but the symbol is actually more complex, because the passer-by is a common image of the transcendental function. Sun pictures and mandalas are too. Then we could talk about an encounter between man and God».

Conclusion

In his time and even today, the technique of Charles Baudouin has its critics. Some criticize him for his abstractions when the psychology of the instances is based on a clinical reality. Others blame him for his eclecticism, while Baudouin speaks of synthesis and complementarity.

Looking through this article on the seven agencies, we can clearly see this complementarity between Freud and Jung. Baudouin has always endeavored to integrate the various contributions of psychology. His various personal analyzes enabled him to verify the psychoanalytic theories of his colleagues at the time. Thanks to his independence, he could not be restricted and thought outside the box. Today, in 2018, his designs are perfectly usable for analysis (Bétrisey, 2018-2).

Baudouin concludes: "The results of our experiment were clearly summarized in the following table, in which (...) we believe that we can specify the meaning of each instance by letting it conform to a behavioral principle (in the sense of Freud, who spoke of the principles of pleasure, reality and repetition). By this we indicate, faithful to our method, how the same facts can be translated into the two registers of introspection and

conduct; here, as everywhere else, we think that there is no need to substitute one of the registers for another, but that their confrontation is always enriching." (Baudouin, 1950).

Tripartition de Pascal (Stocker)	Instances	Principe de comportement
Cœur	7. Soi (de Jung)	Autonomie
	6. Surmoi (de Freud)	Autorité
Esprit	5. Ombre (de Jung)	Ambivalence
	4. Moi (de Freud et de Jung)	Réalité
Corps	3. Persona (de Jung)	Adaptation
	2. Primitif (Es, de Freud)	Plaisir
	1. Automate	Répétition

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