

Between binges, grief and love triangles

By Hammurabi Pérez Guzmán, Psychologist, Mexico.

Introduction

Surely, as has happened to many of my colleagues, many times the initial needs and motivations that patients present to us at the beginning lead us to explore areas that go beyond the present situations, allowing us to accompany them to those places where they lived experiences that left scars, wounds and pain to which they reacted or had certain strategies to face them that allowed them to move forward, but which later have a direct impact on certain decisions without knowing the internal movements that were committed to their decisions that structured a way of life and of relating. However, it is thanks to their courage to recognize in our company those difficult areas that can now be understood in a different way and that, as therapists, gives us a greater understanding of what existential conditions could have been at stake in similar circumstances, that is, we can include their experience for our theoretical and practical knowledge.

This is how in this article we will go through different cases, which came about due to different circumstances and situations, but which had common themes at some point in the sessions and this material offers us an opportunity to reflect on these similarities. That is why we will delve into the case of Alicia, a 22-year-old woman who came to sessions because she was feeling a bit anxious about her university exams. We will also have the cases of Sol, a 33-year-old woman who says she wants help with her fear of abandonment. Liza, a 56-year-old woman who comes to us for grief, Mercedes, a 60-year-old woman who comes to us because of the desire to better manage her aggressive and impulsive reactions, and Eduardo, a 30-year-old woman who wants to resolve his binge eating. But how are these cases intertwined? What do they have in common? And what reflections can they bring us? Let's see below.

Liza, 56 years old

Liza came to the office on a Monday. At that time, she was wearing dark glasses on her head like a headband, her hair was constantly combed into an impeccable ponytail. The way she styled her hair, the use of makeup on her face, and her very detailed clothing did not make it seem like she could ever be carrying so much pain. So, in the first session, she indicated that she had felt very depressed since a loved one of hers died, that she had already gone to psychological care, and that the therapist saw her in such a bad state that in the second session she prescribed sertraline, which alerted me because in this country psychologists do not have the authority to medicate, only to refer to psychiatry so that this professional can consider whether or not it is pertinent to medicate a person regarding mental health issues, although this topic could be considered for reflection on another occasion. But returning to Liza, who is the person we are concerned with now, she was grieving for the boss of the company who had supported her a lot in her personal life, who, she said at that time, was a person who guided her, encouraged her and who she had greatly admired throughout her career in that company, which she made evident with her gestures that she did not want to mention. However, when trust arose and openness was possible, she mentioned that this boss had been her reason for living, she was his lover and for approximately 20 years she had kept this secret and now her pain could not remain hidden, because crying was something that arose without her consent and it required an enormous effort at

work to have to pretend to be well. This is how she immersed herself in the loneliness of not being able to explicitly share with anyone else what was happening to her, everyone knew that she was suffering, but not really what hurt her. The grieving was a long process, but one that was allowed to be discussed with Liza in the sessions. Over time, this suffering became more bearable, but there were times when the intensity of it returned, and so again and again, Liza indicated that it was the greatest pain of her life, that this person was the only person who had made her happy, although now she could live without him, it made no sense to live like that. However, Liza did not allow me to know more about her past, neither about her adolescence nor her childhood, much less about her sufferings back then, although on one occasion she mentioned a couple of details, that she was the youngest and that she witnessed some beatings of her brothers by her mother, but for her it was a thing of the past and had nothing to do with her pain now, until in a session, after a little more than two years, she decided to talk about how her parents were practitioners of a religious sect, that she was constantly beaten and that she even had a terrible fear of being beaten because her brothers were also beaten long before her. That in her childhood she never had the right to pleasure, nor to decide, not even to choose her friends. That in her childhood she never had the right to pleasure, nor to decide, not even to choose her friends at school or how to dress, she lived in a world of restrictions where she could not be herself. The only way she could feel free and contact joyful moments was hiding from her mother, because the restrictions were so many that she learned to be an obedient, quiet girl, which saved her on many occasions from being beaten like her brothers and not getting into trouble with her mother. Likewise, her father was an absent figure but when he was at home, she did not feel protected by him from her mother, although he did offer her a little more emotional closeness. But do these experiences have something to do with getting involved in a relationship as a lover? Do they have to do with the way she accesses what she wants? Do they reveal something else about her way of suffering, loving and obtaining pleasure?

Mercedes, 60 years old:

One Wednesday afternoon Mercedes came to her first session, referred to by one of the psychiatrists at the institution where I worked at that time. She had already taken other types of psychotherapy and had about 10 years of psychiatric treatment. Mercedes is a woman with a hoarse voice, supposedly from smoking so much or at least that was what she said at one point. She said that she needed to be able to control her impulses because she was constantly getting into conflicts with her husband, with her children and that she had had an altercation with a colleague at the gym because she could not control her reactions. And that she even had constant problems with a family friend. At some point she revealed that this friend had been a close relationship for her for more than 17 years, that she was sad, disappointed and that she did not know what to do because she felt that he no longer loved her as before, because he had changed his behavior towards her and no longer treated her as in other moments, she suspected that he was in love with another woman and indicated that this was the reason for his distance. Addressing this issue took time with her, because Mercedes' reactions were often difficult for me to handle due to the feelings that were awakened within me in the sessions, because in situations and techniques such as reflection and just repeating her own words and accompanying them with one of the following questions such as "Is that so for you? Do I understand you? Do I understand you?" after reflecting the information that she gave me, she would despair, shout at me and tell me that I did not understand her, I admit that I had to make a great effort on my part not to return any comment from the anger that was generated in me, as well as the fear that I came to have of making inappropriate interventions. However, she continued to go to

therapy and we both continued with the commitment to be able to find what she needed, and this is how we went through different stages in these aspects, which helped us to gradually discover that her impulsive anger was a way of avoiding sadness and loneliness, that she lived in a defensive mode against interpretations of situations that she experienced as threatening, and that she had a great pain that connected her to her childhood where she had experienced abuse, from beatings from her father, screams and incomprehensible prohibitions from her mother, such as not accepting her tastes and rejecting her in her decisions, and sexual abuse by a close relative. All of this brought us closer in the therapeutic relationship and to her with her own being. On the other hand, as is visible, we can find some things that are similar to the case of Liz explained above, the search for an extramarital relationship, living keeping the secret and the experience of having to keep quiet about her pain of what happened in that relationship. This is also the case of Sol below, not only do they share these types of aspects, but they share effects on fundamental motivations.

Sol, 30 years old

Sol was a patient who spoke very quickly, was known for asking many questions in the session and constantly said that this attitude caused her to have conflicts with her relationships. The issue that brought her to me was the fear of abandonment that she related to experiences as a child, when she cried, and her mother left her alone but on the other hand her father did not console her either. She indicated that she currently had a friend who had been important to her at different stages of her life and that she did not want him to distance himself from her again, but that this happened constantly. She explained to me that he was someone from her past work and that she had recently met him again. Sol was not open to questions about this relationship, until it was inevitable that she admitted that he was her lover and that she would have preferred to marry him instead of her husband, who at that time when they were working together, this friend proposed to have a more intimate relationship but she did not want to because he had a partner and besides she knew that he was involved with another woman from work, yes that is right, he already had two relationships, one with his wife and another with a coworker, so Sol would basically be the third. Due to the circumstances at the time Sol distanced herself from this relationship and began to get involved with her current husband and married him after a few months, which was motivated by a suggestion from a house seller. However, although she got married, their friendship never really disappeared and much less her desires to form a couple with that person from whom she distanced herself, now married she does get involved with him, she even went to a fertility treatment to have children with her lover and in one of the sessions she indicated, I am cheating on both of you. My husband doesn't know about this relationship and my lover thinks I've already left my husband. "I'm in a terrible state of anxiety, I can't stand this anymore, but I can't leave him either."

But what do all these cases have in common? It's obvious that in all three cases we're talking about people who have been involved in relationships with lovers, thus being cases of love triangles, of crossing boundaries, of deception, of suffering hidden infidelity, of having to endure situations of anguish, pain, and, at the same time, situations shared with certain similarities in childhood that later can help us in our reflection. We can observe some differences in all of them, Liz is a person totally aligned in her physical appearance and with a lot of formality in her dress, reserved in her speech and apparently with little to say. On the other hand, Mercedes and Sol, with more impulsive and energetic, with more evident anguish, much more verbosity and topics that seemed endless in the sessions and

without being able to access self-regulation so easily. However, there are structural issues that affected the way they relate, how they have contact with what they like, and how they make important choices for their lives.

Alicia, 22 years old

Alicia came to her first appointment on a Thursday. She was a young woman with long curly hair and a light complexion. She described herself as a shy and insecure person, something she had noticed since she was little. She said that exams scared her because many times her father had gotten very angry when she got her low grades and at one point, she even got slapped by him, which supposedly didn't happen anymore, but the fear was still very present. At first, we began to explore that fear, however, at some point in the process shortly after the first session she said that she didn't know how to see her father now, that she didn't know what to think of him and that she was very hurt. This is how she revealed, after making an effort and indicating that she didn't really want to talk about the subject but that apparently she wasn't going to be able to avoid it, that she said that she had realized that her father was unfaithful, which had hurt her a lot and that she had changed her outlook on him a lot because she didn't consider him capable of betraying her mother at any time. She indicated that her mother was very hurt and that she thought, being the eldest daughter of her younger brother and sister, she had to protect them from the situations that were happening at home. Her parents had decided to be together after this event, but the family situation was being very difficult for the patient, because not only was there the discovery of her father's lover, but he gave money to that family and on the other hand, the patient and her mother had been threatened by message by the lover, which had led the family to move the minor out of the house for a while things calmed down. For this case, the use of APO of Existential Analysis was very important, since exploring and having clarity of the facts helped to have mental order in the patient and on the other hand, it can now provide us with information for another question about love triangles: Does infidelity affect only the couple? Where are the children here? What arises in them, in the children impulsively when they realize that there is a third person in the loving relationship of their parents? Could we deduce that his father has some similarity to the people who were involved in love triangles with our other previous cases?

Eduardo, 30 years old.

Finally, the case of Eduardo is presented here, an overweight young man with binge eating problems, who goes to psychotherapy seeking help to work on losing weight and regulating his way of eating. The patient begins little by little to observe what leads him to binge eating and realizes that in those moments he does not see himself, there is only the act of eating, of pleasure, but it is as if he does not exist, as he indicates this he connects with a moment of anguish, perhaps the most intense anguish he has had throughout his life, he comments. Which was caused when he committed infidelity to his wife. When talking about this, he also comments that he has already been able to talk about this issue with his wife, that she has forgiven him, but that he still has not understood why he did something he did not need to do, because they have an open relationship with his wife, both have participated in orgies, swingers and have even been open to indicate if they have the desire to go out with someone else, that is why Eduardo cannot understand why do this act in secret? Because she has never denied me an opportunity if I want to go out with another person. But Eduardo, like almost all the previous cases, has something in common, experiences of violence in their childhood. Eduardo

was physically abused by an alcoholic father and criticized by his mother for his desires and ways of looking at the world, he constantly felt hurt and wanted to leave home because there he did not feel protected and respected as a person.

Fundamental motivations

Before delving into the reflections on these cases, it is important to allow space for the contributions of Existential Analysis regarding the fundamental motivations in question. In order to have an understanding of the approach used for the subsequent reflection.

All the cases mentioned above have different aspects and it has been necessary to address different topics with each case, but as indicated before, they share things in common and this is what provides us with an overview of how certain existential conditions can limit us in accessing fully living relationships and decisions, which allow us to address infidelity to a certain extent and recognize that through the experiences in the office it is not about indicating whether as human beings we are monogamous or not, but rather being able to understand that behind the issue of infidelity or getting involved with a third party outside of the monogamous or open relationship, there are other hidden issues at first that infidelity can open up.

Therefore, writing about infidelity is not easy at all. Just trying to define what infidelity is can lead us to different perspectives. For some people, if there is sex and they do not fall in love with a third party, it is not infidelity. For others, just the thought or desire to be with someone else is already infidelity. In turn, each type of relationship such as dating, friends, lovers have their rules, both implicit and explicit, and the topic of infidelity is defined in different ways. However, for this article, cases were considered where patients stated that there were sexual acts and complicated emotions to resolve.

First Fundamental Motivation

In order to be able to touch on the topic of infidelity, as it is not a couples therapy, nor were the consultations initiated with this motive, it has been decided to make a brief analysis of the fundamental motivations.

"I am, but... can I be? This question is marking the passage from ontology to AE; This question is no longer a question for the philosopher but for every human being. Can I be? When I answer this question, I find that I am and at the same time I am in danger of not being, there are no guarantees, I perceive that I can stop being and that being is presented to me as a task, that of maintaining myself in being. But... how can I maintain myself in being? What is needed to be able to be in this world? In order to be I need to come to terms with the conditions of the world because the world in which I have its own laws, physical, chemical, social, economic laws, etc." (Längle 2008, 3).

All of these people suffered from an insecurity in the world, especially in their childhood, in response to which they stated in the sessions that they had felt a strong feeling of threat and lack of protection in their childhood, either due to fear of being beaten by their parents or because they did not feel protected by their parents in front of one of their relatives. To which they expressed different coping reactions. Like the case of Sol, who was paralyzed by her mother's threats that she was going to leave her father and he, heartbroken, took refuge in himself and in turn she did not know what to do, or her

experiences at school where she was attacked by her classmates, and she only stayed listening and could not defend herself. Liz in turn saw how her brothers were beaten and was so terrified that she also became paralyzed as I mentioned before. Mercedes, on the other hand, generated hatred and fought mainly against her mother, a situation that she still indicates. It is still difficult for me not to hate certain things about her, I could not defend myself, she did not protect me, and she did not believe me when I told her that I had been abused. For his part, Eduardo reacted with hatred and ran away from home to the abuse of an alcoholic father.

Second Fundamental Motivation

Regarding the issue of anxiety in the second fundamental motivation, "it is about the proximity of establishing relationships, of experiencing something valuable, of fundamental value. The anxiety in this motivation is that of losing something that is valuable and dear to you. When you lose relationships on which you depend, you fall, you fall into a void." (Längle; 2013, 105).

It is in this motivation that we find various effects on the people in our cases, all of whom have had in common that they endure that anxiety for the loss or possible loss of one of their relationships. Before Liz could grieve and upon learning of the death of her lover, she had constant panic attacks caused by sadness, she could not allow herself to feel sad, to get close to her, it was something threatening, it indicated that she lived in a deep emptiness and could not find meaning. There were no other areas of life at that time that she perceived as valuable.

Sol, for her part, constantly spoke in the sessions about the fear of losing both relationships, her husband's and her extramarital relationship, although she could not choose one of them, because that meant losing the other. In fact, if we remember, that was her reason for consultation, the fear of losing that friend, but deep down it was losing either of these two relationships. She preferred to sustain them at all costs, even if it meant hiding them both. She also indicated that without one of them she would be empty. In one she found support and protection and in the other she found a connection with the pleasure of living, happiness. Although neither of them lived to the full, it seemed that Sol had learned this way of bonding, even though the cost was high emotionally.

We found something similar in Mercedes, who was terribly distressed by losing her emotional relationship with Manuel (extramarital relationship), because she indicated that leaving him, or that he would end up leaving her, would make her lose herself. She often felt feelings of catastrophic anguish, that she felt that she could not cope with that pain and there would only be emptiness in her life. Although the relationship with Manuel often had intense moments of violence, just like Sol, it was better for them to have a relationship like this than not to have a third party.

For his part, Eduardo also experienced this anguish, especially in the act of infidelity, which he felt was extreme because the possibility seemed to be more present, however, it was to a certain extent a constant, he said "I am afraid that my partner will leave me, either for the economic part, for something that he does not like about me or because I am not a good partner."

Alicia also came to share this anguish, "How can I be sure that I will not lose my partner, that I will not lose others, that I will not be hurt or betrayed if my father has done it."

With all of the above we can observe how there are several coincidences in this fundamental motivation that can resurface the fact of maintaining love triangles which can provoke in children when they meet them.

Another important aspect of the subject of the second fundamental motivation has to do with liking "Do I like to live? This is how something new is presented to our existence. Do I like to be? "Do I like the reality I am facing?" (Längle; 2000, 9). All these relationships coincide in their affectations with liking, pleasure tends to be sought outside and to a certain extent distant, as if forbidden, in relationships external to the families that have been formed, it is therefore hidden from closer relationships, in other words, pleasure and closeness have been split from the relationship. Because close relationships in the family do not generate pleasure at all and the pleasurable relationship is not enough to generate closeness and which in turn are intense in joy and pain. In Mercedes' case, sexual relations were only carried out with her lover and no longer with her husband, however they constantly fell into experiences of aggression and violence on the part of both. Sol, on the other hand, only lived sexual pleasure with her lover and not so much with her husband, the latter never attracted her in that aspect, but continued having sexual relations with him as well, although where she found pleasure there was a lot of pain. On the other hand, Liz once said "I would never have lived with him, we were fine because I saw him very little, I don't think I would have endured his presence all day long." and at another time she commented "As his worker I hardly had any vacations, he constantly asked me for things and worked for more than 10 hours a day for everything he told me to do, yes I know, it was a lot." In other words, it was abuse what she experienced. Likewise, Eduardo did not understand why it was necessary to seek pleasure by hiding from his wife if she did not forbid it, and in this case, although he was able to talk about it and recognize it with his partner, this act distanced him from himself, from his own relationship. Since it was the main disconnection for him. We see a strong link in all of these pleasures and pain, a way of life that they generally did not like but could not leave that way of life.

At the same time, the part of pleasure had other effects that differentiated them, Mercedes and Eduardo took it to the extreme as if it were insatiable, both suffered from binge eating, a very active sexual life, constant alcohol consumption and Mercedes exclusively from excessive tobacco consumption, indicating even that her voice had changed because of it, pleasure once again taken to pain. However, Mercedes used more "the coping reaction of anger to awaken the relationship with the other" (Längle; 2000, 10) she used it with me when she did not perceive that they understood her and in turn with others when she did not get their attention, contrary to Eduardo who was more directed anger towards himself. On the other hand, Liz did not allow herself many things, liking outside of the relationship with that lover was very limited in other areas, not allowing herself rest, or vacations, or even doing other activities in her day to day that were not working and being there for her children led her to a disconnection from other values in life. "A coping reaction like activism, performance" (Längle; 2000, 10). Sol had other difficulties regarding liking, "I don't know what I like, I constantly changed tastes, I always have problems choosing because as I was always criticized for my tastes now, I don't know if they are correct or not, how do I know that I really like something?" However, from what she expressed we could indicate that she withdrew from one relationship and entered another and so on, her "coping reaction was withdrawal." (Längle; 2000, 10).

Third Fundamental Motivation

The first motivation began with the fact that I am. The second with the fact that we are living beings who have feelings, who grow, who develop, and who are subject to time. The third fact is that we are individuals, people. I discover that I can call myself I: I am I, and the fundamental question of the individual is: am I allowed to be as I am? Do I allow myself to be as I am? Can I be myself? We thus enter the ethical plane: am I allowed to be as I am? Or should I adapt to how others want me to be? It is about taking our own individuality seriously, that which Frankl insisted on so much: the non-transferable character of existence. The question is how can I achieve this individuality? For Frankl it is easy because each person is unique and unrepeatable from birth. (Längle; 2000, 14).

It is necessary to indicate that all these cases share situations of experiences of violence in their childhood, of criticism of their tastes, of blows by one or both of their parents, in other words, their limits were crossed, and they were not looked at in their being themselves.

Mercedes constantly used withdrawal and overacting as coping reactions when she did not feel looked at, she indicated, well, I'm leaving so as not to hurt, or I want to stop acting and my drama, well sometimes I'm just right and I pretend to be what I feel deep down.

Sol also withdrew and punished her lover when he did not meet her expectations and excessive demands.

However, Eduardo and Liz often reached a certain level of dissociation. Eduardo comments "I'm there eating without feeling, I don't recognize that I'm full, that I shouldn't eat anymore, so I keep going and going, I'm just now understanding in therapy that I don't see myself" On the other hand, Liz, going deeper into her biography, tells her experiences as if nothing had happened "Yes, it was very strong at the time, but it's a thing of the past, it doesn't hurt anymore" But on the other hand, she lives in the present with that coping reaction "I go to work because I have to do it now, but I'm on automatic, I don't feel anything and I don't connect with my emotions, I do things just for the sake of doing them"

It should be mentioned at this point that much of the therapy and what these patients have generally recognized is that it has helped them to be able to look at themselves, to realize their own existence, Eduardo comments "I hadn't seen that I didn't see myself, it's interesting to know that" Sol "What I like most about therapy is that I see myself, you're a mirror" Mercedes has also indicated this "Now I'm realizing how everything I've decided has affected me and how I've affected others with my decisions" decisions, but I didn't see any of it".

Another important point is given in the third fundamental motivation is also the delimitation, which is not only observed in the decision problems when having to cut or decide for someone or something because a decision confronts us with Who will I be if I choose one relationship or the other? Which choice makes me more myself? What is my own and what is not? In this area we speak then of being able to be a person, "*Being a person is being trusted in oneself, being permanently gifted to oneself*". (Längle; 2013, 204) Choosing a partner is choosing oneself too, however, in these cases there has been a difficulty in choosing, in delimiting oneself in the choice and at the same time defining and giving oneself, being able to be themselves with or without a partner.

"Thus, an anthropologically grounded understanding of the person already includes a field of tension in which, in principle, the human being, when brought together with others, finds himself: on the one hand, in the task of being himself, becoming himself, of finding himself

through delimitation, individuality, maintaining intimacy and living what is entirely his own; on the other hand, detaching himself from himself, giving himself to others, unfolding himself in the other, because only in the other can he become totally himself (cf. the self-transcendence described by Frankl, 1975). Much of this fundamentally anthropological antagonism – self-affirmation vs. "meeting oneself in the other" (Längle).

As we can see in these cases there are complications in being a person, they have not been able to take themselves completely because they have been invaded with violent acts and that is why they show difficulties in deciding, delimiting themselves and giving themselves, but to the person of the relationship, because that formed as a "we", the couple, is not delimited, it has been broken. The couple according to (Längle; 2008,3) "It is a formation of the "us" by mutual reference and by delimiting themselves from others through what is shared." This "we" has been invaded by a third party, entering where limits could not be set, as our patients were at some point in their existence. Another who was violent, who did not allow them to be themselves, where they did not receive a look, validation, respect and fair treatment. This is why even Eduardo cannot stay within the limits of the agreements between us, because his own limits were not respected, although the limits in this couple are much greater and more permissive, he ends up not being able to transgress those agreements. Which, like Mercedes, is also manifested in the excessive use of alcohol, binges and tobacco consumption, all that pleasure to the point of causing pain, is where the transgression of the "we" is the reflection of the personal transgression, they were not allowed to delimit themselves, they were invaded by another. They cannot protect themselves from their own impulsive tendencies and therefore cannot protect their partner's territory.

Unfortunately, some cases do not remain only in the "we" but in the realm of the family system. Such is the case of Alicia and Mercedes' son who discover that there is a third party that invades the couple of father and mother. However, one kept the pain, as was Mercedes' son, although it caused her guilt, and on the other hand Alicia was able to talk about it in the session, saying, "Not only was my father unfaithful to my mother, I feel betrayed by him, he has lost authority over me, he no longer has the right to direct my life and tell me what is right and what is wrong." In other words, when we are transgressed and cannot work on the delimitation, we are at the mercy of transgressing, of violating the person of others and in turn the very community that we have created, another extended part of ourselves, the family.

With this lack of limitation, we are introduced to the topic of infidelity.

Infidelity as a concept is something abstract. It is a clear and flagrant or evident lack of the rules of sexual or affective exclusivity and inclusiveness of the relationship.

It is the disruption of a third party in the terrain of our own that leaves an invisible mark that undermines the very foundations on which the individual and the couple themselves are supported. It touches the terrain of the identities of each member of the couple, as well as other areas of life. 1 (Article: Colombian Psychiatry Magazine, vol. 41, no. 3, 2012, "Infidelities, learning from within therapeutic conversations).

In this definition we find above all how the terrain of the couple can be affected by infidelity once committed, however as we have seen around this article there are many areas of the person already undermined for this act to happen in such a forceful way, or at least these cases have shown us so, that is why an action of this magnitude is *possibly* a return of the repressed, in other words a symptom of a mixture of deficiencies in the fundamental motivations that need to be elaborated.

Conclusions

Although there is much to be explored in these cases, we have been able to observe that they speak to us to a certain extent of effects on different fundamental motivations, in light of which we can indicate that the search for a third party that transgresses the accepted limits of the couple is possibly, or at least in these circumstances, a reflection of motivational deficiencies, which have generated effects in various areas of existence, where survival mechanisms have remained activated for a long time. Deficiencies in trust in the world from which they have had to flee, hate, fight or become paralyzed, deficiencies in relationships with fear of abandonment and a mixture of liking and suffering, a certain split between liking and closeness, as well as difficulties in being oneself, a problem in being a person and giving oneself, which has repercussions in the area of the couple where the delimitation of what is ours is very scarce. In these cases, it could be indicated: If I cannot take myself as a person, I cannot take you, my partner, as a person either. If I don't look at myself, I can't fully look at you, if I haven't been respected in my limits maybe I can't respect yours either, if I don't know who I am, therefore, I don't know who we are and if I can't sustain my pain, I can't sustain this shared world with you and if I can't tell you all this face to face, infidelity will speak for me.

With all of the above, the conclusion is to be able to look at the person beyond a transgressive action from a comprehensive way. There is a lot that is said in this type of actions and therefore a lot is required from the person of the therapist. I know that not all cases are the same and surely other types of personalities or reactions will be involved in other cases of love triangles, but at least in this type of cases, providing a space of security and trust, the comprehensive look of the therapist to generate in the patients their own look, taking seriously what they feel and being able to build closeness in the therapeutic relationship also generates an approach that little by little the person can take themselves, transforming themselves, little by little modifying their relationships. Dealing with infidelity and love triangles is being able to understand beyond this to find the person who is lost in all that tangle of conflicts.

Bibliography

1. (Artículo: Revista Colombia psiquiatría vol. 41, no3, 2012, "Las infidelidades, aprendiendo desde dentro de las conversaciones terapéuticas".
2. "Fidelidad e infidelidad en las relaciones de pareja nuevas respuestas a viejos interrogantes. Camacho, Javier Martín. No dice Editorial, es un libro en PDF.PAG. 10 no viene el año".
3. "Vivir la propia vida" Silvia Längle y Gabriel Travieso 2013.
4. "Encuentros existenciales". Michèle Croquevielle, 2019.
5. Publ. originariamente: Längle A (2008) Haltungen und praktische Vorgangsweisen in existenzanalytischer Paartherapie und Beratung. En: Existenzanalyse 25, 2, 12-23.
6. Las Motivaciones Fundamentales de la Existencia. Seminario Buenos Aires, Mayo, 2000 por Alfried Längle.