
“The Uses of Subjective Experience”

Analytic-clinical + Academic Post-Jungian Conference:

20 – 21 October 2007

“THE ACTIVE USE OF THE ANALYST’S BODYMIND AS IT IS INFORMED BY PSYCHIC DISTURBANCES”:

This paper is a consideration of what it is to be an analyst who chooses to be ‘made’ to think through, find words and language for, to link and re-cycle (re-order) intra-psychic, inter-personal and psychosomatically madly disordered (pre-symbolic/somatized) states of psychic beta-fragments and relations. By this I mean thinking, forming and expressing ideas out of my transferentially informed and necessarily disturbed or irritated emotional psychosomatic (analytic) ‘bodymind’. Thereby, it seems, structural change may emerge, be found or made, mutually and consubstantially, but ultimately separately.

This process occurs either slowly and incrementally, or sometimes suddenly out of an intuitive realisation or ‘selected fact’ ... which is a new psychic construction that emerges out of an analytic relation, a period of safely gathered, contained and trusted emotional knowledge.

Paradoxically such creation or re-creation is often most ‘real’ where the analytic field is a destructive battlefield of projective identifications and rapacious extractive introjections, of force and seduction, for these are the most vitally affective channels of communication. Where goods are hated, envied, attacked and destroyed, thereby dangerous vitality may come into being. I shall explain how this is also a realm demanding irony and mourning ... and so offering remembrance ... but which is an ambivalent good (because all-too-easily becoming a piece of sentimental and nostalgic melancholia which undoes the mourning.)

The process of relative or structural change occurs either slowly and incrementally, or sometimes suddenly out of an intuitive realisation or ‘selected fact’ ... which is yet still a

product of a period of safely gathered, contained and trusted emotional knowledge.

From within a particularly proscribed and framed contained interactive and internal relationship, where reflection, speech and words are the vehicles and elements of communication, rather than acting out, I use my day-dreaming and reasoning (analytically interpretive) system to functionally organise beta elements through my receptive and affected psychoid subjectivity ... in order to interpret experience so it can be made to be therapeutically useful. Thus I work through an openness to psychosomatic communication and infectious information, but which is also filtered and tempered through reverie and thought...especially in relation to the mal-developed symbolizing function of the analysand's personality, or in other words relating to the unordered and disordered aspects of the personality as evident transferentially. This is psychic/psychosomatic work within the zones of confusion and unformed thought, which is itself an aspect of a disturbed and distorted symbolizing function ... due, for example, to primary or early experience of lack of parental relational clarity and maturity (compounded by subjective fantasy and its elaboration based on temperament)... and so where no language was found to make good sense of overwhelming psychic experience.

However it is only out of this beta-disorder now being re-lived and experienced, that it may be analytically moved into a more honest observation and recognition, and primary lacks, melancholic losses and frustrating limits may be put to better use ... a 'sublation' where mad psychotic relations and transferences may be recycled into normally mad neuroses, where a new textual structure is found, formed or built, and within which psychic confusions and frustrations may now be somewhat reordered and redirected.

I shall speak from my work with difficult borderline (*Jim*) and narcissistic (*Christine*) relations. Such cases best exemplify my use of the subjectivity of my internal analytic position, of some of my meta-psychological constructs, and of my clinical practices arising out of a certain experiential understanding of personality disorders ... and also to demonstrate my personal idea of the relations between borderline and narcissistic defences ... in particular through subjectively diagnosed more-than-complementary

counter-transferential reactions and induced impulses. These are my loves and hates, my near-retaliation, active uses of psychosomatic identification, infection, contagion, disgust, and an adhesive-seductive-extractive pull into false intimacy where real intimacy is transferentially (i.e. in all relations) too fearful and/or shameful.

This, by the way, is an incorrectly subjective and relational (counter-transferential) diagnostic definition of borderline and narcissistic disorders and of their dynamically defensive inter-relatedness.

I shall use three case examples:

- 1) The case of Rose and her attacks on herself and the world all arising out of an ancestral well of fear, loss, denial and contorted defences.
- 2) The case of 'Jim' and his dreamt and acted-out sexual destruction of his zonally and gender confused 'cathedral-cunt' ... which was transferentially both my defensively, evacuatively, and destructively used body-mind, which is thereby also my necessarily psychosomatically affected, infected and so informed psychosomatic body-mind.
- 3) The case of 'Christine' and the matter of hate in my countertransference towards a preciously thin-skinned narcissist, who fearfully disguised and hid (and hid from) her utterly split-off aggression and sadism ... evoking it in others, in my embarrassing fantasies (which she picked up) and in my sudden slips of hurtful aggression arising out of my narcotic boredom in the realm of her thin, false self.

However with both cases the issue I really want to catch is my subjective/objective reverie and interpretive action in the face of a transferential psychoid/psychosomatic storms and deathly calms. In other words, being a thinking mind in the midst of an interpersonal experience of being caught up in an emotionally and psychosomatically disturbing cosmic explosion but which may also be a moment of creation. This furious storm is exactly what the narcissist spends his or her strategic false-life trying to avoid, and it is this violence through which the borderline person spends his or her psychotically destructive life trying to reach a real love and meaningful order... but a love and order that is always simultaneously envied and murderously despised, and so rendered nearly impossible.

To repeat: it is in this field of projections, extractions, infections, dreams, intuitions, frustrations, limits and exchanged thoughts that the analytic mind is affective: dreaming, thinking and intuitively joining, using the analyst's real internal goods and strengths ... in so far as possible.

Although borderline rage is the defensively repressed and split off shadow underlying narcissistic defences (desperate needy invisibility and dangerously false harmlessness), yet the shadow of the frustration, angry hurt and destructiveness of borderline states is actually its often shrouded, ugly and deviously dangerous superstructure of narcissistic strategies which are sometimes resorted to in order to manage the fear of the world of others.

Here is the defensive symptom of the narcissistic wound ... a subtle stealing of identity or a sentimental and regressive spirituality covering a cold cruelty in the face of abject loneliness.

This monstrous superstructure becomes evident through the reactions it evokes in others, including in my counter-transferential hate ... (which is not only a complementary counter-transference).

It is because and in spite of their over-sensitive thin-skinnedness, because of their expression of the apparent unfairness of their personal and social unpopularity, that such narcissists get themselves bullied, ignored or rejected. It is the narcissist's own fearful and defensively split off anger and cruel murderous hate that is evoked in the responses and reactions of others.

These repeated defensive denials, these evasions and self-effacing invisibilities, this secret grandiosity, this nervous over-sensitivity, this blackmailing self-pity and cold razor-blade calculated cruelty, are analytically far harder to live with, to think through and to interpret affectively, than the hot terroristic martial borderline intimacies. Thus I most strongly agree with Otto Kernberg's idea that any expression of the feared underlying (borderline) rage is a healthy intra- and inter- psychic development beyond the malignant self-love of the painfully defensive narcissist.

This is also why the thick-skinned Narcissist is in some ways easier to work with: the thick layer of arrogance and aggression is like a carapace of borderline defensive traits

and so can be challenged head-on. The problem here is that again the narcissistic defences are so adamant and determined that they are quickly, forcefully and often cleverly rebuilt.

Perhaps paradoxically, there is often a perverted erotic but vitally libidinal desire tensely incorporated within the needs of borderline destructive force (*Urkrafte alle Kräfte*). This is a provocative challenge to my emotionally motivated thinking (let alone fantasy), a challenge to receive (and give) robust indicative mirroring, even an openness to an ironic declaration of knowing what we simultaneously do and do not know ... as Donald Rumsfeld might well put it. The severe narcissist's parasitic adhesive extractions of my private goods and melancholic echoing of my mind is a seductive strategy based on a self-effacing shame and fear of the consequences of intimacy ... especially rejection or indifference. Here the recipient may be narcotized by the false self-presentation because the real hungry, greedy need is so disguised and hidden, or I may be repulsed by the succubus, or be made counter-transferentially to feel the complementary parental hate ... but which is also concordant with the narcissist's own avoided aggressive fantasies. The shameful hurt of the unmet, unwanted, unloved self covers the primitive outrage, the murderous hate of such an unfair family fate, of such not-good-enough parents, of such infanticidal bad-good objects!

Analytically this brittle narcissism cannot be met head on - (*crudely you cannot say to a fragile, thin-skinned, over-sensitive, self-consciously ashamed person, "you are putting me to sleep because you are so unreal, so self-deluding, so loathsome and dangerous in your apparently good harmlessness. Your deviously expressed neediness is not alluring but is repulsive."* It is also incomprehensively useless and untimely to talk about repressed hate and anger;) - rather the analytic task is to address the primitive anxiety, the fears and shames ... and this may lead to a recognition, even a shock of recognition, that their object is a wounded self with very necessary and understandable, very crafty and clever, very strategic and secretive defenses ... but which are less real and less affective defences than overt borderline destructiveness, just as unlovable and unpopular, and so just as counter-productive, The difference is that the borderline

person enjoys the fierce defiance of their self destructiveness, let alone the simultaneous bringing down of the peopled temple around them; the narcissist is increasingly hurt by their humiliating invisibility and rejection, by their uselessly hidden hate.

Both however get into my emotionally receptive but analytic bodymind ... that is into my psychosomatic system but through which I must try to think non-reactively and clearly, to daydream healthily, and eventually (with applied understanding) speak and interpret mutatively.

The issue is the mental (alpha) sorting and ordering of objective (the other's), subjective (my affective and infected) and consubstantiated (mutual) identificatory projections and introjections, the scatter-shot and the shards of beta fragments which make up and inform the difficult analytic field. In this "interactive analytic field", this animated body, we are, as Jung said, both changed ... or, I would add, nearly destroyed.

Borderline relations are about resisting and defying change ... because a change for a better or the good belongs to the envied other, the analyst;

Narcissists fear and defend against change because it entails facing up to a shamefully naked non-self, an intolerable self-consciousness under the gaze of the judgmental eyes of the peopled world.

Therefore with both disordered states (and they are the shadows of each other) the analyst works in a relational field that attacks or resists change: envy and destruction of all good in the case of borderline relations, and fear of the exposure of naked loneliness in the case of the loss of narcissistic defences.

We can think of these two different but related types of personality disorder as each being a total structural state in a person or to them together both operating defensively against each other internally. I would say that because of the analytic ubiquity of projective identification, in a sense it is useful to realize the latent psychotic transference behind narcissistic defences and a latent psychotic counter-transference induced by those same narcissistic defences. Betty Joseph said somewhere that **all**

psychoanalytic (transference-countertransference) relations are based in projective identifications. This is surely an idea that alerts and opens our receptive sensibility and our analytic position to a radically useful interpretive position: intolerable emotional, psychosomatic disorder and unmanageable beta-fragments are **always** being defensively and necessarily off-loaded, transmitted and communicated (at an unconscious level) into the shared psychoid field ... even in relations that are ostensibly normally neurotic, because they are always partially psychotic under their narcissistic anxieties,

There are several forms of subjectivity that I work from, but they are only of any worth, I think, in so far as they together can be based upon a coherence theory of truth. This gives them, at least, the objectivity of being open to demonstrations and tests of verifiable and/or falsifiable systems of useful thought. Or in another language: non-transcendent Reason.

The subjectivities I am thinking of are: 1) received clinical theories which have been built out of clinical experience; 2) psychodynamic models of the emotional mind which I have created by both adapting previously existing philosophical (even metaphysical) systems and also by putting a coherent language to my own clinical experience; 3) the subjectivities of my imagination and ideation, my interpretive thinking and counter-transferentially (including psychosomatically) informed reverie ... which may lead to selected facts and thus to effective interpretations of the problematic intra-psychic actions and relational interactions of the analysand and therefore necessarily of our transferential field.

I shall not here need to describe the received and personally developed clinical theories I use, but suffice it to say that they include a dynamic grid of affective jouissance relations, a system which is psychologically Bionian and philosophically neo-Spinozan. (*Thanks inter alia to Herder, Schelling, Schopenhauer, Santayana, Stuart Hampshire,*

T. L. S. Sprigge, Genevieve Lloyd). This and many other psychodynamic models are now so deeply internalized, re-inforced and endlessly adapted by experience, that they form a background structure to draw upon and adapt as necessary. This personal Anschauungsweise is an active attitude and approach, a substantial psychic organ or a well-lived-in internal structure that can accommodate and respond to new arrivals and demands.

I shall now describe and justify how in clinical analytic relations I actively think (form thoughts and theories) through mutually infectious (and contagious), erotic, frustrating, irritating and incomprehensible psychosomatic affects and feelings ... that is, through clinical relations to which I am psychosomatically open until I have built or grown a dynamic but practical/pragmatic understanding from which I can act interpretively.

(Borderline impotent outrage and unmanageable frustration at basically experienced and thence fantastically elaborated lacks and limits of a fateful family, at emotional and relational limitations, is projected into analyst / mother / other / all relationships. This is often a non-verbal or pre-verbal communication at a 'psychoid' level, through pre-symbolic psychosomatic infectious, contagious and coercive forces. Here toxic projective identifications can be the only affective form of intra- and inter-psychic expression, communication and management of the tense relations between defences (splitting), attack (shitting and splitting), need (hunger), and communication (invasion / seduction). These identificatory processes stem from and work at a primitive personal and inter-personal psychosomatic level, affecting the body-mind of self and other. Grotstein's (1997) phrase 'bodymind' captures well the primitive psychoid level of a univocal body-brain-mind relationship.)

ROSE ...

Polish Jewish Rose uncontrollably despised her mother's limited mind and loathed the foul secrets of her body; her mother, we felt, had infanticidal feelings towards Rose. Rose loved and resented her carelessly cruel and autistic father. Rose raged at the peopled world, a global outrage, and hated her own impotent and unloved self. So she attacked and cut herself, desperately harmed many other people ... and set about destroying her envied analyst / me / us... with savage words, dagger eyes, and sickeningly vicious projective identifications. She got under my skin, curdled my stomach, made me hate her because she was so destructive and dangerous, but was also seductive. And under her hate was a terribly hurt, an ancestral and family wound, for above or rather below all, Rose embodied an intergenerational inheritance of near unimaginable and unmanageable fear, unbearable loss and distorted love. This I had to think and then feel my way through to ... and thence through ten years of an ever deepening understanding and clear-eyed sense of her savagely sharp "cliff-edge living killing and dying" or as she also put it "just being forever with the defeat and the physical and emotional crushing of her family in her blood and bones and brain." And that psychosomatically is where she made me work from in me.

JIM ...

Jim repeatedly called me (as his zonally and gender-confused mother-father tranferential object of impossible hate and need) a 'feeble cunt'

Jim's cathedral dream: 'I am screwing a Gothic cathedral through its west doors, holding on to its outstretched arms, transepts I think they are called. It is a very spiky, sharp and painful body to have to fuck. I know that if I screw it really violently and hard it will soften up. So I do this, but as it becomes softer it feels wet and disgusting... like a girl. I loose my erection and can't come. Then suddenly this foul wet cunt-cathedral disappears from beneath me. It becomes nothing. I am now nowhere, so I know I'll just have to explode which will have no bloody effect in empty space?'

The morning after this dream Jim went and 'pissed and yelled my guts out in a church. I

mean what else could I do?' When he told me of this, I said, 'You do that here.' He replied furiously and with contempt, 'No! I did it there, dickhead; Get it!' This was spat at or into me with such venom that I was physically shocked and shaken. I felt sick ... and a mix of hot and cold with fear. Action (acting out) and somatization are the only possible realisation and expression of how matters are when there is no other symbolic 'as if.'

Jim never told me another dream. But over the next several years he exploded many times, in many bloody ways. If I wasn't apparently affected enough, he'd disturb our universe until he psychosomatically moved me. (So I alpha-minded my way through the disorder for me, and perhaps also for us.)

Jim's sexual destruction of the Gothic cathedral is the destruction of both me (mind and body) and of the transcendent function between us and/or of any depressive possibilities. The maddening sucking hollow of psychotic lack is anti- and ante-symbolic, almost not even proto-symbolic. Whatever unconscious contents and processes there seem to be, vapourise and become nothing: so in effect there is no accessible unconscious. This is the un-connectable or autistic-like void that underlies the active destructiveness.

Jim's cathedral was a needed body-mind to be aggressively and sexually possessed and controlled, but then ultimately found not to be controlled at all. This meant also possessing, affecting and changing my mind and my body (which to the unwitting Spinozan Jim are the same thing.) However the emasculated or feminised mind-body-part is then felt to be disgusting and so is hated. Furthermore under these sadistically sexualised objects there is perversion of contact and connection. Behind and within the attacked object is the autistic no-object: a hard emptiness in space. So the somatised explosions continue, repeatedly making and destroying other/mother, affective terror and infinitum.

1) Work with borderline personality disorders demonstrates a primitive psychoid,

psychosomatic unity through states of psychosomatic identification and confusion, personally and inter-personally, and even between mind and the world. They unconsciously demonstrate that 'the mind is the idea of the body' in a most confused, confusing and primitive way.

2) The Substance of psychosomatic activity is psychoid, beta-elemental and proto-psychotic. These 'beta bits' may then be transformed into 'alpha functioning' by thinking, feeling (and imagining) our way through and out of our internal and inter-personal emotional frustrations.

3) 'Mind and Body are two different perceptions of one activity.'

In the 'massa confusa' of borderline (and other personality) disorders, this is acted out through projective identification, communication and information by psychic evacuation, infection, invasion, destruction and/or seduction ... and in narcissistic cases, which are, inter alia, a defence against borderline fear, defeat and anger, we are instead subject to adhesive identification and extractive introjection ... and a difficult mix of concordant and complementary hate: the split off anger belonging to the narcissist's feared and denied self, and the hatred that such a falseness and fearful secretive deviousness induces in the other.

A psychotic, borderline person who feels that they are 'basically damaged goods' may think, feel and angrily expresses their urgency thus:

"The separation of and separateness between mind and body, fantasy and reality, inner and outer, my mind and your mind, my body and your body, you and me, is and must always be fused and undifferentiated, all one ... (but you must simultaneously sort out my confusion.)

So realise that your mind is my mind, your body is my body;

Because I have never had the necessary erotic power to get the primary love I should have had and still need, make it be that you loved me back then ... even though you did

not, love me now ... even though you do not, love me forever ... even though you never shall. Because I love you it is outrageous and intolerable that you do not love me back, and for this I hate you, and because of this I will forcably affect you.

I shall get into and posses your separate body-mind by infecting you psychosomatically. I shall confuse your thinking, attack your linking, somatize your symbolizing function. Realise and understand (as I do not) that making war is my way of making love ...”

If however the other person is able to get into the unity of my psychoid autoimmune system, into my autonomic nervous system, and/or get my system to attack itself, then I am open to a malignant psychosomatic catastrophe. This can no longer be understood only as a psychotherapeutically viable form of communication, so I would now say something like, ‘It is better for both of us if you stop trying to kill me. I’ve got the point, whether you believe it or not.’

CHRISTINE ...

Christine complained (in an annoying mix of whimper and irritation) of the hurtful unfairness of her relational, social and career failures, at being both misunderstood and unappreciated on all fronts by everybody. “It is probably because they are jealous of my rather daunting talents ... though I’m careful not to flaunt them: I’m too modest to do that of course ” She freely offered people her ever so helpful and expert suggestions telling them that she was speaking from the wisdom of experience. And ‘wisdom’ was the right word ... because it was an altruistic, loving and spiritually-based giving of her wonderful self. “So I just can’t understand why people drop me and let me down. Sometimes I think I’m just too kind and simple for this competitive and greedy modern world.”

I soon got to loath Christine. Then I got tired of her and nearly slept her away. It was difficult to recognize and remember that behind her fragile hollow superiority and disdain, there lay a terrible abject loneliness and sadness, a sense of utter insignificance and fear of the peopled world, and that behind that was a real anger.

Then one day after her presentation of a dream of her “repulsive, worm-filled and dangerously diseased vagina” she asked “Are you shocked and disgusted?” I responded by carelessly saying “No; but **at last** I’m really interested!”... She took up my “at last I’m really interested” with justifiable hurt and fury: I had obviously been bored by her all along; nothing could have been calculated to wound her more than the way I let this slip, it was totally unprofessional, was I in fact a totally heartless, insensitive and cruel so-called analyst etc. For weeks she reminded me of my ‘heartless cruelty that undermined her universe’ ... I had to work hard to see whether, beyond my aggressive expression, there was truly and undefensively anything that was appropriate in my response as regards her/our unconscious psychic relational need ...i.e. was this as well my unconscious challenge to her whole narcissistic system ...

As we worked our way through this outrageous event, rather than remorseful and reparative feelings I developed sado-sexual fantasies about Christine: the attraction of disgust and fancying the ugly. This though surely had to do with her masochism, or, if I must ... our sado-masochism. She said that she now thought that her insect-filled vagina had been made thus by me ... I had infected her with my dislike/disgust of her repulsive self. This was perhaps a painfully true interpretation, but if so was also an aspect of what she induced in many others and was a product of a malign and masochistic reinforcement of her hated self.

A pathologically narcissistic or **secretive quiet, narcissistically adhesive and parasitic person or part** may fantastically work their inter-personal world something like this:

“I’ll get into your separate life and your separate mind and your values and your emotional privacies and shall take possession and co-ownership of them ... by making you not notice my intrusion, for my crafty strategies are invisible and secret, I will move you, influence you and your life almost without you noticing it/me, by making my extractive spider-bite painless ... even pleasurable. Look but don’t look, see but don’t

see that I'm so loving ... that, know it yet or not, you can't help but love back, this beautiful, best-of-all, most interesting me.

You are noticing me aren't you? You do realise how lucky you are to have me, don't you? Anyhow, I have laid my eggs under your skin. You are my unwitting host. You can never leave me. I will never leave you.

I'm sure there's something of me to love. Something especially lovable actually, potentially lovable and lovably potent ... if only you saw it ... if only I let you see it! But I keep my powers private and secret and really known only to myself.

I'm not empty, am I? I'm not a bore, am I? I'm not invisible am I?

I shall make myself visible and effective through my most subtle manoeuvres, my most cold and cruel strategic calculations.

You see, I'm really so lovable, so loved actually; I'll get you in the end; In fact I think I've got you already ... though you may not realize it yet. "

BOB...

Bob was a thick-skinned intellectual thug, an arrogant argumentative righteous bull of a man. I thought that he was an argumentative, exhausting, battering, barraging, bullying Barrister ... in all his relationships, very much including with me. But speaking from a more psychosomatic position and metaphor I actually said, "Speaking from experience, you are a bully and a bruiser." "But I'm right and I'm clever, and pretty soon I always win." "And you pretend you don't mind being disliked." "I don't." "Hmmm ... You think you are prosecuting but actually you are defending." "I'll think about that. Actually you are wrong." "There you go!" "Oh ... well ... I see ... perhaps you have a point. But you haven't said ... what exactly am I defending?" "Yourself. Against your loneliness." "What!?" "Your deepest sense of shame; your fearful loneliness, your sadness."

Although Bob did indeed, as usual, go on to pick this idea to pieces, yet the incident and its recognitions also disturbed and moved him ... and his whole defensive system ... incrementally, if not structurally.

The natural narcissistic fear of intimacy: 1) that you will be dropped and hurt, 2) that you will be swamped by the unanswerable needs and demands of the other, 3) that you

will hurt the other ... and/or swamp them with your needs. All or any of which can be a cause of shame.

Narcissistic shame and responses to it: 1) Suicide, as demanded by a code of honour or because of the impossibility of going on in the face of others having revealed (unforgettably) ones inappropriate and/or ugly naked body-mind-self in active existence ... both of these suicidal motives carry the idea that suicide is a killing off of the bad in order to redeem the good; 2) depressive retreat into a hiding of the self; 3) murderous destruction of others who are humiliating spectators and knowers of my clumsy / ugly / desirous bodymind.

(A possible dynamic structural model of soft narcissism is:

Under the presented self-effacing invisibility is a secret grand power and hubris; under that is the fear of hurt; under that is histrionic self-pity; under that is a deeply buried a core of borderline rage and murderousness; which is an offensive-defensive attitude against psychogenic autistic-like relational impossibility and emptiness.)

And hard narcissism: under the borderline-like bullying, under the armoured carapace, there is a soft and vulnerable underbelly of sad loneliness, the shame of a subjective 'weakness.' And no doubt under that fear and shame is the real hurt. hate and explosive rage of the deprived, un-met or ill-met baby.)

I think that the analysis of personality disorders is an inherently Jungian and post-Jungian arena of clinical interaction: Jung went through his own near-psychotic phases, he was a hospital psychiatrist as well as one of the early 20th century psychoanalysts working in a pioneering and inevitably unconventional (i.e. transferentially alarming) way. I mean working, thinking and feeling his way through the bizarre, fragmented contents and difficult relational worlds of psychotic as well as neurotic patients. Jung theorized out of his experience with his own and other's near-psychotic and psychotic matters. This means he developed his thinking out of work with

structural disorder and with the confusions and frustrations of early trauma and stuckness which harms the development of the symbolizing function, where fantasy and reality, or image, idea and impulse are unprocessed, unsorted, undifferentiated, and so are confused and distorted ... which becomes the very stuff of aggressive and other defensive/delusional internal and inter-personal relational forces of the disordered personality.

(In the case of borderline relations, this is where unthinkable emotions are somatized or acted out destructively, destroying all possible good and meaning; in the case of narcissistic manoeuvres, this is where fears of a failed self have to be hidden, and where subtle but desperate emotional manipulations of and adhesions into the needed and envied other become a life-time of secret strategic power-plays.)

(Jung, with prescience, recognized this mutually shared, inter-subjective psychic field as a third agent of the analytic relationship in and through which both persons are changed. This clinical idea has been considerably elaborated upon by several Jungians in for example hypotheses of an embodied counter-transference, a contagious and consubstantiating animating-psychoid body etc.

Such hypotheses are not dissimilar to Balint's 'harmonious, interpenetrating mix-up', Ogden's idea of the 'coercive pressure of the "subjugating third" in which both of us are changed', and to Britton's "triangular space."

The danger here is a lazy conceptual thinking that falls into reification and hypostatizing. 'The third' is an 'as if', a possible fantasy or psychic reality and it is better used as an adjective or adverbally; it is as if there is a commonly or transferentially experienced autonomous, other or third agent in the room, affecting me or us bizarrely, an unconscious force of fear, destruction, or strange desire moving me or us. The same

points can be made over treating 'the relationship' as such a separate essence or as the third, thus sometimes lazily)

My point is that this immersion is often experienced via a somatic impact on the analyst and analysand. The analysand expresses the confusion of the analytic relationship through embodied enactments and a body-based primitive proto-symbolization but which may also be anti-symbolic.

For the analyst the issue is how to retain the analytic functions of thinking-linking, alpha-functioning, reason-based intuition, related imagination and reverie in these difficult, dangerous and very disturbing conditions.

In analysis with 'borderline beta matters' the analyst is often made to have or 'be' the mind, brain, body and the neurological energy for and of the other ... and thence to have to actively feel, think, link, imagine and interpret our way through psychosomatic blocks and pains.

It is my own zones and forms of psychosomatic vulnerability that are affected, my zones of idiosyncratic emotional and physical sensitivity that are open to being disturbed and moved. Counter-transferential information is received through my psychosomatically 'weakest' and most problematic areas. These are my 'strongly' reactive areas from which I am made to operate. This is another way of saying that a wounded healer actually heals through his/her particular wounds, or rather his/her survival, management and recycling of his/her wounds and madnesses. As Santayana said of what he called 'normal madness', 'sanity is madness put to good use'... (which I think is also a good enough definition of a proper

training and indeed of realistic analytic re-formation.)

I would now say that that 'the relationship' per se (as for example in referring to this is 'the third that changes us both') is the wrong emphasis: it is not so much the relationship-as-third-thing that is mutative, but rather the conscious and unconscious transference use (or narcissistic non-use or psychotic abuse) of my actively containing and doing analytic mind and bodymind; and the transference use of my (counter-transference informed) ideas (and hence interpretations) of our emotionally-minded bodies, of each other and of our being together.

From within each very different relationship, it is my subjective analytic position and perspective, my active mental ideational attitude and approach, as now informed in body and mind (sometimes body as mind), that determines how I listen, take in, act and return unconscious communication.

Long-term Analysis with certain people under certain relational conditions, make for a degree of structural change. By definition total structural change is impossible and/or would be literally mad. Furthermore we are to a great degree internally and externally predetermined: free choice and agency is limited and partial, and psychic reality is a subjective though probably necessary and useful illusion/delusion.

Sometimes the only possible change is not structural but an achievement of irony: a knowledge which is simultaneously sad and joyous, depressing and elating, an ironic view of realities and relations

in which we both know that there is a limit to how (and how much) we can know ourselves and each other. Irony implies a true sense of scepticism. Thereby I suggest it also incorporates a healthy sense of psychic freedom in the face of the fact that we are actually somatically, environmentally and contingently over-determined: an integration and acceptance of personal and impersonal 'necessities'... And at least a change of active attitude towards violent destructive impulses: the philosopher David Wood has recently argued that 'negative capability is the antidote to violence.' However even to talk of irony, ambivalence, skepticism, 'free necessity' and negative capability, means to have moved beyond grief into mourning, remembrance and recreation. Including mourning the gains and failures of the analysis. In fact though, for some, destruction still has to go on and this precludes any such possibilities.

Psychic reality is by intrinsic definition a subjective fantasy. The harder reality that it faces is naturalism and/ or matter. Psychic transformation is limited by the body, the brain, family as fate, by the deep structures, unconscious desires and fears of the individual, by internal and external relations. These relations have to do with our tactical and strategic management of passionate and lost loves, hurts and hates, realities and laws, powers and frustrations, of psychosomatic pleasures and pains, of a 'jouissance' that is a relational force but which also accommodates separateness and separation, the pleasure of reasoning and its limits, and the imagination which makes for temporary but necessary meaning.

The problem of this limited relation and how to conduct it as best as possible is our urgent ethical matter: the stuff of analysis.
