THE CLINICAL IMPORTANCE OF CHANGE INTO A PROCESS OF TRANSFORMATION

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Abstract: *Many psychoanalysts underline the transition in contemporary Psychoanalysis from conceptualization in terms of structures to greater emphasis on process and movement. This paper proposes an option of describing and interpreting the chronicle of psychoanalytic treatment through the prism of the processes of transformation. A case study is presented that illustrates the transformation of an analysand from motionless impasse towards a different state, one of constant transformative movement. The author argues that such transformation can occur when the analyst undergoes an internal transformative oriented transformation first.*

Keywords: change, transformation, process, metaphor, impasse, contemporary psychoanalysis.

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Introduction

Endeavours to organize and understand the psychic world have embraced terms both of process and of structure throughout the history of psychoanalysis. Many psychoanalysts underline the transition in contemporary Psychoanalysis from conceptualization in terms of structures to greater emphasis on process and movement.

One of the psychoanalysts who regarded the process rather than the structure as central to the analytic encounter was Emmanuel Ghent. He favoured analysis focused on transformation, which to his mind is essentially a process, and propounded distinction between analysts whose emphasis is information (insight is what cures) as against those for whom the focus is transformational (with cure comes insight), (Ghent, 1990).

Heinz Kohut's is another point of departure. Late in life he questioned the concept of structure forming, and in his last book raises doubts with regard to the psychoanalytic cure as a structure formation process (Kohut, 1984, p. 77).

The Zeitgeist of contemporary psychoanalysis with its focus on process is expressed in Christopher Bollas' return to the subject of free associations. His own stress on motion is exemplified in the following:

We redefine free association as free talking, as nothing more than talking about what is on the mind, moving from one topic to another in a freely moving sequence that does not follow an agenda (Bollas, 2009, p. 8).

Psychoanalysis concentrates on the daily "trip" which we all take, stimulated by desire, need, memory and emotional life (ibid, p. 6).

Many more psychoanalytic terms relate to process. Take "impasse", for example, denoting a block in the therapeutic flow, a halt in

motion in fact. The therapeutic endeavour is to work through the impasse and resume the motion in the therapy room, that is to say – motion is the heartbeat of psychoanalysis.

Michael Eigen in his book *Psychic Deadness* (1996, p. 11) notes that Freud had identified immobility with the work of the death drive, and describes immobility and rigidity with the image of a corpse. Freud wrote about individuals who resist change as patients who suffer from "a depletion of the plasticity, the capacity for change and further developments" (Freud, 1937, p. 242). Eigen thinks that, in these patients, the ability to grow is under the attack of the force of anti-growth and the ability to move here and there, to zigzag, to correct one's position is lost. We can understand from this paragraph that he thinks that the ability to move, to be in a process are the main characteristics of the ability to live and thrive.

Special emphasis on process finds expression in John Mills' *Dialectical Psychoanalysis: Toward Process Psychology* (2000), who believes contemporary psychoanalysis to be a psychology of process, or in his words: "psychoanalysis, like the spirit, is a process of becoming" (Mills, 2000, p. 439).

Another formulation on this side of the spectrum belongs to Russell Meares, who writes about the self in the spirit of the American philosopher William James:

The Jamesian self is alive. It involves change and chance, freedom and variety. It is not static, not a thing, not a structure, to use common psychoanalytic parlance. It is a process. Self is continuous but never the same. Its progressive and sequencing nature resemble the form of narrative. However, rather than a narrative the stream of consciousness is seen... as a special form of conversation (Meares, 2000, p. 11).

In his singular language, Donald Woods Winnicott expresses a similar notion. The "continuity of being" (1960) figures in many of his articles and suggests movement, progression.

It is perhaps not surprising that Stephen A. Mitchell contributed the most vivid metaphor of the motion concept. The following is one of many examples relating to rivers, flow and movement in his writings:

“Selves change and are transformed continually over time. No version of self is fully present at any instant, and a single life is composed of many selves. An experience of self takes place necessarily in a moment of time, it fills one’s psychic space, and other, alternative versions of the self fade into the background. A river can be represented in a photograph, which fixes its flow and makes it possible to be viewed and grasped. Yet the movement of the river, in its larger course, cannot be grasped in a moment. Rivers and selves, like music and narratives, take time to happen in.” (Mitchell, 1993, p. 102).

Mitchell then grasps the self as a river which can be photographed, and so freezes in space like a structure, but it can also be watched as it flows and then becomes a different river at any given moment. A current can be thought of as four dimensional if we add the dimension of time to the picture before us.

Following the trend described above in contemporary psychoanalysis, this paper proposes an option of describing, interpreting, comprehending and organizing the chronicle of psychoanalytic treatment through the prism of the processes of transformation. I describe a therapeutic process that illustrates the transformation of an analysand from motionless impasse towards a completely different state, one of constant transformative movement, and argue that such transformation can occur when the analyst undergoes an internal transformative oriented

transformation first. The change in the analyst may generate an interactive encounter with the analysand which facilitates the latter's transition into a world of transformation processes.

Case study

Laura came to analysis as a single woman of 44. She had had a nine-year relationship with her superior in a former employment, a family man who had no intention of breaking up his marriage for her, nor had he pretended otherwise. From time to time, he used to suggest that she find herself an alternative attachment, one that could lead to marriage, but she loved him and could not leave him. Once she realized time was passing and she may miss out on the opportunity of motherhood she thought of having a child with him and made him the proposition. He declined to be the father of her child, so they separated. She found another employment and has been alone since. Laura maintains a loose contact with her married sister and finds relations with her second, divorced sister difficult.

Laura never lacked suitors but could find none to meet her expectations. They all seemed stale water after the champagne of her previous attachment. She viewed her relationship with her boss as celestial, singular, unique, out of the ordinary. The man must show up on his own volition, independently of her own wishes because he wants to be with her. She hates initiating things, especially an intimate relationship.

However, should the man be over-enthusiastic there is no chance she would keep in touch with him, because it would be too demanding a relationship, in which she would have to accommodate herself to his

wishes and feel she is erasing her own presence in some form of self-annihilation.

She continued talking and telling her life story in a quiet and listless tone:

Her father is a successful architect, a pleasant man who has always treated her gently and courteously, but failed to forge an emotional bond with her, much as if the emotional realm was alien to him.

It was her mother who brought up her two sisters and her, by the book, everything always at the right time in the right place, tidy and indulging. Laura remembers that when, at age 10, her mother would leave her by herself for a few hours, she always compensated for her absence with cakes and the like, and never let Laura come in touch with any of the painful emotions that could have pervaded her – lacking her absent mother, yearning for her, or feelings of frustration, anger or insult at being left alone. She created a good and wonderful world for her daughter.

Despite being very good looking, and thus very sought after, all through adolescence and early adulthood Laura failed to form a lasting relationship. She could not find within herself any desire or passion to relate to a man.

She expressed her wish that she would still have time to have a baby. She does not want a relationship, only the chance of having a baby, because without one she feels slightly depressed, empty, as if she had missed out, and sometimes pity for her parents who mourn her loneliness.

She toys with the idea of the sperm bank but prefers to know the father of her child, and pregnancy by sperm donation seems to her like admitting failure, so she relinquished the option.

Having tried two previous psychotherapies that led her nowhere, Laura wanted to try psychoanalysis, four times a week.

The Process of the Psychoanalytic Treatment

The first stages of analysis were characterized by detailed practical descriptions of Laura's daily life, dotted with remarks such as: "I'm stuck. Nothing of any importance is happening in my life, and my time is running out", or "time is flying and with it my chances of having a baby are diminishing, and nothing is happening to bring me closer to my goal". She says these things completely unemotionally, and they sound in my ears like statements of fact. Every few weeks she tells me of men who approach her, court her, but whom she rejects one after the other, each with a reason to suit – one does not turn her on, the second is just too dull, the third she had known as a young girl and knows to be unsuitable for her, the fourth is dirty rich and wants to impress her with his financial success, in which she has absolutely no interest. Accumulating all these descriptions I suggest they imply that some internal aspect of herself is not allowing her needs to guide her. She keeps manifesting an attitude of needing no one. Laura confirms that indeed she feels she does not need a relationship and her sole aim is to find a man who will sire her baby before it is too late.

Feeling empty and bored, she resumes her interest in a course on spirituality and meditation and it becomes the pivot of her existence. During analysis, she describes what she is learning there and, because these conversations include original insights about her, they fascinate me. Gradually it dawns on me that this is a conversation about her and not with her, like observing her from outside, not enabling touching her, her

emotional world or experiences. When I share this realization with her she says: "you are describing me as if I were hovering above myself and telling you about me from a bird's eye view. You cannot imagine how I love the feeling of hovering. Ever since I was a child, I remember myself imagining that I am hovering above, and the quiet, the weightlessness, the freedom, the feeling I can turn wherever I will without any effort – is a wonderful addicting feeling. Whenever I find things difficult, I can put myself in that place, hovering, but in fact it's a situation with no movement on my part. It's as if I am lying down on air, high up, motionless, and hovering above. I see everything from above. What I see has nothing to do with me and does not affect me. It's wonderful. This way I can tolerate any difficult situation. On the other hand, it is also a situation in which I am not a part of my own life. It's like I'm living outside my own movie, outside life too perhaps".

Gradually, our talks focus on her experience of being accustomed to live in a world where only one exists: her parents negate themselves to leave their daughter space, as if there is no room for more than one. She was afraid that relationship with a man would negate her and only he would be present. She feared that if she has a baby, she would bring it up alone – that there would not be space enough for more than one parent. Perhaps life goes on where there are two, where there is room for her and her partner. Perhaps there is a place where a child is brought up by two parents. The world of two begins to seem reasonable to her logically, but emotionally it is unfamiliar and does not appeal to her.

A short time later she comes to analysis and tells me she is cross with me as my treatment is yielding no results and everything is just as stuck as ever. She does not feel like coming for analysis, she feels like

retreating into herself, folding up, staying shut up alone inside herself, with herself in some internal cloister.

I am taken by surprise by a few of the things that suddenly erupted from her – the emotional tone, its magnitude, the fact that she was relating to me – a very rare occurrence until that point. Lastly, I was surprised by what seemed to me the beginning of a wish to go into herself, perhaps to touch herself from inside instead of just observing herself from without, that is – to create a world of two in which she would have a place and another would too.

When I shared my emotional reaction to her outburst with Laura, she started telling me a dream she had had that night. In her dream she was walking along some paved road in the desert knowing that I am following behind. She did not see me, but knew that I was walking behind her. We are walking through desert and desolation when suddenly we reach the end of the road and there is a sheer ninety-degree drop, as if the world is a cube and we've just reached the end of it. It is impossible to continue on foot and then she begins to hover and sees the world from above. From this position she sees beneath her a kind of cloudy haze and, under it, beyond the path we had walked down, beyond the drop, something like a flowing river. She knows that now we have to descend to the river, but cannot brave the cliff alone, it is too scary and she doesn't know how. She wants me to go down there first.

The first associations came spontaneously from her. She said the dream is clearly divided into two parts:

The first part includes the walk along the paved desert path and the flying in the air. These two are clear to her, clear both as landscapes in the dream and in what they signify. The second part, with the river flowing

down beyond the sharp angled drop, the picture is unclear (it is shrouded in fog in the dream), and what it represents is uncertain.

She said that the first part tells the story of her impasse – she is walking down the path paved for her by her parents. She is very obedient, practical, realistic, unimaginative, existing in a desert of desolation. This is what she brings to therapy and I follow her wherever she takes me. I walk behind like some shadow, bringing nothing of myself. I identify, empathize and reflect her but it all relates to her.

The flying is the dreams she is so familiar with, her daydreams of gliding which she loves so much. It is a static situation of depletion, of emptiness. There is nothing there, which is precisely what is so pleasurable – this nothingness, this emptiness that can be reached by meditation too or when she goes into a special state of cutting herself off from her surroundings, encapsulating herself. For her it's like going into a cocoon that sometimes she calls a bubble.

Perhaps all these originate with her parents' relationship to her. Neither of them let her feel they needed her, or expressed a need to learn of her emotions. They gave her whatever she needed almost without her asking. Just recently they bought her a new car which she did not ask for and does not need. They never asked anything for themselves, were entirely devoid of needs, only provided for the needs of their daughters and were therefore considered extremely good parents. Only their daughters knew that no emotional bond tied them together, that they did never enjoy even one heart-to-heart conversation. Perhaps this bond is what there is in that river in the haze, or a flow of vitality, or both, and maybe the flow, the bond and the vitality are all one and the same.

Perhaps, Laura says, she is beginning to notice the trace of another world, almost unknown or one that was known once and now

invites her to revisit. She knows the stride on the paved path of doing what needs to be done, without involving emotions. It is a very arid path, like life in jail – without surprises, with no freedom, only a list of obligations and prohibitions. It's like being tried daily, judged, being made to feel guilty and sentenced at the end of each day without hope of reprieve. Perhaps that is the reason that the world in the dream has an end, everything has an end, every process is broken off. Your destiny is decreed from without. That is why she looks outwards all the time – what will they think and say about her. Her own needs and wishes have no place. Perhaps in the image of the river some vista is opening up to a world that is not judgmental, where people proceed according to their needs and aspirations. But she doesn't know this path. She known only the paved path she had been told to walk. In this sense the common denominator between the paved path and the gliding is that both are experiences without need. Neither has a need as its basis. The entry into the world in the clouds, to which she glides, is a world that endeavours to nullify need. Everything there is magical. Nothing is lacking. All is answered for – a veritable heaven. The road that glimmers through the haze is different, unfamiliar. Perhaps it is a walk to wherever the will takes you, along which every direction is as good as the next and each takes you to a different place, but it's an unfamiliar road. In this sense she is like a liberated slave, she says, but not knowing such a way of life the slave does not embark on the new path. Perhaps that is why she needs the analyst to precede her, to show her that it is a road that can be taken.

Through the analysis we returned to the dream time and again, and tried to characterize the worlds, describe and name them:

The first world we called The World of One. It is a split world of either or, glacial and stagnant, the old world of reality and illusion, of

solitude. It is the world her parents pushed her into, devoid of needs and full of duties.

The second world received several names. We called it the World of Two, the World Anticipating her Arrival, the World of Motion and Vitality, the World of Emotion and of the Heart, the World of Emotional Bond, the World of Togetherness, of Separateness and Singularity, the Alien Unfamiliar World, the World Propelled by Needs and Deficits.

Between the two worlds, Laura believes, there is no complete multi-faceted world but a point or a line progressing through time. This line marks the point of entry into the stormy waters below, like the diving board at a swimming pool. It is a line of fear of falling into the abyss, which is experienced as a void because it was generated in an active attempt on Laura's part to deplete herself of every emotion and need. The depletion fed on her fear that she would not be able to cope with unpleasant, painful feelings such as disappointment, rejection, desertion, expectation, forlornness, craving or any emotion resulting from frustration.

The second world can be slipped into with the security of knowing that she may slacken her control over herself. It is a world of giving yourself over to any process taking place in your internal and interpersonal universe. The separation between the internal and external worlds constitutes a paradox. When the patient's every effort is directed to enter the world of emotional vitality, the separation becomes irrelevant but not relinquished, notwithstanding that emotional vitality is an experience of two again, and can happen at once within herself and between herself and another – in an internal and an external world.

Devotion and surrender are the gateway into the second world. One must let go, give oneself up to freedom, flow with the needs and

emotions within oneself. The surrender is both to one's own experience and to that of the other, not "either or" but this and that. For Laura it is the experience of attempting to satisfy her own needs and those of her partner at one and the same time.

The river as a metaphor of the process of transformation

The three situations we are looking at (walking, hovering and jumping into the river) resemble Jacques Lacan's three psychoanalytic orders, the symbolic-real-imaginary triad, of which Eigen writes as ways of relating to the gap phenomenon: "The Real may be viewed as a repressed awareness of lived experience" (Eigen, 1981, p. 13). In the dream before us reality is represented in the walking, and the gliding is analogous to the imaginary situation, of which Eigen says: "The Imaginary seeks to close all genuine gaps or fill them with 'mock' or 'parody' gaps such as reactive withdrawal or oppositionalism, creating an illusion of self sufficiency" (ibid). This order provides an illusion of having mastered one's anxiety, but the patient is still deeply alienated from his emotional being. Only the Symbolic order explodes the closed system of the subject's projective-introjective world. This Eigen calls "the area of faith:

The symbolic responds to the subject-object interlocking and rupture inherent in the Real by trying to represent this state of affairs, not annihilate or foreclose it. It builds on primordial experiencing and takes it forward, enriching it through the dimension of meaning. It does this not by simply returning to primordial experiencing (which, in any case, comes under the governance of primal repression), but by accepting the gap within the Real, and between the Real, Imaginary and the Symbolic.

One requires a certain faith to tolerate and respect the gaps through which the life of authentic meaning unfolds (Eigen, 1981, pp. 13-14).

Ghent goes on to describe what this area holds: "There is a tone of sought-after vitality and joy rather than escape from doom" (Ghent, 1990, p. 221). To the same experience he relates not as to a place, or space, but as mobility, in which the process - which he calls submission - is what counts, the experience that: "conveys a quality of liberation and expansion of the self as a corollary to the letting down of defensive barriers" (ibid, p. 213). It's an experience of "being in the moment", with "absence of domination and control", that is part of "a force" of growth (ibid, p. 218).

Transformation can be thought of as the flowing of a river, constantly fed by tributaries that merge with it. It is something like Kohut's description of the merging of the parents as self-objects with the self, to enable the development of selfhood. This current is potentially infinite so long as the feeling of lack persists. The lack is different in each stretch of the way. For example, the river flows from the high point to where altitude is lacking. It then reaches the sea where the dense humidity of the sea level lifts the water upwards to form clouds. The clouds then flow from the barometric high to the barometric depression.

If we look closely at the current at any one point in time, we would see that it moves towards the lack, but it also flows from it. So, for example, the life-giver merges with the baby-self who needs the other because its self is yet incomplete. At the same time, however, the life-giver subtracts its selfhood in order to flow with the baby-self which is flowing towards its own deficits. The concept of lack is becoming ever more central in contemporary psychoanalysis.

Lack or nothing is presented as an essential working condition for the analyst, one that if understood, recognized and tolerated can positively inform the analyst's attitude. By contrast, theoretical biases that privilege presence can obscure lack as an important contributor to the analyst's attitude (Wilson, 2006)

Lacan laid great store by the lack and believed that it is the very essence of Man (Johnston, 2000). Kohut highlighted it by the concept of the needs of the self-object and their dominant role.

This need is continuous and perpetual. It guarantees life and vitality. However, the craving, the need, the desire, the lack disclose one's vulnerability, and that is the reason some patients find it hard to relate to their deficits or express their needs. They grasp it as humiliating and opt for self-sufficiency instead. This makes it extremely difficult for them to find and maintain a responsive self-object environment. Then the need is vertically split and described by the patients as not their own. Some of them retain childhood memories of sensing that they could not need the self-objects that were available to them and became their own self-objects, "I'll be a better parent to my self than my mother" (Modell, 1975).

In this situation – when the mind flow is blocked, patients report feeling emotional deadness, a void, desperation, an impasse and loneliness due to their inability to need another. When it exists, the flow enables the patient to surrender himself to it, to be led along the current of free associations, while connecting to the emotional attractor that pulls him from one bank to the other and hovers mid-way between the two (Gerzi, 2005). This mid-way point is perhaps what Ogden has named "the analytic third" (Ogden, 1994). So the patient finds himself moving from the bank of relating to the self to the bank of relating to the other, from the paranoid-schizoid position to the depressive, from the bank of

Oneness to that of Two-ness, from the bank that represents repetitive immutability to that which represents progress and development. Transformation can be undertaken in leaps and bounds or step by step, from the merging experience of the self-object to an experience of the separate other and between coherence and stability to a pressing for new experience and growth and expansion of the self, and from a quest for autonomy to a quest after homonymy which is "seeking a place in a large unit of which the self strives to become a part" (Ghent, 1989).

In this sense the motion between the banks amplifies the transition from moving to pausing, that is to say the world of transformation is comprised of infinite motion and numerous stops, including within them gliding, dallying in one place for a while, and getting underway again towards renewed mobility. The stops may be vital, as in the cycle of wakefulness and slumber, motion and rest. They may be viewed as a respite in the process in which the patient hopes to find a witness to his painful experiences.

The patient may also find himself delving deep into the unconscious, trying the while to adopt his mind's eyes to the darkness that envelopes him there. He may find that the emotional attractor carries him towards his expectations from the future or to past experience, contrary to the chronological direction of the current, which is an experience of being in the past while existing in the present and opens an option of regression to events remembered as having occurred but not experienced. Since the location here is addressed in terms of time rather than space Carl Gustav Jung's approach to the flow of time - "being here" - may be pertinent (Lambert, 1960). Then one can speak of a process having occurred at a certain point of time in the analysis much as one would about music where a certain part of the symphony is called "a

movement", and you may speak of "the second movement of the seventh symphony".

The potentially perpetual movement can reach a point sensed as an impasse, a dead-end making progress impossible. This is comparable to a river reaching a land-locked lake, like the Jordan spilling into the Dead Sea. The water then evaporates and continues its motion in the skies, high above, where it congregates into clouds that turn to rain, that returns the water back to its motion upon the earth, but always at a point other than the point of departure. A non-linear movement is thus generated and so too the quest of so many patients and analysts for transcendental spiritual mystical experiences can be understood (Eigen, 1998; Meissen, 1994, for example). The current of selfhood can flow on due to a link with the transcendental deficit that creates mystical sensations of evaporation of the selfhood, transcendence into the vast void and from there beyond the self towards the other.

Based on James S. Grotstein, Gilead Nachmani describes a reconsideration of the classical Kleinian "positions" by adding and including a third position – the transcendent position, that involves experiencing the ineffable, "becoming O", ultimate truth, wisdom. It is a spiritual state of being and experiencing (Nachmani, 2000). Wilfred Ruprecht Bion's student and expositor, Grotstein defines the new "position" thus:

Becoming "O" represents the achievement, albeit transitory, of the Transcendent Position, a gradually developing capacity in the individual from infancy (or perhaps even fetaldom) onward to be able eventually to tolerate (suffer) and therefore resonate with "O", the ultimate realness of anything and everything... the Absolute (Grotstein, 2007, pp. 132-133).

The soaring into the sky is the same rise that is required in psychotherapy in order to observe the process (the river) from above, what Kohut called the stage of "explaining" in which the patient wishes to comprehend the process he is undergoing in analysis, and which Kohut contrasts to "understanding" that denotes the patient's sense of being understood.

The soaring into the sky takes us back to the imaginary order of Laura's hovering, and the descent to earth is like encountering reality, except now it is a part of the infinite process of flowing, and so different from Laura's experience in which gliding and treading earthly reality are a repetitive perseveration, persistent and immutable.

The flow of the river is accompanied by a sound that can be perceived as emotional communications. It can be compared to scenes in a movie that proceed so as to allow the imagination to create a live experience, but the meaning is conveyed through the soundtrack, also flowing. It is the same intangible atomized motion of music, the movement of which cannot be distinguished from the current itself. It may be the splash of a waterfall, gurgle of the river, swish of the waves, the murmur of the ebb and tide, the silence before the storm etc.

Transition into a world of transformation becomes possible through building of a vessel capable of containing the current with all its shades of content matter, and such a vessel can be so constructed by integrating the deficits alongside the fulfilled desires. Obviously, the actual construction of the container is a process (construction cannot be a structure), and the container is formed on the basis of a joint dynamics of both participants in the analytic process.

Moving from one bank to the other, back and forth in time, creates a weaving like motion that produces a crisscrossing textile like a

safety net that checks the self's fall into the abyss. The net contains the threads of being and the spaces of lack, and resembles the texture of our skin with the pores that enable it to live and to revive (Gerzi, 2005).

Seen from these perspectives a distinction emerges between the idea of "Change" and that of "transformation". Kohut (1966) singled the latter to describe movement within a given order – the narcissistic line of development. Let us take "transformation" therefore to mean a transition within any one given order (in our context the symbolic order represented by the flow of the river). By contrast, moves from one order to another (in our case from walking or gliding to flowing) would be denoted by the word "Change". It is in this sense that the present article traces a change toward a world of transformations.

Transformation of the Analyst

The analyst's stream of associations follows in the wake of the patient's and he sways to the movement of his patient. Laura poses a different challenge to the analyst in this respect. He is required to jump into the abyss they are facing before she enters the world of transformation. In face of the patient's fear of transformation the analyst enters a transformative process ahead of her.

A great deal of time was spent in the course of Laura's analysis on the issue of her wish that I jump into the river first. I first tried to examine with her the meaning of this wish of hers. She believed that it originates in her past. Her parents' refrain from entering her inner emotional world left her with no ideal ego with which one can identify. Perhaps her request that I go first is her quest for such an ideal ego. In addition, because her parents showed no interest in the details of her – their daughter's – life, she was left feeling uninteresting, and therefore

could not form a relationship, giving up on finding someone who may wish to truly know her in every detail. With no one before me did she experience it as possible to enter into her most minute mental processes. She craved to know that my wish to be partner to all the details is genuine and independent of her own wish. That would differentiate us, as a form of reparation for the lack of differentiation between her parents and herself and would be a healing experience in that unlike them someone does wish to enter her mental existence to the last detail. It was important for her to experience another, like myself, who feels the enormous, intimidating task of being the needy party, the one who wants, and can therefore appreciate her difficulty in adopting the role of the one who needs, craves, desires.

Another dimension of transference emerged only after she urged me over and over to show her that I am jumping into the river first. I did not know how to prove this to her. I asked her more than once if she could come up with an idea on the subject, or an inkling at least. She used to repeat the same reply: "no, and I think it is your job, and not for me to tell you how to do it, especially since I don't know".

Her pressure intensified and she needed an answer from me, which when in session with her I could not find within myself. I would therefore sit alone after our sessions and try to sense what rises up in me at those moments with her. I allowed myself tolerating the fact that the current of reverie is carrying me anywhere. As her pressure increasingly bore down on me I tried to link to my emotions and thoughts and allow myself to meditate freely. In my predicament I took comfort in the knowledge that other analysts had similar experiences, and especially comforting to me was Judith Pickering who in a situation similar to mine wrote something I could most readily identify with:

Attuned to veritable polyphonic layers of moment by moment interactions with their hidden sub texts, conscious and unconscious communications, I tried to listen out for the still quiet voice behind the din and clamour of the patient's presenting conflicts. I had to mobilize my capacity to sit with an emotionally charged and tangled mass of mutual projective identifications, tolerating not knowing while seeking discernment (Pickering, 2011).

My thoughts at this time took me first to the helplessness that pervaded me, the vast hole that gaped and in which I saw nothing. This added to my great fear of the infinite void as well as of being deserted when helpless and inadequate. When moving over to the bank of thought I realized I was sinking into imaginations of the past that exists in the present. I thought my patient experienced some form of collapse due to lack of regard for her emotional world that left her alone with her inner world, in between the worlds, where fears she could not contain would have engulfed her. These painful feelings she was trying to evade by building a wall in the image of the first world (walking and gliding). In this respect the endeavour to enter the second world means not only to meet with a vitality that had frozen, but also with an existence with which she had no contact, that has remained encapsulated, and that is rife with fears, uncertainties, sorrow, helplessness, unbearable pain, into which she would like me to go first, so that she could then dare follow.

At the end of a long period of increasing pressure interspersed with threats to cease analysis, when I could barely contain it any longer, I told Laura that I wish to share the feelings I have when she asks me to go first. "Time and again I feel as if I am standing before some kind of hazy world, in which I can see nothing, pushed to enter it, and can see no clue or means that would help me find my way there. In addition, I feel that I

must take this step alone, with no one to aid me. This loneliness coupled with my uncertainty and the fear of entering a world in which I see nothing, terrifies me as in face of an impossible step, which I cannot even bear to think of. It is unthinkable".

Having heard me out, she looked very surprised and fell into a lengthy silence. Then she said: "I don't understand. Are you saying it from yourself that that's how you feel or in my name?" She was silent again and then tearfully she said: "you were very much with me. You went in first to where I am, to the fear of entering, to the place for which I have no words. But so you have really shown that you have actually gone in to the place that is impossible for me, a place where you can have feelings, touch fear without being afraid of it".

Many times I have asked myself what it was in my intervention that helped her progress into the world of transformation. I often shared my wonder with Laura in the language we could share in the psychoanalytic interaction. Was she giving expression to a feeling of twin-ship, or perhaps projective identification? Or maybe it was my affective response to Laura's quest of me not as an object but as self-object through which she is building her selfhood, like the baby searching for its mother's face to create its own.

Or perhaps it is a self-disclosure of a separate subject? It could be a significant step in the transition from grasping the object as an accumulation of transferences, to recognizing him as a separate entity with a subjectivity of its own, because the recognition on the part of one self of the separateness of the other is mutual. That object, just recognized as subject, can then use this recognition to grasp the other who recognized him as an independent centre of being, as a subject. Perhaps this was "the point of interaction" (Brown, 1994), the meeting

place of patient and analyst where the patient communicates actively by inducing the analyst to experience an aspect of his internal world for which he has no words. This point of encounter can be seen as a missing experience, an experience that the patient had lacked.

Another dimension may be added towards an understanding of the transformation that has occurred here. Perhaps the analyst was indeed the first to enter the world of transformation. He was first to move between the bank of encountering selfhood and the one of meeting the other. He moved first between the world of symbols and the non-symbolic affective one. He was the first to transform and by doing so enabled the patient to follow suit. The analyst performed two motions at once – to a world that was unknown to him in the therapeutic encounter with his patient, and to a standstill in the place they occupied together. He was prepared to remain there and face the emotions that the place evoked in him. At this junction several dimensions converged – the analyst entered the sphere of reverie and encountered emotions which were too painful for the analysand and he also entered the World of Two by addressing both his own Self and the analysand's need. This resulted in the emergence of a third dimension – a meeting of the analyst and analysand in the inter-subjective furnace, which is a world of joint mutual creation. Into this world which contains both the terror of transformation and surrender to it the analyst stepped first.

Conclusions

When we observe the course of psychoanalysis, through the prism of the process with the stress on motion and transformation, we realize that at first, process was but one of a group of concepts psychoanalysis was engaged with. Gradually concepts of motion generated by

psychoanalytic as well as other schools joined the psychoanalytic stream and attempts were made to integrate them. The chaos theory is a case in point. It underlines the fact that "the mind might be viewed as a dynamic system" and such nonlinear systems underscore the flow, which "suggests images of fluids" (Moran, 1991).

Another notion of motion psychoanalysis has adopted from the Far East: "the world we live in and by which we are changed is very simple: it is always moving and it is invariant" (Bollas, 2013). This may well be the meeting place with Lacan's stress of the lack, Bion's "thoughts without a thinker" (Epstein, 1995) and Bollas' "unthought known" (Moncayo, 1998).

Process and transformation are becoming ever more dominant in psychoanalysis. So, for example, Ghent noted that transformation rather than information should be its concern, Ogden claims that "contemporary psychoanalysis has shifted its emphasis from the understanding of the symbols of dreams, play and associations to the exploration of the process of thinking, dreaming and playing" (Ogden, 2010, p. 317). Frank Lachmann, based on Kohut's *Forms and Transformations of Narcissism* (1966) updates and details the process of transformation in treatment (Lachmann, 2008). He quotes Arnold Sameroff too who found from research on infants that "development is in a constant state of active reorganization and transformation" (1983). Lachmann himself developed a Transformational Model in which one can observe a co-created rhythm in the analyst-patient interaction, jointly created and affecting both. And he was not alone. Robert Stolorow also developed the Dynamic Systems Theory centrally concerned with conceptualizing process of developmental changes that is the generation of "emergent order and complexity" (Stolorow, 1997). Finally, Antonino Ferro's new Analytic

Field Model (Ferro, 1993) is also centred on transformation. It stresses the motion in the dialogue between the words of the patient and the response of the therapist, and the movement that this generates in the analytic field. Among other things this theory underscores the fact that:

Transformation in dreaming and character in the psychoanalytic field accompanies in particular by development of this attitude in both patient and analyst as an antidote to the operations of transformation in hallucinosis that bear witness to the failure of the functions of meaning generation (Ferro, 2009).

Thus, in one of his clinical observations, Ferro says that: The patient – or any other element in the analytic field – is constantly signalling the patient's perception of the analyst's intervention (or silence) and this is becoming the starting point for subsequent adjustments made with a view to keeping a process of transformation active (Ferro, 2009, p. 213)

One of the findings of a set of developmental studies inspired by Daniel Stern (2010) was: During early infancy babies primarily see the human interactive world in terms of movements of forces and volumes occurring in time and space – a sort of affectively toned physics... Movements and their dynamic patterns are primary and fundamental (p. 123).

The present article propounds, among other issues, the language of emotion as well suited to the therapeutic dialogue. In Laura's case, the analyst voiced his interpretation in emotional terms, and they touched the patient's heart. On this subject the present article responds to Duncan's (1991) impression to the effect that the impact of metaphors which treat interpretations like a force brought to bear upon a physical element, is greater than those who relate to something comparable to flowing liquid. From the present article it transpires that interpretations in terms of flow and of movement may become a common language in the therapeutic

dialogue only once the symbolic dimension of the transformation process is at hand.

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