EDITORIAL

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This number of the RJP focuses on a rather special issue not so specific for the psychoanalytic field, but relevant for a lot of psychoanalytic topics – The Secret.

First, **Marilia Aisenstein**'s paper tackles the difficult problem of psychosomatic pathologies, proposing that, in this case, the secret is about what lies behind the symptom, and it is related to the traumatic excess of narcissistic losses which exceeded the mind's capacity to symbolize.

In the next paper, **Paolo Fonda** expands on the interesting topic of fusion in a second part of the paper started in the previous issue of the RJP, and conveys the existence of a border system functioning on the dialectic between fusion and separation. As analysts, it is good to also keep that in mind when choosing the appropriate type of interpretation – symbolic or on relational level.

Bogdan Cuc makes a review of the main areas where the secret is to be found in psychoanalytic practice: the unconscious secret of the self to be revealed (and made true), the professional secret to be kept regarding the patient's analysis, the patient's secrets in analysis (from the analyst, but also from himself), or the secret suffering hidden in the symptom.

In the next paper, **Milagros Cid Sanz** deepens those various facets of the secret in psychoanalysis, secrets to be tolerated (the unspoken discourse or the latent content of patient's speech), or confessed (like a gift for the analyst), or retained (like a treasure). We learn about the structuring function of the secret and the danger of AI technology for our secret personal life.

'To know, or not to know' is a key-issue about the secret's topic and, in her paper, **Georgiana Dobrescu** reveals the link between some contents of

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patient's secrets and their function in psychic life: the unrepresentable secret of our mortality or aggressivity – taboos needed to preserve the psychic continuity in cases of traumatic personal histories.

In the same vein, **Sami Kivikkokangas** & col. write in their paper about shame imposing secrets and hiding attitudes. Within a case study we are presented with a micro-analysis of the eight-stages of the Assimilation of Problematic Experiences Scale (APES).

A developmental review of the secret's issue can be found in **Gabriela Romanet**'s paper – a 'hide and seek' game involved in structuring the psyche to discover the boundaries between the interior and exterior, and also in curiosity, confidence, truth, emotional courage, negative tolerance and so on.

The secret revealed in **René Roussillon**'s paper is about the 'object's object' – the fact that from the beginning, the infant's mother is never truly alone, but is a couple (with the father). In a personal contribution on the early Oedipal problem, the author describes the consequences of this discovery in different moments of the psychic development – 'representations' as early forms of the Object's representation, to be alone in the presence of the Object-couple, or the crisis-moment on the 8th month (a first clear manifestation of the early Oedip).

Circling back to the body problem, **Liliana Singman de Vogelfanger**'s paper highlights the mind's and the body's different ways of relating to time. In the middle-age crisis this is obvious and a secret place of the mind is revealed where time is suspended, now challenged by triggers coming from the temporal body. And that begins a startling uncertainty relating to the troubling problem of our mortality.

Discussing Paolo Fonda's paper, **Brîndușa Orășanu** makes a fine remark on how, from time to time, we are taken out of our secret and cozy place in the meta-Ego by our fear of death, awakened in moments of crisis, moments revealing the mix of fusion and separation in our relation with the Object.

In the end, Alice Popescu makes some psychoanalytic reflections on "*Dialogue with death*", the memories of Arthur Koestler, and tries to convey something about the mechanisms used to defend ourselves in the face of this final secret.