

The transcendent function in adolescence: miracle cures and bogeymen

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Abstract: This paper proposes that Damasio's mental images, Stern's moments of meeting and Tronick's dyadically expanded consciousness refer to different aspects of the same psychological process as Jung describes in the transcendent function. This proposition is illustrated with two case vignettes of adolescents who functioned on a pre-symbolic level, but who through a transformative experience were catapulted into new developmental trajectories and the beginning of symbol formation.

Key words: adolescence, attachment theory, core consciousness, 'moments of meeting', transcendent function

Introduction

The transcendent function, according to classical Jungian theory, mediates between opposites and expresses itself through the symbol. This became for Jung the most significant part of the therapeutic process, because the symbol is the means by which unconscious complexes are transformed and brought into conscious awareness. The transcendent function forms a bridge between the conscious and the unconscious and facilitates the process of individuation. Jung describes it as 'a natural process, a manifestation of the energy that springs from the tension of opposites and it consists of a series of fantasy occurrences which appear spontaneously in dreams and visions' (Jung 1953, para. 121). The transcendent function is a comfortingly familiar concept, but when it suddenly explodes into the consulting room, it brings in its trail the fleeting ambiguity of the Cheshire cat. My two case vignettes illustrate the powerful, almost visceral, paradigm shift of 'now you see it, now you don't and nothing will ever be the same'. Within Jungian doctrine, the transcendent function is a given since Jung does not describe its origins, nor how it comes into being from a developmental perspective. This is where I suggest that we have to look wider afield to the developmental psychology of the Boston school and to the neuroscience of Damasio.

Jung thought that all search for meaning had to be grounded in the body, although he was not in a position to develop this idea. 'Natural science combines two worlds, the physical and the psychic. Psychology does this only in so far as it is psychophysiology' (1954, para. 103).

Damasio (2000) developed his theory of consciousness from his research into the neurophysiology of emotions. He postulates that at a much more basic level than the transcendent function, a pre-conscious primal somato-sensory

protoself gives rise to an emergent second order core consciousness, which contains an inner sense of self based on mental imagery. Language is part of an extended consciousness which is a later elaboration of feeling toned non-verbal mental images; so we symbolize in words and sentences what we already know in a non-verbal form. Damasio sees core consciousness as a kind of wordless storytelling, which makes up a fleeting core self constantly recreated and also transient and separate from the autobiographical self. Damasio describes this, quoting T.S. Eliot's *Four Quartets*, as 'you are the music while the music lasts' (2000, p. 172). This is akin to Heraklitos' famous dictum: 'One cannot step in the same river twice'. Jung's transcendent function is likewise a fleeting symbolic process. Jung talks about the true symbol which is an intuitive idea that cannot be formulated in any other or better way (1966, para. 105). Jung's 'visions' can be seen as related to Damasio's mental images as both are natural processes, which arise spontaneously and are anchored in our neurobiological make up. The transcendent function illuminates individuation as it is formed, in process.

Both Jung and Damasio manage to avoid the isomorphic fallacy where the meaning is seen as located in and thus universally decipherable from 'the mental image' or 'the vision' and instead see the meaning as arising from the symbolic process and its connectivity. There is therefore no easy blueprint for the symbol and it can only fleetingly be grasped.

Both Jung and Damasio describe internal psychic processes, though both of course presuppose a social context or a nurturing environment. The Boston Group (the Boston Change Process Study Group) represented by Daniel Stern and Ed Tronick developed their theories from mother/infant research, but extended them to the relationship between psychotherapist and patient and the nature of therapeutic change. They describe dyadic interactional processes. Tronick (2007) postulates that what he calls 'implicit relational knowledge' is a form of attunement between mother and infant or patient and therapist. In his model of the therapeutic process, two self organizing systems (i.e., the patient and the therapist) expand and create a third domain, which he calls 'a dyadically expanded state of consciousness'.

Stern (1998, 2004) describes from a similar perspective the process of mutual affect regulation between mother and child or therapist and patient as 'moving along' episodes, which creates pockets of attunement, 'now moments' that might culminate in rare and emotionally heightened 'moments of meeting'.

I suggest that though Jung, Damasio, Stern and Tronick come from very different theoretical backgrounds, they nevertheless all describe aspects of the same psychic phenomenon either as an internal or a dyadic process.

This search for a deep non-verbal connection with another mind, a re-awakening of earlier attachments and an intense longing for long lost moments of attunement, has a particular significance for adolescents. Adolescence is a period characterized by an extensive search for meaning, significance and identity or as an adolescent expressed it, 'I want to be understood without having to ask and without somebody messing with my mind'.

I intend to present two clinical vignettes in which I suggest that the two adolescents I describe each experienced a transformative moment, 'a moment of meeting', which catapulted them into new developmental trajectories and the beginning of symbol formation and that this process could be seen as a manifestation of the transcendent function. One of these, a case of a young man in 'virtual therapy' illustrates the transcendent function as an internal psychic process whilst the other, a girl entwined with a poltergeist, illustrates the transcendent function as a dyadic process. I will, however, first bring up some of the general themes of adolescence to provide a containing frame.

The nature of adolescence

Adolescence is generally defined as the transition between childhood and adulthood marked by the onset of puberty and sexual maturation. The traditional psychoanalytic model views the adolescent through the prism of childhood: Freud (1905) saw adolescence as primarily being a recapitulation of infantile sexuality. Anna Freud (1958) held a more pessimistic view and saw adolescence as a defensive period when a weak immature ego battles against the id and the regressive pull of the past. Blos (1962, 1967), on the other hand, was more optimistic and saw adolescence as offering a second chance and an opportunity to achieve new resolutions before the personality finally became fixed in adulthood.

Adolescence has from an adult perspective for a long time been seen as nothing but a dormant transition which for an impatient adolescent must feel like a draughty waiting room until real life begins. The waiting room is not only a void, but also filled with unprocessed raw emotions, blood and gore as adolescents have little executive function and are filled with a sense of impotence, lack of agency and the means of shaping their own destiny. Adults often mock the adolescent's vulnerable dependency and fail to see the naked terror and fear of abandonment which lies behind the mask of defiance. The adolescent is only too aware of the imminent withdrawal of the threadbare parental safety net and the realization that taking the wrong step can end in being lost forever.

Adults tend to suffer from collective amnesia about their adolescence and resort to either dissociations or confabulated heroic narratives to avoid reconnecting with the turmoil and the narcissistic wounds of unrequited love, rejections and betrayals. The adolescents on the other hand descend into loneliness, the beginning of separation and individuation and the realization that parents can no longer protect them from the harsh entry into social hierarchies. They have to acquiesce to the sharper teeth of their superior peers and roll over and accept their place in the adolescent wolf pack.

Steven Duck's friendship studies from the seventies found that there is a general tendency to overestimate the similarities between loved objects and oneself. This is particularly pertinent for adolescents as the influence of the peer group becomes the central lodestar. Adolescents develop intense attachments to

blood brothers, buddies and spiritual sisters. These attachments usually have a limited life and end in disillusionment when the idealized object is exposed as being deeply flawed and fallible. If the young person has experienced secure early attachments, these losses are recoverable and morph into a more differentiated theory of mind. With less resilient traumatized adolescents, these rejections have an altogether different impact. A teenage girl with PTSD who experienced being jilted wrote 'so fucked up is me, taking overdoses, witnessing things I can't see'.

Adolescence is also the time when young people are the receptacles of the adults' projections and envy of the adolescent's budding potential and the adults' own regrets for the road not taken. Golden youths only appear luminous in the eyes of the beholder and many golden girls and boys never make it and fall apart under the strain. Shakespeare seems to offer a comfort for senex pathology and a reminder of the transience of youthful bloom and passion.

*Fear no more the heat o' th' sun...
Golden lads and golden girls all must
As chimney sweepers come to dust.*

(Cymbeline, Act 4, Scene 2)

Developmental neuroscientific research is beginning to gather a substantial body of knowledge of the adolescent brain and its major maturational changes. This is a particularly unsettled and vulnerable time for young people as most adult psychiatric disorders have their roots in the developing adolescent brain and adolescence also represents the peak onset of mood disorders (Pine et al 1998).

Many adolescents engage in mild flirtations with a personified death, as they grow in awareness of their liminal state and of the enormity of standing on the threshold of a metamorphosis. They long to escape from inner turmoil, crushing expectations and peer group pressure into the welcoming arms of the 'twin brothers', Morpheus and Thanatos. Death is seen as the poet Philip Larkin describes it in the poem 'Aubade' as, 'the anaesthetic from which none comes round' (1988, p. 208) or in the words of an adolescent patient 'Silent night, broken night, nothing's changed, nothing's right, sleep in heavenly peace'. In a minority of more fragile adolescents this longing becomes a morbid preoccupation with eternal sleep, expressed through repeated suicide attempts, accident proneness or extreme risk taking as a form of a fatalistic dicing with death.

In a way the biological dice is already cast for adolescents when it comes to risk taking. The developing field of neuroscience though still in its infancy has found that the adolescent brain undergoes fundamental changes which increase risk taking and emotional vulnerability. Steinberg (2008), a neuropsychologist, discusses changes during puberty in the brain's socio-emotional system. These lead to increased reward seeking especially in the presence of peers. Changes in the brain's cognitive control system, on the other hand, happen gradually, leading slowly to an improvement in the young adult's capacity for self

regulation. The salient factor is the different maturational timetables for both these systems, as the increase in reward seeking occurs early and abruptly, whilst the increase in self regulatory competence occurs gradually and is not complete until the mid-20s. Steinberg concludes that this makes mid-adolescence a particularly vulnerable and risky time. I would, however, wish to inject a word of caution, because though we know that different brain systems are implicated in different kinds of behaviour (for example, an increase in limbic and dopamine activity in adolescence correlates with heightened emotionality, novelty seeking and risk taking), the actual extrapolation from functional neuro-imaging techniques to behaviour and even more problematically to mindfulness and the creating of meaning, is still only hypothetical. Many brain imaging experiments use simple tasks to assess cognitive function and these may or may not be meaningful for the subjects and correlations might turn out to be merely confounding variables.

Steinberg concludes that heightened risk taking during adolescence is likely to be normative and biologically driven and goes on to speculate that this might be evolutionarily advantageous, because increased risk taking might give a survival and reproductive advantage. Girls supposedly prefer bad boys. However, in the case of my first vignette, Leo's extreme risk taking with his blood brother and their wild swings between inertia and manic activity were no doubt fuelled by underlying severe depressions.

Winnicott's famous dictum that there is no cure for adolescence, except time and maturity, sets the baseline for therapeutic interventions as damage limitation and keeping the adolescent alive until intemperate youth recedes, anything additional being fortuitous.

Case vignettes

1. *The miracle cure and virtual psychotherapy*

My first case describes a marginalized, socially isolated young man who lost his buddy and was racked by intense survivor guilt and a strong compulsion to be reunited with his dead 'twin'. He had not been previously known to mental health services and would certainly not have been referred for psychotherapy.

Leo was a gangly, dishevelled 17 year old boy, who was in the care of the Welfare Services. He had a lengthy forensic history of stealing cars with his best friend and they both smoked dope. Leo and his buddy would oscillate between the excitement of driving recklessly at night through the speed track of deserted streets and the hibernation of days spent in drug induced stupor. Leo had some contact with his mother whom he idealized, but who had no parental influence over him. One night his mate wanted to go out and hotwire a car, but Leo felt tired and stayed in. That night, Leo's mate was pursued by the police, smashed into a wall and was instantly killed. Leo was racked by intense survivor guilt and attempted to hang himself. He had to be cut down.

When he came to see me, he had just been discharged from a secure ward and still bore visible rope burns on his neck. Nothing very significant took place in our first meeting as far as I was concerned; we merely agreed on a time and I said that he needed to come and talk about his longing to join his dead friend. Leo never kept an appointment. He would appear in the waiting room in a drugged state, always on the wrong day or the wrong time and I would go and briefly talk to him. I did not feel any connection with him. When I went to his first review I was therefore surprised to hear that his mother had reported enormous progress through his therapy and had said that Leo would come home and tell her how much saner his therapy made him. She felt that the therapy was the only thing that kept Leo alive and she was desperate for it to continue. The professional network strongly supported her and would not listen to my protestations that there was no therapy. They ignored me and seemed if anything to see my protestations as a rather perverse expression of self modesty.

This state of affairs continued for a full year; I never saw Leo for a proper session, though he continued to make progress and tell his mother about my interpretations and how important his therapy was. I was rather uneasy, because as I did not know what was happening, I had no way of judging whether he was contemplating another lethal suicide attempt. The whole professional network seemed to be gripped by the same delusional transference and I felt that I was the only sane voice crying in the wilderness. I was also peeved that I had no control over the interpretations that my virtual self seemed so effortlessly to sprout forth. My final dilemma came when it was time to end the psychotherapy. My professional colleagues were adamant that any reality testing was totally contraindicated and that I had to slowly release him from his dependency on me, virtual or not as the case might be. I therefore wrote a letter to Leo saying I felt privileged to have been part of his improvement and to see him embrace life again, but that the time had come for him to get on with his life without me though I would remember him. His last session would be in four weeks time. Leo did of course not come, but the feed back through his mother was that he was keeping the letter with him as a talisman.

After I had recovered from my irritation with my colleagues who seemed caught in the delusions of a miracle cure whilst trapping me in their *folie en masse*, I was left with the uncomfortable feeling of having been a somnambulist on a tightrope, who at any time might have woken up and lost her footing.

I can only speculate about what took place in Leo's mind. When I first met Leo, he was in a deeply traumatized, regressed and dissociative state. I think that a very early form of attachment, similar to imprinting, was constellated and that I became fused with an idealized early mother before his expulsion from paradise.

My own countertransference appeared as an image of containment, of containers within containers. The theme 'Anna-herself-Third' was widespread in medieval iconography, particularly in Scandinavia where the cult of Mary as the protective mother was very strong. The image I held in my mind was of

Anna, the mother of Mary, holding the grown up Mary holding the divine child. I felt that I was containing both the internal and external mother-child couple until Leo became able to reconnect with a good internal nurturing mother. The healing process that took place for Leo is an illustration of the plasticity of the human mind and the power of what Jung calls the self regulating psyche. Perhaps merely reconnecting with my gaze in the waiting room reactivated the initial 'moment of meeting' and this bare minimum was sufficient to keep the internal healing process going.

The internalized therapist thus became the live counterpoint to the seductive pull of the dead buddy and through these opposites Leo was able through his own transcendent function to create a third creative synthesis of proto-individuation.

2. *The poltergeist and the bogeyman*

The second case is that of a young girl who became trapped between the poltergeist and the bogeyman and who made me share her internal state through a process of dyadically extended consciousness.

Chika was a painfully thin 12 year old African girl with huge blank eyes. She came with her stepmother, who was worried about Chika's withdrawn silences and self starvation. Chika's mother had recently died and her father had immediately remarried a young woman sent from the mission back home. She came to look after Chika and her younger sister and the couple quickly had a new baby. Chika's stepmother asked to see me on her own and told me that the other big problem was that their home had been invaded by an evil spirit, a poltergeist, who visited at night and shred her new curtains to ribbons, emptied the food cupboard and smashed her wedding crockery. She thought somebody from back home was envious and had sent the spirit to destroy her new happiness and good fortune so she kept the damage secret from her husband and the children. She was ashamed and at a loss about what to do and felt helpless without any spiritual mediators in an alien culture.

Chika was mute and listless when I tried to talk to her. Gradually she told me that her father said that she was the living double of her mother and she added that her mother came to visit her every night. I was wondering whether her dead mother came to comfort her, but Chika stared blankly and said that her younger sister had been the golden girl, her mother's favourite and her mother just came to her every night. That was all. I tried to talk about the dead mother, her sudden illness, the extended family Chika belonged to... anything I could think of whilst tiptoeing around themes like a cat around hot porridge—all to no avail. Chika continued to come and see me and repeated that her mother just came and then Chika would fall into a heavy dreamless sleep. She said her mind was empty; she had no thoughts or memories.

One day Chika suddenly told me that she had had a terrifying dream of a jackal's grinning face with bared fangs so close she could feel the animal's hot

breath on her face and in the dream the jackal suddenly turned into a bogeyman and then morphed into her father.

I experienced a sudden countertransferential vision of perceiving the world through Chika's mind as if we were symbiotically connected. I said that Chika felt invaded by her mother's ghost who came without her permission and took over Chika's body, a form of possession, not to comfort Chika but to sleep with her husband, and that it was all too confusing and too much for a little girl to understand. She was not to blame, she just longed to be a little girl again and to get her real mummy back, not the cold ghost mummy. Chika crumbled and began screaming and rolling around on the floor. When she gradually calmed down, she said that the ghost had left her and that she could not return home, because now she knew what had happened. Unfortunately she was already pregnant with her father's child. The father insisted that he had seen his dead wife's face superimposed on Chika, but the court took a rather different view and he was duly sentenced.

It was easy to understand that the poltergeist was Chika in a dissociated state acting out her dead mother's revenge against the impostor and Chika's own rage against her mother's death and abandonment of her. It was only when the image of the predatory jackal/bogeyman appeared that I became aware of the sexual transgression by the father. Chika had to keep the poltergeist and the bogeyman apart in her mind and remain in a dissociated lifeless state. This became increasingly untenable and she was slowly starving to death. Perhaps she was also longing to join her dead mother as an act of atonement or to return to the imagined bliss of being the first born before her sister, the golden girl was born. The poltergeist and the bogeyman were like dual characters from a comic strip and by balancing each other in magical power they kept her mind intact and perversely integrated. The connection to me, the outsider and interloper created a third in this hermetically sealed system and blew it wide open.

This is an account of a traumatic transgression. In a culture which partly believes that the ancestors still walk amongst people to protect them or to demand revenge for the wrongs they have suffered, the possessed is absolved from blame through an appropriate ritual, in some respects similar to the eliciting of family myths in systemic therapy. Chika, as a motherless child in exile, could not restore cultural meaning or find a cultural solution for what had befallen her.

Chika was full of rage towards her dead mother, who had first abandoned her daughter and then metamorphosed into an evil ghost-mother, fusing with the father into an abusive parental couple. Chika's aborted mourning as the stepmother moved in, the rivalry with the stepmother who immediately produced a baby—all these left Chika in an unbearable conflict, which could only be managed through dissociation and splitting.

The transcendent function also manifested itself through the divided maternal image; on one hand the idealized mother from early childhood activated by the therapy and on the other, the nocturnal ghost mother who possessed Chika in

an oedipal scene to create other hated siblings in her womb. The third position emerged when Chika lost the poltergeist's magical cloak and experienced herself as the lost little child she really was. Chika had used what Michael Fordham termed 'defences of the self' to protect herself from the overwhelming affects that threatened the survival of her real self.

Discussion

The transcendent function seems to arise from the human mind's striving to find meaning and purpose for its existence through the interweaving of the search for similarity and difference.

The anthropologist Michael Taussig explores the tension between mimesis, the idea of imitation and sameness and alterity, the idea of difference between the self and the Other. When the psyche is threatened by annihilation and overwhelming affects, transcending into a state of bodily possession through the imitation of the sameness of an ambiguous other becomes an escape providing a temporary temenos. Taussig interestingly develops this theme further and links this imitation of sameness which he calls the yielding component with Freud's death instinct. He describes on one hand the child's relation to the body of the mother, which remains as a regressive fusionary longing for 'the pulsational landscape of the mother' (1993, p. 37) because it formed the mimetic basis of signification. He describes how mimesis also has a healing power and how, based on Hegel's epistemology, it leads to finding self identity through becoming another, finding oneself within the Other. The powerful compulsion humans harbour to become someone else thus forms part of the road to self discovery and individuation. Freud (1905) introduced the concept of 'ideational mimetics' in his seminal paper on jokes and referred to bodily copying, embodiment and ideational imitation of the Other. Mimesis thus becomes a process of internalizing parts of the other and through this gaining self knowledge. Taussig describes this as the self being inscribed in the Other. He explores the search for identity through many convoluted loops of alternating mimesis and alterity and concludes that there is no such thing as a fixed identity, 'just chimeras of possible longing' (1993, p. 254). This seems to provide another facet to the fleeting temporal nature of Damasio's core consciousness and Jung's transcendent function.

Anthropological discourse has a long tradition, dating back to the turn of the last century and Frazer's *Golden Bough*, of exploring sympathetic magic or in modern terminology, mimesis where the representation assumes the power of the original. The function of magical thinking can be seen to control and restructure inner chaos and thus obliterate transgressions. When Chika became her mother, she discovered the searing truth behind mimesis, which was an amplification of the unbearable loss of her mother. She became trapped in her longing to join her dead mother and was no longer able to take in anything, whether in the form of symbolic or concrete nourishment or nurture. The therapeutic encounter could be viewed as having provided enough alterity

through cultural dissonance to break this fatal fusion with the mother and separate Chika from what Taussig calls a mimetic culture where spirits copy physical reality as Chika-the-poltergeist had become mother's avenging spirit.

Chika emerged from her trance and though her whole world had crashed around her, she became alive in her suffering and real to herself. She retrieved a connection to an internalized nurturing mother instead of the dead ghost mother who had possessed her.

Leo internalized an unknown aspect of the therapist and underwent an internal process which reconnected with some fragments of an early good attachment with his mother. He grasped the hems of two different maternal images and was able to let go of the bond to the dead twin and begin the process of individuation and separation.

Both cases go back a long time, but have remained active in my mind, because of their tantalizingly mocking quality, particularly as I never gained access to the mutative interpretations my virtual self produced, though on closer scrutiny they would no doubt have turned out to be cryptograms.

Conclusion

When I began my training, the transcendent function appeared quaintly old-fashioned linked as it was with mystery, irrationality and numinosity. It seemed to appear at whim out of a sleight of hand as a Jungian card trick. The transcendent function seemed to rely solely on blind belief as it defied explanations and its structure was deceptively simple, similar to a metaconceptual ladder (apples – pears become fruit). It also was something that separated the Jungians from the wider psychoanalytic community. It is therefore interesting that the transcendent function has risen to the forefront of current Jungian thinking and has become part of the zeitgeist movement towards unification and the search for meaning and mutative change behind verbal interpretations.

Donald Meltzer, writing within the post-Kleinian tradition about the psychoanalytical process based on mutative verbal interpretations, seems nevertheless to make a fleeting connection with the transcendent function and the analytic triangulated third. Meltzer writes: 'The analyst at work must be 'lost' in the analytical process as the musician at his instrument, relying on the virtuosity of his mind in the depths' (1967, p. xi) and later refers to virtuosity as 'the mysterious function of creativity' which can only emerge from the unconscious in union with the organ of consciousness (*ibid.*, p. 94). He appears to say that it is not the right interpretation or the depth of interpretation that brings internal change, but the psychoanalytic stance or the quality of virtuosity. I understand this as a reference to 'the analytic third' or by analogy Jung's creative synthesis as it emerges through the transcendent function

Warren Colman, in a recent paper 'Symbolic conceptions: the idea of the third', sees Jung's creative synthesis as the emergence of a meaning function and

a nascent symbolic representation or what he calls ‘imaginal capacity’. Colman states that ‘It refers to something more than the capacity to symbolize since it also involves the capacity to relate to symbols as significantly meaningful, having multiple referents that remain distinct from the form in which they are represented’ (2007, p. 566).

Jung did not have access to the findings from neuroscience and developmental psychology that we have today and it is therefore easier to make tentative links with major explorations in other fields with the accompanying dangers of misinterpretations and simplifications. Some of the similarities might prove to be illusionary and others will hopefully lead to new discoveries in times of increased integration across different domains.

Adolescence is a period of great fluidity and plasticity, opening up endless possibilities. Adolescents possess a developmental rocket that launches them onto their developmental trajectories if prevented from exploding in the stratosphere. Both the adolescent patients I have described moved into domains of nascent symbolic representations which enabled them to make meaning out of experiences that had been previously devoid of meaning. They managed to emerge from fusional states into the beginning of individuation and reflective functioning. Both cases can be seen as part of a palimpsest with the transcendent function emerging as an internal psychic process on one side and as a dyadic process on the other.

It is exciting to experience the convergence between different theoretical orientations emerging from different cultural and temporal contexts and, though these might turn out to be overestimations of similarity, this phenomenon will nevertheless create new meaning and increase the likelihood of meaningful ‘moments of meeting’ in the consulting room. I have suggested that there are similarities between Jung’s transcendent function, Damasio’s mental images and core consciousness, Stern’s moments of meeting and Tronick’s dyadically expanded consciousness and that these might merit further exploration and development in clinical practice.

I want to conclude by making a plea for psychotherapists and psychoanalysts to extend the frontiers of psychotherapy and psychoanalysis and undertake work at the margins to reach out to impossible patients—Peter Pan’s lost boys and girls who play deadly games at the edge of a void. They frequently resist any form of therapy, but even if they take flight or bite the hand that feeds them, they might nevertheless retain an implicit imprint of a fleeting moment of a deep connection and return to the feeding bowl in their own good time.

TRANSLATIONS OF ABSTRACT

L’auteur de cet article soutient que les images mentales de Damasio, les moments de rencontre de Stern et l’expansion dyadique de la conscience de Tronickse réfèrent à différents aspects du processus psychologique de la fonction transcendante tel qu’il est

décrit par Jung. Ceci est illustré par deux vignettes cliniques d'adolescents fonctionnant à un niveau présymbolique. A travers une expérience de transformation, ces adolescents furent projetés dans de nouvelles trajectoires de développement et purent accéder à la formation de symboles.

Dieser Text entwirft die These, daß sich Damasio mentale Bilder, Sterns Momente der Begegnung und Tronicks dyadisch ausgebautes Bewußtsein auf verschiedene Aspekte desselben psychischen Prozesses beziehen, den Jung als Transzendente Funktion beschrieben hat. Dies wird illustriert durch zwei klinische Vignetten von Adoleszenten, die zunächst auf einer präsymbolischen Ebene verhaftet waren, dann durch eine wandlungsbedingende Erfahrung auf eine neue Entwicklungsbahn und an den Beginn von Symbolbildung katapultiert wurden.

In questo lavoro vengono proposte le immagini mentali di Damasio, i momenti di incontro di Stern, la coscienza ampliata diadicamente come riferimento ai differenti aspetti dello stesso processo simbolico che Jung descrive come funzione trascendente. Ciò viene illustrato attraverso due vignette cliniche di adolescenti che funzionavano a un livello pre-simbolico, ma che attraverso un'esperienza trasformativa vennero catapultati in nuove traiettorie evolutive, all'inizio della formazione del simbolo.

В этой статье делается предположение, что ментальные образы Дамасио, моменты встречи Стерна и диадически расширенное сознание Троника – все это относится к разным аспектам одного и того же психологического процесса, описываемого Юнгом как трансцендентная функция. Это иллюстрировано двумя клиническими виньетками о подростках, которые функционировали на до-символическом уровне, однако посредством трансформирующего переживания оказались катапультированными на новые траектории развития, к началу формирования символов.

Este trabajo propone que las imágenes mentales de Damasio, los momentos de encuentro de Stern y la expansión de la conciencia diádica de Tronick, se refieren a aspectos diferentes del mismo proceso psicológico como Jung describe en la función trascendente. Esto es ilustrado por dos viñetas clínicas de adolescentes que funcionaron en un nivel pre-simbólico pero, que por una experiencia de transformativa fueron catapultados a nuevas trayectorias de desarrollo y al inicio de formación de símbolos.

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