

The Function of the Objective Psyche in Psychoanalysis in Relation to Time

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The premise of this paper is that in an analytic setting the perception of time can be understood as being layered - as a function of the luminous energy body, experienced in temporal, extra-temporal, and atemporal reality states. Pulling from the psychoanalytic literature as well as from my experience as an analyst and a paqo practicing Inca medicine traditions – I am suggesting a layered, multidimensional paradigm that encompasses ego functioning in temporal reality, - as well as the personal unconscious, dream and phantasy states experienced in extra-temporality reality, and atemporal dimensions associated with energetic experience in the objective psyche, where a sense of time ceases to exist.

The idea of psychic layering is not new. Latent themes and potential levels of psychic engagement occurring within the transference were previously conceptualized by Jung as being vertical, with the ego above the personal unconscious, - above the collective unconscious. Philip Bromberg and Donnel Stern have both presented a horizontal structure of psychic organization, that incorporates conscious and disassociated self- states, existing in a frozen state of isolation, or in an arboreal relationship with the others.

In the model I am suggesting, the subjective experience of time is comprised of spherical layers of overlapping and discreet self-states contained within the energetic field. This field is created by the luminous bodies of the analyst and the analysand as well as from the external realm of the objective psyche. The individual self-states

consist of energetic layers of psychic and somatic experience held together energetically in the luminous body onion. The luminous bodies of the analyst and analysand intersect, creating a bi-directional transference dynamic. The luminous body includes the subtle body, which, borrowing from Sharp, Jung defined “as the somatic unconscious, a transcendental concept involving the relationship between mind and body.” In addition, in Andean medicine, the luminous body includes the potential interaction between layers of personal and collective soma, psyche, and spirit based upon the paqo’s experience of atemporal reality.

The energetic appearance of the luminous body has been described by Castaneda:

“When they are seen as fields of energy, human beings appear to be like fibers of light, like white cobwebs, very fine threads that circulate from the head to the toes. Thus to the eye of a seer, a man looks like an egg of circulating fibers...”

The luminous body contains all aspects of individual experience - conscious and unconscious, waking and dream states, and past and present. It connects us with all living things through a collective energetic field, establishing an energetic range of frequencies between spirit and matter. It is a blue print of the past as well as a potential template for the future, carrying an energetic signature.

Jung used the terms objective psyche and *unus mundus*- one world - to describe the layer underneath the sum of the archetypal structures. This all-extensive world-soul, or cosmic luminous body, “is the central ground of empirical being, existing beyond time and space, within the psychoidal realm.” Paqos often experience an essential energetic state in the collective where everything is connected through their luminous body. This

serves as the conduit to Pachamama, the spirit of mother earth, - the unlimited depository of all things existing in nature.

During an analytic session, multiple self-state layers are actively held within the luminous body. They each have their own unique relationship with time, depending upon the nature of the subjective experience they are carrying. In addition, they can be influenced by material arising from the objective psyche. Self-state levels are energetic with the potential for boundaries to become blurred and superimposed upon each other. The possible composite of self-state experiences held in the luminous body generate the potential for awareness shifts to occur between, temporal, extra-temporal, and atemporal states of reality creating a complex phenomenon I am referring to as the “stacking of time.” The theoretical construct of stacking may be useful in differentiating latent variations of possible temporal experiential themes taking place concurrently that lack the sequencing structure of linear of time.

Along this premise, in Gottstein’s discussion of self-states, he wrote that the “me” self must allow itself to be separated from the relational object or experience, in order to “re-present” it, and for the object representation to contain it. This separation allows for the creation of a dimensionality in inner psychic space. This inner space enables mental content to exist, with the ego experiencing autonomy from the object representation. The experience of separation can only occur within linear time because linear time provides a progressive structure that enables differentiation to take place at different points along a perceived space and time continuum. In other words, the capacity for self-reflection requires a then and now, in order to stand outside of the original experience. Since the construct of linear time is not experienced consistently in extra-

temporal and atemporal states, conceptualizing the existence of provisional inner psychic spaces, held as layers in the luminous body, establishes a means for discerning ongoing inter and intrapsychic themes taking place within the analytic encounter. I am using the term extra-temporal to refer specifically to the imaginal realm of dreams and reverie, as well as memory states associated with past trauma. Extra temporal reality may be experienced as a sequence of events that does not always comply with the parameters existing within a time and space continuum.

Jung wrote that wherever there is creation there is time. Similar to the capacity for self-reflection, physical manifestation only occurs within a time and space continuum as energy moves from spirit into matter. Paqos call this point of manifestation a nawin. Within the context of the time stacking model, the concept of a nawin can provide a method for tracking critical moments of change occurring within the dynamic of the analytic encounter. A nawin would be the point of intersection between psychic levels of ego consciousness and extra-temporal and/or atemporal self-states where material emanating from the personal unconscious and objective psyche becomes conscious.

Along these lines, Winnicott described a process of listening to a dissociated analysand's forgotten trauma that they had not been consciously present for when the precipitating event originally took place. Psychic material arising from the analysand's unconscious is held in the analyst's working memory as shifts occur, vacillating between memory states associated with earlier points in time and being anchored in the "real" time of the present moment. This process requires the analyst's attention to remain fluid, continually moving back and forth along a continuum of self-states - between ego consciousness and somatic memories held in the body. For trauma to be made

conscious and worked through it has to be reenacted in a relationship that replays the interpersonal context without blindly producing the original outcome, in. the transference.” The analytic container brings the experiences of then and now together through holding and interpretation, allowing a new narrative to be constructed.

I will now explain potential relationships between various time states and what may be experienced intra and interpsychically within the analytic encounter, describing potential levels of stacked engagement in temporal, extra-temporal, and atemporal reality.

Andean high shamans, called Hatun Mesayoqs, perceive energetic experience outside temporal reality as being multidimensional, layered rather than being levels on a single axis. With this being said, because they live in the high mountains of Peru, surrounded by magnificent mountains on all sides, their experience of the natural physical world occurs within a vertical reality. In Andean cosmology, temporal reality takes place in the middle world of physical manifestation. At profound levels, the upper celestial world and the lower world of Pachamama are both atemporal spirit realms, existing outside of linear time.

Paqos use the word pacha to describe an allocation of energy occurring at a specific point in time and space. They believe that time is circular and refer to the experience of meeting one’s self again as a *taripaypacha*.” Future time does not exist because it is a continuation of the past. Any action that brings change is based in the present pacha.

Psychoanalysis is grounded in sequential time, with ego consciousness centered the current pacha of the here and now. Freud acknowledged that the past lives on in the

present, in extra-temporal psychic spaces. Later, Bromberg introduced the phenomenon of time condensation to refer to perceiving the present and future based upon an enactment involving reliving a frozen replica of the past. Our psyches grow through sequential time experience. However, sometimes in reaction to traumatic events pieces may split off in different directions, creating discontinuous self-states of temporal experience often in opposition. This causes psychic energy blockages to develop within layers of the luminous body.

An example of the time condensation phenomenon occurred in an analysis with M. who would intermittently drop into deep states of depression. During these times, M would say that she had no hope for the future because she believed she would always return to the “dark places.” During the course of her analysis, M discovered that her childhood had been marked by her mother's coming and going, defined by her work breaks throughout the day. M lived in the anticipatory dread of her mother leaving. To defend against re-experiencing the grief from the traumatic separations, the transitions associated with her mother's departures became experienced as a deadened state of dread of what could be happening - with the past repeating in the future.

Jung wrote, “The hero who overcomes the dragon brings into existence again all the ancestors, crops, and even whole nations that have been eaten by time.” Paqos believe that when negative energy (hoocha) from past trauma creating blockage in the luminous body is released, clearing is done for our ancestors as well as for our children.

The perception of time is a function of the psychological state of the person having the experience. Shifting from experiencing sequential time into extra temporal and atemporal states occurs at deeper levels of the unconscious. A professor of mine

used to say that depression has no future and schizophrenia has no past. The act of remembering when processing trauma spans a broad spectrum of temporality and consciousness.

Einstein discovered that time is relative and affected by gravity. A clock placed close to the earth runs slower than a clock sitting on the top floor of a tall skyscraper. Similarly, in the psyche, the weight of depression causes time to move more slowly. Conversely, time "flies" when we are having fun.

An article in a recent issue of National Geographic describes the properties of time and gravity in relation to black holes. Inside a black hole, time distortions become extreme because of the intense gravitational pull – these distortions would cause the human body to be ripped apart in reaction to variations of distance from the center. This may correspond to the psychic fragmentation and gaps in the memory of time that occur in reaction to trauma. Close to the edge of a black hole, a minute becomes 1,000 years on earth. In deadening black holes of depression and dissociated states, time becomes frozen – with lapses when painful memories are repressed and buried.

Bromberg wrote that "to maintain a semblance of continuity, trauma experiences and their associated self-states become sequestered "islands," separated from and invisible to, the other self-states accessible to conscious attention at any given time. Similar to the psychoanalytic concept of disassociation and splitting, paqos believe that parts of the soul often break off in reaction to intense trauma and become held in suspended states of isolation when the experience becomes too painful. Paqos and Freud agree that in these states, memories are not worn by the effects of time. Bromberg has said that primitive mental states are usually the result of having been

"into oneself" for too long a time or not having adequate ego structure to get out of one's "self" - and back to the here and now.

When paqos perform soul retrievals, they begin in the current pacha of the here and now and then through tracking energy in extra-temporal vision states, they locate lost soul fragments of the person whom they are healing that were split off during the traumatic event. Similar to Bromberg's description in psychoanalysis; fragmented soul parts may become stuck in limbo, frozen in another timeless dimension outside conscious experience. During soul retrieval, once the person's soul fragments are found, the paqo brings the lost pieces back and downloads them into the luminous body of the person in the present - provided that living in the here and now feels safer and more secure. Once the soul fragments are collected they are reintegrated into the luminous body but the actual memories of the painful event are not brought into the person's conscious awareness. This is because remembering the events may be re-traumatizing and the paqo's intention is to help the person release negativity from their mind and body.

This process of returning psychic fragments is different in the analytic process. In analysis, the analysand and the analyst return to the experience associated with the traumatic memory together. Similar to the soul retrieval process, a safe temenos is needed for the analysand to integrate the fragmented parts of their psyche back into ego awareness. Through the process of projective identification, the fragments are taken in, held, and metabolized by the analyst. The practice of projective identification also occurs in some forms of shamanic healing.

In the analytic process, psychic material may emerge from the unconscious - and

the objective psyche simultaneously, creating opportunity for multiple levels of interaction to occur between the analysand and analyst. Material that has become activated in the relational field can be worked with and integrated through the transference relationship. The way the information is received and processed influences the way time will be perceived in the bi-directional analytic encounter. The capacity for the analysand to assimilate this material depends upon their developmental level, and capacity for self-reflection.

There are multiple levels of Potential Intrapsychic Experience and interpsychic Engagement that can occur within an analytic encounter. Potential layers of psychic experience occurring within the interactive field and transference as a function of the luminous body will now be presented. The list of potential layers is based upon psychoanalytic theory and a paqo's perspective - to be considered as a preliminary point of departure that may be expanded upon further.

States of Temporal Reality Occurring in the Here and Now

- 1) Ego Consciousness - in the present refers to awareness as it exists in current, temporal reality.
- 2) The Mentation Process in the Transference Dynamic - Susan Langer has written that ideas and thoughts are verbs, not nouns because they do not exist outside of the context provided by time. The use of language offers the structure to understand time as a linear, sequential cognitive process, which defines the way in which time is experienced in temporal reality.

Bion said that the capacity for thinking develops out of the need to

metabolize thoughts derived from upsetting emotional experience, and that two minds are needed to think one person's most disturbing thoughts. Stern added to this by saying that both the analyst and analysand are responsible agents in moments of change, dependent upon the capacity to self-reflect. The sense of a verbal self creates opportunities in interpersonal relations, to objectify the self through the capacity to self-reflect with the use of language. This type of cognitive operation takes place at a more advanced level of development because it involves mentation - the capacity to think about thinking.

Extra-Temporal Reality States

- 3) The Analyst's Narrative Truth - is based upon the analyst's beliefs and personal historical narrative, theoretical orientation, and emotional needs - including both uncomfortable "hot spots" and unmet desires that are involuntarily projected onto or introjected into the analysand. This would be similar to the introjected parental imago; however, it would be an introjection into the analysand's psyche happening in the here and now.
- 4) Projective Trans-Identification -- refers to the imago created through projective identification between the analyst and analysand. Laplanche wrote, "Even as memory, what is reported as the reality of the other cannot be given by the latter 'in person'; because access to the other is always mediated."

Related to this, Grotstein challenged the notion of projective identification, with the explanation that the inner representation of the analyst is what becomes projected into, not the analyst themselves. In return, the analyst projects into their

perception of what the analysand is projecting about them. An intersubjective third emerges from the analysand's transference projection and the analyst's countertransference projection in an "interimage resonance," a bidirectional phenomenon occurring between the analyst and the analysand in the present. Creating an "interimage resonance" is a progression involving many steps, as projections are continually changed and revised - creating what Grotstein termed projective trans-identification.

To me, it seems that there is potential for both projective identification and projective trans-identification to occur – with projective identification involving affect, and projective trans-identification being a cognitive process.

- 5) The Imago of the Co-Created Healed State - is a shared view of the final analytic outcome created in a state of reverie. Andean Paqos, Jung, Ogden, and Bion all agree that we dream ourselves into existence. The symbolism of dreams helps us to discover personal meaning. This is derived from Jung's prospective approach of moving toward wholeness and the paqo's practice of crafting a vision for healing.

Layers Including the Potential for Extra-Temporal and Atemporal Experience Involving Introjections and Memory

- 6) The Introjected Parental Imago - refers to the analysand-as child's perception of their parents' - or primary attachment figure's unfulfilled needs and desires that have been projected or introjected - living in the analysand's psyche in the here and now. LaPlanche proposed that a child's experience of desire is influenced by

“unconsciously transmitted messages” emanating from the parent as unmetabolized “coded” communications that may unconsciously become internalized by the child as their own. In a similar vein, Meltzer described as a “placenta mother,” and others have referred to an “umbilical transference.”

- 7) The Transcendent Function - In analysis, symbolic imagery arising from deep layers of the unconscious forms the transitional bridge necessary to describe an approximation of the numinous archetypal experience. Images and words are symbols that represent the experience but are not the experience itself. The permutation of energetic experience into images and or words is never exact. This is because the essence of the actual energetic experience can only be accessed as a present state, and only described as it is remembered in the past.

Paqos say the feeling connection to the experience – similar to being gripped by an archetype - develops in relation to the intensity of the actual experience. Jung believed that the integration of numinous archetypal experience takes place through working with collective symbols that have become imbued with meaning. For paqos, the ritual becomes the temenos that facilitates and holds the connection experience as it transfers into conscious awareness.

- 8) The Co-Created Unconscious State of the “Analytic Third” - refers to the implicit, transference/countertransference interaction that is created in the analytic field from material emanating from the personal unconscious of both the analysand and the analyst. The shared state of imaginal reverie is often referred to as the “analytic third.” In this dynamic process implicit relational knowledge emerges from “shared moments” of “corresponding fitted actions,” mutually created

between the analysand and the analyst in the analytic dyad.

- 9) The Analysand's Narrative Truth - is based upon Freud's premise that early memory is a function of current need and desire. Spense described the "analysand's narrative truth," or - the "analysand-as-child," as being created from preverbal states, predisposed needs, urges, feelings, and temperament influenced both by the analysand's childhood experience, and the resulting incorporation of memory based upon early experience. This atemporal level is one aspect of the past potentially living in the analysand's psyche in the then and now.

Levels of Atemporal Reality Experiences (accessed in preverbal, somatic states)

- 10) Interpsychic Archetypal Energetic States Emanating from the Collective

Unconscious - is based upon implicit shared experience arising from archetypal energy becoming conscious as somatic awareness through the transference dynamic.

- 11) The Self State (and the development of the ego-self axis) - includes both the experiencable and the nonexperiencable originating in the deepest layer of the individual psyche at the archetypal level. In the individuation process there is increasing awareness that ego consciousness is only a part of the greater inner transpersonal psychic reality of the objective psyche. In a recent conversation, Jeff Raff proposed the idea that in individuation that the ego *becomes* the self – and vice versa.

- 12) Implicit Somatic Memory – (stemming from the personal unconscious that is

linked to past experience, which occurred in early infant development) - refers to nonverbal memory generated from neural patterns formed from sensory-motor interactions with the environment. At birth, psychic development originates in somatic experience when the edges between one's self – or sense of having a “me” - and the outer world are undifferentiated. Ogden has referred to this state as the autistic contiguous position. It is the most primitive state associated with personal experience, referenced as *being* feelings of pleasure, anger, and/or fear before the awareness of *having* a feeling has been identified. In this preverbal state, there is no sense of separation from the external world. In trauma, the body remembers what the mind forgets.

- 13) The Nonverbal, Somatic Experience through Connection with the Objective Psyche -carries an intelligence and language of its own, with the potential for differentiated consciousness to be held in the body. Deep states of spiritual connection with the collective, or objective psyche, may be experienced energetically in the luminous body. This state may be registered emotionally as a sensation of love or well-being.

Paqos experience this state as ecstasy. In Andean medicine during initiation ceremonies a “download” of energy is transferred into the luminous body and contractions and/or temporary paralysis in the outer extremities of the physical body may sometimes occur. The actual energetic experience takes place at a preverbal and pre-image level - before the extra-temporal phase associated with dreaming and imagery. Physically, the sensory experience may be felt as a surge of energy or vibration that can range from ripples to tremors to

spasms. The quality of experience is individual and a function of the particular initiation. In these fluid states, of no separation, everything is felt to exist in a primary volatile, state. Paqos say that this is the hub of creation and manifestation.

These atemporal energetic experiences can be partially assimilated - consciously as they are occurring if the state has been experienced and processed before in reentry, similar to procedural memory. In reentry, the energetic experience occurring in atemporal reality states becomes understood as extra-temporal experience through working with imagery and symbolic representation emerging in dreams and acts of creative expression. In the last stage of reentry, a verbal narrative of the experience develops out of the symbolic imagery in temporal reality, creating a cognitive schema that maps and assimilates the experience. Describing the experience takes place as an ego function through the act of remembering. The actual recapitulation process necessitates moving out of a state of connection because the state being described has already happened and is now separated from the actual experience.

After sustaining a massive stroke to the left side of her brain, forcing her to “live” in the right side of her brain - until her left brain regained the capacity to function, Jill Bolte Taylor wrote the following about her experience:

I wondered how much of my newly found right hemisphere consciousness, set of values, and resultant personality I would have to sacrifice in order to recover the skills of my left mind. I didn't want to lose my connection to the universe. I didn't want to experience myself as a solid, separate from

everything. I didn't want my mind to spin so fast that I was no longer in touch with my authentic self. Frankly, I didn't want to give up nirvana.

14) Extra-psychic Archetypal States - refers to experiencing archetypal material emerging from the collective unconscious of the analysand and/or the analyst, including the sensation of energies emanating from the objective psyche that do not originate in the individual psyches of the analyst or analysand.

An example of this type of experience occurred weeks before my first trip to Peru when Apu cheen, the mythic collective condor began showing up in my dreams as a birdman figure. Later after arriving in Peru, while walking through a market, the paqo who would eventually become my teacher stopped me and pointed to a painting of a birdman on display in the booth of a local vendor. Using a combination of motion-gestures and Spanish words, he said, "There is the figure that appears in your visions."

Attending to potential layers of temporal, extra temporal and atemporal experience that may be occurring simultaneously during an analytic encounter may provide an opportunity to – as Bromberg has said – stand between the spaces and deepen our understanding. "Only in recognizing that the analysand is not a unitary self in need of insight or in need of the right relationship will an analyst be able to allow the multiplicity of voices that comprise the patient's self to form a relationship with him, each in its own terms." Expanding our conceptualization of the time and space continuum can broaden our scope of awareness to perceive incoming information through a broader range of psychic channels in any given moment. This involves shifting away from the assumption that the analytic encounter can only occur as a linear progression, by listening for and

being open to perceiving potential dynamics that may be occurring as extra temporal and atemporal *experience*.

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