

A new body for Psychoanalysis

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Summary:

Contrariwise to what was suggested by the sub-themes and arguments, I propose a possible collaboration between Psychoanalysis and Neuroscience, which can be enriching for both. With this purpose, I examine the theories by three authors - two neuroscientists and one psychoanalyst and also physicist - who, using new paradigms, challenged Psychoanalysis with the proposition of a new body and a new conception of transference.

Key Words: paradigm, *mindbody*, psychosomatic information network, and vibration

I - Introduction

The purpose of choosing this sub-theme was to make a denouncement with respect to the “one track thinking”... in Psychoanalysis. When choosing the theme “Psychoanalysis and Neuroscience”, examining its sub-themes and related “argumentation”, I realized that the work I wanted to write didn't fit anywhere, since the sub-themes were clearly biased and had a preconceived, and to my understanding prejudicial, position from the start: that of an opposition and even an incompatibility between Neuroscience and Psychoanalysis, and consequently, preventing any collaboration between them.

In my observation, such a stand ignores or doesn't take into consideration an important trend of neuroscience, which I intend to use as a basis to defend exactly the opposite idea - that psychoanalysis and neuroscience are not incompatible and that a collaboration between them can be rich and fruitful, bringing a *new body* and a new conception of transference into psychoanalysis.

II - The Body in Psychoanalysis and the Paradigm sustaining it

The body we work with in psychoanalysis is, in principle, *the represented body or erogenous body* - considered to be different from the *biological body*, which would stay outside the realm of psychoanalysis.

This conception is based upon the drive^{TN} (trieb) theory, since the drive (trieb) - “bordering concept between the psychic and the somatic”¹ - the road that Freud left for us to include the body into psychoanalysis: the drive - actually the sexual drive - with its somatic source, is represented in the psychic by its *representing representative* and by the *affection*.

It becomes evident that the drive theory is based on a paradigm that starts from the separation between body and mind – because the very fact that the drive is a bordering concept between the psychic and the somatic demonstrates that Freud started from the separation between the two, therefore needing the drive as a connecting bridge. And it could not be in any other way - since Freud was a doctor who began his career working at the Brucke laboratory of physiology, it is inevitable that his work would have had the influence of the Cartesian-Newtonian paradigm, predominant in the scientific media of his time.

As a consequence of this, the so-called *biological* body has been excluded from the clinical practice, which then started to privilege almost exclusively the verbal expression. At one end of this position we have some theoreticians who – on the basis of another perception of drive by Freud, according to which the drive, as the psychic representative of the excitements from the inside of the body, is psychic per se - they even postulated a radical perspective and the existence of an abyss between the psychic and the somatic, defending the idea that the field of psychoanalysis is exclusively the psychic one, having nothing to do with the somatic.

TN -- “Drive” in this work means the same as “Trieb” in German.

¹ FREUD, Sigmund (1915). Os Instintos e suas Vicissitudes. In: _____. *Obras Psicológicas Completas*. Rio de Janeiro: Imago, 1976. (ESB, v. XIV). P. 142.

III - A New Body proposed by some trends of Neuroscience and the Paradigm sustaining it

Some of the neuroscience trends are supported by a type of paradigm that Thomas Kuhn calls the *Emerging Paradigms*² - which arise, breaking up the current paradigms in effect, when they can no longer account for the *reality* with which the very science is beginning to make contact. Such paradigms have been postulated by contemporary Physics, mainly by Einstein and by the Quantum Physics, both having introduced new universes in Physics - the “High Speed World” and the “Micro World”³. Also the Transdisciplinary⁴ movement, created by Edgar Morin and other, which proposes a form of dialogue and interaction among several disciplines, seeking not only what unites them, but also what is cross-cutting in them, in other words, what is in between and beyond them. We will mention only three of these new paradigms, which mostly concern our purposes:

The existence of different dimensions of the reality - or the paradigm of Multidimensionality:

A level of reality is a group of invariable systems under the action of a number of general laws. The Cartesian-Newtonian paradigm proposes the existence of just one level of reality – the one that it recognizes. A new reality level would appear when, in the passage to it, a disruption of laws and fundamental concepts occurred. When Einstein studied the speed of light and the Quantum Physics studied the subatomic structure - new levels of the reality were introduced: the high speed level and the quantum structure (micro), both different from the level of reality of the macrophysics structure and the lower speeds, recognized and studied by the Newtonian physics; because, when passing from one level of the reality to other levels, ruptures of laws and fundamental concepts occur, causing discontinuity between them, although they can coexist. Thus, the *Multidimensionality* paradigm emerged, according to which a reality, a oneness in essence, manifests itself in different dimensions and the plurality occurs within the oneness.

² KUHN, T. *A Estrutura das Revoluções Científicas*. São Paulo: Perspectiva, 2001.

³ GLEISER, M. *A dança do Universo*. São Paulo: Companhia das Letras, 1997.

⁴ NICOLESCU, B. *O manifesto da Transdisciplinaridade*. São Paulo: Perspectiva, 2001.

The holographic thinking:

It proposes that not only the whole contains the parts - but each part also contains the whole, as it is demonstrated in the hologram (a photograph made through the use of a laser ray).

The non-separation between observer and reality:

The wave/particle duality shows that the light may behave as wave or as particle, depending on the nature of the experiment: if it tests its waving properties, the light will be manifest as wave, if it tests its particle properties, it will manifest itself as particle. De Broglie extended the wave/particle duality to every matter: electrons and protons also manifest themselves as wave or particle, depending on how we decide to test their properties. Therefore, in the quantum world, we can no longer separate the observer from the observed, because within it the observer has a fundamental role in determining the physical nature of what is being observed, in other words, the observed reality is the result of our choice.

It is affirmed that recent findings in physics moved forward to the mysterious border between the subject and the object. That, in fact, is not a clear border. We are led to understand that we never observed an object without having modified it or colored it through our own observing activity... The world is given to me only once, not once as an existing being and once as the observed one. Subject and object are only one... that barrier does not exist⁵.

On the basis of these new paradigms, some trends of neuroscience, such as, for example, the current *psychoneuroimmunology*, have coined a new term, the mindbody, thus putting an end to the Cartesian separation between body and mind. For these neuroscientists, the body is the mind or the mind is the body “.... soma is psychic and psychic is soma - the psychosomatic”⁶ In order to proceed, I will briefly expose the thought of three authors on this theme - two neuroscientists and one woman psychoanalyst/physicist.

⁵ SHRÖDINGER, E. *O que é a vida?* São Paulo: Fund. Ed. Unesp, Cambridge, 1997

⁶ RAMOS, M. B. *Psicossomática Contemporânea: um novo paradigma*. 1999-2000. Apostilha Curso Especialização em Psicossomática Contemporânea. CEPAC-UGF, Rio de Janeiro

1. James L. Oschman, PhD, expert in Energy Medicine and author of *Energy Medicine - The Scientific Basis*⁷.

Oschman creates the *Live Matrix* concept - formed by the group of *nuclear matrices* (where the genes are), located inside the *cellular or cytoplasmatic matrices* (cellular frameworks formed by filaments, tubes, fibers, trabeculas and intracellular liquids), which are located inside the *extracellular matrices* (connective tissue). The *Living Matrix* is, therefore, a continuous and dynamic supra-molecular network spread around the whole body; it does not have a fundamental unity or central aspect, none of its parts is more basic or primary; the properties of the whole network depend on the integrated activities by all of its components; the effects on a part of the system are spread out to all the other parts of the system - thus, when a body is touched, it is touching a continually interconnected system, composed of all the molecules of the body connected by an intricate network.

The major characteristic of *Living Matrix* is being also a communication and information network. This network involves two types of language simultaneously: the **chemical**, that provides an important but slow form of communication, and is formed by peptide receivers from the cellular membranes and by hormones, transmitters and neurotransmitters; and the **energetic**, much faster, subdivided into two types - the electric one, the communication occurring in the nerves and muscles - and the electronic, the dance of protons and electrons that takes place in the extracellular matrix and in the intracellular space (it is like this, for instance, what happens in the subatomic scale - the communication between cellular receivers and transmitters, in other words, the recognition of a specific transmitter by a receiver depends on a resonant vibratory interaction between both, where the electronic structure of the molecules of both begins to change, making possible the approaching and the “dovetailing” of both). These languages open up the possibility for each cell to receive information about the activities that are happening in all the other parts of the body – in order to quickly and adequately adjust their activities to the activities of the rest of the system.

The *Living Matrix* office is therefore a structural and vibratory network, where whatever happens in one part of the system will have repercussions in the whole system: if you pull a tendon, the whole network will vibrate; on the other hand, if one part is blocked it will bring about structural and energetic consequences for the whole organism.

⁷ OSCHMAN, J. *Energy Medicine - The Scientific Basis*. Londres: Churchill Livingstone, 2000.

When the author speaks about communications and information that chemically and energetically occur in the body, he is introducing the concept of a non-symbolic language in permanent activity. Phenomena observed and recognized by us - as for example, the unconscious transmission – which nevertheless still remain in a mysterious zone, could, in my view, be better understood through the concepts exposed above. A psychoanalyst captures much more than his/her patient says, and does that, not only by interpreting what is (dis)closed in the patient's words, but also through all of her/his body (and the client's body): for, if our ears capture sound waves that are interpreted by our brain, our mindbody captures other types of waves, from subtler frequencies... an unconscious transmission that, nevertheless, can become conscious. Through these means, a psychoanalyst also transmits much more than words... and it is also through them that traumatic situations are being transmitted from generation to generation, and have never been symbolized and verbalized, remaining always unconscious....

2. Candace Pert, PhD, molecular biologist and neuroscientist, author of *Molecules of Emotion - the science behind mindbody medicine*⁸.

Pert speaks about the discovery of a 2nd chemistry-based Nervous System. Older, more basic, and longer than the Nervous System recognized until then (formed by the neurons network from the Central and Peripheral Nervous Systems). This 2nd Nervous System is formed by “receivers” - sensitive molecules located in the cellular membrane, and by “linkages” - molecules that carry information, and each receiver has a specific linkage that corresponds to it. When a linkage is connected to the corresponding receiver, it produces a vibration in the receiver through which the information brought by the linkage is transmitted to the inside of the cell, generating in it a chain of biochemical reactions (chemical + energetic-electronic “language”, according to Oschman). These phenomena that occur at the cellular level can manifest themselves in emotions, thoughts and behaviors.

There are several types of linkages (as for example, the neurotransmitters), but 95% of them are peptides, and, when linked to the corresponding receivers, they form what Pert calls “molecules of emotion” or “informative substances”, according to Francis Schmitt. These peptides move through the extracellular space, the blood, and the Cerebrospinal fluids, travelling long distances and finding their target receivers in such distant areas, that their communication system reminds us of the Endocrine System, which hormones travel throughout the whole extension and width of our body. It is believed

⁸ PERT, C. *Molecules of Emotion - the science behind mindbody medicine*. New York: Touchstone, 1999.

today that only 2% (Miles Herkenham) of the neuronal communication happens through the Cerebrospinal Nervous System, and all rest on the account of this “2nd Nervous system”, which, thus, accomplishes the communication among the several systems in the body, providing the integration among their structures and functions. Pert considers these integrated systems as a “psychosomatic information network”, occurring simultaneously in the brain and in the rest of the body, and in which a constant flow of information moves through cells, organs, and systems (all the systems, including the Central and Peripheral Nervous Systems), in other words, the physical substratum of this flow of information is the whole body (and not just the Cerebrospinal Nervous System); this intelligent network is the *mindbody*, which organizes and directs all the systems. It was this type of findings that allowed the advancement of the neuroscience into the current *psychoneuroimmunology* – which perceives the *mindbody* as an integrated whole.

Therefore, all the sensorial information that arrives in our body is transmitted not only through the Cerebrospinal Nervous System, but also and mainly through this “2nd Nervous System.” These processes take place initially at the unconscious level and it is at the cellular level that the information will be filtered, either remaining unconscious or rising to the consciousness, since the linkage united to the receiver (“molecule of emotion”), generates a modification in the cellular membrane, that can either facilitate or block the transmission process; or, in other words, the information that enters the cell may be stored and its transmission blocked (remaining unconscious) or facilitated (ascending to conscious levels); this “decision” will depend on the quantity and quality of the existing receivers in each cell (this factor is related to the life experiences occurred since the birth up to the present moment), as well as to what is being transmitted by the linkage at every moment. Pert says:

Using neuropeptides as signs, our mindbody either recovers or represses emotions and behaviors..... The decision concerning what becomes a thought ascending to the consciousness and what remains as a pattern of non-digested thought, submerged in the profundities of the body is a process mediated by the receivers.

Therefore, we can see that the memory is also stored in a psychosomatic network, extended throughout the whole body: “the biochemical changes forged at the level of the receivers are the molecular basis of memory” (Dr. Eric Kandell and colab., University of Columbia). Pert continues:

I like to speculate that the mind is the flow of information that moves among the cells, organs and systems of the body. And since one of the qualities of the flow of

information is that it can be unconscious, happening below the level that we can perceive, we see it operating at the autonomous, involuntary level of our physiology. The mind, as we experience it, is immaterial and has a physical substratum which is both the brain and the rest of the body - or it can also be said that it has a non-material, non-physical substratum, which is the flow of information. The mind is therefore that which maintains the network as network, often acting below our consciousness, linking up and coordinating all the systems and their organs and cells, in an intelligent orchestration of the symphony of life. Thus, we can refer to the whole system as a psychosomatic information network, uniting the "psyche" - which understands everything that has an obviously non-material nature, such as mind, emotion, soul - to the "soma", which is the material world of molecules, cells and organs. The mindbody - the psychosoma.... Then, we had to consider a system with intelligence spread around all of it, instead of a one-way operation, strictly obeying the laws of cause and effect, as we used to think in the past, when we believed that the brain was the governor of everything. Thus, if the flow of our molecules is not driven by the brain, and the brain is just another nodal point in the network, then we must ask - where does the intelligence, the information that drives our mindbody come from?

3. M. Beatriz Breves Ramos, psychoanalyst and physicist, author of *Macromicro - the Science of Feeling*⁹

Starting from a Transdisciplinary approach, Ramos cuts across modern physics, biology, psychoanalysis and arts, in order to build a new theory, in which she conceives the human being as "a macromicro vibratory compound", which is manifested for the human perception as a biological (material) being at the macrocosmic level, (which refers to the aspects of nature that our senses can reach) and as a psychological (energetic) being at the microcosmic level (which refers to the aspects of nature that our senses cannot reach). But this border between the macrocosmic and the microcosmic, between the visible and the invisible, between matter and energy, in reality does not exist - it is present only due to the limitations of the human perception, in other words, due to the way in which the evolution of the universe has "built" us; if we had evolved in a different way, allowing us to perceive the microcosmic level, we would perceive ourselves as an energy compound - because we know today that our cells are constituted by atoms that possess within them an enormous potential of energy. So, since the human being is a macromicro

⁹ RAMOS, M.B. *macromicro - A Ciência do Sentir*. Rio de Janeiro: Mauad, 1998.

vibratory compound, the human relations are always processed through vibratory pulses, as much at the perceptible level (where, for instance, the voice is an emitted mechanical wave) as at the unconscious level; this vibratory relationship among human beings is, according to the author, ruled by the “Principle of Interaction”, according to which it is impossible to even observe another human being without interfering in him and without undergoing an interference by him. This Principle rules a new conception of transference, which includes the counter-transference and, in which, neither of them are simply phenomena related to repetition, but also new phenomena that are produced at the very moment of the analytic relationship, according to the interaction occurring between client and analyst, which in its turn is related to what is happening in the internal and external world of both and in the atmosphere that surrounds them. As we can see, it has to do with an enlarged conception of transference - and the author then proposes “the act of feeling” as the appropriate instrument to capture the totality of what happens at every moment in the transference: feeling includes both, the sensations (manifestation of feeling at the macrocosmic level) and the feelings (manifestation of feeling at the microcosmic level) and it is the vibratory experience we can have from the vibratory compound which is formed by our own selves and the others. Feeling is the 1st moment of the analytic work - only at a 2nd moment we can try to symbolize in words what was captured through feeling, creating then an interpretation.

As we can notice, there are many common points among these authors (the underlined words seek to emphasize these points). All of them speak about a language, about a non-symbolic form of communication, a non-rational intelligence, where the borders between the body and the mind fade away, also between the somatic and the psychic. Let us see then, which is the possible relationship between these theories and psychoanalysis, and what contribution can they bring us.

IV – Possible Relationships between Psychoanalysis and Neuroscience

The field that has been developed as a priority by the psychoanalysis up to this date is the field of drive (trieb),- most of all the sexual drive – of the dynamic, repressed unconscious, of the unconscious fantasies, of the formations of the unconscious. The field of the sense, of the represented, manifest in free associations susceptible to interpretation. The field of the word. Together with the concept of death drive, however, Freud introduces a new dimension in the drive theory (trieb) – that of a silent drive that is not represented in the psychic. If it is not represented in the psychic, then, where is it?

I think it is the paradigm of separation between body x mind that leads us to this type of impasse, on what is *inside* or *outside* the psychic - making us slide into dangerous *locating* perspectives (for example, where is located whatever is outside the psychic? In the body?). According to the new paradigms previously exposed, which eliminate this separation, the distinction that matters to us now is no longer between the biological and the psychic, but between what has already had or not had representation in the Preconscious-Conscious System, in other words, between the repressed unconscious, object of our clinical investigations, and that which has always been unconscious - experiences that never had representation in the Preconscious-Conscious System.

In his article “Modernity, trauma and dissociation: the issue of the sense today”¹⁰, Luis Claudio Figueiredo points out a clinical dimension that needs more research and greater development - a dimension also present in Freud, at the level of the Primitive and the Traumatic, as well as their related radical defenses, generating structural flaws and/or the so-called *dissociated states*. If we look carefully at this clinic, we perceive that there is something also silent in it, in other words, without register in the psychic, which has never been in the field of sense, although it seeks to arrive there. Thus, this clinic indicates to us, another research field. Luís Claudio leads us, then, as well as Otávio Souza in his article “Note on some differences in the valorization of affections in the psychoanalytic theories”¹¹, to other authors (such as Ferenczi, Fairbain, Winnicott and others) who focused predominantly the field of primitive experiences in the relationship with the other, experiences at the level of the survival and the need and, therefore, prior to the *representable* drive - which actually provides a continence to the drive, thus making it possible that it has access to the representation and start to *make sense*; in other words, we are speaking about experiences that provide conditions to exercise the symbolic. The flaws in this field of experiences, depending on how serious they are, can generate structural flaws and/or dissociated states. When these emerge in the clinic, they demand new forms of handling, distinct from those appropriate to work with the repressed unconscious, in structures already established. How to work with this *silent one*, which has no representation in the psychic, which is outside the field of the sense and therefore cannot be verbalized?

¹⁰ *Corpo, Afeto e Linguagem, a questão do sentido hoje*. Rio de Janeiro: Contracapa, 2001.

¹¹ Idem

“The memory remains immobilized in the body and it is only there that it can be awakened.”¹² When working with difficult cases, Sándor Ferenczi, a sagacious clinician of great sensitivity and courage, realized that, in them, it was not enough to be restricted to the represented body - creating, as a consequence of this, his *active technique*, which includes the *other body* - the somatic, the biological. Wilhelm Reich postulates the existence of *muscular armors* which would keep *frozen* traumatic experiences, using this hypothesis as the basis of his “characterology”, which includes the somatic body yet in a more radical form, so much so, that, starting from his theoretical and technical postulates, Alexander Lowen and John Pierrakos created the Bioenergetics, from which derived some contemporary Body Therapies (Core Energetics, Biosynthesis and other). Although Ferenczi and Reich were attacked, persecuted and excluded – I think they were precursors, ahead of their time, because both their theoretical production and their clinical practice point out in the direction of the new paradigms exposed in this work. The new concepts derived from them - mostly the mindbody as a psychosomatic information network - show that any information that reaches our body will provoke, through vibrations (let us remember that it is through vibrations, that the receiver transmits to the cell the information brought by the linkage), the cellular alterations that can either stay unconscious or become conscious, manifesting themselves in our emotions, actions and thoughts. These new findings, I think, facilitate the understanding and perhaps may even confirm the postulates by Ferenczi about *memories immobilized in the body*, and by Reich about *muscular armors* that would keep *frozen* traumatic experiences - once, according to them, certain information that reach the cellular level, can continue to be *kept* at this level, without ascending to the conscious level.

Thus, proposing a new body (the mindbody) and a new vision of transference (ruled by the Principle of Interaction and including the counter-transference), the three theories exposed, originated from Neuroscience and Quantum Physics, validate Ferenczi’s and Reich’s proposals for the inclusion of the body work into the psychoanalytic process, providing them with the theoretical and scientific fundaments that were lacking.

So, I think that this can be one way, among others, to deal with the clinical dimension previously pointed out – at the level of the primitive, the traumatic, and also of the *silent, without representation, outside the field of the sense* - which demands new handling forms, since, there is a lot of evidence, that the forms we use to deal with the

¹² FERENCZI, S. Notas e fragmentos., In: _____. *Obras Completas - Psicanálise 4*. S. Paulo: Martins Fontes

repressed unconscious are not appropriate. It is known, by those who have already experienced or witnessed body work sessions, that it can provoke the emergence - through images - of traumatic unconscious contents, that remained unconscious after years of psychoanalysis without ever manifesting themselves. In the theories exposed above, we can find theoretical basis for this effect of body works - since, according to them, through these works new sensorial information can reach the cells, creating, in this way, "facilitating" conditions to access the consciousness.

However, many times body therapists are not prepared to deal with the material that emerges - which can get lost or, even worse, re-traumatize the patient, generating psychotic outbreaks or serious somatic disturbances as a defense. This happens above all when the resistance of the ego are very quickly broken up by the body work, and, at the same time, are invaded by unconscious contents with which the therapist cannot deal yet. Whereas the psychoanalyst is a professional prepared to deal with both, the resistance as much as with the material that emerges from the unconscious, and therefore can help the patient make sense of these contents.

So, I believe that time has come to break the taboo of the touch and to consider the possibility of including the body, with its infinite mysteries yet to be symbolized, when the case or the transference/counter-transference situation of the moment presents this need, and when the analyst has the availability and the appropriate skills to do so. For, after all, as demonstrated by Ramos in her new conception of transference, whether we want it or not, we touch the client's mindbody with our simple presence. In any way, I think that we should be open to the contributions that Neuroscience and Contemporary Physics can bring to us, letting ourselves be touched by them. It is a fascinating field for researches, from which psychoanalysis should not stay aside.

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