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Chapter 1

Jung and the Relational

Beyond the Individual

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Introduction

Jung is of course the writer of the archetype. However, it is also true to say that ~~these~~ writings tend to concentrate upon the ways in which archetypes show up *within* the individual psyche. Where Jungians and post-Jungians have applied these ideas of Jung to the analytic process, they have mostly paid attention to how the archetype shows up in intrapsychic dynamics. What concerns them are the ways in which the archetype furthers individuation as an individual, inner process. Since, however, Jung posits the archetype as a *collective* phenomenon, it seems valid to explore the ways in which analysis as a relational phenomenon transcends the individuality of either of its participants.

The relational is usually characterized as something that constellates an interpersonal bond or nexus between already-constituted individuals. Such an approach inevitably puts the psychological focus firmly upon the individual psyche, and particularly on the way these relational bonds are experienced as contributing to the intrapsychic development or individuation of the individual. Relatively little attention has been paid to the nature and importance of this relational bond *in itself* —considered as an archetypal factor that transcends the inner processes of the individuals involved.

By sticking closely to this phenomenon of relationality, I hope to shake free of the narrow focus—often found in classical Jungian writings—upon psychological processes *as they are experienced within individuals.* By looking beyond the limits of the atomized individual, I am therefore attempting to adumbrate a conception of the relational that can properly support and further what I understand to be the implicitly *radical* implications of Jung's psychology. This project necessarily requires the very notion of the individual itself to be put into question. However, although such an approach inevitably challenges the usual assumptions of analytical psychology, it is Jung's own emphasis—in various contexts—upon the essentially *collective* nature of the psyche (not to mention the theoretical direction of his later psychology) that provides me with both the theoretical background and the teleological thrust required.

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In short, my aim is to focus upon the individuation of *the analytic process itself* by exploring the ways in which the archetypal and/or the collective unconscious manifest within and through specifically *relational* dynamics.

Jung and Others on the Intersubjective

As Robin Brown has described with admirable clarity, the relational school of psychoanalysis has developed a bundle of notions that we might broadly describe as intersubjective (Brown, 2017). These revolve around what Aron (1996) has called a "meeting of minds," Benjamin (1999) a "mutual recognition," and Ogden (2004) and Benjamin (2004) (in differing ways) "the third." Although there are important differences between these ideas, they do all seek to explore a kind of relationality that challenges and undermines conventional psychoanalytic ~~notions of~~ the individual, the intrapsychic, and one-person analysis. This notion of intersubjectivity has therefore challenged the narrow ~~notions~~ of relationship we find not only in classical psychoanalysis but also in object relations. Nonetheless, because, as Brown points out, these ideas seem to lack a coherent explanatory background or metaphysical grounding, they display a persistent tendency to revert to Cartesian modes of thinking and thereby lose touch with the more radical potential of what we might call a more fully relational approach.

Like other ~~Jungians~~ (Samuels, 2012; Colman, 2013; Sedgwick, 2026), Brown is interested in possible overlaps between psychoanalytic and Jungian approaches to the deep-relational in analysis. His conclusion is that the emerging notion of intersubjectivity in the psychoanalytic tradition "might benefit from a more direct engagement with Jung" (Brown, 2017, p. 179), precisely because Jung offers the theoretical grounding that tends to be lacking in the literature of relational psychoanalysis.

In Jung's psychology (and especially his late psychology of synchronicity and the *Unus Mundus*), self and other are regarded as different aspects of a transcendent unity. Although Jung's writings on this topic can sometimes seem problematically abstract or esoteric, his theoretical insights do possess the capacity to bear usefully upon the deep-relational phenomena that he observes and analyses in his "The Psychology of the Transference" (Jung, 1946). Unfortunately, as Sedgwick has pointed out (Sedgwick, 1994, p. 5), Jung's general reluctance in his published writings to offer detailed clinical examples makes it difficult to identify specific interlacings between the archetypal, the synchronistic, and the countertransferential as they operate within the analytic container. We can nonetheless infer from various alchemical hints that Jung understands the shared (and perhaps transpersonal) quality of the analytic encounter to be intimately entwined with the archetypal realm, and that it is precisely this dimension that manifests as "the third."

Transindividuation in Analysis

In an attempt to locate an experiential ground for a discussion that can easily start to feel highly theoretical, I therefore intend to concentrate here upon the analytic encounter, and specifically the way in which its various lines of relation both reflect and express a collective dimension of psyche. What I have found useful here is Gilbert Simondon's notion of "transindividuation" (Simondon, 2020; Combes, 2013).[1] With the *transindividual*, Simondon provides a philosophically coherent notion of "the third" as an energetic field of the psycho-social collective that lies outside and prior to any links or connections between individual subjects. As I will attempt to show, Simondon's rigorous focus on the *transindividual* dimension of individuation brings into focus those collective aspects of the analytic process that transcend both intrapsychic dynamics and interpersonal dynamics. By incorporating some of Simondon's insights, we can begin to provide some rigor to the Jungian approach, and thus more effectively challenge those residual post-Cartesian assumptions which, as we have seen, still linger in many psychoanalytic understandings of the relational.

Jung's late psychology focuses on the creative encounter between inner and outer dimensions of psychological life. The writings on synchronicity, the *Unus Mundus*, the psychoid, alchemy, and transference/countertransference, in varying ways take on the task of tackling this inner/outer problem. Jung points to the importance of this conceptual shift in *Memories, Dreams, Reflections*. At the time of his confrontation with the unconscious, he says, he "felt the gulf between the external world and the interior world of images in its most painful form," seeing "only an irreconcilable contradiction between 'inner' and 'outer'" (Jung & Jaffé, 1989, p. 194). As he explains, what is clear to him *now* (i.e. at the end of his life) is what he calls the "interaction of both worlds." This late recognition of the dynamic interplay between the inner and outer has enormous implications for Jung's attitude to the relational.

In "The Psychology of the Transference" Jung clearly states that individuation requires that both the intrapsychic and the interpersonal dimensions of individuation possess equal emphasis and, moreover, that they are intimately interrelated:

> Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominates.
>
> (Jung, 1946, §448)

Jung gives as much weight to the outer-relational dimension as he does to the intrapsychic. The process of individuation (undergone via repeated operations of the process he describes as the transcendent function) requires not only a

constant ongoing relational encounter with *inner* others (in the form of complexes, archetypes, etc.), but also an encounter with *outer* others.

In the subsequent paragraph Jung points up the relevance of this point to the analytic process itself and makes a crucial clarification: what occurs in analysis transcends the individuation of any single person. Indeed, Jung goes much further; he insists that it also has a wider psycho-social relevance: "[T]he bond established by the transference—however hard to bear and however incomprehensible it may seem—is vitally important not only for the individual but also for society" (Jung, 1946, §449). Jung's implication is that because the transferential/countertransferential process offers a concentratedly dynamic example of the interplay between inner and outer, it is precisely here that the relationship between the personal and the societal is most richly played out.

At first glance, such a claim seems at best overblown. Indeed, the post-Jungian Wolfgang Giegerich expresses just such reservations. Giegerich (2010, p. 251) objects to what he sees as grotesquely inflated claims for "the therapist's work in the consulting room," arguing that Jung is making a kind of category error, illegitimately mixing up two different dimensions of the opus: a) the ordinary personal, and b) the "fundamental truths, the open questions and deep conflicts of the age." In fact, for Giegerich, Jung is making a threefold mistake. First, he is illegitimately prioritizing the inner aspect of the individual. Second, he is wrongly understanding "mankind's problems" to be atemporal and archetypal. Third, he is failing to recognise that "the small dreams of the ordinary individual are only of private, personal significance" (Giegerich, 2010, p. 254).

All of these allegations possess some cogency with regard to Jung's work in general. However, with regard to the specific argument that Jung is making here, Giegerich has surely missed the point. Firstly, Jung goes out of his way to emphasize that it is *not* the solely inner aspect of psychological work that is critical here but rather the *interplay* between inner and outer as it manifests in the microcosm of the analytic vessel. Secondly, this interplay itself entails, for Jung, a meeting between the present/historical and the unchanging/timeless. Finally, Jung is clearly arguing that any meaning ~~emerging~~ out of the dynamic interaction between intrapsychic and interpersonal (as it unfolds through the analytic relationship) should be seen as possessing particular interest precisely because it succeeds in bringing both the local and the collective into play.

Relational Vectors in Analysis

One way to think about these claims of Jung is to focus on the uniquely potent combination of relational vectors he identifies within the analytic event. We can differentiate some of these vectors by using Jung's helpful diagram (in a form slightly different from what we see in "The Psychology of the Transference" (1946, §4[illegible]2

Line "a" represents relations between the two constituted individuals operating on a conscious and conventional level (i.e. ordinary interpersonal relations). Lines "c" and "d" represent relations between the ego and the unconscious of each individual (i.e. intrapsychic relations). Lines "e" and "f" represent relations between the conscious ego of each individual and the unconscious of the other (i.e. unconscious projections—transferences—operating between the two participants). Line "b" represents unconscious relations between the two partners. This relational vector is, for obvious reasons, the hardest to bring to awareness and its dynamics are therefore easily missed. The whole complex of dynamics is in a sense contained within "g"—the collective unconscious.

It is important to be aware that all psychological diagrams have severe limitations. It is, for example, entirely artificial to understand Jung's lines and levels of relation as discretely differentiated; not only because they are they are all active at the same time (even if from one moment to the other one vector of relationality may be dominant and the others less so), but also because all lines of relation frequently resonate with other lines, thus engendering bewildering levels of complexity. This is why Jung describes the meeting of these vectors of relationality by evoking a "chemical" bond or combination: "When two chemical substances combine, both are altered. This is precisely what happens in the transference" (1946, §358).

For the purposes of this chapter, we need to focus on the way this bond brings together three dimensions: a) the intrapsychic, b) the inter-personal, and c) a "third" emergent field that transcends a and b. It is this combination that enables Jung to suggest that individuation is not only "an internal and subjective process of integration" but also an "indispensable process of objective relationship" (Jung, 1946, §448). Significant here is Jung's refusal to be satisfied with the idea that individuation is a narrowly personal and individual process and his consequent insistence that the psychosocial dimension of transference is "vitally important not only for the individual but also for society" (Jung, 1946, §448).

Synchronicity

Jung's new way of understanding the interplay between inner and outer can also be identified in his notion of synchronicity. As Cambray has noted, Jungians tend to discuss synchronicity in two quite different ways: either as "evidence of archetypal processes at work" (2004, p. 234) or alternatively as a "commentary on the state of the transference/countertransference relationship" (2004, p. 235). Cambray astutely points out that this dichotomy mirrors a fissure in the post-Jungian tradition between a "classical" approach that focuses primarily upon the symbolic/archetypal and a "developmental" approach that focuses on clinical dynamics, and especially transference/countertransference. I have elsewhere drawn attention to the ways in which Jung's

own personality and, by extension, his psychology, seem to be at their most creative when they sit in the difficult tension between conflicting positions (Saban, 2019). Here too, then, the point of most interest seems to me to reside not in either of these two ways to view synchronicity but rather in the tension between them. This requires us to maintain a focus on the interplay between the archetypal dimension and the transference/countertransference dimension of the synchronistic event.

With this in mind, let us start with the example Jung most often uses to illustrate synchronicity: the incident of the scarab beetle (Jung, 1952, §843ff). As is often the case, Jung tells us very little about the clinical history that has led up to this moment. However, we now know that the patient mentioned in the story of the scarab synchronicity was Madeleine Reichstein Quarles van Ufford (1894–1975) who analysed with Jung probably between 1919 and 1924 (de Moura, 2014). Interestingly, she was also the patient who constellated a well-known dream of Jung's, which he recounts in *Memories, Dreams, Reflections* as an example of psychic compensation. This was the dream he referred to when he explained (in about 1930) to Peter Baynes that he had once been

> caught by a counter-transference to a beautiful aristocratic girl [Reichstein] and how he had a dream in which she was enthroned very high on an Eastern temple, high above him. And this explained how all his knowledge and interest in Oriental ideas and feelings had developed out of his transference to the girl. He had, as he said, to cut off his head and learn to submit his ignorance to his patient.
>
> (Jansen, 2003, pp. 244–5)

This information about (a) Jung's personal involvement with (and anima projection onto) Reichstein and b) the ways this played into certain theoretical developments in analytical psychology can now be incorporated into our wider understanding of the nature of the analytic/relational field at the time of the scarab synchronicity.

In his own account Jung is careful to narrowly limit the psychological information he offers by focusing upon the pathological state of Reichstein as an individual. She is, he tells us, animus-possessed and armored by an impenetrable Cartesian rationalism. However, taking into account what we now know, and reviewing the whole situation in terms of the vectored diagram in Figure 1.1, what emerges is a strikingly high level of relational complexity (in the form, for example, of anima/animus projections and counter-projections). This complexity is entirely relevant to the sticky relational bind that both participants apparently experienced. As Jung puts it, "the treatment had got stuck and there seemed to be no way out of the impasse" (Jung, 1952, §847). What Jung is describing is an impasse *of the whole field* not merely one occurring within either patient or analyst as separate individuals.

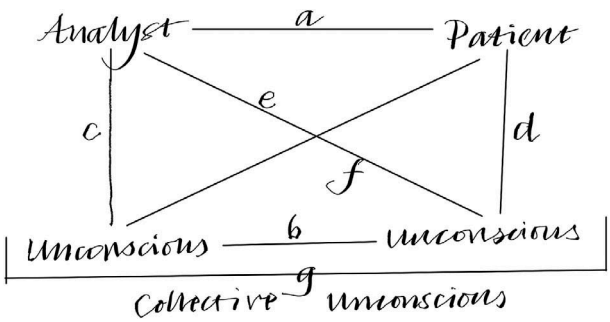

Figure 1.1

This matters because it was this blockage (with all its chaotic affective energy) that constellated the synchronicity. Reichstein attends a session in which she recounts a dream of being "given a golden scarab" (Jung, 1952, §843). At this point Jung, hearing something at the window, opens it, and in flies a "scarabaeid beetle" which Jung catches and hands to the patient with the words, "Here is your scarab" (Jung, 1952, §982).

In Jung's rather one-sided account of the event, we are told that the arrival of the beetle had the effect of enabling the patient's "natural being" to "burst through the armour of her animus possession", and that this (intrapsychic) breakthrough meant that "the process of transformation could at last begin to move" (Jung, 1952, §845). Significantly, he makes no comment on his own process or indeed on the analytic field as a whole. What he wants us to understand is that it is the patient's intrapsychic problem that has hitherto blocked her personal individuation, and that the synchronistic phenomenon has now succeeded in unblocking it.

However, by highlighting instead the *relational* impasse in the field between analyst and analysand, and by putting to one side the individuation of the patient (or indeed of Jung), we can now concentrate upon *the individuation of the interactive relational field* within which the analysis occurred.

Strictly speaking, it is the patient's dream that initiates the synchronicity. In 1934 Jung wrote to James Kirsch: "In the deepest sense, we all dream not out of ourselves but out of what lies between us and the other" (Jung, 1973, p. 172). In other words, the dream, because it is an archetypal event, does not belong solely to the dreamer and nor does it necessarily communicate only to the dreamer. Dreams—and synchronicities—are both constellated by and addressed to the analytic field itself as a transcendent third. In this case then, it seems likely that the dream is pointing directly to "what lies between" Jung and Reichstein.

Furthermore, as Roderick Main has shown, the image of the scarab was powerfully numinous *for Jung* long before this particular scarab flew into the consulting room (Main, 2013). A scarab featured in the vision that began Jung's 1913 confrontation with the unconscious (Jung, 1989, p. 179), and its

mythic/symbolic significance was explored in *The Red Book* (Jung, 2009, p. 271). As Main has carefully traced, Jung was also well acquainted with the scarab's alchemical significance (Main, 2013, pp. 140ff). In brief, the appearance of the scarab at this moment—a scarab that had in the past appeared to Jung precisely when he had himself been experiencing states of inner impasse—would have inevitably evoked for him powerful archetypal motifs of death and rebirth. As we have seen, Jung told Baynes that with Reichstein he had had to "cut off his head and learn to submit his ignorance to his patient." This image itself resonates with Jung's 1913 vision in which the appearance of the scarab immediately follows the image of the dead hero with blood gushing from his head (Jung & Jaffé, 1989, p. 179). In both cases, the appearance of the scarab marked a painful realization that what was required was the death of the heroic thinking ego. As Main puts it, the "incident involving the scarab beetle was a synchronicity not only for the patient but also for Jung" (Main, 2013, p. 137). In light of all this, Jung's insistence that the problem was the *patient's* psychological inaccessibility and "intellectual resistance" (Jung, 1952, §982) begins to sound suspiciously like projection.

However, if we wish to move beyond individual pathology, we might find it more fruitful to focus instead upon the resonance between Reichstein's block and Jung's block, and indeed the resonance between Reichstein's scarab and Jung's scarab. Such an approach might also help explain Jung's "irritation with [Reichstein's] rationalism" and the "barely concealed pleasure he took in offering up the synchronistic beetle with a flourish" (Cambray, 2004, p. 236). For Jung, as Cambray puts it, "the image [of the scarab] evoked a time of great suffering, both personal and collective, that could not be relieved by rational understanding" (Cambray, 2004, p. 236).

It seems then that the changes brought about by the synchronistic appearance of the beetle showed up in three discernible arenas. First, as Jung tells us, the patient achieved an inner breakthrough; the "Cartesian rationalism" which armored her against her own unconscious could now be dismantled. Second, if Main and Cambray are correct, it was the appearance of the scarab, evoking previous moments in which Jung had achieved individuational breakthroughs (and particularly when he was required to "cut off his head"), that awakened Jung to his capacity to move beyond his own fixed positions and enter the relational dimension of the analysis. However, alongside these two primarily *intrapsychic* shifts, it is important to note a third transformational dimension, within which the synchronistic scarab-event enabled both parties to become aware of and enter into a relational interactive field *that transcended both of them as separate individuals*. What had been hitherto experienced by both participants as a state of mutual frustration and impasse could only now shift into a phase in which "treatment could … be continued with satisfactory results" (Jung, 1952, §982). This is a field that could actively transcend the rational Cartesian perspective that keeps subject (analyst) discretely separate from object (patient), inner separate from outer.

Clinically, what this means is that although individual breakthroughs are experienced within each participant, a simultaneous collective breakthrough also emerges on a third transindividual level.

From a relational point of view, the scarab-event (by which I mean the whole phenomenon, incorporating the patient's dream, the beetle's appearance at the window, and Jung's triumphant "Here is your scarab") attains its transmutational potential by simultaneously operating on *all* the vectors in Jung's diagram—intrapsychic, interpersonal and transindividual.

The synchronicity brings into relief the ways in which participants in analysis are linked in the deep unconscious. This takes us beyond individuality as atomised state of separateness. Cambray suggests that the "third" here represents the combination of *all* the relational vectors in Jung's diagram and is therefore "co-constructed from our mutual experiences, conscious and unconscious, atop an archetypal base" (Cambray, 2012, p. 85). In order to begin to understand the complexity of the clinical situation, then, we need to enable the use of *all* these vectors as different lenses through which to view it. When they come into play together, the multi-dimensional image that emerges is more than the sum of its parts. By understanding the transindividual in these terms, we can begin to transcend the narrowness and poverty of conventional ideas of transference/countertransference.

In sum, a synchronicity within the analytic frame of the kind Jung describes succeeds in working on several levels at once. Though it conveys a powerful sense of affectivity, experienced on the personal level as emotion, its archetypal nature takes it far beyond the experience of narrow subjectivity by initiating the participants into a shared, collective zone. Such an event remains highly relational in that it expresses and furthers intimate and profound links between the analyst and analysand. However, none of those links can be reduced to the merely personal/individual.

Affect and the Transindividual

Jung chooses to specifically highlight the emotional aspect of the archetypal experience: archetypes, he tells us, "are images *and at the same time emotions*. One can speak of an archetype *only when these two aspects coincide*" (Jung, 1961, §589, my italics). When Jung tries to express what if feels like for a subject to experience the archetypal, he often uses the word "numinous", by which he seems to mean "an affective, living experience that overflows the boundaries of the ego" (Huskinson, 2006, p. 200). The value of the numinous for Jung resides in the fact that it simultaneously highlights two different dimensions of the experience: the affective and the transpersonal. Our conventional ways of talking about emotions (and I include both psychoanalytic and Jungian approaches) habitually locate them *within* the subject. However, with numinosity we encounter an affect that is experienced by the subject not as a personal individual experience but as somehow emanating from the other (whether it be

God, nature, or the sublime). In effect, when Jung invokes the numinous, he is pointing to an affective experience that is bigger than any individual:

> Whenever … in an excess of affect, in an emotionally excessive situation, I come up against a paradoxical fact or happening, I am in the last resort encountering an aspect of God, which I cannot judge logically and cannot conquer because it is stronger than me—because, in other words, it has a numinous quality … I cannot "conquer" a numinosum, I can only open myself to it, let myself be overpowered by it, trusting in its meaning.
>
> (Jung, 1959, §864)

Jung's emphasis upon the collective aspect of affect becomes greatly clarified and expanded in Simondon. Simondon highlights the specifically *relational* role of affect in transindividual processes. We can also find useful discussions about precisely this topic in the literature of the so-called "affective turn" (Clough, 2007), a fertile interdisciplinary development that has taken place within the fields of human geography, philosophy, psychology, sociology, and body studies, and which finds a line of descent through Spinoza and Deleuze.

Spinoza describes affect simply as the capacity to affect and to be affected (Massumi, 2015, p. ix). When we affect or are affected by other people, or other things, we are *in relationship* with the other, whether the experience shows up on the inner or the outer plane. In other words, affect puts me in touch with and highlights wider relational processes. As Brian Massumi puts it, affects are "our angle of participation in processes larger than ourselves. With intensified affect comes a stronger sense of embeddedness in a larger field of life—a heightened sense of belonging, with other people and to other places." (Massumi, 2015, p. 6) This notion that affect is primarily relational has been noted elsewhere. Burkitt, for example, suggests that,

> if emotions are expressive of anything it is the relations and inter-dependencies of which they are an integral part, and in this sense emotions are essentially communicative – they are expressions occurring *between people* and not expressions of something contained inside a single person.
>
> (Burkitt, 1997, p. 40)

The transformative aspect of affect thus stems from its capacity to initiate us into a world of relationality that transcends our individual ego-emotions and ego-thoughts. Undoubtedly, in its intensity, affect is felt personally and subjectively. Nonetheless, this doesn't obviate its capacity to simultaneously put us in touch with a non-personal, non-subjective, non-individual dimension of life. As we become aware of the collective nature of affect, what changes for us is not our specific emotional response (which continues to be felt on the personal level) but our felt understanding of what it means in terms of our connection to the world.

Affect in the Consulting Room

It is this transindividual dimension of affect that shows up very clearly in the clinical writings of post-Jungian analyst and writer, Nathan Schwartz-Salant. Building on Jung's ideas on the role of the "third" in analysis, Schwartz-Salant developed the notion of the "interactive field" (Schwartz-Salant, 1988). What is useful about this thinking is that it prioritizes the field over the individual subjects who occupy it. Schwartz-Salant makes it clear that the field shows up particularly clearly through *affect*:

> [O]ne never knows if an affect of fear, anger, hate or love comes from the analysand or from the analyst … [S]uch emotions exist as a quality of the interactive field … a state in which the question of "whose contents" are being experienced cannot be determined.
>
> (Schwartz-Salant, 1998, p. 24).

In syzygy with this affective dimension, Schwartz-Salant also emphasises the highly *relational* aspect of this field: it is, he says "a realm in which relations per se are the main object, rather than the things related, such as complexes belonging to one or the other person" (Schwartz-Salant, 1988, p. 50). The field Schwartz-Salant is naming here is precisely the archetypal/collective realm of relations that I am focusing on in this chapter.

For example, aware that a 50-year-old male patient's rage seems to be having a destructive effect on their work together, Schwartz-Salant asks his patient "if anger [is] attacking the connection between us," and the patient responds by asking: "Whose anger?" At this point, Schwartz-Salant admits to the patient that there is "no way to know." All that could be known, he remarks, was that "we were both in a kind of energy field in which anger was present." Both partners thus entertained the possibility that the rage was a quality of "the field" rather than an emotion that "belonged" to either partner, and this brought about "a change in the quality of awareness of the texture and space around us" (Schwartz-Salant, 1988, pp. 89–90). Both participants now felt, Schwartz-Salant says, "as if an 'other' was present with us" (Schwartz-Salant, 1988, p. 90).

At times, this took the form of the participants feeling "inside and contained by" the field but at other times it was experienced as something "in the space between [them]" (Schwartz-Salant, 1988, p. 90). They were somehow both the "subject" of the field while also its "object." In effect, both participants were simultaneously contained in, connected between, and confronted by an affective phenomenon whose autonomy was experienced as something neither intrapsychic nor interpersonal, inner or outer.

Schwartz-Salant points out that when a field of this kind is constellated there is a strong temptation for the analyst to "sidestep … the encounter" (Schwartz-Salant, 1988, p. 90). Such an avoidance might show up in the form

of a reductive transference/countertransference interpretation. One might, for example highlight one's own feelings of abandonment in the face of the patient's fragmentation or attribute the patient's fear to his childhood relationship with his father. For all their plausibility, interpretations of this kind have the capacity to reductively undermine the transformative potential of a shared affective event. They are, in Schwartz-Salant's words, "too limited and repressive of the field between [analyst and patient]" (Schwartz-Salant, 1988, p. 87).

A Jungian analyst might be faced with a further temptation: to introduce an *archetypal* amplification. For example, she might suggest (like Schwartz-Salant at an earlier point in the same analysis), that what is going on is to do with the myth of the son/lover (Schwartz-Salant, 1998, p. 87). Though such an interpretation seems on the face of it to honor the *collective* nature of the phenomenon, it can however be highly destructive. First, it tends to bolster the analyst's own authority (qua *expert*) and thus breaks down the mutuality of the shared experience of affect. Second, by reframing the experience into what is primarily an intellectual/aesthetic form, it diverts attention from the essentially *affective* quality of the shared experience. In such cases, as Schwartz-Salant notes, although both partners consciously feel "more in control and far less fragmented … the experience between [them becomes] soulless, and embodiment in any depth [is] not possible." (Schwartz-Salant, 1998, p. 88) It would seem that we need to distinguish an intervention that invokes an archetype from a genuinely archetypal engagement. Only the latter initiates both parties into the collective field of affect.

To continue Schwartz-Salant's account, once the affect is tolerated "without [either participant] knowing whose it was," what then occurs is that both analyst and patient begin to "feel an energized sense of … body and its aliveness [becoming] conscious of our bodies as energy fields" (Schwartz-Salant, 1998, p. 90). A change in the nature of the field manifests: "[The patient] felt that his body wanted to embrace mine, and I could also feel this sense of embrace, indeed, of a longing for him." As Schwartz-Salant puts it, the *coniunctio* now manifests in the form of "a pair of opposites defining our interactional space: rage and longing" (Schwartz-Salant, 1998, p. 90). This means that both analyst and patient are held within a polar field movement (the alchemical field of *solve et coagula*) that transcends their separate individual emotional processes. It is now possible for the field to begin to work on the participants, rather than the participants working on the field. The polarity is not operating *between* the two individuals; it contains them and thus relieves both analyst and patient of the requirement to fall into polarized roles (for example, healthy/sick or healer/wounded, person-who-knows/person-who-learns). Schwartz-Salant points out that when a shared field of this kind is tolerated within analysis it can begin to transform not only the clinical field but also relationships that exist *outside* the field. In this case, we are told, for example, that the patient's relationship with his partner was now able to move beyond a hitherto intractable "incestuous pattern of destructive passion" (Schwartz-Salant, 1998, p. 91).

The Transindividuational Field

As we have seen, a field of this kind possesses a highly affective character. Its mutuality and intensity also create a sense of intimate relationality. The field possesses two contrasting aspects, two lenses through which it can be viewed. Through one lens each participant's experience can be regarded as highly personal and individual. To the extent that there are relations between participants they are inter-individual relations—individual to individual. However, through the other lens we see a different (transindividual) relation which possesses both archetypal and collective aspects. When both lenses are brought together into binocularity an entirely new perspective emerges which succeeds in binding together both the personal/individual and the collective. Just as 3D vision emerges out of the meeting of the individual 2D perspectives of each separate eye, and just as stereo audio emerges out of two different single monophonic sources, so does the transindividual enable a transformative shift to a relational perspective that cannot be retrospectively reduced to any single line of relation. It thus combines and retains *all* the relational vectors in Jung's diagram (Figure 1.1): a) conscious (ego) relations, b) intrapsychic relations, and c) those relational vectors (both individual projective and collective archetypal) that operate on the unconscious level. In effect, the individual qua individual is not erased but relativized, subsumed into a relational field which is experienced as transcending the personal/individualizing level of relation. Crucially, the individual level is not obliterated; instead it is maintained within the overall process, although in a new form.

The transindividuational phenomenon can thus be differentiated from the experience of participation mystique, which consists of a regressive possession by the group or mass, or a merger of the participants into total symbiosis. In a clinical event of transindividuation, the transformative dimension of the field is experienced as contributing to the individual/personal process of either or both of the participants. For example, in the scarab synchronicity, both Reichstein and Jung evidently come away from the experience with an increase in personal self-knowledge. However, beyond that there is also a wider (third) transformation of perspective which, in a sense, contains and subsumes this narrow aspect of personal development. The field that contains both Jung and Reichstein (and the scarab) is *itself* transformed in such a way that a third level of understanding is gained by the participants. This process cannot be observed through a lens that remains on the personal/individual level. In this third (transindividuational) moment what emerges is a collective knowing. It is, in Jung's terms, a deepening in the knowledge of the Self.

> [I]ndependently of, and sometimes in direct contrast to, the outward forms they may take, [archetypes] represent the life and essence of a nonindividual psyche. Although this psyche is innate in every individual it can neither be modified nor possessed by him personally. It is the same

> in the individual as it is in the crowd and ultimately in everybody. It is the precondition of each individual psyche, just as the sea is the carrier of the individual wave.
>
> (Jung, 1946, §354)

Alternative Approaches to the Phenomenon

What I have attempted to describe here is a dimension of the overall analytic process. As I have indicated, it should not be viewed reductively as an intrapsychic development within either party. Some Jungians have sought to understand such processes in terms of the "wounded healer" archetype. David Sedgwick, for example, observes that the analyst can sometimes be wounded by the patient on a sufficiently deep level such that "it is as if the unconscious wanted to bring the patient's wounds directly into the analytic situation, or induce an empathic reality entirely in the therapeutic 'here and now'" (1994, p. 109). As Sedgwick points out, this phenomenon puts what is occurring "beyond empathy" and indeed beyond a model that utilizes ideas of projection/introjection/projective identification. However, although Sedgwick offers some fascinating and insightful detail in his real-time accounts of these dynamics as they show up in analysis, he pulls back from offering a satisfying theoretical explanation for what occurs, suggesting cautiously that Dieckmann's invocation of ESP or parapsychology might provide the "best current explanation" (1994, p. 116).

If, however, we are seeking a firmer theoretical basis for such phenomena, my suggestion is that we need look no further than Jung's own archetypal psychology—so long as we view it on the transindividual level. All the phenomena Sedgwick describes (alongside Dieckmann's examples of synchronicity in analysis (1976)) as well as other well-known phenomena such as revelatory supervision (whereby analyst returns to the patient after supervision to find that certain transformations have occurred) relate to this "third" region that transcends and contains analyst and analysand qua individuals and within which transformation occurs. As I have argued, this field can *only* be constellated on a collective level, beyond either of the individuals involved, even though, paradoxically, it will continue to feel as though the changes are experienced subjectively as deeply personal and intimate.

What Sedgwick does note is that, at its most healing and creative, the field shows up as a *coniunctio*: "a fused, eros-oriented style of experience" (Sedgwick, 1994, p. 115). He sees this as a deep "mutual identification" whereby infection and detoxification between the participants takes place directly on the "wounded levels" of both, such that "the therapist is made 'sick' by the patient … The former then cures himself and thereby cures the patient" (Sedgwick, 1994, p. 117). This is a rich and, in some ways, accurate description but because it concentrates upon analyst and patient as separate individuals it omits the crucial *collective* dimension of what is occurring.

Some psychoanalytic literature (e.g. Searles or Bion) also acknowledges the manifestation of phenomena like this. However, limitations in the underlying psychological model require them to be understood in terms of the patient identifying with and then introjecting the fruits of the analyst's self-analysis. As an explanation, this seems strikingly and unnecessarily contrived.

Implications for Clinical Practice

The positing of an archetypal/collective field that operates autonomously within analysis points to the necessity for an adjusted understanding of the role of the analyst within the process. The skill of the analyst now shows up, not so much in controlling or guiding the analysis via amplifications and interpretations, but rather by staying in touch with the elusive affective relational shifts that are constantly in motion (Jung, 1946, §384) and thus facilitating the transformative dimension of the process. This attitude requires something like Bion's abnegation of "desires for results, 'cure' or even understanding" (Bion, 1990, p. 244). In order to serve the process/field through "not knowing", the analyst is required to take a step back not only from the role of one-that-knows (Lacan) but also from the status of analyst qua constituted individual. Had Jung been busily interrogating his own countertransference he might well have missed the insect tapping at the window. No synchronicity, no field, and therefore no transformation of the field would then have occurred. Sufficient breathing space for the expression and observation of the full gamut of relational vectors in the room will only occur when the analyst can allow herself to be attended by the wider collective process (or in Keats' words, by "negative capability" (Keats, 1899, p. 277)).

As we saw in the clinical example from Schwartz-Salant, the analyst's responsibility is not only to guard against numerous potential avenues of avoidance, but also to gently enable both analyst and patient to stay where the field shows up at its most awkward and intense. If any healing emerges, it should be seen not as an achievement of either analyst or analysand, but as a "third" archetypal/collective dimension that has emerged out of and transcended the process. This "cure" may affect both parties, but it actually operates outside of the personal/individual agenda. Clearly, there is a strong aspect of mutuality here, but it is ultimately a secondary product of the shared nature of the field within which multiple relational vectors are active.

It is important also to emphasize that although these vectors seem to occur in both personal/individual and archetypal/collective dimensions, it is the interaction between the two that constellates meaning in the most transformative way. If either approach dominates the interpretive attitude, then it will fail, either because it becomes one-sidedly personal (bringing with it the danger of acting-out) or because it becomes excessively vague, intellectual, and disembodied. From this perspective, the real skill of the analyst is to

sense which level of analysis, which dimension of the relational field, is asking to be focused upon at any one moment, and, simultaneously, to take the whole into account.

Perhaps not surprisingly, such work is similar to dream-work. Within analysis, the dream is a shared, whole image that, as we have seen, is constellated from and within the field between analyst and patient. It is this wholeness (of image and of field) that informs the way detailed attention is paid to any specific imaginal facets, personal associations, or amplifications. If both the individual aspects and the collective aspects can be held in syzygy, the dream, as a third, will—as it were—interpret itself, and in this way the whole image can speak to the whole field. Far from being detached or abstract, interpretive work of this kind is profoundly relational and affectively situated. It comes to life only when held within a whole network of active relational vectors.

From this perspective, the primary quality of an archetypal process can be said to reside in its overall capacity to transgress the limits of a solely personal/individual level of operation and thus achieve transindividuality. The capacity to evoke specific "archetypal" or symbolic/mythological material will always remain subsidiary to this overall capacity. This means that within analysis, the making of an archetypal/mythological interpretation or amplification can never, in itself, constellate or even necessarily point to the presence of a living archetypal process. On the contrary, such a gesture will very often enact an avoidance of the collective/archetypal field.

Although these moments in analysis are frequently colored by a certain level of affective intensity, we need to beware of understanding this intensity in solely personal terms. Such intensity points to an engagement with the shared collective dimension of life. Victor Turner uses the word "communitas" to describe the intense intimacy that develops among persons in a group entering a zone of liminality (1969). Unlike participation mystique, communitas "does not merge identities; the gifts of each person are alive to the full, along with those of every other person" (Salamone, 2004, p. 98). To inhabit communitas is then to entertain a transindividuational tension between the purely personal and the purely collective, simultaneously archetypal and intimate.

Although we have focused here upon the way in which the transindividual emerges within analytic work, it can be also observed in other settings. The theatrical event, for example, offers an excellent illustration of the kind of relational intimacy I am attempting to describe. Just like analyst and patient, both audience and performers meet on several different levels. The actors are operating a) on the ordinary ego level (remembering their lines, adapting to lost props or misfitting costumes), b) on a deeper but personal level (caught up with their individual roles), and c) on the collective level (working as a unit, responding to and creating the play as a whole). At the same time, the audience members are also engaged on three different but related levels: a) individually (e.g. observing other audience members or reading the program), b) personally (e.g. being emotionally affected by those moments in the play that echo events

in their own lives), and c) cohering as a unit (e.g. reacting en-masse and thereby participating in the playing out of the whole drama). This third, transindividual level of engagement constitutes a conjoined field within which actors and audience together occupy a creative and resonant tension. This (Dionysian) dimension of experience is at the core of the theatrical event. It simply cannot be perceived or described within the limited terms of individual psychology. The relational complexity of the theatrical event (and particularly its capacity to operate simultaneously on both individual and collective levels) provides a close parallel to the relational dynamic we find constellated, in a different way, in analysis.

Conclusion

Jung's careful scrutiny of the relational vectors that show up in analytic work clarifies some of the complex ways in which these lines of relation operate intrapsychically and interpersonally. This contribution alone provides an important elaboration of what can only be described as a relational psychology. I have, however, tried to argue here that Jung's writings on transference go much further than this. Jung gives us an account of the emergence of a "third" field that operates autonomously within the analytic vessel. This operation occurs on a collective (archetypal) level that transcends the limitations of the individual psyche but without falling back into a state of symbiosis, merger, or "participation mystique." Jung thus adumbrates the notion of a wider individuation that transcends the separate individuations of the constituted individuals within the analytic relationship. This transindividuation, as Simondon has characterized it, emerges, in theoretical terms, out of various radical implications of Jung's late psychology, such as synchronicity, the *Unus Mundus*, and the psychoid. However, by exploring the clinical application, Jung grounds these notions in the detailed to-and-fro of everyday analytic work. Despite his general tendency to focus on the individual and the intrapsychic Jung here points toward the potential emergence a truly relational psychology. If, however, we want to take seriously the radical nature of Jung's ideas about the psyche, we must begin to re-vision what we mean by the relational. By focusing here upon this collective (archetypal) dimension of relationality I have, I hope, made a start.

Notes

1 Gilbert Simondon's ideas are particularly useful when applying constructive critical thinking to Jung since his rigorous attempt to think the relational occurs within an overall focus upon the process of individuation. In brief, Simondon takes up Jung's notion of the individuation process and places it at the centre of a radical and wide-reaching theory of onto-genesis. Although Simondon's ideas are fascinating in their own right, and reward deep study, most are tangential to the subject of this chapter.

2 Jung's original diagram refers specifically to anima-animus and the so-called marriage quaternio, here it has been applied more generally to the dynamics of transference/countertransference as he describes them in the same work.

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