

ANALYST'S PICTOGRAM AS A FORM OF HELPING THE WORKING THROUGH

José Otávio Fagundes

`` ... something breaks inside me. The red darkens. I felt too much to be able to continue to feel.

Exhausted is my soul, only an echo remained within me.
... Take my hands off my eyes a little my dreams. Inside me, there is only a void, a desert, a dark sea. `` ...

Fernando Pessoa

1- INTRODUCTION

My purpose in this work is to approach questions linked with narcissistic omnipotence and its apprehension in the psychoanalytical clinic, showing passages of an analytic session, in which the analyst's reverie under the form of pictograms can be useful to deal with clinical condition.

I think that through the narcissistic omnipotence, the subject seeks for a return to illusion of narcissistic magnificence, deluding himself with a self-plenitude and creating a false idealized structure of self-sufficiency in which he denies any need of another one, as I already wrote previously (1993). When avoiding to need and to suffer the vicissitudes of the other, the subject will pay the price of denying his perceptions with a consequent mental impoverishment. In the narcissistic omnipotence, the subject demands from the other satisfaction of his desires or then gets rid of the other when latter fails to comply with his desires. In that way, he tries to simplify his emotions, fearing frustration experiences of helplessness and impotence which generate psychic void for a few or a nameless terror for others; however, both situations marked by anxiety and depression.

In that personality structure, the pair of antipodal omnipotence-helplessness, turns itself so fixed and prevalent that the subject becomes paralyzed and impeded of using his potency. Potency of what? I believe that the potency refers to the capacity to think the reality rather than hating and denying it, and to deal more creatively with anxiety and depression occurring from frustrations, sorrows and narcissistic hurts.

Freud (1924) had already previously written that in psychosis, there was hatred of reality, hatred of thinking and consequent loss of reality. Hatred of reality, while it does not correspond to the desire and generates frustrations, will lead to displeasure and mental pain. Freud (1894), (1895), (1909), (1910), (1917), (1918), (1925), (1932), in many of his works, also indicated how affects are experienced as anxiety.

M. Klein (1946, 1952), observed that the anxieties in early life are very intense, linked to the fear of annihilation and of persecutory nature – while they are not modified, they tend to dominate the psyche leading the ego to make excessive use of the splitting, projective identification, denial, idealization, which accompany the omnipotence and will be characteristic of the psychotic personality.

Bion (1957) wrote that patients who are unable to tolerate the domination of the principle of reality and are unable to flee completely from frustration find refuge in the omnipotence . In his opinion, the psychotic personality has its origin in the fragmentation, followed by the expulsion of the meaning through which the ego knows the reality, that is, the fragmentation and expulsion of the senses, conscience and thinking.

When speaking of psychotic personality, the author is talking about moments of psychotic functioning of the mind and not necessarily about “sensu latu” psychosis. In that way, those states are much more frequently found at the clinic that we thought .

Now, to fragment and to expel the meanings of the affects corresponds to an impoverishment of the subject’s experience, in an attempt of simplifying his emotional life and human nature. On the other hand, it is in the affective contact with another one, in the presence and reality of another that the complexity and emotional richness of the subject is developed which enables him to perceive the external object, the internal object, thus moving himself in direction to another outside and an unknown other one inside himself . As Kohut said (1978), the antithesis of narcissism is not the object relationship but rather the object love .

The attempt of the psychotic aspect of the mind to split, project and simplify the emotional experience, separating rigidly the frustration so as to guarantee the pleasure, will bring about serious damages to the psyche due to distortions in the way of perceiving and thinking the reality. That

corresponds to the escape of a suffering in order to fall into a confusion ! It is the abrupt change from omnipotence to impotence, from idealization to persecution and from the imprisonment of the mind in neurosis or psychosis.

Fernando Pessoa, through his poetic sensibility and deep insight into the human soul described impotence experiences, psychic rupture and void , as I mentioned in the epigraph of the text:

Anything breaks inside me ...
Exhausted is my soul...
Within me there is only a void, a desert ...

On the other hand Green, (1980) described the psychic void as a consequence of the suffered loss in the level of narcissism, in that a solid affective divestment leaves marks in the unconscious under the form of ``psychic holes`` which will be filled out by intellectualizing reinvestments, hyper - activity or hyper-sexuality. He also mentions that in those cases there is a precocious dissociation between body and psyche, sensuality and tenderness and the blocking up of love.

The psyche thinking, will always have to deal with satisfactions or mental pain occurring from frustrations related to subjects of life such as unpredictability, impermanence or transitoriness and losses.

Freud (1920) well described in ``Beyond the pleasure principle`` the phenomenon of the compulsion to repetition, as a form of the psyche to deal with a disturbing situation. The repetition would be a form of no change and of control of the unexpected, of the impermanence and of the losses.

Britton (1992) observed that in some personalities, small discrepancies in the understanding between words and meaning, or between intention and execution, or interpretation and experience, or between ideal and real cannot be tolerated. The continent is exploded and the (contained) meaning gets reduced to pieces.

The author is speaking about the unpredictability, in that small changes cause dramatic effects. I believe that through the fear that any change could lead to a catastrophe, the subject sticks to repetition, maintaining a

simplistic illusion of constancy. However, subtleness and dialectics of the emotional processes, with their nuances, make it that they be highly complex and would not follow the laws of cause and effect. This being so, the splitting, the projective identification and omnipotence end up by not coping with the mental elaboration which will therefore require a larger development of the equipment in order to think based on the contention and integration of the emotions.

The contained-continent model of Bion (1962) is very useful to observe the phenomena of human interaction and to break the phenomenon of the repetition. O'Shaughnessy (1992) mentioning Bion, writes that if the patient's projections are received and understood, he can feel less isolated and persecuted and his splitting can decrease. This can lead to an attempt of thinking, this being an essential part of ego reparation. That involves the permission of the perceptions entry and projected pieces, a process generally lived as an assault.

We are constantly subject to the internal psychic movements among schizo-paranoid position - depressive position, in a constant flow. The perception of that, its contention and not its expulsion for trying to simplify, is what can bring the emotional enrichment. The analytic relationship is "par excellence" a favorable field for the patient to observe his complex mental performance, with the analyst's help.

A working tool for the analyst was initially described by Freud (1912) as being his fluctuating attention. Winnicott (1960) described the phenomenon of the "holding" in that the mother helps the baby to work his psychic existence of disintegration - that model was for him applied for the analytical relationship. Bion (1962,1963) wrote that if the mother cannot tolerate the child's projections, this latter remains subject to continuous projective identifications in a frequent and intense way. He pointed out the basic relationship between the contained-continent as a pre-determined form, a pre-conception, which has its first expression in the mother-baby relationship. An important phenomenon in this interaction is the existence of the maternal reverie. That model also brought for the relationship analyst-analysand, favors the analyst's possibility to be in the same affective tone of the analysand, helping him to support his complexity, contradictions and deal with his paralyzing defenses - this being so, the analyst offers a type of mental relationship that the analysand could introject .

Bion believes that something should be built in the pair's relationship that would allow an expansion of the mind and of the possibility to think. In that way, the capacity of the analyst's reverie would be his capacity to transform the beta elements of the analysand in alpha elements to be used to think.

Ferro (1995) writes that the whole analytical work bases itself on the use of the analyst's reverie, in his reception, in the metabolizing, and transforming of the patient, turning the patient's anxieties, anguishes, projective identifications, thinkable. He furthermore mentions the "dreamlike thinking of the vigil" described by Bion (1962), considering it "expression of the work that the alpha function develops continually in the constant transformation of beta elements proceeding from all the sensorial and emotional channels ... "in the relationship with our body, with our no-thinking, in the relationship with the other and with the world. The dreamlike thinking of the vigil is as a cycle of Krebs for the metabolizing of ketonic bodies (beta elements) in continuous activity whose contact constitute the base of the reveries, of the deep fantasies with visual or auditive sensoriality, in the various creativity forms; this emerges in all its evidence when dreamlike images escape from the mental container being evidenced as dreamlike flashes of the vigil, true intermediate situations between dreams and hallucinations"... These dreamlike images constitute the pictograms. Bion (1959/2000) thus refers himself to the pictogram or ideogram: "the impression must be ideogrammatized. Which means, in the case the experience be a pain experience, the psyche should have the visual image of the scrubbing of an elbow, or of a face in tears, or of something like that".

In the present work I present passages of an analysis session with a patient showing marked traces of narcissistic omnipotence and difficulty of emotional contact. I try to show in the session the emergence of my vigil dreamlike thinking, under the form of pictograms and how much the use of that enabled me to risk a more intimate contact with the denied mental world of the analysand, characterized by psychotic aspects in that he tries to deny the reality of life taking refuge in a repetitive mechanistic system, based on omnipotence-helplessness.

I do not consider that as the best form of working and giving correct information, but as a way to get in touch with the internal world of patients of difficult access and to work with the splittings and projective identifications. To apprehend in me those dreamlike thinkings and feelings seems to me to be a form of apprehending that which the analysand tries to expel of himself.

I agree with Ferro (1995) that the "correct interpretation does not exist, but rather a trip made of continuous successes and mistakes that constitute the road ... in a walk of continuous oscillations". The rigidity in the search of the right interpretation can lead to an idealization of the interpretation with the consequent corollary, finding itself persecuted for having to give a right interpretation. That can make it that the analyst ends up by giving persecutory interpretations to the patient or becoming imitative or too much stuck to the theories, as I wrote in a previous work (1992).

II- CLINICAL MATERIAL

This clinical material is of B at the time he was in analysis for more than five years, having come from anxieties linked to a difficult relationship with others, being seen by relatives and friends as predominant and tyrannical. He had a belief that he was very rational and without affectivity, once his "soul had gotten rusty" after a love deception in the youth. Actually, that "oxidation" began much before. He has a history of affective parting with his parents and brothers with whom he always lived deep rivalries. He always considered himself excluded and tried to conquer the esteem of all through his intelligence and success in the work, having a "workholic" pattern. His ideal was and continues to be a machine-man, strong and independent of others despising his emotional side and that of others, for seeing in that a threat, upon implicating feelings, generating dependence. Thus, he has panic of intimacy and panic of needing somebody, then taking refuge in a defense of narcissistic omnipotence in order to protect himself of the fantasies of losing somebody, with consequent helplessness. In that way, he is the one who separates from others, using a disdain that can sometimes become simple and cruel. He told a lot of times the story of the scorpion and the toad in that the scorpion asks the toad to carry him across a river – the scorpion promises to the toad that he would not prick him. All know the end of the story, that the scorpion in the middle of the crossing, pricks the toad – this one says that

the other did not comply with the promise and the scorpion answers that he really promised but his instinct was stronger. In that story B identifies himself with the scorpion, alleging that he has poisonous instincts, in a way as to advise me to take care and to get away from him. On the other hand, he also disguises himself as a scorpion, as a child fearful of not being loved, pretends that he is bad and wants to chase away the other, for fear of wanting the other and be despised by him. In that disdain and in order not to be despised and showing disdain to prove that he does not need anybody, B walks through with the easiness of someone who has had a long training.

He already underwent two previous analyses, the second for many years. He is also being attended by a neurologist and clinical physician, taking antidepressive and ansiolitic medication. He frequently tries to show that medication is more scientific and efficient than psychoanalysis and that this is a thing of the past. With this, he wants that the medication meets with all his difficulties, since with the medicine, he would get more control of the situation. Actually, those are maneuvers to disguise his feelings of attachment to the analyst and valorization of the analysis, for fear of coming to be controlled.

He is accustomed to miss or arrive late at the sessions, alleging travels or work meetings. This session is after an absence of two weeks, with no notice, on his part, giving through his maneuvers, the sensation to the analyst that this latter does not exist. He had never before failed in this way.

B enters, he greets verbally, places the jacket on the chair, and lies down. He soon says with a sarcastic tone, almost aggressive:

- *It's been a long time that I don't come*

(silence)

- *You must be furious with me.*

(I feel that his provocation hits me and at that moment I answer him in not too continent way, but on the other hand also continent, when signaling the ``furious`` element as a form of starting a conversation with respect of his being unhappy with something, disposing myself to speak and not avoid that emotion. Then I say :)

I : Perhaps you were furious with me and this is why you did not come.

B: *Analysis gives a lot of work for a busy man like myself . I had meetings and work trips. How could I be here ? I could not fail to travel and let others waiting because I had analysis.*

(Silence)

(During the silence, I feel that my speech stirred a conflict in his wanting to be and not wanting to be there with me causing tension in the meeting. I feel a storm in the air, a hostility. I see him fighting with me to prove his importance in the work and as a person, and the hard time he has to be with me and with his internal world. It looks that something will tumble down and I fear not to be able to secure).

B in an irritated tone:

The analysis is also innocuous, it did not change my problem with the women. I only repeat the things .

I: I am surprised that you continue coming and paying for something so innocuous. I think that you struggle in this analysis to turn me innocuous and to paralyze me. Is it not so, to paralyze your need for contact ?

(Silence)

B. I wanted to paralyze the time, the life, my age. I do not want to become old. I do not want to retire from work. This looks that it is the end, that I will feel useless and without importance. What a horror is the passing of time. I did not want that time also would have passed for Silvia (secretary and lover) and that she would get old. She was already so beautiful and now she also is aging: more and more I see signs of that, although she is still in good form. I would need to arrange another younger lover but I am not succeeding. My marriage with Mara has come to an end, a long time ago: I never accepted her and I always tested her. I think that here, I also test you, I am examining you. I think that I still did not accept you as my analyst in the same way I did not accept my wife. How could I accept you if I did not see your curriculum vitae nor do I know whether you are a doctor. My previous analyst was a doctor and teacher. I came here through Ada's indication, your former patient.

(B. had already referred that he had been attracted by Ada, but felt intimidated because she was an artist, beautiful and intelligent).

I: I think you test me and depreciate me for me to feel what you feel when you depreciate your women and your own self.

(long silence)

B. I was looking at that bug in the window; the bug cannot fly, it is imprisoned because the window glass impedes it and it doesn't seek the exit that is on the side. I also feel this way. I am caught with three women (wife, lover and colleague) and a fourth one who is a youngster from the United States and a fifth who is a workmate.

He asks me ironically. *Do you know who is D. Juan ?*

I keep silent.

He goes on : *I feel a D. Juan, tempting three women and unable to enjoy any of them.*

(I imagine D. Juan, desired, powerful, exhibiting various women. I imagine an insect fragile, lonely and prisoner. I see a tragicomic and unusual scene: B. as an insect disguised of D. Juan. Would he create the impasses in the analysis for not losing the disguise and avoid a collapse?).

Then I say:

With the women you make potency tests and with me you make tests of wisdom to know if I can deal with your fear of fragility and loneliness.

(long silence)

B: I don't know why, now I remembered a dream I had this night. (It's a long time since he relates a dream).

I don't know if it is worthwhile to speak of that because I don't see a relationship with anything. You will certainly say that this is something to do with my unconscious. But I don't see anything.

I: It looks that that you want to know of everything and not count with me.

B: Well, I dreamed about the school where I studied for eight years. I felt very unhappy there in the dream. I was visiting the school and seeing the doors of the classrooms closed. I was also seeing the room where I was tested to enter in the school. I saw in the courtyard seven swimming pools with water overflowing. The priests didn't appear in the dream. Then I saw some friends of that time with the current age.

I:: What do you think of your dream?

B: I thought how the priests had become wealthy with the school; before there was only one swimming pool.

I: It looks that you see the priests as exploiters. I think that when you fear that I also exploit you here, I am not interested in you as a person, you feel unhappy and cannot enjoy the analysis.

B: in an emphatic tone: *With analysis I did enjoy a better relationship in the work and with my children.*
(silence)

B: *Ah! I just remembered that in the school there was a so called "detained". Do you know what is "detained"?"*

I: No.

B: *"detained" is when the student commits three faults after which he suffers a suspension. I was afraid of that and it afflicted me for not being "detained".*

(I imagine a robot fixed to the glass, suspended by the legs, cut into pieces)

I: I think that you are afflicted with the possibility to suspend and succeed in interrupting completely the human contact . Here you test me to know if I tolerate you or if I will also interrupt our contact.

B: *But I missed due to work trip.*

(silence)

B: *I think that I test you to know if you interrupt me or not.*

III. COMMENTS

Since the beginning of the contact, the analysand showed a disturbed mental state, in that words, ideas or narratives, during the session, are elements that serve to the resistance. He uses his professional work as a defense and impediment to be in analysis. He gets himself busy with a lot of work, in a hyperactivity to prove his importance and to fill out his emotional void, thus avoiding to think of his difficulties. With that he wants to stop the time and avoid the inherent changes of life and not to face the underlying pain. Upon denying that, that causes him mental suffering, he is impeded to live together with it and to use it creatively.

His absence of two weeks from analysis without notice and his sarcastic attitude and disdain, reveal his desire to deprive the analyst and to resist to

the analysis. Through that he repeats in the transference his conflicts, instead of remembering them and working through them. What he himself said: "I only repeat the things" - it is a manifestation of the resistance of the id, in that the compulsion prevails over the repetition, which is an attraction exercised by the unconscious prototypes and that will resist to the analysis and to change. What I apprehended as "something stormy in the air, a hostility... it looks that something will collapse and I fear incapable of securing", it suggests a possibility of something unknown and very dangerous would emerge in that situation. What danger would this be? It would be the danger of changing and transforming himself in the scorpion which attacks the analyst and himself, as resistance to recall the experiences of a child afraid of not being loved and having the painful sensation of being rejected by his parents.

Speaking of his artist friend "Ada" he reveals his creative side which if developed would be a possibility that B. would have to deal with his emotional crisis now aggravated with the middle age. However he can't get to use satisfactorily that side and remains obsessively stuck to the work, which represents his defense. His prison goes beyond the work and extends itself to prison with the women, resistance with the analysis and prison in his mental difficulty.

When I point out that he tests me and depreciates me to feel what he feels when he depreciates the women and himself, I attempt to show him his so much denied psychic reality. He then answers me with a perception that he got from the imprisoned insect in the window. I believe that that would be a representation of his prison in the narcissistic omnipotence, which creates a mental state of stupidity that impedes him to perceive the exit which is on the side. Soon afterwards, he brings D. Juan's fantasy. Here he speaks about the sexuality and love for the other that exists in him, but that cannot be enjoyed in a free and lively way. Then I imagined a tragicomic and unusual scene: B. as insect disguised as D. Juan. That pictogram, which represents my dreamlike thinking of the vigil and reverie, resumes a D. Juan with sexual omnipotence, powerful, desired and a fragile, lonely and imprisoned insect. If we would consider that the insect is also a metaphor to represent that which is not innocuous, as the scorpion, pricking and giving mortal problem (as to stop time and death) I got the idea of B. to be bringing in that association the projection of his fragility and lonely existence. That characterizes his existence of helplessness when he becomes the desirer of the other; he defends himself of that which brings

him anxiety of comparison and competition, wanting to be narcissistically desired in an omnipotent way. After I communicated that to him he answered me with a dream; that dream was a sign that there was an emotional contact between both of us and an incentive for the formation of possible mental elements to be thought of.

B. brings the dream of closed doors, symbolizing his contact difficulty with others, with me and with his emotions. Here he lives the drama of not being able to make use of the analysis and the women. In spite of having various possible women, none satisfies him, once he is more concerned in showing his control over them rather than tie himself to somebody in the intimacy. He has various and he has none. His association of the dream was on the priests' enrichment, about amount and comparison, in the same way as his experiences with women. His obsession for amount, control and comparison doesn't happen to meet with a hidden need of quality, that could only be reached in the intimacy of the subjectivity and in the possibility to accept and use his own resources without the paralyzing comparison. When B. said that he enjoyed something of the analysis (he improved in his work and in his relationship with the children), he opened a small door to allow the entrance of an affect with the analyst and of himself with the feminine figure, which also represents his creativity to use that which is his and capacity of thinking freely.

After he associated the dream with his fear of being suspended from school, I imagined a robot fixed to the glass, suspended by the legs and cut to pieces. This pictogram symbolized to me fragmented parts and expelled from the patient, which mechanized, paralyzes the time and the human contact. I communicated that interpretation to him; he answered me evasively, but soon afterwards signaled that he elaborated the subject.

I believe that mechanization of the analysand is in continuity with the image of the mortal insect that can prick the analytical couple, turning to resistance and impasse, impossible of metabolization. But the analytical couple also has moments of "Ada", in other words, moments of freedom thinking, which appeared in the moments of larger emotional contact between analyst and analysand. The appearance of that function, represented by the analyst's pictogram, could facilitate the exit of the imprisonment in the defense of the narcissistic omnipotence.

I thus see how the pictograms that appeared me in day dreaming during the analytical session were very useful to make an emotional contact with the patient and to open a breach in the mechanization, narcissistic omnipotence and existing paralysis. The analyst obviously is not aware of his alpha elements at any time - the reverie would be a possibility to acquire that conscience. The analysand is not aware of his alpha elements; but after the analyst communicates to him what he apprehended of the couple's emotional contact, there will occur a stimulus for the analysand to form his alpha elements which can be used to think his emotions.

IV. ABSTRACT

Starting from the clinical material of an analysis session, the author makes considerations on the analyst's day dream, under pictogram form, as a possibility to work with patients of difficult access, with excessive use of narcissistic omnipotence. He makes reference to the psychoanalytical literature and places the narcissistic omnipotence as a defense against the frustration of the reality, being used by the subject as a mechanical process, as in the deterministic - cause model.

The author makes considerations about the working through process, as a form of apprehension of split parts and expelled by the patient, that can transform themselves in alpha elements and used for interpretation. The analysand, in his turn, upon feeling that the analyst makes that type of emotional contact with him, feels stimulated to produce alpha elements in order to think his emotions and his dichotomy omnipotence - helplessness.

V. SUMMARY

The author presents clinical material to speak of the analyst's day dream under pictogram form, as a possibility to work with patients of difficult access, with excessive use of narcissistic omnipotence. He makes reference to the psychoanalytical literature.

VI. BIBLIOGRAPHY

Bion, W.R. (1957) – 'The differentiation of the psychotic from the non-psychotic personalities', *International Journal of Psychoanalysis*, 38

_____ (1962) – *Learning from Experience*. London: W. Heinemann

_____ (1963) – *Elements of Psychoanalysis*. London: W. Heinemann

- _____ (2000) – Cogitações. Rio de Janeiro: Imago
- Britton, R. (1992) – ‘Keeping things in mind’, Clinical Lectures on Klein and Bion. London: Routledge.
- Fagundes, J. O. (1992). ‘O brincar na análise de uma criança’. Reflexão sobre a imitação e criação’. Rev. Bras. Psic. Vol.26 (4)
- (1993). ‘ Ilusão de fusão e narcisismo’. Rev. Brás. Psic. Vol.27 (3)
- Ferro, A. (1995). A técnica na psicanálise infantil. Rio: Imago Edit. Ltda.
- Freud, S. (1894). Draft E. ‘How anxiety originates’ – SE I London: The Hogarth Press, 1978.
- _____ (1895). ‘Obsessions and phobias’, Section II. ‘A reply to criticisms of my paper on anxiety neurosis’. SE III. London: The Hogarth Press, 1978.
- _____ (1909). ‘Analysis of a phobia on a five-year old boy’. SE X. London: The Hogarth Press, 1978.
- _____ (1910). ‘“Wild” psychoanalysis’. SE XI. London: The Hogarth Press, 1978.
- _____ (1912). ‘Recommendations to physicians practicing psychoanalysis’. SE XII. London: The Hogarth Press, 1978.
- _____ (1917). Introductory lectures on psychoanalysis, Lecture XXV. London: The Hogarth Press 1978.
- _____ (1918). ‘From the history of an infantile neurosis’. SE XVII. London: The Hogarth Press, 1978.
- _____ (1920). Beyond the pleasure principle. SE XVIII. London: The Hogarth Press.
- _____ (1924). ‘The loss of reality in neurosis and psychosis’. SE XIX. London: The Hogarth Press, 1978.
- _____ (1925). ‘Inhibitions, symptoms and anxiety. SE XX. London: The Hogarth Press, 1978.
- _____ (1932). ‘New introductory lectures on psychoanalysis, Lecture XXXII. London: The Hogarth Press, 1978.
- Green, A. (1980). ‘A mae morta’. In Narcisismo de vida, narcisismo de morte. S.Paulo Escuta, 1988.
- Kohut, H. (1978). ‘ Formas e transformacoes do narcisismo’. In Self e narcisismo. Rio de Janeiro Zahar Editores S.A., 1984.
- Klein, M. (1946). ‘Notes on some schizoid mechanisms’, in The Writings of M. Klein , vol. 3. Envy and Gratitude and other Works. London: The Hogarth Press, 1975.

— (1952). 'Some theoretical conclusions regarding the emotional life of the infant', in The Writings of M. Klein, Vol. 3, Envy and Gratitude and other Works. London: The Hogarth Press, 1975.

Pessoa, F. Ficção do interludio/4: poesias de Álvaro de Campos. Rio de Janeiro: Nova Fronteira, 1983.

O'Shaughnessy, E. (1992). 'Psychosis: not thinking on a bizarre world', in Clinical Lectures on Klein and Bion. London: Routledge.

Winnicott, D. W. (1960). 'Ego distortion in terms of time and false self', in Maturational Processes and the Facilitating Environment. London: The Hogarth Press (1965).

Key Words

Pictogram- working through - narcissistic omnipotence – helplessness – psychic void – psychosis – mental pain – frustration – reality – object love – reverie – dream images – beta elements – alpha elements – thinking - creativity

DR. JOSÉ OTAVIO FAGUNDES

Brazilian Psychoanalytic Society of São Paulo
Tel. 55-11-30831866