

WORKING WITH ENVY AND ITS MANIFESTATIONS

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The purpose of this paper is to examine various manifestations of envy as it emerges in the analysis and the way one can work with them. In the first part of the paper I review the concept of envy from Freud onwards, paying special attention to the still current debate around Klein's view of envy as a primary phenomenon. The second part of the paper consists of sessions by several patients where envy seems to be central. I start off with a personal account where a piece of self-analysis led to the recognition of having carried out an insidious envious attack on a colleague. I continue with a patient, Terry, whose envious attacks on me were expressed directly in the session. Then I describe the case of an artist/patient, John, in whom what seemed a claustrophobic reaction in museums was due to his paranoia of the paintings displayed, which ultimately was the result of his envious attacks on the artists who had created them. I follow this account with the analysis of a dream in another patient, Karen, an early dream in the analysis which clearly revealed her envious attacks on me. Then I review in some detail five sessions occurring within two months in the analysis of the same patient. When considered together these five sessions illustrate the various defenses against envy as they happen in our interactions. I have chosen this patient because the concretization in her somatic responses and her willingness to talk about them allows one to observe the manifestations of unconscious phantasies in as direct a way as in the analysis of children.

The history of envy in psychoanalysis began with Freud's formulation of penis envy in "On the Sexual Theories of Children" (1908), a paper based on the

analysis of Little Hans. Freud expanded his ideas further in the third edition of the "Three Essays on the Theory of Sexuality" in 1915. The castration complex, he argued, arises from the realization that the penis is lacking in the woman. Since for the boy castration anxiety occurs at the height of the Oedipus conflict, he relinquishes the mother in order to save his penis and installs within himself an internal father who forbids incest and leads him toward a heterosexual life.

Freud always maintained the hypothesis that the envy of the penis was at the center of feminine sexuality, although for him this envy did not have the destructive quality assumed later on by Melanie Klein in her notion of primary envy in both men and women. For Freud, the woman searches for the penis in the father while the mother, by not having one, is disqualified in her potency. From the wish for the penis, the woman moves on to the wish for the father and, finally, to the wish for a baby (1917). At no time does Freud consider an analogous dynamic in the man for the woman's envy of the penis.

In Instincts and their Vicissitudes (1915) Freud talks about hatred as being the result of one of the vicissitudes or modes of defense against the instincts, the reversal. This can be a reversal from activity to passivity (such as sadism-masochism) or a reversal in content, such as the transformation of love into hate, although he admits that the case of love and hate cannot be fitted into his scheme of the instincts and that they don't stand in a simple relation to each other. "If a love relation with a given object is broken off, hate not infrequently emerges in its place, so that we get the impression of a transformation of love into hate" (p139). However, for Freud opposites of love are not only hate but indifference, and being loved. "We might at a pinch say of an instinct that it 'loves' the objects toward which it strives for purposes of

satisfaction; but to say that an instinct "hates" an object strikes us as odd... the attitudes of love and hate cannot be made use of for the relations of instincts to their objects, but are reserved for the relations of the total ego to objects." (p137). For Freud, "hate, as a relation to objects, is older than love. It derives from the narcissistic ego's primordial repudiation of the external world with its outpouring of stimuli" (p139).

It is later, in Group psychology (1921), that Freud talks specifically about envy in his attempts to understand what he calls the herd instinct. According to Freud, the first time a "group feeling" appears is as a reaction to the initial envy with which the elder child receives the younger one...in consequence of the impossibility of his maintaining his hostile attitude without damaging himself, he is forced into identifying himself with the other children. The first demand made by this reaction-formation is for justice, for equal treatment for all" p 120). "What appears later on in society in the shape of esprit de corps does not belie its derivation from what was originally envy... this demand for equality is the root of social conscience and the sense of duty" (p 121).

In a paper entitled "Hate and Anal Erotism in Obsessional Neurosis" (1913), Jones saw hate as a primitive form of rage stemming out of the anal phase, occurring only when there was a durable bond with the hated person who has to be in some way superior. He was clearly referring to envy but only wrote about hatred. Subsequently, in a paper on "The influence of oral erotism on character formation", Abraham (1920) regarded envy as a hostile but ambivalent oral sadistic impulse rather than an anal sadistic one. Glover (1924) referred to the oral triad of impatience, envy and ambition in a paper entitled "The significance of the mouth in psychoanalysis". In his paper "Notes on Oral Character Formation" (also 1924) he concludes that pessimism as a character trait can be traced back to an extremely hostile response to neglect,

sensitivity to competition, a dislike of sharing and acute envy. These were attempts to explore the transformation of instincts into character traits but the interests, attitudes, and feelings described in these early papers were considered to be secondary. Envy was only one among many other effects of this transformation (Joffe, 1969).

From being a complex and secondary affect, envy was elevated to primary importance by Klein (1957) who saw envy as an oral sadistic expression of destructive impulses operating from the beginning of life and having a constitutional basis, a point of view that has been strongly debated in the psychoanalytic literature. Unlike Freud who saw the penies or siblings as the targets of the envy, Klein sees the mother as the target. Rather than being a secondary drive derivative, Klein came to see envy of the mother as the earliest manifestation of the death instinct. Incidentally, it was partly on the basis of a disagreement about these notions that Donald Winnicott and Paula Heimann defected from the Kleinian fold. Along with the later environmentalists, Winnicott seems to attribute hatred in the baby to the inevitable frustrations he or she has to undergo and to his or her dependency. He goes further still when he examined the hatred a mother can experience towards the baby. In a paper entitled "Hate in the counter transference", Winnicott (1949) postulated that in the analysis of psychotics or in the late stages of an analysis of a more normal person, the analyst finds himself or herself in a position comparable to that of the mother with a new baby. He gives a long list of the reasons why a mother, like the analyst with strong countertransference feelings, has to tolerate hating the baby without doing anything about it by falling back on masochism. He argues that the baby, as the patient, needs to know of this hate in the mother in order to accept his or her own hate.

Even though there were some precursors to Klein's theory of primitive envy in the work of Eisler (1921), and Abraham (1920), her notion is that envy is a dynamic factor of tremendous importance from the beginning of life, that this envy is directed toward the mother's breast, and that it occurs to the same extent both in boys and girls. In her paper "Jealousy as a Mechanism of Defense" (1934), Joan Riviere anticipated Klein's later views on envy. In that paper Riviere expands Freud's idea that women are more jealous than men because jealousy hides envy. She observed in one of her female patients that the jealousy of her husband, by whom she felt robbed and dispossessed, was covering up her wish to dispossess him and others of their belongings and pleasure. The fantasy of robbing him expressed her wish toward the object, which was ultimately the mother's breast in the transference. Riviere noticed that the patient's jealousy of her husband came to the fore each time she engaged in unconscious envious attacks on her mother in the analyst. This dynamic in her paper also foreshadows Klein's notion of projective identification.

In her early work Klein (1932) had linked envy with oral, anal and urethral sadism directed toward the mother in the early stages of the Oedipus complex. She had not related envy specifically to the desire to take away and spoil the mother's breast. In the preface to Envy and Gratitude (1957), she declares that what she formerly had considered as attacks on the mother's body such as emptying out, destroying or robbing applies as well to the breast. We might want to clarify here that she is referring to an early paranoid-schizoid phase where the infant relates to part-objects rather than whole objects. Thus, envy of the breast and its functions occurs earlier than the attacks on the mother's body as whole object. In fact, for Klein there is a sequence in development in which the object of the envy is the breast, then the mother's body with daddy's penis inside, and then the primal scene or combined figure of the parental

couple.

Envy is primary because it is addressed to the primary object which for Klein is the breast. There has been considerable controversy as to when object relations proper begin and whether the neonate and young infant can suffer envy. Those who follow Anna Freud (19) place the object relation with the mother after an autoerotic, narcissistic phase and, as a consequence, do not believe that primary envy exists. Others who can accept the idea of an early relationship to the breast still find it hard to accept the notion that newborns can experience envy. The notion of primary envy implies that envy exists from the beginning of life (perhaps in utero, if we subscribe to the view that a primitive ego exists at birth), as opposed to secondary envy which would date it as a later development. Primary envy would thus be constitutional as opposed to acquired, secondary envy. Klein (1957) assumed that the propensity for envy is both constitutional and an expression of the death instinct. However, she did not deny that the vicissitudes of development can increase or diminish this constitutional disposition. For example, a mother who projects her own envy into the child can increase the child's envy. In the same way, envy can be exacerbated in the patient if the analyst projects envy into him or her. Envy can also be mitigated by the proper maternal holding environment . While Klein contends that primary envy is constitutional she does not provide sufficient evidence to support her assertion and leaves unanswered the question as to whether what is constitutional is envy or rather oral sadism, the tendency toward narcissism, or the tendency to idealize the object, all of which might tend to induce envy.

In The Psychoanalysis of Children (1932), Klein suggested that oral frustration leads to a desire to enter the mother's body but twenty five years later, in Envy and Gratitude (1957), she modified her view to maintain that

envy cannot be explained only as a response to frustration. This point is highly debatable because it has to do with the relative weight attributed to endogenous or exogenous factors, nature versus nurture. In the more general psychoanalytic literature, envy is accepted as a secondary response to deprivation and frustration (Joffe, 1969) but interpreting it as such does not correct the vicious circle of frustration leading to feelings of inadequacy, leading in turn to further envious feelings since we can never do away with frustration.

There is no question that frustration and deprivation play an important role in exacerbating envy but the view that frustration alone creates envy does not account for situations of intense envy in response to gratification. Primary envy is seen as the wish to attack and destroy the goodness of the object just because it is good, not only because it frustrates. One does not have to subscribe to the idea of envy as a manifestation of the death instinct in order to recognize its importance as a powerful obstacle to feelings of self-esteem. Environmentalists oppose the idea of endogenous envy in favor of a frustration-aggression theory, whereas those who tend to emphasize constitutional givens will be more prone to accept the idea of constitutional differences in the experience and expression of envy. "If the analyst commits the error of interpreting frustration where in fact there is envy, he sets in motion a circular mechanism which feeds back his (theoretical) error, since the analysand does not usually feel envy over the analyst's mistakes, rather only when he is right.... In the same way, if the analyst overlooks frustration and interprets it as envy, he iatrogenically reinforces the negative transference, or rather, the justly hostile feelings of the analysand, which, to close this fatal vicious circle, the analyst will again interpret as aggression or envy (Etchegoyen et al, 1987, p.51)". It is thus important to assess whether the analysand's hatred of the analyst stems from frustration induced by the

analyst or envy stemming from the patient's reactions to the "good" analyst and how these may interconnect.

Along with others, Joffe (1969) has criticized Klein's view of envy as ignoring the stages of ego development that would make it possible. He argues, for example, that envy can only take place after there is an awareness of the separation from the object. Ego psychologists also do not agree with her notion of a rudimentary ego function in the newborn. They have flatly rejected the idea of envy as a constitutionally given although they do agree that variations in affect tolerance do contribute to the experience of envy and that these variations are constitutional. One thing is clear, however: the frustration-aggression theory does not resolve all the problems when it comes to the person's hatred of the object. The sicker the patient, the more the frustration-aggression theory fails to account for his or her envy, even though the patient may say he or she feels frustrated and never admits to feeling envy. This is especially the case when patients express anger after receiving something good. In this case, the generosity of the other is responded to with frustration. But would this not be primary envy rather than pure frustration? Etchegoyen and Rabih (1983) offer a good example to make this point: "If we make a patient wait and he says we frustrate him, he is right but if a patient says we frustrate him because we are punctual and he can't be as punctual as the analyst, this is different because, actually, what should we do in order not to frustrate him? If we arrive late, he is going to say that we frustrate him because we are making him wait; if we are punctual, that we frustrate him because he doesn't have that virtue" (p 372, italics mine). Thus, while the analyst is putting his skill at the patient's service, the patient experiences it as a frustration or attributes his hatred of the analyst to this frustration rather than to his envy. From here there is a short step to finding something in the analyst

that can be frustrating when, in fact, it was something good about the analyst that provoked the envy.

Beginning with a paper by Eissler (1921), who referred to envy as arising from the oral instinct, and who explored the connection between excessive envy and murderous phantasies, much of what has been written about envy since has been derived from the observation of patients who express it either directly in the sessions or indirectly in dreams. Envy is thus inferred from the patient's material and later supported by subsequent associations. One of the problems of dealing with envy is that in addition to the confusion between jealousy and envy there is the tendency to simply talk about hatred when we really mean hatred due to envy. Hatred, however intense, is much less specific than envy. Yet, it is easier for the patient to talk about his or her hatred of the analyst than to admit to envious feelings.

Envy is a painful feeling state related to loss of self-regard, self respect and self esteem. An envious attack typically results in the devaluing, discounting, spoiling and undermining of the other due to desired aspects of what the other has or is. Klein found that unconscious envy toward the analyst was an obstacle to the introjection of the good analyst into the patient's ego, which could then strengthen it. A damaged, attacked and devalued analyst becomes, according to her, a damaged, attacked and devalued internal object. This difficulty in taking in the good analyst replicates the earlier difficulty taking in the good mother, since this good mother had been equally attacked and spoiled. Envy can also be experienced toward what the other does not have if this is accompanied by the person's capacity to tolerate not having it. The analyst's 'negative capability', his or her capacity to tolerate ambiguity and not knowing elicits much envy (Bion, 1962). The goal of analysis is to mobilize the patient's loving feelings toward the object, the guilt over having damaged

it and the wish to repair it. In restoring the goodness of the external object, the patient also restores the goodness of the damaged internal object. The patient can then take into his or her ego the good, admired and loved analyst/mother and establish an internal good object that is not only lovable but, most importantly, that can be loving toward other internal objects. In most of the cases Klein describes, the recognition by the patient of his or her unconscious envy brings about the onset of depression as the patient comes to take stock of his or her destructive impulses toward the loved object. This reflects a healing of the split in the personality, the integration of the split off envy.

For Klein envy can be exacerbated by many factors including loss and deprivation vis a vis others who are in a more favorable situation. In these situations envy is considered to be secondary to other anxieties and the interpretations are not directed at envy as a primary psychogenic factor. Klein describes the many defenses against unconscious envy, among them, idealization, confusion, disturbances of thought, disturbances in learning and promiscuity (as a flight against envied objects). The most common, however, is the devaluation of the object which, through identification with the object, leads to the corresponding devaluation of the self.

When envy is experienced consciously, an attack need not necessarily follow since the decision to attack or not to attack is under conscious control, whereas if the envy is unconscious, the attack is automatic. It is also important to keep in mind the difference between envy and jealousy. Envy, which arouses hatred, occurs in a two-person relationship, whereas jealousy is a painful or angry response to a potential loss of the loved object to someone else; this other person is seen as getting something from the person one cares about. Jealousy is connected to love and always involves a triangle.

Another confusion is that between envy and greed. Greed is an impetuous and insatiable craving, exceeding what the person needs and what the object is able and willing to give. "At the unconscious level greed aims primarily at completely scooping out, sucking dry and devouring the breast. (Klein, 1957, p181)" Greed's aim is destructive introjection whereas envy has to do with destructive projection of badness into the breast. For Klein, in the deepest sense, envy's aim is to destroy the mother's creativity. The slow progress of an analysis is sometimes connected with envy. The patient presents to the analyst an acceptable self while the envious and hostile feelings are split off.

Sometimes a piece of self-analysis will allow for the split off envy to become integrated. I was attending a seminar by a dear colleague and friend. He had been particularly good this time and I was filled with admiration for the way he was able to weave and impromptu material to illustrate his points. As usual, he walked me to my car in the parking lot when the seminar was over. I told him how much I enjoyed the seminar that night and, knowing he had done well he was still beaming with good feelings. Then, out of the blue, I told him I had taken a train ride to San Diego during the weekend and I had been reading X, a psychoanalytic author, some of whose ideas I had found quite interesting. I knew that X represented a divergent point of view from that of my colleague, as I had heard him make disparaging remarks about X's ideas. While driving away I remembered that the light in my colleague's eyes had disappeared when I talked about X. I then wondered why I had to bring my reading of X up, just after I had enjoyed so much my colleague's performance. With a pang of guilt I wondered whether this was a successful attempt at spoiling his pleasure for a good performance, the furthest thing from my conscious mind at that point. Sadly, I became aware that I not only had enjoyed and admired him but that I had also been envious of his talent and had attacked him in a most insidious way. As I drove home, my eyes filled

with tears thinking about how much I have learned from him, how much of my own development I owe to him and how much I love the man. I was sad to acknowledge that my good feelings about my colleague's talent had this nasty side attached to them and wondered how I could make it up to him. I eventually revealed this piece of self analysis to him, reiterating my love and appreciation for what he has so generously given me over the years.

According to Klein, the internalization of the good breast gives strength to the ego and leads to an increased capacity to deal with frustration that reinforces the belief in one's internal goodness and strength and contributes to feelings of self-esteem. A breast that has been damaged as a result of an unconscious envious attack is, through projective identification, internalized in this damaged state, thus undermining the strength and goodness of the ego. Conscious envy may be quite painful but does not necessarily lead to attacks on the other and ultimately on the self in the way unconscious envy does. Furthermore, conscious envy does not result in the internalization of a damaged object. The envy of which the patient is consciously aware may be used as a signal for what is desirable; the patient can channel the aggression associated with it in order to pursue what is envied in a realistic way (Joffe, 1969).

Although not a common occurrence, envy toward the analyst can emerge directly in a session, even though the object of the envy may be displaced from the analyst's capacities and his or her capacity to care for the patient onto the analyst's physical attributes or possessions. Terry, a 52 year old teacher and artist, would often make disparaging comments about the analysis, which were attacks on me, specifically after a productive session which she had acknowledged as such. On one of these occasions she entered the consulting room grim-faced after given me the once over. After a long silence

she began to talk about the uselessness of the treatment and how she did not see the point in her coming to therapy since nothing seemed to be changing in her life, and so on. I told her I had noticed her assessing me as she walked in and I wondered what her thoughts were at the time. She told me she had wanted to have a pair of shoes like mine; in fact, she had recently tried on a pair just like them in a store near my office but they didn't fit her. She then proceeded to question my value system and materialism by suggesting that I must spend hours searching for the right clothes and putting myself together. In a previous session she had described her fantasy of what my closet is like, with all the blouses in one rack, skirts and pants in another, everything organized by color, in perfect order. I go in and, unlike she, who has so much difficulty making decisions, decide in one second what I am going to wear and reach for it. Now she cannot see what we have in common and therefore how the analysis can help her since I could not possibly understand her. On other occasions she had made similar remarks about the furnishings in my office. I interpreted that seeing me having nice things pained her because it made her feel there was such a discrepancy between us and that she could never attain those things. Then she hated me for having these things and attacked me by devaluing me and my way of life. I suggested to her that the problem with this "cure" of her painful envy was that, as I represent her mother from a very early time, she brought me inside her mind in this devalued way and in that form I could not provide her with the internal strength she needed. Any suggestion that what she did with me was probably what she had done earlier on with her mother was met with intense protestations that there was absolutely nothing to admire in or covet from her mother who was weak and incompetent. On this occasion I insisted that her baby self may have not have assessed her mother in this negative way and admired at least something in her mother. After a long silence and in a whisper Terry muttered: "my mother had the most beautiful blue eyes", a statement that was to prove pivotal for her treatment.

Envy of the analyst is often expressed indirectly in situations external to the analytic setting and can result in paranoia. In such cases it is necessary to discern what is due to a frustrating environment, to the analysand's envy, and, as I pointed out earlier, where the two overlap. Because "envy always dons the most subtle of disguises" (Etchegoyen et al, 1987), the analyst's work is necessarily indirect and circuitous. John, a 37 year old artist had difficulties exhibiting his work and competing in the art world. He experienced a peculiar anxiety during visits to museums, which he called claustrophobia, and which interfered with his enjoyment of the exhibits and forced him to leave. Unlike Terry, in two years of work he never expressed any direct hostility toward me. On the contrary, he did manifest considerable gratitude for the help he received. It was only when he also became a member of a therapy group that I detected some of his negative feelings: along with certain other members he admitted to enjoying situations in which someone in the group expressed anger toward me. In the individual sessions I had to remind him of this fact and he came to recognize that he hated me for being able to deal with those attacks in the group without retaliating, something he could not do with his wife or anybody else. Referring to the situation in the group he said, "I have secretly hoped that you would lose it. That would have been everybody's victory, I think. But I don't know what I would have done if you had, what would have happened to you, to our work...and to me!" In this regard Bion (1970) has stated that the negative capability of tolerating ignorance or frustration awakens the bitterest envy. John was envying my capacity to bear frustration during the group sessions and, most probably, my capacity and willingness to give him something in his own sessions. I interpreted that it was painful to witness my capacities and in his hatred he wanted to destroy them and me. But then he had to worry about me since our work depends on my being healthy and strong and he needs to have an internal me who is healthy

and strong and who can give him strength. He was now afraid that he would not have a mother/analyst to take care of him. If I was strong or good he became envious of me but he would not allow himself to know it until the other group member expressed it. Then, out of his loving feelings toward me, he felt guilty and was hoping I would survive the group member's attack. It was through someone else that he had become aware of his own feelings of wanting to destroy what is good in me. John's envious feelings reveal the dialectic between object relation and narcissism, where love and envy were operating at the same time. I suggested that now we could begin to understand how this hatred may also have been at the root of his response toward those beautiful paintings in the museum. Placating me and being so very nice to me in the individual sessions he did not need to be worried about what I would do to him. He was, however, unable to predict how the paintings in the museum would retaliate; his envious attacks were directed at the artists for their works, which could take revenge for them.

It is the interpretive work of envy acted out or brought into the transference that is the most difficult and where the analyst is often faced with the "damned if you do and damn if you don't" dilemma. For example, a patient who may be projecting envy elsewhere and complaining about other people's envy toward him or her, might perceive an interpretation of that as stemming from the analyst's envy toward him or her. The analyst may try to prove this is not so by making a "very good" interpretation unconsciously aimed at returning the projected envy back to the patient. In this case the analyst may be unable to admit to his or her own envy and needs it to be into the patient. The retaliatory nature of the interpretation may not escape the patient who is now more likely to continue to split off his or her envy, the omnipotence of which has not been diminished either. The alternative of not interpreting the projection of envy supports the patient's paranoia of other people's envy and therefore also

supports the patient's splitting of it. Etchegoyen et al. (1987) give a good example of an analyst's reluctance to interpret projected envy by making an incomplete interpretation. At the end of the session the patient ended up still paranoid at the envy she had projected into others. The reluctance to interpret envy may stem from fear of the patient's hatred that may be contributed to by the quota represented by the analyst's own envy projected into the patient.

Sometimes envy is first detected in dreams. In fact, the interpretation of envy in the five cases Klein wrote about in Envy and Gratitude was based on work with dreams, the significance of which she brought into the transference. Karen, a 23 year old musician patient of mine, comes into the session and complains of feeling dizzy. She had a dream in which she and her friend Nancy are visiting a male musician/artist. They go up to his room which is very sparsely furnished, only a single bed and a piano over which there is a small figurine. Nancy takes it and places it in a different place on the piano and Karen feels quite angry and places it back where it was. Then they go downstairs to his studio and see that he owns the most amazing variety of art supplies. Nancy is delighted commenting on the different brushes and materials but Karen feels disgusted: it is too much, she thinks. There is no need to have so much. I feel a pang of guilt remembering my buying some clothes recently. Through her associations we conclude that the musician/artist is me. The bedroom, even though it is much smaller than my office, has the same light source and the color of the room is like that of my furniture.

The figurine is unclear, it seems weathered and is hard to make out. Susan thinks it represents her past. I interpret that her friend moving it may also represent me when I interpret something for her; she gets angry that I move things around for her. She smiles and says she likes to be open and consider

what I tell her. "That is only half of the truth, perhaps", I say. "You value openness and often refer to it here when you discuss people who don't seem to be open, which angers you. But the dream seems to say 'I don't want to be open to anything and I don't want you to change my story'. I suggest that there is a part of her that holds onto her story even when another part of her may want to listen to what I say. We then talk about the studio and all those art supplies. She associates to the time when she was in art school and how much she hated to have to buy art supplies even though her classmates loved to shop for them. "They are so expensive and they don't last long. You get a good brush and in two weeks the tip may get spoiled and you have to buy another one". She then talks about having watched a program on Joseph Campbell and how he talked about the need to follow one's bliss. "I cannot find my bliss", she adds. "I used to have it while painting but I cannot paint anymore". I suggest that she resents having to need something, in this case, art materials, and she devalues searching for them because, on and off, they make her feel she needs them. Thus, she cannot get to the creating part where her bliss is. Perhaps she thinks that her bliss is in the feeling that she has something to give; the idea of needing something spoils the fantasy of being herself so full of goodies, of having it all. Perhaps, I add, this is the reason underlying her rejection of possessions and her recurring theme of wanting to be free, owning nothing but a backpack. She nods and smiles and then is silent.

We continue to explore the dream. The room upstairs represented my office and what happens between us. I wonder what else the room downstairs, the studio, brings to mind. Karen then discloses her fantasies about my well equipped studio (she knows that I also paint). She has wondered where it is located and if I have exotic things in it. I interpret that these are probably the feelings the baby Karen has about mommy's tummy, so full of good and exotic

things and where she keeps all her tools, including daddy's penises, my too many brushes, to create new babies. In her disparaging remarks about having too much, she attacks my studio, my brushes, my creativity. Maybe this is the reason why at times she feels those pains like arrows in her body while, in her attack, those arrows are really meant for me. She laughs in relief. However, I feel that we are still talking about the recent past. Pushing things further into the transference I wonder aloud whether feelings like this may be also happening right now. Suddenly she looks anxious and, hesitantly, says, "the clothes you wear, it seems you buy them in other countries because they are unusual". Other female patients sometimes ask or make comments about my clothes. Karen had never given me the impression that she noticed what I wear. I begin to wonder why I like these unusual clothes and whether I am stimulating her envy. Is this penchant for exotic clothing my way of projecting my own envy? Remembering her reactions to the art materials in the dream and my own pang of guilt I say, "You seem to like my clothes and I can well understand that since they are unusual. You seem to "cure" yourself from the pain of wanting them by putting me down, getting disgusted at my having too much, like the artist in the dream owning so many brushes, or attacking me with some 'torpedoes' (our shorthand for an unconscious attack)".

This brings to mind the two kinds of narcissism Rosenfeld (1964, 1971) talks about: a libidinal one and a destructive one. Libidinal narcissism recognizes the presence of the object but wants to take possession of it, to become it, whereas destructive narcissism denies the object and wants to annihilate it. Karen seems to be under the sway of these two forms of narcissism, at times taking possession of me, at times attacking me. By this time she has become tearful. Smiling at me through the tears she adds, "Funny. I had this pain in my shoulders as though someone had crushed me, which is now gone". I

suggest that she may have been putting me down by crushing my shoulders and she had been experiencing the pain in herself since she brought me inside of her in this crushed state. I add that one of the problems with her cure of her envious feelings - feeling disgusted, putting me down - is that she never gets to explore if she could herself get some clothes like the ones I have. That would be a better solution to the pain of envy since she could use envy as an indication, a sign that there is something she really wants for herself. "The baby Karen feels at such a disadvantage with the big and powerful mommy me, as though she will never grow up to be like me and have what I have!" The time was up and there was no chance to assess the impact of the session. In the subsequent group session Karen was freer in expressing her observations and feelings to the different members of the group. More important still, she was able to empathize with a male member she had been particularly hostile with, a writer who often complained of being unable to write and who had expressed envy of other more articulate and easy-going members in the group. This was some indirect evidence that, having become conscious of her unconscious envy and her attacks on me, she had temporarily integrated into herself her split off envious feelings toward me, making her more tolerant of similar feelings in others.

In a Monday session two and a half years later Karen complains that she is so angry at me that she wanted to smash everybody on the way to the office. This is ostensibly her response to the frustration of the weekend break and of having to wait to see me. It is important to remember that frustration and envy always appear together and have an effect on each other. The interpretive work ought to discriminate between the hatred due to the separation anxiety which produces frustration, and envy. "What one endeavors to achieve on interpreting primary envy is that the analysand should take charge of the hostile impulses which do not depend on frustration but on the incapacity for

tolerating the taking in of something good which the other has and is willing to give" (Etchegoyen et al., 1987, p 50, italics mine). "Often, separation anxiety rides upon envy, because it is easier to attribute hostility to the fact the object is absent than to recognize the envious attack his presence may arouse " (Ibid, p 52)

Karen talks again about Barbara, this much older friend at school who she believes is envious of her, suggesting a projection, especially since in her initial contacts with Barbara she saw a mother figure and admired many things about her. Karen has complained that Barbara treats her like a baby in order to feel big and superior at her expense. This is clearly a statement about what she sees me doing to her and eventually I bring it into the transference but initially it is easier to sort things out in her relationship with Barbara. In the past we have tried to distinguish what Barbara does to Karen and what Karen does to Barbara I have been relentless in not allowing Karen to attribute her hatred toward Barbara as solely a response to what Barbara does to her and of, in this way, not reinforcing her paranoia toward her. This constitutes a difficult juncture in the analysis where one has to weigh the impact of external reality with the strength of the unconscious phantasy. If I don't question Karen's version of Barbara I am helping Karen split off her envy and project it into her. If I stress too much what Karen does, ignoring Barbara's possible contribution, Karen feels blamed and misunderstood by me which increases her anger at me. Thus, I have to both acknowledge that Barbara may have a problem accepting her baby self and at the same time Karen uses Barbara to put into her the know-it-all, show-off part of herself. Thus, I have wanted to help her take stock of what she does to Barbara or to me.

Karen tells me she wakes up and imagines Barbara behaving badly toward

her and she getting angry in response. I interpret that she also seems to seek out situations in which Barbara will be mean to her and she will be the victim. I add, "then you get very angry, but you justify this hatred toward Barbara because you feel victimized by her. One of the gains of feeling victimized is that now Karen can feel justifiably enraged at Barbara. This rage then masks her envious attacks toward Barbara for what she is and has rather than for her behavior toward Karen. I continue, "This hatred seems different but is not different than the kind of hatred you have experienced toward me when I am good or say something helpful. At those times you attack me, as when you want me to shut up so that you don't have to experience this hatred toward me when I say something particularly useful. However, in this case you feel guilty about attacking me because you also love me. You want to rid yourself of the murderous you and make use of the fact that Barbara is behaving strangely or of me who can do something bad to you - like leaving you on the weekend. Then I become much worse than I am because now I contain the murderous part of you. As a victim, you can be enraged at me or at Barbara but there is no need to feel guilty now, since she and I are so bad". This interpretation seems to allow Karen to notice that she has not damaged me with her envy, stripping envy of its destructive omnipotence. In this way I hope she can dare to look into herself for other manifestations of envy without having to split it off.

After a silence Karen elaborates on her envy, "I can't go to the movies. I feel envious of the actors, of the people going to see the movie, of everybody! The other day I walked to the beach and saw these two girls running around with their bikinis and I got envious of them. I thought, should I exercise to be like them? After another silence she continued, "I think I want to be them, not myself", and she laughed. Referring to other instances of fusion I replied, "You have experience in becoming someone else! Then Karen asks, "But how can I tell when I want to do something for myself or out of envy?" She is

raising the issue of the difference between developing something from within or as a response to what the other does or has. As Money-Kyrle says, "... the impulse to create, which has its biological foundation in the reproductive instincts, is usually competitive and seldom free from envy of the creativeness of others" (1961, p 116). I concede to Karen that there is a thin line between admiration and envy. She may want to destroy the goodness in the other because it hurts to see it in the other or she can decide that she likes that so much that it pays to get into an exercise program to get her body into shape. I hasten to add, "But this is not the girls' bodies, it is your body! I am here trying to help Karen distinguish between others and herself since her sense of boundary is precarious and she is used to magically obtain what others have been becoming and then feeling confused. I continue, "There are many things you may admire and envy and it may be hard to select those you would like to pursue for yourself." After a while she responds, "I never thought of making choices like that. I love horticulture because I love plants. Also oceanography. But I loved music for the wrong reasons. When I was a performer I felt I had no envy." Recognizing that she was aware of projecting her envy I reiterated, "Yes, the others admired and envied you. You gave them your envy and they were the ones that suffered". Her reply then was, "That's why I don't want to practice anymore". This was a quick riddance of the envious attack in the music: the music made her show off and project envy into the audience. I had to show her how she seemed to be saying that music was all bad because it became an avenue for feeling on top of the world rather than realizing that she was doing something with the music. Performing allowed her to put her envy into others, like she claimed Barbara did with her and she certainly did with Barbara. She was silent for a while and then she said, "Yeah. It's true. When I feel together I can really enjoy listening to music". And as the session was ending she added, "You know?"

After we talk about these things and about my envy I feel a bit sad but I also feel grounded. I can feel my feet and legs and the rest of my body". In her recurrent dissociative states she often complains of being unable to feel parts of her body or to feel in one piece.

We can see now how in her relationship with Barbara she avoided the guilt of the envious attacks on her by projecting into Barbara her own tendency to show off when she herself had something good or did something well. She had at times projected this tendency to show off into me accusing me in a veiled way of having been "into my head" after a good interpretation. My pleasure of having finally understood something and of being able to convey that understanding to her was turned into my showing off at her expense, just as she had done with the audience while performing. Her feeling grounded as a result of these interpretations seems to be the consequence of bringing back into herself her split off envy and the destructive impulses that stem from it

I will now detail four consecutive sessions with Karen over a period of two months in an attempt to show how envy is embedded in the material, intrinsically connected with defenses such as fusion and possessiveness and with consequences such as paranoia and despair. In this Friday session Karen commented that she had felt good about the last session but had felt very bad when she got home, "like I had a rotten object in my stomach". She had not felt it fully yesterday as she was avoiding pain but later it was so bad she was doubling over. Even though couched in neurological terms, one of Freud's early insights in The Project (1895) is that the absence of the good object is experienced as the presence of a bad object. Klein and Bion have more fully elaborated this idea. I said, "As though instead of having the feeling of missing me you had the feeling of something rotten inside".

As Klein states in 1948, "The young infant feels that frustration by the breast , which in fact implies danger to life, is the retaliation for his destructive impulses toward it and that the frustrating breast is persecuting him" p 31). Interpreting this paranoid view of my absence I added, "As if I did something awful to you or put something bad into you". She replied, "But I feel something is missing in my heart!" and I explored, "Like a part of your heart is missing, perhaps". She replied, "No, the whole heart! and then I even feel that air can come through me". In her narcissistic relationship to me I have or I am her heart, I thought. The interpretation of her paranoid view of me had put her in touch with her attacks on me and the absence of her loving feelings represented by her missing heart. She continued, "Sometimes I don't even get to have the sensation in my heart, only in my stomach". Trying to understand the source of the attack I said, "You feel I did something terrible to you when we interrupted the session yesterday". She smiles and responds, "Yeah. Yesterday I didn't let myself have the awful pain when I can double over, only a bit and then I split. After a while she continues, "I liked the session yesterday. It made things clear... I think I split after a good session". Recognizing how painful our separations are to her and what a bad mommy I become when we have to part allows Karen to become aware of her envy and intolerance of my help when she feels it is good. She unconsciously attacks me and then, by projective identification, identifies with a broken up me and feels split. I then say, "Perhaps when our work goes well, your appreciation of me is greater and then the pain of missing me is also greater and you get very angry with me. You don't want to know about that pain of missing me and of envying what I have. This is especially the case near the weekend. Things get hazy then". She responds, "Yesterday I was dizzy all day..." (only realized later the similarity between dizzy and Desy, my name, and that this may have been her way to stay in a phantasied fusion with me).

After a silence she begins to talk about about Barbara, the friend at school, and the teachers with whom she has had some trouble and begins to say, "When they do these things..." I interrupt, "Now you seem to want to talk about what the others do to you to get away from what I may be doing to you here or from what is going on inside you". Reluctantly she replies, "Yeah! I was noticing that. I was beginning to get hazy here". After along silence she says, "I think the abuse with my brother (a sexual abuse when she was five years old and the brother thirteen years old) complicated things but this - she motions one fist up and the other fist down to denote a power relationship - was going on even before then". In several sessions she has expressed her conviction that because of the abuse and that since then there is a part of her that abuses and overpowers another part of her. I have interpreted to her that the internal relationship depicted by her fists is deployed in the external world in which she tends to take the role of the victim, especially in relation with her father and in the transference. We have examined the sexual abuse with her brother in this light whereby she may have put the abusive, know-it-all part of her in her brother and she played the victim. This has been another instance of walking the thin line between external and internal reality. It is interesting that only after an interpretation that points out her avoidance to stay in contact with what is happening between the two of us she becomes aware of having had this internal power struggle before the abuse I then say, "You frequently try to explain things saying that this or that reaction 'it's because of the abuse'. This has tended to keep things muddled and confused. In addition, your theory reduces things to one variable and renders you helpless and a victim of the circumstances again. Now you seem to be revising your theory and thinking that this abuse inside of you - I motion with my fists the way she did - was going on before the incident with your brother".

After a silence and as if reading my mind, she says, "I don't like what is

happening. I've gotten away from here by talking about the past...but I think it's because it's so difficult to stay with the pain." Slowly she adds, "And yet, when I stay with the pain I feel together and more solid". Even though she seems to be bringing herself to the transference, I suspect she is now avoiding to stay with her own discovery that the internal power relationship existed before the abuse and continues to exist now between us. Because of her envious attacks on her object, early on her mother, she ends up with an envious internal object that overpowers and envies her. She has realized that this has existed from the beginning. Karen's comment, "when I stay with the pain I feel together and more solid" is not new and even if not untrue, it is being used at this point to prevent further development. For now, I take it at face value and say, "The good and the bad pain you have talked about. As though this pain is the good one, the one that pulls all the parts together". - "Yeah", she says, and she sighs. The pain she is referring to is related to her dependency on her objects and on me, the envy she experiences when she recognizes she is being helped by me, and the recognition of having attacked me. The pain of having attacked a loved object is of a depressive nature and indicates some integration of the split off envy.

Toward the end of the session she commented she was feeling light. I said, "Maybe you are going up like the helium balloon (from a dream), to get away from the ending of the session and the weekend." She says, "I get desperate during the weekend when I feel I have no mother". I reply, "You must attack me, the bad mommy that did this awful thing to you, and then you feel you have destroyed me inside you". She then says, "I know I did that yesterday because I felt worried about you and guilty." Karen is beginning to recognize that her worrying about me and her guilt toward me are consequences of having attacked me. She adds, "But once I kill you I can't get you back!" I reply, "You can imagine tearing me to pieces or wiping me out but you cannot

imagine that you are putting me right again, that you fix me up". She says, " I can't do that because the part that hates you wants to continue to hate you and attack you". Here she is taking stock of the intensity of her envy and the impossibility of reparation. I continue, "The you that loves me can't exercise that love and fix me up, bring me to life again when the hate is so strong." She replies, "No! Because when I try to do that, the part of me that hates you hates me and attacks the me that loves you. This calls to mind Fairbairn's notion of the anti-libidinal ego that hates the enticing object, in this case me, standing for her mother, and the self that is attracted to that object. This part of her personality that wants to continue to hate me is threatened by the notion of love and dependency on an object. In some sessions Karen and I have referred to this part as 'the propagandist', the one who advocates self-sufficiency and independence. Dependency on an object immediately stimulates painful envy. Motioning one fist up and the other down she says, "It's the abuse again." She is now referring to an internal abuse in which one part of her attacks the Karen that loves me. After a long silence Karen says, "I'm feeling desperate now...like I have no bearings, nothing to hold on to...." I reply, "You reexperience what it's like to be a baby that is abandoned by her mother, like her body can't hold together and might come apart. You also feel that you have no mother because you keep attacking me and then you end up with a destroyed mother inside" Here I am noting that she is both responding to the external situation and to a bad mother represented by the weekend break and an internal situation, her envious attacks on me. After another long silence she says, "Part of my body would like to move fast, walk, walk fast. I also feel sexual." I say, "These seem to be ways to blot out the painful feelings and the anxiety of coming apart. Becoming very active may make you feel that your body parts are working together. Making love to me will insure that we stay together and that I need you as much as you need me". These are in the nature of manic defenses against feelings of separateness and

dependency. She seems to come alive as she leaves the session and says good bye with a smile.

In a Monday session a month later Karen comes in saying she was angry with me over the weekend but now she feels light. It always happens to her when she comes in from the waiting room. I interpret, "It is as if you could not allow yourself to have these hateful feeling in my presence". One needs to remember that in the paranoid-schizoid position feelings and actions are equated due to the omnipotent quality of the feelings. I continue, "Since the feelings and the actions are felt to be the same thing you fear that you might attack me badly". She smiles and says "Yes". Then she talks about having put herself on a diet. First she stopped cigarretes, then the chewing gum - she is still on it - now the food. I suggest that she seems to be equating smoking cigarretes with taking in food, as though they are both poison. It is as if she is trying to kill the Karen that needs me or the food that sometimes represents me, rather than feeding and gratifying that young Karen, especially after feeling abandoned over the weekend. I say, "In cutting down food you seem to be implying that you can feed on your own milk." I think the critical complaint, however is that she cannot distinguish feeding because of a bodily need from feeding as a symbolic replacement of the breast characteristic of bulimia. She is silent for a while and looks as if she would collapse. As I have noticed in the past, Karen seems to collapse in despair when I make a mistake, however minor. I realized I had fallen back on theory and made a premature interpretation based on material from previous sessions. I think it is important to acknowledge a mistake to validate her perception that the mommy/me has made a mistake and to let her see that mistakes can be considered and corrected. This can dismantle the omnipotence she attributes to me and may help question her own omnipotence. After waiting for a long time, I ask her what she meant by dieting. She perks up and tells me that she

can't distinguish when she is eating just to eat and when she is eating out of hunger. She only wants to eat when she is hungry. Sometimes she wakes up in the middle of the night and has to eat when she is not hungry. She tells me smiling that she drinks milk, sometimes a whole carton!

I now make reference to the long silence where she didn't tell me that she thought my earlier interpretation did not apply and to her apparent despair that I didn't understand her. She couldn't let me know about herself and correct me. I had to go back and ask what she meant by dieting. I then said, "I wonder what it could take for you to tell me when something doesn't feel right". She grew grim and silent again. I waited. I considered whether my comment was an acting out of my countertransference, resenting her silence and blaming her for my mistake. Then I said that perhaps she heard my comment as a criticism or as blaming her, that she didn't do it right. The silence continued with a sense of despair, perhaps for both of us. I waited again. I then became keenly aware of how much I needed her help to do my work. Then I said that perhaps what I wanted from her was something that could help me get on the right track rather than squirming to find out what might have gone wrong, all by myself. She perked up and replied, "But I wanted you to squirm. It was a way to change this, and she motioned again one fist up, the other down, denoting the abusive relationship. She explained, "I felt abused by you but somehow there was a part of me that wanted to feel abused." I replied that perhaps wanting to see me squirm was a way for her to give me a feeling of what it was like for her to be alone over the weekend, dealing with things by herself. She also wanted to feel abused because afterwards she could take the power from me and watch me squirm without feeling guilty, since she already had been abused. I was interpreting her wanting to see me squirm as a way to let me know how being left alone by me

felt and thus it was, in her eyes, a justifiable retaliation. In other words, wanting to feel abused was her way to punish herself before she gave herself the guiltless pleasure of seeing me squirm. She had suffered, now she could watch me suffer and enjoy it.

After a silence and seeming to change the subject she said that her mother can't sleep, wakes up sweaty and then tells Karen about it. Karen has complained about a similar difficulty with sleeping and waking up in a sweat. In addition and due to her lack of boundaries she often feels that others pick up on her feelings or she gets theirs. I say, " It seems that when your mother tells you about herself you feel abused by her since it is difficult for you to distinguish your own experience from that of your mother. Perhaps you have brought this up now as a way to punish yourself for the pleasure of seeing me squirm." Karen seems sad. The internal abuse going on inside of her has become once again an abusive situation in the external world: first she lets me make a mistake and feel abused by me, then she abuses me by watching me squirm, now her mother is the abusive one and she is the victim again. I continue, "You were abusing me, now you feel that your mother is abusing you. Rather than remembering your love for me and feeling guilt for having abused me you are punishing yourself by recalling your mother's complaints. You trade your guilt feelings, which are difficult and painful, and become a victim of a mommy who is experienced as only concerned with herself." As the session ends Karen's sadness give way to anger and she barely looks at me as she leaves.

To reiterate, in this session Karen uses my mistake to provoke an abusive situation that reflects an internal abuse. In a masochistic way, she lets herself feel abused by me by not correcting me in my mistake and then turns the tables on me and abuses me by watching me squirm, without guilt. She wants

me to experience the feelings she has when away from the bountiful and powerful mommy/me, and envy features strongly among these painful feelings. The session ends rather abruptly and she seems grim as she gets up from the couch to leave.

The next day she comes in and says she is feeling light again. She talks about school. She is in a disagreement with her mother who wants her to excel in a proper career. "I think I will just major in art education. My major in school is not that important because the analysis is really my major". Feeling light and the wish to move fast and run are manic responses to get away from her awareness of her dependency on me. I take her statement that her major is the analysis as a sign of appreciation for yesterday's session, both productive and difficult and as evidence of an awareness of her dependency on me. These two comments, feeling light and the one about the analysis reveal how two disparate feelings can exist side by side.

Karen talks for a while about an incident with a friend, Lucy. After a silence I suggest that in talking about her anger with Lucy but she may be talking about her anger with me. I remind her that she left so angry yesterday. She must have acutely felt the abrupt ending of the session. After some work she had made contact with the painful envious feelings behind her anger at me and her wish to make me squirm. I tell her she is probably afraid to continue on that path and really do me in. After a long silence she says, "I was thinking that talking about my mother and Lucy were distractions" I add, "They seem to have been détours from us and your rage toward me". Karen then talks about her desperate feelings and her possessiveness of me of which she feels guilty. I remind her of the woman in a car with the beautiful hair that she had mentioned a few sessions back where Karen had not felt possessive of her as she had felt, for the first time, that she had some good attributes too.

She counters, "But I am desperate all the time!" Karen is not ready for a balanced view and to recognize that she can also have the feeling she does have something of value. My attempt to remind her that there is also a Karen that is not desperate does not work at this point. I realize that search for a balanced view may have been an acting out of my countertransference in that I was attempting avoid her's and my own guilt about possessing the object. I then try to reflect her current feeling and say, "You feel you have nothing and people around you have all these good attributes or qualities you would like to have". After a long silence she says, "I think I am most jealous of you", and starts to cry. After a while I reply, "I must be the epitome of security, togetherness, patience, and you see yourself as having nothing." I then add, "You seem to forget that I am much older, have studied a long time to do this. You also seem to forget that you have some wonderful ingredients that have not come together yet, like your courage, for example. I think that you have chosen the hardest major of all, your analysis. You want the truth even if it is painful". With tears running down her face Karen replies, "I always think...how come other students can go to school, have boyfriends...while I fall apart. Sometimes I can see that they are not so together but that they use other people and deny their true feelings..." I say, "You begin to talk about what the other students do that you don't admire as a way to cure yourself from this painful envy of them and the fact that they don't fall apart. Talking about them can also get you away from us. I believe your envy of me scares you. How could you destroy me and have a good mommy at the same time? You choose Barbara to stand for me but you can't escape the feeling of hatred toward me for what I have, for who I am. So you wake up sweaty and there is the Barbara/me hovering on top of you and eliciting envy". Admitting her feelings of envy about the other students is a big step for Karen as she often makes deprecatory remarks about them and thus devalues them. I still prefer to bring the situation to the transference because her attacks on me have such

a deleterious effect on her. By projective identification she ends up feeling broken up, fragmented and dead inside. Making her envy conscious, however painful, can prevent the unconscious attacks on me and preserve her self-esteem.

After a long silence Karen says, "I feel like I have to put pressure here (in her temples), otherwise my mouth wants to go ahead and bite you", and she smiles. Her awareness of her envy of me leads immediately to a wish to possess me, make me a part of her and thus avoid an awareness of our being separate, which stimulates her envy. Sarcastically, she adds, "I was feeling light when I came in". I retort, "And now you are feeling the most grounded. Dramatizing her unconscious for her I say, 'Here I am, Karen, and I want to devour Desy right now!' She smiles and says, "You know, before I started coming here I had hallucinations and I saw an acid green cloud in front of me. And now I see Barbara. But I think it's the same thing!" I say, "From the most abstract, a cloud containing acid green envy, to Barbara and me hovering over you, and to one of the consequences of your envy: your teeth tearing me to pieces and devouring me". The cloud had been the object, the mother, in whom Karen had projected her own envy - acid green - just as Barbara, standing for me receives Karen's projections of envy and then abuses Karen. She is then persecuted by her own envy in the cloud and in Barbara.

After a while Karen said she felt too guilty when she tries to accept the possessive part of herself. Asked what she meant by that she answered, "When I am like that, I can't find my heart". In a poetic way Karen concretizes the difficulty of remembering her loving feelings I said, "It is hard to be in touch with your loving feelings when you are feeling desperate. In this state all you want is to attack, consume, possess. Being in touch with your heart may be away still. And yet, the fact that you miss your heart means you do

have it, perhaps in the back burner. How can you care for me if you are enraged with me because you feel I have it all and you are so small and have nothing?" Karen complains she cannot find her heart and she bemoans her absence. Her guilt and wish to love me are characteristic of the depressive position in which one is aware of one's envious attacks on an object that is also loved.

Two days later Karen walked in five minutes late and said she felt hot. She was smiling, touching her face, which was flushed. I interpreted that she seemed excited at the thought that I would be waiting for her. She had put her baby into me and she was the exciting mommy I was waiting for. Karen laughed and agreed. Then she said, " I feel bad because my heart is feeling heavy." I suspected that my interpretation had made her take back her projection, thus the depression. I told her that she had put a hold on her heart as she had placed her baby self in me with her loving feelings toward me. There was a long silence. Then she said she was feeling very angry toward me. She had had to chew gum all day waiting for her 4 PM session, her only afternoon session of the week. The chewing may mean that , in phantasy she was possessing the breast, attacking it or both. However, she adds, "But my heart hurt all day", which point out to her loving feelings and her guilt for her attacks. I told her that in the gum she seemed to have found a way to live out her anger and possessiveness toward me. But that at the same time she also seemed to be in touch with her loving feelings and the guilt of attacking me. Her mother had recently told her that she had stopped breast feeding her after three months when Karen had began to bite her nipples.

There was another long silence and then Karen said, "I don't want to talk". Referring to a dream where she was writing sarcastic notes on some presents, I said, "You don't want to give me any presents since you are again so angry

with me". She confirmed, "I am feeling very angry now". After a while I asked her to tell me what thoughts went along with that anger. She replied, "I don't want you to talk. When you talk I feel too envious of what you have to say". I dramatize for her, "Can't you see Desy that you stimulate my envy when you talk? Can't you just shut up?" She laughed and fell silent. Then she said, "When you said that, I felt my jaws wanting to bite. It's too intense. I can't talk. I'm afraid I won't be able to close my mouth". As she doesn't want me to talk she now feels she can't either. She has identified with the me that is not allowed to talk. I replied, "You have no chewing gum that would help you discharge a bit of that intense hatred and you get frightened that you'll act on it. Perhaps this also has to do with the way in which you do express your anger, so tentative and passionless. After a long pause Karen said, "When I was talking to you about this I had a voice in me getting angry that I was talking". I said then, "Just as you were envious of what I had to say there is a you inside that is now envious of you. As though that internal, envious you was feeling diminished by your capacities". "Yeah", she said, smiling. Karen added, "That part, the envious me, thinks it knows better but I don't want to hear it" I reiterated, "Just as you envy the goodies in me there is a you inside that envies your goodies, including your capacity to stay in touch with your painful feelings. You attack me for talking and then you internally attack yourself when you want to talk. Perhaps in this way you punish yourself for having attacked me and then you don't have to feel guilty about being mean to me". Avoidance of guilt represents the major difficulty in moving from the paranoid-schizoid position to the depressive position. Self inflicted punishment is the main way to shortcircuit the experience of guilt. This means that reparation of the external object cannot take place and the internal mother continues to be broken up and damaged, with the corresponding low self-esteem.

After a long while Karen says, "There is a part of me that is already thinking of the weekend and of the session tomorrow (Friday). I picture this office full of sunshine." I say, "The you that doesn't want to stay in connection with your envy of me jumps away from the pain into the future and into a brighter office (there was no sun in my office then). It may also mean that in picturing my office full of sunshine you are jumping inside my body and feeling very good there, where you can forget the weekend break". Karen escapes the separation anxiety and the envy of me by a phantasy of intrusion and fusion with me. As if changing the subject, she tells me she went to a store that sells things from Bali (she knows I have been there). Karen tells me she felt excited there, just like when she came into the session. But she felt very confused, also with the music and had to get out. She felt very guilty afterwards, like she shouldn't go to an Indonesian store again. I said to her, "You are telling me of another instance of getting inside my body, this time with its consequences, especially confusion, since it probably meant robbing me of all those things you like in my office and you felt guilty. It also felt too stuffy there, thus the claustrophobia which made you feel that you had to leave". She adds, "But it wasn't like being in your office, this one felt dangerous!" "It is probably the case", I said, " that the first escape into my body represented by my office full of sunshine didn't have the murderous rage, the envy, and the wish to destroy all the things in it, which you experienced in the Indonesian store". I was attempting to have her differentiate between seeking solace and Nirvana inside me from an intrusion for destructive purposes that leads to paranoia. All of a sudden, and now near the end of the session she complained that she was feeling very tired. I said, "You have been working hard today. It is hard for you to keep track of your feelings, especially when they suddenly flip from love to envy and from envy to love so quickly. Being tired may also mean that you are fusing with the loving

me or getting inside me again as an escape from the retaliating, bad mommy, the Indonesian store".

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