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Ko seks ni več tabu – jungovska analiza promiskuitete

Ključne besede: promiskuiteta, notranja praznina, simbiotični odnos, razcep v transferju, idealizirajoči transfer

Povzetek: Najprej obravnavam arhetipske korenine promiskuitete. V klasični grški in rimski mitologiji najdemo promiskuitetne podobe očeta, predvsem Kronosa (Saturna) ter Zevs (Jupitra). Posebno obliko saturnske promiskuitetne dinamike prikažem tudi v analizi dinamike Ojdipa in Antigone. V primeru jungovske (psiho)analize iz svoje prakse prikažem Ines, žensko v zgodnjih tridesetih, ki je začela z analizo z namenom, da razreši svoje neprimerne partnerske odnose, v katerih so bili njeni partnerji promiskuitetni. Oče je imel psihotične motnje in Ines je bila edina, ki mu je v družini stala ob strani. Psihoterapija je potekala redno dve uri na teden v obsegu okoli 200 ur. V transferju sta se pojavili dve figuri: pozitivni oče in ti. "vseved", ki ga avtor primerja z mitološkim Ojdipom, ki je s pomočjo svoje izjemne inteligence uspel rešiti Tebe pred grozečo nevarnostjo sfinge. Vendar je Ojdip imel hkrati tudi promiskuiteten incesten odnos z materjo Jokasto in je na stara leta, ko ga je v izgnanstvu zvesto spremljala hčerka Antigona, trpel zaradi psihotične motnje. V psihoanalitični obravnavi se je Ines po 200 urah analize odločila za zmanjšanje frekvence na eno uro tedensko. Avtor opisuje problem interpretacije v psihoanalitični praksi ter učinek interpretacije, ki ga je le-ta imela na analitičen odnos ter na sam proces psihoanalize.

When Sex is No Longer Taboo – Jungian Analysis of Promiscuity

Key words: promiscuity, inner emptiness, symbiotic relationship, splitting within transference, idolizing transference

Abstract: Archetypal roots of promiscuity are being explored. In the classic Greek and Roman mythology some promiscuous father figures may be found, such as Chronos (Saturn), and Zeus (Jupiter). Another form of Saturnian promiscuous dynamic is explored in the mythological figures of Oedipus and Antigone. This is followed by presentation of a case history. Ines is a woman in her early thirties and enters analysis, because she would like to solve her unfitting partnerships, in which her partners are predominantly promiscuous. The father had psychotic disorder and the patient was the only family member who supported him. Psychotherapy started with stable frequency of two sessions a week. Within the transference, there appear two figures. One is that of a positive father, and the other is that of the "all – knowing one". The latter may be compared with the mythological figure of Oedipus, whose intelligence was exceptional, being demonstrated in his redemption of Thebes from the Sphinx. All the same, Oedipus suffered from a promiscuously incestuous relationship with his mother Iocaste. During his old age, when he was expelled, and accompanied by his faithful daughter Antigone, Oedipus was most probably psychotic. In the analysis, Ines has decided, after 200 hours of analysis, to reduce the frequency down to one session a week. The problem of analytic interpretation is described and dealt with, as well as the actual effects of interpretation (when it finally took place) that it had on the analytic relationship and analytic process.

In 2006, I gave two lectures on the theme of promiscuity. The first one was at a psychotherapy conference at Rogla, Slovenia, and the second at another conference in Belgrade, Serbia. At both occasions, I asked the audience what they associated with the term 'promiscuity'. I'd first like to show you the two lists of words:

a) Psychotherapy conference at Rogla, Slovenia

sexual attraction	it concerns us all	to gather experiences
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compulsion	sex and the love question	what is the purpose of sex?
swinging of partners	separation and choice	fidelity
pleasure	attempt at satisfaction	suffering
growing up	search for security	the right to choose a partner
communication	sex & the question of freedom	inability to put boundaries
impoverishment	addiction	confusion
expression of will to power	inner void	a substitute
desire	lust	lasciviousness
search for safe haven		

b) Conference in Belgrade, Serbia

licentiousness	lewdness	making it worthless
atavism	immoral	loneliness
misery	unholiness	immaturity
homeless	negligent	directionless

In the responses of both groups, there appear some interesting psychological terms: separation, choice, suffering, inability to put boundaries, but also confusion, addiction, inner void, search for security, loneliness, unhappiness, misery, immaturity, and unholiness. All these »qualities« show that promiscuity as a phenomenon is, despite its sexual, i.e. physical dimension, a very deep psychological phenomenon.

The Webster dictionary defines promiscuity as 1.: a) »indiscriminate mingling«, and b) a brief or random social exchange or relation, and 2. a promiscuous sexual union. The etymology of the word promiscuous is very interesting. It comes from the Latine word *promiscuus*, from *pro* meaning 'forward' + *miscere* meaning 'to mix'. Promiscuous could therefore also mean to mix indiscriminately. This reflects what the two groups associated with promiscuity, namely the issue of separation and inability to put boundaries.

Psychoanalytically, separation and boundaries go together. Every separation is a step forward in the development of the ego and personality. Yet, individuality is hard to attain, because promiscuity seems to be a collective problem. Jung (1964a: 957-58) says:

»The overwhelming influence of collective emotions spreads into everything... You see this particularly in the American sex problem as it had developed since the war. There is a marked tendency to promiscuity, which shows not only in the frequency of divorces but quite particularly in the *peculiar liberation from sex prejudices* in the younger generation... Promiscuity paralyses... *by offering easy opportunities of escape*... The most recent developments in the field of sexual morality tend toward sexual primitivity, analogous to the instability of the moral habits of primitive peoples, where under the influence of collective emotion *all sex taboos instantly disappear*.« [italics mine]

Jung (1964b: 236) sees the problems in terms of the so-called secondary collectivization, as he puts it. Secondary collectivization is a phenomenon connected with the modern era and seems to be connected with the shifting values that appear at the end of the Piscean age, where old values collapse, and new ones are not yet fully established. Hence the state of confusion and disappearance of sexual taboos. The sexual revolution since the 1960's has seemingly liberalized sexuality and sexual life. Sexuality was supposed to have become a means for modern man's and

woman's salvation. But what do we get if the taboo disappears? An inner void, connected with a state of confusion and disorientation. In modern psychological terms, the issue of inner void may be understood as a consequence, or as a result of a lack of object relations. Psychoanalytically speaking, the inner void, which is a recognizable dynamic in the psychology of various addictions, leads us back to the disturbance within the primary mother – child relationship. Hence the word *substitute* which popped up as well in the group! *Promiscuity may be seen as an attempt to fill up the inner emptiness, it is an attempt to find an easy, 'instant', outer, purely physical substitute to fill this inner void.* Thus, no psychological work is needed, no therapy, no counseling and no attempt at a possible painful realization is being risked. Thus, there is no growth of awareness and generally, no psychological growth. *Promiscuity is an unconscious unsuccessful attempt to circumvent the work that would otherwise be normally done in psychoanalysis and psychotherapy,* which is inevitably difficult and sometimes painful.

Such a definition of promiscuity takes us to the necessary and obvious enlargement of the term to other aspects of life. It is quite obvious that this dynamic may be observed in various other neurotic activities of modern man and woman: for example in shopping and in destructive eating patterns. In some way, in the modern life of the western world, a psychologically qualitative and rewarding life has been substituted by quantitative and indiscriminate consumption. Instead of inner psychological and spiritual values, there is a quantity of outer material. This is clearly another example of promiscuous activity, being an attempt to fill up the inner emptiness, to find an easy, 'instant', outer, purely physical substitute to fill this inner void. This means that promiscuity is a larger and more complex problem than some, relatively simple, sexual activity.

My question is the following: Bearing in mind that promiscuity has clearly a very neurotic dimension, I'm asking: Are there any deeper, that is archetypal roots to promiscuity? If yes, what can we learn psychoanalytically from this?

But before we embark on a search for promiscuous archetypes, there exists an interesting question, which I need to acknowledge but will not attempt to answer in this paper: Does any sexual activity that includes many sexual partners mean that it is a promiscuous activity? Similarly, does any sexual activity that appears to be very frequent mean that it is promiscuous? As an analytical psychologist, I have tried to define promiscuity as a *psychological* phenomenon, so it is entirely possible that not every sexual activity that appears promiscuous to a moral eye is indeed psychologically promiscuous to the person(s) involved. This perhaps depends on the quality of experience rather than on its physical, i.e. sexual manifestation.

Saturn, lust and denial

Returning to my question regarding archetypal roots to promiscuity, in classical mythology, we find Greek Chronos, or Roman Saturn, the god of time and of the Golden Age. However, Saturn also has a darker face. Despite being married to his supportive wife Rhea, who is an image of a positive mother, he craves for love affairs, particularly sexual ones. He is an image of a horny old man. In his pursuit of the nymph Philyra, she changes herself into a mare in order to confuse him. However, he recognizes this, transforms himself into a stallion and performs a forcible sexual union with her. Out of this intercourse, a centaur Chiron is born, half man, half horse. Chronos immediately afterwards flees away, denying he had anything to do with the matter at all. Philyra is shameful and rejects the child. Chiron becomes an orphan, and this is his deep psychological wound (although in the myth he has a physical wound, but that is probably how the myth explains it – very concretely). Chiron is rejected as an infant, and therefore has to deal with a painful inner sense of inadequacy and emptiness. He is a very meaningful image for the outcome of promiscuous activity. On the one hand, Chiron is a wise healer, teacher and philosopher, but on the other hand, his father is a cold blooded maniac, and his mother ran away out of shame. Later Chiron is irreversibly wounded in his thigh by Hercules and his pain cannot

be cured. On the spiritual plane, he was adopted by his godly parents Apollo and Artemis, but on the physical plane, his pain remains unhealed and he remains irreconciled with the cause of his suffering.

Chiron's solution is therefore a spiritual solution. If we try to translate this into psychological language, this means that promiscuity, in its archetypal dimension, is an attempt to solve emptiness in modern man and woman. Thinking that the sexual revolution has given him a sign that 'naked' sexuality means some kind of solution, loosening the chains of old-fashioned sexual morality, modern man and woman would have fallen into promiscuity. But the pain that is being produced by such activity, is, as the image of Chiron aptly shows, incurable. Promiscuity solves nothing except the naked satisfaction of a very concrete biological instinct. Thus sexuality loses its sacred, spiritual function, and becomes banal, empty and, as with Chiron produces a painful and incurable wound. *Promiscuity is a Saturnian illness, a Saturnian pathology.*¹

The same dynamic appears in pornography (Hillman, 1995). Pornography can be seen as a purely physical basic portrayal of sexuality. Sexuality which in its essence is primarily meant to serve the sacred relationship between two adult individuals. But in pornography, sexuality is devoid soul. The negative aspect of Saturn emerges and results in the appearance of the inner void.

Here is the archetypal dimension of promiscuity for promiscuity is embedded in the root of Saturnian myth. *Saturn's sexually manic expression is archetypal.* It manifests as a craving for sexual activity that is purely physical, cold, without commitment or emotion that is reduced to the level of merely satisfying a physical desire. In the era of Pisces, it became, through Christian ethos and morality, condemned as satanic (satanic comes from the same root as saturnian).

Saturn, or Chronos, in mythology did have a beautiful wife Rea, but he still lusted after Philyra. Psychologically, this is a wish to deny and leave the partnership, in order to find a quick, shallower outlet for his or her sexual drive. The relationship with the partner has become too complicated and a question is posed – who is going to endure this? Chronos does not want to patiently and painstakingly work on the emotions within the partnership relationship with Rhea. As soon as there is a chance, he, as a stallion, jumps out of the relationship and wants quick satisfaction with Philyra. Who would wait any longer, and why, if he can, with a little trick and deception get quick satisfaction? But, as soon as Chiron is born, he flees away from the opportunity of becoming a father, and so loses this opportunity for development. This is another aspect of promiscuity than it is sex without commitment. *In promiscuity fatherhood is denied.*

Promiscuity is, in its archetypal Saturnian dimension, an escape from a relationship, especially an escape from the emotional complications, which are otherwise a perfectly normal ingredient and dimension of every intimate relationship. Promiscuity is an unsuccessful, as in the case of Chiron, unendurably painful attempt to appease the existential void of being incarnated in the physical flesh.

Promiscuity can be also seen as a search for the lost Eden. Saturn's craving for a quick sex-without-ties-consummation of his desire for Philyra is an attempt at a restoration of the Golden Age. In the mythological Golden Age, which is under the rule of Saturn, there existed no conflicts, and all the needs that people may have had were automatically granted. This kills all the possible goals, wishes and aspirations that people might have had as part of their psychological development. There is no need to work on anything. Hence, there is no taking on of responsibility. This is an absolute *calcificatio*, or calcination, a complete rigidity. Therefore, with promiscuity, sexuality loses its essential function of human creativity.

The Jupiterian¹ archetypal side of promiscuity

In classical mythology there is also another archetypal aspect of promiscuity. Zeus, the Greek king of the gods, or Jupiter to the Romans, was openly promiscuous. He not only regularly

sexually consummated his encounters with goddesses, but also with nymphs and mortal women. As a result, there appeared numerous gods and semi-gods out of these sexual consummations. His wife Hera knew of, but did not condone, Zeus's activities. She was powerless to punish her husband, so in her frequent rages she would attempt to punish Zeus's partners and/or children. The difference between Saturn's promiscuity and Jupiter's was not simply in the frequency of these consummations (Jupiter was extremely sexually active), but also in the way of promiscuity itself. Whereas Saturn's promiscuity had to be secret, and as such was a part of a politically correct social persona, Jupiter's promiscuity was no secret at all. Sometimes it was performed completely openly, almost publicly... The difference lies in the fact that Jupiter mostly does not run away from parental responsibility in relation to his numerous children. His main problem seems to be that he can never remain faithful for too long a time. As sure as night follows day he will be chasing the next pretty face that passes by. All his sexual encounters are brief and shallow. This is another type of promiscuity, but archetypal nevertheless.

Saturn generally appears to be faithful to his wife Rhea, and it would be unthinkable to him or anybody in his social circle that he would get divorced from her. His pornographic affair with Phillyra will forever remain secret and he is going to try to retain his serious status of social authority at all costs. He will openly deny any possible promiscuous activity. He'll do everything not to compromise his persona and thus remain socially adequate and acceptable.

Jupiter was not sexually faithful towards Hera. She remained his partner, his only number one wife, but for sex he usually went elsewhere. He never pretended for too long a time to be a true husband and he never was hiding his affairs for too long. He had a humoristic attitude towards his activities and was able to make a joke about it. This is why Jupiterian promiscuity is more easily forgiven by patriarchal society, especially because he, in the end, does seem to accept responsibility towards his children. He accepts some responsibilities as a father, after all.

But the problem of causing emotional damage to his partner still remains! Jupiter has no stomach for emotional complications and doesn't hear very well in case the partner is starting to get angry. If it happens that somebody around him is suffering because of his behaviour, he has little patience to attend to them. He quickly promises that he would compensate for the mistake, but then it again somehow turns out that there is no time left to do this appropriately.

Also, there is a very serious, difficult and dangerous aspect of Jupiterian promiscuity: Pedophilia. In mythology, Zeus was bisexual and he fell in love with the boy Ganimed. In order to be able to have him, he kidnapped him and took him up to mount Olympus, the abode of the gods, where the boy worked as waiter to the gods during the day, and in the night, he shared the bed with the big boss. Hera was here automatically excluded, since she was unable to compete in this exclusively male world. Although pedophilia emerged into the collective consciousness of the world every since Pluto has entered Sagittarius, it is an archetypal theme. It is ever present. There is a big problem of pedophilia, because of the obvious psychological disturbance which comes as a result of the abuse of the young person. Socially and psychologically the question of pedophilia remains too much in the background precisely because it is part of promiscuity, promiscuity being denigrated and negativized and thus being denied, thus becoming a part of the collective sexual shadow. I will now look with you at two examples of how these archetypes manifest in everyday life today. The people are real, although I have of course changed their names.

Jan

Jan is a man in his twenties. He works as a designer for a big boss, who is very well known. Jan is extraordinarily creative in his work, regularly works on big projects and is being promoted

on the hierarchical ladder within the design company very quickly.

Jan is gay. His sexual encounters are brief and many. He consulted me because of difficulties in his sexual relations. Although he enjoys sexuality very much, as soon as there is a chance of developing an emotionally intimate relationship, he becomes unhappy with the partner, even becoming physically ill whenever he does enter into an emotional relationship with a partner.

At the time I was unaware of the deeper psychodynamic dimension of promiscuity and I posed him a seemingly innocent question: Does the problem lie in promiscuity? Jan did not want to hear my question. He felt offended by my remark, and became angry at me. Jan was sure that he had not yet formed any longer intimate relationship in his life simply because, out of some bad luck, he had not yet found an appropriate partner. He did not want to recognize his inner emptiness. He rather ran away from it.

Jan says he craves for quick and easy sex. The hunger is simply insatiable. We can understand this as an expression of Saturn, and this explains the compulsive character of his sexuality. But, on the other hand, Jan has a very pleasing first appearance, he's very much accepted everywhere, and this energy is frequently consummated in bed with strangers. This is Jupiterian element of promiscuity.

After the first consultation, Jan didn't get back to me for a few months. He met a new guy, immediately entering into another very intense sexual relationship with him. But after a few weeks, the story repeated itself – Jan fell ill. At the same time, Jan's partner cut off from him coldly – but this time it was before Jan could do it himself. Jan experienced this as a crossroads. He started to be aware that it may well be something *within* him, that is problematic and that could be worked upon. When he phoned me and asked me for a list of psychotherapists, from which he could choose to find one for himself, I felt relieved. My interpretation from a few weeks ago had an effect on him after all! Time (Chronos) finally brought the message back into consciousness and the message gently surfaced. This time Jan hasn't run away, but instead – he understood. A new awareness was born. Sometimes it feels that it is indeed a privilege being an analytical psychologist!

Ines

Ines is woman in her mid-thirties. She had a very difficult situation in her childhood. The father was on the border of psychosis, and was frequently threatening he'd leave the family. The mother felt powerless, and even begged Ines to stop the father. Ines remembers overwhelming feelings of deep pain, horror and a very powerful constant threat of destruction from throughout her childhood.

Ines entered psychoanalysis because she had a problem in her relationships. Almost all the relationships were with promiscuous men, who were also unavailable, being in relationships with other women. Ines many times felt as if she was dismembered. The emotional depth Ines craved for, was always sought for by way of sexuality, but which left her feeling not only empty and unfulfilled, but also as if she had been torn into pieces or destroyed. As a result, she couldn't get better psychologically. Her soul couldn't get it right. Hence a continuing sense of destruction.

After a year of intense psychotherapy and psychoanalysis, Ines decided to put an end to her promiscuous sexual relations. She immediately felt much better, but the pain was still returning to her with quite a strong intensity. Ines still didn't know why she felt such a deep sexual craving for unavailable men. She explained that it was as if she's got to help them somehow! And, her instinct tells her that this would need to be done sexually.

But this is *catch 22*. The sexual instinct surfaces, because through sexuality, the Oedipal complex is being activated. This is a psychological mechanism that Freud showed is developmentally present in all of us. Normally, it is solved if parents have a mutually stable relationship, so the daughter is able to accept the mother as the father's relevant partner. But

Ines, as a result of the mother's powerlessness, couldn't do this. Hence the urge to enter into promiscuous triangular relationships with men. In terms of the inner psychodynamics, the ego is in an unsolved triangle with the parental figures.

The Oedipal complex surfaces through intense lust for sexuality. What's the way out? The only solution seems to be – a continuous and persistent reality check! To check the reality means to carefully observe the reality of her lovers. The reality is that these men either aren't free, or they are not ready for an intimate relationship and they, after the relationship is sexually consummated, flee away from intimate relationship. This is why psychotherapy is needed, and this is why psychoanalysis is needed.

But there is another way, *via regis* (as Freud would put it), or royal way to the unconscious – through dreams. This is one of the main techniques of psychoanalysis. In a psychoanalytic hour, Ines recalled this dream:

The dreamer is supposed to get married. Everybody is already arriving, but she still has to put on her wedding dress. She enters her childhood room. But, when she puts the dress on, she suddenly realizes she doesn't want to get married. She realizes she is supposed to get married to a guy she doesn't like at all! She jumps out of the building, and runs towards the car. But in the car there sit an ugly man with a woman, who is being utterly subservient to him. The dreamer forces the pair into the boot of the car and drives in panic towards the state border. But, at the border, she has no documents! There is a group of men who want to cross the border without documents. The dreamer hopes she is going to cross the border with their help.

This is an important dream from the depth of the unconscious. This dream is Ines's family story. In the old couple Ines recognizes her parents. The mother was always utterly subservient to the father, who was not only psychologically labile, but also in a very close relationship with his own mother, who was also psychologically ill. The father could therefore never separate from his own mother because of her instability. So, the father was never able to fulfill his relationship with Ines's mother, let alone the father-daughter relationship with Ines.

The guy whom Ines was supposed to get married to in the dream, is someone from her real life, too. This is a young man, with a condescending attitude towards the female sex. He's got no depth and he's arrogant. Psychologically, this means, Ines would (unconsciously) marry him, because this is the same recipe of her parents' marriage. This would reenact the familial story..

In the dream, Ines was intensely hurrying. She was seeking safety within the male group. This group are actually her ex-sexual partners. In her life, Ines instinctively, because of the difficult psychological circumstances within the family, tried to run away from the familial story by entering promiscuous sexual relations, where no emotional intimacy was possible. This was driving her into horrific emotional suffering.

When Ines and I talked about this dream, I suddenly felt that Ines was starting to get angry. At first she couldn't believe this. Who is she angry with? And she realized – she's angry with – the father!

Finally! The father isn't a super-ideal untouchable man anymore. Ines has started to allow her father to lose energy in her unconscious. She can afford this now, because within our analytical relationship, she experiences a deeply positive relationship. She's started to feel trust. This is positive depth and it is also a dimension of our, i.e. analytical relationship. This is the depth, in which a new life for Ines may be born and gradually developed.

The onset of the negative transference

Analytical work started at a regular frequency of two sessions per week and continued at this frequency for two and a half years, which was over 200 sessions. The transference mainly

consisted of positive feelings of being protected, as well as feelings of trust. However, there was also an idolization of the analyst. The analyst was also frequently experienced as the all – knowing one. The negative transference was generally not yet experienced during the first 200 sessions of our work. The negative transference just didn't seem to find enough space to get into our relationship. There were some exceptions, however, namely each year as the fee for the analysis went up, Ines reacted. But she felt only slightly angry for a short period of time, that was all! The feeling of anger was brief and she returned easily to a predominantly positive, as well as idolizing position in relation to the double figure of the analyst.

This is a split within the transference. On the one hand, I was perceived as the positive father, and on the other, as the all – knowing one. I was asking myself, was there an archetypal parental figure who could represent the figure of the all – knowing father.

In the earlier part of this paper I mentioned the Oedipal situation which was as yet unresolved in Ines's life. However, looking more closely at this myth, we find that the Oedipus in the myth was the figure who actually *was* the all – knowing one. He was the one who was able to solve the riddle of the sphynx! His intelligence was legendary. He had an incestuous relationship with his mother Iocaste. It seems that their relationship was very sexual. Iocaste was in her mid-thirties, and Oedipus was probably not much more than eighteen. It was probably whispered about the city more than once that she looked old enough to be his mother. It is therefore clear their relationship was intensely sexual, and it was filling Oedipus's void of having no primary relationship with his mother. And yet the sexual consummation was incestuous albeit unknowingly. This is just another face of Saturnian promiscuity: Having been abandoned as a baby on a mountain, Oedipus was deprived of primary relationship. This deprivation was, due to the circumstances, denied and consequently incestuously consummated. True, as a Saturnian royal figure, Oedipus didn't directly swallow his progeny as did the old king Chronos, but it is true that all of his four children – Antigone, Polyneices, Eteocles, and Ismene – later perished in unfortunate circumstances.

Returning to my patient, her father's relationship with Ines's paternal grandmother was as follows. The paternal grandmother was suffering from a difficult psychosis and frequently hallucinated. The father and his mother were psychologically very closely bound together and the father never really separated from her. Even after he got married he frequently stayed with her in her part of the house, which was a family run restaurant, inherited from his parents. In Ines's family, the father's aggression has been an ever – present problem. He would frequently beat Ines's two years younger brother, and he was verbally aggressive and abusive to any boyfriend who would be trying to court Ines during her adolescence. He jealously guarded Ines for himself. Otherwise, Ines's father is very intelligent, well educated, pursues an active interest in ecology and is generally concerned with the various larger problems of the world. He is in fact a true Oedipus.

From throughout her childhood, Ines remembers intense attacks of awe and apprehension. It took the first 200 hours of our work in analysis before she was finally able to connect these dreadful feelings – with the father's pain. These feelings were unconsciously transmitted to her from her father during his difficult psychotic attacks of rage and powerlessness. Ines was the only member of the family who was able to contain this difficult situation, whereas the mother, who had a shallow and emotionally poor relationship with her, as well as her brother, normally cut off from these emotionally difficult family situations. Ines was the one who stayed with the father and was even trying to help him in such difficult fits. This was clearly an enormously difficult task for a young girl!

During our work, Ines realized that in the relationship with her father, she felt as if she was walled in. This is a feeling she has regularly experienced during her adulthood, for example in her work with a critically demanding female boss. Ines handles criticism with difficulty and can easily start to feel as if she was walled in. During her childhood, her father's suffering was simply

also her suffering. During our work, Ines gradually realized that already during her childhood there developed a powerful feeling – which she succeeded in repressing into her subconscious – that she had no permission to live her own life. Ines is a true Antigone.

The father loved Ines enormously and Ines knows that her younger brother resented this, that the father clearly preferred her. Psychoanalytically, one would say that we are dealing here with a symbiotic relationship with the father. Hence no separation was possible. Observing Ines' adult relationships with promiscuous men in this light, we can begin to draw a conclusion that these relationships are an (unconscious) attempt (however unsuccessful) to separate from the symbiotic relationship with the father. Psychologically it is of course impossible to separate from the symbiotic relationship with the parent, unless there is a figure with whom there is a sufficient primary relationship. But as soon as such a relationship is sexually consummated, as was always the case in her relationships, it is of course destroyed. Clearly Ines entered psychoanalysis with a good (although wholly unconscious) reason!

The father's enmeshed and psychologically incestuous relationship with his mother, Ines's cold mother, as well as half – relationships that Ines experienced with her promiscuous partners, all this points to a Jungian diagnosis that in the deeper psychodynamic sense we are here encountering an Antigone. Ines's father is like Oedipus: His psychotic disturbance binds him forever with his psychotic mother, and yet at the same time, he displays an exceptional intelligence of the classic unfortunate Saturnian king. Ines, willingly or unwillingly, undertook to guide her father on his journey of suffering ever during of her very childhood. Psychologically, it is always too soon that a child be required to undertake such a task. Although Ines has been living on her own for a few years now, and being like Antigone a true heroine, she had bought an apartment of her own at the time of entering into analysis, still the separation from the father has not yet occurred. Why do I say this, i.e. are there any signifiers for this? There is, above all, the fear which Ines has succeeded in bringing to light towards the end of our two-and-a-half years of steady and regular work in analysis. More specifically, it is the fear of intimate relationship.

This finding was, as we shall now see, a crucial turning point in the analysis. This fear is a signifier for the mixed feelings that Ines has felt for me. On one hand, I am a positive father and in this sense she feels very good about our relationship and experiences how the psychological wound from her childhood is being contained and healed. Yet, on the other hand, there is a projection of the all – knowing one. Ines finds me very intelligent, well educated, etc, which may be true, but this all-knowing figure is idolized to such a degree that this is an archetypal image of Oedipus himself. Oedipus, being extremely gifted, and because of the realization that his relationship with Jocaste was incestuous, became psychologically disturbed, so he could indeed be very aggressive... In our analytic relationship this is expressed as Ines's fear, which is only partly conscious, a fear of coming too close to a certain dimension of her subconscious that could, at least theoretically, come very close to the psychotic tissue that forms the matrix of Ines's unconscious identity with the father – within terms of their symbiotic relationship. This is the true reason why Ines has, after two and a half years of working uninterruptedly in analysis with frequency of two sessions a week, demanded that the frequency of analytic work be reduced down to one session a week.

This decision was preceded by a dream, that was dreamt during the time that Ines was considering whether to cut down in the frequency of analytic work:

»I'm flying from another town to the town of the analysis. I'm wondering, why am I using the aeroplane, if the distance between these two towns is relatively so small? Initially, the speed of the plane is quite low, but then suddenly it pushes on very quickly. I get very afraid and worry whether we are going to break the sound barrier? Well, the aeroplane then suddenly lands and outside there is a housewife expecting us and intending to serve us food in a local restaurant. I realize my analyst is also with me there on the plane. Somebody is asking him whether he is

going to get out of the plane or not? But, it seems, he is not getting out and obviously wants to go on directly to the town of the analysis without breaking for this stop.»

The »another town« in the dream is in reality the town where Ines is about to go to take part in a meditation workshop. In fact, during all the years of analysis Ines works in parallel in diverse workshops, on spirituality, as well as shamanism. A not unreasonable question arises, namely where does this need come from for these various additional healing techniques parallel to psychotherapy and psychoanalysis?

Surely, this is just another signifier for the splitting that can be found within Ines's experience of me as her analyst, that is within the transference. On the positive side, Ines has been working successfully within the hermetic vessel of our relationship, but the figure of the all – knowing one is indeed a figure who is too big even for a well educated psychoanalyst with various additional skills in healing techniques, spirituality and astrology! Psychoanalyst is able only to partially carry the projection of the great archetypal Oedipus, whereas the other part needs to be projected elsewhere, that is somewhere out of the analytic relationship where there exist more suitable conditions for such a projection.

I hold a firm and stable opinion that without doubt the shamans are, in comparison to meditation and various other diverse forms of spirituality, one of the best possible archetypal ways of mastering and integrating psychotic states, assuming that the personality is strong enough so that one does not psychologically literally fall apart in the process. This is impossible to assess before venturing into such activities, but it certainly does seem to be risky if someone has a family history of psychotic disturbances. On the other hand, Ines already has, before entering analysis, already experienced a very risky shamanic workshop, of which she holds a positive opinion and says it helped her psychologically at least in some respect. Now, says Ines, she would like to undergo the second part of shamanic experience, and in order to collect the energy, time and money needed for such a venture, she would like to reduce the frequency of our analytic work, so that she could, in purely practical terms, organize this step.

I have almost literally felt how difficult it was for Ines to drag this suggestion out of her body. The countertransference I felt in my stomach was an intense fear of not being understood. It was very obvious she was in fear of how I would react to this suggestion. Will I understand her or will I exclusively and jealously guard her within our relationship? In fact, Ines asked me for permission to do this – as if I was the one who could actually grant such a request. Psychoanalytically, this shows how much Ines is still afraid of the terrible father, from whom, because of his unpredictable and desperate behaviour, she still could not yet separate. Separation remains impossible exactly because of this unpredictability. Psychoanalytically, this decision is therefore another attempt at escaping from the terrible psychotic father.

Interpretation and the Problem of Interpretation

Psychoanalysis is still only a »talking cure«, as Freud put it. This means that whereas within the boundaries of the analytic relationship it is impossible to practice shamanic rituals, we do have other means in order to stimulate greater and more qualitative awareness. That's the role of psychoanalytic interpretation. Yet, this essential technique always proves to be double – edged and has to be handled with extreme care.

Of course every analyzand is free to decide what the frequency of her or his work in the analysis will be. In outer terms, Ines has been in shamanic training for some years now and she would like to take it further. This is her conscious reason to decide to reduce the frequency of analytic work. However, on the inner plane, the above explained splitting that has also found its way into the transference and therefore explains the deeper psychodynamic matrix of our (analytic) relationship, shows that such a decision is, unconsciously, in fact just another attempt to flee away from the terrible psychotic father with whom Ines still maintains, at least to a certain

extent, a symbiotic relationship.

If the aeroplane in the dream is the analysis, then it becomes clear why the analyst in the dream refuses to get out for a break. He certainly wants to carry on with the process to achieve, according to the language of the dream, »the end of the journey«. The stated goal of her journey in analysis is to develop a human relationship, more specifically a lasting and stable partnership. The aim of the journey is not becoming a shaman, although Ines frequently plays with the idea that if she does not find a successful partnership in her life, she will become a shamaness instead. This is just another example of how the above mentioned splitting manifests itself.

But the dream lacks *lysis*, i.e. a solution. This points to the present situation in which Ines alone has to decide whether she is going to carry with her analytic opus to its end or not. The woman in the dream who invites everybody into the restaurant is Ines's mother and in reality the family used to run a restaurant in the house, where they also lived on the upper floor. To finish analysis or not – this does not seem to be a question that the dream is concerned with. It should be noted that the mother escaped from the relationship with the father, since she was unable to cope with the father's lunatic fits.

Initially, I did not dare to interpret Ines's decision to cut down the frequency, while I responded to her transference feelings of fearing whether I would let her do this or not, with the countertransference response in which her fears were not justified. This is how a positive father would react. But the question of how this would influence the further analytic work and process, for which I am responsible, remained. As I was caught in the compliant countertransference, I did not interpret. At the time I was, because of the powerful countertransference feelings not realising and was not fully aware of what was actually happening, and Ines went down to working one session a week.

It was not until three months after this that I felt I should really interpret the situation and so I did. She suddenly felt very anxious and confused, which is exactly how I felt when I first became fully aware of the situation. During our following sessions Ines has succeeded in becoming angry with me. She resisted and did not accept the interpretation, and said that she started to feel trapped in our relationship. But this is the same as in her relationship with the father, I replied. Ines wondered if this is going to take forever, and if the analysis is going to take far too long, she is not going to be able to have a family of her own, which is her most cherished wish. To this I haven't replied.

This seems to be the end of the idolizing transference, as the negative feelings have finally found their way into the generally very positive transference. However, the interpretation that finally occurred, had another very positive effect. Ines said that the interpretation gave her a real incentive to think more honestly about why she has really reduced the frequency. After showing me some anger, Ines was finally able to say that she undertook this decision because she had grown fond of me. This was becoming almost too much for her to bear, because of her struggle with the above described difficult fear of intimate relationship. The idolizing transference prevented her from verbalizing these feelings in the sessions, and this is another reason why she cut down the frequency. Thus, the emotional taboo that existed between her and the father, was finally broken. Feelings of fondness and emotional affection were finally free to be invested into the analytic relationship, which up to this point had struggled with the inner emptiness, which stemmed from the relationship with her father on one hand and manifested itself in promiscuous relationships with partners in her adult sexual life on the other.

Concluding Summation

In the fields of psychoanalysis and analytical psychology, Saturn and Jupiter are key archetypal figures, and like all keys, a proper understanding of their roles unlocks the doors which will facilitate a greater understanding of the issues of promiscuity in theory and practice.

Additionally, the Saturnian dimension of promiscuity, as we have seen, does not only imply the dynamics of Chronos (or Saturn) himself, but can be equally observed in the psychodynamics of some Saturnian kings, such as Oedipus. Oedipus and Antigone seem to be especially very important figures in order to enhance the deeper psychological and psychodynamic understanding of promiscuity. □

Notes

¹: I'm using the term Saturnian instead of "that of Chronos" because it is grammatically more easy. However, I'm fully aware that Saturn being the Roman name for Chronos is a god of agriculture and has in Rome developed this additional dimension. But essentially, Chronos and Saturn are one and the same archetypal figure. The same mutual relationship goes for Zeus and Jupiter.

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