

EDITORIAL*Rita Teodoru¹*

This issue of the Romanian Journal of Psychoanalysis (RJP) is a legitimate sequel of the previous issue, dedicated to the same theme: *The Authentic*. What I found beyond ordinary and I provoke you to find it also by reading the articles of this issue is the surprising quality of the Authentic.

The richness of the images comprised in the articles presented makes the reading seem like a journey on a road that seems to follow its own steps. On this road we encounter living beings that are brought to light in various perspectives. Sometimes their position doesn't allow you to see their shadows, only their enlightened faces. And this happens if we look at them square in the face. But if we choose the whole game of possibilities, the oneiric space opens up other perspectives. And then rear shadows can become shadows from the front or right or left. And if we twist the images long enough, we get to the diametrically opposed point from which the shadows disappear again and we see only a bright face. And the image that we can look at as a dream from any angle has its own life, its own emotional and body movements, and as you move your eyes around it, moves, transforms, bringing the dynamism at a completely new level. And if binocular movements can become so complex, they are enriched with new artistic-musical-coloristic dimensions from outside and a multitude of subtle observations of internal movements that open the possibility of approaching the difficult situations encountered when two subjectivities are found in the presence or absence of one another.

This image wishes to emphasize the subtle connection, which I perceived in the texts of the Journal, between transformation and authenticity, as defining elements of the analytical interaction. The guidance offered by the post-bionic perspective brought by the Pavia Group throws us in front of the other's unknown, in a way that terrifies and surprises us, blocks our access to words and opens springs of vitality, puts us together or isolates us in our own interior deserts. Between the two concepts that somehow incur

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- transformation and authenticity - I add the concept of perspective. We are, in turn, the guides of the people we work with, we are transference figures, we are stories that seize words and give them meaning, we are the context of subjectivization, we are spaces of individualization, we are containing fields and signified and significant content.

The authentic within us is paradoxical because it talks about how we are and it's so hard to bear how we are without a containing space that translates emotional storms into words that calm down and allow emotions to exist alongside mind and the mind alongside emotions. Without it, the authentic within us becomes a symptom. And in this bewildering way, there is always something unknown and inaccessible to knowledge, as Winnicott says something essential that continuously generates and vitalizes us. The authentic is germinating!

Throughout the Journal, we move from the contact with the troubling body experience of a middle-age woman (Alicia Ciancio) to *Turbulence* and the recovery of vitality and creative authentic after retrieving identity through a turbulent mourning process created by the encounter with the motherland (Melis Tanik) which prepares us for a profound contact with the post-Bionian perspective of the Pavia Group.

As you can find in the Portret section, members of the Pavia Group highlight the oneiric resources of the two participants in the therapeutic encounter in ensuring the coherence-reflexivity and maintaining the health / cleanliness of the analytical space in which the beta elements, which prevent the creation of the dream, of the story, will be „brought” undifferentiated together. The purpose of therapeutic action is achieved when a new dream includes emotions and thoughts associated with them.

This perspective is developed in the articles which follow. Violet Pietrantonio talks about the encounter of the unconscious subjectivities of the analyst and the analysand that creates a space in which the two “try to *unconscious* together” opening up dreamlike states that can metabolize these contents that can be ultimately constituted in authentic emotional experiences.

In Antonino Ferro's view, the value of this oneiric space is highlighted in one of his expressions of a striking simplicity: “I dreamed that ...”. The image thus

renders that, in a dream space, the analyst's mind suddenly expands and can hear and work with issues that would otherwise be inaccessible to him. The author says it's like appealing to a kind of "magic filter" that transforms listening.

Or, as Elena Molinari would say, the analyst assumes the task of observing how "conscious and unconscious emotions create representations as steps in the transformation of further emotional experiences". The analytical encounter creates space for dreaming and playing together. In this way, the authentic becomes a function of the encounter.

In this encounter, the analyst is in a state of reverie, as Fulvio Mazzacane tells us, "that state of mind open to the reception of all the objects coming from the loved object" (p.6) The exchanges that become so possible lead to the creation of a space where the two protagonists become functions of the space and the origin of their interventions and the roles played can not be clearly traced. From that moment on, the encounter has its own life and will transform the interaction in ways that are unknown to both of them, and what passes in the foreground is the way in which the roles played allow or obstruct the unfolding of the dream.

This allows the analysand access to a new, surprising state, as Civitarese tells us: The surprise experienced by him/her is essential to the transformative process of anxiety in meaningful content, and this happens as already stated by accessing a territory in which, recognition of oneself comes from seeing oneself through the eyes of the analyst and thus receiving vitality. "You *become* yourself through this mirroring».

In closing this issue, Gianina Micu, the chief editor of the Romanian Journal of Psychoanalysis, presents us a review of the Turkish Annual of the International Journal of Psychoanalysis, now at its 10th edition.

The review makes a brief overview of the particular historical context in which the Turkish Annual appeared, presenting the aspects that define it and characterize it, from the criteria for choosing translated texts to the structure of the publication and the editorial board. In an era where one of the poles of interest is universality and universalization, the concern for the intimacy of translating into a mother tongue a common reflection fund that psychoanalysis proposes can become a solid pole of interest.

EDITORIAL

With the review of the Turkish Annual, the Board of the Romanian Journal of Psychoanalysis wishes to bring to attention both the existence of a high-level professional publication and the striving, reiterated with each number, to give voice to diversity from the unit's breast.

These are my reflections inspired by the articles made available in this issue of the Journal, by psychoanalysts with a great reputation and a rich clinical experience. With great personal generosity and openness, they share their work as an invitation to re/encounter the AUTHENTIC.