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## Madness and Creativity

Ann Belford Ulanov, David H. Rosen

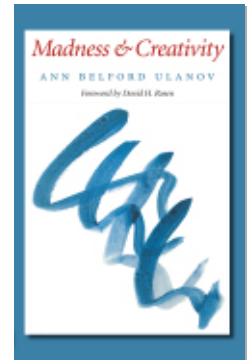
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# *Series Editor's Foreword*

David H. Rosen

Ann Ulanov's meditations in relationship to *The Red Book* resonate with my own. She is correct in that reading that book precipitates a crisis. As the Chinese say, a crisis is both dangerous and an opportunity to grow and develop. Reading *The Red Book* brought back memories of my own brush with suicide. So be prepared for your own egg to crack or shatter. Hence, I recommend that you create or join a group to read and discuss Jung's exciting volume. I also suggest contacting a Jungian society or a Jungian analyst if need be. *The Red Book* is upsetting—even shocking—yet there is quiet after the storm. Finally, digesting Ulanov's fine book will assist anyone attempting to read Jung's great work. *The Red Book* and Ulanov's thoughtful reflections remind me of the accounts of brave individuals who creatively processed their own experiences of madness: William James, Clifford Beers, James Hillman, William Styron, and Kay Redfield Jamison, to name only a few. Jamison, in particular, has written a brilliant text on madness and creativity. All of these souls, including Jung, feel like fellow travelers into a wild, dark, and uncharted land.<sup>1</sup>

Synchronistically, like Ulanov, I have always focused on the light in the darkness and the healing nature of the creative arts. Stanton Marlan, a previous Fay author, also highlights finding light in darkness as a critical healing process. In addition to “letting go and going deeper,” I endorse the sacrifice of the ego or “ruling principle” and the rebirth of one's authentic self. The ego is secondary to that which is beyond the ego, which resembles some kind of higher power.<sup>2</sup> Truth be known: this is why I gravitated from Freud to Jung.

*The Red Book* is about Jung's break from Freud and his journey to psychic Hell and back, that is, the transformation of his madness into creative purpose. Rightfully so, Jung includes evil in this process. For how else can one know the good without knowing the bad?

Jung's *Red Book* and Ulanov's meditations on it are honest and illustrate meaninglessness, murderous rage, darkness, hopelessness, and their enantiodromia to the guiding light of meaning, joy, inspiration, and hope. The last three positive attributes are the title of the first Fay Series book, by Verena Kast.<sup>3</sup>

The key to it all is as Bob Dylan prescribed: "You're gonna have to serve somebody." In other words, we need to serve something beyond ourselves, which draws me near to Emmanuel Levinas and his *Ethics and Infinity*.<sup>4</sup> Levinas maintains that "being," as described by Martin Heidegger, is not sufficient; something beyond being (or ego) is required after one stares into the face of evil and goes through a personal death and rebirth experience. This is the struggle with the God-making capacity that is so essential to each individual and for the survival of planet Earth.

After Ulanov gave her Fay lectures, I felt a kinship with her. Yes, we are both Jungians, but it is more. I feel that she is my soul sister. This is an exceptional book by a wise person.

*DHR*

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