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Madness and Creativity

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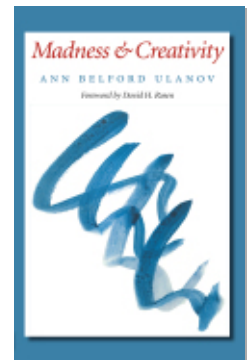
Published by Texas A&M University Press

Ulanov, Belford & Rosen, H..

Madness and Creativity.

College Station: Texas A&M University Press, 2013.

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Notes

Series Editor's Foreword

1. W. James, *The Varieties of Religious Experience* (New York: Penguin Books, 1982); C. W. Beers, *A Mind That Found Itself: An Autobiography* (Pittsburgh, PA: University of Pittsburgh Press, 1981); J. Hillman, *Suicide and the Soul* (New York: Harper & Row, 1964); W. Styron, *Darkness Visible: A Memoir of Madness* (New York: Random House, 1990); K. R. Jamison, *An Unquiet Mind* (New York: A. A. Knopf, 1995); K. R. Jamison, *Touched with Fire: Manic-Depressive Illness and the Artistic Temperament* (New York: Free Press, 1993).
2. S. Marlan, *The Black Sun: The Alchemy and Art of Darkness* (College Station: Texas A&M University Press, 2005); B. Bowen, personal communication, 2011; D. H. Rosen, *Transforming Depression*, 3rd ed. (York Beach, Maine: Nicolas Hays, 2002).
3. V. Kast, *Joy, Inspiration, and Hope* (College Station: Texas A&M University Press, 1991).
4. E. Levinas, *Ethics and Infinity* (Pittsburgh, PA: Duquesne University Press, 1985).

Introduction

1. C. G. Jung, *Mysterium Coniunctionis*, vol. 14 of *Collected Works*, paras. 42, 45, 49, 50.
2. C. G. Jung, *The Red Book, Liber Novus*, ed. Sonu Shamdasani, trans. Mark Kyburz, John Peck, and Sonu Shamdasani, pp. 231, 235.
3. *Ibid.*, pp. 246 and n163, 247 and n164, 254 and n238, 255 and n240.
4. *Ibid.*, p. 219, frontispiece. See also C. G. Jung, *Memories, Dreams, Reflections*, rec. and ed. Aniela Jaffé, trans. Richard Winston and Clara Winston, p. 192.
5. C. G. Jung, *Letters*, vol. 1, ed. Gerhard Adler and Aniela Jaffé, trans. R. F. C. Hull, 5 October 1945, p. 384. See also Ann Belford Ulanov, "The Holding Self: Jung and the Desire for Being," chap. 4 in *Spirit in Jung*, p. 78.

6. Jung, *The Red Book*, p. 229 [emphasis in the original].
7. *Ibid.*

Chapter 1. Personal Madness

1. My analysands who permit me to cite their words and experiences have richly contributed to this writing and to my perception and thinking. I offer my heartfelt gratitude to them for teaching me.
2. C. G. Jung, *Memories, Dreams, Reflections*, rec. and ed. Aniela Jaffé, trans. Richard Winston and Clara Winston, p. 178.
3. C. G. Jung, *The Red Book, Liber Novus*, ed. Sonu Shamdasani, trans. Mark Kyburz, John Peck, and Sonu Shamdasani, p. 235 [emphasis in the original].
4. For further discussion of Jung's notion of healing, see C. G. Jung, *Letters*, vol. 1, ed. Gerhard Adler and Aniela Jaffé, trans. R. F. C. Hull, 10 July 1946, pp. 428–29. See also C. G. Jung, “The Tavistock Lectures,” in *The Symbolic Life*, vol. 18 of *Collected Works*, paras. 231–33, and Ann Belford Ulanov, *The Unshuttered Heart: Opening to Aliveness and Deadness in the Self*, pp. 196–99.
5. Jung, *The Red Book*, p. 322.
6. D. W. Winnicott, *Playing and Reality*, p. 97.
7. Eric Brennan, “The Recovery of the Lost Good Object: The Conflict with the Superego,” chap. 8 in *The Recovery of the Lost Good Object*, ed. Gigliola Fornari Spoto.
8. C. G. Jung, “A Review of Complex Theory,” in *The Structure and Dynamics of the Psyche*, vol. 8 of *Collected Works*, paras. 198–204.
9. C. G. Jung, *Modern Man in Search of a Soul*, trans. Cary F. Baynes and D. S. Dell, esp. chaps. 10 and 11. For examples of other descriptions of the “gap,” see such authors as Michael Balint, *The Basic Fault: Therapeutic Aspects of Regression*, chap. 4; Thomas H. Ogden, *Reverie and Interpretation: Sensing Something Human*, pp. 3–4, 124–218; D. W. Winnicott, “Ego Distortion in Terms of True and False Self (1960),” chap. 12 in *The Maturational Processes and the Facilitating Environment*; Nathan Schwartz-Salant, *The Black Nightgown: The Fusional Complex and the Unlived Life*, pp. 1–3, 13–14, 63–64; Sue Austin, “Jung's Dissociable Psyche and the Ec-static Self,” *Journal of Analytical Psychology* 54, no. 5 (2009): 581–601.
10. Melanie Starr Costello, *Imagination, Illness, and Injury: Jungian Psychology and the Somatic Dimensions of Perception*, pp. 4, 98.

11. Ibid., pp. 5, 112.
12. Ann Belford Ulanov, *Attacked by Poison Ivy: A Psychological Understanding*, chaps. 3 and 4.
13. Sue Grand, *The Hero in the Mirror: From Fear to Fortitude*, pp. 132, 136; Schwartz-Salant, *The Black Nightgown*, pp. 143–44.
14. Ann Belford Ulanov, “When Religion Prompts Terrorism,” chap. 12 in *Spiritual Aspects of Clinical Work*. See also Luigi Zola, *Violence in History, Culture, and the Psyche*, trans. John Peck and Victor-Pierre Stirnimann, p. 4.
15. Jung, *The Red Book*, pp. 243, 253 and n220, 287, 288.
16. Ibid., p. 334.
17. Ibid., pp. 238n91, 253, 270, 314 and n271, 365.
18. Ibid., p. 298n189, painting 107.
19. Ibid., pp. 244, 295, 296.
20. Ibid., pp. 201, 333n6; see also Jung, *Memories, Dreams, Reflections*, pp. 170, 173, 176, 178, 189.
21. Jung, *The Red Book*, p. 295.
22. Ibid., pp. 238, 298.
23. Ibid., p. 253.
24. Ibid., p. 264.
25. Ibid., pp. 246, 300n204, 325.
26. Ibid., p. 366.
27. Ibid., p. 300.
28. Ibid., pp. 288, 300 and n204.

Chapter 2. Collective Madness

1. C. G. Jung, *The Red Book, Liber Novus*, ed. Sonu Shamdasani, trans. Mark Kyburz, John Peck, and Sonu Shamdasani, p. 238; see also George E. Atwood, *The Abyss of Madness*, p. 41.
2. Jung, *The Red Book*, p. 270.
3. Ibid., p. 352.
4. Ibid., pp. 254, 289n97. See also Ann Belford Ulanov, “The Red Book and Our Unlived Life, Both Here and Beyond,” Founders Day Presentation, Jung Institute of Chicago and Loyola University Chicago, March 2011 (available on tape).

5. Police Chief Daryl Roberts interview by John Dankosky, "Big City Violence," *Where We Live*, National Public Radio, Woodbury, Conn., July 14, 2011.
6. Director Steven James interview by Terry Gross, *Fresh Air*, National Public Radio, Woodbury, Conn., August 1, 2011. Another striking example of making space is the work of Leymah Roberts Gbowee, executive director of the Women's Peace and Security Network Africa, based in Accra, Ghana. As founding member of Women in Peace Building, she organized collaborative efforts from nine of Liberia's fifteen counties. Groups of women gathered their strengths and numbers to end pernicious war by dressing in white, praying, and establishing a sex fast, withdrawing conjugal relations with their husbands, until peace was sought and established. When one meeting of men threatened to break up without results in peace building, the women surrounded the meeting place, preventing the men's exit until they worked further and reached agreement. Leymah Gbowee was later awarded the Nobel Peace Prize.
7. Anthony Lane, "Hack Work: A Tabloid Culture Runs Amok," *The New Yorker*, Aug. 1, 2011, p. 25; Jung, *The Red Book*, pp. 300, 333, 339, 359. I must note another boon from closer connections between cultures through the Internet. We can better discern the underlying image from which a culture grows and, surprisingly, see some of that other image appearing in our own culture. I was struck by Astrid Berg's noting that Africa does not labor under the Cartesian body-mind split duality that Western Europe and America do. We must labor to reach the unity beneath and beyond the either/or of binary thinking. Berg says that although "there is no single African philosophy and culture . . . there are common underlying motifs." Berg sees the South African notion of Ubuntu—the spirit of of concern for and recognition of each other, of meaning "a person is a person because of persons," "I am because we are"—as such a motif. This motif is illustrated by the idea, which Margaret Lawrence shares, that we are all parents to all children, responsible for sheltering and fostering their creativity, that we are one community. Berg, a white psychiatrist-psychoanalyst in Capetown, South Africa, and Lawrence, a black psychiatrist-psychoanalyst in Harlem, New York City, share this same view. (See Astrid Berg, "Ubuntu: A Contribution to the 'Civilization of the Universal,'" chap. 16 in *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society*, ed. Thomas Singer and Samuel L. Kimbles, pp. 244–45).

8. Ann Belford Ulanov, *The Unshuttered Heart: Opening to Aliveness and Deadness in the Self*, pp. 196–99; see also Ann Belford Ulanov, “When Religion Prompts Terrorism,” in *Spiritual Aspects of Clinical Work*, pp. 313–20.
9. C. G. Jung, “The Tavistock Lectures,” in *The Symbolic Life*, vol. 18 of *Collected Works*, para. 231.
10. Melanie Starr Costello, *Imagination, Illness, and Injury: Jungian Psychology and the Somatic Dimensions of Perception*, chap. 1; see also Ann Belford Ulanov, “Transference, the Transcendent Function, and Transcendence,” in *Spiritual Aspects of Clinical Work*, p. 324.
11. C. G. Jung, *Two Essays in Analytical Psychology*, vol. 7 of *Collected Works*, para. 111.
12. Jung, *The Red Book*, pp. 231, 246, 247n164, 249, 301.
13. C. G. Jung, “The Development of the Personality,” in *The Development of the Personality*, vol. 17 of *Collected Works*, para. 319. See also Ann Belford Ulanov, “Losing, Finding, and Being Found” *Quadrant* 37, no. 2 (Summer 2007): 55–56.
14. Jung, “The Development of the Personality,” para. 319.
15. C. G. Jung, *Mysterium Coniunctionis*, vol. 14 of *Collected Works*, paras. 593, 605; and below, chapter 3, p. 66 and chapter 4, p.74.
16. C. G. Jung, *Letters*, vol. 2, ed. Gerhard Adler and Aniele Jaffé, trans. R. F. C. Hull, 24 November 1953, p. 135. See also Ann Belford Ulanov, “Spiritual Aspects of Clinical Work,” in *The Functioning Transcendent: A Study in Analytical Psychology*, pp. 12–16.
17. Jung, *The Red Book*, pp. 240, 243, 314n271, 366.
18. *Ibid.*, pp. 290, 291n150. New Yorkers remember the crime against Kitty Genovese, a young woman attacked at night coming out of the subway and pursued down the street. She screamed again and again for help. People heard, but no one ran to help. No one called the police in time to save her life. When this was reported in the press, many of us dreaded that we, too, might have succumbed to such passivity.
19. A frequent misunderstanding assumes that feeling types do not think well, are subject to inferior thinking. In fact, their thinking just differs from that of thinking types. Thinking for the feeling types, when developed, tends to emerge from very deep roots in their psyches, differentiating the fundamental value of a point of view or a question and issuing in profound and original thoughts.

20. Jung, *The Red Book*, p. 291.
21. Ibid.; Murray Stein, "Critical Notice: *The Red Book*," *Journal of Analytical Psychology* 53, no. 5 (2010): 426–27.
22. Jung, *The Red Book*, p. 291.
23. Ibid.
24. Ibid.
25. Ibid., p. 301.
26. Ibid., pp. 319, 320, 322, 323.
27. Ibid., pp. 320, 321. See also Alice Howell, *The Dove in the Stone: Finding the Sacred in the Commonplace*, pp. 23–25; Ami Ronnberg and Kathleen Martin, eds., *The Book of Symbols: Reflections on Archetypal Images*, pp. 104–7; *The Revelation of St. John the Divine* 2:17: 1 "will give him a white stone."
28. Jung, *The Red Book*, p. 301.

Chapter 3. The Compelling Complex

1. In the fashions of psychoanalysis, the new emphasis of Relational Analysis is on what Relationists call "self-states"—what Jung called our complexes. The Relationists question the notion of a unitary self, preferring the idea that we are made up of numerous self-states that need to talk to one another. Jung had this idea about complexes and indeed locates madness in a complex overcoming us so we are in it instead of it being in us, though Jung sees our self as both multiple and one. He sees the psyche as dissociating more than repressing. The complexes, or self-states, can break apart from one another, segregate some into neighborhoods not to be entered, and give others a lot of energy and development and defend them closely. From this picture we can see the interpenetrating of what is inside us with what is outside us in actual neighborhoods and actual defended privileges denied to others. See Philip M. Bromberg, *Standing in the Spaces: Essays on Clinical Process, Trauma, and Dissociation*, chap. 17; C. G. Jung, "A Review of Complex Theory," *The Structure and Dynamics of the Psyche*, vol. 8 of *Collected Works*; Ann Belford Ulanov, "The Many in the One and the One in the Many" in *Montreal 2010: Facing Multiplicity: Psyche, Nature, Culture*, Proceedings of the XVIIIth Congress of the International Association for Analytical Psychology, CD-ROM, pp. 214–27.
2. W. R. Bion, *Attention and Interpretation*.

3. C. G. Jung, *The Red Book, Liber Novus*, ed. Sonu Shamdasani, trans. Mark Kyburz, John Peck, and Sonu Shamdasani, pp. 235, 236, 259, 325, 326.
4. *Ibid.*, pp. 239n97, 254 and n229, 308, 323, 347 and n85. See also C. G. Jung, *The Symbolic Life*, vol. 18 of *Collected Works*, paras. 369, 374.
5. Jung, "Review of Complex Theory," paras. 196, 197; see also C. G. Jung, "The Analysis of Dreams," *Freud and Psychoanalysis*, vol. 4 of *Collected Works*, para. 67.
6. Masud H. Khan, *The Privacy of the Self*, chap. 7, p. 98. Khan says the analyst must recognize the patient's practice of self-cure and its value and not reduce it to resistance. In fact, he continues, very few illnesses are hard to cure; what is hard to cure the patient of is his self-cure.
7. C. G. Jung, "The Tavistock Lectures," in *The Symbolic Life*, paras. 1155–56.
8. V. Volkan, "From Earthquake to Ethnic Cleansing: Messianic Trauma at the Hands of Enemies and Its Societal and Political Consequences," presentation to the Association for Psychoanalytic Medicine, New York, January 5, 2010. See also Eli Weistub and Esti-Galili Weistub, "Collective Trauma and Cultural Complexes," p. 165, and J. Gerson, "Malinchismo: Betraying One's Own," p. 41, both in *The Cultural Complex*, eds. Thomas Singer and Samuel L. Kimbles.
9. Jung, *The Red Book*, pp. 241, 253; see also pp. 341, 343.
10. Jung, "Review of Complex Theory," para. 210; Jung, *The Red Book*, p. 246; C. G. Jung, *The Symbols of Transformation*, vol. 5 of *Collected Works*, paras. 457, 458.
11. Jung, *Symbols of Transformation*, paras. 449, 460.
12. Jung, "Review of Complex Theory," para. 216; Jung, *The Red Book*, pp. 237, 241.
13. Jung, *The Red Book*, pp. 235, 359; Avivah Gottlieb Zornberg, *Genesis: The Beginning of Desire*, p. 376, citing Maharal, *Gur Arye*.
14. Zornberg, *Genesis*, p. 296.
15. For discussion of loss of subjectivity and loss of objectivity as two forms of madness, see Ann Belford Ulanov, *The Unshuttered Heart: Opening to Aliveness and Deadness in the Self*, chaps. 1 and 2.
16. Jung, *The Red Book*, pp. 246, 295 and n178 324, 365–66.
17. I am indebted to Annie Boland, MD (personal communication), for bringing this idea freshly to mind again.
18. Jung, *The Red Book*, p. 249; see also p. 308.

19. Mark Rothko, *The Late Series*, ed. Achim Borchardt-Hume, p. 91.
20. Jung, "Review of Complex Theory," para. 213.
21. Jung, *The Red Book*, pp. 300 and n204; 321.
22. *Ibid.*, pp. 320–21.
23. *Ibid.*, p. 321. A comment is pertinent here relevant to contemporary research of the brain. Jung is "hearing" from the Cabiri, so to speak, that psyche and its reality are not equated with the physical brain and its reality. Both are valid and they are interconnected, even mutually dependent, but they are not the same. For example, recent brain research can inform us where in the brain we dream, its site. But that does not tell us what a dream means.
24. Jung, *Symbols of Transformation*, para. 449.
25. Jung, *The Red Book*, p. 339.
26. Jung, *Symbols of Transformation*, para. 460.
27. Wallace Stevens, *The Collected Poems of Wallace Stevens*, p. 203, cited by David M. LaGuardia, *Advance on Chaos: The Sanctifying Imagination of Wallace Stevens*, p. 12.
28. Jung, *The Red Book*, p. 229.
29. C. G. Jung, *Mysterium Coniunctionis*, vol. 14 of *Collected Works*, paras. 42, 45, 49, 50.
30. C. G. Jung, *Memories, Dreams, Reflections*, rec. and ed. Aniela Jaffé, trans. Richard Winston and Clara Winston, pp. 170, 172, 173.
31. Jung, *The Red Book*, pp. 320, 368.
32. Ann Belford Ulanov and Barry Ulanov, *Religion and the Unconscious*, chap. 11; see also Ann Belford Ulanov, "Countertransference and the Self," in *Spiritual Aspects of Clinical Work*, pp. 384–89.
33. Jung, *Mysterium Coniunctionis*, paras. 128, 153.
34. Analogy can be made to the current crises around the earth, running out of energy, shortages of water and clean air. These problems can be seen as communications from our environment about its right for its own life, not just to be co-opted to our aims and greeds, annexed to our conscious exploitation. Another kind of relation of human and nonhuman is hinted at in this crisis, an interpenetrating of both/and to create a wholeness with space for both.
35. Ann Belford Ulanov, *The Female Ancestors of Christ*, pp. 5ff.
36. Anna Akhmatova, *The Complete Poems of Anna Akhmatova*, trans. Judith Hemschemmeyer, p. 384.
37. Anton Ehrenzweig, *The Hidden Order of Art*, pp. 205, 212; Jung, *The Red Book*, p. 234.

Chapter 4. From Compelling Complex to Creative Return

1. See Ann Belford Ulanov, *Finding Space: Winnicott, God, and Psychic Reality*, pp. 13ff., 125, 133, 146.
2. The acid from vomiting attacks the teeth, which often must be extracted.
3. Alice O. Howell, *The Dove in the Stone: Finding the Sacred in the Common-place*, p. 25.
4. See, for example, Ann Belford Ulanov, "Vicissitudes of Living in the Self" chap. 10 in *The Functioning Transcendent: A Study in Analytical Psychology*, pp. 197–216.
5. A moving example of this is Sue Grand's account of allegiance to the Good Breast model of being a therapist and finding instead she disliked her patient. Sue Grand, *The Hero in the Mirror: From Fear to Fortitude*, pp. 120ff.; see also Ann Belford Ulanov, "Hate in the Analyst," chap. 16 in *Spiritual Aspects of Clinical Work*, pp. 433ff.
6. C. G. Jung, *Psychological Types*, vol. 6 of *Collected Works*, paras. 442–43. See also C. G. Jung, *The Red Book, Liber Novus*, ed. Sonu Shamdasani, trans. Mark Kyburz, John Peck, and Sonu Shamdasani, p. 231n3, and Melanie Starr Costello, *Imagination, Illness, and Injury: Jungian Psychology and the Somatic Dimensions of Perception*, pp. 67, 71.
7. Maurice Merleau-Ponty, "An Unpublished Text by Maurice Merleau-Ponty: A Prospectus of His Work," in *The Primacy of Perception*, ed. James J. Edie, trans. Arleen B. Dallery, pp. 3, 6, 18.
8. Primary process thinking is Freud's term for mental processes that reign over the instinctual id. It is subject to the pleasure principle, and these processes admit of no distinction between inner and outer, subject and object, self or other. Instinct-backed impulses abound and press for instant gratification. Mechanisms of condensation and displacement are prominent. Such mentation characterizes the unconscious, dreams, children's mental processes, and those of psychopathology. Jung's term, nondirected thinking, is similar to Freud's primary process, but Jung emphasizes that this mentation expresses our inner reality through instincts, images, and affects and is found in addition to the above list as well in myths, religions, fantasies, fairy tales, creativity, and the arts. This mentation is not pathological but is seen as the natural given life of the psyche from which directed thinking, characterizing consciousness, develops. It turns pathological only when it

- dominates a person's mental functioning, overwhelming consciousness. See Neville Symington and Joan Symington, *The Clinical Thinking of Wilfred Bion*, p. 92: "This is a particular fact that suddenly occurs to the analyst which makes sense of the disparate elements previously noted. What before may have been a jumble of fragmented material now becomes unexpectedly coherent and understandable; meaning suddenly dawns."
9. Jung, *The Red Book*, pp. 234 and n58, 301n211, 368, and painting, p. 113. See also Richard Kearny, *Anatheism: Returning to God after God*, p. 8: "beyond accredited concepts and conventions."
 10. C. G. Jung, "Psychology of the Transference" in *The Practice and Theory of Psychotherapy*, vol. 16 of *Collected Works*, para. 419: incest "symbolizes union with one's own being . . . individuation or becoming a self." See also Jung, *The Red Book*, p. 368.
 11. C. G. Jung, *Memories, Dreams, Reflections*, rec. and ed. Aniela Jaffé, trans. Richard Winston and Clara Winston, pp. 176–77; Anton Ehrenzweig, *The Hidden Order of Art: A Study in the Psychology of Artistic Imagination*, pp. 205, 212; D. W. Winnicott, "The Capacity to Be Alone," in *The Maturation Processes and the Facilitating Environment*, p. 34; C. G. Jung, *Psychology and Alchemy*, vol. 12 of *Collected Works*.
 12. Jung, *The Red Book*, p. 243; Jung, *Psychological Types*, paras. 196, 197; Marion Milner, "The Ordering of Chaos," in *The Suppressed Madness of Sane Men: Forty-Four Years of Exploring Psychoanalysis*, pp. 227–28; Wallace Stevens, *The Collected Poems of Wallace Stevens*, p. 406, cited in David M. La Guardia, *Advance on Chaos: The Sanctifying Imagination of Wallace Stevens*, pp. 68, 75, 79.
 13. Jung, *The Red Book*, p. 234.
 14. Claudia Roth Pierpont, "Black, Brown, and Beige: Duke Ellington's Music and Race in America," *The New Yorker*, May 17, 2010, pp. 99ff.
 15. Ann Belford Ulanov, "Ritual, Repetition, and Psychic Reality," chap. 15 in *Spiritual Aspects of Clinical Work*, pp. 401ff.; Jung, *The Red Book*, p. 230.
 16. Ann Belford Ulanov, "The Perverse and the Transcendent," chap. 3 in *The Functioning Transcendent: A Study in Analytical Psychology*.
 17. Ann Belford Ulanov and Barry Ulanov, "Moral Masochism and Religious Submission," chap. 10 in *Religion and the Unconscious*. For case examples, see Ann Belford Ulanov, "Transference, the Transcendent Function, and the Transcendent," and "Countertransference and the

- Self,” chaps. 13 and 14, respectively, in *Spiritual Aspects of Clinical Work*, pp. 337–50, 371–84.
18. Jung, *The Red Book*, pp. 300, 320.
 19. For example, Marguerite Porete, *The Mirror of Simple Souls*, trans. Ellen L. Babinsky: “the stage of freeness,” chaps. 41–48, and “the peace of divine life,” chaps. 66, 82, 85, 93.
 20. Jung, *The Red Book*, p. 247.
 21. For a very funny example of such coincidence, see Ladson Hinton, “The Enigmatic Signifier and the Decentered Subject,” *Journal of Analytical Psychology* 54, no. 5 (2009): 647, 648. After much analytical work, Hinton describes a critical turning point that led to a new path in his analysis: “a timeless moment between us, and a capacity to experience his core enigma as creative rather than merely as a terrifying and destructive gap. . . . One day he came into the room and lapsed into a pained silence that felt very different than the silence of the ‘gaps.’ Then he suddenly gave me a piercing, angry look and burst out, ‘What in the hell are we doing here?!’ With little hesitation the words sprang from my lips, ‘Fuck if I know!’ I was totally startled by my own words, as was he. It was very tense for a moment, and time seemed strangely suspended. After this pause in some atemporal-seeming space, he flushed and I flushed, and we broke down in mutual peals of deep belly laughter.” Later Hinton says, “Our enigmas touched, opening a space for renewed life in our relationship, and a new spaciousness in his being as a subject . . . a shift or partial re-creation of his subjectivity.”
 22. Jung, *The Red Book*, p. 235.
 23. Ann Belford Ulanov, “What If You Cannot Forgive? If Forgiveness Does Not Happen?” paper delivered to Assisi Institute, Assisi, Italy, 2009, and to Dayton, Ohio, Jung Society, 2009; Jung, *The Red Book*, p. 354 and n123.
 24. Jung, *The Red Book*, pp. 231, 245, 252n211, 260, 265, 367.
 25. John Beebe, “John Beebe in Conversation with Beverley Zabriskie,” *Journal of Analytical Psychology* 56, no. 3 (June 2011): 421.
 26. Jung, *The Red Book*, p. 330.
 27. Jung, *Memories, Dreams, Reflections*, p. 192.
 28. Jung, *The Red Book*, pp. 231, 233, 249, 308.
 29. *Ibid.*, p. 299.
 30. Ann Belford Ulanov, “Fatness and the Female,” chap. 2 in *The Functioning Transcendent*.

31. See Jean-Luc Marion, *God Without Being*, trans. Thomas A. Carlson, pp. 7–16.
32. C. G. Jung, *Letters*, vol. 1, 1906–1950, ed. Gerhard Adler and Aniele Jaffé, trans. R. F. C. Hull, 26 May 1923, p. 41; C. G. Jung, “Commentary on ‘The Secret of the Golden Flower,’” in *Alchemical Studies*, vol. 13 of *Collected Works*, para. 55. See also Jung, *The Red Book*, p. 267n44.
33. Ann Belford Ulanov, “The Third in the Shadow of the Fourth,” *Journal of Analytical Psychology* 52, no. 5 (2007): 591–92; Ulanov, “Repetition, Ritual, and Psychic Reality,” pp. 393–95.
34. Susan Rowland, “Ghost and Self: Jung’s Paradigm Shift and a Response to Zinkin,” *Journal of Analytical Psychology* 54, no. 5 (2009): 698.
35. D. W. Winnicott, *The Maturation Processes and the Facilitating Environment*.
36. W. R. Bion, *Transformations*, p. 159.
37. Jung, *The Red Book*, pp. 337, 338, 339.
38. *Ibid.*, pp. 324, 330, 337, 338, 339, 345.
39. *Ibid.*, pp. 347–48, 354n123, 370.
40. *Ibid.*, p. 356.
41. Ulanov, “Repetition, Ritual, and Psychic Reality,” pp. 371, 376, 380, 413–15; Mark Saban, “Entertaining Strangers,” *Journal of Analytical Psychology* 56, no. 1 (2011): 102; Richard Kearney, “Epiphanies of the Everyday: Toward a Micro-Eschatology,” chap. 1 in *After God: Richard Kearney and the Religious Turn in Continental Philosophy*, ed. John Panteleimon Manoussakis; Jo-Ann Culbert Koehn, “An Analysis with Bion: An Interview with James Gooch,” *Journal of Analytical Psychology* (56, no. 1, (2011): 76–92), pp. 81–82. Kearney sums up four “reductions” that open this space. The first “transcendental reduction” of Husserl “brackets our natural attitude of habit and opinion to return to the ‘essences’ of meaning . . . to the invariant essential structures underlying them [that] would lead us . . . to an inner realm of transcendental consciousness” (p. 5). The second “ontological reduction” of Heidegger is “from the essences of beings to being as being” (p. 5). The third “donological reduction” is Jean-Luc Marion’s “return to the gift” and to “‘saturated phenomenon’ . . . to the givenness of the gift” (pp. 5–6). Kearney adds a fourth “reduction”: “back to the everyday . . . of simple, embodied life where we may confront the other ‘face-to-face’” (p. 6). “We discover ourselves *before* God in a new way, recovering, by way of creative repetition, what was always there in the first place, but remained unseen” (p. 7).