

**IAAP SPOTLIGHT
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POSTLUDE

What might a spotlight beamed on a long and still unfolding personal and professional life reveal? Several threads have emerged, obvious in retrospect, but impossible to have forecast. As is true for most, my planned paths took major and minor turns I could not have expected. It is a gift to offer this for the IAAP newsletter, as it has allowed a re-view of the forks and pivots which emerge when life is seen as a process. Writing in this forum with colleagues, without the usual constraints of protecting analysts from personal details, has allowed a precious unfolding, gathering and expressing. I thank the IAAP for this review of a Jungian life through one epoch of our collective history.

The garden of forking paths is an incomplete but not false, image of the universe as Ts'ui Pen conceived it. In contrast to Newton and Schopenhauer, your ancestor did not believe in a uniform, absolute time. He believed in an infinite series of times, in a growing, dizzying net of divergent, convergent and parallel times. This network of times which approached one another, forked, broke off, or were unaware of one another for centuries, embraces all possibilities of time. (Jose Luis Borges, The Garden of Forking Paths" (1941, p. 28)

It seems to me one of the greatest merits of Jung, that he did not leave an intellectually closed system or doctrine, but that he opened so many doors, through which we can perceive an enormous amount of new, creative, possibilities for insight." (von Franz, Psyche and Matter. 1988, p. 162)

As analysts, we work and live with Jung's sense of psyche as a multiplicity within a unity – sometimes simultaneous, sometimes sequential. Each facet and attraction carries its own register and resonance, its own chronology within the times and turns of our lives. Borges captures this pattern of loops wherein life is felt as parallels and intersections, within phases of history and culture. von Franz implies that a Jungian trajectory moves toward infinite perspectives.

Probably, most who become analysts have sought to find themselves amidst family and cultural norms, histories, contexts, dynamics. We tried to understand, and possibly analyze the givens of our lives from a young age. This inclination leads to both awareness and knowledge of oneself, but also allows an ever-present unfamiliarity, a being at a border, on tracks without known destinations in surrounds quite other from plans and intentions. Through the vectors of types and functions – in my case an extroverted intuitive bent -we live and muse on the edges of outer and inner worlds.

PERSONAL PARTICULARS

From childhood, I planned to become a journalist, and move to New York City after college. Working at newspapers, and especially as the TIME magazine theater reporter, colored my views of the world and prepared me for practice in ways I was unaware of at the time.

In retrospect, seeing 150 to 175 plays a year - classical and modern, human dramas, family comedies, generational tragedies - with both time bound tales and archetypal themes, was attuning me to the spirit of the times and of the ages we engage as Jungian analysts. These remain still a prime source of amplifications.

Interviewing actors, directors and playwrights such as Harold Pinter and Tom Stoppard, one notes the distinctions of personal identity, public persona and adopted character, as well as the difference between one's core reality and worldly image. The leveraged exchanges of an interview, although aimed outward, was a preparation of sorts for the inward probings of an analyst. The interviewer is imprintable but not impressionable, relating to both what one is and who one wishes to be, and wants to be seen. It was a valuable background for practice in a high-powered city.

In those years, the only Jung text I knew was "The Undiscovered Self", which gave me minimum credibility when I met Philip Zabriskie. At first, he seemed to be from another galaxy. Through his analysis with Esther Harding, he had planned a sabbatical from his work in the civil rights and international student movements as an Episcopal priest. He was organizing eighteen months at Zurich's Jung Institute, while I had never even imagined seeing a therapist nor an analyst. Despite our differences we were each involved in the crucial issues of our era, surrounded by community organizers in his social justice world, and my journalistic cohort of reporters returning from their exposeses of the Vietnam war.

I was to leave my dream job to marry and move for a time to Zurich. My first contacts with Jungian analysts were bizarre, seen then through my young career woman's lens, and now as an analyst. In the summer of 1968, before we departed, Philip could not attend the Bailey Island conference for Esther Harding's 80th birthday, so I went as an emissary. My task was to meet Franz Ricklin, C. G.'s nephew, with whom Philip hoped to analyze. Based on meeting me, Ricklin would decide whether he would analyze Philip!

The program presenters, American and European analysts, had strange – to me - themes such as "The Seer of Bratislava and His Fairy Tales", while Ricklin spoke of the martyrdom of Joan of Arc. In fear and dread of the coming move to Zurich's Jungian world, while not the swooning type, I twice fainted.

We arrived in grey Zurich on February 15, 1969, less than eight years after Jung's death. In ancient Egypt, when a Pharaoh died, the uraeus serpent slid from his crown to the ground, to slither through and disrupt the order of the land. In that era, many of the faculty had analyzed and supervised with Jung, claimed his legacy, glad to tell of their times with Professor Jung.

When we met Ricklin in Zurich, he told a stunning tale, recalling how, before WWII, Jung had sent him through German lines with funds and offers to help Freud leave Austria. Freud refused help from anyone linked to Jung.

In keeping with the alchemical dictum "Return to Chaos is essential to the work", the community was shifting and reshaping, Philip's first day at the Institute was Hillman's last as Director or Training. He was packing books, and would soon found Spring House with Rafael Lopez and others. Meanwhile, I was still reporting for Time – my first story was the defeat of a referendum to give Swiss women the vote. As I sat by our door each evening at curtain time, I missed the Manhattan world I had left.

Our first summer, Esther Harding stopped in Zurich en route to her first visit to Greece. We were struck by how openly this proper English physician spoke of her personal life, and her loss of a fiancé in WWI. An epoch of New York Jungian history ended a few weeks later, when Dr Harding died on her return to New York, after visiting her sister in their native England. We had been privy to her last life testimony.

During their visit, we went with her and Bill Kennedy, Jung's ward during WWII, to the tower Franz Jung designed as a retreat for Marie Louise von Franz and Barbara Hannah. A sturdy woman was outside, cutting wood. When she came in, as we talked, she sewed cherry pits into pouches to warm beds in the winter. On that visit, my uneducated impression of von Franz was as an earthy robust woman. So when I later suffered a loss, I took my extroverted city self to see her as my first analyst. Let me just say we survived each other.

In the New Age era of the late sixties and early seventies, many came to the Zurich Institute as auditors von Franz termed "soul tourists." But others with lifelong commitments to analytical psychology have left indelible marks on our profession, including Bob Hinshaw, Luigi Zoja, Soren Eckstrom, and Murray Stein - whose one failure in his achieved life was the effort to teach me German.

A new fork was forged when auditing Institute classes, with von Franz as a thrilling teacher, who brought perceptions of new breadth and depth about layers of human existence. She initiated rapt audiences into fairy tale and mythopoeic realms, into the psychic valences of alchemical symbolism, and the links to the modern science which so compelled Jung through his talks with Einstein, and later in his dialogues about alchemy and quantum physics with Nobel laureate Wolfgang Pauli.

When I dreamt I was pregnant, in classical Jungian fashion, von France suggested I was meant to take the Institute's eight oral propedeutic exams at the dream's delivery time. As that moment arrived, so did physical pregnancy and birth. Believing women on the cusp of childbirth should be spared pressure, I was told to take just four exams then, and the other four later. After our daughter's birth, I again dreamt of being pregnant. In another nine months, I took the second four exams, just before our son's birth. Sometimes dream image and fact, symbol and event merge.

FROM ZURICH TO NEW YORK

After four years in Zurich, we returned to New York. I continued training at the New York Jung Institute, while Philip started his practice. For a licensable graduate degree, I entered the social work program at Yeshiva University. Its Jewish context provided a different domain from my Roman Catholic convent school education and marriage to a Protestant priest. The field work took me to prisons, incarcerated parents of babies to be adopted, and into tales of neglect, addiction, abandonment and abuse; of pseudo-psychopathic schizophrenic clients warning me not to leave my purse within their reach. In my fledgling analytic practice, I heard similar themes from privileged patients. The reality of psyche was present in very different lives and contexts.

Meanwhile, at the Institute, Edward Edinger was teaching *Mysterium*. While tending to toddlers at home, I read of the symbolical alchemical imagery of child and orphan, of widow.

Our Jungian practice grants the extraordinary privilege of plumbing psychic depths with those who permit us to enter their psychic reality. Our own and their stories, symptoms and dreams usher us into visible and invisible domains. The struggle for individuation, as Jung writes in “The Psychology of Transference”, is processed within analytic vessels which will change both the analysand and analyst and is to ultimately serve society. It mandates rigor and sacrifice.

During those years as a candidate, needing clarity about analytic boundaries, I also studied ethics toward developing the first ethics code for the Institute, which then contributed to the IAAP’s code. Different from morality, ethics emphasizes our relational fields with others, whether in personal or professional spaces. I later wrote two essays about ethics in depth psychology (1993 and 1995) but my first Jungian publication was “Incest and Myrrh: Father-Daughter Sex In Therapy.” (1982) a pained response to the disturbing violations of that era. (Quadrant, 15/2. 5-23.)

PATHWAYS

A mix of bidden intellectual pursuits, half bidden curiosities, welcome colleagues’ encouragement, and unbidden life events lead us. The ascents of our dreams and our descents into the psychoid of the mind-body continuum steer us toward the imagery of mythologies and the arts, the theories and experiments of sciences. IAAP congresses, JAP conferences and publications such as the *Journal of Analytical Psychology* give podiums and pages to stimulate our limited ability to fully describe the complexity of analytic process.

John Beebe’s request for a paper on countertransference for a JAP Conference, his telling me of “Frozen Accidents”, a term from physicist Murray Gell-Man, produced “Thawing the Frozen

Accidents: The Archetypal Dimension of Counter-Transference". (JAP, 42,1997) An Egyptian myth provided the key insight for another clinical study "Transference and Dream in Illness: Waxing Psyche, waning body" (JAP , 45, 2000) of imagery during an analysand's severe illness.

Dreams – our analysands' and our own - take us into far reaches. My first New York analysand, in 1973, dreamt of re-sewing the dismembered figure of a boy stuffed in a closet. This drew me to the Isis- Osiris story and my ongoing study of the mythology of Al-Cheme, the fertile black Delta of Egypt, and its impact on alchemical symbolism. My own dream, twenty years later, February of 1992 summoned an Egyptian scene. In a profound synchronistic phenomena, I awoke with a dream of two women, with little propellers on their heels, flying just above the ground along a river bank. I was puzzled why my dream replayed what I recognized as the scene of Isis and Nephthys, as sisters or birds, flying along Nile banks in search of missing "the felled one" Osiris. Then the phone rang, with a stranger saying Philip had suffered a left-brain stroke while on a lecture trip. I phoned my colleague and soul sister Barbara Koltuv, who helped me fly to a Florida hospital and bring him to New York.

This convergence between a dream's mythic theme and a life- changing event branded my sense of psyche as a register of implicit knowledge outside consciousness. Since then, I do not *believe* in the archetypal and mind- matter continuum of synchronicity, I *know* from experience. I do not suppose I had an Egyptian dream, but rather that the pre-disposition for apt imagistic responses to significant moments emerges across the ages.

NEW TURNS

As Philip relearned speech, his treating neurolinguist noted he was a psychotherapist, and asked if he was a Jungian, given his unexpected access to pathways to his right hemisphere's metaphors and imagery. He rightly forecast the brain's neural plasticity would create new branchings and re-arrange connections.

An alchemical text concludes we cannot all gain wisdom, but we can all gain experience. This experience turned me toward the study of emotions and of neuroscience, following Jung's hope that depth psychology and the brain sciences would one day clasp hands.

Following Jung's dictum that the doctor must accept and mirror patients' emotions, I studied emotions *per se*, in individual life and humankind's history. This pursuit coincided with the neuro- scientific shift from Descartes, summarized by "I Think Therefore I Am' toward "I Feel, Therefore I Think , I think". (Averill,1994)

Jung wrote of his Pre -World War I dreams of devastation as pre-cognition. Today we might call these feeling registers premonitions, when one's atmosphere is ripe with the sense of impending crisis our mammalian bodies are processing. In the six prosperous and abundant months before 9/11/2001 I noted another inside-outside pattern in patients' dreams, poetry and paintings of blackbirds. This nursery rhyme came to mind:

*The King was in his counting house.
 The Queen was in her Parlor.
 The Maid was hanging out the clothes
 When along came a blackbird and plucked off her nose.*

During and after the horror, there were depths and peaks of intense affect and profound emotion throughout New York, with images of the missing on walls and media. In the following days, children in art classes were drawing black birds as the burning birds and bodies falling around the World Trade Center. For solace, I went to the Metropolitan Museum, to soak in masterpiece images of immense sorrow. When I wandered into a video room behind black velvet curtains, I saw the video artist Bill Viola's images of his quintents expressing the range of human passion. Viola later gave me excerpts to play during talks on emotion, first presented at the Montreal IAAP Congress in 2010.

Current research suggests that Memory and Imagination intersect and directly impact each other. Indeed, our past-wards glance at lasting myths help to frame present life narrative in the generational humanity of our species. Emotion is prominent in the Orphic tradition ("Orpheus and Eurydice, A Creative Agony", JAP. 2000) and ancestral imagination often forecasts contemporary science. ("Imagination as Laboratory", JAP. 49, 2004). Research also confirms our sense of life lengthened and enhanced through conversation. Meetings with colleagues at international and IAAP Congresses have been essential prods for teaching and writing. So, when the 2001 IAAP president, Murray Stein, asked me to chair the program committee of the 2004 Barcelona Congress, I agreed. It was an honor and challenge to arrange 150 presentations with international colleagues. Such an exercise does, however, wear out an inferior sensation function.

At David Rosen's invitation, I gave the 2007 Faye Lectures on "Emotion and Transformation: From Myth to Neuroscience", still an ongoing project. Thanks to Joe Cambray's assignment, I later wrote "Spectrums of Emotion" in *Research in Analytical Psychology: Applications from Scientific, Historical and Cross-Cultural Research*, Volume 1 (2018). The 2019 Art and Psyche Conference on "The Illuminated Imagination", organized by Linda Carter, offered a platform to pursue Spirit and Emotion in the art of Viola and Anselm Kiefer, framed by Jung's insistence that the psyche is an affect regulating process, so that if one's emotions are disordered, none of our ego functions are reliable, nor is our ethical sensibility.

JUST SAY YES

The extroverted intuitive function keeps one moving among themes and fields, inclined toward what one does not know, across different disciplines, to pursue Jung's liberal use of metaphor and analogy. The most powerful attractors have been through his hope that his corpus would be confirmed by the "brain sciences" and the physics emerging around him.

When colleague Susanne Short asked me to write a JAP review of essays about the Nobel Laureate Physicist Wolfgang Pauli's links to Jung, in a moment of hubristic folly – given that my

last science task had been dissecting a frog as a college freshman. It took six months to learn enough about physics for that review. Princeton Press then asked for a preface to the English edition of *Atom and Archetype*. Reading texts about physics for that effort took two more years. I discovered that alchemical philosophy offered an entry to the new physics of the 20th century, which so impacted Jung's ideas of psychic energy.

Meanwhile, in the Hudson Valley, conversations with Sherry Salman, Pricilla Rogers and Philip led to a group of 13 analysts proposing a new New York association and training program based on a learning community model. The Jungian Psychoanalytic Association (JPA) was certified in Barcelona. In our first three years, we arranged Lectures by Sonu Shamdasani, Andrea Jung, James Hillman, which put us on the New York analytic map. The JPA is now in its 19th year as a learning community model with 65 analysts, including many JPA graduates, and usually 25 candidates. This approach both offers a rich experience, and requires rigorous and robust discretion and confidentiality to be effective. Our many fine conferences are available at: <https://jpanewyork.org>.

The Red Book phenomenon emerged in 2008, when Sonu Shamdasani, whom I had met at a long-ago JAP conference in Maine, asked if I might help arrange a museum exhibit of the Red Book in New York. Its appearance depended on both a venue, and the Jung family's willingness to release the treasured volume from a Swiss bank vault.

Through a contact, and support from museum founder Donald Rubin, in 2009 we had the first public showing of the Red Book at his Rubin Museum of Art. In an amazing co-incidence, the Rubin's new curator, Martin Brauen, a leading expert on Tibetan Mandalas, was from German Switzerland. He had lived next to the old Gemeindestrasse Jung Institute while we were studying there. The Jung family released the Red Book into his care as he spoke the same language. For the opening, many members of the Jung family led by Ulrich Hoerni of the Jung Family Foundation, came to Manhattan. In 2009 and 2010, thanks to the Rubin's Tim McHenry, we arranged 33 evenings of conversation between Jungian analysts and outstanding figures from many different fields. From there the Red Book was exhibited at many museums, including the Los Angeles Hammer Museum, Zurich's Rietberg Museum, Geneva's Bodmer Foundation, the Guimet in Paris. The support of Judith Harris, Nancy Furlotti and many others made these possible.

During the 2003 Oxford Centennial of Rhodes Scholars, Philip arranged a London meeting between Sonu and an Oxford friend, James Billington, the Librarian of Congress. At that centennial, the Rhodes Trust sought to make reparation for past exploitations of South Africa, and voted to redirect funds from the scholarships to South African native population. In our micro world, a plan to have a Jung exhibit at the Library of Congress was hatched.

In 2010, the exhibit opened: *The Red Book of Carl G. Jung: Its Origins and Influence: The Red Book and Beyond* was <https://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond.html>, The two parts of the conference (www.loc.gov/item/2021688490 and

www.loc.gov/item/webcast-4910) remain on their website. The sight of Red Book pages as banners on Washington's Capitol Hill was a never imagined thrill.

The New York curator, Massimiliano Gionni , who had seen the Rubin Museum exhibit, became curator of the 2013 Venice Biennale. He mounted Red Book pages in the octagon entry to the Biennale, with the Book itself in the center, another sight beyond imagination. The Red Book and these exhibits have impacted new generations, often with the younger gifting the Book to their parents.

When I joined Philemon board, I was exposed to the expertise of the Philemon Scholars- Sonu, Ernst Falzeder, John Peck, Eugene Taylor, Martin Liebscher, John Beebe, Craig Stephenson. Through them, I became aware that editors and translators can distort Jung's words and attribute comments of his seminar listeners to Jung. I valued the importance of gathering Jung's words in as many passages as possible on a specific subject, rather than take excerpts from his writings in the fifty seven years from 1902 to 1961 as his whole truth.

The psyche-science motif was re-energized when Joe Cambray referred me for an Alpine symposium organized by physicist Harald Atmanspacher, who has introduced Jung into many circles of scientists. At annual "The Science of Consciousness" conferences, Jung is referred to as a familiar figure, and Harald's research on Dual Aspect Monism is recognized as a furtherance of synchronicity theory. For this, he was elected an honorary member of the IAAP. One synchronicity text among many, "Time and Tao in Synchronicity" is included in *The Pauli-Jung Conjecture and Its Impact Today*, ed. by Atmanspacher, H. and Fuchs, C. (2014)

In 2017, IAAP President Marianne Mueller asked if I would gather Jung's writings on ethnic and racial issues to present after the Prague IAAP Analysis and Activism conference. To honor Philip's memory, and his involvement in civil rights movements, I travelled to Prague for a panel. In his letters from Africa to Emma Jung, Jung describes his two journeys there. I will soon be teaching Volume 2 of the ETH Lectures with Jung's records of those impactful trips. These, as well as his description in the *Mysterium Coniunctionis* passages on Michael Maier's psychological travels in Africa influence how I see Jung's work amidst the current and needed exploration of our engagement with past and current human social issues.

A surprising request came from the Swiss Consulate General in New York, Ambassador Francois Barras, to organize a Jung program for a conference in May 2014: *From Zurich to New York: A Festival of Swiss Ingenuity*. He requested a program on Jung and video games. While fearing I might be drummed out of the IAAP with this theme, we gathered the leading video game creators with commentary by the London analyst, Christopher Hauke. The youthful audience of more than 250 were familiar with archetypal theory and psychological types from their programming of mythic scenarios. This image captures the spirit of the event.

(<https://www.newlyswissed.com/wp-content/uploads/2014/05/Zurich-Meets-New-York-ZHNY-740x431.png>)

THE ONGOING

My ongoing involvement with the Helix Center for Interdisciplinary Investigation at the New York Psychoanalytic Association has kept me attuned with current thought in many fields. Its roundtable programs are akin to the Eranos Conferences. Our two programs on synchronicity, including Cambray and Atmanspacher, received the most internet hits in Helix history. We can now name “Jung” at this establishment Freudian institution.

I am involved in the training of next generations of Jungian candidates at the JPA. I continue writing on a spread of subjects, through which I learn what I have learned, do not fully grasp, what I do and do not yet know, or will ever know.

The prospective, teleological vectors in Jung’s approach to the psyche and the unconscious has illuminated my life and work. I feel it has doubled my life, with a daytime and nighttime existence. Without it, I would have been worse as a parent, friend, partner, colleague. Commitment to the traceable and yet still emergent Jungian interactive field model of analysis, to the surprises of amplification from my beloved Egyptian mythology, from alchemy, from neuroscience have enriched my inner life and practice

Many researchers are lending modern currency to Jung’s sense of psyche as an affect-regulating process with an anticipatory quality. The eminent emotions researcher, Joseph Le Doux is expanding the themes of his breakthrough *The Deep History of Ourselves; The Four Billion-Year Story of How We Got Conscious Brains*(2019) . While he has never read Jung, his work supports our Jungian way of honoring the specifics of each dream image. From his cutting edge neurobiology research, Le Doux is now writing about the what and the who in our species’ existence, a theme which loops back to Jung’s beloved alchemist Gerald Dorn’s conviction that our “what” may be more important than our “who”. The tenets of Jaak Panksepps *Affective Neuroscience* (1998) present conclusions which resonate with an archetype- instinct sensibility. I am currently extending the themes in my paper from the 2022 IAAP Congress in Buenos Aires, “The neuroscience of C. G. Jung/ The depth psychology of Neuroscience” , which juxtaposes Jung’s tenets with the research of Columbian neuropsychiatrist and neurobiologist, Rodolfo Llinas, whose work has been influenced by Gabriel Maria Marquez.

With a group of colleagues, we are exploring the dreams of scientists which have affected both their work and lives. We hope to present this material at the 2025 Zurich Congress. I am also researching the psycho- physiology of transferential transmissions, for a better understanding of what has been happening in our consulting rooms all these years.

CONCLUDING REFLECTIONS

The particular combinations of our personhoods at each life phase may not seem akin to each other. Each can have its own voice, memory, and imagination. The sequential phases of life and learning, the various views and voices come together slowly. In later years, we look back, as I do

now, and perceive implicit links, connecting what had seemed discrete nodal points. We may find our consciousness and sensibilities reside in several epochs at once, our own and others we inherit. We are not sure if choices and actions originate from within, or are an epigenetic expression of ancestors. We do live in the spirit of the times and the spirits of the ages. At some junctures, our movements are swept along by social currents; at other times we move apart from, or against them.

Do the various incarnations of different life phases know, address, and engage each other? Embedded in our surrounds and contemporaries, we bring internalized others into our integrations and active imaginations.

In the beginning of *Memories, Dreams Reflections*, the child Jung asks if he is sitting on the stone, or is he the stone being sat upon. A recent groundbreaking text *Reality Plus* by the eminent philosopher of mind David Chalmers starts with a similar image, extending into the notion of a Metaverse.

In his chapter “Retrospect”, Jung reveals his enduring “unfamiliarity” with himself:

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself.

The American poet Stanley Kunitz offered a similar mantra while in his nineties:

*"Live in the layers,
not on the litter."
Though I lack the art
to decipher it,
no doubt the next chapter
in my book of transformations
is already written.
I am not done with my changes.*

In the complementarity of psyche, we may both choose our lives, and let our lives be lived in those layers that draw and compel us.

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