

Speaking to the Unspeakable
Reflections on the war of Ukraine Against Russian Invasion (2/24/22-)
and on the war between Israel and Palestine (10/7/23-)
from Jung's work including *The Red Book* and *The Black Books*.

Greetings. Again. For we meet again round war, not peace. We gather as students of Jung from around the world to ask what his Analytical Psychology may suggest to us in this time of dire suffering, rage and outrage, and above all fear in the face of impossible conflicts that yield no resolution. And here more citizens join us for it is not now just those of us with close contacts to people in the war zones who suffer intense anxiety, as if their hearts are squeezed tight, holding their breath lest more disaster strikes, making them stiff, speechless to help, to ease the ones they love, the land they have cherished, the young whose childhood is stolen.

I am struck that everyone is consumed by this tension of holding in consciousness the insoluble conflict that does not yield to logical reasoning and working out of strategies to end the bombing, the rockets, the noise and stink of battle, the numbness of those in close-up fighting, or the long waiting for the next surge of attack. We are not observers anymore, or even witnesses. We are participants near and far, standing behind you who are up close. We are lending you whatever we can give for your support, including money.

We share preoccupation with unspeakable images of suffering -- adults within captured territory now forced to become a people of the enemy. If you do not sign papers showing you comply with the requirement to the imposed identity, you cannot get the medicine you need, or the limited water quotient for your unlimited thirst. Worse yet, over 19000 children between ages 7-17, have been transported to the enemy country for placement in educational camps to

be instructed in the new language, the new history, erasing the children's citizenship in their own country. What does a parent, or any of us do in face of such abduction? We howl. Our bowels loosen or get stuck-up in rage, but also in helplessness. So we are plunged into scapegoating the hated other, and with convincing evidence of their malign intent to do grievous harm to us. They retaliate with hate and grievous harm to us with the same convincing evidence. All parties are faced with the threat of Erasure and respond with determined purpose: Survival.

Those citizens without water, food, fuel to keep alive in thundering bombs dropping, if we can hear them speak, say one thing: please help us, help us, nowhere to lay one's head, wash one's clothes, get medicine for one's eye disease. Their own country and the enemy country treat those citizens with the same neglect. They are caught, crowded in between the warring parties. Those seeking the Hydra's head of enemy headquarters to end its intent to erase their country from existence that makes any attempt at peace impossible are maligned as villains as if their friends and family abducted as hostages do not matter, nor the young at dance party slain in attack from nowhere do not matter, nor the people alive in their 'safe rooms' who would not come out to be shot, were burned when their house around the safe room was set aflame. Everywhere, suffering is horrific. In this present explosion decades of being occupied explode as well -- the loss of homes, the crowding, indignities and restrictions and the sense it will never end. The hurt seems beyond repair.

Some citizens exert transgressions against actions of their own government, plead the opposite cause of the victims—make a cease fire, stop this unjust 'military exercise,' save our own citizens from being seen as pariah in the world, let our leader hear these other voices to

make the government representative, not sole possession of the leader. A young woman puts stickers on food parcels in grocery stores to voice the claim of citizens against a one-man rule of this war. Caught by random, she has been given a 7-year sentence. Whatever stance one takes one is attacked for it, told it is grossly wrong, only the opposite side is right. Each side slanders the truth, saying these accusations are all lies, never happened.

We outside all your countries think of you in the midst of a war going on over 600 days, or in war over eight weeks of days. We keep in mind your child, parent, partner, friend, your land, your buildings, your rivers, the air you breathe, all confronted with destructive force aimed at you without regret.

I beg your pardon, for any offending presumption to speak to the unspeakable you suffer daily that threatens to bury you alive in hopelessness, pain, and, above all, loss. We admire your courage, your fortitude, your soul's capacities, your steadiness to fight for life, sanity, gratitude, love, in the midst of the madness of war.

To respond to these wars and attempt to bring to them a Jungian perspective is an impossible task because we are dealing here with the worst in human nature, the affliction of evil. I beg your pardon in advance for anything I say that offends. This explosion of wars is like being hit with high electric voltage and strikes one dumb. I turn to Jung's work and offer you three possible sources of energy from it and from the Red and Black Books. Remember his plunge into the underworld and living through two World Wars and repeated military service for many weeks of each year. He is your near neighbor.

I Individuation

I return to individuation again as it is central to Jung's recognition that psyche has an aim, imbues us with emotional purpose, and reminds us if we connect to its force, we can better bear the unbearable. This aim goes on even in war. Hopelessness can shut down the impulse to individuate. Jung lost his soul and you in war face existential choice to succumb in overwhelm by archetypal evil or choose to relate to it. Psyche's *telos* moves us to become who we are, to pick up the bits and pieces belonging to us, to seek and receive their meaning, especially in times of rampant meaninglessness.

Jung saw the ongoing deep cooperation of conscious and unconscious to become more whole, aware we are tiny participants in a wholeness of reality. That means absurdity, nonsense, meaninglessness are included in that wholeness too. Remember Jung said of the bizarre figures in the Red and Black Books that they were the *most important* images of his life and he spent the rest of his life trying to make clear to the rest of us, including even the dead, what these images mean. Your images appear now, individuation process goes on; feel its support even in these dire circumstances. Even in our aridity, as if dead inside, Jung says: "If you will contemplate your lack of fantasy, of inspiration and inner aliveness, which you feel as stagnation and a barren wilderness, and impregnate it with an interest born of alarm at inner death, then something can take shape in you, for your inner emptiness conceals just as great a fullness if only you will allow it to penetrate you. If you prove receptive to this 'call of the wild,' the longing for fulfillment will quicken the sterile wilderness of your soul as rain quickens the dry earth" (CW 14, para 190).

Evidence of Jung's new experience of psyche is the centrality he places on dreams, fantasy thinking (the imagination), images, the transcendent function, the alchemical map, and the destruction of the analyst. When we make our own way to life of soul and learn the language of the unconscious, we no longer need the analyst. We enter our own "mystery play," engage conversation between conscious and unconscious and its stepping over into personal and collective life. Analysts are trained to go on deepening that conversation long after they cease to be patients with analyst of their own.

Even in war you dream mark their communications. Images (or sounds, smells, tastes, or textures depending on our differing psychological natures) appear and show a state of being in which we dwell right now. Alchemical maps mark we are going somewhere even if it is not linear goal but a circling round and round again our major complex, and the soul's aliveness until they become visible. It is not enough to have the image. We are trained how to see what it points to and to use the red-blooded *rubedo* of alchemy where we experience in daily life the consequences of this gift of psyche. Maybe it urged you to join as soldier in this war, or to serve as medic, or take on analysands who cannot pay, or search imaginatively for a response to the pivotal question, After War What? What image offers healing? How to translate it into the actual? Along with strategies of reason and logic, psyche puts forward imagination of the impossible resolution of conflict lest a third World War is threatened.

Jung says he does not know and can offer, "No great utterance, only a whisper of the inexpressible....have a meal with me in silence , perhaps the wall will speak, perhaps it will speak from the fire, stones will whisper something to you? From whom?....he is not to be

grasped, the supremely great one that robbed me of speech....yet he stood near us....he filled me with the breath of eternity”(BB v. 7, p. 234).

Yet we couldn't feel farther from the breath of eternity in this heartrending seemingly unresolvable conflict manifested in wars going on and on. Jung's essay on the transcendent function, published in 1916, (found by students in the files of C.G. Jung Institute in Zurich!) takes up a universal question we are now again faced with, especially with Jung's recognition of wars as 'psychic epidemics' manifested in evil actions and attitudes harming each other. Jung asks, "How does one come to terms in practice with the unconscious?.... the question posed by the philosophy of India, and particularly in Buddhism and Zen....[and by] all religions and philosophies. *For the unconscious is not this thing or that; it is the Unknown as it immediately touches us*" (italics added) (CW 8, p. 68).

In the face of our not knowing how to respond to irresolute conflict which bears no immediate solution, we lose hope of the ego finding a way from the tireless work of people of many countries working on strategies, peace possibilities, how to have conversation between enemies. Above all, the transcendent function addresses how we may respond when we get stuck in unresolvable conflict as we are now in these wars. It shows that each side of the conflict claims validity and must be accepted as it is for the conflict to transform. Understanding that necessity shocks us that opposing sides in war share similar processes. Each feels they are right, good, and says the opposite side is wrong and to be repudiated as evil and evil things are done. Hopelessness and suffering afflict both sides. This is not moral equivalency, but the struggle of life and death.

If we can bear the tension of holding consciously both sides of the conflict, something may appear—a new attitude, a new symbol, a whiff of something extraordinary, a replacement seemingly out of the blue to the conflict, as if to point to what lies beyond it. The conflict may appear on a new level. Something new may now become visible and ready to embody it in real life. To be willing to exert ‘brute strength’ to hold this terrible tension, to wait in concentration and not-know a resolution of the conflicting views from an ego point of view is to enter into, the Unknown affecting us with an insight we could not invent. Jung comments that some of us say this appearing feels like the voice of God; for himself he chooses to use the word Self as easier to explain in psychological terms (CW 7, para 534; CW 10, para 856, CW 11, paras 322, 779).

We wait, alert to what is Unknown to become known and are often amazed at what appears. It brings change, relief, and in rare moments forgiveness for embroilment in evil that is contagious. Jung says consciousness is but a thimble size in comparison to all the rest of psyche that we call unconscious (Jung 2021, p. 104). Differentiating the ego from the non ego dimensions of psyche is an ongoing task. In these wars, we all are thrown up against the need for change, what in analytical language we call an activation of the transcendent function. Jung reminds us to work within what is possible, within our limits (ibid, p. 75).

II Personal and Collective

Caught in the maelstrom of collective violence in these two wars with each side bearing a long archetypal history, it is hard to do one’s personal individuation work. Collective events and archetypal forces surround on all sides. They seep into our personal opinions and we can tell they do by the extremity of our opposite emotions—hatred, now with wish to kill, sorrow as flooding.

Failure to do the individuation work leaves a hole in our consciousness and that is where unconscious archaic archetypal forces seep in. Before we know it, we are unconsciously identified with this blaze of archetypal image, swept up in anger burning into rage, or identified with Rachel or the Madonna weeping for the losses of humanity to evil. Unconsciously identified with the great whoosh of archetypal energy inflating us and not yet able to act on the necessity of disidentifying with the archetype, we are taken over by this energy. It moves us, not through our ego but overwhelming it; its power thrills us, or daunts us if our identification is negative and we are crushed by a deflation. We become the plaything of archetypal energy—a piece of seaweed caught in the wave's current.

If not checked, this identification lures us further to identify as the messenger of this power, the one who sees where the energy is going, should go, and now we choose to serve it, no matter the consequences. In those moments of becoming the messenger we may go even further and see ourselves as the source and purpose of this inflation, willing to risk all—meaning other people, the land, the air—captured by its driving power. The archetypal force takes on a god-like quality which we now represent. That identification tricks us into releasing atavistic impulses—ordering killing of a whole people, push them into the sea, use babies as weapons of war, use repeated rapes of women (to the extreme of breaking their pelvis), to take hostages, all in an effort to destroy the enemy's determination to fight.

Being in the grip of the force of the unconscious is terrifying, even if thrilling. It happens in creative ventures too but checked by communication, consultation with others. That effective step of disidentification puts the archetypal creative idea outside us and elicits a concentration on its force as something we must relate to, not identify with ourselves. This is very hard to do

at any time though people do it. In war, disidentification is desperately hard to do when dearest loved ones fall victim to atavistic atrocity. Revenge fantasies can overtake us.

If Erasure is the signal threat we face in our present individuation process whether at the hands of the enemy outside us or under the scold of self-defeat inside us condemning our numbness, exhaustion, fear for everyone we know including ourselves, then in the relation of personal to collective life the banner is to fight—for our land, for the best not the worst of our government, for the vulnerable, including ourselves. Here we face archetypal forces aroused in war which gather into cultural complexes that crowd our personal effort to find the right way to relate to our hate, our guilt, and to evil, with the serpent's help.

Hate

The place of hate, I suggest, is as the first protest against being erased. Its smoldering can explode into violence unimagined-- murder, suicide. Hate can be held in check by our consciousness using brute strength to imagine holding the tension of opposites in mind. That means allowing a clarity, a frank beholding of one's own shadow enmity and those of our collective groups and culture. That means to see that enmity, smell it, hear its seething rage boiling furiously to do this or that harmful thing to the other who attracts our hate. With fierce resolve we aim to hold this strife consciously without acting out in attitude or violence such rancor triggers. Instead, we use that energy to see the side right there next to hating that yearns not for wreckage of land but its beauty, not for victory over defeat but something beyond both. Psyche may push beyond blockages because its main activity is creative images. We may be moved to reaching toward a dot of good, of light, in the gloom of snarling and yelling in the pulls of death-dealing attractions. This is a fight and a contemplation.

A practical example. I have imagined that analysts from opposite warring countries and political positions refuse to be in the same room with one another. Both suffer firsthand the cultural complex of evil bearing down on awful wounds inflicted by war at the hands of the other side. It is unspeakable to be in the same place together. I was startled by an image that appeared: say to each person, stay at the door; do not go into the room; stay at the door. See what shows up in oneself. See the other standing at a different door to the room and not entering it. Be curious—what are they feeling, what thoughts come, what instinctive impulses boil up? Stay at the door and see the other; imagine the other's otherness to my position and heartache. What is the emotional field between us? Stay at the door; let the room stay empty, wait to see what the psyche initiates.

Guilt

In the midst of destructions of all kinds, including inner capacities to hope, think, feel at depth, let alone wrecked homes, stores, public meeting spaces, parks, trees, zoos, guilt grows up. To realize the harm we can do and have done to each other, both me to you in thought, word and deed, and my culture and country to yours, can overwhelm us. It is personal and collective. Jung's discussion of *true guilt* helps.

True guilt is not legal nor moral guilt, but true in the psychological sense of our very own link to collective guilt. We feel addressed, implicated though we are not personally involved in the specific destructive action. Jung discovered in *The Red Book* although he had not done the evil deed, he knew he could have, because we are connected to our neighbor by our "unconscious humanity....unavoidably drawn into the uncleanness of evil, no matter what our

conscious attitude may be....for we are all so much a part of human community” (CW 10 para 403, and paras 410, 440; RB p. 290).

We carry our part, hoping it subtracts one smear of evil from shared existence with others. Jung sees true guilt as impacting our individuation process: I register the grave harm I can do to you. True guilt is our own; its weight is real. Accepting guilt brings us into direct relation to evil. True guilt consolidates our personality when we reckon with this shadow, and see it is up to us to find the redemptive act for an evil act must be expiated. We bear the dishonor, ignominy, and want to find the dot of good and cling to it for all our sakes.

Serpent

The serpent turns up early in Jung’s Red and Black Books and takes an uncommon interest in Jung. He refers to it as ‘she’ wending her serpentine way now toward good and then toward evil, playing a decisive part in Jung’s transformation. Serpent is one of the three parts of Jung’s soul (BB v. 4, p. 235). The other two are Salome and a part called soul. Salome is matter where the light first shows itself and must be created by us to show light more fully through the “highest lights: science and art” (BB v.6 pp. 282-3). From matter are birthed images that convey meaning to us and the soul part loves and works with them. The serpent as third part of the whole soul plays a crucial role in our facing the reality of evil. The serpent, “the earthly essence of man [sic]”, can veer toward evil that we need to claim as belonging to us (RB, p. 247). Hence she helps us in the midst of war.

Jung discovers if we own the serpent in us, namely our capacity to veer toward evil, then it is within reach of our ego to learn to relate to evil “staring at us coldly,” neither possessed in identification with its supposed power, nor denying that it is there; we must contend with it (RB,

p. 300). In that difficult admission of shadow in us that causes harm to others whether we intend it or not, and much worse when we do intend harm -- in rage, acted-out hatred, vengeance or sheer malice -- amazingly, according to Jung, serpent protects us. You own serpent in yourself. That protects us from projecting it outward onto others unconsciously. Projecting evil outside us into our neighbor, creating a demon we blame and accuse, throws evil out into the spaces between us and others, free to roam wherever, to contaminate a great range of people, not subject to any ego restraint, free to cause mayhem everywhere.

Conscious of serpent in ourselves keeps evil in awareness so it does not fall back into unconsciousness and automatically get projected outward. Owning that serpent as part of us keeps us from spreading foul smelling filth of evil. But once the soul is lost, she turns "into terribly malign serpent, into a tiger that pounces on the unsuspecting from behind" (BB v. 5, p. 258). The pounce leaves us unanchored in relating to evil outside ourself. Then the devil can snatch us up, spreading infection that smells of human blood. (RB, p. 322)

III Another Note from the Feminine

When Jung discovers a way to make the "unsayable experiential," it is through a feminine mode personified by Salome in her new form (BB v.7, p. 191). This was so far from Jung's usual approach that he got into a tangle with Salome, insisting she explain herself and tell her mystery. We remember early on in *The Red Book* Jung saw he had to dethrone his identification with what he called his masculine, thinking, reasoning, logical "ruling principle", his "superior function" to perceive and understand reality; he did dethrone it. But traces remained. Here he was, still, wanting a rational explanation of her point of view after Salome transformed from a mad, blind, murdering person to a loving woman who regained her sight.

She would not yield to Jung's insistent arguing. He even appealed to the soul part of his soul to explain Salome. This soul part claims Salome as her "sister," hence rejected Jung's cry for help and referred him back to Salome. Remember, Salome represented a third part of Jung's own soul. A feminine point of view now inhabited him and he could not get around her.

Salome stood for herself and her approach to life, exposing Jung's "power-devil" in trying to understand everything and push her into his masculine approach. Jung yielded! Something different was here; it did not compute with his explaining things in reasonable words or images. He heard her say she was matter, and matter is where the light first appears; let matter be, experience it because you must allow all parts of life to live. Do not reduce them to what you can understand. The whole of reality is bigger, larger, and matter, before words and images, births images the soul part of his soul receives and dwells with the meanings they convey.

A Leap

Facing the intractable conflict of these wars, we need a new approach, not unlike the 'leap' we find in the working of the transcendent function where a new attitude or symbol or action appears as if out of the blue. Whatever it is, we know we, neither therapist nor client, invented it. It happens, after long steady readiness to examine the conflict closely and consenting to not knowing how its irreconcilability is to be solved. We relent from our hubris of consciousness, as if presuming ego efforts, both individual or collective, can do anything if we just force self and others to comply. Yet the inestimable value of consciousness may also make itself felt. We note a conscious alert to a glimmer of hope in the midst of battle, that odd

coincidence that granted us reprieve from being wounded, a whiff of happiness even in war, and our unexpected ability to feel it, know it, give glad thanks for it, is amazing.

What is the leap here to a different approach? To understand the leap, five parts of it began to differentiate. I list them here for clarity's sake.

First, it is a leap to not knowing. Humbled by our 'thimble-sized consciousness' in comparison to the vast unconscious, information does not come to us. Instead, we are impressed by, and consent to, the priceless value of consciousness. It ushers us body and soul into the immediate here and now so we experience what happens; it does not pass us by. We may not understand it, but we wake up to what happens. As people concerned with consciousness in relation to unconscious so our companion is always uncertainty and darts of astonishing insight. As people in society and as individuals, what do we imagine we may contribute to quiet the noise of war, to dissolve impossible conflict in a "world inflamed everywhere... [that] the flame of madness whips up" (BB v. 6, p. 269).

Second, our leap employs something similar to Jung's leap to accept Salome personifying a feminine sensibility waking up to matter and the light in it that accepts letting all parts of life be accepted. This dawning of light in matter, the material existence we share, shows that we start with an evident commonality among us on which we would build through ego capacities more light through words and images. Those "higher lights" of "art and science" have to do with meanings that quicken our soul. But without the tough acceptance that we all come from dust, all existing in this primordial way, we can strategize about meanings, but we do not live connected deeply to what fundamentally matters, before words and images. We know in

this leap of imagination in consciousness, that “beginnings may be protected in the darkness of not-knowing” (BB v. 6, p 268).

Destruction and Symbol of Self

Third, a leap includes fearful facts about a role of destructiveness in living. Jung says the symbol of Self, its image, seeks its own destruction if overly concretized into a weapon to bully others, or to evade the reality the image points to. There we are again, identified with archetypal infusion of colossal energy and we insist everyone else identify with our version of it too. Also, the Self will destroy its symbolism if it becomes overly spiritualized and wafts off into the song of the river with no one actually experiencing it (getting wet) in the here and now (Jung 1997, v. 2 pp. 1013-14). Destructiveness will be used to free up the reality Self-images point to. That reality will not be trapped by spiritualizing or concretizing. That reality brings livingness, not spiritual meanderings nor reified idols.

Symbolic Death and Destructiveness

Fourth, a leap takes in Jung saying we must understand that “We are threatened with universal genocide if we cannot work out our way of salvation by symbolic death” (CW 18, para 1661). Symbolic death, as I understand it, is a deep shift in psyche; a leap may yield to this deep shift. In order to do therapeutic work with others, we experience as patients in our own lives forms of that symbolic death, what alchemy describes as dismemberment, scattering, fragmenting, *mortifactio and putrefactio*. We feel pushed into a deep shift toward the unravelling of ego plans and purposes, including even good values, as well as power plays and indolent carelessness of not bothering to do the work of differentiation of our small place in the wholeness of the whole. We get confronted with shadow limits of our ego as boss just as Jung’s

soul accuses him of inflated competitiveness throwing in Latin quotations when he speaks to prove he is the smartest, and also succumbing to “kindergarten emotions” (BB v. 5, p. 222).

The shift a leap leads to is seeing that ego management in its old forms is being undone. Jung is “carving out a space between the gods and hell for the human” (BB.v6, p. 269) and thus living out his discovery that transformation, if it comes to us, emerges from our inferior function. He claims feeling and the feminine are his inferior function and he leaps with Salome’s toughness, into the treasure of human love, “warm human love, blood, warm red blood, the holy source of life, the unification of everything separated and longed for, love belongs to me, not the gods who know no measure and no mercy” (BB v. 5, pp. 265ff.). Jung even fights the soul who would carry off the warm red-blooded human love to heaven for her own salvation. NO! Jung yells; it is mine, ours; it belongs to humanity in this here and now finite earthly life. His soul concedes!

Change in the Opposites

Fifth, this leap or emerging shift from ego-in-charge changes our experience of opposites too. In the chaos and destruction of everything in war, you are suffering up close forms of symbolic, and real death. We learn from you. We, too, right behind you carrying the anguish of war, feel forms of a shift from the reign of ego management that cannot stop violences breaking out in our world to something else emerging we do not know or define yet. The enemies each standing at a different door of the room they will not enter together because of hatred between them and acute suffering at each other’s hands, remains a potent image to me. Ego strategies to mend this rift that is so deep it is a chasm between them, displays, I suggest, a new form of opposites.

The opposites mix up and happen simultaneously, not now to be yanked together from being split far apart. Now we feel them together--the immeasurable value of consciousness right up against the hubris of consciousness, the hatred right up close to the kinship as fellow sufferers of the wounds and intents of war, as sisterly sufferers of the slandering of truth in war. As Jung notes, opposites of good and evil are together as long as we are growing, but fall back into lethal rivalry when we stop growing (RB, pp. 243, 300-01, 350-51; BB v. 6, p. 219). The old forms of opposites formerly split far apart in strife changes to be felt together up close. Holding the tension of their bundling together in consciousness without acting them out, pushes toward a bursting of old forms of the reign of ego to focus on the field between us that holds us. A shift occurs from who has the power to the content and effects of the field.

The Field

These five changes come in a leap. I summarize them: knowing nothing; accepting feminine mode of letting all parts have share in life; Self destroys overly concretized or overly spiritualized images of itself; symbolic death is required to avoid genocide; the opposites bundle together in each of us and between us.

The field is what we shift to, where the leap lands us; the shift causes the leap and the leap causes the shift. The field evokes our shared origin story being created from the same source in matter, in star dust, all created in a basic unity, which means opposites present as mixed closeup with each other, even evil coinciding with good in each of us and between us. The field shifts the focus now not on competing ego systems of meaning but on the emotional, physical, spiritual, material, somatic, conscious and unconscious field in which we dwell.

The field is pictured as the empty room with us standing at different doors. We experience our otherness to each other and the otherness in face of whatever psyche seems to be doing in us and between us. Each of us accepts our distinctness and we sense the other's distinctiveness. Individuation creates diversity, and diversity strengthens individuation.

Psyche is after a bigger field, larger than our egos can imagine. In this field we may not yet hear what the other says nor any words I say will be heard by the other; but our psyche may hear the words of the other's psyche and the other's psyche may register words of our psyche. We are affected by each other's psyche through the unconscious. We may grow to see this field exists everywhere between individuals and other living things—with a giraffe, a tree, a stone, with all sentient and cosmic being.

This focus on field is urgent in wars. We need its sense of unity. Just imagine an attack on earth from outer space. We would all assemble quickly to unity as earth-beings. The wars still fool us we can negotiate and strategize differences into treaties that work. We long for such treaties and are indebted to them. But they are not yet working in these costly wars. We need the addition of imagining the psychic leap and recognition of the entire field which is larger than our killing each other. People drawn to Jung's work may be a source of such imagining. Matter, meaning, hate, true guilt, serpent, all exist in the field; we gain a new register for feeling in ourselves and for each other, we may imagine what lies beyond our blockages and influence each other in that direction.

This field calls to our attention the mysterious notion across cultures and historical periods, of subtle body, thought to make a bridge between mind and body, human and divine,

psychic and spiritual concepts. It recognizes psyche is matter and matter is psyche and the connection between macrocosm and microcosm.

The Dot Of Good

Jung cites his discovery of greater field in which to live (BB v 7, pp. 167, 173, 181). He says he is a 'grain,' a piece of 'sand,' a 'seed' dropped into nothingness from which greening will come; there is a kernel in himself, in all of us, he must trust. That way he finds his place in the middle between the gods and the unconscious, between good and evil, in the space of a new body that alchemy calls the subtle body. This inspired me to seek that dot of good hidden in you, around you, in the other at the other door, you in war and we behind you imagining what you go through to hold to a dot of good in all the shambles of evil.

Clinging to a dot of good, I suggest, is a working out of salvation akin to symbolic death—the opposites together—a reaching for it across all the years of our personal lives and in collective sacred traditions that harbor the good and recognize evil but ever to be confined to its constricted place. In all the ways of your present suffering in these wars and hostage takings and hostage releasings—and who will release its sufferers from the trauma of being turned into a thing to be used to hurt the enemy—the dot of good is findable, as a dot, to comfort you, to strengthen you, to bolster your courage. The dot of the good allows us, when standing at different doors to the empty room, to behold the matrix of becoming.

Thank you.

With respect and thanks.

Ann Belford Ulanov

References: all from Jung

Vision Seminars 1997 v 2 of 2 volumes

The Red Book 2009 (RB)

The Black Books 7 volumes 2020 (BB)

Jung, 2021. Encounters with C. G. Jung The Journal of Sabi Tauber (1957-1961). Eds. Irene and Andrus Tauber. Trans. Marianne Tauber. Einsiedeln, Switzerland: Daimon Verlag

CW 7

CW 8

CW 10

CW 11

CW 18