



Psychological Perspectives

A Quarterly Journal of Jungian Thought

ISSN: (Print) (Online) Journal homepage: <https://www.tandfonline.com/loi/upyp20>

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To cite this article: Willow Young (2020) Eros and the Value of Relatedness: The Lineage of an Enduring Friendship between Carl Jung and Ochwiay Biano, *Psychological Perspectives*, 63:3-4, 441-457, DOI: [10.1080/00332925.2020.1898853](https://doi.org/10.1080/00332925.2020.1898853)

To link to this article: <https://doi.org/10.1080/00332925.2020.1898853>



Published online: 10 Aug 2021.



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Eros and the Value of Relatedness: The Lineage of an Enduring Friendship between Carl Jung and Ochwiay Biano

Willow Young

This article examines the relationship between Swiss psychiatrist C. G. Jung and Taos Pueblo leader Ochwiay Biano as a paradigm for experiencing the *other*. The paper also documents how analysts, colleagues, and students from California continued to nurture this friendship with Biano in the decades following Jung's death in 1961. This enduring friendship is documented, in part, in the personal correspondence between Biano and three Jungian analysts: Dr. James Kirsch of Los Angeles, CA, Wilbur R. Sanford, MD, of San Diego, CA, and his wife, Katherine M. Sanford, author of *The Serpent and the Cross* (2006). These personal letters, held in the OPUS Archive and Research Center at the Pacifica Graduate Institute in Carpinteria, CA, evidence the relational and respectful thread of this authentic friendship.

In this article, I assert that the tradition and practice of analytical psychology enables one to experience an *other*, recognizing both the dynamism of the whole and the dynamism of multifarious opposites. Dreamwork and active imagination also stimulate a relational practice that supports encounters of difference, experienced in both the inner and outer world. Attention to, and cultivation of, relationship with dream figures (often quite different from our outer world lived reality) introduces us to extraordinary, strange, and unfamiliar figures and images, which can make the unknown more knowable. This practice and capacity enables the possibility for respectful dialogue with people and figures of difference in both the inner and outer world, which is essential for the mutual survival and flourishing of humanity. Ensuing exchanges, deep understanding, and necessary reparations hold the seeds for deep relatedness and mutual transformation.

Originally presented this material at the IAAP Vienna Congress in 2019, which explored the experience of, the interest in, and the inherent fundamental respect for, the *other*, which in this case refers to a person whose being and culture differs greatly from one's own. Jung was notably impacted by his meeting with Ochwiay Biano, the story of which is recorded in Jung's *Memories, Dreams, Reflections* (1961/1989). His chapter on "Travels" recounts this meeting and describes how it expanded his limited European perspective, which led to his understanding of the objective psyche and his ever-developing ideas about typological orientation, the archetypes of the collective unconscious, and the value of self-work, especially as it intersected with one's outer life, family, community, country, and in fact, the whole world.

My personal interest in this material frames and provides the context for my research: I have had a lifelong interest in Native cultures, creative expression, wisdom, and people. Early childhood dreams of ancient figures, and my experiences of wild nature, impacted me greatly. In the 1970s and early 1980s, while studying at UCLA in the World Arts and Cultures program, I traveled to Arizona with Jungian analysts Wilbur R. Sanford, MD (“Sandy”) and his wife, Katherine M. Sanford (“Katie”). Our traveling caravan also included Jungian analyst John A. Sanford (“Jack”); his wife, Linny Sanford; and Joan Winchell.

In the 1950s, Katie and Sandy had developed a close personal relationship with Henry and May Polinyama of Oraibi, the oldest mesa on the Hopi Indian Reservation in Arizona. We had the honor and privilege of being their guests at the Snake Dance ceremony held every other year in August. The public Snake Dances performed in the village plaza are part of a complex, month-long ritual culminating with the members of the Hopi Snake Society moving around the plaza with living rattlesnakes and other reptiles held between their teeth. “When snakes were pleased with their treatment they were quiet and would bring rain as a reward” (Talayesva, 1955/1966, p. 42).

Attending the ceremonies taught me the importance of being a quiet, respectful, humble witness, listening deeply and being at ease in a natural state of presence and relaxed, good humor. The native Hopi docents at the Hopi Cultural Center impressed upon me, and all the visitors, the importance of cultural etiquette. This meant participating in the ceremony with respectful observance of the rules governing invited guests. Some of the rules included no use of cameras or recording devices; no sketching, smoking, or talking during the ceremony. Visitors were invited to bring their full, quiet presence. This required foregoing one’s perceptions, interpretations, theories, and values based on a Western (or any other) assumption of perceived authority or superiority. It meant making an attempt to fathom the inner experience of the *other*; the values of another, to listen as another might listen, to see as another might see, to understand the way another experienced space, time, and the rhythms of nature; what another intended, and what within them formed their expression. It meant observing social interactions from *within* a culture. This practice required hours of respectful, quiet, patient observation and listening. It meant enduring the challenge of projections. The commitment to deeply attuning to the nature of another (and their cultural expressions) requires rigorous reflection on, and ownership of, one’s own personal shadow and power drive. With this, “perhaps we can help turn the power principle ... into a relationship principle, Eros” (Dieckmann, 1991, p. 508).

In the late 1980s and 1990s, I attended the Buffalo Dances held every other year at Taos Pueblo on January 6th, and I can attest to the bitter cold of the winter day as the winds blow down Taos Mountain. The Buffalo Dance coincides with the Christian Feast of the Three Kings’ Day and commemorates the change in Tribal governance with a solemn dance ceremony in the central plaza. The powerfully circling dancers wear cured buffalo heads and hides as “the drumbeat explodes from the depths of an ancient faith and reverberates across the icy plaza” (Wood, 1989, p. 37), much the same as Jung experienced in 1925.

Jung’s journey to Taos Pueblo and his meeting with Ochwiay Biano in January 1925 demonstrates what is, for me, evidence of the characteristic relational capacity of Jung and analytical psychology. His initial encounter with Biano began an enduring lineage of engagement that continued far beyond Jung’s death in 1961.

In the spring of 1928, three years after Jung’s initial trip, H. G. (Peter) Baynes, a British psychiatrist and colleague of Jung’s, and Dr. Cary De Angulo Baynes, a well-

regarded editor and translator of Jung's seminars and books, visited Bianco on their way to California. Decades later, Jung's grandson, analyst Dieter Baumann, extended the lineage with his visit to Taos Pueblo in 1963. (Baumann's visit is documented in the 1989 film, *Wisdom of the Dream*.) Three years later, Jung's daughter, Gret Baumann-Jung, met Bianco during her 1969 visit to Taos Pueblo (Bair, 2003, p. 762). The stories of the Jung, Baynes, and Baumann visits to Taos Pueblo are part of public record. The personal correspondences held by the OPUS Archive and Research Center further contribute to the historical record of this legacy of friendship with Ochwiay Bianco initiated by Jung.

I would like to clarify Ochwiay Bianco's various names: Ochwiay Bianco was a member of the Taos Pueblo Council in Taos, New Mexico, where he lived until he died. His Pueblo name was Ochwiay Bianco. In Tewa, the Tano dialect spoken in Taos, Ochwiay means "mountain lake." (Blue Lake is a sacred lake located high in the Taos mountain range.) Bianco was also known as Tony Mirabal, a name he used in communicating with non-natives. In his correspondence with Jung, Bianco referred to himself and signed his letters Ochwiay Bianco. In later years, in his letters with the Sanfords, he referred to himself as Tony Mirabal of Taos Pueblo. For the purposes of this paper, I will use his Pueblo name, Ochwiay Bianco, while discussing Jung's journey to Taos, and his non-native name, Tony Mirabal, when discussing the Sanford journey.

Jung left his Küsnacht home December 10th, 1924, after a day of seeing patients. He took the train to Bremen, Germany, and departed December 13th on a steamer bound for New York City. "The crossing was so rough it arrived a full day late in NY on December 22, 1924" (Bair, 2003, p. 331). Jung was met dockside by colleague and Jungian analyst Dr. Frances G. Wickes; Fowler McCormick, a recent Princeton graduate (son of Harold and Edith Rockefeller McCormick); and George Porter (son of the man who built both the Chicago and Eastern Illinois Railroad and Chicago's Dearborn Station). Dr. Wickes had befriended Ochwiay Bianco during her previous visits to the Taos Pueblo and was among those who had encouraged Jung's visit to Taos.

George Porter, a graduate of Yale University in 1903, had served as an army captain in WWI and had been treated by Jung for "melancholia." Using his family's privileges and his university contacts, Porter made all of Jung's itinerary arrangements. Initially, Jung, McCormick, and Porter were housed at the Yale University Club in New York City. On December 25th, they departed New York, taking the train to Chicago, Illinois, where Jung was the houseguest of Porter. On December 27th, they boarded the Santa Fe Railroad's *California Limited* to the Grand Canyon in Arizona. There they were met on New Year's Day, 1925, by linguist Dr. Jaime de Angulo, who had previously visited with Jung in Switzerland and who would later serve to introduce Jung to Ochwiay Bianco (Bair, 2003; McGuire, 1978, 1995; Shamdasani, 2003). From Arizona, Jung and his companions then motored to Taos, New Mexico for the express purpose of meeting with Ochwiay Bianco, of whom Jung had heard stories from colleagues, analysts, and friends.

A MEETING ON THE ROOF OF THE WORLD

Imagine, if you will, a very cold winter's day on January 6, 1925. At 7,200 feet elevation (2,194 meters), Swiss Psychiatrist Carl Jung and Taos Pueblo Tribal Council President Ochwiay Bianco stand together talking on the roof of the 1,000-year-old Taos Pueblo in bitter winter weather as the scent of burning piñon rose from the round bread

ovens below. It was 22°F (5.5°C) on that day in Taos, New Mexico. One wonders what led to the meeting between the two men. What transpired between them following that seminal conversation, which was later recorded in 1961 in *Memories, Dreams, Reflections*? What was, and still is, the enduring legacy of their initial contact and their ensuing friendship? These and other questions I will explore as I examine the relationship between Jung and Bianco as a paradigm for experiencing the other—someone of a different culture, race, and mythic background; someone seemingly completely different and unknown.

So much of human history can be described with terms of ignorance, vilification, demonization, defense—in other words, a war against the other. What does analytical psychology offer us as we navigate these turbulent times, and as we learn to live and relate with multifarious others internally and externally? Is there anything in the Jungian lineage that may help us confront the power complex that enables the denigration of the other as enacted historically in the United States and other countries? It is important to me to remember that the *cultural complex* within which we live includes more than diversity of race, ethnicity, religion, and indigenous heritage: It includes additional factors such as age, gender, sexual orientation, developmental and acquired disabilities, socioeconomic status, privilege, and typological orientation. Today, in the United States, we live with a diversity of political affiliation that has resulted in a political divide that is gripping the nation. We live with differentiation and distance, even as we also live in a unified field of being.

The ethical response demonstrated by Jung to the reality of cultural and philosophical difference and what he called “the Golden Thread” of relatedness was important to him and comprised an important aspect of his scientific studies. He noted in conversation with Dr. M. Esther Harding during her consultation with him in Küsnacht, May 13, 1925:

There is a third kind of relationship, the only lasting one, in which it is as though there were an invisible telegraph wire between two human beings. Jung said, “I call it, to myself, the Golden Thread. This may be masked by other forms of relationship. And other forms may be present without any such thread in them. It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. (McGuire & Hull, 1977, p. 31)

Jung is referring to the invisible potency of personal and impersonal connection shared with another. It is a connection based in feeling, in which both participants are impacted. As Jung noted: “The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed” (Jung, 1931/1933, p. 49). What in Jung’s professional history contributed to his general openness to those far from Jung’s culture and place? I suggest we see it clearly in Jung’s interest in the phenomenological exploration of the natural sciences, an interest in and desire to understand the unknown. His curiosity stimulated his natural consideration of opposing points of view. It was important to Jung, as a scientist and psychiatrist, to explore the hypothesis and counterhypothesis of ideas as he analyzed dreams; engaged in dialogues with inner figures as recorded in *The Black Books* (Jung, 2020) and *The Red Book* (Jung, 2009); and as he wrangled emergent ideas with colleagues when developing his concepts about complex psychology, analytical psychology, typology, alchemy, and synchronicity.

RELATIONAL HUMANISM

Jung's openness to, and interest in, the phenomena of psychological disturbance and the inner world of his patients was in accord with the historical context of the administrative and medical philosophy of the Burgholzli Psychiatric Clinic and Hospital of Zürich where Jung worked. At that time, the prevailing treatment model for doctors incorporated a formal attitude of professional detachment, which tended to foster a relationship of alienation between the doctors and the patients whom they were treating. Burgholzli, however, operated in a different way, replacing this approach with the radical notion that the secret of successful therapy resided in the personal attitude of the psychotherapist.

August Forel, Swiss neuropathologist and director (1879–1898) of the Burgholzli Psychiatric Hospital, had been a corresponding member of several local Boston Medical societies since the 1880s. Two of Forel's best students at the hospital were Eugen Bleuler and Adolph Meyer; Bleuler went on to become "Switzerland's most prominent psychiatrist and Adolph Meyer, an older student of Forel's, later became the foremost psychiatrist in the US" and Canada (Ellenberger, 1970, p. 286). It was through August Forel and Adolph Meyer that Jung's research initially became known in North American psychotherapeutic circles, not through Jung's association and psychoanalysis with Freud. It is this introduction to the North American psychiatric community that would facilitate Jung's contact with American psychiatrists and psychologists, among them Dr. William White of the Washington, DC area; Dr. William James, renowned philosopher and psychologist at Harvard; Dr. Gilbert of Portland, Oregon; and Drs. Beatrice Hinkle, Christine Mann, Eleanor Bertine, M. Esther Harding, and Frances Wickes, founders of the New York Jung Institute.

Before joining the staff of the Burgholzli, Eugen Bleuler served as medical director of the Rheinau mental hospital, a large asylum for aged, demented patients, which was considered to be one of Switzerland's most backward institutions. Here, Bleuler was involved in all aspects of patient care, taking part in their physical treatment, organizing work therapy, and achieving a close emotional contact with each one of his patients. Bleuler thus attained a unique understanding of mental patients and the most intimate details of their psychological life. From this experience he drew the substance of his future book on schizophrenia and his textbook on psychiatry. In 1898, Bleuler succeeded Forel as head of the Burgholzli.

Canadian psychiatrist and medical historian Henri Ellenberger (1970) notes that Bleuler's approach was quite unique since most professors of psychiatry at that time were not generally interested in what the patient had to say:

Bleuler made every attempt to understand a category of people—Schizophrenics—who had never been understood before. He not only talked with them in their own dialect but made every possible effort to understand the meaning of their supposedly "senseless" utterings and delusions. Bleuler was thus able to establish an "emotional contact" with each of his patients. (p. 287)

As a result, Bleuler's work contributed to the reputation of the Burgholzli as one of the world's most important research hospitals, which drew doctors from Europe and America to observe and study. In 1990, Jung came into this humanistic environment created by Bleuler to serve as an assistant physician there. Jung, like Bleuler, was interested in what the patient *experienced*. He asked: "What actually takes place within the mind of the mentally ill? Is there meaning in the visions, rantings, and impromptu monologues expressed by the patients?" (Jung, 1962, p. 114). These questions posed by Jung

reflected his interest in the internal landscape of his patients, which Eugen Bleuler encouraged. Jung's psychiatric research on Word Association experiments also shed light on the psychology of the unconscious, and further illuminated the internal landscape of his patients (Meier, 1984; Shamdasani, 2003, p. 46).

The relational capacity demonstrated and utilized by Forel and Bleuler in the treatment of the mentally ill became foundational to Jung's analytical psychology and activates to this day an open curiosity and respect for the Other as it, or they, appear in dreams, visions, and the consciously hosted inner dialogues that emerge during the process of active imagination. Building an empathetic relationship with the other, whether an inner or outer figure, requires a confrontation with one's persona adaptations, as well as with one's shadow, typological orientation, and relationship to the principles of eros and power. This practice cultivates an ethical attitude and the natural humbling of a well-established ego:

It must be emphasized that "mental attitude" is a concept which does not describe or define accurately enough what we understand by this term. The attitude our method is concerned with is not only a mental but a moral phenomenon. An attitude is governed and sustained by a dominant conscious idea accompanied by a so-called "feeling-tone," i.e., an emotional value, which accounts for the efficacy of the idea. (Jung, 1948/1980, pp. 607–608)

Jung's desire to understand the soul of the European by looking outside its cultural boundaries developed when he was working on the transcription of his dreams, visions, and fantasies that comprised his confrontation with the unconscious, which were later published in *The Red Book* (Jung, 2009).

Jung's ego underwent a significant inner and outer humbling. He was also seeking to understand more deeply the historical and cultural contents of the collective unconscious, to experience the human psyche in all its manifestations. Additionally, Jung had heard stories from anthropologists, analysts, and friends (Cary Fink de Angulo, Jaime de Angulo, Frances Wickes, George Porter, Edith Rockefeller McCormick, and Harold McCormick) about the secret, yet vivid, religious practices of the Pueblo and their sacred connection to the sun.

The archetypal motif of the sun and surrounding mythology had been meaningful to Jung for decades. In 1906, Jung (1927/1969) worked with the solar-phallus hallucination of a schizophrenic patient at the Burgholzli and wrote:

One day I came across him there [in the corridor], blinking through the window up at the sun, and moving his head from side to side in a curious manner. He took me by the arm and said he wanted to show me something. He said I must look at the sun with eyes half shut, and then I could see the sun's phallus. If I moved my head from side to side the sun-phallus would move too, and that was the origin of the wind. . . . In the course of the year 1910, when I was engrossed in mythological studies, a book of Dieterich's came into my hands. It was part of the so-called Paris magic papyrus and was thought by Dieterich to be a liturgy of the Mithraic cult. It consisted of a series of instructions, invocations, and visions. One of these visions is described in the following words: "And likewise the so-called tube, the origin of the ministering wind. For you will see hanging down from the disc of the sun something that looks like a tube. And toward the regions westward it is as though there were an infinite east wind. But if the other wind should prevail towards the regions of the east, you will in like manner see the vision veering

in that direction.” The Greek word for ‘tube’ means a wind-instrument. ... So evidently a stream of wind is blowing through the tube out of the sun. (p. 150)

Jung (1927/1969) continues (bracketed comments are Jung’s):

The vision of my patient in 1906 [The patient had however been committed some years before 1903] and the Greek text edited in 1910, should be sufficiently far apart to rule out the possibility of cryptomnesia on his side and of thought-transference on mine. The obvious parallelism of the two visions cannot be disputed ... for in certain medieval paintings this tube is actually depicted as a sort of hose-pipe reaching down from heaven under the robe of Mary. In it the Holy Ghost flies down in the form of a dove to impregnate the Virgin. As we know from the miracle of Pentecost, the Holy Ghost was originally conceived as a mighty rushing wind, ... “the wind that bloweth where it listeth.” In a Latin text we read: ... (They say that the spirit descends through the disc of the sun) ... I cannot, therefore, discover anything fortuitous in these visions, but simply the revival of possibilities of ideas that have always existed, that can be found again in the most diverse minds and in all epochs, and are therefore not to be mistaken for inherited ideas. I have purposely gone into the details of this case in order to give you a concrete picture of that deeper psychic activity which I call the collective unconscious. (p. 151)

“This remarkable case prompted [him] to undertake various researches” (1912/1967, p. 102), which included a consultation with Dr. William Alanson White at Saint Elizabeth’s Hospital in Washington, DC, who told Jung that the patients with dreams featuring mythological themes and images did not seem to have any prior knowledge of the mythological contents of their dreams. This led Jung to suppose the experiences (hallucinations and vision) were:

not a question of specifically racial heredity, but of a universally human characteristic. Nor is it a question of inherited ideas, but of a functional disposition to produce the same, or very similar ideas. This disposition I later called the *archetype*. (Jung, 1912/1967, p. 102)

An *archetype* is psychic energy undetermined by content and with the potential to coalesce into an image. Such images are representations of psychic energy, or archetypal motifs. “The representations themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts” (Jung, 1954/1990, p. 79).

Jung was riveted by reading Friedrich Creuzer’s (1810) *The Symbolism and Mythology of Ancient Peoples*, the research of which fueled Jung’s work on *Symbols of Transformation* from 1907 to its eventual publication in 1912. During this research into world mythologies, he became knowledgeable of the many variations of the sun motif and the visions in the Mithraic liturgy.

Between October 1913 and April 1914, the figure of the sun appeared in Jung’s dreams and personal confrontations with his unconscious. During the ensuing 16 years, Jung was engaged in a process of trying to understand, and come into relationship with, the images and visions that erupted from his unconscious. During this time, Jung forged a process that eventually evolved into a therapeutic method he called *active imagination*, which involved conscious and recorded dialogue with the inner other as it appeared in dreams, fantasies, and visions. His calligraphic reworking of the sketches, paintings, and dialogues with his inner figures noted in *The Black Books* (Jung, 2020)

were the basis, as we know, for “*Liber Novus*, known as the *Red Book* (Jung, 2009)—red because of the red leather binding” (Green, 2018, p. 6). Jung wrote in *The Red Book*:

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. I wandered toward the East where the sun rises. I probably wanted to rise, too, as if I were the sun. I wanted to embrace the sun and rise with it into daybreak. (Jung, 2009, p. 308)

These visions and fantasies of Jung’s preceded his visit to Taos Pueblo in 1925 by 11 or 12 years. His knowledge of, and personal interest in, archetypal sun mythology laid the groundwork for his intimate understanding of Ochwiay Bianco’s, and the Taos Pueblo people’s, living relationship to the sun.

At the time of the trip to Taos, Jung was 49 years old and Bianco was 40. They were generational peers bridging a great cultural divide. Each had strong roots in their respective cultural and family ancestry. Each valued nature. Each, in his own way, was interested in coming to terms with the collective historical character of the prevailing dominant culture. And each had a mythic relationship to the sun. Jung and Bianco climbed up the rough wooden ladders to the 4th-story roof of the main pueblo building and talked about the Pueblo religion, about the Anglos, about the Father sun, and the sacred ceremony performed each day by the people of the Pueblo. The Golden Thread of relatedness that Jung and Bianco experienced was objectively present and was comprised of a genuine interest in the other, a deep respect for the other, and a sense of value in the basic tenets of human relationships. Jung was genuinely interested in Bianco and in the religious life of the Pueblo. He valued Bianco’s perspective, thoughts, and feelings, which in turn enabled Jung to fully take in what Bianco said to him. As a result, Bianco helped Jung (1961/1989) to see and acknowledge the shadow of Western history as noted in the following passage:

This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. I felt rising within me like a shapeless mist something unknown and yet deeply familiar. And out of this mist, image upon image detached itself: first Roman legions smashing into the cities of Gaul, and the keenly incised features of Julius Caesar, Scipio Africanus, and Pompey. I saw the Roman eagle on the North Sea and on the banks of the White Nile. Then I saw St. Augustine transmitting the Christian creed to the Britons on the tips of Roman lances, and Charlemagne’s most glorious forced conversions of the heathen; then the pillaging and murdering bands of the Crusading armies. With a secret stab I realized the hollowness of that old romanticism about the Crusades. Then followed Columbus, Cortes, and the other conquistadors who with fire, sword, torture, and Christianity came down upon even these remote pueblos dreaming peacefully in the Sun, their Father. I saw, too, the peoples of the Pacific islands decimated by firewater, syphilis, and scarlet fever carried in the clothes the missionaries forced on them.

It was enough. What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face—the face of a bird of

prey seeking with cruel intentness for distant quarry—a face worthy of a race of pirates and highwaymen. All the eagles and other predatory creatures that adorn our coats of arms seem to me apt psychological representatives of our true nature. (pp. 248–249)

Jung scholar, historical archivist, and professor Sonu Shamdasani writes:

The significance of anthropology [for Jung] did not only lie in the quest for knowledge of other cultures. He held that it was only through contact with other cultures that one could see one's own culture from the outside, just as one only became aware of one's own natural peculiarities through meeting people from other nations. . . . It was through his conversation with Mountain Lake [Biano] that his desire to see the European from the outside was fulfilled. (Shamdasani, 2003, p. 325)

In the recently published *Black Books* (2020), Shamdasani includes the following quote from the editorial typescript of *Memories, Dreams, Reflections* (1961/1989). Jung wrote:

My experiences during the years 1913–1917 had burdened me with a tangle of problems whose nature demanded that I should study the psychic life of non-Europeans. For I suspected that the questions put to me were just so many compensations for my European prejudices. What I had seen in North Africa, and what Ochway Bianco [Mountain Lake] told me, were the first clues to an adequate explanation of my experiences. (p. 365)

At Taos Pueblo, according to Ortiz (1966), Jung encountered the ambient world of the Tewa-speaking people and their way of life, centered in Tewa social and supernatural existence. Jung experienced the present moment animated with meaning and being, in which one “releases [oneself] into nearness” (Jung, 1942/1975, p. xiii).

Shamdasani (2020) writes,

Thus Jung's travels were directly connected to the material in the *Black Books* and *Liber Novus*, and formed part of an attempt to understand these, by placing them within a wider historical and geographical context. [Jung] here indicates that what he personally went through could also be conceived of as a de-Europeanization. Extrapolating from this, the import for Westerners of the exploration of the collective unconscious could also be conceived of from this perspective. The task was one of reaching a balanced synthesis of the Western and the primitive. . . . Through his self-experimentation, he radically revised this position: what he now considered critical was not the presence of any particular content but the attitude of the individual toward it, and in particular whether an individual could accommodate such material in his or her worldview. (p. 91)

Jung (1961/1989) wondered:

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside? Regarding it from outside means regarding it from the standpoint of another nation. . . . I became aware of how completely, even in America, I was still caught up and imprisoned in the cultural consciousness of the white man.

[In Taos], there I had for the first time, the good fortune to talk with a non-European, that is to a non-white. . . . I was able to talk with him as I have rarely been able to talk with a European. . . . “See,” Ochwiay Biano said, “how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad.”

I asked him why he thought the whites were all mad. “They say that they think with their heads,” he replied. “Why of course. What do you think with?” I asked him in surprise. “We think here,” he said, indicating his heart. I fell into a long meditation. For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man.

As I sat with Ochwiay Biano on the roof, the blazing sun rising higher and higher, he said, pointing to the sun, “Is not he who moves there our father? How can anyone say differently? How can there be another god? Nothing can be without the sun. . . . What would a man do alone in the mountains? He cannot even build his fire without him. . . . The sun is God. Everyone can see that.” . . . I therefore asked him, “You think, then, that what you do in your religion, benefits the whole world?” He replied with great animation, “Of course. If we did not do it, what would become of the world?” . . . “After all,” he said, “we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever.” (pp. 247–252)

Perhaps the extended research into the archetypal motif of the sun, inclusive of associations and cultural amplifications, sensitized Jung and enabled in him a receptivity to the ideas and practices Ochwiay Biano shared with him. Jung (1961/1989) wrote:

The idea, absurd to us, that a ritual act can magically affect the sun is, upon closer examination, no less irrational but far more familiar to us than might at first be assumed. Our Christian religion—like every other, incidentally—is permeated by the idea that special acts or a special kind of action can influence God—for example, through certain rites or by prayer, or by a morality pleasing to the Divinity.” (p. 253)

He concluded his travels on January 13th, 1925, with a visit and discussion with analytic colleagues at the home of Kristine Mann, founder of the Analytical Psychology Club and Library in New York City. Analyst Dr. M. Esther Harding recorded in her notebook on January 13, 1925:

He spoke on racial psychology and said many interesting things about the ancestors, how they seem to be in the land. . . . He said that in America there is a certain lack of reverence, a certain ruthlessness. The ancestors are not considered here, their values not respected. He spoke of the “single-mindedness” of Americans, which would be impossible to Europeans because of all the many considerations to which one must pay due regard. The

American disregards these completely, is, indeed, utterly unconscious of them. (McGuire & Hull, 1977, pp. 30–31)

Following 10 days in Taos, Jung traveled to New Orleans, Louisiana, and made a final visit to Saint Elizabeth Hospital outside Washington, DC. He concluded his travels on January 13, 1925, with a visit and discussion with analytic colleagues at the home of Kristine Mann in New York City before departing the next day on the ship, *Le France*, making his way home eventually to tea with Emma Jung.

Following the January 1925 visit, Jung and Ochwiay Bianco corresponded intermittently. On April 27, 1926, Bianco wrote:

My dear friend Dr. Jung,

I received your always welcome letter. Indeed I am very glad to hear from you.

What I told you the day we was top the roof, you understand me correct. And also I will tell you more that you can write in that book. Ten years after our religion is destroyed the whole world will see that we been working for the whole world.

As I told you our great father the sun is the one who support the whole world. And that's our duties to help our great father the sun. (Mirabal, 1926)

October 7, 1932:

My dear friend Dr. Jung,

Many moons gone by since I hear from you. I been thinking of you many times to write to you, but I lost your address ... I accomplished many important matters for my peoples since I see you.

Respectfully, your friend, Antonio Mirabal (Mirabal, 1932)

The Golden Thread of relatedness and friendly connection between Jung and Bianco was carried in letters between the two men. A letter dated 21 October, 1932, from Jung to Antonio Mirabal, is included in the collection of *C. G. Jung Letters I: 1906–1950*:

My dear friend Mountain Lake,

It was very nice of you indeed that you wrote a letter to me. I thought you had quite forgotten me. ... I often thought of you in the meantime and I even talked of you often to my pupils. And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your people and how important it would be to give you all the rights of the American Citizen. ...

I'm glad to hear that your crops were good. I wish you would write to me once, what your religious customs are in order to secure a good harvest. ... I am busy exploring the truth in which Indians believe. It always impressed me as a great truth, but one hears so little about it, and particularly over here, where there are no Indians. Times are very hard indeed. ...

I am glad to hear that you are in better health than when I saw you. I'm sure your tribe needs you very much and I wish that you will live still many happy years. ...

As ever your friend, C. G. Jung (Jung, 1973, p. 101)

It is relevant to note that prior to the 1961 publication of *Memories, Dreams, Reflections*, knowledge of Jung's trip to Taos Pueblo in January 1925 was communicated in letters, written about in seminar notes, and briefly noted in newspapers.

In the spring of 1928, H. G. Peter Baynes noted in a letter, "We made a detour up into the country of the Pueblo Indians where I made friends with a fine Indian whose name is Mountain Lake" (Jansen, 2003, p. 202). When Jung's grandson, analyst Dieter Baumann, visited the Taos Pueblo in 1963, he also met with Bianco/Mirabal's granddaughter, Martha Suazo. Of his meeting with Tony Mirabal, Baumann wrote:

It was very moving because forty years before when my grandfather had met him, and he could remember very well, he showed me that they had talked there on the roof with each other. I found him a very fine man, a very special man. He was very intelligent, and he had a very soft face—profoundly human. I think he had a very deep feeling. (Segaller, 1989, p. 139)

Interviewed in the film *Wisdom of the Dream*, and contained in a book of the same title, Baumann examines the relationship between Jung and Tony Mirabal as an authentic conversation made possible by an appreciation for viewing the archetypal realm from another cultural viewpoint.

Dr. James Kirsch, a German-Jewish psychiatrist and founder of the C. G. Jung Institute of Los Angeles, had a 32-year correspondence with Jung, documented in Ann Lammers' (2011) edited book, *The Jung-Kirsch Letters: The Correspondence of C. G. Jung and James Kirsch*.

In response to a letter Jung received from James Kirsch, in which Kirsch made note of his visit to the Hopi, Jung writes on September 11, 1954, "I never saw the kachina, only the buffalo dances of the Pueblo Indians of Taos, where I made friends with Ochwiay Bianco" (2011, p. 208).

Following Jung's death in 1961, James Kirsch, aware of the Sanford's annual visits to the Hopi Reservation in Arizona, wrote to Sandy and Katie Sanford, suggesting they "look in on" Tony Mirabal. In a letter dated June 9, 1970, James Kirsch wrote to Sandy Sanford:

The name of the Indian Chief is Ochwiay Bianco, mentioned on page 247 of Jung's *Memories* He goes by the name, Antonio Mirabal. He is an old man now, hard of hearing, and suffering from Rheumatism. It would be wonderful if you would visit him. Maybe we could find out what could be done for him. (Kirsch, 1970)

July 29, 1970 Kirsch to Sanford,

There is not much I can tell you about Taos Pueblo. It is about 3 miles from the city of Taos. When you arrive at the Pueblo someone comes and tells you where to park your car and you pay him and ask him where Antonio Mirabal is. He will direct you to Mirabal's room. One has to cross a little creek, which Jung also mentioned in his report. (Kirsch, 1970)

This encouraged the Sanfords to visit Bianco in Taos, New Mexico, in September 1971. Sandy and Katie Sanford drove from Colorado to Taos and met with Tony Mirabal. Notes taken by Sandy (Sanford, 1971) record the conversation with Mirabal during their first meeting. In a margin note Sandy wrote, "Told to me by Tony Mirabal":

We (Mirabal and others) went as delegates to New York. From the 16th floor saw people, cars, street cars. Saw people come out of the earth [Sandy notes,

people come out of the subway]. I can see why there are so many white people. After they die they come back out of the earth.

Sandy wrote, "I asked him about Jung. Mirabal said":

Jung came alone.

We went to the big building—the four-story building where we talked.

He was a wise man. I liked him.

On October 1, 1970, Kirsch replied to Sanford,

I am very happy you could talk to the old man, Tony Mirabal. I hope we can get together soon and exchange our ideas and see what we can do for him. I also think I should follow John Talley's recommendation to write to Congress to recommend the return of Blue Lake to Tribal ownership.

THE ETHICAL STANCE OF CIVIC ENGAGEMENT

In 1906, President Theodore Roosevelt took 48,000 acres of land, which had been inhabited by the Pueblo Indians for over 1,000 years, away from the tribe in order to create a national forest. Deirdre Bair (2003), in her biography of Jung, notes: Antonio Mirabal "persuaded George Porter to harness his considerable political clout on behalf of the Pueblo Nation" and its efforts to win back the Blue Lake, source of the Taos River and most sacred shrine of the Pueblo religion" (p. 336). Kirsch's note about writing to Congress galvanized Sandy Sanford. Together, with Katie and others in San Diego and Los Angeles, the Sanfords wrote letters to their senators and congressmen in support of the return of Blue Lake to the Taos Pueblo. In the years that followed, the Sanfords continued intermittent visits and maintained an active correspondence until Tony Mirabal's death in 1976.

Swiss analyst Regine Schweizer-Vüllers notes that Jung's strong ethical engagement with civic matters was also exemplified by his dedicated military service and his active participation in local matters of governance in Küsnacht and Bollingen. Jung's letter-writing campaigns, in support of town and canton issues that mattered to him, were frequently published in the local paper (Schweizer-Vüllers, personal communication, June 14, 2018).

Noteworthy to me is the relatedness that characterized the friendship with Tony Mirabal, which was translated into effective social action. Evidenced in the Kirsch/Sanford letters is an informed civic responsibility to engage in a letter-writing campaign in support of the Taos Pueblo's fight for the return of Blue Lake. The land was eventually returned to the Taos Pueblo later that year, when Federal Public Law 91-550 was approved by Congress and signed into law by President Nixon on December 15, 1970.

The thread of relatedness continued in correspondence evident in Bianco/Mirabal's letters to the Sanfords. On December 16, 1971, Mirabal writes:

Dear Friend,

Today I am sending you a pair of moccasin that I made for you as a xmas present. I would be very glad for you to have what I make myself, made by my foot measure. I don't know if [they] are too big or too small for you. I would be very glad for you to have what I make myself.

Your friend, Tony Mirabal (Mirabal, 1971)

And the following year, on December 14, 1972:

Dear Mr. and Mrs. Sanford,

I am very glad to get your letter today. As you know, since I took 2 operations last April that left me very weak and nervous. I am not able to do anything and sometime the snow start early part of November. It snowed almost every three days and it is very cold up to now. So I am having very hard time up to now. I have to stay in the house all day as the snow is all over the Taos Valley.

There is nothing I can do about it. I had to take it whatever is coming. But I am glad that we got our Blue Lake back in my lifetime. I stop here. I am glad you are both well. There is nothing better than to be in health. Your friend, Tony Mirabal. (Mirabal, 1972a)

December 22, 1972:

Dear friend Sanford and Family,

I send you a book for Xmas. I hope you like it. I would like to send you something that I made myself but since I am in poor health I don't do anything. (Mirabal, 1972b)

January 8, 1973:

Dear friend Sanford and Family,

I wanted to thank you for the package you send, for your kindness. I don't have much news to tell you, only, as you know we are having terrible bad weather since first part of November. (Mirabal, 1973)

The Sanfords further carried the Golden Thread of connection, established by Jung with Tony Mirabal, into the Jungian community in his correspondence with analyst Mokusen Miyuki (Sanford, 1991) and others who were interested in the people and culture of the Taos Pueblo and the lineage of friendship with Bianco/Mirabal.

The Golden Thread of relatedness in this lineage of relationship evidences an attitude of respect and genuine caring. In order to encounter an other compassionately and respectfully, an ethos grounded in the principle of Eros, the principle of feeling relationship, is needed. This principle of Eros enables us to manage projections, interpretations, and reductive judgments. In contemporary experiences, when we encounter an other we are asked to become conscious of the lived experience of others who are personally very different from ourselves and from one other.

In therapeutic relationships, an interested, attentive listening to patients, as well as the practice of active imagination that Jung evolved in his confrontation with the unconscious, form a foundation for encountering the internal other. Again, active engagement and relationship with dream figures, themselves often quite different from the lived reality of our outer world, is a necessary prerequisite for transformation of inner figures. The ethos of dreamwork and active imagination serve to support encounters of different experiences in the outer world as well. This practice enables dialog, deep understanding, and reparation, holding as it does the seeds of potential mutual transformation and deep relatedness. Jung elaborates on this in an interview with John Freeman in 1959:

The world hangs by a thin thread, and that thread is the psyche of man Nowadays, we are not threatened by elemental catastrophes *We* are the great danger. The psyche is the great danger. What if something goes wrong

with the psyche? And so it is demonstrated in our day what the power of the psyche is, how important it is to know something about it. But we know nothing. (Freeman, 1959)

To contemporize this quote, we are today in danger of elemental catastrophes *and* we are endangered by the reckless psyches of world leaders. The work at hand is to attend to our individual psyches, to actively and ethically take a stand on behalf of our inner and outer nature, the earth, and all her inhabitants, and to keep the Golden Thread of relatedness in our minds, hearts, and actions. Jung took the wise words of Ochwiay Biano seriously and shared them with his students, analysts, and colleagues. As demonstrated in the Kirsch/Sanford/Biano correspondence, the Golden Thread of relationship cultivated with Tony Mirabal and his descendants shared the different, yet enduring values of Jung and the people of the Taos Pueblo.

Above all is the long-living spirit
Which is the thread from generation to generation,
As long as the land we live on is everlasting,
And our children have a place to lie down.

I am but a footprint on the earth,
A wing against the sky,
A shadow in the water,
A voice beneath the fire.
I am one footstep going on. (Wood, 1989, pp. 158-159)

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