

When the analyst says 'I' - Examining MAP (1) with Jung and Bion

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Abstract

Based on a young boy's therapy, the author retrospectively constructs the analyst's symbolic thought process when coping with the reifying discourse of biotechnological procedures. With respect to its Jungian origin, the transference is called upon to highlight its proximity to the psychic work inspired by Bion.

Key words: medically-assisted procreation, imaginative thinking, capacity for rêverie, Jung, Bion

One might wonder why and for whom contemporary psychoanalysts feel the need to write. Within this specific genre's very large editorial production, rare are the texts that provide a theoretical clinical discovery that will signal a milestone.

The capacity for *rêverie* of Bion, the dead mother complex of André Green, and the *incestuel* of Paul-Claude Racamier are, amongst others, exceptions that confirm the rarity of these discoveries.

However, the need not only to write but also to publish is still as strong as ever, even in this supposedly moribund psychoanalyst's community, all schools of thought combined. This production is always enriched by the author's development of a particular issue. It is not only necessary for its internal consistency, but it is also worthy of interest for all potential readers.

As an author, and from the experience of writing my book *Les souffrances de Pinocchio, PMA et transmission* (2) I knew there was a requirement for thoughtful and impartial analysis; as if these thoughts carried out the necessary registration of a manifest content - to tell a story - in which the latent aspects came *après coup* to solicit me in a way that was more and more compelling - which means to tell how the story has been conceived.

By latent aspects, I mean the psychic experience that has developed in me during the clinical encounters with patients, children, and adults involved in MAP, more precisely impacted by cryo-freezing's specific conditions. After conceiving this book, I observe that the subject matter and its purpose continue to animate my inner work in a field of research that is renewing itself in different directions. Among these, the nebula about the work of the analyst's thinking, in which I observe that the thought process's a posteriori reconstruction is extremely delicate to describe between fantasy re-elaboration, say romantic, and the risk of forced adjustment in the mnemonic traces of the experience in a preconceived theory.

Today, writing this article gives me the opportunity to attempt to narrate a testimony regarding the inner movements that first led me to feel bewildered and astonished and fueled the necessity for me to write my own version. When these issues suddenly surfaced in my practice, I sought to confront it in an enough ethical and just manner. In other words, after first writing by putting the patients at the center of my book, the necessity was imposed to put the psychic work of the analyst I am at the center. In my memory, something turned out to be different from what my patients used to make me experience. From there appeared the necessity to testify in writing what this "I" speaks of.

During the sessions with children, parents or adult patients, the challenge for me was to achieve the realization of an inner purpose endowed with transitionality capacity, between oneself and the other but also between oneself and oneself. This inner object had to integrate in a specific way the world of sensation, of intuition, of thought and feeling of my own, that are described in the original approach of the Jungian typology (3).

Furthermore, this opportunity is, after all, quite rare to consider the thought process of the analyst facing a totally foreign phenomenon that is, at the same time, so commonly shared: the Human reproduction universality, here and through MAP's biotechnology.

At the time, and still today to a lesser extent, culture did not seize MAP-related themes, whether children's books, cartoons, adventure stories, novels, films, and other series, but also psychoanalytic literature.

While adoption may be at the center of some of these productions, MAP is still too primarily excluded, thus allowing the objectifying literal medical discourse to colonize the entire narrative space in both a personal and cultural level.

It is, therefore, necessary to describe how the phenomenon can be seen as strange, then show the astonishing proximity of Jung and Bion's respective works regarding the transference when it is concerned by the analyst's thought process during a session. Today, these thoughts can guide the creative elaboration of an unknown clinical experience.

To enter the strangeness from a clinical vignette, one can first start from the significant "conception" in its psychic acceptance in order to describe how the clinical experience of the MAP was presented to me.

In the 2000s, I received a child who was not seeking help for supposed sequelae from this conception. No, this 8-year-old boy, let's call him Martin, consulted me regarding the feeling of inadequacy in the face of his parent's expectations, who expressed a painful lack of understanding with what they were experiencing as a non-recognition of and from their child.

Born into three siblings, Martin could not get along with his two brothers regarding the character or academic performance. He was described as dreamy, passive, unresponsive, and seemed to live a bit in another world without showing clear signs

of autism. His suffering was rather expressed in a diffuse feeling of guilty sadness for not being able to nor be knowing how to satisfy his parents.

During the preliminary interview in the presence of the child, I learned *incidentally* that he was born from medically assisted procreation that led to an embryonic reduction, which was common practice at the time.

Reporting these events in a very detached and emotionless way in the presence of their son, the parents indeed explained to me that they didn't want to hide anything from their child for the sake of transparency. My experience with other children born because of MAP after that showed that this issue of *saying everything* could be shared mainly by communicating to the child a bio-technological knowledge of icy objectivity.

The message addressed to me through the trivialization of this information -however essential- was clear: I, too, had to comply with this transparency injunction. Applied to the child conception protocol, there is no question, and nothing can or should wake anyone's attention on the subject. As if the reduction of the intrauterine zygotes implanted in excess when they were beginning their development made them non-subjects, but also as if the MAP procedure was in itself a non-event.

Indeed, what disconcerted me the most, in the etymological sense of the term, was the exact knowledge my young patient had about the fertilization procedure from which we came. From this procedure, he described the *embryonic reduction* operation from which he was born as the founding moment of his existence, except that he was giving a very different version than his parents. He thereby showed the power of the symbolic dimension of the polarity denied by his progenitors: death.

Besides the fantasy of being the result of an error of accuracy in the exterminating gesture of the superfluous embryos, this boy was overwhelmed by the unspeakable mourning of his intrauterine life companions.

The work of this therapy began around the emergence of his right to exist, first as an embryo surrounded by mummies. Here in this case, my young patient was testifying to the fantasy reconstruction of a scene of the extermination of his siblings, intrauterine life companions from whom he had to keep a loyal memory and accept to differentiate himself from them, without losing them.

Put in the same position as the child, namely having to face this reifying information saturation psychically, I had to consider this contamination as well as the necessity to elaborate the opposite polarity, the antidote in a way. The relaunch of a "conception" as symbolic content in the therapeutic space should be rolled out in the transference psychic container.

What can be said about the origin and the consequences of this discourse of transparency regarding the child's conception?

What is conveyed to him is in the vicinity of a medical protocol's objectivity that paradoxically informs him about his coming into the world. It represents the child's existence as the fruit of a non-sexual encounter, in the fantasy meaning of a primal

scene, in addition to not being ordinary, which is intrinsically linked to the death of his siblings' superfluous embryos.

Thanatos reigns, and we are looking for Eros.

On the other hand, we can see here that this is about << images [that] obey the rigorous causal series that controls the elements outside of it >>, as Jung points out in the text "The Two Kinds of Thinking" (4). Rigor and exteriority block the associative possibility. They require freedom and interiority to develop in a protected personal garden, and this concerns both the child and the analyst during this first session.

However, we have known since the dawn of time that to build the foundation of the identity of one's life project, and the child needs to feel that the meaning of its existence is carried by a symbolic generational dimension that goes beyond him. The main axes are, on the one hand, the mystery of its parent's sexuality, both inaccessible in its representation and at the same time activating the creative outline of the vitality of its own instinctual life, of its intellectual curiosity about the origin; and on the other hand, the feeling of belonging to a lineage generating both continuity and singularity.

In this case, the transparency that the parents seek to create is supposed to say everything and indeed produces a thought that << creates new acquisitions, adaptations, and imitations of reality on which it is striving to act at the same time >> (5).

We see Martin suffering, like his parents for that matter, from this unstable adaptation. Here, one can observe that it condemns the symbolic dimension of the conception on the altar of technical objectivity. It produces a word that Freudian analyst Laurent Danon-Boileau (6) describes as *chronic narrativity*, thereby signifying the repetitiveness of a discourse that chronizes itself without vacant spaces to question the lack or the conflictual.

This word uttered by the parents and transmitted to the child locks the possibilities of evoking to think and dream what has been transmitted, which Jung calls *imaginative thinking*. The latter << works effortlessly, spontaneously, one could say, with a matter ready-made, guided by unconscious motives. [...] It turns away from reality, frees subjective tendencies, and produces nothing that serves for adaptation >> (7). Let us add that it is eminently a creative contents producer, which don't directly serve the adaptation to reality, but are nevertheless largely provided with value.

Laurent Danon-Boileau, for his part, specifies the dialectic of opposites in the narrative, which allows the recipient to open to think and dream: << every narrative must represent absence, and make a hero with conflicting qualities appear in this absence >> (8). The fantasy productions of the child in the session will make these two dimensions emerge on the depressed and guilt-ridden side: the absence signifying the death of siblings and the guilt to not having been the hero that could have saved them. I realized how much these psychic contents awakened in the *inquiétante étrangeté* feeling of the unthought. The topicality of the symbolic << mother of life versus mother of death >> entered straight into the shared space of transference. In

the same way, like all patients, Martin took part in my own continuous and limitless work of self-analysis.

The alchemical metaphor used by Jung in 1946 when he wrote *Psychology of the Transference* is at the heart of the Jungian analyst's therapeutic position. He draws the image from it: << when two chemical bodies combine, they both undergo an alteration >> The image of this combination expresses at the same time the intensity of the patient-analyst connection, but also and above all underlines in a very original way the effects of reciprocity and of mutuality induced by the relationship, and this occurs whether the patient is an adult or a child.

Indeed, for Jung, the unconscious exchanges from unconscious to unconscious are driven by what Melanie Klein has brought to light under the name of *projective identification* (9), reciprocity formulated in Jungian terms by the notion of *unconscious identity*. << In such depths, the unconscious has no determinable limits [...] it cannot be distinguished from that of another individual. Consequently, the *mystic participation* presents everywhere and always the unity of multiplicity, the unique man in all >> (10).

In the same way that the ultrasounds, examinations, and dosages had given a form of visibility inside the mother's body, the child invited me to look with him at what he had seen: the invisible gestation, in its undifferentiated double valence of life and death. The perceptive reconstruction's dimension was manifest, communicated in the transference it made one see colors, smell scents, taste food, and share the memory of a past intrauterine life with the analyst. What could not find sepulcher in its days could be shared in the form of a ceremonial feast.

However, what is the origin of this parental word? The astonishment felt by the analyst in the encounter with the parents informs (via the already active transference) regarding the inner glaciation colonizing their psychic space. One can only interpret it: it would be a question of autistic-type defences, what Jungians call *defences of the self*, put in place to support the unthinkable part of manipulating the living. << To support the other face of the fear of catastrophic change and to accompany them to support the insight creator, I believe that the use of my *negative capacities* (11) also rests on being able to enter into resonance with its suffering part from my own suffering part >> (12) emphasizes René Roussillon, thus clearly indicating the need for the analyst to recognize within himself this part of the disturbing strangeness brought by the child.

Moreover, the question is raised as to what psychically constructs such an evocation of the conception's conditions for the child: is it the knowledge in the sense of Bion, meaning an instrument of psychic development, or is it, as this clinical vignette shows, a defence against the unknown, namely the unthinkable content of the paradoxical experience of sterility which has transformed in hyper-fertility in the couple?

Without necessarily summoning mysticism, biotechnology eradicates mystery. On the contrary, the interest of mystery is precisely the living source of the need to think to try to understand, meaning to enter ever more deeply into sensitivity to the world.

<< This is how there is a learning that never encounters the knowing, this infinity is my life>> summed up beautifully by Pascal Quignard (13).

In other MAP situations, I have encountered children exposed to their parent's embarrassed silence who didn't know how to give them an audible version of their history. As if they had to either recount the procedure, which they did not want to do or produce a narrative equivalent in intensity, that is, a mythological knowledge as powerful as the biotechnological machinery - without more success.

In the Jungian perspective, in the same way that to build himself the child needs to be in a relationship with a subject capable to embody and to humanize the archetypal dimension of the maternal, Bion emphasizes that << the human psychic apparatus requires a transforming external function that is supposed to allow the internal access to the external reality >> (14).

What can one say about the experience of thinking in this context?

How is this paradox thought out in the analyst's conscious and unconscious life?

The word "thinking" here is not correct; Jung calls it *Creative Fantasy*. It

is feeling as much as thinking, it is intuition as much as sensation [...] mother of all the possibilities in which the inner world and the outer world form a living unity, like all psychological contrasts. The fantasy has been, and still is, what bridges the irreconcilable demands of the subject and objects, of extroversion and introversion (15).

As we know, certain problems that are communicated to us can create a sort of inner tsunami in the analyst's psyche: passionate overflowing into and through an unbridled imagination at the same time as a fear of being submerged, possessed, and at best, in research of conceptual buoys, in theory, to serve as support.

On the contrary, my immediate reaction was to force myself to not do any research about these techniques, to avoid an over-contamination of my psychic space by the unilaterality of the *chronic narrativity* that had already invaded me. It was a question I felt intimately, of keeping a space available to welcome the child's personal elaborations. A form of posture opposite to knowledge, through the active search for a *not-knowing*, which precisely opens the space of the imaginative thinking to a form of open interiority, that one could liken to the malleable medium from Marion Milner, who renounces (as much as possible), to exercise control over what comes to mind and thus open up to the reception of creation, including artistic creation.

We know, as Bion reminds us, << knowledge can constitute rather than an instrument of development, an obstacle to it, whenever it is used as a defence against the fear of the unknown, and as a barrier against frustration, which is always associated to what presents the characteristic of the unexplored and the incomprehensible>> (16).

Everything then depends on the conditions under which the knowledge was constituted. The child, moved by his irrepressible epistemophilic impulse does not cease to question the whys and wherefores and is entitled to receive sufficiently good answers to his questions.

The new experience for me of receiving children and adults concerned by MAP, and having undergone procedures of embryonic reduction, and then later the procedure of cryo-freezing, put me in an inner position that I tried to make welcoming of any idea, image, or intuition, but also of judgment and preconception which presented itself spontaneously. The paradoxical richness of the resonance of the child's word, through the mention of its intrauterine life's vitality: watching videos, sharing strawberries with his sister, and many other very precise situations, combined with the terrifying images of murdered siblings, was creating turmoil in my thoughts. Was it a hallucinatory delirium, an afterthought reconstruction of a proto-mental experience, was I unconsciously communicating my interest for his productions that we will come to satisfy, to feel accepted in the gaze of the other finally?

I was clearly trying to elaborate my own point of reference - being well aware that they were fluctuating - on a ground that was marked only by the relation of transference to this child and his parents, the natural confidence in the truthfulness of their word, even when it took the form of *chronic narrativity*.

This boy had his own metaphors to express his intimate experience based on the objective data transmitted to him. His only personal creation was the elaboration of a fantasy experience that was highly traumatic, that is to say, the result of an error in the selection of embryos to be eliminated. How can one accept a fate that would only be a coincidence that is difficult to recognize as being that of another's desire?

In the analysis work with children, we are familiar with the repetitive theme of the forbidden room, locked by the Oedipal curiosity's taboo. However, it was not a secret here since the forbidden room was wide open and intensely lit. A cold and disaffected form of incestuous participation offered by parents who called it *transparency*.

Furthermore, the anguished and anguishing fantasy that the child could express to them most often received a response of denial that was supposed to reassure him. The position of the parents, focused on the need to give life, symmetrically referred to the denial of death: the supernumerary embryos had been removed, as one would do with housework... and further upstream, the infertility of one of the two members of the couple was also swept under the rug. However, for the child, it was essential to bear witness to the necessary differentiation between the actual experience of proximity with death known during his intrauterine life and the anxiety naturally experienced by humans faced with the knowledge of the existence of death. We find these anxieties in children who have experienced death through a severe illness.

During the sessions, the child was inviting me to encounter in myself a formulation of an authentic difference, a strong otherness, of a different polarity, literary, poetic, and metaphoric in short, to constitute with him a dynamic field of transference

conjunction, which does not say or show everything, but which impels the power of evocation, in a capacity of shared rêverie.

The analyst, based on the Bionian model, implements

the apparatus for thinking the mother's thoughts [which] functions to contain and predigest the identifying projections of the *infans*, and to restore in a less "raw" state - which essentially means detoxified from anxieties of not understanding anything at all... (17)

Why was this first experience of a relationship with a child living enshrouded in a dramatic status, looking for something that speaks to me in a familiar way? Because of the unthinkable connection of the child with death?

I remember precisely asking this young boy to draw his memories of his intrauterine life with his siblings; undoubtedly in order to be able myself to receive the gift of this new experience of life, to feel it in imagination and intuition, and thus to develop in me an imaginative thinking that would be as free as possible from parasitic preconceived intellectualizing thoughts. Because in this place, the boy's story was no longer biotechnological, but it was indeed from a robust personal fantasy experience, but also experienced and reactivated in embryonic body memory, that he spoke and asked to be believed through this second language that is drawing. This embryonic corporeality gave me a presentiment of the developing experience of a conscious and unconscious psychic life.

Children are more likely to use the projection on imaginary characters or animals to express their inner life and their conflict with the outside world. Martin did not have the symbolic distance to cushion the violence of the emerging representations. We find the same radicality in the young Jung.

When we reread his autobiography, focusing on the <<construction of a thought >> we realize that from a very young age, he naturally imposes himself to put words on what goes through his mind or on what he feels. One could see there a sort of intellectual game, but that takes on dramatic forms when it becomes an existential challenge to maintain one's inner coherence in the face of failing parents.

Jung as a child and teenager, thus takes himself permanently as a subject of experience to validate his feeling of existing, thereby demonstrating the vast loneliness he feels.

As an adult, he looks back on his life and writes in "Memories, dreams, reflections" (18) about writing on his research:

I myself had to endure the first experience of it, and I had, however, to try to place what I discovered on the ground of reality, otherwise, my experiences would only remain in the state of non-viable subjective prejudices.

The culmination of this experimental attitude is the written and illustrated production of the *Red Book*, which, as we know, marks a crucial moment in the evolution of his

thought. We see here the importance of the symbolic function of the inscription in and through the trace of the written or drawn.

Martin, for his part, asked to speak, to be heard. So to find a common language, it had to be the child who taught me to think and feel what it was like to experience something out of the ordinary. Nevertheless, also, in the transference relationship and from his desire to be recognized by me, listening to this extraordinary story, to conceive in my turn (and not preconceive) a content/container that allows him to deploy his fantasy safely.

While the forbidden room was wide open, while there was no longer a door to the parental room in the oedipal sense of the term, it is through the observation of the thought processes at work in my internal world that the double dimension of a container/content was being constructed, of a psychic inside/medical outside; what Bion calls "capacity for reverie" in which the birth of the concept does not relate to a clinical experience with pregnant women, but to the observation of his inner position as an analyst during sessions. The maternal archetype combines with the logos of a sensitive thought to make the transference experience fertile in both its conscious and unconscious components.

Little analytical work today proceeds from this review. The thought processes in the patient psyche are in the center of many works. Jung, with his profuse culture from alchemy, the history of religions, and mythology, among others, gives us the points of passage of the *imaginative thinking* necessary in his clinical thought's elaboration.

For Bion, epistemology is the psychic process of knowledge's study, and their differentiation is at the heart of the transfer creativity.

Winnicott was dealing with studying the inner attitude of the analyst: he describes the necessity of a stable attitude: not always to have to ask ourselves what things mean and how to respond to each situation we must face. Unfortunately, this is not the position I was in! On the contrary, I remember to be often the one who wondered what the things Martin was talking about meant: when all I had to do was to make them present on my inner scene. This form of work then required me to give myself a place of elaboration to inscribe the trace that could be exchanged with others: hence why I felt the need to write.

If the intensity of the strangeness provoked in me a halt in my thinking, it potentiated the intuitive or sensitive activity of the person experiencing it, who, not having found the words to say it, gave me the impression of being faced with questions bigger than myself about the origin of life and death. It remained for me to be guided by what could arise without my knowledge, as Jung proposes:

The unprecedented diversity of individual lives determines the changes that the physician makes on his own, often without knowing it, but which, if they were considered in their principled aspect, would correspond very little to his theoretical profession of faith (19)

This is in line with what Simone Korff-Sausse and Bion call << representational zones where perception is hallucinatory, where we abandon memory, desire, and knowledge, with the limits of the self-erasing >>(20). It is a question for the author to recall the Bionian credo described by the Jungian hypothesis of the creativity of the unconscious:

the activity of thought, far from being reduced to the only intellectual functioning, proceeds from the constantly renewed integration of the emotion, of the imagination of which reverie constitute the cornerstone (21)

If I had given up the theory, what would I have left? Quite simply to find - to recognize it - the relentlessness of this couple of parents to bring the child of their desire... To this concept, I had to anchor myself to overcome the strength of the technical discourse and the symbolic shortcomings it could convey. It remained to be able to also talk with the child about what had led him to be alive.

Jean François Chiantaretto, a Freudian psychoanalyst who has devoted himself to the study of narrativity, through the notion of the *guarantor witness*, emphasizes that

to be inscribed in language and to accede to the status of speaking subject, it is necessary to have been inscribed there by the psyche of the other. The ability to inhabit language comes through belief and confidence in its hosting capacity, originally linked to the accuracy of maternal discourse (22)

As for me, I would say, in the situation we are dealing with, that the maternal discourse cannot in itself be adjusted, it is only fair in the elaboration of a dialogue based on the reception, the "hosting" of the word of the questioning child and its fantasy substructure.

In the context of this therapy, what else could I do but offer the child a space in which he could feel that his word was welcomed, and sheltered thanks to the discomfort that I myself accepted to feel without necessarily sending it back to him? In other words, to be the guarantor of the authenticity of what he formulated and to metabolize the problem of extermination in my inner space so that he could lull himself with this detoxified reverie. Bionian digestion.

Even though I was very wary of the information I could have gleaned here and there on the Internet, I was relieved to discover François Ansermet's book *L'ombre du future* (23).

With art historians, François Ansermet, psychoanalyst, and pedo-psychiatrist, opens the subject of MAP on its metaphorical and, therefore universal dimension from paintings representing the Annunciation. One of the authors, Francesca Cascino of the University of Florence, writes: << it is not a question of adding sacredness of belief but of knowing better what the images of the MAP really manifest when they pass, all charged with their biological and medical knowledge, into the field of anthropology and the history of images>>.

No doubt the pleasure of reading this essay, moreover, based on an iconographic corpus that I knew well, opened a creative space for me to think/dream in my turn by allowing me to use my own cultural baggage. The adventures of Pinocchio, Collodi's tale, then became a metaphorical tool to describe the psychic journey of one who seeks to be a child like any other.

Contrary to Pinocchio who ends up discovering his human nature in and through the dangerous transit in the darkness of the cruel dogfish, Martin implemented a spiritual reverie that allowed him to offer his unborn brothers a symbolic burial, in which he could finally situate himself as a living person acting for the dead.

The psychic space related to death and elaborated in my inner self during this work allowed Martin to institute me as the living guarantor of this intimate ceremony. The spiritual dimension he called of his vows established between us a third and transcendent dimension whose content and limits surpassed us. But in doing so, the transference relationship opened up to new perspectives of his own.

For me, likewise, this story opens my imaginative and creative thought to distant horizons which are yet to be discovered.

Notes

1) MAP : Medically Assisted Procreation

2) Allain Dupré, B. (2019). *Les souffrances de Pinocchio, PMA et transmission*. Paris: Éditions le Martin-Pêcheur/Domaine jungien.

3) Bourreille, C. (2013). *Types psychologiques et processus d'individuation*. Paris: Le Martin-Pêcheur/Domaine jungien.

4) Jung, C. G. (1912). *Métamorphoses et symboles de la libido*. Genève: Librairie de l'Université, Georg, 1953. Eng: *Symbols of transformation*, The Collected Works of C.G. Jung, vol.5, New York: Princeton University Press

5) Jung, C. G. *ibid*.

6) Danon-Boileau, L. (1998) La qualité narrative de la parole en analyse. *Revue Française de Psychanalyse*, (3).

7) Jung, C. G. *ibid*.

8) Danon-Boileau, L. *ibid*.

9) Developed by Mélanie Klein, in 1946, the same year that Jung published *Psychologie du transfert*.

10) Agnel A. et all. (2008). *Dictionnaire Jung*. Paris: Ellipses.

- 11) The negative capacity according to Bion covers the fact that the analyst makes its psychic apparatus available to the patient. Posture that differs from the analyst as an 'auxiliary ego' at the service of the patient.
- 12) Roussillon, R. (2006). Le non-approprié de l'histoire, *Revue Gestalt*, (30).
- 13) Quignard, P. (2014). *Sur l'image qui manque à nos jours*. Paris: Arlea.
- 14) Fognini, M. (2014). Le devenir de la personnalité et celui de la psychanalyse: Wilfred R. Bion, *Le Coq-héron*, (216).
- 15) Jung, C. G. (1921). *Types psychologiques*. Genève: Georg, (1993). Eng: *Psychological Types*, The Collected Works of C.G. Jung, vol.6, New York: Princeton University Press
- 16) Neri, C., Correale, A., Fadda, P. (2006). *Lire Bion*. Ramonville Saint Agne : Érès.
- 17) Guignard, F. (2014). Bion un penseur en quête de pensées. *Le Coq-héron*, (216).
- 18) Jung, C. G. (1962). *Ma vie, souvenirs, rêves et pensées* (Aniela Jaffé) Paris: Gallimard, (1966). Eng: *Memories, dreams, reflections*, (Aniela Jaffé) New York: Vintage Books, 1989
- 19) Jung, C. G. (1929). *La Guérison psychologique*. Genève: Georg, (1990), (Author's Transl.)
- 20) Korff-Sausse, S. (2014). Introduction, *Le Coq-héron*, (216).
- 21) Ibid.
- 22) Chiantaretto, J. F. (2005). *Le Témoin interne*. Paris: Aubier.
- 23) Ansermet, F. (2007). *L'ombre du futur, clinique de la procréation et mystère de l'Incarnation*. Paris: PUF.

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