



Enlightenment and Individuation

by Gabriel Rossouw and Brendon Stewart

It is important for psychology - as a discipline of thought about the nature of psyche - and for psychotherapy, as its practice of understanding, to draw a distinction between neurotic and authentic suffering if it aims to assist a person to become an indivisible being. A difficulty with mainstream psychology is the conviction that psyche begins and ends in the realm of Reason as this conviction tends to establish a reality of permanence, absolutes and substance, and hence consequently, colludes with the 'ten thousand things' of neurotic suffering. When reason sets the rules of reality, it is argued, a deep sense of alienation and meaninglessness takes root. A psychology stuck in this realm is unable to attend to authentic human suffering, which is the reconciliation and synthesis of opposites in human nature. In the dichotomy of subject and object, and unconscious and conscious, a psychology of the reason unwittingly identifies with and acts out that which it rejects as inferior. It thus suffers from the very condition it sets out to alleviate. The concepts of enlightenment and individuation on the other hand draw a clear distinction between neurotic and authentic suffering. They conceive of a reality in which subject and object are one, so providing support to one suffering authentically so as to remain true to oneself and thus to become an indivisible being.

Introduction

Jung draws a distinction between neurotic and authentic suffering (Young-Eisendrath, 1998). This is an important distinction for psychology if it aims to assist a person towards becoming an indivisible being (i.e., whole).

From a Buddhist perspective of understanding, authentic suffering implies the acceptance that *life is suffering* in the first instance and that the moment you know how your suffering came to be, you are already on the way to releasing it (Young-Eisendrath, 1998). In other words, it is in the process and in the acknowledgement itself, that suffering is alleviated. Buddhism, Nietzsche says, "... no longer needs to make its suffering and capacity for pain *descent* to itself by interpreting it as sin - it merely says what it feels: 'I suffer'" (1990a, p. 144). The Christian (i.e., essentially a Western ideology), on the other hand, first requires suffering to be interpreted

before there is an admission of suffering, according to Nietzsche, and this attitude is the basis of neurosis. To 'say what you feel' points towards a humble honesty in which the experience of life is acknowledged as a legitimate human reality. But when your suffering as a subjective experience 'has to be interpreted' before it is acknowledged as suffering, it encourages self deception through the secondary process of logic and reason, particularly when this secondary process has become an end in itself. Science - the formalized and structured application of logic and reason - is "indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself", says Jung (1983, p. 6). The problem in the West, it is argued, is that reason has grown to become an end in itself, and primary experiences are interpreted to fit the formulae and structures of logic and reason.

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Authentic experience becomes distorted and reality an illusion of thought.

Buddhism, much older than Christianity, reflects a broader consciousness of Being which surpasses the illusionary reality of Reason. This is perhaps what Nietzsche meant when he wrote that Buddhism is “a religion for the end and fatigue of a civilization” (1990a, p. 144): that Father Time eventually helps to dispel the illusionary persuasiveness of adolescent reason as reality.

When that subjective experience (a primary process) of suffering is not considered real and legitimate, the conviction grows within this illusion that suffering can be avoided altogether and that, should one suffer at all, for whatever reason, one can learn to think and behave in a manner that would avoid suffering in the future. When the practise of psyche-therapy is informed by this conviction, it then joins in, and collaborates with, the ‘ten thousand things’ of neurotic suffering (Muramoto, 1998). In this way, Psyche-therapy finds itself upon the same treadmill of forever-suffering-self-deception, which brought those who suffer in this manner to treatment in the first place. It will invest its energy on shoring up this false conviction that, that which is an existential given, can be avoided by reason with pre-meditated sets of remedial thoughts and behaviours. To avoid the ‘ten thousand things’ in ten thousand behavioural sets and strategies of logic becomes neurotic suffering in itself, from which there is no release.

I use the concept of neurotic suffering within the framework of analytical psychology which states that suffering becomes neurotic when ego-consciousness loses the conscious connection with its unconscious origins (Edinger, 1992). Neurosis is not the result of Ego-Self differentiation towards a broader consciousness, but develops rather because the person resists becoming an indivisible being, meaning there is no reconciliation with, and synthesis of, the unconscious. In this one-sidedness of the conscious Self, the person is cast into the world of objects where he becomes an object himself (Laing, 1965; Rycroft, 1972; Samuels, Shorter & Plaut, 1986).

To state the problem more clearly; mainstream, behavioural and experimental psychology distort a true understanding of the nature of psyche in the dominant scientific paradigm where psyche

begins and ends in the realm of Reason. This paradigm of understanding informs a practice of psyche-therapy, which is neurotic suffering in itself. Through its entanglement in the “ten thousand” behavioural and cognitive strategies of self-avoidance, it colludes with the illusion of reality, which afflicts modern society as a whole. In Lopez-Pedraza’s (1990) view, we have become Titans with inflated egos which reject the unconscious as being inferior. The Titan is a mythological personification of hubris, which, by definition, is characterized by excessive and unreasonable desire, in other words, mania. With the overexpansion of the ego there “is no longer anything transpersonal, but only personal; there are no more archetypes, but only concepts; and no more symbols, only signs” (Neumann, 1954, p. 389). This, then, according to Carotenuto (1992), is the meaning of authentic suffering; when the inner, personal interpretation of reality no longer coincides with the general and collective rules of reality.

One of the principle reasons that mainstream psychology is unable to attend to authentic suffering is that modern man, and the Westerner in particular - with his axioms of dualism, permanence and absolutes - has severed the vital link with the objective psyche (the collective unconscious and archetypes). It is this agency or aspect of our human nature which informs one about the truth and reality of human experience stretching back into the mists of time. However, since it is rejected as illogical and inferior, one’s sense of wholeness is now circumscribed by the temporal ‘rules of reality’, and potentially this can give rise to a deep sense of meaninglessness and self-alienation. This is a status of being which existentialism defines as ontological insecurity. It is when a person can no longer experience his or her presence in this world as real, nor feel alive and whole, and in a temporal sense, a continuous person. Neither is such a person able to relate to the world and others as real, alive, whole or continuous. In Laing’s (1965) words, such a person is a “divided Self”.

With the disjunction of these two basic aspects of human nature – the conscious and unconscious psyche – the uprooted consciousness can no longer appeal to the authority of primordial images, argues Jung (1983). It has “Promethean freedom, but also suffers from godless hubris” (p. 12). The East on the other hand has “never succeeded in forcing the opposites in man’s nature so far apart that all conscious connection

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between them was lost” (p. 14). The Easterner thus does not need to relax the will – which is what Keats advises the Westerner to do. He is already able to “transcend reason and hold himself in an attitude of silent waiting” (Armstrong, 1993, p. 398). This is an empty space, empty of preconception.

A further major reason why mainstream psychology is unable to attend to authentic suffering and discontent is that, unconsciously, it is possessed (i.e., identified) by the very thing it rejects. Unwittingly, mainstream psychology lives out this possession – acts out – the archaic autonomy of the objective psyche. We suffer the false sufferings of ‘ten thousand things’ in the objective world as a result of the authentic pain of the broken discourse with the objective psyche, says Jung (Muramoto, 1998). When someone is caught in the ‘ten thousand things’, it is because that person is also caught in the “collective unconscious”, said Jung during his conversation with Hisamatsu (Muramoto, 1998, p. 45).

Thus far, I have argued that mainstream psychology is not able to attend to authentic human suffering because it is caught up in the rejection-possession dynamics of neurotic suffering. It is itself divided. In such dichotomies, humanity is unable to transcend this insecurity – a temporal Being with a personal self – while existing in a reality that begins and ends in Reason. What is required is the “capacity to transcend the situation uniquely” and this, states May (1958, p. 74), “presupposes *Eigenwelt*, that is, the mode of behaviour in which a person sees himself as subject and object at once”. This latter mode of behaviour reflects the Buddhist idea of enlightenment and the Jungian concept of individuation. Both refer to a *process of remaining* true to oneself and both avoid the illusion that human reality can be *captured and held* in time and place. These Buddhist and Jungian notions resonate with Suzuki’s (1998) analogy of the wiping of a mirror, which implies that being true to oneself is not perfection but wholeness; “the brightness is not something to be restored; it is not something appearing at the completion of the procedure; it has never departed from the mirror” (p. 27).

The rest of this paper will focus on enlightenment and individuation to address what Rollo May considers Being to require; a reality where subject and object is one. My view is that these

concepts clarify the distinction between neurotic and authentic suffering, and that they bring the dynamics of rejection-possession into sharp relief. They consequently inform a practice of understanding about the nature of psyche, and this can be a therapeutic process of becoming an indivisible being.

Definitions

Samuels *et al.* (1986, p. 76) define individuation as a “person becoming himself, whole, indivisible and distinct from other people or collective psychology (though also in relation to these).” A person ‘becoming himself’ and being whole is determined by the extent to which he is able to synthesize conscious and unconscious elements, unifying these elements and dissolving the tensions of opposites. During the process of individuation, the person becomes conscious of his indivisible uniqueness as a human being whilst recognizing that he is no more than a common man or woman. Individuation is a recognition of being authentically in and of this world, and as Jung states; one gathers the whole world to oneself (Samuels *et al.*, 1986). These moments of synthesis, when conscious and unconscious elements of the Self are reconciled, are moments of numinosity, i.e., a religious experience of a complex and mysterious nature. They are ineffable experiences during which the person discovers that the experience has him, without ego conscious planning or forethought. It is enlightenment and a reorientation of being (Jung, 1969c, Ulanov, 1999).

Jung (1969b, p. 542) quotes Nukariya’s definition of enlightenment as a state, which “... implies an insight into the nature of the self”, and that it is an “... emancipation of mind from illusion concerning self.” Furthermore, it is an experience of ‘ineffable mystery’ which ‘strikes the person dumb’ as it comes upon the person unexpected, says Jung of his understanding of the concept of Satori (enlightenment). Being struck dumb by this experience reverberates with the Christian idea of the Numinosum when one is disoriented without an external frame of reference and drawn inwards to what Suzuki (1998) refers to as the ‘original nature of things’, where there is no discrimination and division into opposites. This disorientation, as one is drawn inwards, amounts to a breakthrough by a consciousness limited to the ego form, into the non-ego-like self, says Suzuki, casting the person into a state of consciousness that surpasses time

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and place. It suggests a state of being in mind and body in which past, present and future is the same. It is as if "... the bottom of a pail is broken through", according to a Master of Buddhahood (Jung, 1969b, p. 543).

The movement from an unenlightened state of being to an enlightened state of being is abrupt, according to the Abrupt School of thought which opposes the Gradual School of thought which holds that enlightenment is continuous rather than abrupt and discrete (Suzuki, 1998). It consists of a logical and psychological shift; what was once considered irrational is considered normal and natural. Psychologically, "the borders of consciousness are overstepped and one is plunged into the Unconscious which was not, after all, unconscious", writes Suzuki (1998, p. 28). It amounts to an emancipation from a dualistic existence to one of 'thought-less-ness' which does not occur because of reasoning, but rather because reasoning has been abandoned as futile. The Easterner's understanding through life (i.e., lived-experience) is supported by principles eschewed by Western reason. These are the principles of non-dualism, wholeness, impermanence and emptiness. "To be unconscious in all circumstances is possible because the ultimate nature of all things is emptiness, and because there is after all not a form which one can say one has laid hands on", according to Hui-neng (Suzuki, 1998, p. 34). It is a consciousness, governed by primary experiences of the objective psyche in relating to things of the world. Something is created, takes form and shape in meaning, only to disappear as quickly as it appeared at the very moment of creation. Thus, there can be no fixed forms under these circumstances, only pregnant emptiness. This is what I understand Hui-neng to imply in the assertion 'being in form, yet detached from it; having thoughts and not having them'. I understand these phenomena to mark the primary nature of man, the true nature of Self.

I now wish to draw attention to the metaphor of 'being struck dumb' and 'being drawn inwards'. To be struck dumb is to be without words, and it is words which bridge inside and outside at a higher level of consciousness. Being without words is to be thrown back to the original matrix of experience, the objective psyche, where images and emotions are created. These images and emotions form a bridge between subject and object according to Damasio's (1999) thesis regarding the making of consciousness. Inherent

in the creation of emotive images is a conjunction of the spiritual and the temporal and this, Hillman (1976) argues, is the making of soul. Although this paper's focus is on the distinction between authentic and neurotic suffering and how the Eastern idea of enlightenment and the Jungian notion of individuation can inform this, I submit that the process of becoming soul and making soul is closely related to enlightenment as an 'insight into the nature of self' and an 'understanding through life' (Jung, 1983).

Impermanence

The Westerner's linear perspective of the lived-world creates the illusion of permanence and this stands in strong contrast to the Easterner's view of the lived-world as transient and empty of substance. In his linear perspective of the lived-world, the Westerner, it is argued, distorts human relatedness as this perspective causes him to relate to himself and his world 'as if' it was real. This perspective creates a shallowness of Being and fosters non-vitality and a poverty of imagination.

With the development of the linear perspective, there is also a shift in consciousness, and the world "... becomes a spectacle for the disincarnate, despotic eye of the spectator" (Brooke, 2000, p. 18). It marks the development of a distinct boundary between the subjective experience of the world and the world encountered objectively. That which has mathematical and physical properties becomes 'primary' and all other qualities become secondary, subjective and illusory, writes Brooke. With the linear perspective, there is a physical beginning, which changes with refinement along a calibrated line towards a place in time of becoming physically perfect. It is a developmental procedure fixed by weight and measure as evidence of a reality of permanence. This is true when the 'primary world' is real because of substance, shape and form. However, this is not the primary reality of being human, which has no specific substance or form. Because of the dominant view of the human world as substance and permanence, humankind's ability to relate to himself and his world at a subjective level becomes illusory. This is at the heart of modern man's existential dilemma. Owing to faulty reality testing, we perceive ourselves and objects to be just the opposite of the way they really are, says Engler (1998). "We misperceive what is impermanent as permanent, what is

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incapable of affording lasting satisfaction as satisfying, and what is without enduring substance or selfhood as being substantial or an independent existing self” (p. 115).

Maloney (2004) argues that creation and reality occur in relatedness, not in separateness. Subject and object become what they are *because* of the relationship. They affect one another and this is the creation of what is real between them. Outside this relatedness, they do not exist as substances of permanence in this sense. Maloney says that things depend on, and correspond to, each other and that they ‘imply one another’. In his novel, *The Old man and Mr. Smith*, Peter Ustinov (1990), writes that God and Satan give definition and substance to the other. In their separateness, they do not exist. In the relationship between subject and object, humankind *embodies* creation. In that empty space between subject and object (devoid of preconception) a reality is born, the birth of a “new creation from moment to moment, sharing the fate of the universe”, says Maloney (2004, p. 9).

How one conceives of reality effects how one is in oneself and in the world. I believe Pirsig (1974), in his novel *Zen and the Art of Motorcycle Maintenance*, comments on this effect when he compares city and country people. He suggests that the latter are enlightened as they seem to live at a different pace, that they are not going anywhere and seem to understand the ‘hereness’ and ‘nowness’ of things. It is a pace of life in which things are experienced as they reveal themselves in the moment, as they are created in the here and now – we slow down – and are.

The illusion of permanence informed by the enlightenment of Rene Descartes creates a shallowness of Being. We outstrip ourselves with the idea of permanence as our reach exceeds our grasp. This illusion of reality reflects the Titans we have become, driven (unconsciously so) by the masculine principle of animus, striving towards perfection, above the feminine principle of wholeness, above all else (Lopez-Pedraza, 1990). This ‘triumphalist attitude’ says Lopez-Pedraza alters the tempo of human life and creates a shallow mobility and illusion of progress without time to *reflect*. Man is robbed of a broader consciousness with the atrophy of the reflective instinct. Becoming is hollow and lacks the *gravitas* of Being. With this irreflective attitude, moments of creation cannot be

experienced. These moments have *no value* in our fast and contemporaneous times, and we end up being “a long time sick” (Nietzsche, 1990b, p. 39), a schism between who we are and what we do.

In perfect times, we suffer the loss of the balancing counterpole of just being imperfectly whole. We have become bone-tired and melancholic. In the symptom is the psyche, recommending a time to turn inwards, reflect and contemplate. It is at this juncture that cause and consequence are perverted by a reason that has become an ‘end in itself’. In the excessive ambition towards perfection lies neurotic suffering. When we develop symptoms as consequence (telos), the consequence becomes the cause, and more of the original cause is employed as remedy in the form of ‘best practise’ and ‘evidence based’ therapy (i.e., fast and economical). Therefore, we become increasingly confused (self-divided) about whether what we experience is real, or just an illusion of reality measured against the collective rules about reality. Our imagination has been abandoned in our literalness – the psyche in the symptom, born into another black day.

Human nature, wholeness and life are inextricable concepts in Eastern thought. The Book of Consciousness and Life contained in the Chinese text, *The Secret of the Golden Flower* begins with the words “the subtlest secret of the Tao is human nature and life” (Jung, 1983, p. 20). By Tao is meant a consciousness, which unites that which is separated, says Jung, and amounts to the integration of the unconscious. Lopez-Pedraza (1990) says that a consciousness of failure is needed in order to restore the true nature of man from the one-sided consciousness of the ego and its identification with Self. Our true nature encompasses our limitations and our irrational passions. Enlightenment is the practice of living wholesomely, as a unity of opposites “on a higher level of consciousness [which] is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols” (Jung, 1983, p. 21). The expression of this level of consciousness in symbols suggests that it is ultimately a mystery that ‘strikes one dumb’ and, I would suggest, draws one inwards to what Damasio (1999) would refer to as core-consciousness. It is at this level of consciousness where the authentic encounter between things originates, where the conjunction of the inner world and the outer

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world is marked by the formation of emotive images. It is an experience so original and so immediate – yet, as old as humanity itself – that it is ultimately ineffable for its richness and numinosity. This world of imagination is a real world and the very essence of our sense of vitality. This is where we are the embodiment of creativeness and it is in this relationship where, I submit, we are true to ourselves. These moments are transient and one has continuously to practise and work at making room for them. They are not moments that can be premeditated and fixed in time and place. Their spontaneity catches one by surprise, and in this lies the vitality. Being true to oneself in the process of individuation resonates with the Christian Alpha and Omega. The goal is the return to the original matrix of life and the conjunction of the temporal (horizontal) and the eternal (vertical) aspects of Being, symbolized by the Cross.

Emptiness

The false test of reality to which Engler (1998) refers, in which the Westerner ‘misperceives what is impermanent as permanent’, obscures the experience of human reality which is actualized in a moment of encounter between things. This “point instant is not just one of a series, it is the only one”, say Maloney (2004, p. 9). This false reality maintains a divided Self and is the basis of neurotic suffering. The disjuncture between the inner world of unconscious experience and the outer world of conscious encounter is alienating and it distorts the meaning of being true to oneself.

“Buddhism makes no promises but keeps them, Christianity makes a thousand promises but *keeps none*”, says Nietzsche (1990a, p. 166). The promises of ‘glad tidings’, personal immortality and a life hereafter, refer to a reality removed from mankind. The Buddhist concept of emptiness is, I consider, intentional in its ambiguity amidst promises of defined substance. It allows for reflection and discovery that can only be uniquely individual in the process. Emptiness does not promise a time and place of substance beyond the here-and-now. It does not remove responsibility but, rather, invites the practise of self reflection and the responsibility to discover the ‘dependent organisation’ of all things (Maloney, 2004). “Nirvana is right here before our eyes, the very place is the Lotus Land, this very body the Buddha” (p. 8). What emerges from the union of things is unique and ultimately

mysterious. It is a moment where heaven is earth and earth is heaven – a moment of indivisibility. “The unity is the relatedness of the parts and, as such, the necessary condition whereby beings can be beings at all ... to lose sight of this unity ... is to fall into the realm of enchantment and illusion” (p. 5).

This idea of enlightenment is practically impossible for the European to appreciate, argues Jung (1969b). It is a way of understanding which is too obscure and simplistic; not knowing what precedes it and what it consists of. It is a way of being which avoids the reductionism and literalism of the Western mind. It is metaphorical and symbolic, an attitude eschewed by the Westerner with the dire consequence that his ‘psychological life becomes interiorized’ and his bodily existence severed from his consciousness (Romanyshyn, 1982). This concept of emptiness is an invitation to go beyond the knowledge of the knower, a liberation from ego consciousness, which allows freedom of the unconscious from where true and authentic answers may emerge, says Jung (1969b).

Non-Dualism

Subject-object dualism has provided the Occidental with a point of reference to give form to his experiences and the world of things, states Kelman (1998). With regard to this dichotomy, Jung (1969e) asserts that the emancipation of the ego from the ‘psychic dominants’ is a heroic and necessary task in the long journey of self-discovery. Jung continues, saying that this emancipation does not represent anything final and that it is “more or less illusory freedom” (1969e, p. 521). Belying this illusory freedom is the fear of authentic freedom, a freedom associated with the unknown, and a formlessness of which the Westerner has little experience, whereas the Easterner “leap(s) into formlessness through choice” (Kelman, 1998, p. 78). This suggests that the Easterner has progressed beyond the ‘illusion of freedom’ that is fostered by the emancipated ego and which is “merely the creation of a *subject*, who, in order to find fulfilment, has to be confronted by an *object*” (Jung, 1969e, p. 521). I understand this *object* to refer to the object of primary experience (Jung, 1969a) rather than the object of reason and interpretation of human experience.

Inherent in Eastern consciousness and the Eastern conception of enlightenment is a profound

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understanding of human nature, which projects inner experiences onto the outside world. The Eastern mentality is equally aware of the accompanying danger of identifying with these projections and concretizing them as objects of truth in their plural and fragmentary splendour. To identify with these projected shapes and forms in this manner is to disincarnate body and spirit, a subject-object dualism and ultimate possession by the autonomous contents of the psyche. It is for this reason that Lopez-Pedraza (1990) categorizes our times as Titanic, a metaphor for identification with the archetype of blinding ambition as result of the severed conscious connection along the Ego-Self axis. This dichotomy has a disintegrating affect upon consciousness and has “become fixed in the form of delusions and hallucinations and consequently destroys the unity of the personality” (Jung, 1983, p. 34). In this regard, Jung quotes Hui Ming Ching, author of *The Secret of the Golden Flower*, who writes that “the shapes formed by the spirit-fire are only empty colours and forms. The light of human nature shines back on the primordial, the true” (1983, p. 29). This suggests that these ‘empty colours and forms’ are emanations of the human spirit which may indeed possess one in a neurotic or psychotic state, lest the person attempts to own and embody, or incarnate, these ‘primordial truths’ and thus unite body with spirit towards a higher level of consciousness.

It is against the backdrop of this never-ending cycle of reincarnation that the Buddhist principles of emptiness and impermanence could be best understood, for these ‘shapes and forms’ can never be absolute and permanent as long as there is the active attempt to give them body. With every moment of incarnation there exists a moment of creation, only to fragment and reconstitute again. This argument seems to sit between the Gradual School of Shen-hsui and the Abrupt School of Hui-neng (Suzuki, 1998). Enlightenment appears to be abrupt in the moment of each creative incarnation, that numinous experience, only to continue to dissolve and reconstitute again at a higher level of consciousness. It is this process of forever ‘wiping the mirror’, to which Suzuki refers. We appear then to be continuously and simultaneously ignorant and enlightened if we venture to be true to ourselves.

The activated unconscious contents always appear at first as projections, says Jung (1983). It

is also recognized in the instructions of the Tibetan Book of the Dead, which warn, “not to take these shapes for truth, not to confuse their murky appearance with the pure white light of *Dharmakaya* (the divine body of truth)” (p. 35). The practice of enlightenment and individuation is to first recognize the propensity of human nature to project that which is not known, the *life to be examined*, and to engage with these ‘shapes and forms’ in a personal and intimate journey of discovery and give them character. This is authentic suffering. In the process one learns that they are you and you are them, and indeed that all is One. “The personification enables us to see the relative reality of the autonomous system, and not only makes its assimilation possible but also depotentiates the daemonic forces of life. When the god is not acknowledged, egomania develops, and out of this mania comes sickness” (Jung, 1983, p. 38).

In conclusion, to be true to oneself and the authentic suffering this entails is where we dwell as souls, neither spirit (Logos), nor matter (Eros). This may be the realm of the ‘diamond body’ – pure and hard – consisting of the millennia old transformation of carbon. Carbon is one of the essential elements of our human bodies. As carbon is transformed by heat in nature, so is man transformed through the fire of illumination, as he tries to establish his rightful place as an authentic human being between the extremes of the *participation mystique* of Levy-Bruhl (Jung, 1969d) and the ‘absurdly rational’ of Nietzsche (1990b). The enlightened soul, being authentically human, is neither subject nor object, neither spirit nor matter, but the very “diamond body with no out flowing ... roots of consciousness and life” (from the Book of Consciousness and Life, quoted by Jung, 1983, p. 21). The ancient sages, writes Jung, “knew how to bridge the gap between consciousness and life because they cultivated both” (1983, p. 21). This reflects the human project of individuation, which attempts to detach consciousness from the object. This is the death of rational man. Jung further argues that he has “reasons for believing that this attitude sets in after middle life and is a natural preparation for death.” (1983, p. 46). I understand this to refer to the death of body and spirit, the birth of soul. A ‘body without out flowing’ is a contained being, integrated and *perfectly whole*. It is a Divine position, and yes, if one finds the Buddha, kill him ... unless one is prepared to continue a life of inflated illusion,

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burning in the blinding fire stolen from the Titans.

The doors of perception open;

What was hidden has been revealed

It is myself I see and a thousand colors swirling in liquid light.

I am where the sun sets below the mountains ...

I have come home. I have entered humanhood ...

I am the sojourner destined to walk a thousand years until I arrived at myself.

(Excerpts from a Hymn to Osiris in *Awakening Osiris*, by Normandi Ellis)

About the Author



Gabriel Rossouw was awarded a Master's degree in Counselling Psychology in 1986 at Rhodes University, South Africa. He and his family immigrated to New Zealand in 1994 where he is currently employed as a psychologist in a public mental health unit. In his private capacity he is contracted to provide therapy and diagnostic and treatment assessments to victims of sexual abuse.

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