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**Individuation,
Symbolization,
Characterization,
Preparation,
Performance**

by

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“The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious. It is possible to describe this content in rational, scientific language, but in this one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive, but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.”

Carl Gustav Jung: Collected Works; Volume Nine, Part 2, paragraph 25, p. 13.

A Dramatic Monologue

1. Individuation¹ is the term Carl Gustav Jung employs for the unfolding and maturation², in consciousness, of the original and inherent wholeness and wholesomeness of the individual's individuality³ or, a term I prefer, ground plan.⁴ Individuation means growing into a single, integrated, homogenous, finely balanced (*rtā*, see par. 70), steely being. Psychic authenticity then flourishes, strengthens, bears fruit and continuously is refertilized to do so. This psychic process only ends with death.

2. Individuation (as an image and as a psychic process) at once contains and nurtures the final, "incomparable uniqueness" of the actor, himself becoming his own ground plan, "one mirror reflecting another with no shadow between them".⁵ In that, the actor becomes his own, unique self⁶, a phrase reverberating, within the context of Jungian psychology, with pun and paradox.

3. "Only the man who can *consciously* (my italics) assent to the power of the inner voice becomes a personality."⁷ Only such a personality can find a proper place (see par. 71) in a community in order to create, vitalize, nourish, and develop it. He can only do so from within the community itself. He has to swim in its psychic river, dirty or clean, turbulent or calm. He cannot stand on the banks of the river, give

¹ Jung: CW; Vol. 6; pars. 757-762; pp. 448-450

² Jacobi: *The Psychology of C.G. Jung*, p. 107

³ Jung: CW; Vol. 6; par. 756; p. 448

⁴ Jung: CW; Vol. 9(ii); par. 297; p. 190

"...everything that pertains to the original and unalterable character of the individual ground-plan"

Truth changes. (See par. 29) The archetypes change. (See par.29) It is probable that the ground-plan also changes. Symbols and consciousness would probably have a great transforming effect on it.

⁵ D.T. Suzuki: *Christian and Buddhist*, p. 35

⁶ Jung: CW; Vol. 7; par. 399; p. 236

Jung: CW; Vol. 6; par. 789; p. 460

⁷ Jung: CW; Vol. 17; par. 308; p. 180

orders and be effective. Thus I place the central body of this essay (dissertation) in the context of a political community, a country, South Africa, before I develop these contents. In that way, they have more meaning, plasticity, concrete imagery and immediacy and appear less abstract and speculative than if these central contents were developed first. The integration of the contents of this essay with its form is better served by this arrangement than by a more linear approach. Contents and form then reflect and contain one another in a sort of literary symbiosis. For the majority of my readers, this would be to travel from the known to the unknown, since the contents, as a totality, of Jungian Psychology are less well known than his personality, his attitude types (introversion and extroversion) and his function types (intuition and sensation, thinking and evaluation) of consciousness.

4. The more the community consists of such individuating “enactors”, doers, the more integrated and potent such a community becomes.⁸ The community operates on a lower psychic level than the individuating actor.⁹ Only such personalities give the community a distinctive personality, a character¹⁰. It then does not degenerate into a mass with such and such a number of characterless people within its own facelessness.
5. The decision on the part of the actor to move towards self-fulfilment, towards individuation, is ethical on his part and fateful for him and all those, groups or individuals, with whom he associates. The mass (group) that has not the privilege of such individuating actors as

⁸ Jung: CW; Vol. 6; par. 758; p. 448

⁹ Jung: CW; Vol. 17; par. 304; p. 178

¹⁰ Jung: CW; Vol. 17; par. 306; p. 179

leaders (such people are not passive observers but active, skilled “enactors”) operates on the psychic levels of savages.¹¹

6. Hitler may have been an evil charismatic but he had no individuation whatsoever.
7. Individuation presupposes the embracing of an ethic which includes the just-rightness, the *ntā* (see par. 70) for all. Just-rightness is not to be equated to equality for all. One of the tasks, at present appearing impossible, incumbent on the world’s political leaders is to create political and social systems in which every member of the global human community has his or her proper place. (See par. 71.)
8. The odds against such just-right placing are formidable. Every creed on earth has failed in this, not least the Judaeo-Christian cluster of creeds.
9. Can humanity afford its disproportionately, grossly large numbers? What right has humankind to destroy the earth, which it is doing with abandon and mostly by default, that is to say, unconsciously? Are we, as humanity, not its custodians? Are its animals, plants, birds, insects, soils, rocks, waters, seas, air, chemicals, gems and so much else not in our care, in our careful consideration, in our *religio*? (See par. 49.) How we have abrogated our responsibility to earth by sheer greed!
10. For me, as for Jung, evil has substance. I do not accept the Christian doctrine of *Summum Bonum*.¹² Origen, who first espoused it, insisted that evil be characterised by a diminution of good. For him, it lacked

¹¹ Jung CW: Vol. 9(i); par. 225; p. 125

“I find it incongruous for a group to have the psyche of an animal (Vol. 9(i); par. 225; p. 125) when in certain aspects the animal is superior to man.” Jung CW: Vol. 9(i); par. 420; p. 230. Savages have psyches coarser and more unconscious than the majority of animals. There are men and women, known to me, who sink in sheer unconsciousness far below any animal I know. Animals have bounds. Savages have none and do not know of any.

¹² Jung: CW; Vol. 9(ii); par. 74-126; pp. 41-71

substance. The church would have it that evil was “the accidental lack of perfection”. In some Protestant sects evil is eliminated altogether.¹³ Psychically, all this seems to me inappropriate, out of joint, off the mark, dodging the grim reality of evil, lacking in courage. We have no other choice but to face our personal evil or personal shadow and collective evil or collective shadow (see par. 49) in the mid-summer, midday sun of consciousness where every nuance, every detail is exposed to the light of attention, the steady beam of careful consideration of *religio*. (See par. 49.)

11. Whatever is in consciousness can be corrected. Feeling-toned complexes are enriched with associations and images (see par. 25, 26, 28, 34, 35) in the unconscious but they do not change. They keep their original form. In consciousness they lose their automatic, compulsive character. There they come into contact with other conscious contents and so are modified and transformed.¹⁴ In the unconscious, their rank growth, particularly when they are morbid (neuroses and psychoses) and evil, stays undisturbed. This growth perpetually and increasingly degenerates. Eventually such unconscious contents will irrupt into consciousness, causing chaos where they could be corrected.¹⁵ Yet what if the ego, itself a complex and to which all contents in consciousness must relate to be conscious at all¹⁶, cannot hold against this chaotic flooding by unconscious contents? Then there is, in all probability, a psychotic interval, if not a full blown psychosis, an insanity, a schizophrenia.¹⁷ A powerful ego is therefore cardinal. It is the only defence against such unconscious

¹³ Jung: CW; Vol. 9(ii); par. 74; p. 41

¹⁴ Jung: CW; Vol. 8; par. 383-384; pp. 186-187

Jung: CW; Vol. 17; par. 260; p. 153

¹⁵ Jung: CW; Vol. 14; par. 672; p. 472

¹⁶ Jung: CW; Vol. 6; par. 706; p. 425

¹⁷ Jung: CW; Vol. 3; par. 506-541; pp. 234-249

inundation. A powerful, integrated ego is dependant on the assimilation (see par. 53) of extensive self-knowledge.

12. The reconciliation of good and evil is for us a prominent and bothersome problem, which had even concerned men in antiquity. Practical intelligence, consciousness, operates here as a court of ethical decision. This situation faced the unjust steward of the parable of that name. It is a delicate, if uncomfortable (“ticklish”) ethical confrontation. The unjust steward was well aware of how to save face. Place this face-saving now in the context of the following uncanonical saying: “Man, if indeed thou knowest what thou doest, thou art blessed: but if thou knowest not, then thou art cursed, and a transgressor of the law.”¹⁸
13. Before the bar of nature and fate, unconsciousness is unconditionally unacceptable.¹⁹ “Man’s worst sin is unconsciousness”²⁰. Added to that, “only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. It is just because of this inner connection with the black side of things that it is incredibly easy for the mass-man to commit the most appalling crimes without thinking. Only ruthless self-knowledge on the widest scale, which sees good and evil in correct perspective can weigh up the motives of human actions, offers some guarantee that the end result will not turn out too badly”.²¹
14. The opposite of sentimentality is brutality. Hitler, who could sign orders for whole villages to be shot, spent an afternoon weeping over

¹⁸ Jung: CW; Vol. 11; par. 133; pp. 77-78

James translation: *The Apocryphal New Testament*. p. 33

¹⁹ Jung: CW; Vol. 11; par. 745; pp. 459-460

²⁰ Jung: CW; Vol. 9(i); par. 455; p. 253

²¹ Jung: CW; Vol. 9(ii); par. 255; p. 166

the death of his pet canary. Photographs of his kissing babies appear in the German press of his day.²²

15. “There are people and things that, although created by God, are good only to the minimal and bad to the maximal degree.”²³ A mass-psychosis²⁴ inundating South Africa is theft (hijackings), frequently accompanied by murder. Crime is rampant. Humans are murdered for a cellular telephone. The police force is weak and generally ineffective. Rumour is everywhere prevalent. Statistics are obscured by the media and the State, or so it would appear.
16. There are rumours around all eleven of the mass-psychoses which I have identified in South Africa, one above (the theft-murder conjunction) and ten more below. (See par. 19.) These rumours are symbols.²⁵ Symbols are analogous images for the unknown or partly known.²⁶ They are transformers and potent.²⁷ They transform in their own time. What are they transforming and in what time? How psychically dark or bright is South Africa’s future? Rumour is the malevolent gossip of archetypes when society wishes to repress them.
17. The wise will take these rumours seriously. In my evaluation, there are too many mass-psychoses and too many dangerous rumours. These, for me, bode ill. They are frightening, psychic symptoms of an increasingly ailing society.

²² Hermann Rausching; *Hitler Speaks*; London; 1939; Thornton Butterworth

Quoted by Barbara Hannah; *Encounters with the Soul: Active Imagination as Developed by C.G. Jung*; United States; 1981; Sigto Press; p. 92; ISBN 0-9384-3402-0 (paperback)

²³ Jung; CW; Vol. 9(ii); par. 94; p. 52

²⁴ Jung; CW; Vol. 10; par. 465; p. 232

²⁵ Jung; CW; Vol. 10; par. 624; p. 328

²⁶ Jung; CW; Vol. 6; par. 815; p. 474

²⁷ Jung calls the fifth volume of his Collected Works *Symbols of Transformation*

18. In his day, Jung estimated that for every psychotic in Europe, there were ten latent ones.²⁸ It is probable that the number of latent psychotics in South Africa is larger in relation to those who are insane than in Jung's Europe. But by whatever measure you wish to judge, as a whole, South Africans, of whatever colour, are emotionally unstable. There lies the rub. It is not a mature society. As a whole, its consciousness is not strong. Consciousness is not much prized.
19. I now centre on South Africa's collective shadow which, by my reckoning, are eleven mass-psychoses, and none of them are latent any more. There are likely to be more mass-psychoses. In my delineation of these mass-psychoses, psychic facts, physical facts, rumour (that pernicious messenger and promoter of the collective shadow) and events which did happen intermingle into the obscurity in which evil, particularly collective evil, proliferates. If ever a public commission is justified, it is on these mass-psychoses. They are:
- 0) Theft, often accompanied by murder; a national paranoia of poverty inducing ineptitude in the husbandry of money; compulsive begging; an inappropriate work-ethic.
 - 1) Bribery and corruption as an ethic, then parading them as generosity.
 - 2) Deliberate repression of consciousness; poor memory; refusal to take responsibility for personal actions; dismissal as an effective form of repression; blame as an effective form of repression and refusal to take responsibility for actions and attitudes enacted or helped by the blamer or blamers; blame as a cover for ineptitude, incompetence and sheer inability.

²⁸ Jung: CW; Vol. 10; par. 490; p. 248

- 3) Projection of personal and collective shadows on White apartheid, now no longer entrenched; Black apartheid now entrenched dangerously in Affirmative Action and Black Empowerment.
- 4) Entitlement: to other people's property, particularly money; to the individual's dignity even though this individual has acted in an inhuman, perhaps ahuman (my coinage), way against other individuals, society, ethics, culture, civilization, even all humanity; narcissism.

[0] AIDS and HIV:

Tampering with statistics and facts in the interest of fake respectability; convoluted arguments about AIDS; endangering the country's economy by not knowing the numbers who suffer for AIDS or HIV; no forward planning or control of immigration as the country's work-force dies, nor plans for drawing such immigrants to South Africa to replace those who die of AIDS. How is South Africa to accommodate the burials of the millions who assuredly will die of Aids, at least indirectly, and the time-consuming rituals surrounding death and burial, entrenched in Black cultures?

- 0) An army of animus-possessed women who harm the country, morally, with low standards and values, with their silliness, superficiality, impoverished thinking, self-righteousness and the conservation of all that is dead or dying, with the need for second-class thinking.
- 1) Breaking every conceivable kind of structure, on every level of life, without replacing any one of them; impoverished forethought, impoverished insight, impoverished

retrospection, coupled to improbable ideals, nonsensical goals and hyperbole.

- 2) Condoned Cultural Cruelty: thousands of babies born in South Africa with AIDS or HIV; “dry” sex, which causes irreparable physiological and psychological harm to women; if a man is more intelligent than his group, his brain is eaten by his peers while it is warm and still alive; if he has more prowess and success with women sexually, the same happens to his genitals.
- 3) Random rape: of babies; of women; of homosexual men; of suburbs; of buildings; of parks; of roads.
- 4) Self-righteousness: self-praise; ego-inflation; hyperbole.

20. It is patently cruel to emphasize and justify perpetually the continental African paranoia of poverty to Africa’s naïve, predominantly unconscious, peoples. Their conscious paralysis is then permanently entrenched. In that case, they do not do, they do not act, even if they could. Passivity (hand-outs, spurious gifts, bribes) is their unconscious passage to limp attempts at acquisition and money. The massive money and money-making archetype (rivalling in psychoid potency that powerful quincunx of archetypes, the Self, the ego, the shadow, the anima/animus, the persona) then manifests itself in the collective, Black psyche on its dark side in an evil, degenerate destructiveness. The repulsive results are theft (legal and illegal), laws and enactment of Affirmative Action and Black Empowerment (psychically, it is Black disempowerment) and arrogant, but psychically inept, expectations of other entitlements with virtually no imbuing of energy, neither psychic nor physical, no action and little or no personal commitments. The broadcasting and all other loud airing of this poverty-paranoia may win votes for politicians but, judged by

whatever standards, is amoral. This paranoia needs to be made as conscious as possible and unconditionally resisted, not regarded as a justification for an admixture of sickly self-pity and self-immolating blame. And that psychic opposition needs to be individually done and unrelentingly so. A group affair is likely to be ineffectual.

21. Instincts are typical modes of action.²⁹ Archetypes are typical modes of apprehension (in the sense of understanding³⁰) and perception.³¹ In my opinion, archetypes are typical modes of passive apprehension, active comprehension (“the action or capacity of understanding something”³²) and perception (“the ability to see, hear or become aware of something through the senses”³³), for the conscious understanding, always limited, no matter how extended that consciousness might be, is far exceeded by the archetypes’ capacity for such understanding, in all its dual, paradoxical nature. Consciousness always (without exception) only understands in part. Probably the greatest part of the understanding remains in the psychoid archetype and so remains unconscious, that is to say, *unknown*. *No content whatsoever of consciousness is fully (totally) consciously apprehended*. All human understanding is fragmentary, probably lopsided, at least partly incorrect, incomplete, subjective and often misleading. (See par. 25.)

22. I have known no Black and extremely few White, Brown or Yellow South Africans who would permit of this. The ego-conscious inflation (“know-all-ness”) of South Africans, *en masse*, often exceeds that of

²⁹ Jung: CW; Vol. 8; par. 278; p. 135

³⁰ *The New Oxford Dictionary of English*, 1998, edited by Judy Pearsall; p. 81

³¹ Jung: CW; Vol. 8; par. 280; pp. 137-138

³² *The New Oxford Dictionary of English*; op. cit.; p. 378

³³ *The New Oxford Dictionary of English*; op. cit.; p. 1377

Britains and Americans in whom this psychic aberration is particularly rife.

23. [Have you ever observed a threatened Britain – islanders³⁴ tend to feel threatened when they leave their island, as is sometimes the case with the well-mannered Japanese who then become rude – expound on the moral, social, political, cultural, financial and even sexual wrongs of South Africa two days after his or her arrival in that country for the first time, particularly if he is an ex-public-school boy? How many of them ever outgrow this public-school-boy condition with its rampant assumptions of superiority and mindless, childish, primitive collectivity? Their South African counterparts (brothers) unconsciously half imitate them and so mock them well.] Britain, particularly England, is, in the minds of these British men and their animus-possessed sisters, always superior. At least that is the face they present to the world. Nor is the defence of this superiority effortless. It often involves vigorous, emotional and the most convoluted reasoning. In my experience, always a deeply rooted projection is here at play. More than a hundred times have I been subjected to what one of my fellow-actors calls an “archetypal set-up” (arrangement) with this group of psyches, when all individuality is flown out of the window and colossal archetypal prejudices, often quite dangerously dark with neuroses or latent psychoses, speak through ostensibly sane psyches and mouths, about the superiority of Britain and the inferiority of the colonials and particularly South Africans. Even Jung, with his questionable Swiss lineage, and whose persona and social behaviour (*savoir faire*) were not always of the best, fell into this archetypal pit. *“Even today the European, however highly developed, cannot live with impunity among the Negroes in Africa: their psychology gets into him unnoticed and unconsciously he becomes a Negro. In Africa there is a well-known*

³⁴ There is a well characterized islander archetype. The word “insular” characterizes it well, if only partly.

*technical expression for this: 'going black'. It is not mere snobbery that the English should consider anyone born in the colonies, even though the best blood may run in their veins, 'slightly inferior'. There are facts to support this view.'*³⁵ Where are these facts? Elsewhere Jung, in contradistinction, admits to being a primitive³⁶, as I am, at least in part.

24. [It might be that just here, Herr Professor Doktor Carl Gustav Jung, you are mistaken, at least in part.] Jung often writes as if he has absolute knowledge and his authority is absolute. I do not accept this. Whatever has happened here to the collective unconscious, shared by all human-kind, including “Negroes”, Black Africans, and through which we are all bonded? That this “going black” can happen at all is because White Europe is archetypally intertwined with Black Africa and whether the one is superior to the other is the most subjective of subjective judgements. Certainly, they are different, one better than the other in the one area and the other in another area. An Englishman or any Britain no longer has to live in Africa for “going black” to happen to him. It can easily happen and does happen in London. Today there is a White London and a Black London. What would Jung have written of the many Blacks who are now “going White”?
25. Each one of us is trapped by an intense and all-encompassing subjectivity. Jung writes: *“It is my mind, with its store of images, that gives the world colour and sound; and that supremely real and rational certainty which I call “experience” is, in its most simple form, an exceedingly complicated structure of mental images. Thus there is, in a certain sense, nothing that is directly experienced except mind itself. Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it.”*³⁷

³⁵ Jung: CW; Vol. 10; par. 249; p. 121

³⁶ Jung: CW; Vol. 18; par. 682; p. 287

26. To a “naïve-minded person, of course, this almost too vivid world” will not seem the least doubtful or obscure. We have only dim guesses at the nature of matter. We have to invent the exact sciences to have some notion of the “real” nature of things and even then we cannot be sure of anything.³⁷
27. I need to say this at this point: whatever I have written here, whatever I have ever said or written is only partly true, if at all. I can give no assurances. And I am not consciously trying to deceive. I am human. Mr. Mbeki, Archbishop Tutu, Mr. Mandela, most Black, White, Brown and Yellow South Africans, particularly those who are Afrikaans-speaking or Jewish, most Britains and all Americans, Australians and Canadians *whom I know* seem to have some claim to some sort of absolute truth. I do not enjoy that privilege.
28. That penetrating gnostic, Stephen Hoeller, quotes the *Gospel of Phillip* from the Nag Hammadi³⁸ collection of treatises, as follows: “Truth did not come into the world naked, but it came in type and image.”³⁹ Never is that more true than that of the work of that other gnostic, Carl Jung. Below I deal with truth, type and image in Jung’s work, crucial concepts if Jungian psychology is to be employed as a *theoria*. (See pars. 56 and 57.)
29. The tasks and obligations of every age differ. History alone decides the issues in the end. Truth is not eternal. At best it is a programme to be fulfilled. Sometimes not even that is its fate. The more “eternal” a

³⁷ Jung: CW; Vol. 8; par. 623; p. 327. “In order to determine, even approximately, the real nature of material things, we need the elaborate apparatus and complicated procedures of chemistry and physics. These disciplines are really tools which help the human intellect to cast a glance behind the deceptive veil of images into a non-psychic world.” Jung: CW; Vol. 8; par. 746; p. 384.

³⁸ Nag Hammadi is a town about 48 Km south of Qina, Egypt, where a collection of early Christian manuscripts were found in 1945. These about fifty manuscripts are Coptic translations of works originally written in Greek. They date from the third to the fourth centuries A.D.. They are important sources of information about the beliefs of the Gnostics.

³⁹ Stephen A. Hoeller: *The Gnostic Jung and the Seven Sermons to the Dead*; p. 128

truth is, the more lifeless and worthless it becomes.⁴⁰ Archetypes change “and it seems that all true things must change and only that which changes remains true.”⁴¹

30. The psychic processes between consciousness and the unconscious are rich and multifarious. Jung preferred it to *describe* his findings. He then arranged them under well-defined *types*. This method is used by natural science while its material is unorganised. The categories employed might be questionable but Jung regards the method as sound. In dreams, fantasies, visions, and delusions of the insane (note how they all belong to the archetype of the “inturned gaze”⁴² (see par. 51) and note how the world on the outside has not been incorporated), he observed repetition. These he called “regularities” in the sense of “frequent happenings”. These repetitions, in turn, he called motifs. He observed two types (groups) of archetypes: those of *situations* and those of *figures*. The archetypes he named after human figures are the shadow, the wise old man, the child, the mother. Other archetypes recognized by Jung are the anima in men and the animus in women. Some archetypes have a double nature. The Kore in men is associated with the anima and in women with the Self archetype in various forms (mother and maiden, for instance). Those then are the *archetypes*.⁴³

31. Dr. Jolande Jacobi writes of a hierarchy of archetypes or a genealogy of archetypes.⁴⁴ I am at one with her on this. It makes a great deal of sense and clarifies many archetypal relationships. Jungian psychology

⁴⁰ Jung: CW; Vol. 6; par. 87; pp. 59-60

⁴¹ Jung: CW; Vol. 14; par. 503; 358

⁴² Jung: CW; Vol. 16; par. 134; p. 59

⁴³ Jung: CW; Vol. 9(i); pars. 308-309; pp. 182-183

⁴⁴ Jolande Jacobi: *Complex, Archetype, Symbol in the Psychology of C.G. Jung*, pp. 56 and 57. Jacobi quotes Paula Philippson, *Untersuchungen über den griechischen Mythos* (1944), p. 14.

is incomplete. Perhaps there could not be a *Compleat Psychology* (Izaak Walton).

32. Types and groups are similar, if not the same. The human groups in an individual's life, mostly, play large roles in the drama of his or her existence. Many of these groups play a hampering, if not downright destructive, part in his or her life. I recommend that the individual makes a list of the groups in his or her life and evaluate how much good, how much evil, how much necessity they hold for him or her. Such knowledge is invaluable as self-knowledge.
33. We have not even a reasonably adequate individual psychology,⁴⁵ much less a psychology of individual nations or individual groups. But if ever we are to be united and contented in a world state, those psychologies (characterized and delineated) probably would be our most useful psychic instruments. Dr. Marie-Louise von Franz writes that ethnic groups are ruled by a function of consciousness: for instance, the Irish by intuition, the British by sensation, the Germans by thinking and the French by feeling.⁴⁶ South Africa is ruled by extravert sensation.
34. Unless converted into a psychic image, nothing can be known. Psychic existence is the only category of existence of which we have *immediate* knowledge. "To the extent that the world does not assume the form of a psychic image, it is non-existent."⁴⁷
35. What appears to us as immediate reality, consists of carefully-processed psychic images: we live immediately only in a world of images. Greater danger than any physical threat, even Aids, are

⁴⁵ Jung: C.G. Jung, *Letters, Volume 2*; pp. 430-433. Letter to F. v Tischendorf; 19 April, 1958.

⁴⁶ Marie-Louise von Franz: *Psychotherapy*; p. 145

⁴⁷ Jung: CW; Vol. 11; par. 769; pp. 480-481

delusional ideas. This is not a material world but a psychic one. The world-powers that rule over all humankind are unconscious psychic factors. *“We are steeped in a world that is created by our own psyche”*⁴⁸

36. I had dramatized and amplified Jung’s texts for one and a half hours three times a week in front of twenty five to forty fellow-actors for twenty two years by December 2004. They are fellow-actors and not students. I perform in front of them. They go and implement and practise Jungian psychology on their own psyches, on others and in the world at large.
37. More than a thousand people have attended these performances. One woman of the original group-class is still in my school. Nine others have been in my school for about ten years.
38. I also enact “dramatic encounters”, that is to say a fellow-actor and I characterize, discuss, amplify, and plan aspects of that fellow-actor’s life and personality, for an hour a week. This is not therapy, not in any conventional sense, but a “psychic fertilizing” and “psychic pruning” of the individual fellow-actor’s ground-plan and psychic gardens. (See par. 1) These dramatic encounters centre more on nurturing and accommodating than analysing and criticizing. At present, of the thirty three fellow-actors I see privately once a week, seventeen have been in the school for more than seven years. In the twenty two years of this school, ninety-five fellow-actors have experienced such individual treatment.
39. The psychic “music” we perform in all these “shows”, public or private, in my school, are variations on the themes of Individuation, Symbolization, Characterization, Preparation and Performance.

⁴⁸ Jung: CW; Vol. 8; pars. 745-748; pp. 383-384

40. From all over the earth people telephone me to have “psychic conversations” with me. I call this my “Madam-Rosa” work. I manage, mostly, to place my self in the “path” of a constellated archetype within the truth instinct (see par. 69) *in some cases*, and then my predictions can be frighteningly correct in the physical and social worlds. They are often on the dark side or, at least as frequently, warnings against the dark side. The accuracy of their detail can be alarming.⁴⁹ The majority of these people I have not seen.
41. For twenty years, I have done this without advertising and for no money. The Madam-Rosa side, the dramatising side and the one-to-one side of my school have depended only, for fellow-actors in my school, on personal recommendations, on word-of-mouth advertising. To take money for this type of work (my Madam-Rosa work) is simply wrong (for me), although I care for money and I respect it deeply but only if it is in its proper place. (See par. 71.) (I also keep my fees in my school low.) I have been rewarded handsomely for all this, in every sense and in the most extraordinary (even bizarre) ways; money; pleasure; psychic growth in my fellow-actors; large achievements in the outside world for many of my fellow actors (they are a feisty group); colossal (in its primal sense) relationships; prestige; often fierce loyalty; a contentment that this school is what I should have done and what I, at present, should still do; a sense of powerful direction; a sense of vocation⁵⁰; a sense of belonging. Above all, if my introverted intuition be right, everything in my future grows out of my school. For the past quarter of a century, my life, as a totality operating in a sort of psychic present,

⁴⁹ Jung: C.G. Jung, *Letters*; volume 2; pp. 537-543; To A.D. Cornell; 9 February, 1960.

⁵⁰ Jung: CW; Vol. 17; pars. 299-309; pp. 175-180

even when it seemed to be in psychic darkness, has had the privilege where “everything hangs together with everything else”.⁵¹

42. I have a suspicion that I might be individuating on a quincunx of accounts:
- 0) What I ask, mostly, I get by “superior replacement”.
 - 1) Everything that happens to me in the outside world and the inside world, light and shade, is tightly woven with meaning and value, without seams, as if it were a well-constructed fugue, a well-woven Persian carpet.
 - 2) Most things which happen to me (internally and externally) are fresh with *beginners mind*, *shoshin*,⁵² or what I understand by this.
 - 3) Virtually everything that happens to me, is unexpected and unpredictable.
 - 4) I resent nothing and when I regret anything, I assimilate (see par. 53) this regret with ease and it is of no further consequence.
43. As I understand it, I am morally obliged to broadcast this far and wide in the most effective ways I can. It is not only my property but the property of the whole world. This is where Jung so badly misunderstood (abused?) the persona archetype. My entire life would appear to be a sort of synchronicity and the concretizing of the synchronistic events in the physical world needs to be told. Mostly I know what is going to happen before it does. That is the psychic part

⁵¹ Jung: CW; Vol. 9(ii); par. 221; p. 143

⁵² Shunryu: *Zen Mind, Beginners Mind*

of the synchronistic events as they happen to me. I need to tell of my numinous⁵³ experiences to the whole world, as a primitive needs to tell his big dreams (objective, archetypal dreams) to his whole tribe.⁵⁴

44. So much for the bright side of my school. It also has shadows, sometimes deep ones. They are:

- 0) Fellow-actors who leave the school when emotional, then want to return after a short while, to leave yet again.
- 1) Wives (and other family members of fellow-actors) not in the school who want the fellow-actors to leave the school when individuation brings with it charisma, sex-appeal, a new vitality. This happens far more often with men than with women.
- 2) Men, bisexual⁵⁵ and masculine, who cannot accommodate their homosexuality, often no more than fifteen percent (more or less) of their total sexuality, and then become aggressive.
- 3) My discomfort when people, often strangers to me, ask me persistently for an isolated hour to advise them. Each psyche is unique. It takes me about nine months to begin to understand the intricate contours of an individual psyche. I would have to see him or her twice a week, once in a public, group dramatization and once in one-to-one, private session to bring about this understanding. There is no guarantee that I shall apperceive anything. These people are uncomfortable with my Madam-Rosa work. (See par. 40.) Usually these

⁵³ Jung: *Memories, Dreams, Reflections*; pp. 416-417

⁵⁴ Jung: CW; Vol. 7; par. 277; pp. 178-179

⁵⁵ June Singer: *Androgyny: Towards a New Theory of Sexuality*; pp. 30-32

people are rationalists. Their “know-all-ness” clash with my “know-little-ness”. With them, I am reminded of Jung’s statement: “Hence rationalistic opinions come unexpectedly close to neurotic symptoms. Like these, they consist of distorted thinking which takes the place of psychologically correct thinking.”⁵⁶

- 4) I have seventeen rules for my school. In the 1980s they were two rules. In the 1990s they were four rules. By 2005 they are seventeen rules. This points, for me, to the decline of social interaction and social integration. If this is so, how is humanity to sustain, support, tolerate, make congenial, a global state?

45. There are some new fellow-actors who seem compelled to break these rules. Their presence in my school is usually short-lived. Others confront this problem in consciousness and place it in its proper place. (See par. 71.) They eventually see that these rules, easy but unusual, contain them and me psychically and socially.

46. Most of the rule-breakers are Afrikaans-speakers. They are always right (these rule-breakers), always self-righteous. This group of people (Afrikaners) have a history of discontent, that uncompromising ravisher of the human psyche. The majority of Afrikaans-speakers with whom I am acquainted directly are always withholding something or the other. And often the cause of this reluctance or recalcitrance seems to me trite. These men and women arrived from Europe in the Cape with discontent three hundred and fifty years ago. Today they are more discontented than in the past. They have this in common with the Jews who came to South Africa, mostly from Eastern Europe, in the nineteenth and twentieth centuries.

⁵⁶ Jung: CW; Vol. 8; par. 808; p. 410

47. Most of the descendants of these Jews have fled from South Africa, more than about sixty percent of them, since Mr. Mandela and Mr. Mbeki came to power. Do these Jews propose that they have left their discontent, their paranoia, their psychic and social sniping, their greed behind? This Jewish Great Trek from South Africa is an incalculable loss to South Africa. For the Jews, as a group, are the intellectual, cultural, financial, civilizing princes of the earth. I am always amazed with what generosity and sympathy many Blacks have viewed this Jewish Great Trek. The greatest gift of the Blacks is their capacity to forgive.
48. By my assessment, the Jews in their Great Trek from South Africa have miscalculated. South Africa teems with unconcretized, unactualized opportunities. What a place it would be if the Jews were to be the architects, the Afrikaans-speakers the builders in the concretisation of those, almost limitless opportunities, while the Blacks, for once taking advice, were to provide a state in which every citizen is in his or her proper place (see par. 71), and every citizen is assured of his *physical* life. The greatest part of the responsibility for making this common knowledge lies in the hands of actors and dramatists, the theatre-makers, the film-makers, the television-producers, the video-cassette producers, the compact-disk-producers. (The media has failed South Africa, sometimes to psychopathic degrees, particularly so Black journalists.) Might not this version of South Africa be a model for the unitary, global state?
49. The collective shadow of my school, the collective shadow of the South African state,⁵⁷ my personal shadow in a neuroses, converted (transformed), could all lead to psychic gold. Consciousness is an *Athanor*, a transforming furnace. Whatever is inappropriate, “evil”

⁵⁷ Jung: CW; Vol. 9(ii); pars. 13-19; pp. 8-10

even, can be turned to “good” by being made conscious.⁵⁸ The opposites need to be held in full consciousness. This requires *religio*,⁵⁹ careful consideration. What it is and what I perceive it should be need careful consideration, and both must be allowed to change.⁶⁰ Dr. Marie-Louis von Franz writes: “I am reminded how Jung once told us, when we asked him whether a third world war was inevitable, that such a war could only be avoided if a significant number of individuals could hold the opposites together within themselves..... The unconscious can only show us a way out of the crisis if we as individuals remain conscious of the opposites”.⁶¹

50. To assimilate this situation, requires the activation of the archetype of assimilation⁶² and rituals⁶³ of assimilation. (See par. 53.) To transform this situation needs symbolization,⁶⁴ active imagination,⁶⁵ dream interpretation,⁶⁶ careful consideration of all synchronicity⁶⁷ and of what else goes on in the images in consciousness, particularly as

⁵⁸ Jung: CW; Vol. 12; pars. 206-208; p. 159

⁵⁹ Jung: CW; Vol. 11; par. 74; p. 43. Jung distinguishes between a creed and religion. (CW; Vol. 11; par. 75; p. 43). Religion he regards as an instinct. “.....the religious impulse rests on an instinctive basis and is therefore a specifically human function.” (CW; Vol. 10; pars. 544; p. 280). Religion derives from, *religere*, which means “careful consideration” (Marie-Louis von Franz: *Alchemy*; p. 98)

⁶⁰ Jung: CW; Vol. 11; par. 517; p. 337. For the truth to operate (see par. 29), both need to be allowed to change.

⁶¹ Marie-Louise von Franz: *Psychotherapy*; p. 172

⁶² Jung: CW; Vol. 6; par. 685; p. 413

⁶³ These rituals are mine. They certainly will not be congenial to all psyches. Do not use them if they cause discomfort. Change them if you need to do so. They need to be used as symbols and not signs. They require intense attention, that is to say, *religio*. (See par 49)

⁶⁴ Jung: CW; Vol. 6; pars. 814-829; pp. 473-481

⁶⁵ Jung: CW; Vol. 8; par. 400; pp. 202-203
 Vol. 9(i); pars. 319-320; pp. 189-190
 Vol. 14; par. 706; pp. 495-496

⁶⁶ Jung: CW; Vol. 8; pars. 443-569; pp. 237-297
 Vol. 16; pars. 294-352; pp. 139-161
 Vol. 18; pars. 416-606; pp. 185-263

⁶⁷ Jung: CW; Vol. 8; pars. 816-997; pp. 419-531

regards the formations of future wishes, that is to say the symbolic goals in the teleology of the individual's ground-plan. Individuation moves ever forward to fulfilment, to completion and, without potent goals, how would it have direction and where, at least symbolically, will it arrive?

51. I call the archetype of introspection the archetype of the "inturned gaze".⁶⁸ Here belong symbolization, active imagination, dream analysis, synchronicity, even *religio*. (See par. 49.)
52. For any psychic growth, for any growth of personality, for any psychic healing, transformation is imperative. Firstly, the situation on hand, as it is at this moment, the Is is sacred,⁶⁹ needs to be assimilated carefully. (See par. 53.) To perceive the situation, make it conscious, is not the same as assimilating it,⁷⁰ although assimilation is dependant on such awareness (acknowledgement).⁷¹ Such immediate presence of the shadow is shunned by many people. Secondly, the act of transformation now comes into play. I also ritualise symbolization. This is my way of doing it. It is likely to be uncongenial to some others.
53. Paradoxically, my ritual of assimilation is also a symbol. (See par. 66.) X is the content I wish or need or both to assimilate.

- 1) I gather together what contents I wish to assimilate. I thus *acknowledge* them. This is X. (This is the food I buy selectively, in the supermarket.)

⁶⁸ Jung: CW; Vol. 16; par. 134; p. 59

⁶⁹ Compiled and edited by Philip Kapleau; *The Three Pillars of Zen*, foreward by Huston Smith; p. xiii

⁷⁰ Jung: CW; Vol. 15; par. 122; p. 78

⁷¹ Jung: CW; Vol. 11; par. 517; pp. 337-338; "The causes of neuroses lie in the present as much as the past, and only a cause existing in the present can keep a neuroses alive."

- 2) I *accept* X. (I prepare this food as a meal.)
- 3) I *assimilate* X. (I eat this meal.)
- 4) I *amalgamate* X. (I digest this meal; this involves multiple actions:
 - 0) I *amalgamate*, conjoin parts of the meal;
 - 1) I *synthesize* the meal;
 - 2) I *integrate* it (the meal) into a totality;⁷²
 - 3) I start the journey of placing the meal in its *proper place* (see par. 71);
 - 4) I *am at one with* the transformed contents⁷³ of the meal and everything else about me and the world;

[0] I take *responsibility* for the meal and my digestion of it;

 - 0) I take on *ownership* for the meal and my digestion of it;
 - 1) I consider carefully (*religio*, see par 49) the results of my digestion of the meal with introverted and extraverted *intuition*;
 - 2) I do the same with introverted and extraverted *sensation*;

⁷² Marie-Louise von Franz: Projection and Recollection in Jungian Psychology; pp. 11-13

⁷³ Jung: CW; Vol. 16; par. 227; p. 108. "Individuation is an at-one-ment with oneself and at the same time with humanity, since oneself is part of humanity."

- 3) I do the same with introverted and extraverted *feeling (evaluation)*;
 - 4) I do the same with introverted and extraverted *reason (thinking.)*
 - 5) I now *adapt* X. (What was the food in the meal is now converted into the stuff of my body and what I do not need of this food, I eliminate.)
 - 6) Finally, I *accommodate* X. (I place the new stuff of my body converted from the meal in its proper place (see par. 71) in my body.)
54. In the initial stages of this Châtillon's *theoria* (not dissimilar to the alchemists work with metals) on assimilation, there is often resistance and conflict from fellow-actors. Some fellow-actors in my school simply cannot or will not perform this ritual. It is uncongenial for them. Others find conflict between *acknowledgement* and *acceptance*: *acknowledge* they will do; *acceptance* they resist. Others find conflict and resistance between *acceptance* and *assimilation*. Psychic assimilation is subjective and, sad to say, not given to many.
55. I have not found a more appropriate image as a symbol for assimilation than human digestion.
56. This is part of my (Châtillon's) *theoria*. Jung writes of a *theoria* that it is "symbolic concepts that enables (her) to *comprehend* (my italics and see par. 21) the content of the unconscious."⁷⁴
57. The alchemists brought to their Opus (Great Work) a *theoria*, an intellectual understanding, and a *practica*, which consists of chemical

⁷⁴ Jung: C.G. Jung, *Letters*; Volume 2; p. 80. Letter to Joseph L. Henderson, dated 9 August, 1952.

experiments. But this was not enough. There also had to be “heart and feeling”.⁷⁵ By this, I suspected Jung meant meaning.

58. I would suggest that the individuating actor who has as his goals, firstly, the global consciousness of the psyche as the psychic foundations of a global state and, secondly, at least the vision that every human being, animal, tree, plant on this planet feels they belong, are content and physically healthy, could do no better than use Jungian psychology as his or her *theoria*.
59. Not that Jungian psychology is without flaws. There are exaggerations, lob-sidedness, bad characterization to the point of being misleading (the persona archetype, for instance), other untidy work, and sometimes Jung is too cautious, and sometimes he is too reckless. But his work far excels that of any other man in history in its characterization and delineation of the human psyche. I am thankful to live after him and even more thankful that my mind is steeped in his psychology. Simply, it works.
60. The *practica* for such an individuating actor is vast. This essay probably contains a hundred themes in line with his goals (see par. 58), all of them controversial. No politician today is likely to support these goals. If these themes are not transformed into theatre-pieces, films, television programmes, they will die, while this essay will gather dust.
61. Globalization is a potent, archetypal force. It is likely to engulf this planet as Christianity engulfed Europe and the Near East in the first three centuries after Christ. Computers, banks, the glamour and entertainment industries, psychology (more and more, many of us want to know who we are, although this is apparently not so strong in the United States of America at the present time) are the new

⁷⁵ Jung: CW; Vol. 16; par. 471; pp. 262-263; par. 488; p. 279

monarchs of the earth. The old politicians and their primitive systems of government, the old media, the old creeds, the old education have lied to us and we have no obligation to them.

62. Jung would have it that all the individual figures in an author's works are relatively autonomous functional complexes in his psyche.⁷⁶ So the dramatist or director will face his complexes in his characters. This would be a source of self-knowledge and individuation when he assimilates (see par. 53) and symbolizes (see par. 66) the characterization of these figures in his work.
63. Every time an actor makes a mistake of whatever kind, and not only in words, he has touched and provoked a complex. Provided he characterizes the complex, assimilates (see par. 53) it and symbolizes (see par. 66) it, he will transform the complex in his shadow to pure psychic gold. (See par. 49.) This is based on Jung's word association tests.⁷⁷ All my fellow-actors, who have or who do this in life (there are at present no stage, film or television actors in my school), outdo themselves constantly with unpredictable brilliance in their performances. Their excellence often touches genius. It certainly surprises them. This is by far the greater part of the preparation for a performance of whatever kind. Here individuation and profession assist in each other's growth unconditionally.
64. Out of active imagination comes the just-right (*rtā*; see par 70) characterization. It is wise to symbolize a job or any task of whatever kind before embarking on it. All symbols, if they are genuine symbols and not signs, have the most superior just-rightness (*rtā*; see par 70) as their goals.

⁷⁶ Jung: CW; Vol. 6; par. 813; p. 473

⁷⁷ Jung: CW; Vol. 2; pars. 939-998; pp. 439-463; the contents of the entire volume.

65. Jungian psychology must be applied in this way or it is purposeless. As an intellectual exercise, Jungian psychology has a farcical and inappropriate quality. It is too untidy. The whole of Jungian psychology points to experience. Even when Jung parades abstractions, his psychology is quintessentially that of experience. To know it one must experience it. There is no other way.⁷⁸
66. Now for my way (*theoria*) of performing symbolization. I am assuming that I am to play Prospero for the purpose of this example. Some of the actors in this production are weak or so I perceived them to be. The director is unimaginative and deifies Shakespeare's plays. I symbolize my performance in this production with an analogous image. As so often with me, it (the image) is a couple: Phillip Seymour and Katherine Newgate. Both are actors. I characterize them well. I then give careful consideration (see par. 49) to the situation as it is at that moment. (See par. 52.) I then oppose this with what I want. Then I make it clear that this couple, this symbol, must do what it thinks is just-right. (See par 70.) This is important. The symbol is unknown. If I prescribe to it too much, it becomes a sign.⁷⁹ The magic is in the unknown. I let it go. *Thy will be done*. I need not prescribe at all. I need not declare what I want. I might not know what I want. I can create the analogous image and leave it at that.
67. Sometimes there is a superior outcome (superior replacement I call it). Sometimes nothing happens. Sometimes it all happens, this superior replacement, ten years later. Sometimes nothing happens but something else happens, superior to what I ask for and beyond anything I could have imagined. But all the while I become more and more of whom I am. I become more and more authentic.

⁷⁸ Jung: CW; Vol. 7; par. 199; p. 115

⁷⁹ Jung: CW; Vol. 6; pars. 815-816; pp. 474-475

68. The more the actor employs the archetype of the inturned gaze (see par. 51) and its contents, the more the unconscious yields its favours to him.⁸⁰ The results are that he has a greater understanding of the outer world and people. Jung writes: “*It is only because of the fundamental uniformity of the unconscious psyche that human beings are able to communicate with one another and to transcend the differences of individual consciousness.*”⁸¹ Jung also writes: “The capacity for inner dialogue is a touchstone for outer objectivity.”⁸² It would only take a small number of individuating and introspecting actors to affect such a global world unity as suggested in this essay. Then Miranda might well have her “brave new world”.⁸³ (See par. 29.) In that Global Brave New World, the truth instinct, as Dr. Marie-Louise von Franz writes of it,⁸⁴ probably would have great currency.
69. The instinct of truth is close to telepathic knowledge. If I possess it, I have the truth. (See par. 29.) To a high degree, I simply know this truth without reflection. It is in just-rightness (*rtā*) and always in the proper place. It is a manifestation of the Self archetype.
70. I translate *rtā* (an Indian concept) as just-rightness. It is constant and stable. *Rtā* means established order, regulation, destiny, sacred custom, statute, divine law, right, truth. In the affairs of men, *rtā* operates as moral law, which ordains truth and the just-right way. “Whoso follows *rtā*, finds a fair and thornless path to walk in.” “With *rtā* I do my work.” A suggestion of concrete existence attaches to *rtā*.

⁸⁰ Jung: CW; Vol. 7; pars. 196-197; p. 114

Vol. 8; par. 640; p. 334

⁸¹ Jung: CW; Vol. 8; par. 227; pp. 110-111

⁸² Jung: CW; Vol. 8; par. 187; p. 89

⁸³ William Shakespeare: *The Tempest*, Act V; scene 1; line 4

⁸⁴ Marie-Louise von Franz: *Alchemy*; pp. 174-176

With *rtā*, I shape my thoughts.⁸⁵ *Rtā* is always the ideal balance between opposites. Its balance is always poised, even if it were asymmetric and is 10 percent on one side and 90 percent on the other.

71. The *proper place* plays a large role in alchemy and Jungian psychology. Jungian psychology analyses (cuts up) and makes what was in a “wrong” place transform appropriately (*rtā*; see par 70) and then transferred to a “right” place. The alchemists quoted Mathew 10:34: “I came not to send peace but a sword”⁸⁶ *Rtā* and placing in the proper place are related concepts.
72. I know of no group, however small, who houses the truth instinct, *rtā* and proper placing. In this essay, no positive quality has been attributed to any group. A group invariably drags an individuating actor down. It operates at a lower level than an individuating psyche.
73. The structures and orientation of this essay are themselves metaphors: They are:
 - 0) A fugal structure;
 - 1) A quincunxal structure, and a double quincunx with an extra unite to join them (eleven unites) is the way of the tao.⁸⁷
 - 2) Jungian psychology as a *theoria* (see par. 56) permeates this essay;

⁸⁵ Jung: CW; Vol. 6; pars. 348-349; pp. 208-209

⁸⁶ Jung: CW; Vol. 9(ii); par. 292; p. 187; I find the term *analytical psychology* inappropriate. Jungian psychology breaks down (analyses) but then synthesizes into new psychic wholes. I prefer and use Jungian psychology. See Robin Robertson: *Beginners Guide to Jungian psychology*, p. 106

⁸⁷ Marie-Louise von Franz: *Number and Time*. pp. 60, 120, 121, 123, 124

- 3) The goal of this essay is to reach the balance of *rtā* (see par. 70);
- 4) The starting point of this essay is the collective and individual (personal) shadow. (See par. 49.)

74. Evaluations and the settings of this essay.

- 0) All the concepts in this essay expressed are short, generalized pointers, contained in cameo characterizations;
- 1) I would prefer them amplified by theatre, film and television works;
- 2) All characterization heightens consciousness;
- 3) Other essays, surrounds this essay (these essays are monologues and are intended to be read aloud; their medium is speech);
- 4) The setting of the contents of this essay in societies are as follows: South Africa, Britain and then the whole Anglo-Saxon world, that is to say, the entire English-speaking world. Finally, by the nature of this essay and its global orientation, it is the whole world.

75. I agree with Goethe that the “highest bliss” for man is the development of personality.⁸⁸

76. In summary then, I suggest that individuating actors, those on stage, on film, on television and those in life, the enactors (see par. 36), in the first instance, individuate, at least in part, in the mirroring of their psyches in the roles they play in society, in the outside world,

⁸⁸ Jung: CW; Vol. 17; par. 284; p. 167

particularly in their professions, and they need to observe with intense *religio* (see par. 49), unwavering attention, where the flaws (blemishes, shadows) are in their own psyches and those of society. They then need to transform all these.

77. In the second instance, they need to characterize all group-psychologies globally which, together, consist of the overall, mass-psychology of the globe, all operating at lower levels of consciousness than these individuating actors or enactors. (See par. 4, 32, 72.)
78. In the third instance, the individual needs to enjoy the greatest attention, as their prime concern, of these individuating actors and enactors, particularly those individuals who possess the greatest number of healthy complexes (talents), the greatest intelligence, the most expansive consciousness and the most developed personalities, for these attributes, paradoxically, are the property of the whole world, now so blatantly disregarded by the Black South African government. Poor people do not make this world. Conscious, creative people do.
79. In the fourth place, actors and enactors need to create a global consciousness of all the irrationalities and unusual character of the money archetype.
80. In the fifth place, these individuating actors and enactors need to replace inappropriate structures, on every level of life, by a process of transformation at the just-right (*rtā*, see par. 70) tempi as opposed to the Black wrecking of structures without replacing any of them and without much consideration for the consequences of such mindlessness. (See par 19.)

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