

**The Self in Jung's Ultimate View**  
Presented by J. Gary Sparks, Jungian Analyst  
**Supplementary Information**

Page references in brackets [ ] refer to *Number and Time* unless otherwise noted

**References for Friday's lecture**

“rather unreadable”<sup>1</sup>

Van der Post is talking about Jung:

“He went on, in that deep bass voice of his, to tell me at great length, how his work as a healer did not take wing—the metaphor is mine—until he realized that the key to the human personality was its story. Every human being at core, he held, had a unique story and no man could discover his greatest meaning unless he lived and, as it were, grew his own story. Should he lose his story or fail to live it, he lost his meaning, became disoriented, the collective fodder of tyrants and despots, or ended up, as so many did, alienated and out of their own minds, as had the patients in the Burghölzli Asylum to whom he owed this insight . . . .”<sup>2</sup>

Jung has written an essay on the spirit.<sup>3</sup>

“that factor which creates images in the inner field of vision and organizes them into a meaningful order.” [214]

Teilhard de Chardin is one.<sup>4</sup>

A readable source for physics is Robert March's *Physics for Poets*.<sup>5</sup>

Carol Spicuzza, artist

[www.carolspicuzza.com](http://www.carolspicuzza.com)

“Midnight Jeweller”

[www.carolspicuzza.com/05.shtml](http://www.carolspicuzza.com/05.shtml)

“The Matrix”

[www.carolspicuzza.com/12.shtml](http://www.carolspicuzza.com/12.shtml)

“[N]umber appears to represent both an attribute of matter and the unconscious foundation of our mental processes. For this reason, number forms, according to Jung, that particular element that unites the realms of matter and psyche.” [52]

---

<sup>1</sup> Von Franz, *Psyche and Matter*, p. 164

<sup>2</sup> Laurens van der Post and Jane Taylor, *Testament to the Bushman*, p. 138.

<sup>3</sup> “The Phenomenology of the Spirit in Fairytales,” *The Archetypes and the Collective Unconscious*, CW 9i.

<sup>4</sup> Ursula King, *Spirit of Fire: The Life and Vision of Teilhard de Chardin*.

<sup>5</sup> Robert March, *Physics for Poets*.

often in the world of pre-scientific peoples,<sup>6</sup> numbers first are used qualitatively, not quantitatively.

“*structural characteristics of the Self symbol.*” [124]

Jung to Wolfgang Pauli:

“About a year ago, I actually began examining the characteristics of the cardinal numbers in various ways, but my work ground to a halt. ... The mythological formulations are interesting but unfortunately call for a great deal of work in comparative-symbolism, and I cannot afford to get involved in that.”

Jung to Fritz Lerch:

“Numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. This, as we know, possesses a certain degree of autonomy which enables it to influence consciousness spontaneously. The same must be said of numbers ... Number proves to be a fundamental element not only of physics but also of the objective psyche.”

Von Franz:

[Jung] “began to note down some of the mathematical characteristics of the first five integers on a slip of paper. But about two years before his death, he handed this slip over to me [that would have been 1959] with the words, ‘I began to study the individual properties of the whole numbers. I am too old now to continue this work and therefore I give it over to you.’”<sup>7</sup>

C. G. Jung (2018) “Note on Number,” *Psychological Perspectives*, 61:4, 431-439

“Whenever a latent unconscious content pushes up into consciousness, it appears first as a twofold oneness. For this reason nearly all cosmogonies begin their tales of the emergence of world-consciousness with a duality: creator twins, a god and his ‘helper,’ ... .” [93]

“[E]very tension of opposites culminates in a release, out of which comes the ‘third.’ In the third, the tension is resolved and the lost unity is restored. ... Three is an unfolding of the One to a condition where it can be known—unity becomes recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality.” [102]<sup>8</sup>

“Accordingly, the number three stands behind dynamic actualizations of the one-continuum in time-space dimensions and in our consciousness.” [102]

---

<sup>6</sup> Von Franz tells the story of eleven Chinese generals who “had to vote if they should attack or retreat. They voted, and eight were for attack and three were for going back. Therefore, they retreated. The three had won out because three is the number of harmony; three is a better number, qualitatively, than eight. So the people who hit the three won out.” *Psyche and Matter*, p. 164.

<sup>7</sup> C. G. Jung (2018) “Note on Number,” *Psychological Perspectives*, 61:4, 431-439.

<sup>8</sup> Quoting Jung, *Psychology and Religion*, CW 11 [*Collected Works*], par 180.

“appears to *consist of two heterogeneous* systems which stand in a functional relationship to each other.” [184]

“*synchronistic events appear to be linked up with an individual’s inner development and in some way dependent on it.*” [190]

“The phenomena of synchronicity ... represent sporadic actualization of this unitary world.” [173f.]

“a sort of pivot where psyche and matter meet.” [263]

*The Golden Ass*<sup>9</sup> by Apulius

*Anahata* means unhurt, unstruck.<sup>10</sup>

“[Y]ou must inquire what experiment the self wants to make.”<sup>11</sup>

---

<sup>9</sup> Von Franz, *The Golden Ass of Apulius: The Liberation of the Feminine in Man*.

<sup>10</sup> <http://en.wikipedia.org/wiki/Anahata>

<sup>11</sup> Jung, *Nietzsche’s Zarathustra: Notes of the Seminar*, p. 403.