

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

References for Saturday morning's presentation:

We did not discuss the evolution of Jung's understanding of transference, but here it is if you are interested:

While a very young psychiatrist and during his association with Freud, he considered transference the "alpha and omega" of the therapeutic process.¹ That is well known. In 1914 he likewise wrote:

The transference is indeed at present the central problem of analysis.²

However, several years later he contended:

Contrary to certain views I am not of the opinion that the "transference to the doctor" is a regular phenomenon indispensable to the success of the treatment.³

In 1928 that sentiment is even more directly expressed:

The greatest wisdom an analyst can have is to disappear and let the patient think he is doing nothing at all.⁴

More of the same came in 1935, in the "Tavistock Lectures":

A transference is always a hindrance You cure in spite of the transference, not because of it. ... If there is no transference, so much the better.⁵

Yet in 1946, in "The Psychology of the Transference," which will form the backdrop of today's talks, Jung's position is as follows:

It is probably no exaggeration to say that almost all cases requiring lengthy treatment gravitate round the phenomenon of transference⁶

He also acknowledges:

¹ Jung, CW [*Collected Works*] 16, pars. 276, 358.

² "Some Crucial points in Psychoanalysis," CW 4, par. 656.

³ "On the Psychology of the Unconscious, CW 7, par. 94n.

⁴ Jung, *Dream Analysis: Notes of the Seminar*, p. 458.

⁵ CW 18, pars. 349-351.

⁶ CW 16, p. 164.

The great importance of the transference has often led to the mistaken idea that it is absolutely indispensable for a cure.⁷

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By “classical” transference, he means an erotic one.⁸

Marion Woodman⁹

“The integration of contents that were always unconscious and projected involves a serious lesion of the ego. Alchemy expresses this through the symbols of death, mutilation, or poisoning.”¹⁰

This collapse and disorientation of consciousness may last a considerable time and it is one of the most difficult transitions the analyst has to deal with, demanding the greatest patience, courage, and faith on the part of both doctor and patient.¹¹

Marion Woodman on the father complex, *The Owl Was a Baker's Daughter*, pp. 7-9, 27-31, 91-94, 120-121.

PPFF: Maja Reinau, *Love Matters for Psychic Transformation*, p. 41, n. 68.

“The psychological interpretation of this process leads to regions of inner experience which defy our powers of scientific description At this point, unpalatable as it is to the scientific temperament, the idea of mystery forces itself upon the mind of the inquirer, not as a cloak for ignorance but as an admission of his inability to translate what he knows into the everyday speech of the intellect.”¹²

Rudolf Otto, *The Idea of the Holy*

which refers to a nod.¹³

“[A] numinous experience . . . is the thing that people are looking for—an archetypal experience—that is, then, an incorruptible value. They depend upon other conditions; they depend upon their desires, their ambitions. They depend upon other people, because they have no value in themselves. They have nothing in themselves. They are only rational, and are not in possession of a treasure that would make them independent. But when that girl can hold that experience, then she doesn't depend anymore. She cannot depend anymore, because that value is in herself. The value became part of her. And

⁷ Ibid., par. 358.

⁸ Ibid., p. 164, pars. 360, 361, 368, 456.

⁹ *The Owl Was a Baker's Daughter, Addiction to Perfection, The Pregnant Virgin, Conscious Femininity* and many others, <http://www.innercitybooks.net>.

¹⁰ CW 16, par. 473.

¹¹ Ibid., par. 476.

¹² Ibid., par. 482

¹³ <http://en.wikipedia.org/wiki/Numinous> <http://en.wikipedia.org/wiki/Numen>

that is a sort of liberation, and that, of course, makes her complete, inasmuch as she could realize such a numinous experience, she is able to continue her part, her own way—her individuation. The acorn can become an oak, and not a donkey. Nature will take her course. A man or woman becomes that which he or she is from the beginning.”

“[T]he collective unconscious is really a sort of agglomeration of ... typical images, of which each has a numinous quality. ... [O]ne could best compare [them] with myths.”

“And so, you see, man is not complete when he lives in a world of statistical truth. He must live in a world of his biological truth [psychoid!!]—that is not merely statistics. It is the expression of what he really is, and what he feels himself. So you see, someone without mythology is merely an effect of statistics, as it were. He is an average phenomenon. And while the truth is, the carriers of life are individuals, not average numbers, yet our natural science makes everything to an average—reduces everything to an average. And, of course, all the individual qualities are wiped out. And that ... deprives people of their most specific values. Where they are individuals. It deprives them of the most important experiences of their life, where they experience their own value—the creative background of their personality.”¹⁴

¹⁴ Richard I. Evans, *Jung on Elementary Psychology*, pp. 229f.