

Jung's
Map of the Soul
An Introduction

MURRAY STEIN

Open Court
Chicago and La Salle, Illinois

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For Sarah and Christopher

Acknowledgments

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Introduction

You could timidly explore the
coasts of Africa to the south,
but going west there was nothing
except fear, the unknown, not
“our sea” but the Sea of Mystery,
Mare Ignotum.

Carlos Fuentes
The Buried Mirror

The summer Jung died, I was preparing to go to college. It was 1961. Humans were beginning to explore outer space, and the race was on to see who would be the first to reach the moon, the Americans or the Russians. All eyes were focused on the great adventure of space exploration. For the first time in human history, people were succeeding in leaving *terra firma* and traveling toward the stars. What I did not realize at the time was that our century has been marked just as decisively by the journeys inward, the great explorations of the inner world undertaken by the likes of Carl Jung in the decades before Sputnik and Apollo. What John Glenn and Neil Armstrong have meant to us as explorers of outer space, Jung signifies with regard to inner space, a courageous and intrepid voyager into the unknown.

Jung died peacefully in his house just outside Zurich, in a room that faced the calm lake to the west. To the south one could see the Alps. The day before he passed away he asked his son to help him to the window to take a last look at his beloved mountains. He had spent a lifetime exploring inner space and describing what he found there in his writings. By coincidence it happened that the year Neil Armstrong stepped onto the surface of the moon I embarked on a journey to Zurich, Switzerland to study at the Jung Institute. What I am sharing in this volume is the distillation of nearly thirty years of studying Jung’s map of the soul.

The aim of this book is to describe Jung’s findings as he presented them in his published writings. First discovering Jung can itself be something like plunging into that “Sea of Mystery” written about by Fuentes in his account of earlier explorers who ventured across the Atlantic from Spain. It is with a sense of excitement, but also fear, that one launches out into these far-reaching places. I remember my first attempts. I was swept away by so much excitement at the prospect that I anxiously sought the advice of several of my university professors. I wondered if this was “safe.” Jung was so attractive that he seemed too good to be true! Would I become lost, confused, misled? Luckily for me, these mentors gave me the green light, and I have been journeying and finding treasures ever since.

Jung's own original journey was even more frightening. He literally had no idea if he was going to find a treasure or fall over the edge of the world into outer space. The unconscious was truly a *Mare Ignotum* when he first let himself into it. But he was young and courageous, and he was determined to make some new discoveries. So away he went.

Jung often referred to himself as a pioneer and explorer of the uncharted mystery that is the human soul. He seems to have had an adventuresome spirit. For him—as for us still—the human psyche was a vast territory, and in his day it had not yet been much studied. It was a mystery that challenged the adventuresome with the prospect of rich discovery and frightened the timid with the threat of insanity. For Jung the study of the soul also became a matter of grave historical importance, for, as he once said, the whole world hangs on a thread and that thread is the human psyche. It is vital that we all become more familiar with it.

The great question is, of course: Can the human soul ever be known, its depths plumbed, its vast territory charted? It was perhaps some leftover nineteenth-century scientific grandiosity that led early pioneers of depth psychology like Jung and Freud and Adler ever to undertake this effort and to think that they could define the ineffable and the supremely inscrutable human psyche. But set out into this *Mare Ignotum* they did, and Jung became a Christopher Columbus of the inner world. The twentieth century has been an age of scientific breakthroughs and technological wonders of all kinds; it has also been an age of deep introspection and probing into our common human subjectivity, which have resulted in the field broadly known today as depth psychology.

One way to familiarize ourselves with the psyche is to study the maps of it that have been drawn up and made available by these great pioneers. In their works we can find many points of orientation for ourselves, and perhaps we too will be stimulated to carry out further investigations and to make new discoveries. Jung's map of the psyche, as preliminary and perhaps unrefined and open-ended as it is—as are all first attempts at charting unknown territories—can still be a great boon to those who want to enter inner space, the world of the psyche, and not lose their way completely.

In this book, I accept Jung in his self-designated role of explorer and mapmaker, and I let this image guide me in presenting this introduction to his theory of the human psyche. The psyche is the territory, the unknown realm he was exploring; his theory is the map he created to communicate his understanding of the psyche. So it is Jung's map of the soul that I will attempt to describe in this book by leading you, the reader, into and through the territory of his writings. In doing so, I am presenting a map of a map, but one that I hope will be useful to you in your own further journeys into Jung's life and work.

Like all mapmakers, Jung worked with the instruments and evidence available to him in his time. Born in 1875, he completed his basic medical studies at the University of Basel in Switzerland by 1900 and his psychiatric training at the Burghölzli Klinik in Zurich by 1905. His important association with Freud extended from 1907 to 1913, after which he spent some years in a deep self-analysis and then emerged with his own distinctive psychological theory—called analytical psychology—which he presented

to the world in 1921 in the book *Psychological Types*.¹ By 1930, aged 55, he had created most of the basic features of his theory but had not yet detailed a number of important items. The details would be presented in the years following 1930 and would continue to flow from Jung's pen until he died in 1961.

The project of exploring the human psyche scientifically was begun early in Jung's adult life. His first official expedition is described in his doctoral study, *On the Psychology and Pathology of So-Called Occult Phenomena*.² This gives a psychological account of the inner world of a gifted young woman whom we now know was actually his own cousin, Helene Preiswerk. As a teenager, she had the unusual ability to act as a medium for spirits of the dead, who would speak through her in remarkably accurate historical voices and accents. Jung was fascinated and set out to understand and interpret this puzzling psychological phenomenon. Pressing ahead, he used the word association test to uncover hidden features of the psychic landscape that had not been classified before. These were published in numerous papers, which are now housed in Volume 2 of his *Collected Works*. The newly discovered features of the unconscious he named "complexes," a term that would stick and make him famous. After that, he took up two burning psychiatric problems of the day, psychosis and schizophrenia, and produced a book, *The Psychology of Dementia Praecox*,³ which he sent to Freud as an example of his work and as a suggestion for how some of Freud's ideas could be applied in psychiatry (Freud was a neurologist). After receiving Freud's warm and enthusiastic response, he entered into a professional relationship with him and quickly became the leader of the fledgling psychoanalytic movement. With this he began his study of the shadowy regions of neurotic conditions, landing finally on the discovery of more or less invariant universal fantasies and patterns of behavior (the archetypes) in an area of the deep psyche that he called the "collective unconscious." The description and detailed account of the archetype and the collective unconscious would become his signature, a mark that sets his map apart from those of all other explorers of the deep psyche, the unconscious.

The year 1930 divides Jung's professional life almost exactly in half: in 1900 he began his training and psychiatric studies at the Burghölzli Klinik, and in 1961 he died a wise old man in his home at Küsnacht on Lake Zürich. In retrospect, one can see that Jung's first thirty years of professional activity were profoundly creative. During these years, he generated the basic elements of a monumental psychological theory as well as addressed major collective issues of the day. The second thirty years were perhaps less innovative of new theoretical constructs, but the output of books and articles was even greater than it had been earlier. These were the years of deepening and validating earlier hypotheses and intuitions. He extended his theories further to include studies of history, culture, and religion and to create a key link to modern physics. Jung's clinical work with psychiatric patients and with analysts was more consuming and intense in the first half of his professional life; it tapered off to a minimum after 1940, when the war interrupted normal collective life in Europe and Jung himself shortly thereafter also suffered a heart attack.

Jung's investigation of the psyche was also highly personal. His exploration of the unconscious mind was not only carried out on patients and experimental subjects. He

also analyzed himself. In fact, for a time he became his own prime subject of study. By carefully observing his own dreams and developing the technique of active imagination, he found a way to enter ever more deeply into the hidden spaces of his inner world. To understand his patients and himself, he developed a method of interpretation that drew upon comparative studies in human culture, myth, and religion; in fact, he used any and all materials from world history that had a bearing on mental processes. This method he called “amplification.”

The many sources and origins of Jung’s thought have not yet been clearly worked out in detail. In his writings, he acknowledges a debt to many earlier thinkers, among them Goethe, Kant, Schopenhauer, Carus, Hartmann, and Nietzsche; most importantly, he places himself in the lineage of the ancient Gnostics and the medieval alchemists. His philosopher of choice was Kant. The influence of Hegel’s dialectic is also apparent in his theorizing. And Freud left a mark. While Jung’s thought can be shown to have developed and grown over the years that span his career, however, there is a remarkable continuity in his basic intellectual orientation. Some of Jung’s readers have found seeds of his later psychological theories already apparent in some college papers delivered at his fraternity and published as *The Zofingia Lectures*. These were composed before 1900 while he was still an undergraduate at the University of Basel. The historian Henri Ellenberger goes so far as to claim that the “germinal cell of Jung’s analytical psychology is to be found in his discussion of the Zofingia Students Association and in his experiments with his young medium cousin, Helene Preiswerk.”⁴ The Zofingia lectures show Jung’s early struggles with issues that would occupy him throughout his life, such as the question of exposing religion and mystical experience to scientific, empirical investigation. Even as a young man, Jung argued that such subjects should be opened up to empirical research and approached with an open mind. When he met William James in 1909 at Clark University, it was a high point, because James had adopted the same position and had produced his classic study, *Varieties of Religious Experience*, using precisely this type of method.

From all of this study and experience, then, Jung drew up a map of the human soul. It is a map that describes the psyche in all of its dimensions, and it also tries to explain its internal dynamics. But Jung was always careful to respect the psyche’s ultimate mystery. His theory can be read as a map of the soul, but it is the map of a mystery that cannot be ultimately captured in rational terms and categories. It is a map of a living, Mercurial thing, the psyche.

In reading Jung, also, one needs to keep in mind that the map is not the territory. Knowledge of the map is not the same as an experience of the deep psyche. At best, the map can be a useful tool for those who want orientation and guidance. For some who are lost, it can even be a lifesaver. For others, it will stimulate a powerful urge to experience what Jung is talking about. I began to write down my dreams when I first read Jung. Later I even journeyed to Zürich and studied for four years at the Jung Institute. Through analysis and personal experience of the unconscious, I have gained firsthand knowledge of many of Jung’s findings. And yet my inner world is not identical to his. His map can show the way and can indicate general outlines, but it does not offer specific content. This must be discovered for oneself.

For many features of the map, Jung relied on scientific intuition and an amazingly vigorous imagination. The methods of science in his day could not confirm or disprove his hypothesis about the collective unconscious, for instance. Today we are closer to being able to do that. But Jung was an artist who used his creative thoughts to fashion a picture of the inner world of the mind. Like those beautifully illustrated maps of Antiquity and the Renaissance—drawn before mapmaking became scientific—the map that Jung created is gorgeous, not only abstract. Here one can find mermaids and dragons, heroes and evil characters. As a scientific investigator, of course, he was obliged to test his hunches and hypothetical constructs empirically. But this still left plenty of room for mythic imagination.

Jung worked in the discipline of psychiatry, or medical psychology as he sometimes refers to it. His chief teacher in the early years of his apprenticeship at the Burghölzli Klinik in Zurich was the well-known Swiss psychiatrist Eugen Bleuler, who coined the term “schizophrenia” to refer to one of the most severe of mental illnesses and wrote a great deal about the psychological issue of ambivalence. As much as possible, Jung searched for evidence and verification for his theories and hypotheses from sources outside of himself and his own immediate experience. His range of reading and study was vast. His claim was that as an empirical investigator of the psyche he was drawing a map that described not only the territory of his own inner world but one that referred to the features of the human soul in general. Like other great artists, the pictures he painted would have the power to speak to people of many generations and cultures.

My view is that this Swiss psychologist, whose name is today so widely known and highly regarded but whose own work is often not carefully read and frequently criticized for being inconsistent and contradictory, actually produced a coherent psychological theory. I think of it as a three-dimensional map that shows the levels of the psyche as well as the dynamic interrelations among them. It is a self-consistent work of art that appeals to some and not to others. Its postulates are cast as scientific propositions, and yet many of these are extremely hard to prove or disprove empirically. Important work is going on in this area, but whatever the outcomes may show, Jung’s body of work will continue to attract attention and admiration. Works of art never become outdated, although maps may lose their relevance with the progress of time and changes in methodology.

To describe Jung’s map of the psyche in a brief book is not a completely novel project, and others, notably Jolande Jacobi and Frieda Fordham, have produced similar introductory works in days of yore. What my work adds, I hope, is an emphasis on the overarching coherence within the theory and its subtle network of interconnections. As the theory is often presented, there is a bit of this and a bit of that, and the point that all the pieces stem from a single unified vision—which I see as a sublime vision of the soul—is not so obvious. It is also the case that a considerable number of years have passed since these earlier introductions to Jung’s theory were offered, and the time is ripe for a new one.

My aim is to show that while gaps and inconsistencies do exist in Jung’s map, there is a more profound underlying unity of vision that far outweighs the occasional lapses from logical precision. My main interest in this account is not to show the

development of Jung's thought or to consider at any length its practical applications in psychotherapy and analysis. It is rather to expose the underlying intellectual unity beneath the welter of commentary and detail that constitute his complete *oeuvre*. The careful reader will, I hope, come away from this book with a general picture of the theory of analytical psychology as Jung himself expounded it, as well as a grasp on the most important details and how they belong to a single whole.

The reason for the remarkable unity in Jung's account of the psyche stems, I believe, from a feature of his thought that did not grow out of his empirical methodology. Jung was an intuitive creative thinker, after the fashion of oldtime philosophers like Plato and Schopenhauer. He created his map of the psyche from the ideas available in the general scientific and intellectual community of his day, but he gave these ideas a unique twist. He did not come up so much with radical new notions as take what was generally available and fashion a new and highly distinctive pattern out of it. Like a great artist working in a tradition of painting, he used the images and materials that were available to him and made something new which had not been seen before in quite the same combination of elements.

Jung was also a visionary in the tradition of Meister Eckhart, Boehme, Blake, and Emerson. Many of his most important intuitions originated in his experiences of the sublime, which came to him in dreams, visions, and active imagination. He confesses this openly in his autobiography, where he writes that his prime teacher about the "reality of the psyche" was the figure Philemon, who first appeared to him in a dream and whom he then engaged for years in active imagination.⁵ Direct experience of the soul is the ultimate source of Jung's theory, and this accounts for its deep internal unity and self-consistency.

But Jung was also a dedicated scientist, and this sets his work apart from the writings of poets and mystics. He worked with the scientific method, which meant that he held his work accountable to the scientific community and subjected it to empirical tests. His visions, intuitions, and inner realizations were not simply allowed to rest on their own merit; they were checked against the evidence of human experience in general. Jung's strong need to be scientific and empirical accounts for the unbeveled edges in his theory, for the rough approximations that could have been made much smoother by pure intellect and imagination. The empirical world—life as it is experienced—is messy and does not fit neatly into the boxes made by human thought and imagination. Because Jung was both a visionary intuitive thinker and an empirical scientist, his map of the human psyche is both coherent and yet only loosely systematic and self-consistent.

One reason I have continued to appreciate Jung's writings and have read him steadily for over twenty-five years is that he is not compulsively consistent. When I have studied truly systematic thinkers such as Tillich or Hegel, I have always squirmed in the tight jaws of their steely minds. Their thoughts are too highly organized for me. Where is the messiness, the juiciness of life? This has led me to look to artists and poets for wisdom rather than primarily to philosophers and theologians. I am suspicious of rigid systems. They feel paranoid to me. Jung's writings have never affected me in this way.

Reading Jung, I have always sensed his deep respect for the mysteries of the human psyche, and this attitude allows the horizons to go on expanding. His map opens vistas up rather than closes them off. I hope I will be able to communicate this same impression to you, the reader.

This is an introductory work. Although I do hope that even advanced students of Jung's psychology will benefit from reading it, my true audience is those who would like to know what Jung said but have not yet found the right entry into his massive writings and complex thinking. Each chapter of this book is focused on one theme in his theory. I look at specific passages from his *Collected Works* that lay out that piece of his map. The especially motivated and diligent reader can consult those references later at leisure. My text-centered presentation will, I hope, offer a friendly invitation to become immersed in the primary documents and to face the challenge of teasing out Jung's sometimes obscure meaning and reflecting upon its implications.

The selection of these readings is my own personal choice. Other equally valuable texts could have been cited and used just as well. I have tried to choose the clearest and most representative essays and passages from Jung's work to demonstrate the essential coherence of his vision. Jung's map of the psyche is a massive achievement of intellect, observation, and creative intuition. Few modern thinkers have come close to equaling this towering work, which is housed in the eighteen volumes of the *Collected Works*, the three volumes of *Letters*, the various collections of interviews and occasional writings, and his autobiography (written with Aniela Jaffe). From this mountain of material I have selected the topics that belong most essentially to his theory and have left out those that have to do with analytical practice and interpretation of culture, history, and religion.

I come back to the question I asked before: Is there really a system in Jung's works? Is he a systematic thinker? The answer is probably a guarded yes. The theory is coherent, in the same way that Switzerland is a coherent country although the population speaks four different languages. The whole hangs together even though the parts look as if they could stand alone and function quite independently. Jung did not think systematically in the way a philosopher does, building on basic premises and making certain that the parts fit together without contradiction. He claimed to be an empirical scientist, and so his theorizing matches the disorderliness of the empirical world. An intuitive thinker, Jung lays out big concepts, elaborates them in some detail, and then proceeds to other big concepts. He backtracks frequently, repeats himself, and fills in gaps as he goes along. This quality makes for difficulty in reading him. One has to know all of his work in order to get the picture. If you read more or less randomly in his works for a while, you begin to suspect that the pieces fit together somehow in Jung's own mind, but only after reading his whole work and considering it for a long time can you see how they really do.

I think Jung felt that, having become aware of the profundity and far reaches of the human psyche through his clinical work and his own experience, he had to work patiently over a considerable length of time in order to formulate responsibly this

sublime vision of the human soul. He would not rush it, and often he delayed publishing for years while he worked at building the structures that could support his thought in the intellectual community. As we try to grasp this vision in its full magnitude, we need to bear in mind that he elaborated it over a period of some sixty years. We should not be overly obsessed with exact consistency in a work this large and in one that is attuned to empirical reality.

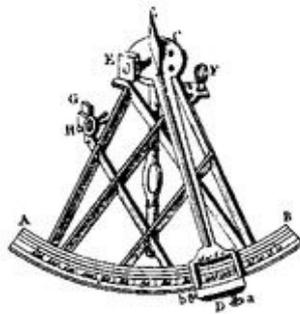
A story is told of Jung by his students in Zurich. Once when he was criticized for being inconsistent on some point of theory, he responded: I have my eye on the central fire, and I am trying to put some mirrors around it to show it to others. Sometimes the edges of those mirrors leave gaps and don't fit together exactly. I can't help that. Look at what I'm trying to point to!

I take it as my task to describe as accurately as possible what Jung shows in these mirrors. It is a vision that has sustained many people in our generation and may be a vision for the foreseeable future. Above all, his writings provide us with images of a great mystery, the human psyche.

1

Surface:

(Ego-Conconscious)



I will begin unrolling Jung's map of the psyche by looking at his description of human consciousness and its most central feature, the *ego*. "Ego" is a technical term whose origin is the Latin word meaning "I." Consciousness is the state of awakensness, and at its center there is an "I." This is an obvious starting point, and it is the entrance to the vast inner space that we call the psyche. It is also a complex feature of the psyche, one that still holds many puzzles and unanswered questions.

Although Jung was more interested in discovering what lay beneath consciousness in the hinterlands of the psyche, he also took on the task of describing and explaining human consciousness. He wanted to create a complete map of the psyche, so this was unavoidable: ego-consciousness is a prime feature of the territory he was exploring. Jung cannot really be called an ego psychologist, but he did place a social value on the ego. He offered an account of the ego's functions, and he recognized the critical importance of greater consciousness for the future of human life and for culture. Moreover, he was acutely aware that ego-consciousness is itself the prerequisite for psychological investigation. It is the tool. Our knowledge as human beings about anything at all is conditioned by the capacities and limitations of our consciousness. To study consciousness, therefore, is to direct attention to the instrument that one is using for psychological investigation and exploration.

Why is it so important, especially in psychology, to understand the nature of ego-consciousness? It is because one needs to make adjustments for distortion. Jung said that every psychology is a personal confession.¹ Every creative psychologist is limited by his or her own personal biases and unexamined assumptions. Not all that seems true to even the most earnest and sincere investigator's consciousness is necessarily

accurate knowledge. Much that passes for knowledge among human beings is actually, upon closer and more critical inspection, merely prejudice or belief based on distortion, bias, hearsay, speculation, or pure fantasy. Beliefs pass as knowledge and are clung to as reliable certainties. “I believe in order that I may understand,” a famous remark from St. Augustine, may sound strange to our modern ears today, and yet this is often the case when people begin to speak about psychological reality. Jung seriously sought to examine the foundations of his own thinking by critically examining the instrument he was using to make his discoveries. He argued strongly that a critical understanding of consciousness is essential for science, just as it has been for philosophy. Accurate understanding of the psyche, or of anything else for that matter, depends upon the state of one’s consciousness. Jung wanted to offer a critical understanding of consciousness. This was his primary objective in writing the key work, *Psychological Types*, which describes eight cognitive styles that distinguish human consciousness and process information and life experience differently.

The Relation of Ego to Consciousness

Jung therefore writes a great deal about ego-consciousness throughout his published works. For my purposes here, I will discuss primarily the first chapter of the late work *Aion*, entitled “The Ego,” as well as some related texts and passages. These summarize his position adequately and represent his mature thinking on the subject. At the end of this chapter I will also include some references to *Psychological Types*.

Aion can be read on many different levels. It is a work of Jung’s later years and reflects his profound engagement with Western intellectual and religious history and their future, as well his most detailed thoughts about the archetype of the self. The first four chapters were added to the book later to provide the new reader with an introduction to his general psychological theory and to offer an entry point into the vocabulary of analytical psychology. While these introductory pages are not detailed or particularly technical, they do contain Jung’s most condensed discussions about the psychic structures called ego, shadow, anima, animus, and self.

Here Jung defines the ego as follows: “It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness.”² Consciousness is a “field,” and what Jung calls the “empirical personality” here is our personality as we are aware of it and experience it firsthand. The ego, as “the subject of all personal acts of consciousness,” occupies the center of this field. The term ego refers to one’s experience of oneself as a center of willing, desiring, reflecting, and acting. This definition of the ego as the center of consciousness is consistent throughout all of Jung’s writings.

Jung continues this text by commenting on the function of the ego within the psyche: “The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.”³ The ego is a “subject” to whom psychic contents are “represented.” It is like a mirror.