

## Volume VI: Psychological Types

**000094 Psychological types. Introduction.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 3-7).

Through insights gained from the clinical study of patients, two broad personality types are distinguished' - the introverted and the extraverted. In the introduction to "Psychological Types," the theory is stated; the method to be followed to understand them is described; and, the definition, characteristics and effects of these two personality types are summarized. For the introverted personality, subjective and psychological processes are the center of interest: all life-giving energy seeks the subject himself; the object has a lower value than the subject. The extraverted personality, on the other hand, is drawn to the object as the center of interest: ultimate value rests in the object and the subject subordinates his own subjective processes to the object. The psychological result of these two standpoints is two totally different orientations: one sees everything in terms of the objective event (extraverted); the other sees everything in terms of his own situation (introverted). This broad classification does not exclude the existence of a second set of psychological types determined by the four basic psychological functions: thinking, feeling, sensation, and intuition, found within both introverted and extraverted personalities. This work, then, will discuss both sets of types: one determined by the predominant center of interest; the other determined by the predominance of one of the four basic psychological functions. 1 reference.

**000095 The problem of types in the history of classical and medieval thought. 1. Psychology in the classical age: the Gnostics, Tertullian, Origen.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd-ed., Princeton University Press, 1971. 608 p. (p. 8-20).

The psychological types postulated by Gnostic philosophy, the types represented by Tertullian and Origen, and the relationship of Christianity to later thought and knowledge are discussed. In early history, one finds a collective attitude rather than a concept of the individual. Gnostic philosophy postulated three types, corresponding to three basic psychological functions: the pneumatikoi, related to the thinking function; the psychikoi, related to feeling; and the hylikoi, related to sensation. In Gnosticism, feeling was devalued in favor of thought; in Christianity the reverse was true. Tertullian, the fanatic who created Church Latin is described as a classic example of introversion, sacrificing intellect to the inner soul. Origen, another Christian scholar, is classified as a classic extravert. By his self-castration he sacrificed feeling and sensation to intellect or objective fact. 3 references.

**000096 The problem of types in the history of classical and medieval thought. 2. The theological disputes of the ancient church.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 20-23).

The early religious schisms resulting from attempts to define the nature of Christ are examined as examples of the opposition between extraverted and introverted psychological types. The Ebionite/Docetist opposition, the homoousia/homoiousia debate of Arianism, and the Monophysite/Diophysite struggle all reveal a great psychological schism beneath the theological disputes. One set of positions placed an extreme value on the sensually visible; the other valued the abstract and extrahuman. This type conflict reappeared in the Pelagian/Augustinian controversy of the fifth century: Pelagius and Celestius' defended the rightness of the feeling of human value against Augustine's pessimistic view of man and his exaltation of the Church as idea. Nestorius and Cyril, in their respective definitions of Mary as Christ bearer and God bearer, are also considered as typifying the opposition of the attraction of the sensual versus that of the abstract.

**000097 The problem of types in the history of classical and medieval thought. 3. The problem of transubstantiation.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 23-26).

Continuing the progression through history in search of other examples of the appearance of the two basic psychological types, Radbertus' doctrine of Communion (transubstantiation) is contrasted with that of Scotus Erigena (commemoration) as examples of the opposition between extraverted and introverted thinking. Abbot Paschasius Radbertus concretized the symbols of bread and wine by maintaining that the\* wine and bread of Communion were transformed into the body and blood of Christ. Scotus praised by Hales in his *History of the Christian Church* as one of the most advanced thinkers of his day, maintained that Communion was nothing more than a commemoration of the last supper of Christ with his apostles. No conclusions are drawn about the individual psychology of the two protagonists, but a brief description of their lives and their fates is given. The effect of the belief in miracles analyzed; extraverted thinking is qualified as "rational," introverted as "programmatic." The fact that Radbertus' extraverted thinking was accepted as doctrinal and Scotus' introverted thinking rejected as lifeless, is considered to indicate that the age itself longed for the reality of religious miracles and that Radbertus' thought was perceived as life giving because it concretized the desire of the age.

**000098 The problem of types in the history of classical and medieval thought. 4. Nominalism and realism. a. The problem of universals in antiquity.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 26-38).

The definition, historical roots, characteristics and significance of Nominalism and Realism are examined. The Nominalists held that universals such as beauty, goodness, animal, man, etc., are nothing but names or words; the realists maintained that universals exist in themselves, before the thing, (*ante-rem*). The roots of the opposition between these two philosophies are traced to the Platonic and Megarian schools. Gromperz is credited with perceiving the fundamental opposition in terms of inherence and predication. Using the progression from our perception of warm to our recognition of the existence of energy as an example, the development of the thing- likeness of the purely conceptual is demonstrated. This "thing-likeness" was apparent in primitive man's perception of the *imago* as a sensory colored memory image or hallucination. Since modern man desensitizes the psychic image and thinks abstractly, this process can only be recaptured in dreams or mystical vision. Both these examples support the theory that the reality of the predicate is given *a priori*, since it has always existed in the human mind. 6 references.

**000099 The problem of types in the history of classical and medieval thought. 4. Nominalism and realism. b. The problem of Universals in Scholasticism.** In: Jung, C., *The Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 38-46).

The problem of defining the nature of universals and the relationship between these definitions and God concepts is reviewed. Porphyry defined the problem as the opposition between the belief that universals are substantial, corporeal and existing in corporeal things and the belief that they are intellectual, incorporeal and separate things. Between the Platonic view of reality in which the universal idea was considered to exist before the thing and the Nominalist attitude that generic concepts were mere words, stood Aristotle's realistic view that form and matter coexist. In the Middle Ages, this controversy became the quintessence of Scholasticism. Roscellinus represented the Nominalist view; Anselm and Abelard, the realistic. Anselm's ontological proof of the existence of God -- that the idea of God proves his existence is considered psychologically important: it is a demonstration of the reality of the world of ideas. Psychology must recognize the difference between these two approaches, since they now influence current oppositions between idealism and realism, spiritualism and materialism. Other champions of the opposing arguments are discussed and Kant's position is summarized. Kant's

mediatory position is accepted as being as definitive and conclusive. The God concept is explained in terms of analytical psychology. The God concept coincides with a particular ideational complex, which, in accordance with its definition, concentrates in itself the maximum amount of libido or psychological energy. 5 references.

**000100 The problem of type in the history of classical and medieval thought. 4. Nominalism and realism. c. Abelard's attempt at conciliation.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 46-64).

The analysis of Abelard's conceptualism as an intermediary position between Nominalism and Realism leads to the discussion of the role of psychology and fantasy in establishing a point of conciliation between the idea and the object and concludes with an examination of the theories of Freud and Adler. From Nominalism Abelard took the idea that universals are words, in that they are intellectual conventions expressed by language. From realism he borrowed the theory that genera and species are combinations of individual facts and things by reason of similarity. His position, conceptualism, maintained that individual objects are perceived and classified into genera and species by reason of similarities, thus reducing the absolute multiplicity of the Nominalists into a relative unity. Abstraction and empathy are discussed as the underlying methods of the conceptualist. Had psychology existed in Abelard's age, his position would have been that of *esse in anima* (reality in the self). However, his conciliation was unsatisfactory and confusing because he attempted to resolve the differences on the level of a logical/intellectual formulation, whereas the problem is a psychological one requiring the recognition of concrete reality. Psychology, on the other hand, in so far as it recognizes that the unity of the idea and the thing occurs within the human psyche, arrives at a true conciliation. The process of conciliation and the role of fantasy in this process are described. Fantasy is defined as the clearest expression of the psyche, the creative activity from which all answers come, the sole mechanism which unites introversion and extraversion. Some of the difficulties that prevent the recognition of the role of fantasy are examined. The influence of Christianity in suppressing the unconscious in the individual, thus paralyzing the activity of fantasy, is analyzed, as is the role of the sciences. Psychology, as an abstract science, does not escape the tendency to condemn fantasy. It is only in practical psychology that the conciliation in its totality is treated. Freud viewed fantasy as a causal, elementary process; he explained the problems of the psyche as resulting from the repression of incompatible wish tendencies. Adler's psychology is dominated by the belief in ego superiority that never allows man to be subject to the object. It is concluded that the theory of Freud was extraverted; that of Adler introverted. Fantasy is seen as the key to the synthesis of the opposing mechanisms. 5 references.

**000101 The problem of types in the history of classical and medieval thought. S. The Holy Communion controversy between Luther and Zwingli.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 64-66).

The difference between the subject oriented and the object oriented types (introverts and extraverts) is illustrated with an example drawn from a religious controversy: the differing beliefs of Luther and Zwingli regarding Holy Communion. Luther, the object oriented type, believed in the doctrine of transubstantiation, not because he was unable to let go of tradition, but because the actual sense contact with the bread and wine and the feeling value resulting therefrom determined his belief. Zwingli, in his belief that Communion was a symbol, was faithful to the new evangelism and the dictates of reason. He ignored the sense impression and the feeling value derived from the contact with the object and thought only of the principle or ideal beneath the object. Their views were mutually exclusive and irreconcilable since they sprang from the extraverted (Luther) and introverted (Zwingli) conceptions of things.

**000102 Schiller's ideas on type problem. 1. Letters on the aesthetic education of man. a. The superior and inferior functions.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed.,

Princeton University Press, 1971. 608 p. (p. 67-96).

Friedrich Schiller's conscious differentiation of typical attitudes into superior and inferior functions serves as the basis for the analysis of the typical conflict present in the introverted thinking type. Schiller's letters on the esthetic education of man, "-Uber die aesthetische Erziehung des Menschen" (1795), are used as the source of the analysis. Schiller's perception of culture as cause of the separation is examined; the ancient world's emphasis on the development of the few is contrasted with Christianity's collective culture; the present situation of individual development is analyzed in relation to collective functions. Schiller's recognition that certain functions have been repressed (inferior functions) and his fear of the conflict that would ensue within the individual once he was liberated is the basis for an analysis of the effects of an imperfectly developed function, operating unconsciously and autonomously, on the conscious mind. Schiller overcame his fear of confronting the conflict by relating his personal struggle to the larger contemporary scene as did Rousseau. Both sought the solution in earlier historical periods. The disadvantages of the retrospective orientation is exposed and it is proposed that the beginning of a solution resides in the acceptance of the inferior functions and the creation of a gradient that will allow them to come into play. A detailed description of the way in which the inferior functions rise to the surface is provided. Schiller's perception of the problem is that of the introvert; Goethe's that of the extrovert. This judgement is substantiated by examples drawn from Schiller's definition of God and by a quotation from Schiller that expresses the conscious attitude of the introvert: "Externalize all within and shape everything without." 12 references.

**000103 Schiller's ideas on the type problem. 1. Letters on the aesthetic education of man. b. Concerning the basic instincts.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 96-129).

Schiller's identification of two basic functions: feeling/sensation and thinking, his awareness of their opposition and the need for a third function (play instinct), to mediate this opposition are discussed. Schiller's ideas are examined in the light of the theory on the role of fantasy and the symbol in resolving the conflict between the two instincts. Schiller's theories are colored by his own introverted thinking and personality type. Nevertheless, it is demonstrated that Schiller was aware of several psychological realities: the two basic functions can replace each other; identification with one differentiated function can occur; both sensuality and spirituality have a fight to exist; and symbols arise from the living out of both instincts at the same time. Schiller is also credited with the discovery of an individual nucleus in which both instincts exist but which is not identified with either. These discoveries of Schiller are the springboard for descriptions of the transcendent function of the symbol, the collaboration of the unconscious in fantasy and the methods by which the basic instincts can be defused. Schiller's "esthetic condition" is compared to the state produced by certain Indian practices: yoga, tapas, brahmanism, rta and the like. Schiller's solution is criticized and his limitations are analyzed as reflecting his own unconscious ideal. Schiller is praised for his intuitive grasp of the things he observed and for recognizing that the mediatory position produces -something positive," namely the symbol. The conclusion emphasizes the importance of the symbol: it unites antithetical elements within its nature -- conscious and unconscious, real and unreal, psychic and physical, real and apparent.

**000104 Schiller's ideas on the type problem. 2. A discussion of naive and sentimental poetry. a. The naive attitude.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 130-132).

Schiller's definition of the naive poet as he who "follows nature and sensation and who confines himself to the mere copying of reality" is examined. The characteristics of the naive poet, as described by Schiller, are listed and analyzed as an example of a typical mechanism. Insofar as the naive poet's relation to the object expresses an introjection of the object or an a priori identification based on an

analogy between the object and the unconscious of the poet, the naive poet is conditioned by the object. The poet, in turn, tends his expressive function to the object as it represents itself to him. It is concluded that the poet, described by Schiller as naive, is extraverted to the extent that this process gives the object supremacy over the subject.

**000105 Schiller's ideas on the type problem. 2. A discussion on naive and sentimental poetry. b. The sentimental attitude.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 132-133).

Schiller's commentary on the naive and sentimental poets is continued; the characteristics of the sentimental poet are examined and are shown to be expressive of the introverted attitude. Additional consideration is given to the functions of sensation and intuition in order to further specify the introverted and extraverted attitudes. Schiller's description of the sentimental poet indicates that an a priori separation from the object is the foundation of the sentimental poet's attitude. The work that results is a product of reflection and abstraction. The dualism of the sentimental poet is discussed as stemming from the twofold source of his creativity: the object itself and the poet's perception of it. In that the sentimental poet stands above the object and bestows value or quality on it, his attitude is that of introversion. The introverted and extraverted attitudes do not exhaust the understanding of the two types of poetry, however. Sensation and intuition are considered in their relation to the introverted and extraverted attitudes: a preponderance of sensation characterizing the naive poet; a preponderance of intuition characterizing the "sentimental" poet. 1 reference.

**000106 Schiller's ideas on the type problem. 2. A discussion on naive and sentimental poetry. c. The idealist and the realist.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 133-135).

The division of the poets into naive and sentimental types leads Schiller to the recognition of two fundamental psychological types whose significance in Schiller's scheme of things corresponds to the introverted and extraverted types. By subtracting the creative genius from both mechanisms, Schiller arrived at the isolation of two reciprocal psychological types: the realist and the idealist. The former, the naive poet, depends on the testimony of his senses and is attached to the object which maintains an autonomy in the subject; the latter, the sentimental poet, remains detached from the object, depends on his speculative powers and uses the object to arrive at the absolute. Schiller's observations are abandoned at this point since they relate exclusively to the familiar phenomena of the realist and idealist attitudes. 1 reference.

**000107 The Apollonian and the Dionysian.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 136-146).

The analysis of Nietzsche's Apollinian and Dionysian types, as defined in his "The Birth of Tragedy," leads to a discussion of intuitive and sensation psychological types. The Apollinian type based on an inner perception of beauty and producing a psychological state that Nietzsche called dreaming, is analogous to the mechanism of introversion. The Dionysian type is based on a streaming outwards, akin to Goethe's diastole or Schiller's world embracing. It produces a psychological state that Nietzsche termed intoxication; this "streaming outwards" is analogous to the extraverted mechanism. The reconciliation of the two types was perceived by Nietzsche to be an esthetic solution apparent in Greek tragedy. This explanation is rejected and religion is posited as the source of the reconciliation. The esthetic solution, however, leads to the identification of sensation and intuitive types. These two types are defined, and a distinction is made between them and the rational thinking, feeling types. The intuitive type raises the unconscious perception of the world to the level of a differentiated function; the sensation type relies exclusively on sense impression and is psychologically oriented toward instinct.

Nietzsche himself is classified as an intuitive leaning toward introversion and reasons are given for this classification. 4 references.

**000108 The type problem in human character. 1. General remarks on Jordan's types.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 147-152).

The two characterological types proposed by Furneaux Jordan in "Character as Seen in Body and Parentage" are examined and compared to function types. Jordan's typology reveals his intuitive grasp of the introverted and extraverted types. Although his analysis of function types is confused by the introduction of the activity factor, ascribing a more impassioned but less active nature to the introvert and a less impassioned but more active nature to the extravert, Jordan is praised for his characterization of the types in terms of affectivity. The reflective, contemplative nature of the introvert is compensated by the archaic unconscious instinct and sensation; the busy, outward seeking nature of the extravert is compensated by unconscious archaic thinking and feeling. Thus the introvert is more influenced by his passions and the extravert by his inner psychic life. Jordan's intuitive analysis is compared to rational analysis, showing that both arrive at the same conclusions. Jordan's intermediate group is recognized as analogous to sensation and intuitive types. 1 reference.

**000109 The type problem in human character. 2. Special description and criticism of Jordan's types. a. The introverted woman.** In: Jung, C., Collected Works of C. G. Jung, Vol \* 6 2nd ed., Princeton University Press, 1971. 608 p. (p. 152-156).

A psychological portrait of the introverted woman is drawn from Jordan's analysis of her affectivity and the description of her conscious inner life and its relation to affectivity. Jordan's view is seen as relying too heavily on the introverted woman's capacity for deep hatred, love, sympathy, jealousy, intensity and capacity for intimacy. This limitation is counterbalanced by the analysis of her contemplative, analytical, logical powers. Her well ordered intellectual life is perceived as a defense Against an elemental, confused and ungovernable affective life; this view leads to the conclusion that the mind of the introverted woman is more to be relied upon than her untamed affectivity.

**000110 The type problem in human character. 2. Special description and criticism of Jordan's types. b. The extraverted woman.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 156-160).

Jordan's description of the extraverted or less impassioned woman is given, with comments on the manner in which thought and affect appear in this type. Jordan describes the extraverted woman as "idealess, restless, emotionless and spotless." It is agreed that the tendency toward incoherent and inconsequential criticism that Jordan ascribes to this type reveals an absence of independent reflection. However, it is felt that Jordan undervalues affect in the extraverted woman. In contrast, the value of the differentiation of affectivity is emphasized: although shallow, it is socially oriented, thus promoting the life of the community and the welfare of society. It is maintained that neither the introverted nor extraverted type is the more valuable; both are necessary to the individual and to society. 1 reference.

**000111 The type problem in human character. 2. Special description and criticism of Jordan's types. c. The extraverted man.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 160-163).

Jordan's description of the extraverted or less impassioned man is given along with the criticism that Jordan's intellectual approach is an inadequate method for evaluating the extraverted man. Jordan's description of the extravert is felt to be a caricature of the concrete man. The difficulty that a reflective

man like Jordan encounters in attempting to grasp the value of the lived reciprocal relationship of the extravert to the object is explained. The reflective man or introvert sees the shadow cast by the unconscious of the positive man. Although the judgment of the unconscious is correct, it neglects the conscious man. A warning is given to psychologists: they must differentiate the conscious man from the unconscious in order to arrive at true understanding and avoid reducing the man to his unconscious background. 1 reference.

**000112 The type problem in human character. 2. Special description and criticism of Jordan's types. d. The introverted man.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 163-165).

Jordan's brief description of the introverted or more impassioned man is given with an explanation for the cause of its inadequacy. It is observed that the brevity of Jordan's description and the total absence of a description of the passion attributed to this type can be explained by positing that Jordan himself was an introvert and was therefore incapable of perceiving and explaining his own unconscious. This leads to the conclusion that neither the extravert nor the introvert is capable of giving an adequate description of his own unconscious nor can one adequately explain the concrete in the other. Jordan's observation on the introvert's genuine love of pleasure is considered important, however, since it provides a valuable insight into the nature of introverted feeling. Jordan's analyses are abandoned at this point because of the fallacies derived from the introduction of the activity factor, although Jordan is credited with having given an appropriate character sketch of the emotional types. 1 reference.

**000113 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 1. Introductory remarks on Spitteler's typology.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 166-173).

Using the poetic work of Carl Spitteler, Prometheus and Epimetheus, the struggle waged for the possession of the ego by the introverted and extraverted lines of development in one individual is illustrated. Prometheus, an example of the introverted side, surrenders himself to his inner psychic function \* He perceives the soul as an object separate from the individual ego, rejects the tendency to adapt to the real, and hence experiences great suffering. This surrender reveals the demonic nature of the soul; that is, it allows a glimpse of all the engrams or traces of the functions of the human psyche as they appear in the unconscious from time immemorial. Epimetheus, on the other hand, the extraverted side of man, abandons his soul, is caught up in the desires and expectations of the world and, with his conscience as a shield against surrendering totally to the object, conforms to society. He fulfills the wishes of all with self-righteousness and self-assurance, thus achieving success. The confrontation between Prometheus and Epimetheus makes visible the conflict in the man who is outwardly Epimethean and inwardly Promethean. 3 references.

**000114 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 2. A comparison of Spitteler's with Goethe's Prometheus.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 173-188).

The struggle between differentiated and undifferentiated functions, whether introverted or extraverted, is presented by means of a comparison between Goethe's Prometheus and that of Spitteler. The attempts at a solution, as evident in Schiller, Spitteler and Goethe, are examined, with Goethe's Faust offering the best grasp of the necessary steps for reconciliation. Spitteler's Prometheus, the introvert, in his withdrawal into the soul's depths, represents the psychological principle of compensation. The Pandora interlude describes in full the compensatory process; her jewel becomes a symbol of the redeeming work of Prometheus. Epimetheus, the rational attitude, cannot comprehend the jewel, the work of the unconscious, and thus it is lost. In Spitteler's work, this marks the beginning of Epimetheus' downfall:

the collective undifferentiated attitude stifles man's highest values, forcing Prometheus to place himself at the service of the unconscious. Goethe's Prometheus is a creative artist who works outwards toward the world, the extraverted side, whereas his Epimetheus is the brooding introvert. It is Prometheus who represents the collective function while Epimetheus is the undifferentiated function of thinking and feeling. The soul, Pandora, is coupled with the undifferentiated function, producing a pathological egocentricity. Goethe's solution is the marriage of Phileros, the unconscious erotic compulsion of Prometheus, with Epimetheus' daughter, Care. Thus the two are reconciled in the recognition that Prometheus' industriousness is nothing but unadmitted eroticism and Epimetheus' brooding, a rational misgiving that would have checked the uncontrolled productivity of Prometheus. The myths are seen as illustrations of the conflict that arises whenever an individual or an historical change of attitude takes place: a difficult task is encountered; libido withdraws (regression) and a primitive analogue of the conscious situation emerges. The choice of a classical image is considered to be a reaction on the part of the 18th century classicists to the Christian division of man into two halves: one valuable, the other degraded. It is pointed out that this regressive renaissance of paganism was stillborn; Goethe's Faust, in taking into account the Christian heritage of the age, is viewed as providing a better solution to the conflict. 6 references.

**000115 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 3. The significance of the uniting symbol. a. The Brahmanic conception of the problem of opposites.** In Jung, C.G., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 189-199).

The significance of the religious symbolism used in Spitteler's solution to the conflict between opposite psychological types is discussed and related to the Brahman solution. The religious solutions of Spitteler, Nietzsche, Schopenhauer, and Goethe are analyzed as voicing the workings of the collective unconscious: the god image is the symbol of the unconscious while the symbol of god renewal is intimately connected with the opposition of types and functions. The renewal of god is a primordial, universal image of a transformation in attitude. The psychological point of departure for this symbol is the splitting of the libido (Prometheus and Epimetheus); the unconscious, a middle way between the two, is projected as a mediating god or messiah. In Western religions, this new life bearer is perceived as God or Savior who ends the division in his time and according to his will. Several quotations from Sanskrit texts reveal that, in the Eastern religions, this redemptive middle ground is attainable by a conscious attitude. The Brahmanic solution and its meaning are explained: the external, emotional and ideational opposites are denied participation in the psyche in order to liberate the self for the new life in Brahman. Brahman is then both the state of the irrational union of opposites and the process by which one arrives at this state. This irrational union is expressed in the Upanishads as libido symbols. 19 references.

**000116 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 3. The significance of the uniting symbol. b. The Brahmanic concept of the uniting symbol.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 199-208).

Examples of Brahmanic symbols provide the basis for a discussion of the role of libido in the creation of symbols, the psychological phenomenon of personification and the effects of one-sided introversion or extraversion. The symbols of Brahman, usually pairs of opposites, reveal the Eastern concept of Brahman as both a divine entity and a redemptive psychological state. These symbols of dynamic or creative power are related to the concept of libido and the yogi's method of prayer is explained as producing a concentration of libido by withdrawing it from both extraverted and introverted functions. From the Rig Veda and Shatapatha Brahmana, symbols representing the pairing of opposites are selected; these symbols are interpreted as principles of the psychological functions of extraversion and introversion. The speech/mind opposition (vac-Manas), takes the form of devouring monsters, and



indication of the dissociation that results when the conscious ego, with a selected function (extraversion or introversion), splits away from the other components of the personality. This form of dissociation is common in people who are too deeply immersed in one of their psychic functions, such as we find in Goethe's Faust. In conclusion, the demonic nature of libido in those persons who are unconsciously caught in a one-sided extraverted or introverted attitude is demonstrated. 18 references.

**000117 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 3. The significance of the uniting symbol. c. The uniting symbol as the principles of dynamic regulation.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 208-213).

The uniting symbol of Brahman philosophy and its relation to the concept of libido are discussed as basic principles for arriving at true morality. Rta represents the source of libido in Brahman philosophy, although it is a less concretistic symbol than sun, wind and rain. It can be likened to the Stoic concept of *heimarmene*, a predetermined regular process or an established order. Libido, the energy of the life process, follows the same laws as all vital energy: it passes through many transformations, keeping to a definite path in order to allow for the optimal discharge of energy. Libido, then, is the law of our being. This understanding of libido is basic to the understanding of morality. It is stated that there can be no higher moral principle than harmony with natural laws that guide the libido in the direction of life's optimum. It is not surrender to instinct but a difficult path to be attained, as is evident in the philosophy of the Upanishads. It requires freedom which modern man fears because of the barbarism lurking beneath the veneer of modern culture. It is concluded however, that it is only in experiencing the conflict of opposites that an individual will recognize moral principles as constituents of his own nature and not as external restriction. 8 references.

**000118 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 3. The significance of the uniting symbol. d. The uniting symbol in Chinese philosophy.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 214-221).

The unifying of opposites as it appears in Tao is described and related to Brahman philosophy, the philosophy of the Japanese Toju, Wagner's Parsifal and the role of analytical psychology. The two mutually antagonistic tendencies, expressed as yeng/yin and shen/kwei in Chinese philosophy, are perceived as striving to bring man into extreme attitudes. Tao is the middle way, the irrational counterweight which enables man to live in harmony with the opposites and to find deliverance from cosmic tensions. This same perception of two opposing forces and a mediating third way is evident in Brahman, in the ri/ki/ryochi formulation of the Japanese philosopher Toju, and in the Kundry/Amfortas/Parsifal creations of Wagner. The constant recurrence of this perception is explained by showing that it is part of the collective unconscious of all ages, an exteriorization of the lived conflict which involves the domestication of libido. The role of analytical psychology is to raise the conflict to the level of consciousness and, through self-awareness, to enable man to reflect on what he experiences rather than living it blindly. 3 references.

**000119 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 4. The relativity of the symbol. a. The worship of woman and the worship of the soul.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 221-240).

The importance, purpose and method of symbol formation is presented by tracing the image of woman as it appears in several religious works: litanies, The Song of Songs, The Divine Comedy, Faust and The Shepherd. The union of opposites in the works of Spitteler and Goethe took the form of worship of woman, a symbol for worship of the soul. This transition from woman to soul is illustrated by selections from "The Shepherd" of Hermas. Through analysis of the visions and revelations of Hermas, it becomes

evident that the libido, originally attracted to the woman in an erotic fashion, is detached from the real object, concentrates on a symbol, the tower standing for the Church, and is canalized into a symbolic function -- the consolidation of the Christian view of the world. The importance of symbol formation is derived from the fact that it prevents absolute relation of subject to object or absolute identity of subject with object. For, should the latter occur, all cognition would be impossible and a dangerous inferiority in affectivity would result. The purpose of the symbol is stated: to free the subject for the possibility of choice. This is accomplished by drawing the libido away from the object, devaluing the object and bestowing surplus libido on the subject, which libido works on the unconscious, placing the subject between an inner and outer determinant. The symbols emerge at the stage of withdrawal of libido into the unconscious where certain archaic engrams are found. These engrams correspond to inherited ways of functioning which owe their existence to the differentiation of instinct. The vessel symbol is analyzed as an illustration of how symbols are derived from archaic conceptions and, in the case of the Christian Church, are turned toward a figurative object. 14 references.

**000120 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 4. The relativity of the symbol. b. The relativity of the God-concept in Meister Eckhart.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 241-258).

The concept of the relativity of God, as it appeared in the writings of the medieval thinker Meister Eckhart, is defined and related to the historical development of the individual, a concept that reached a point of culmination in the Reformation. This discovery of the relativity of God is considered a major landmark for a psychological understanding of religious phenomena. This concept of relativity implies a reciprocal relation between God and man wherein man is a function of God and God, a psychological function of man. The psychological explanation of this concept is given. If God is outside the soul, as in the absolutist view, he is projected into objects, giving them overpowering influence over the soul. The subject must detach and internalize the surplus of libido from the object, turning it into an inner possession. The blissfulness which results is an indication of a dynamic relation between unconscious and conscious in which the former predominates. In order to understand this concept of God, it is necessary to understand the term "soul." Therefore, the soul is defined; the historical evolution of the concept of soul is traced; and the capacity to mediate between the subject and the unconscious is attributed to it. In this meeting place, God -- the unconscious -- is apprehended and the creative function of the soul gives birth to symbols. This "birth of God" is described as a continual process, a psychologically recognized vital rhythm that goes on unconsciously. In his description of his concept, Meister Eckhart uses symbols that reflect those of the primitive world. He, like the poet Angelus whose work is cited, were the voices of the collective psyche of their age, an age in which the individual psyche was claiming more attention. It is concluded that the unconscious contents of this collective psyche rose to the surface in the Reformation. 4 references.

**000121 The type problem in poetry. Carl Spitteler: Prometheus and Epimetheus. 5. The nature of the uniting symbol in Spitteler.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 258-273).

The description of the nature and condition of the jewel symbol in Spitteler's work is compared to the Biblical prophecies and circumstances surrounding the Savior. Both these examples illuminate the psychological process of uniting introversion and extraversion in the individual. In the interpretation of the jewel symbol, several parallels to the human psyche are drawn. The appearance of the jewel is accompanied by a sense of danger, just as the emergence of the repressed libido is perceived as threatening to the rational universe; its appearance is irrational; i.e., salvation comes from the least valued function. The jewel is compared to a great catastrophe as is the afflux of energy accompanying the release of the repressed libido. The rational functions, represented by king, priest, academician, and police reject the jewel as contemporary man rejects the glimpse of the still present, barbaric side of his

nature. Because of this rejection the jewel falls into the hands of the Wandering Jew, a symbol of the unredeemed state of unchecked libido, and destruction begins in the kingdom of Epimetheus or rationality. Only the appearance of Prometheus, who saves Messias and makes him heir to the throne, saves men. Epimetheus and Prometheus (extraversion and introversion) retire, and Messias, the symbol of the new attitude, the union of opposites, reigns. Extraversion and introversion cease to dominate as exclusive principles. 16 references.

**000122 The type problem in psychopathology.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 273-288).

The two psychological types introduced by Otto Gross in 1902 are described and critiqued. These types are compared to Jordan's "less impassioned, more impassioned" types and to extraverted and introverted types. Although Gross' analysis was originally applied to pathological types, it can also be applied to normal individuals. A review of Gross' theories show that he believed that there were two kinds of cerebral brain action: chemical or energetic. The performance of the cell in such activities as thinking was considered to be the primary function of the cell; the secondary function consisted in the recovery or rebuilding of the cell through assimilation. Gross maintained that the speed of the secondary function determined the type: rapid recovery or rebuilding would allow for the frequent operation of the primary function, therefore, a distractible psychological type with superficial affectivity would result. This description resembles Jordan's less impassioned type and the extravert. According to Gross, the opposite type was characterized by a prolonged secondary function resulting in a type with fewer ideas, more abstractions and intense affectivity -- the introvert. The secondary function as a type determinant is rejected, and it is maintained that attitude and the primary function determine type. The development of these tendencies into psychopathologies is discussed; their characteristics are described and analyzed; and Jung's theory is summarized. 7 references.

**000123 The type problem in aesthetics.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 289-299).

The basic, antithetical attitudes of abstraction and empathy as described by Worringer, Lipps, and Jodi are analyzed and related to the attitudes of introversion and extraversion. Worringer's definition of the esthetic experience of empathy is cited as the predominant Western attitude to art since classical antiquity. The counterpole of it, abstraction, is also defined and recognized as basic to Oriental art forms and religions. The definitions of empathy and abstraction are given: empathy consists in going out to the object, imbuing it with life and displaying trust in it; abstraction, presuming the object to be alive and acting, withdraws from it. Worringer's abstraction is found to correspond to the Jungian definition of introversion, and empathy to extraversion. The role of the unconscious influencing these two responses is examined. It is proposed that the abstracting individual has unconsciously projected his own negative feelings into the object and that it is from these that he consciously withdraws. The empathetic observer has first unconsciously neutralized the object in order to make it a suitable receptacle for his own subjective contents. Introversion and extraversion, empathy and abstraction are explained as mechanisms of defense. In this function, they can protect man from external dangers. When carried to extremes, however, they can produce "self-alienation." Worringer sees this self-alienation as basic to both esthetic attitudes; Jung, on the other hand, shows how it can lead to dissociation of personality. 8 references.

**000124 The type problem in modern philosophy. 1. William James' types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 300-307).

The two philosophical types, the rationalist and the empiricist, presented by William James are described and their thought processes analyzed. The relationship to the categories of introversion and

extraversion is shown. A list of characteristics for each type is given. The rationalist, devotee of abstract and eternal principles, is prone to intellectualism; he is idealistic, monistic, feeling, dogmatic and tender-minded. The empiricist, lover of facts and prone to sensationalism, is materialistic, pluralistic, hard-headed, fatalistic, sceptical and tough-minded. These opposing characteristics become the topics of the subsequent sections in this chapter. The analysis of the thought processes of these two types reveals that they are determined either by objects (empiricist), or by primordial images existing in the subject (rationalist), and parallel extraverted and introverted types. The empiricists' theory that the mind is a tabula rasa to be informed by experiences is criticized. Instead, the existence of certain functional dispositions that are the deposit of phylogenetic experiences is posited. The characteristics of abstract thinking are contrasted with those of empirical thinking and the contemporary popularity of the latter is noted. 2 references.

**000125 The type problem is modern philosophy. 2. The characteristic pairs of opposites in James' types. a. Rationalism versus empiricism.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 307-311).

The term "ideologism" to describe abstract thinking is proposed as an alternative to James' term "rationalism" in order to avoid the error of exclusively associating reason with abstract thought. Using quotations from Lipps, Baldwin, Herbart and Schopenhauer, it is shown that the attitude or capacity to be reasonable is common to both empiricism and ideologism. Their opposition stems from the source of their objective values: the empiricist derives his objective values from experience; the ideologist from the positive act of evaluation. This is evident in the views of reason held by Kant and Wundt, introverted and extraverted views respectively. Empirical or extraverted thinking is described as reductive; ideological or introverted thinking as synthetic. The opposition of the two types becomes especially clear in the conclusion: the introvert shapes psychic data using his unconscious and arrives at experience; the extravert is guided by sensory material that in fact reflects his unconscious projections and thus comes to the idea. It is maintained that this opposition is at the base of many futile scientific discussions. 6 references.

**000126 The type problem in modern philosophy. 2. The characteristic pairs of opposites in James' types. b. Intellectualism versus sensationalism.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 311-312).

William James' statement that the qualities of intellectualism and sensationalism are opposites is questioned; ideologism as a more accurate antithesis of sensationalism is proposed. It is maintained that sensationalism is a reliance on sense experience as the sole source of knowledge. Rational analysis, or intellectualism, is considered to be compatible with sensationalism when the object of thought is a concrete concept derived from sense experience. Thus intellectualism and sensationalism are not necessarily opposing qualities.

**000127 The type problem is modern philosophy. 2. The characteristic pairs of opposites in James' types. c. Idealism versus materialism.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 312-313).

The meaning intended by William James in his use of the term "sensationalism" in philosophical thinking is explored. The alternative interpretations of sensationalism as a reflexive response to sense excitations or the extreme empiricism which is only sense oriented intellectualism are described. The observation that James commonly associated sensationalism with materialism leads to the conclusion he meant both in the philosophical sense. James' philosophical idealism as the antithesis of materialism represents an introverted ideologism.

**000128 The type problem in modern philosophy. 2. The characteristic pairs of opposites in James' types. d. Optimism versus pessimism.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 313-314).

The qualities of optimism and pessimism that William James associated with his idealistic and materialistic types respectively, are ascribed to inaccuracies of description into which James fell because of his own point of view. To the idealist, the materialist's empirical view may seem cheerless and therefore pessimistic; the fact that James labels it as such indicates that James himself is an idealist, a view supported by a passage from James' Pragmatism, in which the mutual aversion of the two types is expounded.

**000129 The type problem in modern philosophy. 2. The characteristic pairs of opposites in James' types. e. Religiousness versus irreligiousness.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 P. (P. 314-315).

William James' description of the idealist as religious and the empiricist as irreligious depends on his definition of religiousness. If religious is taken to mean an attitude in which religious ideas (rather than feelings) are dominant, then James' empiricist type can be called irreligious. However, a religious attitude can also represent feeling; moreover, psychological (uncritical) devotion to either the idea of God or the idea of matter can exist, although this attitude can be called "religious" only when it is absolute. Thus the empiricist can be religious. It is concluded that, in developing these terms, James was led astray by his own emotions.

**000130 The type problem in modern philosophy. 2. The characteristic pairs of opposites in James' types. I. Indeterminism versus determinism.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 316-318).

The attitudes of determinism and indeterminism are shown to be intrinsically related to the extraverted and introverted types, respectively. Due to this orientation toward the object, the empiricist (an extravert) is impressed with the necessity of effect following cause; thus determinism is inevitable in true empiricism. The idealist (introvert), divorced from the object and drawing on primordial images over external facts, has a distinct feeling of power over and independence from objective facts; this leads him naturally to a belief in free will.

**000131 The type problem in modern philosophy. 2. The characteristic pairs of opposites in James' types. g. Monism versus pluralism. b. Dogmatism versus scepticism.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 318-319).

James' qualities of monism versus pluralism, and dogmatism in versus skepticism, attributed to his two philosophical types, are described as essentially similar to Jungian typology. Monism is seen as natural to the idea oriented attitude, in which the idea always has a hierarchical character. The object oriented attitude necessarily tends toward a plurality of principles because the multiplicity of objects demands a plurality of concepts. Monism is typical of introversion; pluralism of extraversion. Dogmatism represents a clinging to ideas, which is characteristic of the introvert. The object oriented empiricist (extravert), on the other hand, is skeptical of all ideas, letting each experience speak for itself.

**000132 The type problem in modern philosophy. 3. General criticism of James' typology.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 319-321).

A critical examination of James' philosophical typology shows the limits of pragmatism as a means of reconciling the philosophical antagonism between empiricism and idealism while recognizing the contributions of James' typology to understanding the role of temperament in philosophical differences. James' typology is a useful but not an absolute construct, valid only as long as no other factors are operative in the formation of philosophical concepts. Although James was the first to draw attention to the importance of temperament in coloring philosophical thought, he focused primarily on thought and gave no attention to the role of intuition. The introduction of intuition, and its use in solving the conflicts of opposites, is seen in the works of Bergson, Nietzsche, Schopenhauer, and Hegel. Further pragmatism is considered to obstruct creativeness, seen as the only possible source of final resolution of the typological conflict; Nietzsche is felt to be alone in having transcended, through an act of artistic creation, the limits of both intuition and intellect. 1 reference.

**000133 The type problem in biography.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 322-329).

The psychological pair of opposite types formulated by Wilhelm Ostwald on the basis of his study of the biographies of scientists is presented and compared with Jung's typology. Ostwald stated that classic romantic types of scientists differed largely in their speed of reaction, the classic being slower to develop lines of thought and to produce, while the romantic is rapid and more varied in his production. Ostwald also compared his two types to the four classical temperaments: sanguine and choleric (romantic) and melancholic and phlegmatic (classic). It is felt that Ostwald's conclusions depend on appearances rather than on underlying differences in affectivity. Examples from the lives of Helmholtz, Robert Meyer, Gauss, Liebig, Humphrey Davy, and Faraday illustrate the contrasts between the romantic and classic types in terms of their ability to communicate their thoughts rather than in the speed of reaction. The observed slowness of the classic thinker is due to a tendency to react inwardly and elaborate his reactions before expressing them. Although Ostwald's distinction between the types, based solely on the speed of reaction is considered inadequate the resemblance of the romantic to the extravert, and the classic to the introvert is quite clear. 1 reference.

**000134 General description of the types. 1. Introduction.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 330-333).

The attitude types of introversion and extraversion are described as inborn and having a biological foundation, distinguishable by their different attitudes toward the object. The introvert's attitude is one of abstraction, withdrawing libido from the object; the extravert's attitude constantly relates to and is oriented by the object. As these types are randomly distributed among cultures, levels of society, and within families, difference in attitude is thought to have a biological foundation. Since the biological relation between subject and object is considered to be one of adaptation, the two psychological attitudes can be compared with two natural modes of adaptation. One mode (extraversion) has a high rate of fertility, with few defensive powers; the other (introversion) combines a lower rate of fertility with greater means of self-preservation. It is thought likely that most persons are born with a greater capacity to adapt in one way rather than the other, and that an early falsification of type is a source of neurosis in later life.

**000135 General description of the types. 2. The extraverted type. a. The general attitude of consciousness.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 333-337).

The conscious behavior and attitudes of the extraverted type, the implications of his adjustment to the object, and the psychological dangers for this type are discussed. The extraverted attitude is described as one in which decisions and actions are based on objective conditions. The extravert does not expect to

find absolute factors in his inner life. He tends to adjust to the moral laws of his society, changing when they change; but adjustment is not true adaptation, and the extravert risks all the crises of his society in whatever ways the society is not adaptive. Dangers are observed to arise from an extravert's tendency to ignore the subjective state of his own body until symptoms are so severe as to force themselves upon him. Hysteria is considered the most frequent neurosis developed by the extravert, growing out of his tendencies to lose himself in objects, his constant adjustment to his immediate surroundings, and his extreme suggestibility.

**000136 General description of the types. 2. The extraverted type. b. The attitude of the unconscious.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 337-341).

The nature of the unconscious in the extravert, its expression, primitive character, and the danger it can present to the personality are discussed. The attitude of the unconscious is compensatory to that of the conscious; in the extravert the unconscious is subjective and egocentric. The demands of the unconscious, for the extravert, have an infantile, archaic character, and the more they are repressed, the more regressive they become. When conscious extraversion is extreme, the unconscious more openly opposes it, causing difficulties to the personality either through ridiculous exaggeration of conscious aims, or by nervous breakdown from a split in the personality. The point at which unconscious attitudes cease to be compensatory occurs when, continually deprived of conscious acceptance, they become destructive as they reach a regressive level totally incompatible with the conscious attitude. The functional differentiation that can occur between objective and subjective factors in normal extroverts is described in terms of its obvious manifestations.

**000137 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted attitude. Thinking. The extraverted thinking type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 342-354).

The particular function of thought in the extraverted thinking type and its manifestations as a predominant or subordinate function are discussed. Extraverted thinking is described, not necessarily as concretized thinking, but as thought of which both the source and the aim are situated outside the subject. In this type, activity is considered dependent on intellectual conclusions oriented by objective data, and the extravert makes these conclusions into a formula for his whole environment. Depending upon the broadness or rigidity of the formula, the extravert can play a useful role in society or an oppressive one. As all the other functions are secondary esthetic activities, friends, passion tend to be repressed; feeling is most likely to be forced into the unconscious and distorted. The more strongly the secondary functions are forced into the unconscious, the more strongly they will oppose the control of intellect, leading to the undermining of conscious goals. Ultimately these repressed doubts may lead to the overcompensation of fanaticism. Extraverted thinking is characterized as generally predicative, synthetic, and progressive, but if other functions predominate, thinking in the extravert becomes uncreative or negativistic.

**000138 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted attitude. Feeling. The extraverted feeling type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 354-359).

The feeling function in the extraverted type is discussed. For the extravert, feeling is oriented to external factors, observed reality and accepted standards. Women are considered to predominate among this type. All thinking that might disturb feeling is suppressed. It is considered possible for objects to become so

important that constantly changing feeling states result in accordance with the changes in surroundings. The basic ego remains the same and is constantly at odds with these changing states, giving an appearance of mood changes. The thinking function, primarily unconscious in the extraverted feeling type, is infantile, archaic, and negative; when contradictory feeling states occur, the most negative thoughts released from the unconscious are directed toward the most valued objects of feeling. Hysteria is considered the principal form of neurosis for this type.

**000139 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted type. Summary of the extraverted rational types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 359-361).

The extraverted thinking type and the extraverted feeling type are presented as examples of rational or judging types. This classification, based on the conscious rather than the unconscious psychology of the individual, reflects the emphasis this type places in the reasoning and judging functions, to the exclusion of the irrational or accidental. The functions of perception (sensation and intuition) are repressed. In the extravert, the rationality of both the thinking and feeling types is object oriented. Subjective reason is suppressed with the risk of too heavy a repression leading to a disruption of the personality by the unconscious.

**000140 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted attitude. Sensation. The extraverted sensation type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 362-366).

The characteristics and potential difficulties of the extraverted individual in whom the function of sensation predominates is described. Although the sensation function is dependent on both subject and object, in the extraverted type the subjective aspect is repressed. Those objects that excite the strongest sensations are decisive in orienting the individual's psychology, and they are always concrete objects. Intuition is considered to be the secondary function most repressed. Usually observed in men, this type appears easy going, rational, and if normal, well adjusted to reality; the type may vary from esthete to voluptuary. If sensory bondage to the object is extreme, the unconscious intuitive function is forced out of its compensatory role and into open opposition. The repressed intuitive factor appears as projections; phobias and compulsion systems emerge from other repressed inferior functions. The resulting neurosis is considered hard to treat rationally, because reason is undifferentiated for the extraverted sensation type.

**000141 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted attitude. Intuition. The extraverted intuitive type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 366-370).

The characteristics of and hazards for the extraverted type whose primary function is intuition, are presented. On the conscious level, intuition is an attitude of expectancy and vision; however, intuition is mainly an unconscious process transmitting perceptions of relations between things that could not be seen in any other way. Sensation, as the greatest hindrance to insight, is largely suppressed. Extraverted intuition tries to see the widest range of possibilities in an objective situation. Stable conditions suffocate the intuitive extravert, and his concern for the welfare of others is weak. Both thinking and feeling are inferior functions for him, unable as he is to modify his vision with judgment. When the intuitive dimension dominates, the undifferentiated repressed functions of thinking and feeling break out in projections and compulsions somewhat like those of the sensation type. Hypochondriacal ideas and



inexplicable bodily sensations may result.

**000142 General description of the types. 2. The extraverted type. c. The peculiarities of the basic psychological functions in the extraverted attitude. Summary of the extraverted irrational types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 370-373).

The two irrational types of extravert (those who overemphasize either sensation or intuition) are described, and the psychic relationship between the rational and irrational types is discussed. Both the sensation and intuitive types depend on perception rather than rational judgment and are considered in the highest sense "empirical." The rational judging functions are present, but largely unconscious, appearing in the form of sophistries, cold criticism, and calculating choices. The impressions, generally unfavorable, that each type (rational and irrational) is apt to form of the other are described. It is found that a psychic relationship or rapport between the rational and irrational types does occur, in spite of enormous differences in viewpoint when the one type assumes the other to be of the same opinion as himself, while the other sees an objective community of interest. This kind of rapport rests on mutual projections and, as is the rule in the extravert, is governed by external determinants.

**000143 General description of the types. 3. The introverted type. a. The general attitude of consciousness.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 373-378).

The nature of introverted consciousness is discussed relative to the difference between self and ego, orienting archetype, and the role of the collective unconscious. The introvert is governed by subjective factors; although aware of external conditions, he selects subjective determinants as decisive. When the subjective function dominates, psychological action merges with the perception of the object and gives rise to new psychic material. The introverted attitude develops from a hereditary psychic structure, anterior to ego development, which includes consciousness and unconsciousness. The psychic structure of the introvert is described as identical to the collective unconscious, and it functions when conscious ideas are not present or are inhibited. It is the source of the introvert's subjective views. Complete identity of the self with the ego in the introvert is felt to result in neurosis characterized by a power complex and consuming egocentricity. 2 references.

**000144 General description of the types. 3. The introverted type. b. The attitude of the unconscious.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 378-380).

The unconscious attitude in the introvert, particularly when too much importance is attached to the ego, is discussed. When the ego usurps the claims of the subject and attempts to dominate the object, an unconscious compensation for the influence of the object takes place. Because this attempted domination of the object by the ego is nonadaptive, the unconscious takes charge of object relations, and the ego is forced to develop a system of defenses. The typical neurosis for the introvert is seen as psychasthenia characterized by extreme sensitivity and chronic exhaustion.

**000145 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Thinking. The introverted thinking type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 380-387).

Characteristics of the introverted thinking type are described. Oriented to the subjective factor is

experience which guides and determines judgment, the introverted thinker is observed to be more interested in producing new views than new facts. With a tendency to force facts into the shape of his private images, the introvert can fall prey to mystical thinking. Kant is offered as an example of the normal introverted thinking type, strongly influenced by ideas having a subjective foundation. This type is found to be often impractical not only neglecting the object, but defending against it unnecessarily. However lucid the inner structure of his thought, the introvert does not clearly understand how to communicate it to the world of reality. In personal relations he is described as taciturn, domineering and inconsiderate, appreciated only by his intimates. With more intense members of this type, convictions become more rigid, and they shut off outside influences completely. Up to a point, their thinking is positive and synthetic, producing ideas that reflect the primordial images; but when totally divorced from objective experience, the ideas become mythological and unintelligible to others. 1 reference.

**000146 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Feeling. The introverted feeling type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 387-391).

The characteristics of the introverted feeling type are described. Principally guided by subjective factors, introverted feeling can be inferred only indirectly, as it seldom appears on the surface. It aims to subordinate the object in order to realize underlying images. It is found that the introverted feeling type is usually a woman, silent, inaccessible and giving an impression of pleasing repose unless the object is too strong. In such cases the obvious turning of her feeling away from it would make her appear indifferent and cold. Intemperate passion is taboo for her, although her feelings are intensive rather than extensive. Her passions may flow into her children, but are generally secretive. A tendency to coerce others with her secret feeling rarely disturbs the normal introvert, but a trace of domineering is evident. When the unconscious subject is identified with the ego, the individual becomes a despot and ultimately neurotic. In this type, unconscious thinking takes the form of archaic consciousness that helps compensate for the exaltation of the ego; however, if the ego assumes the subject, projection occurs; the power of the object is felt; and elaborate counterplots are produced by the ego as defenses. The neurosis is usually found to be neurasthenic, with severe physical complications.

**000147 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Summary of the introverted rational types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 391-393).

The difficulties of the introverted rational types are described as based on the natural difference in outlook between the extravert and the introvert. The rationality of the introvert is seen to have a bias toward the subjective, not in the logic of the thought itself, but in the premise upon which it is based. The principal difficulty of the introvert is considered to be that the prevailing mode of Western thought is extraverted. The subjective mode is devalued in Western culture, and the introvert comes to devalue it in himself, to feel inferior, and to become more egotistical, thus ultimately deserving his general censure.

**000148 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Sensation. The introverted sensation type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 393-398).

The nature of sensation in the introvert and the characteristic normal and neurotic behavior of the introvert sensation type are discussed. Such types dwell predominantly on the subjective aspects of

perception so that the object becomes secondary to the excitation produced by it. A subjective perception is defined by the meaning associated with it rather than by the mere image of the object represented; this meaning is not consciously developed, but springs from a primordial psychic organization. Therefore, no proportional relation exists between object and sensation for the introverted sensation type, and such an individual may seem unpredictable and arbitrary. This subjective content to perception intervenes and intercepts the effects of the object, and in more serious cases a protective defense obscures its influence; in pathological cases the type is no longer able to distinguish between the real object and the subjective perception. The intervention of the unconscious is seen to cause even a normal introverted sensation type to act according to an unconscious model and not the real environment; further, his lack of comparative judgment leaves him unaware of his alienation from reality. When extreme detachment for the object occurs, intuition is repressed into the unconscious and has an extraverted and archaic quality, producing compulsive ideas of the most perverse kind, and usually resulting in a compulsion neurosis.

**000149 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Intuition. The introverted intuitive type.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 398-403).

Introverted intuition is described as directed to the inner object, to the archaic contents of the unconscious. It excludes sensation and perceives the world by filtering sensory information through the background processes of consciousness, which consist of primordial archetypal images; these images take on the reality of things for the intuitive introvert. The artist is described as a typical representative of this type. Ordinarily there is little inclination to extrapolate these images to the world, but when there is, a different type of individual is produced, one who attempts to relate himself to his visions and find meaning in them while remaining unadapted to everyday reality. The psychological danger of this type is considered to lie in the extreme suppression of sensation, which gives rise to a compensatory extraverted sensation function of archaic character. Normally this serves to compensate the conscious introverted attitude; but if it cannot, the unconscious becomes excessively dependent on the object, causing a compulsion neurosis with hypochondriacal symptoms.

**000150 General description of the types. 3. The introverted type. c. The peculiarities of the basic psychological functions in the introverted attitude. Summary of the introverted irrational types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 403-405).

The characteristics of the introverted irrational types are described in terms of their inability to communicate and in terms of their contribution to society. Outwardly visible traits of these types are seen as a general secretiveness, lack of sympathy, and uncertainty. They are mostly misunderstood and, lacking in judgment, do not understand themselves. It is thus doubly difficult for them to communicate intelligibly the richness of the subjective events they experience. From a rationalistic, extraverted viewpoint, they are useless to society; yet they are, in a way, educators and promoters of culture through the example of their life rather than by their production of ideas. Their lives are considered to illustrate the possibility of a rich and fulfilling interior life, an ideal lacking in Western civilization.

**000151 General descriptions of the types. 3. The introverted type. d. The principal and auxiliary functions.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 405-407).

The interrelationships of the functions of thinking, feeling, sensation and intuition at the conscious and unconscious levels are discussed. The consciousness of any function is taken to mean that control of the

will that decisively orients consciousness. Only one function can have principal orienting power, unless there is no differentiation of any function, as in the case of primitive mentality. A second function can operate as an auxiliary or complementary one, if its nature is different from but not opposed to the dominant function; thus a rational principal function (thinking) can have either of the irrational functions (sensation or intuition) as an auxiliary, because they are functions of perception, not of judging. This auxiliary function proves useful only inasmuch as it serves the primary function. In addition to the primary conscious function, auxiliary, unconscious functions are observed to exist which group themselves in patterns correlated with and, at times, opposed to the conscious ones and exist in an archaic, animal state. Implications of these functions for psychoanalytic treatment are discussed.

**000152 Psychological types. Definitions.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 408-486).

In order to clarify the use of terms, and to establish the precise sense in which concepts that have widely divergent meanings in psychology as a whole are used, explanations of the principal psychological concepts are presented. Attitude, fantasy, feeling, idea, image, sensation, soul (as anima and as persona), symbol, and unconscious are explained at length. Reference to other psychological theorists is made when the meaning of their original concepts has been modified. Among the concepts defined are: traditional terms pertaining to psychic structure, such as ego and libido; descriptive terms such as introjection and participation mystique; and general terms that take on a specific meaning, such as thinking, collective, and constructive. 58 references.

**000153 Psychological types. Epilogue.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 497-495).

The paradoxical problem of explaining or understanding human psychology by means of human psychology is raised. The heterogeneity of men is such that no one perfect world could be devised for all; hence the concept of typical attitudes is intended to reflect the heterogeneity of man, and is seen as a necessary antidote to theories that account for the uniformity of man. Explanations of man's uniformity can be discovered in the foundations of the consciousness; his individual differentiation can be found in a psychology of types. Based on the observation that the psychic process is not merely the object of psychology, but also its subject, it is deemed inevitable that each psychological theory will reflect its author; thus it is concluded that an intellectual examination of the human psyche must necessarily incorporate elements of paradox and relativity. 2 references.

**000154 Appendix: Four papers on psychological typology. 1. A contribution to the study of psychological types.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 497-509).

The contrast between hysteria and schizophrenia suggests the existence of a similar contrast in psychological types in normal individuals. Hysteria, with its high activity level, fantasies explicable by personal history, and realistic simulation of physical illness, illustrates a centrifugal movement of libido. Schizophrenic apathy and fantasy related to dream material of an archaic quality illustrate the centripetal movement of libido. These movements of libido are termed extraverted and introverted, respectively. Although both movements are observed to operate alternately in the same person, the existence of the pathological extremes suggests that types can be distinguished in normal individuals by the predominance of one mechanism or the other. Jungian types are compared to those of various other theorists, including: William James's tenderminded and rough-minded types; Wilhelm Worringer's abstraction and empathy; Schiller's naive and sentimental types; Nietzsche's Apollonian and Dionysian; and Franz Finck's linguistic distinction between transitive and intransitive verb structure. In the field of psychiatry itself, Otto Gross's proposal that there are two types of inferiority, characterized by the

weakness or the intense activity of a second function which resembles affectivity, is examined. Freud's reductive, pluralistic, causal and sensualistic psychology is seen as exemplifying a centrifugal movement of libido, or the extraverted attitude, while Adler's intellectualistic, monistic and finalistic psychology is regarded as a demonstration of the centripetal movement of libido, or the introverted attitude. 9 references.

**000155 Appendix: Four papers on psychological typology. 2. Psychological types.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 510-523).

The psychological types are reviewed and their basis in the subdivision of attitudes and of functions, crediting Galen with the first attempt to classify humans based on affectivity is described. Beyond affectivity, most persons can be grouped in terms of one of two attitudes: either they are primarily motivated by external impersonal factors, or by internal subjective factors. As the two attitudinal types perceive everything differently, they are usually incompatible. In addition to these two attitudes, the conscious psyche is seen as an apparatus for adaptation that consists of four basic psychic functions: sensation (perceptions by means of the sense organs); thinking (drawing conclusions in terms of subjective valuation); feeling (a function of subjective valuation); and intuition (perception by means of the unconscious). Although these would ideally balance one another perfectly in the individual psyche, in reality one function usually occupies the foreground, while the others remain as background. Each of these four functions is linked in some way with the extraverted or introverted attitude, so that no man is simply introverted or extraverted, except in terms of one dominant function. The unconscious stands in a compensatory relation to the conscious, and accommodates the repressed functions, which remain undeveloped, archaic, and are of the opposite attitude from the conscious one. Conflict is considered to occur if a conscious attitude becomes too one-sided. At least eight distinguishable types are found, but it is acknowledged that more could be established, each with greater subtlety of description. 2 references.

**000156 Appendix: Four papers on psychological typology. 3. A psychological theory of types.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 524-541).

The history and logic of the development of a psychology of types is presented as growing from the study of psychogenic symptoms, and from the realization that the complexes were important in that they contained conflicts. Between the demand for adaptation and the individual's constitutional ability to respond to that demand, the complex alone, although it is most basic and occurs earliest, is inadequate to explain individual differences in neurotic reactions. These differences, apparently innate, showed certain fundamental peculiarities that invited grouping. An active/passive grouping proved unsatisfactory, as did a reflective/unreflective grouping, although the latter more nearly approximated the observations. The classification of a negative versus a positive reaction to an object was undertaken, with the negative called introversion, and the positive, extraversion. This definition still did not account for observed differences between individuals, and a further exploration into the psychic functions was needed to explain, for example, why one introvert hesitates in a certain way, and another in a different way. Concepts of thinking and feeling were taken from general speech to represent the rational approaches, and those of sensation and intuition to represent perceptions, which are not evaluative or rational but irrational. Each of the irrational functions (sensation and intuition) is considered incompatible with the other. The effect of one function's domination over the others is observed to be the repression of the subordinate functions into the unconscious.

**000157 Appendix: Four papers on psychological typology. 4. Psychological typology.** In: Jung, C., Collected Works of C. G. Jung, Vol. 6. 2nd ed., Princeton University Press, 1971. 608 p. (p. 542-555).

A discussion of the psychological typology that takes into account individual differences is preceded by

a brief history of attempts at psychological classification. Included are descriptions of Galen's melancholic, sanguine, choleric and phlegmatic temperaments as forerunners of studies relating hormones to temperament, and the theories of Flourenoy, James and Freud, which view the psyche as a totality. Through extensive clinical contact with people from many classes and nations, a theory of the attributes certain groups had in common was developed; it became clear that there were two basic psychological types, which are called extravert and introvert. Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings; the extravert as a subjective entity is seen as hidden from himself, and his psychic life is enacted outside himself, in accordance with the environment. The introvert is directed not to the object, but the subject; he is aloof from external happenings, and finds his inner life his foremost pleasure. His psychic life is played out wholly within. These two attitudes are described as opposing modes, for which the numinal accent (the essential orientation of the type) decides between subject and object and selects the conscious function of which the individual makes most use. Four basic psychological functions are postulated: thinking, feeling, sensation and intuition, of which the first two are rational or judging, and the last two irrational or perceiving. As sensation and intuition rule each other out, so that only one can become a conscious function, so do thinking and feeling. These four types of psychological functions correlate and combine with either the introverted or the extraverted attitude, making for eight demonstrable types. 5 references.