

## Extraverted Thinking - 8/10

It is a fact of experience that the basic psychological functions seldom or never all have the same strength or degree of development in the same individual. As a rule, one or the other function predominates, in both strength and development. When thinking holds prior place among the psychological functions, i.e., when the life of an individual is mainly governed by reflective thinking so that every important action proceeds, or is intended to proceed, from intellectually considered motives, we may fairly call this a thinking type. Such a type may be either introverted or extraverted. We will first discuss the extraverted thinking type.

This type will, by definition, be a man whose constant endeavour—in so far, of course, as he is a pure type—is to make all his activities dependent on intellectual conclusions, which in the last resort are always oriented by objective data, whether these be external facts or generally accepted ideas. This type of man elevates objective reality, or an objectively oriented intellectual formula, into the ruling principle not only for himself but for his whole environment. By this formula good and evil are measured, and beauty and ugliness determined. Everything that agrees with this formula is right, everything that contradicts it is wrong, and anything that passes by it indifferently is merely incidental. Because this formula seems to embody the entire meaning of life, it is made into a universal law which must be put into effect everywhere all the time, both individually and collectively. Just as the extraverted thinking type subordinates himself to his formula, so, for their own good, everybody around him must obey it too, for whoever refuses to obey it is wrong—he is resisting the universal law, and is therefore unreasonable, immoral, and without a conscience. His moral code forbids him to tolerate exceptions; his ideal must under all circumstances be realised, for in his eyes it is the purest conceivable formulation of objective reality, and therefore must also be a universally valid truth, quite indispensable for the salvation of mankind. This is not from any great love for his neighbour, but from the higher standpoint of justice and truth. Anything in his own nature that appears to invalidate this formula is a mere imperfection, an accidental failure, something to be eliminated on the next occasion, or, in the event of further failure, clearly pathological. If tolerance for the sick, the suffering, or the abnormal should chance to be an ingredient of the formula, special provisions will be made for humane societies, hospitals, prisons, missions, etc., or at least extensive plans will be drawn up. Generally the motive of justice and truth is not sufficient to ensure the actual execution of such projects; for this, real Christian charity is needed, and this has more to do with feeling than with any intellectual formula. “Oughts” and “musts” bulk large in this programme. If the formula is broad enough, this type may play a very useful role in social life as a reformer or public prosecutor or purifier of conscience, or as the propagator of important innovations. But the more rigid the formula, the more he develops into a martinet, a quibbler, and a prig, who would like to force himself and others into one mould. Here we have the two extremes between which the majority of these types move.

In accordance with the nature of the extraverted attitude, the influence and activities of these personalities are the more favourable and beneficial the further from the centre their radius extends. Their best aspect is to be found at the periphery of their sphere of influence. The deeper we penetrate into their own power province, the more we feel the unfavourable

effects of their tyranny. A quite different life pulses at the periphery, where the truth of the formula can be felt as a valuable adjunct to the rest. But the closer we come to the centre of power where the formula operates, the more life withers away from everything that does not conform to its dictates. Usually it is the nearest relatives who have to taste the unpleasant consequences of the extraverted formula, since they are the first to receive its relentless benefits. But in the end it is the subject himself who suffers most—and this brings us to the reverse side of the psychology of this type.

The fact that an intellectual formula never has been and never will be devised which could embrace and express the manifold possibilities of life must lead to the inhibition or exclusion of other activities and ways of living that are just as important. In the first place, all those activities that are dependent on feeling will become repressed in such a type—for instance, aesthetic activities, taste, artistic sense, cultivation of friends, etc. Irrational phenomena such as religious experiences, passions, and suchlike are often repressed to the point of complete unconsciousness. Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula, but for most of us such exclusiveness is impossible in the long run. Sooner or later, depending on outer circumstances or inner disposition, the potentialities repressed by the intellectual attitude will make themselves indirectly felt by disturbing the conscious conduct of life. When the disturbance reaches a definite pitch, we speak of a neurosis. In most cases it does not go so far, because the individual instinctively allows himself extenuating modifications of his formula in a suitably rationalistic guise, thus creating a safety valve.

The relative or total unconsciousness of the tendencies and functions excluded by the conscious attitude keeps them in an undeveloped state. In comparison with the conscious function they are inferior. To the extent that they are unconscious, they become merged with the rest of the unconscious contents and acquire a bizarre character. To the extent that they are conscious, they play only a secondary role, though one of considerable importance for the overall psychological picture. The first function to be affected by conscious inhibition is feeling, since it is the most opposed to the rigid intellectual formula and is therefore repressed the most intensely. No function can be entirely eliminated—it can only be greatly distorted. In so far as feeling is compliant and lets itself be subordinated, it has to support the conscious attitude and adapt to its aims. But this is possible only up to a point; part of it remains refractory and has to be repressed. If the repression is successful, the subliminal feeling then functions in a way that is opposed to the conscious aims, even producing effects whose cause is a complete enigma to the individual. For example, the conscious altruism of this type, which is often quite extraordinary, may be thwarted by a secret self-seeking which gives a selfish twist to actions that in themselves are disinterested. Purely ethical intentions may lead him into critical situations which sometimes have more than a semblance of being the outcome of motives far from ethical. There are guardians of public morals who suddenly find themselves in compromising situations, or rescue workers who are themselves in dire need of rescue. Their desire to save others leads them to employ means which are calculated to bring about the very thing they wished to avoid. There are extraverted idealists so consumed by their desire for the salvation of mankind that they will not shrink from any lie or trickery in pursuit of their ideal. In science there are not a few painful examples of highly respected investigators who are so convinced of the truth and general validity of their formula that they have not scrupled to falsify evidence in its favour. Their sanction is: the end

justifies the means. Only an inferior feeling function, operating unconsciously and in secret, could seduce otherwise reputable men into such aberrations.

The inferiority of feeling in this type also manifests itself in other ways. In keeping with the objective formula, the conscious attitude becomes more or less impersonal, often to such a degree that personal interests suffer. If the attitude is extreme, all personal considerations are lost sight of, even those affecting the subject's own person. His health is neglected, his social position deteriorates, the most vital interests of his family—health, finances, morals—are violated for the sake of the ideal. Personal sympathy with others must in any case suffer unless they too happen to espouse the same ideal. Often the closest members of his family, his own children, know such a father only as a cruel tyrant, while the outside world resounds with the fame of his humanity. Because of the highly impersonal character of the conscious attitude, the unconscious feelings are extremely personal and oversensitive, giving rise to secret prejudices—a readiness, for instance, to misconstrue any opposition to his formula as personal ill-will, or a constant tendency to make negative assumptions about other people in order to invalidate their arguments in advance—in defence, naturally, of his own touchiness. His unconscious sensitivity makes him sharp in tone, acrimonious, aggressive. Insinuations multiply. His feelings have a sultry and resentful character—always a mark of the inferior function. Magnanimous as he may be in sacrificing himself to his intellectual goal, his feelings are petty, mistrustful, crotchety, and conservative. Anything new that is not already contained in his formula is seen through a veil of unconscious hatred and condemned accordingly. As late as the middle of the last century a certain doctor, famed for his humanitarianism, threatened to dismiss an assistant for daring to use a thermometer, because the formula decreed that temperature must be taken by the pulse.

The more the feelings are repressed, the more deleterious is their secret influence on thinking that is otherwise beyond reproach. The intellectual formula, which because of its intrinsic value might justifiably claim general recognition, undergoes a characteristic alteration as a result of this unconscious personal sensitivity: it becomes rigidly dogmatic. The self-assertion of the personality is transferred to the formula. Truth is no longer allowed to speak for itself; it is identified with the subject and treated like a sensitive darling whom an evil-minded critic has wronged. The critic is demolished, if possible with personal invective, and no argument is too gross to be used against him. The truth must be trotted out, until finally it begins to dawn on the public that it is not so much a question of truth as of its personal betterment.

The dogmatism of the intellectual formula sometimes undergoes further characteristic alterations, due not so much to the unconscious admixture of repressed personal feelings as to a contamination with other unconscious factors which have become fused with them. Although reason itself tells us that every intellectual formula can never be anything more than a partial truth and can never claim general validity, in practice the formula gains such an ascendancy that all other possible standpoints are thrust into the background. It usurps the place of all more general, less definite, more modest and therefore more truthful views of life. It even supplants that general view of life we call religion. Thus the formula becomes a religion, although in essentials it has not the slightest connection with anything religious. At the same time, it assumes the essentially religious quality of absoluteness. It becomes an intellectual superstition. But now all the psychological tendencies it has repressed build up a counter-position in the unconscious and give rise to paroxysms of doubt. The more it tries to

fend off the doubt, the more fanatical the conscious attitude becomes, for fanaticism is nothing but overcompensated doubt. This development ultimately leads to an exaggerated defence of the conscious position and to the formation of a counterposition in the unconscious absolutely opposed to it; for instance, conscious rationalism is opposed by an extreme irrationality, and a scientific attitude by one that is archaic and superstitious. This explains those bigoted and ridiculous views well-known in the history of science which have proved stumbling-blocks to many an eminent investigator. Frequently the unconscious counter-position is embodied in a woman. In my experience this type is found chiefly among men, since, in general, thinking tends more often to be a dominant function in men than in women. When thinking dominates in a woman it is usually associated with a predominantly intuitive cast of mind.

The thinking of the extraverted type is positive, i.e., productive. It leads to the discovery of new facts or to general conceptions based on disparate empirical material. It is usually synthetic too. Even when it analyses it constructs, because it is always advancing beyond the analysis to a new combination, to a further conception which reunites the analysed material in a different way or adds something to it. One could call this kind of judgement predicative. A characteristic feature, at any rate, is that it is never absolutely depreciative or destructive, since it always substitutes a fresh value for the one destroyed. This is because the thinking of this type is the main channel into which his vital energy flows. The steady flow of life manifests itself in his thinking, so that his thought has a progressive, creative quality. It is not stagnant or regressive. But it can become so if it fails to retain prior place in his consciousness. In that case it loses the quality of a positive, vital activity. It follows in the wake of other functions and becomes Epimethean, plagued by afterthoughts, contenting itself with constant broodings on things past and gone, chewing them over in an effort to analyse and digest them. Since the creative element is now lodged in another function, thinking no longer progresses: it stagnates. Judgement takes on a distinct quality of inference: it confines itself entirely to the range of the given material, nowhere overstepping it. It is satisfied with more or less abstract statements which do not impart any value to the material that is not already inherent in it. Such judgments are always oriented to the object, and they affirm nothing more about an experience than its objective and intrinsic meaning. We may easily observe this type of thinking in people who cannot refrain from tacking on to an impression or experience some rational and doubtless very valid remark which in no way ventures beyond the charmed circle of the objective datum. At bottom such a remark merely says: "I have understood it because afterwards I can think about it." And there the matter ends. At best such a judgement amounts to no more than putting the experience in an objective setting, where it quite obviously belonged in the first place.

But whenever a function other than thinking predominates in consciousness to any marked degree, thinking, so far as it is conscious at all and not directly dependent on the dominant function, assumes a negative character. If it is subordinated to the dominant function it may actually wear a positive aspect, but closer scrutiny will show that it simply mimics the dominant function, supporting it with arguments that clearly contradict the laws of logic proper to thinking. This kind of thinking is of no interest for our present discussion. Our concern is rather with the nature of a thinking which cannot subordinate itself to another function but remains true to its own principle. To observe and investigate this thinking is not easy, because it is more or less constantly repressed by the conscious attitude. Hence, in the majority of cases, it must first be retrieved from the background of consciousness, unless

it should come to the surface accidentally in some unguarded moment. As a rule it has to be enticed with some such question as "Now what do you really think?" or "What is your private view of the matter?" Or perhaps one may have to use a little cunning, framing the question something like this: "What do you imagine, then, that I really think about it?" One should adopt this device when the real thinking is unconscious and therefore projected. The thinking that is enticed to the surface in this way has characteristic qualities, and it was these I had in mind when I described it as negative. Its habitual mode is best expressed by the two words "nothing but." Goethe personified this thinking in the figure of Mephistopheles. Above all it shows a distinct tendency to trace the object of its judgement back to some banality or other, thus stripping it of any significance in its own right. The trick is to make it appear dependent on something quite commonplace. Whenever a conflict arises between two men over something apparently objective and impersonal, negative thinking mutters "Cherchez la femme." Whenever somebody defends or advocates a cause, negative thinking never asks about its importance but simply: "What does he get out of it?" The dictum ascribed to Moleschott, "Der Mensch ist, was er isst" (man is what he eats, or, rendered more freely, what you eat you are), likewise comes under this heading, as do many other aphorisms I need not quote here.

The destructive quality of this thinking, as well as its limited usefulness on occasion, does not need stressing. But there is still another form of negative thinking, which at first glance might not be recognized as such, and that is theosophical thinking, which today is rapidly spreading in all parts of the world, presumably in reaction to the materialism of the recent past. Theosophical thinking has an air that is not in the least reductive, since it exalts everything to a transcendental and world-embracing idea. A dream, for instance, is no longer just a dream, but an experience "on another plane." The hitherto inexplicable fact of telepathy is very simply explained as "vibrations" passing from one person to another. An ordinary nervous complaint is explained by the fact that something has collided with the "astral body." Certain ethnological peculiarities of the dwellers on the Atlantic seaboard are easily accounted for by the submergence of Atlantis, and so on. We have only to open a theosophical book to be overwhelmed by the realisation that everything is already explained, and that "spiritual science" has left no enigmas unsolved. But, at bottom, this kind of thinking is just as negative as materialistic thinking. When the latter regards psychology as chemical changes in the ganglia or as the extrusion and retraction of cell pseudopodia or as an internal secretion, this is just as much a superstition as theosophy. The only difference is that materialism reduces everything to physiology, whereas theosophy reduces everything to Indian metaphysics. When a dream is traced back to an overloaded stomach, this is no explanation of the dream, and when we explain telepathy as vibrations we have said just as little. For what are "vibrations"? Not only are both methods of explanation futile, they are actually destructive, because by diverting interest away from the main issue, in one case to the stomach and in the other to imaginary vibrations, they hamper any serious investigation of the problem by a bogus explanation. Either kind of thinking is sterile and sterilisation. Its negative quality is due to the fact that it is so indescribably cheap, impoverished, and lacking in creative energy. It is a thinking taken in tow by other functions.

## Extraverted Feeling - 0/10

As feeling is undeniably a more obvious characteristic of feminine psychology than thinking, the most pronounced feeling types are to be found among women. When extraverted feeling predominates we speak of an extraverted feeling type. Examples of this type that I can call to mind are, almost without exception, women. The woman of this type follows her feelings as a guide throughout life. As a result of upbringing her feeling has developed into an adjusted function subject to conscious control. Except in extreme cases, her feeling has a personal quality, even though she may have repressed the subjective factor to a large extent. Her personality appears adjusted in relation to external conditions. Her feelings harmonise with objective situations and general values. This is seen nowhere more clearly than in her love choice: the "suitable" man is loved, and no one else; he is suitable not because he appeals to her hidden subjective nature—about which she usually knows nothing—but because he comes up to all reasonable expectations in the matter of age, position, income, size and respectability of his family, etc. One could easily reject such a picture as ironical or cynical, but I am fully convinced that the love feeling of this type of woman is in perfect accord with her choice. It is genuine and not just shrewd. There are countless "reasonable" marriages of this kind and they are by no means the worst. These women are good companions and excellent mothers so long as the husbands and children are blessed with the conventional psychic constitution.

But one can feel "correctly" only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that in this type thinking will be kept in abeyance as much as possible. This does not mean that the woman does not think at all; on the contrary, she may think a great deal and very cleverly, but her thinking is never sui generis—it is an Epimethean appendage to her feelings. What she cannot feel, she cannot consciously think. "But I can't think what I don't feel," such a type said to me once in indignant tones. So far as her feeling allows, she can think very well, but every conclusion, however logical, that might lead to a disturbance of feeling is rejected at the outset. It is simply not thought. Thus everything that fits in with objective values is good, and is loved, and everything else seems to her to exist in a world apart.

But a change comes over the picture when the importance of the object reaches a still higher level. As already explained, the subject then becomes so assimilated to the object that the subject of feeling is completely engulfed. Feeling loses its personal quality, and becomes feeling for its own sake; the personality seems wholly dissolved in the feeling of the moment. But since actual life is a constant succession of situations that evoke different and even contradictory feelings, the personality gets split up into as many different feeling states. At one moment one is this, at another something quite different—to all appearances, for in reality such a multiple personality is impossible. The basis of the ego always remains the same and consequently finds itself at odds with the changing feeling states. To the observer, therefore, the display of feeling no longer appears as a personal expression of the subject but as an alteration of the ego—a mood, in other words. Depending on the degree of dissociation between the ego and the momentary state of feeling, signs of self-disunity will become clearly apparent, because the originally compensatory attitude of the unconscious has turned into open opposition. This shows itself first of all in extravagant displays of feeling, gushing talk, loud expostulations, etc., which ring hollow: "The lady doth protest too much." It is at once apparent that some kind of resistance is being over-compensated, and

one begins to wonder whether these demonstrations might not turn out quite differently. And a little later they do. Only a very slight alteration in the situation is needed to call forth at once just the opposite pronouncement on the self-same object. As a result of these experiences the observer is unable to take either pronouncement seriously. He begins to reserve judgement. But since, for this type, it is of the highest importance to establish an intense feeling of rapport with the environment, redoubled efforts are now required to overcome this reserve. Thus, in the manner of a vicious circle, the situation goes from bad to worse. The stronger the feeling relation to the object, the more the unconscious opposition comes to the surface.

We have already seen that the extraverted feeling type suppresses thinking most of all because this is the function most liable to disturb feeling. For the same reason, thinking totally shuts out feeling if ever it wants to reach any kind of pure results, for nothing is more liable to prejudice and falsify thinking than feeling values. But, as I have said, though the thinking of the extraverted feeling type is repressed as an independent function, the repression is not complete; it is repressed only so far as its inexorable logic drives it to conclusions that are incompatible with feeling. It is suffered to exist as a servant of feeling, or rather as its slave. Its backbone is broken; it may not operate on its own account, in accordance with its own laws. But since logic nevertheless exists and enforces its inexorable conclusions, this must take place somewhere, and it takes place outside consciousness, namely in the unconscious. Accordingly the unconscious of this type contains first and foremost a peculiar kind of thinking, a thinking that is infantile, archaic, negative. So long as the conscious feeling preserves its personal quality, or, to put it another way, so long as the personality is not swallowed up in successive states of feeling, this unconscious thinking remains compensatory. But as soon as the personality is dissociated and dissolves into a succession of contradictory feeling states, the identity of the ego is lost and the subject lapses into the unconscious. When this happens, it gets associated with the unconscious thinking processes and occasionally helps them to the surface. The stronger the conscious feeling is and the more ego-less it becomes, the stronger grows the unconscious opposition. The unconscious thoughts gravitate around just the most valued objects and mercilessly strip them of their value. The "nothing but" type of thinking comes into its own here, since it effectively depotentiates all feelings that are bound to the object. The unconscious thinking reaches the surface in the form of obsessive ideas which are invariably of a negative and depreciatory character. Women of this type have moments when the most hideous thoughts fasten on the very objects most valued by their feelings. This negative thinking utilises every infantile prejudice or comparison for the deliberate purpose of casting aspersions on the feeling value, and musters every primitive instinct in the attempt to come out with "nothing but" interpretations. It need hardly be remarked that this procedure also mobilises the collective unconscious and activates its store of primordial images, thus bringing with it the possibility of a regeneration of attitude on a different basis. Hysteria, with the characteristic infantile sexuality of its unconscious world of ideas, is the principal form of neurosis in this type.

## Extraverted Sensation - 4/10

No other human type can equal the extraverted sensation type in realism. His sense for objective facts is extraordinarily developed. His life is an accumulation of actual experiences of concrete objects, and the more pronounced his type, the less use he makes of his experience. In certain cases the events in his life hardly deserve the name "experience" at all. What he experiences serves at most as a guide to fresh sensations; anything new that comes within his range of interest is acquired by way of sensation and has to serve its ends. Since one is inclined to regard a highly developed reality-sense as a sign of rationality, such people will be esteemed as very rational. But in actual fact this is not the case, since they are just as much at the mercy of their sensations in the face of irrational, chance happenings as they are in the face of rational ones. This type—the majority appear to be men—naturally does not think he is at the "mercy" of sensation. He would ridicule this view as quite beside the point, because sensation for him is a concrete expression of life—it is simply real life lived to the full. His whole aim is concrete enjoyment, and his morality is oriented accordingly. Indeed, true enjoyment has its own special morality, its own moderation and lawfulness, its own unselfishness and willingness to make sacrifices. It by no means follows that he is just sensual or gross, for he may differentiate his sensation to the finest pitch of aesthetic purity without ever deviating from his principle of concrete sensation, however abstract his sensations may be. Wulfen's *Der Genussmensch: ein Cicerone im rücksichtslosen Lebensgenuss* is the unvarnished confession of a type of this sort, and the book seems to me worth reading on that account alone.

On the lower levels, this type is the lover of tangible reality, with little inclination for reflection and no desire to dominate. To feel the object, to have sensations and if possible enjoy them—that is his constant aim. He is by no means unlovable; on the contrary, his lively capacity for enjoyment makes him very good company; he is usually a jolly fellow, and sometimes a refined aesthete. In the former case the great problems of life hang on a good or indifferent dinner; in the latter, it's all a question of good taste. Once an object has given him a sensation, nothing more remains to be said or done about it. It cannot be anything except concrete and real; conjectures that go beyond the concrete are admitted only on condition that they enhance sensation. The intensification does not necessarily have to be pleasurable, for this type need not be a common voluptuary; he is merely desirous of the strongest sensations, and these, by his very nature, he can receive only from outside. What comes from inside seems to him morbid and suspect. He always reduces his thoughts and feelings to objective causes, to influences emanating from objects, quite unperturbed by the most glaring violations of logic. Once he can get back to tangible reality in any form he can breathe again. In this respect he is surprisingly credulous. He will unhesitatingly connect a psychogenic symptom with a drop in the barometer, while on the other hand the existence of a psychic conflict seems to him morbid imagination. His love is unquestionably rooted in the physical attractions of its object. If normal, he is conspicuously well adjusted to reality. That is his ideal, and it even makes him considerate of others. As he has no ideals connected with ideas, he has no reason to act in any way contrary to the reality of things as they are. This manifests itself in all the externals of his life. He dresses well, as befits the occasion; he keeps a good table with plenty of drink for his friends, making them feel very grand, or at least giving them to understand that his refined taste entitles him to make a few demands of them. He may even convince them that certain sacrifices are decidedly worthwhile for the sake of style.



The more sensation predominates, however, so that the subject disappears behind the sensation, the less agreeable does this type become. He develops into a crude pleasure-seeker, or else degenerates into an unscrupulous, effete aesthete. Although the object has become quite indispensable to him, yet, as something existing in its own right, it is nonetheless devalued. It is ruthlessly exploited and squeezed dry, since now its sole use is to stimulate sensation. The bondage to the object is carried to the extreme limit. In consequence, the unconscious is forced out of its compensatory role into open opposition. Above all, the repressed intuitions begin to assert themselves in the form of projections. The wildest suspicions arise; if the object is a sexual one, jealous fantasies and anxiety states gain the upper hand. More acute cases develop every sort of phobia, and, in particular, compulsion symptoms. The pathological contents have a markedly unreal character, with a frequent moral or religious streak. A pettifogging captiousness follows, or a grotesquely punctilious morality combined with primitive, "magical" superstitions that fall back on abstruse rites. All these things have their source in the repressed inferior functions which have been driven into harsh opposition to the conscious attitude, and they appear in a guise that is all the more striking because they rest on the most absurd assumptions, in complete contrast to the conscious sense of reality. The whole structure of thought and feeling seems, in this second personality, to be twisted into a pathological parody: reason turns into hairsplitting pedantry, morality into dreary moralising and blatant Pharisaism, religion into ridiculous superstition, and intuition, the noblest gift of man, into meddling officiousness, poking into every corner; instead of gazing into the far distance, it descends to the lowest level of human meanness.

The specifically compulsive character of the neurotic symptoms is the unconscious counterpart of the easy-going attitude of the pure sensation type, who, from the standpoint of rational judgement, accepts indiscriminately everything that happens. Although this does not by any means imply an absolute lawlessness and lack of restraint, it nevertheless deprives him of the essential restraining power of judgement. But rational judgement is a conscious coercion which the rational type appears to impose on himself of his own free will. This coercion overtakes the sensation type from the unconscious, in the form of compulsion. Moreover, the very existence of a judgement means that the rational type's relation to the object will never become an absolute tie, as it is in the case of the sensation type. When his attitude attains an abnormal degree of one sidedness, therefore, he is in danger of being overpowered by the unconscious in the same measure as he is consciously in the grip of the object. If he should become neurotic, it is much harder to treat him by rational means because the functions which the analyst must turn to are in a relatively undifferentiated state, and little or no reliance can be placed on them. Special techniques for bringing emotional pressure to bear are often needed in order to make him at all conscious.

## Extraverted Intuitive - 5/10

Whenever intuition predominates, a peculiar and unmistakable psychology results. Because extraverted intuition is oriented by the object, there is a marked dependence on external situations, but it is altogether different from the dependence of the sensation type. The intuitive is never to be found in the world of accepted reality-values, but he has a keen nose for anything new and in the making. Because he is always seeking out new possibilities, stable conditions suffocate him. He seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold-bloodedly, without any compunction and apparently without remembering them, as soon as their range is known and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. It is as though his whole life vanished in the new situation. One gets the impression, which he himself shares, that he has always just reached a final turning-point, and that from now on he can think and feel nothing else. No matter how reasonable and suitable it may be, and although every conceivable argument speaks for its stability, a day will come when nothing will deter him from regarding as a prison the very situation that seemed to promise him freedom and deliverance, and from acting accordingly. Neither reason nor feeling can restrain him or frighten him away from a new possibility, even though it goes against all his previous convictions. Thinking and feeling, the indispensable components of conviction, are his inferior functions, carrying no weight and hence incapable of effectively withstanding the power of intuition. And yet these functions are the only ones that could compensate for its supremacy by supplying the judgement which the intuitive type totally lacks. The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority. Consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. He has equally little regard for their convictions and way of life, and on this account he is often put down as an immoral and unscrupulous adventurer. Since his intuition is concerned with externals and with ferreting out their possibilities, he readily turns to professions in which he can exploit these capacities to the full. Many business tycoons, entrepreneurs, speculators, stockbrokers, politicians, etc., belong to this type. It would seem to be more common among women, however, than among men. In women the intuitive capacity shows itself not so much in the professional as in the social sphere. Such women understand the art of exploiting every social occasion, they make the right social connections, they seek out men with prospects only to abandon everything again for the sake of a new possibility.

It goes without saying that such a type is uncommonly important both economically and culturally. If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises. He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men. His capacity to inspire courage or to kindle enthusiasm for anything new is unrivalled, although he may already have dropped it by the morrow. The stronger his intuition, the more his ego becomes fused with all the possibilities he envisions. He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not play-acting, it is a kind of fate.

Naturally this attitude holds great dangers, for all too easily the intuitive may fritter away his life on things and people, spreading about him an abundance of life which others live and not he himself. If only he could stay put, he would reap the fruits of his labours; but always he must be running after a new possibility, quitting his newly planted fields while others gather in the harvest. In the end he goes away empty. But when the intuitive lets things come to such a pass, he also has his own unconscious against him. The unconscious of the intuitive bears some resemblance to that of the sensation type. Thinking and feeling, being largely repressed, come up with infantile, archaic thoughts and feelings similar to those of the counter-type. They take the form of intense projections which are just as absurd as his, though they seem to lack the "magical" character of the latter and are chiefly concerned with quasi-realities such as sexual suspicions, financial hazards, forebodings of illness, etc. The difference seems to be due to the repression of real sensations. These make themselves felt when, for instance, the intuitive suddenly finds himself entangled with a highly unsuitable woman—or, in the case of a woman, with an unsuitable man—because these persons have stirred up the archaic sensations. This leads to an unconscious, compulsive tie which bodes nobody any good. Cases of this kind are themselves symptomatic of compulsion, to which the intuitive is as prone as the sensation type. He claims a similar freedom and exemption from restraint, submitting his decisions to no rational judgement and relying entirely on his nose for the possibilities that chance throws in his way. He exempts himself from the restrictions of reason only to fall victim to neurotic compulsions in the form of over-subtle ratiocinations, hairsplitting dialectics, and a compulsive tie to the sensation aroused by the object. His conscious attitude towards both sensation and object is one of ruthless superiority. Not that he means to be ruthless or superior—he simply does not see the object that everyone else sees and rides roughshod over it, just as the sensation type has no eyes for its soul. But sooner or later the object takes revenge in the form of compulsive hypochondriacal ideas, phobias, and every imaginable kind of absurd bodily sensation.

## Introverted Thinking - 4/10

Just as we might take Darwin as an example of the normal extraverted thinking type, the normal introverted thinking type could be represented by Kant. The one speaks with facts, the other relies on the subjective factor. Darwin ranges over the wide field of objective reality. Kant restricts himself to a critique of knowledge. Cuvier and Nietzsche would form an even sharper contrast.

The introverted thinking type is characterised by the primacy of the kind of thinking I have just described. Like his extraverted counterpart, he is strongly influenced by ideas, though his ideas have their origin not in objective data but in his subjective foundation. He will follow his ideas like the extravert, but in the reverse direction: inwards and not outwards. Intensity is his aim, not extensity. In these fundamental respects he differs quite unmistakably from his extraverted counterpart. What distinguishes the other, namely his intense relation to objects, is almost completely lacking in him as in every introverted type. If the object is a person, this person has a distinct feeling that he matters only in a negative way; in milder cases he is merely conscious of being de trop, but with a more extreme type he feels himself warded off as something definitely disturbing. This negative relation to the object, ranging from indifference to aversion, characterises every introvert and makes a description of the type exceedingly difficult. Everything about him tends to disappear and get concealed. His judgement appears cold, inflexible, arbitrary, and ruthless, because it relates far less to the object than to the subject. One can feel nothing in it that might possibly confer a higher value on the object; it always bypasses the object and leaves one with a feeling of the subject's superiority. He may be polite, amiable, and kind, but one is constantly aware of a certain uneasiness betraying an ulterior motive—the disarming of an opponent, who must at all costs be pacified and placated lest he prove himself a nuisance. In no sense, of course, is he an opponent, but if he is at all sensitive he will feel himself repulsed, and even belittled.

Invariably the object has to submit to a certain amount of neglect, and in pathological cases it is even surrounded with quite unnecessary precautionary measures. Thus this type tends to vanish behind a cloud of misunderstanding, which gets all the thicker the more he attempts to assume, by way of compensation and with the help of his inferior functions, an air of urbanity which contrasts glaringly with his real nature. Although he will shrink from no danger in building up his world of ideas, and never shrinks from thinking a thought because it might prove to be dangerous, subversive, heretical, or wounding to other people's feelings, he is nonetheless beset by the greatest anxiety if ever he has to make it an objective reality. That goes against the grain. And when he does put his ideas into the world, he never introduces them like a mother solicitous for her children, but simply dumps them there and gets extremely annoyed if they fail to thrive on their own account. His amazing unpracticalness and horror of publicity in any form have a hand in this. If in his eyes his product appears correct and true, then it must be so in practice, and others have got to bow to its truth. Hardly ever will he go out of his way to win anyone's appreciation of it, especially anyone of influence. And if ever he brings himself to do so, he generally sets about it so clumsily that it has just the opposite of the effect intended. He usually has bad experiences with rivals in his own field because he never understands how to curry their favour; as a rule he only succeeds in showing them how entirely superfluous they are to him. In the pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence. His suggestibility to personal influences is in strange contrast to this. He has only to be

convinced of a person's seeming innocuousness to lay himself open to the most undesirable elements. They seize hold of him from the unconscious. He lets himself be brutalised and exploited in the most ignominious way if only he can be left in peace to pursue his ideas. He simply does not see when he is being plundered behind his back and wronged in practice, for to him the relation to people and things is secondary and the objective evaluation of his product is something he remains unconscious of. Because he thinks out his problems to the limit, he complicates them and constantly gets entangled in his own scruples and misgivings. However clear to him the inner structure of his thoughts may be, he is not in the least clear where or how they link up with the world of reality. Only with the greatest difficulty will he bring himself to admit that what is clear to him may not be equally clear to everyone. His style is cluttered with all sorts of adjuncts, accessories, qualifications, retractions, saving clauses, doubts, etc., which all come from his scrupulosity. His work goes slowly and with difficulty.

In his personal relations he is taciturn or else throws himself on people who cannot understand him, and for him this is one more proof of the abysmal stupidity of man. If for once he is understood, he easily succumbs to credulous overestimation of his prowess. Ambitious women have only to know how to take advantage of his cluelessness in practical matters to make an easy prey of him; or he may develop into a misanthropic bachelor with a childlike heart. Often he is gauche in his behaviour, painfully anxious to escape notice, or else remarkably unconcerned and childishly naïve. In his own special field of work he provokes the most violent opposition, which he has no notion how to deal with, unless he happens to be seduced by his primitive affects into acrimonious and fruitless polemics. Casual acquaintances think him inconsiderate and domineering. But the better one knows him, the more favourable one's judgement becomes, and his closest friends value his intimacy very highly. To outsiders he seems prickly, unapproachable, and arrogant, and sometimes soured as a result of his anti-social prejudices. As a personal teacher he has little influence, since the mentality of his students is strange to him. Besides, teaching has, at bottom, no interest for him unless it happens to provide him with a theoretical problem. He is a poor teacher, because all the time he is teaching his thoughts are occupied with the material itself and not with its presentation.

With the intensification of his type, his convictions become all the more rigid and unbending. Outside influences are shut off; as a person, too, he becomes more unsympathetic to his wider circle of acquaintances, and therefore more dependent on his intimates. His tone becomes personal and surly, and though his ideas may gain in profundity they can no longer be adequately expressed in the material at hand. To compensate for this, he falls back on emotionality and touchiness. The outside influences he has brusquely fended off attack him from within, from the unconscious, and in his efforts to defend himself he attacks things that to outsiders seem utterly unimportant. Because of the subjectivization of consciousness resulting from his lack of relationship to the object, what secretly concerns his own person now seems to him of extreme importance. He begins to confuse his subjective truth with his own personality. Although he will not try to press his convictions on anyone personally, he will burst out with vicious, personal retorts against every criticism, however just. Thus his isolation gradually increases. His originally fertilising ideas become destructive, poisoned by the sediment of bitterness. His struggle against the influences emanating from the unconscious increases with his external isolation, until finally they begin to cripple him. He thinks his withdrawal into ever increasing solitude will protect him from the unconscious

influences, but as a rule it only plunges him deeper into the conflict that is destroying him from within.

The thinking of the introverted type is positive and synthetic in developing ideas which approximate more and more to the eternal validity of the primordial images. But as their connection with objective experience becomes more and more tenuous, they take on a mythological colouring and no longer hold true for the contemporary situation. Hence his thinking is of value for his contemporaries only so long as it is manifestly and intelligibly related to the known facts of the time. Once it has become mythological, it ceases to be relevant and runs on in itself. The counterbalancing functions of feeling, intuition, and sensation are comparatively unconscious and inferior, and therefore have a primitive extraverted character that accounts for all the troublesome influences from outside to which the introverted thinker is prone. The various protective devices and psychological minefields which such people surround themselves with are known to everyone, and I can spare myself a description of them. They all serve as a defence against "magical" influences—and among them is a vague fear of the feminine sex.

## Introverted Feeling - 6/10

It is principally among women that I have found the predominance of introverted feeling. "Still waters run deep" is very true of such women. They are mostly silent, inaccessible, hard to understand; often they hide behind a childish or banal mask, and their temperament is inclined to melancholy. They neither shine nor reveal themselves. As they are mainly guided by their subjective feelings, their true motives generally remain hidden. Their outward demeanour is harmonious, inconspicuous, giving an impression of pleasing repose, or of sympathetic response, with no desire to affect others, to impress, influence, or change them in any way. If this outward aspect is more pronounced, it arouses a suspicion of indifference and coldness, which may actually turn into a disregard for the comfort and well-being of others. One is distinctly aware then of the movement of feeling away from the object. With the normal type, however, this happens only when the influence of the object is too strong. The feeling of harmony, therefore, lasts only so long as the object goes its own moderate way and makes no attempt to cross the other's path. There is little effort to respond to the real emotions of the other person; they are more often damped down and rebuffed, or cooled off by a negative value judgement. Although there is a constant readiness for peaceful and harmonious coexistence, strangers are shown no touch of amiability, no gleam of responsive warmth, but are met with apparent indifference or a repelling coldness. Often they are made to feel entirely superfluous. Faced with anything that might carry her away or arouse enthusiasm, this type observes a benevolent though critical neutrality, coupled with a faint trace of superiority that soon takes the wind out of the sails of a sensitive person. Any stormy emotion, however, will be struck down with murderous coldness, unless it happens to catch the woman on her unconscious side—that is, unless it hits her feelings by arousing a primordial image. In that case she simply feels paralysed for the moment, and this in due course invariably produces an even more obstinate resistance which will hit the other person in his most vulnerable spot. As far as possible, the feeling relationship is kept to the safe middle path, all intemperate passions being resolutely tabooed. Expressions of feeling therefore remain niggardly, and the other person has a permanent sense of being undervalued once he becomes conscious of it. But this need not always be so, because very often he remains unconscious of the lack of feeling shown to him, in which case the unconscious demands of feeling will produce symptoms designed to compel attention.

Since this type appears rather cold and reserved, it might seem on a superficial view that such women have no feelings at all. But this would be quite wrong; the truth is, their feelings are intensive rather than extensive. They develop in depth. While an extensive feeling of sympathy can express itself in appropriate words and deeds, and thus quickly gets back to normal again, an intensive sympathy, being shut off from every means of expression, acquires a passionate depth that comprises a whole world of misery and simply gets benumbed. It may perhaps break out in some extravagant form and lead to an astounding act of an almost heroic character, quite unrelated either to the subject herself or to the object that provoked the outburst. To the outside world, or to the blind eyes of the extravert, this intensive sympathy looks like coldness, because usually it does nothing visible, and an extraverted consciousness is unable to believe in invisible forces. Such a misunderstanding is a common occurrence in the life of this type, and is used as a weighty argument against the possibility of any deeper feeling relation with the object. But the real object of this feeling is only dimly divined by the normal type herself. It may express itself in a secret religiosity anxiously guarded from profane eyes, or in intimate poetic forms that are kept equally well

hidden, not without the secret ambition of displaying some kind of superiority over the other person by this means. Women often express a good deal of their feelings through their children, letting their passion flow secretly into them.

Although this tendency to overpower or coerce the other person with her secret feelings rarely plays a disturbing role in the normal type, and never leads to a serious attempt of this kind, some trace of it nevertheless seeps through into the personal effect they have on him, in the form of a domineering influence often difficult to define. It is sensed as a sort of stifling or oppressive feeling which holds everybody around her under a spell. It gives a woman of this type a mysterious power that may prove terribly fascinating to the extraverted man, for it touches his unconscious. This power comes from the deeply felt, unconscious images, but consciously she is apt to relate it to the ego, whereupon her influence becomes debased into a personal tyranny. Whenever the unconscious subject is identified with the ego, the mysterious power of intensive feeling turns into a banal and overweening desire to dominate, into vanity, and despotic bossiness. This produces a type of woman notorious for her unscrupulous ambition and mischievous cruelty. It is a change, however, that leads to neurosis.

So long as the ego feels subordinate to the unconscious subject, and feeling is aware of something higher and mightier than the ego, the type is normal. Although the unconscious thinking is archaic, its reductive tendencies help to compensate for the occasional fits of trying to exalt the ego into the subject. If this should nevertheless happen as a result of complete suppression of the counterbalancing subliminal processes, the unconscious thinking goes over into open opposition and gets projected. The egocentrized subject now comes to feel the power and importance of the devalued object. She begins consciously to feel "what other people think." Naturally, other people are thinking all sorts of mean things, scheming evil, contriving plots, secret intrigues, etc. In order to forestall them, she herself is obliged to start counter-intrigues, to suspect others and sound them out, and weave counterplots. Beset by rumours, she must make frantic efforts to get her own back and be top dog. Endless clandestine rivalries spring up, and in these embittered struggles she will shrink from no baseness or meanness, and will even prostitute her virtues in order to play the trump card. Such a state of affairs must end in exhaustion. The form of neurosis is neurasthenic rather than hysterical, often with severe physical complications, such as anaemia and its sequelae.



## Introverted Sensation - 1/10

The predominance of introverted sensation produces a definite type, which is characterised by certain peculiarities. It is an irrational type, because it is oriented amid the flux of events not by rational judgement but simply by what happens. Whereas the extraverted sensation type is guided by the intensity of objective influences, the introverted type is guided by the intensity of the subjective sensation excited by the objective stimulus. Obviously therefore, no proportional relation exists between object and sensation, but one that is apparently quite unpredictable and arbitrary. What will make an impression and what will not can never be seen in advance, and from outside. Did there exist an aptitude for expression in any way proportional to the intensity of his sensations, the irrationality of this type would be extraordinarily striking. This is the case, for instance, when an individual is a creative artist. **But since this is the exception, the introvert's characteristic difficulty in expressing himself also conceals his irrationality. On the contrary, he may be conspicuous for his calmness and passivity, or for his rational self-control.** This peculiarity, which often leads a superficial judgement astray, is really due to his unrelatedness to objects. Normally the object is not consciously devalued in the least, but its stimulus is removed from it and immediately replaced by a subjective reaction no longer related to the reality of the object. This naturally has the same effect as devaluation. Such a type can easily make one question why one should exist at all, or why objects in general should have any justification for their existence since everything essential still goes on happening without them. This doubt may be justified in extreme cases, but not in the normal, since the objective stimulus is absolutely necessary to sensation and merely produces something different from what the external situation might lead one to expect.

**Seen from the outside, it looks as though the effect of the object did not penetrate into the subject at all.** This impression is correct inasmuch as a subjective content does, in fact, intervene from the unconscious and intercept the effect of the object. **The intervention may be so abrupt that the individual appears to be shielding himself directly from all objective influences.** In more serious cases, such a protective defence actually does exist. Even with only a slight increase in the power of the unconscious, the subjective component of sensation becomes so alive that it almost completely obscures the influence of the object. **If the object is a person, he feels completely devalued, while the subject has an illusory conception of reality, which in pathological cases goes so far that he is no longer able to distinguish between the real object and the subjective perception.** Although so vital a distinction reaches the vanishing point only in near psychotic states, yet long before that the subjective perception can influence thought, feeling, and action to an excessive degree despite the fact that the object is clearly seen in all its reality. When its influence does succeed in penetrating into the subject—because of its special intensity or because of its complete analogy with the unconscious image—even the normal type will be compelled to act in accordance with the unconscious model. Such action has an illusory character unrelated to objective reality and is extremely disconcerting. It instantly reveals the reality-alienating subjectivity of this type. **But when the influence of the object does not break through completely, it is met with well-intentioned neutrality, disclosing little sympathy yet constantly striving to soothe and adjust. The too low is raised a little, the too high is lowered, enthusiasm is damped down, extravagance restrained, and anything out of the ordinary reduced to the right formula—all this in order to keep the influence of the object within the necessary bounds.** In this way the type becomes a menace to his environment because his

total innocuousness is not altogether above suspicion. In that case he easily becomes a victim of the aggressiveness and domineeringness of others. Such men allow themselves to be abused and then take their revenge on the most unsuitable occasions with redoubled obtuseness and stubbornness.

If no capacity for artistic expression is present, all impressions sink into the depths and hold consciousness under a spell, so that it becomes impossible to master their fascination by giving them conscious expression. In general, this type can organise his impressions only in archaic ways, because thinking and feeling are relatively unconscious and, if conscious at all, have at their disposal only the most necessary, banal, everyday means of expression. As conscious functions, they are wholly incapable of adequately reproducing his subjective perceptions. This type, therefore, is uncommonly inaccessible to objective understanding, and he usually fares no better in understanding himself.

Above all, his development alienates him from the reality of the object, leaving him at the mercy of his subjective perceptions, which orient his consciousness to an archaic reality, although his lack of comparative judgement keeps him wholly unconscious of this fact. Actually he lives in a mythological world, where men, animals, locomotives, houses, rivers, and mountains appear either as benevolent deities or as malevolent demons. That they appear thus to him never enters his head, though that is just the effect they have on his judgments and actions. He judges and acts as though he had such powers to deal with; but this begins to strike him only when he discovers that his sensations are totally different from reality. If he has any aptitude for objective reason, he will sense this difference as morbid; but if he remains faithful to his irrationality, and is ready to grant his sensations reality value, the objective world will appear a mere makebelieve and a comedy. Only in extreme cases, however, is this dilemma reached. As a rule he resigns himself to his isolation and the banality of the world, which he has unconsciously made archaic.

His unconscious is distinguished chiefly by the repression of intuition, which consequently acquires an extraverted and archaic character. Whereas true extraverted intuition is possessed of a singular resourcefulness, a "good nose" for objectively real possibilities, this archaicized intuition has an amazing flair for all the ambiguous, shadowy, sordid, dangerous possibilities lurking in the background. The real and conscious intentions of the object mean nothing to it; instead, it sniffs out every conceivable archaic motive underlying such an intention. It therefore has a dangerous and destructive quality that contrasts glaringly with the well-meaning innocuousness of the conscious attitude. So long as the individual does not hold too aloof from the object, his unconscious intuition has a salutary compensating effect on the rather fantastic and overcredulous attitude of consciousness. But as soon as the unconscious becomes antagonistic, the archaic intuitions come to the surface and exert their pernicious influence, forcing themselves on the individual and producing compulsive ideas of the most perverse kind. The result is usually a compulsion neurosis, in which the hysterical features are masked by symptoms of exhaustion.

## Introverted Intuitive - 4/10

The peculiar nature of introverted intuition, if it gains the ascendancy, produces a peculiar type of man: the mystical dreamer and seer on the one hand, the artist and the crank on the other. The artist might be regarded as the normal representative of this type, which tends to confine itself to the perceptive character of intuition. As a rule, the intuitive stops at perception; perception is his main problem, and—in the case of a creative artist—the shaping of his perception. But the crank is content with a visionary idea by which he himself is shaped and determined. Naturally the intensification of intuition often results in an extraordinary aloofness of the individual from tangible reality; he may even become a complete enigma to his immediate circle. If he is an artist, he reveals strange, far-off things in his art, shimmering in all colours, at once portentous and banal, beautiful and grotesque, sublime and whimsical. If not an artist, he is frequently a misunderstood genius, a great man “gone wrong,” a sort of wise simpleton, a figure for “psychological” novels.

Although the intuitive type has little inclination to make a moral problem of perception, since a strengthening of the judging functions is required for this, only a slight differentiation of judgement is sufficient to shift intuitive perception from the purely aesthetic into the moral sphere. A variety of this type is thus produced which differs essentially from the aesthetic, although it is nonetheless characteristic of the introverted intuitive. The moral problem arises when the intuitive tries to relate himself to his vision, when he is no longer satisfied with mere perception and its aesthetic configuration and evaluation, when he confronts the questions: What does this mean for me or the world? What emerges from this vision in the way of a duty or a task, for me or the world? The pure intuitive who represses his judgement, or whose judgement is held in thrall by his perceptive faculties, never faces this question squarely, since his only problem is the “know-how” of perception. He finds the moral problem unintelligible or even absurd, and as far as possible forbids his thoughts to dwell on the disconcerting vision. It is different from the morally oriented intuitive. He reflects on the meaning of his vision, and is less concerned with developing its aesthetic possibilities than with the moral effects which emerge from its intrinsic significance. His judgement allows him to discern, though often only darkly, that he, as a man and a whole human being, is somehow involved in his vision, that it is not just an object to be perceived, but wants to participate in the life of the subject. Through this realisation he feels bound to transform his vision into his own life. But since he tends to rely most predominantly on his vision, his moral efforts become one-sided; he makes himself and his life symbolic—adapted, it is true, to the inner and eternal meaning of events, but unadapted to present-day reality. He thus deprives himself of any influence upon it because he remains incomprehended. His language is not the one currently spoken—it has become too subjective. His arguments lack the convincing power of reason. He can only profess or proclaim. His is “the voice of one crying in the wilderness.”

What the introverted intuitive represses most of all is the sensation of the object, and this colours his whole unconscious. It gives rise to a compensatory extraverted sensation function of an archaic character. The unconscious personality can best be described as an extraverted sensation type of a rather low and primitive order. Instinctually and intemperance are the hallmarks of this sensation, combined with an extraordinary dependence on sense-impressions. This compensates for the rarefied air of the intuitive’s conscious attitude, giving it a certain weight, so that complete “sublimation” is prevented. But if, through a forced

exaggeration of the conscious attitude, there should be a complete subordination to inner perceptions, the unconscious goes over to the opposition, giving rise to compulsive sensations whose excessive dependence on the object directly contradicts the conscious attitude. The form of neurosis is a compulsion neurosis with hypochondriacal symptoms, hypersensitivity of the sense organs, and compulsive ties to particular persons or objects.