

Editorial Note

- Preparation for psychological types occurred during Jung's fallow period, 1913-1918;
- Tried to resolve how his outlook differed from Freud's and Adler's;
- Published in 1921
- One of the last to appear in collected works due to Baynes translation availability
- Lawrence Grant White's translation of Divine Comedy
- Philip Wayne translation of Faust

Forward to First Swiss Edition (1920)

- Amplification, because psychology is a broad and deep field;

Forward to Seventh Swiss edition (1937)

- This book is already ponderous enough so let's not add anything to it;
- These ideas have stood the test of experience and time

Forward to Eighth Swiss Edition (1949)

- New index, yeah making an index sounds irksome;

Forward to Argentine Edition (1934)

- New material gets criticized
- Intention isn't to classify humanity but to classify empirical material, to understand on a different level;
- Brachycephalics (short skull); dolichocephalics (long skull)
- First read chapters two and five

Introduction

1: Jung recognizes many differences in human psychology, but also two primary differences, extraverted and introverted;

2: introverted concerned with self, extroverted concern is with object;

3: existence of types makes it difficult to recognize the types, inherent difficult in the use of our psychology to describe our psychology;

4: he's going to throw a bunch of examples at us to demonstrate what he means; oh yes, there will be examples;

5: introversion, ego and subjective > objective; extroversion is vice versa; here the error is the mutual exclusivity of the two;

6: diastolic, blood/energy flows in, introverted; systolic, blood/energy flows out, extroverted; Jung indicates the orientations and types are adaptive, not innate, though we may have a propensity to go one way;

7: introverted/extroverted are the orientations, thinking/feeling/intuitive/sensation are the types; associated thinking with introverted, feeling as extroverted at first, but turns out he was incorrect;

I: The Problem of Types in the History of Classical and Medieval Thought

1. Psychology in the Classical Age: the Gnostics, Tertullian, Origen

8: psychology is ancient, objective psychology is new; ancients had biological valuation of others; someone was either strong or weak, like Richard the Lionheart;

9: we see what we can best see, Jung's restatement of the Kantian influence here;

10: we cannot be objective, but we can be less subjective; yeah, Jung's epistemology doesn't keep up with his theories;

11: we must have self awareness to be less subjective;

12: less individuality in psychology the farther back in civilization we go; to participation mystique in which we cannot distinguish ourselves from the object;

13: ancients didn't classify the temperaments well, but this doesn't mean we cannot type them;

14: Gnostic philosophy has three types: thinking, feeling, and sensation; Christian type therefore would be less thinking;

15: in Gnosticism and Docetism (belief of Gnostics that Christ's body was otherworldly, so his suffering only apparent), thinking trumps feeling;

16: Gnosis represented by reactions to it of Tertullian and Origen; Origen extraverted, Tertullian introverted or unable to take in nourishment;

17-20: Tertullian born 160 in Carthage, had fun in his youth then became zealot Christian when he was 35; famously said, I believe because it's absurd, not an exact translation but the gist of what he said; his refutation of the more thoughtful Gnosis was intense, his own inner zeal versus the world; he needs the unknowingness of his soul; he became more zealous even later on when church compromised with masses; this is classic introverted thought;

21-24: Origen born in 185, extraverted, learned and incorporated many ideas; much a part of the world, and wanted it that way; latched on to Greek, Gnosis on one hand and Christianity on the other, saw them as complementary; while Tertullian left church himself, Origen later condemned by church; Origen self-castration was a sacrifice of that which is most important to the extravert;

25: Tertullian sacrificed intellect because it's what bound him to the world; typical of the two schools of Gnosticism, each sacrifice what they believe is most important;

26: Origen sacrificed his penis, and so his sensation and feeling;

27: perhaps both Tertullian and Origen underhandedly sacrifice that which was less important to them, but Jung disagrees;

28: instinct has a natural course, based on temperament so a certain preferential attitude is built up in each of us; so type is who we are, not an adaptation, if we're unthinking; the sacrifices of Tertullian and Origen represents their yearn for adaptation; mankind must have felt yearn for redemption at end of Rome, which sprung up as the various mystery cults, one of them Christianity;

29: Gnostics believed in psychic reality, reflects concrete thought of the time;

30: as Jung discusses in volume 5, this compensation comes when one side of psyche is too repressed, as is the case of Miss Miller and her sexuality;

2. The Theological Disputes of the Ancient Church

31: Ebionites vs Docetists, former believed in humanity of Jesus, latter believed in his otherworldliness; sensuous vs conceptual; similar split respectively between Dyophysites (duality of Christ's nature) and Monophysites (unity of Christ's nature);

32: these perceptively miniscule psychological differences can get tribal and exaggerated;
 33-34: type conflict in Pelagian controversy, which says man has no original sin and capable of attaining divinity through free will; also in Nestorian; or maybe their ideas create what appear to be types;

3. The Problem of Transubstantiation

35: Rome collapses, society in disarray, so these disputes go away but type dichotomies reemerge;
 36-37: middle of 9th century, Radbertus proposes transubstantiation, wine and wafer literally become blood and body of Christ; this opposes Erigena, who held perhaps a more rational view of communion, valued reason over authority; Radbertus clearly the introvert, Radbertus the Extrovert;
 38: Radbertus may be wrong intellectually, but his formulation still historically vital; introvert is rational (as in Rationalism, the epistemology of Idealism), extrovert is pragmatic;
 39: though more complicated than this because Erigena seems introverted, Radbertus extroverted as he channeled zeitgeist; yeah well this is one of my major disagreements with Jung, the inherent dichotomy and temperament of extroversion and introversion, as these distinctions are adaptations that aren't mutually exclusive; volume 6 is better history book than psychology book;

4. Nominalism and Realism

40-41: transubstantiation debate foreshadowed later philosophical debate between Nominalism and realism; see my philosophy notes for elucidation here; Nominalism will be extraverted, practical; realism is introverted, conceptual;
a. The Problem of Universals in Antiquity
 42-43: this split goes way back, Cynics and Megarians were in conflict with Platonic Realism; Antisthenes calls Plato a dick; Diogenes a prankster, Megarian philosophy grew from peasant wit;
 44: Stilpon of Megarians, didn't consider man as the concept a legitimate concept; yeah, sounds nominalist;
 45: for Nominalism, attributes cannot be abstractions in themselves;
 46: primitives, due to more sensuous nature, confuse objective with subjective; though Europeans attach reality to thoughts in their own way, either believe thought to be enough or thought is too real;
 47: Muslim mystic attempts introversion to counterbalance extroversion; an inner image of the initiate is projected out;
 48-49: a demonstration of attributes as a priori; similar with horned man fallacy, which is nonsensical, yes, but Nominalism is contradictory on the face of it; Nominalism only works in the context of Platonism's resort to otherworldliness;
 50: nominalist appeal to semantic truth is a self-refutation;
 51: a word is real, what it denotes is real; semantical argument for subjectivism is cynical;
 52: Plato created truth apart from reality, this became Christian metaphysics; appeals to a disconnected truth are doomed;
 53: inherence vs predication the outcome of the realist vs nominalist debate;
 54: inherence is a proletariat philosophy, reduces world to incoherence; all-oneness and Platonism are the compensations;

55: in case we don't get it, Plato would be introverted, Megarians and Cynics extraverted; we're an admixture of both;

b. The Problem of Universals in Scholasticism

56: problem of universals, whether they're real, reposed by Porphyry; Scholastics began with Platonic view of truth exists but outside or before nature

57: then there's the opposite view, says reality first then ideal; Aristotle says universals exist in reality; Aristotle is common sense explicated;

58: Roscellinus, real as prius kind of guy; tritheism; then William of Champeaux, taught by Abelard, the reality of universals in the Aristotelian sense;

59: then Anselm, a Platonist, his ontological proof for god, says god exists b/c of the idea of god; logic of the argument is preposterous but it is psychologically true; such an argument is a natural outcrop of their automatized psycho-epistemology;

60: Gaunilo, contemporary of Anselm, logical argument against ontological argument, but Anselm isn't stupid of course, simply comes from a different psychological premises; Jung flirts with an extreme subjectivism here;

61: ontological argument for god proves at least that for a lot of men it is a solid proof; Kant throws another wrench of subjectivism into the mix; this isn't an epistemological misunderstanding, rather an explication of two types;

62: the fact that the ontological argument still exists indicates something about our psychology; ontological argument as a participation mystique with a raised pinky;

63: Kant on a priori truths, a mediatory explanation for the ontological argument;

64: example, a triangle must have three angles;

65: Kant on how concepts exist as part of reality; noumenal vs phenomenal reality, which is seen as a mediatory position but ultimately only pushes back the question;

66: Kant divorces logic from content, which allows him to push the question back to metaphysics rather than epistemology;

67: Jung uses the skeleton of this argument to say it's based on psychological disposition;

c. Abelard's Attempt at Conciliation

68: didn't agree with any popular standpoint but pulled from each what worked; whether he's a unifier or a chaos;

69: from nominalism, universals are words, but not merely words; and from realism, abstraction is necessary; his intermediate position is conceptualism, which is exactly concept formation;

70: we need empathy for conceptualism or for healthy conceptualism, so we don't disregard individual differences as we notice generalities;

71: Abelard would say universals exist in the soul, but this is because he believed God put idea of universals in our mind to help us understand them, which isn't necessary for conceptualism;

72: the debate continues, though now more at nominalism side due to 19th century emphasis on science; but Jung thinks psychology will solve this dilemma, again to take Kant's metaphysical predicament and render it psychological;

73: Abelard the ambivert;

74: accusation Abelard thought based in contradiction;

75: not a contradiction to Jung, but a paradox, which he took to be healthy; it's an inevitably unsuccessful attempt to orient both toward object and idea;

- 76: Jung accuses Abelard of one-sidedness, logical, otherwise he would see how his argument ends in paradox;
- 77: solution between existence in reality vs existence in intellect is the existence in the self ie in psychology;
- 78: fantasy is expression of psyche, the union of introversion and extraversion;
- 79: as some kind of creative faculty; fantasy as the unconscious;
- 80: how unconscious integration is implicitly delimited, as Christianity shows you the answers in the back of the book; Christ got this, he got the symbolism of it;
- 81: so unconscious compilation becomes heretical when Christ had all the good ones; Jeremiah gets it;
- 82: passages from book that shows how unconscious “the devil” was repressed in monastic order; repress the unconscious, however true it may be, with mind arrows; premonitions of the quaternity here but of course repressed; devil appears and says he’s not evil as much as their relationship with him is what evil is;
- 83: our time no better in this relationship;
- 84: sciences repress unconscious as well;
- 85: appeal to union of thought and feeling;
- 86: a more scientific psychology may not be helpful; we need fantasy ie the unconscious otherwise it’s not psychology;
- 87: Jung with his dichotomies between truth and fun;
- 88: Freud the extravert, Adler the introvert in their disagreement on fantasy; indications of each end;
- 89: we find what we look for, our orientation guides us;
- 90: Freud emphasizes object, Adler subject;
- 91: Freud emphasizes sexuality, Adler power;
- 92: fantasy for the extravert is instinctual content, it’s power for the introvert;
- 93: yet we can see how fantasy, imagination are practical, perhaps not measurably so;
- 94: Abelard top-heavy on logos;
- 95: maybe Abelard would have figured out the problem of conceptualism if he first figured out there was a problem;

5. The Holy Communion Controversy Between Luther and Zwingli

- 96: holy communion in dispute at reformation; whether blood and body were present at communion; Luther thought they were;
- 97: Luther such a sensuous person, overcome by the sensuousness of it, argued for reality of transubstantiation in spite of his capacity for thought and rebellion;
- 98: spiritual, symbolic view of communion from Zwingli; this would invalidate Luther epistemology of sense and feel;
- 99: implication is ideas distract us from the reality of the senses, or the full reality of the senses;
- 100: this survey isn’t meant to be exhaustive of course;

II. Schiller’s Ideas on the Type Problem

1. Letters on the Aesthetic Education of Man

a. the superior and inferior functions

- 101: Schiller first tried to tackle the type problem in 1795, on the aesthetic education of man;

- 102: Jung may overly interpret Schiller, but he's an empiricist, Jung an idealist, and it's difficult to step outside these predilections;
- 103: Schiller introverted, Goethe extraverted; Schiller may be a pragmatist, but he's still a philosopher; introduces the four other types;
- 104: Schiller an INT, you can tell by how he approaches the issue of type;
- 105: Schiller first concerns with origin of the functions; when there are two functions, one becomes dominant; typical introvert would think culture or environment is at odds with the psyche;
- 106: how intuitive and speculative minds have disconnected from each other, in the individual as well as in culture; blames division of labor of course;
- 107: helots were slaves in Greece, or Sparta; Schiller has rosy-eyed view of Greeks, there was some subjugation there too; if we do some kind of utilitarian calculation, we do better than Greeks on the whole; does not the ascent of collectivism with Christianity, but a this-world collectivism;
- 108: Christianity transferred an outer suppression to an inner suppression of inferior function; the democratization of individual value is the notion that everyone is special in their own way;
- 109: this dichotomy between the individual and the collective based on soul placed in another world, classic misintegration;
- 110: civilization is a group of men, culture is how they unite, this can be done through external means, tyranny, or internal means, individuation; without individuation, the development of the individual is at odds with the collective, and vice versa;
- 111: since Schiller, individualism on decline; Schiller and his collectivism talk;
- 112: more necessary conflict, the inner man will come out eventually to the detriment of civilization;
- 113: men may have an innate superior function, then the collective demands exaggerate it; inner division creates a wound; specific achievement is sacrifice of the individual, the wholeness in our nature; again, individuation solves this;
- 114: Schiller wanted society to do for him what he didn't get that he could do for himself; Wagner has same yearn in Parsifal; what we ultimately want is deliverance from evil, that would be the Christian solution, and the individuation would be the incorporation of evil; Christian solution was more of a delusional detachment; we need to handle our issues before we can be ethical;
- 115: Schiller sees no way to incorporate inferior function, which is why he thinks interest of individual at odds with collective;
- 116: 93 did happen two years prior to the writing of this, so we can get where Schiller comes from;
- 117: yes reason is good but it cannot work her power on her own; guy in Faust, a parody of Friedrich Nicolai, a guy who doesn't believe in ghosts but who is afraid of ghosts; Schiller thought reason and intuition were mutually exclusive;
- 118: barbarism doesn't come from reason, but rather the over-emphasis of reason at the expense of psychological wholeness;
- 119: it's this inherent distrust in the individual that breeds tyranny;
- 120: such is why Rousseau is a tyrant;
- 121: yet we see a two-world, misintegration in that first line by Rousseau;
- 122: Schiller has warped view of man in Grecian Atlantis; we get lost about who we are with too much gaze to the past;

- 123: church and state are how we project our own personal power we perhaps misunderstand, oh so that's what Rousseau meant by grasp at everything passage; individuation only a threat to the collective psyche, to someone who isn't individuated;
- 124: ignorance gives us rose-y view of past; like JAWs and Egypt; part of a return to pagan spiritualism we see with Atlantean promulgators;
- 125: return with a v is ultimately compensation for inability to manage inferior function ie emotional issues;
- 126: too many false dichotomies, ngmi;
- 127: heroic age may not be as scrupulous as we would think;
- 128: nostalgia as form of self-pity, yes, but self-pity ultimately because we cannot integrate our inferior function; beauty makes us soft an emblem of such an integration failure;
- 129: Schiller speaks symbolically of the past though he doesn't know it; Eden is within of course;
- 130: Jung uses that word gradient, a gradient must exist to transform latent libido; is gradient not a structure;
- 131: to incorporate lower function, we must go down before we can go up;
- 132: Schiller yearns for this incorporation, though he doesn't get what it could be;
- 133: Rousseau on how we need to raise men correctly so we will be more likely to depend on them later, since then they will be less men and more nature;
- 134: unsure if Jung agrees here with the dichotomy between man and citizen; plays like he does agree but ultimately, through individuation, he would disagree;
- 135: by irrational here, Jung means unconscious; we must pay heed to unconscious; punchline here, for man to live his nature, he must be in a state of process of being that is conducive to his nature; we have an unconscious, it's healthy to connect with it;
- 136: the way is to be conceptual, not a particular;
- 137: take back the outer contradiction that is a projection of an inner contradiction; interpret your philosophy so-called as if it was a dream;
- 138: introvert/idealism cares more for constancy, extrovert/empiricist more like Heraclitus; so this is why Schiller is introvert, he sees more the individual inherently at odds with collective, or there's at least that conflict there for him;
- 139: introversion/idealism more concerned with principles, of course; extroverts/empiricists tend to see principles as confines;
- 140: for int/ideal, god is eternal; for ext/emp, god is becoming;
- 141: god found in reality for the ext/emp, again libido turned outward;
- 142: Goethe praises Schiller for his illumination of the inner man;
- 143: Schiller senses how Goethe complements his orientation;
- 144: Schiller senses the nutrition his orientation requires;
- 145: Schiller regards sensation as divinity though, since this is his unconscious compensation; for the ext/emp, god would be an articulated idea;
- 146: therefore introverts more susceptible to participation mystique;
- 147: introverts suffer when they try to make reality fit to their ideas, rather than the other way around; classic misintegration;
- 148: when the ext/emp thinks, he's as autocratic when the introvert acts, as confessed by Goethe; Schiller and his self exacting attitude;

149: introvert projects mind onto environment, is meant by that first quotation; introvert sees himself as a mini demiurge; century to follow became more nihilistic, and extreme extroversion would be nihilism, or D2;

150: we is about to see the compensation for Schiller's attitude throughout the 19th century;

151: Nietzsche was the harbinger of this psychological revolution;

b. Concerning the Basic Instincts

152: Schiller identifies two instincts, sensuousness and thought;

153: as an introvert, Schiller perceives sensuousness as reactive, passive; Schiller likens feeling to sensuousness;

154: the overlap between feeling and sensation makes sense for the introvert; introverted feelers big on moral intuition;

155: good to keep in mind superior functions are more differentiated, specified, nuanced; introverts/idealists think ext/emps wander ad infinitum, or their thought goes nowhere;

156: do the int/ideal, sensuousness adulterates the subject;

157: formative thought, or formal instinct, is the value for Schiller; int/ideal thinking aspires to the classic One;

158: Jung implies the types are adaptations here;

159: we cannot be an individual if we only identify with one function; Schiller gets man cannot live by one function alone;

160: lack of development of other functions is collectivism and so barbarism;

161: cultivate the inferior function or become a mass man;

162: cultivated doesn't mean to replace superior with inferior, this is a mask;

163: int/ideal disconnects from humanity when he eschews inferior function; ext/emp disconnects from himself when he eschews inferior function;

164: or why ext/emps don't like generalizations; each function has contempt for the other;

165: Schiller says the two functions cannot be reconciled; then he says the inferior function can be infused through the healthy expression of the superior, not its feebleness;

166: Schiller hints at a potential symbiosis between the two functions, waste products of one would be fuel for the other;

167: reconciliation between the two functions would make the individual more effective;

168: individualism is the effective individual; contrast to so-called extreme individualism, which indicates Jung's lack of thought clarity sometimes, which he would say is because it's his inferior function;

169: Schiller thinks reason can reconcile opposites, Jung thinks it's something beyond reason, a symbol perhaps;

170: a mediating function, so explains process by which two sides are related, not a moderating function, which explains the strength or direction of the two sides;

171: meditating function, symbol of, would be a symbol that creates symbols; meaning of symbol needs to be incorporated, that's the integration; Schiller calls it play, Jung fantasy, but it's creative and receptive at once;

172: Jung's zero-sum error here; culture can mess up play, dumb people will express it in distraction; distraction zaps our creativity, Jung the internet bro;

173: we need something more serious than play to unite opposite functions; the unity would be more than a mixture, rather a gestalt;

174: Synesius calls it the fantastic spirit, or what Peikoff calls the shuttle;

- 175: antiquity philosophers understood unconscious compensation;
- 176: low vs high spirit plus symbolism that Jung covers more in alchemy;
- 177: to attach highest value with strongest desire;
- 178: practically, the will cannot unify; Jung goes back to symbol as the unifier, it is both real and unreal;
- 179: conscious mind is discrimination, so to find a symbol, or that which doesn't discriminate, let's look at unconscious;
- 180: unconscious is undifferentiated; the more aware we are of an issue, the more differentiated it will be;
- 181: undifferentiated state is what gives a symbol its power;
- 182: why hypnogogic states are valuable, first glimpse of the symbol as the mental activity lowers;
- 183: introversion of libido for the purpose of discrimination of opposites; libido detached from object, then from object of thought;
- 184: transcendent function mediates between opposites, again sounds like the Peikoff shuttle between concepts and percepts;
- 185: what Schiller calls play, Jung calls creative fantasy; the shuttle for Schiller is more of a step backward from one so the other can fill the void;
- 186: this the above view of Schiller makes sense given his emphasis on the rational will;
- 187: aesthetic condition, the result of the conjunction; conjunction care of the aesthetic character; then through use of the symbol, which unites, man has his willpower back;
- 188: esthetic condition has overlap with Indian philosophy;
- 189: explication of this overlap;
- 190: purpose of yoga is to create this tapas; once libido introverted, then can relate with object accurately; inner affects outer, which is psychologically true;
- 191: yoga to tapas is an exercise in clarity, first inward then notice how it becomes outward clarity; Indian philosophy more introverted of course, Christianity more extraverted;
- 192: Rta is the process, tao is the result; monism indicated in such a psychology, takes what is low and makes it high, the lapis creates the gold;
- 193: Schopenhauer influenced by these ideas via Upanishads translation, ethereally at least; or they're similar because all men have similar psychology;
- 194: aestheticism as an aesthetic view of the world; aestheticism begs the question, circular reasoning, as such, aestheticism contains mind-body dichotomy; aestheticism lacks the balls needed to investigate reality, or it limits itself; to complement aestheticism, we also need moral effort;
- 195: Schopenhauer got it, and though maybe for Schiller beauty was a religious ideal
- 196: problem is Schiller not as clear as he needs to be, which is common when philosophers expound on their most important idea, as we can see Schiller is serious about beauty and play, both necessary as they are fun;
- 197: play plus productivity is creativity; more than the intellect is at work here;
- 198: play is productive when you're smart, not so much when you're dumb;
- 199: where we lose discrimination of value is the unconscious, the lowering of the mental level from Janet, and similar to trance states, a numbness;
- 200: hints religious devotion is creativity for the common man;
- 201: an unconscious condition brought about through the introversion of libido to bring childhood reminiscences and symbols alive, which renders the father and mother as symbols;

202: symbols serve this union for the commoner;
 203: no use to moralize symbols;
 204: alienation from unconscious causes neurosis;
 205: transcendent function, this common function, relates with symbols;
 206: Schiller limited, but step in the right direction;
 207: vague conditions for this play or transcendent function to be brought about;
 208: the appreciation of beauty also contradicts Schiller's earlier calls for emptiness of the aesthetic condition;
 209: aestheticism is the bridge for the sensuous man into intellectual;
 210: a psychologist turns into a philosopher at the word "must";
 211: symbol is reality and appearance, it's the intellectual made visceral, as is all art;
 212: to recognize the symbol, important to first see it projected onto objects;
 SUM: it's vital to clear up our projections to see reality for what it is;

2. A Discussion on Naïve and Sentimental Poetry

213: Schiller's classification of naïve and sentimental distinguishes how poet relates with reality; this doesn't speak to individual differences, rather cultural or zeitgeist differences;
 214: an extraverted/naïve poet can be introverted/sentimental, not when it comes to the question of typical mechanisms, whatever that means;
 a. The Naïve Attitude;
 215: naïve poet copies nature, dependent on the external;
 216: this introjection with ie identification with object is participation mystique; yup, it's extraversion;
 b. The Sentimental Attitude
 217: sentimental poet seeks nature through abstraction, to get to some essence of it through abstraction;
 218: sentimental relates with object only through himself, so yup it's introversion;
 219: we'll discuss S and N later though often associates E with S and I with N;
 c. The Idealist and the Realist
 220: Schiller arrives at fundamental difference between men, he thinks it's innate, irreconcilable;
 221: naïve the extroverted, realist; sentimental the introverted, idealist;
 222: move beyond Schiller at this point since he deals only with idealist and realist heron;

III. The Apollonian and the Dionysian

223: Nietzsche and the birth of tragedy, as oriental as he will go is Greece;
 224: Nietzsche's own version, more dramatic;
 225: it's the Apollonian and Dionysian, introverted and extraverted, idealist and realist;
 indicates a union of these two types creates new life as the union of male and female; unite through some Hellenic will;
 226: Apollonian produces dreaming, Dionysian produces intoxication; dreaming as an introversion;
 227: Dionysian as collective, sexual and cruel;
 228: Grecian life, for Nietzsche, reconciles the two;
 229: religion serves as cultural compensation
 230: Nietzsche thinks Hellenistic art reconciles the two;

231: Jung thinks the attribution to art for this reconciliation is myopic perhaps is the world, ultimately it's a religious reconciliation, or a reconciliation through religion; theater grew out of religious ceremony, because after all what was ritual for the Egyptians became myth for the Greeks; story structure is the structure of the mind, which is what religion represents beyond the aestheticism of it; note 14, aestheticism is a compensation for lack of religion, and so doesn't have the sturdiness of religion;

232: Nietzsche's shift to a Dionysian;

233: Nietzsche's metaphysical or unconscious will that unites the opposites is care of Schopenhauer;

234: Dionysian the extravert, the diastole; an example of this expansion and intoxication;

235: this to Jung is the sensation type;

236: so Apollonian type would be more introversion and intuitive; again I need more clarity here;

237: procrustean bed here indicated Nietzsche is introversion/intuitive, since that's more of an error an introversion/intuitive would make;

238: introversion differentiates ideas, extraversion differentiates reality; Nietzsche here shows more differentiation with Dionysian type;

239: introversion focuses on ideas, extraversion focuses on sensation;

240: aesthetic types are intuitive and sensation, while thinking and feeling are rational; intuitive as Daemon of Socrates

241: sensation relies on sense impressions;

242: Nietzsche an introverted intuitive, since that's what he emphasizes; concision is sign of extraversion; Nietzsche's Dionysian side reveals itself through erotic allusions; right what was in Turin;

IV. The Type Problem in Human Character

1. General remarks on Jordan's Types

243: from Character as Seen in Body and Parentage

244: first introduces thinking and feeling, then intuitive and sensation; he characterizes as reflection vs action, and when reflection and action are equal we get an intermediate type that tends toward eccentricity;

245: clear here Jung doesn't divorce thought from action; Jordan has false dichotomy though between passion and action;

246: Jung disagrees with this dichotomy though he does recognize the character traits of the dichotomy;

247: activity needs to be ruled out as orthogonal; activity as either extraverted or introverted, so Thales as active;

248: to clarify, Jung himself first conflated introversion with thinking and extraversion with feeling, but now realizes int and ext are the general attitudes, distinguished from the function types;

249: introversion can be a defense, reflection and abstraction as defense of what appears to be an unruly nature; extraversion as defense against psychic pain; which is why Jordan places passions and intellect on dichotomous spectrum;

250: extravert therefore needs to question his intentions; introvert keeps passions in check with abstraction etc;

251: it's not a paradox, only seems like one; the accuracy of judgment here depends on the awareness we have of the person who we judge;

252: since Jordan lacks this awareness, he cannot fully discern the different kinds of types and so blends them together; Jordan relies on his own N;

253: intuition and reason are at odds; intuition doesn't like to admit when reason is correct; so Jordan would be able to be correct if he got outside his own type;

254: primitive religion is undifferentiated intuition; Jordan's intermediate group unnecessary if we distinguish sensation and intuition;

2. Special Description and criticism of Jordan's Types

255: more clarification we can deduce ourselves;

a. The Introverted Woman (ie the more impassioned woman)

256: this type of woman as unconsciously ruled by emotions and affect; extremes apparent here;

257: Jordan skips the conscious inner life of the introverted woman, due to his type;

258: Jung again sees orderliness or phlegmatic nature as defense against unruly passions;

259: introverted women more likely to love, but since it's inferior they lack control of it; do not trust her emotions;

b. The Extraverted Woman (ie the less impassioned woman)

260: again, Jordan gets his insertion of activity wrong;

261: extraverted woman is psychologically transient;

262: criticism is a replacement for thought; Jordan too hard on extraverted women; extraversion may be annoying but it connects us;

263: extraverts display brutality in different ways than introverts; extravert brutality more subtle, perhaps more insidious;

264: extraverts want to contribute to social life; the attitudes are complementary;

c. The Extraverted Man (ie the less impassioned man)

265: it's true if everyone already knows it; wants to be seen; speed of implementation; adaptability, savior complex; one-upper;

266: life more favorable to the extravert than an analysis of him;

267: extraverted as more practical than introverted, it's implied; extravert has less of an agenda;

268: reflection aggravates acuity or lack thereof; projection indicated;

d. The Introverted Man (ie the more impassioned man)

269: fervently in the background;

270: notes Jordan's lack of descriptiveness of this type;

271: Jung attributes Jordan's reticence here to lack of self-awareness; introverts judge on subjective motivations, extraverts judge on external circumstances;

272: feeling more genuine for the introvert;

273: no use to go further with Jordan due to aforementioned construct confusion, the dichotomy between passion and action;

274: but hey Jordan was first to indicate emotional types;

V. The Type Problem in Poetry

1. Introductory Remarks on Spitteler's Typology;

275: let's look at the poem Prometheus and Epimetheus to explore typology;
 276: yes Prometheus the introvert and Epimetheus the extravert, but this is more about the development of each type into a healthy ego;
 277: Prometheus the introvert, so his soul is his mistress;
 278: so for Prometheus the soul is mysterious, undifferentiated; external reality, and its corrective function, comes to Prometheus as an angel;
 279: adaptive function projected here because it's unconscious; what appears as reality may in fact be a projection of unconscious content, then notes reality of psyche;
 280: persona and soul both appear as separate, former in relation to the world, latter in relation to the self;
 281: demons arise when we become maladapted to either soul or reality;
 282: Epimetheus, on the other hand, requires a conscience;
 283: Epimetheus more successful because he adapts to the world;
 284: conscience as Epimetheus's protection against total surrender to reality;
 285: Epimetheus helps Prometheus as the prince makes death cry in King's Quest Six;
 286: when approval of others is paramount, we may let go of what is ultimately correct;
 287: Jung's mind-body dichotomy shows itself here;

2. A Comparison of Spitteler and Goethe Prometheus

288: Goethe is extraverted so let's look at his Prometheus for comparison
 289: Prometheus not necessarily introverted; Minerva as Prometheus's soul;
 290: Spitteler's Prometheus has similar relationship with soul,
 291: but Goethe's Minerva soul more as a muse;
 292: needless suffer with Spitteler;
 293: Epimetheus the careerist;
 294: Goethe Prometheus extraverted, yup, indicates extraversion is healthier; Spitteler soul more active as compensation, in Pandora interlude;
 295: so some background to the myth here, after humans received the stolen gift of fire from Prometheus, Zeus decides to give humanity a punishing gift to compensate; he commands Hephaestus to mold from earth a "beautiful evil" whose descendants would torment the human race; after Hephaestus makes her ie Pandora, Athena dresses her in a silvery gown, an embroidered veil, garlands and an ornate crown of silver; so compensation is her jewel is symbol for the work of Prometheus;
 296: Pandora's jewel eases the suffering of mankind;
 297: so Prometheus's soul prepares the work that will alleviate suffering, jewel symbolizes Prometheus's work; reflects Buddha birth imagery;
 298: yup, sounds similar;
 299: Epimetheus represents conscience, fails to comprehend the jewel ie integration doesn't happen;
 300: divine sphere is unconscious; so jewel is lost when Epimetheus/conscience cannot comprehend it;
 301: God as highest value; so in Spitteler, promethean attitude is introversion, Epimethean attitude is extraverted and so more likely to be empirical, so cannot differentiate unconscious jewel symbol well;
 302: Goethe's Prometheus relationship with Pandora is of this world;
 303: so Goethe's Epimetheus is differentiated; he's the brooding introvert;

304: he longs for Pandora the soul; she leaves him his daughter, Care, while she Pandora takes Hope; for Goethe, Epimetheus rides the couch while Prometheus creates;

305: the relationship with the soul, when engaged with, is a gestalt whole;

306: sum here;

307: the production of Goethe's Prometheus is repressed eros; so Phileros, Prometheus's son, lives the un-lived life of his parent;

308: Phileros loves Care, and so Prometheus and Epimetheus reconciled;

309: this ties back to Spitteler's Prometheus so let's get to it;

310: with libido in the unconscious, due to a challenge, it comes up with solution and wants to extravert it, and Pandora's gift is the extraversion that wants to place this libido-fueled solution in the environment; Prometheus the artist sees it as art, when if lived it would be a renewal of life;

311: Epimetheus deals with the devil, which indicates undifferentiated extraversion stifles the ideal, so Promethean side must kindle fire, renewal of life; the king becomes the jester;

312: rage against Christianity as opposed to the much more productive way, which would be to incorporate Christianity;

313: what's good only has value in a certain context; we want to throw out the past without mining it for its value;

314: Goethe wanted to revive his age through use of symbol of antiquity in Prometheus; he wanted to revive the unified psyche of antiquity;

315: but this antiquity revival couldn't work because it didn't integrate Christianity; Faust solves this with Faust as Prometheus, Mephisto as Epimetheus; Mephisto wants the soul (Pandora) of Faust;

316: alchemists as monists, and Goethe intuited the truth of that;

317: what it means that Faust's redemption is only in death, it means we must abandon dualism before we can become monists;

3. The Significance of the Uniting Symbol

318: extraverts have more social-oriented values;

319: spontaneous birth of unifying symbol as divine birth;

320: symbol is mix of good and evil

321: collective unconscious as God; poets express the coming revolt against Christian morality;

322: poets foreshadow mass, undifferentiated psychology; notes nihilism of Left;

323: poets voice what is on the edge of collective unconscious; creativity is to give voice to what's on edge of personal unconscious;

324: religious symbol of renewal is the God symbol;

325: renewal of God through unification of opposite functions;

326: Vedic conception of this, the way is the middle way; attainable through conscious attitude rather than a Savior;

a. The Brahman Conception of the Problem of Opposites

327: pairs of opposites as dvandva; we must be free of them;

328: quotation indicates as much, though seems at times like renunciation of the world; I would challenge to unify opposites, not free yourself of them;

329: Brahman is this identification, though not unification, through a conscious attitude; though some hint at unification but still vague so doesn't matter;

330: again back to release from opposites rather than unification;

b. The Brahman Conception of the Uniting Symbol

- 331: passage indicates Brahman as a uniting symbol if we take effects as psychological truths;
 332: Brahman produces itself, the self-begetter; Brahman creates life ergo;
 333: Brahman as psychological state;
 334: Brahman as breath ie spirit
 335: the unifier
 335: ie Brahman is libido, to be filled with libido;
 336: Brahman and libido similarities;
 337: libido is vibes, unable to be concretized; libido, as all energy, represented as polarity;
 338: another representation of creative world principle as polarity; to sacrifice is to propagate yourself;
 339: sacrifice is the renunciation of value, but there's a hierarchy of values;
 340: mind as introverted libido, speech as extraverted libido;
 341: judge rules in favor of mind, indicates a lot about Buddhist cultures;
 342: further divisions of creative principle;
 343: yup, the two manifestations of Brahman;
 344: we become monsters when we only identify with one attitude;
 345: Goethe's Faust as one-sided introversion, so Mephisto is a split-off part of Goethe;
 346: conscious one-sidedness, though, is high culture; unconscious one-sidedness is a compulsion;
 347: indication of symbiosis of introversion and extraversion when we are able to tame them;

c. The uniting Symbol as the Principle of Dynamic Regulation

- 348: rta as dynamic regulation, vague;
 349: many concepts related with rta;
 350: to bore into the psyche to reach rta, streams of life, libido; to pray is to bore;
 351: energetic tension released indicated here;
 352: rta feels like thirst quenched;
 353: Agni represents the rta feeling; for Nietzsche, fire unlocks frozen stagnation;
 354: sun quenches darkness
 355: rta similar to Heimarmene for Stoics, which is a cosmic destiny or order; regulation of libido as it's energy; also it's fate in a healthy sense if we think of our nature as a kind of fate;
 356: morality as natural, a code based on what we at least perceive to be our natures; regulation only occurs when we can connect with others as connection is our nature; again Jung here with the false dichotomy between individualism and community;
 357: in west our bias is naturalism as barbarism, due to mind-body dichotomy; resolve inner conflicts to see morality as guides and not restrictions;

d. The Uniting Symbol in Chinese Philosophy

- 358: Tao as the Chinese Rta;
 359-364: passages from Tao Te Ching re Tao; cosmic existence beyond man; likened to water as it's content with low places man disdains; archetypal; knowledge of Tao uplifts, a union of opposites; integration of high and low, of conscious and unconscious; to be open like a child, like a ravine, sounds like curious and interrogative;
 365: this psychological attitude even same as heaven; Christian heaven more community-oriented;
 366: yang produces shen, yin produces kwei; man united from opposites;
 367: similar in West African myth;

368: shen and kwei motif from Faust

369: tao as attitude, not attained through a western form of doing;

370: ri, ki, and ryochi of Toju; ryochi as true self; similar to Chinese and Brahm symbols;

371: similar motifs in Wagner's Parsifal;

372: possible sexual symbolism with Parsifal, spear meets grail, but more symbolic of a base, unruly nature that takes hold; problems arise when sexuality becomes repressed, as he explores in volume 5;

373: it's a recurring theme as it's a manifestation of the collective unconscious, this domestication of the libido;

374: it's the role of therapy to take this domestication to a conscious level so we no longer live it blindly, rather see where we shut down;

4. The Relativity of the Symbol

a. The Worship of Woman and the Worship of the Soul

375: let's look at the image of woman as it appears in several important works and what this reveals about symbol formation on the whole;

376: man's worship of woman is the worship of his own soul, which gave rise to modern individualism; this idea expressed in Divine Comedy;

377: Dante seeks the soul of Bea; speaks through St. Bernard as to indicate the elevation of his psyche;

378: Faust on same ascent from Gretchen, to Helen, to Mary;

379: such attributes of Mary expressed in Litany of Loreto;

380: attributes indicate how female soul affects us;

381-385: in Shepherd by Hermas, an early Christian doctrine, man feels sexual attraction for woman, this libido transitions to soul, his own soul, and attaches itself to church, so it becomes a Christian worldview; or man falls in love with church, which is a big woman; this put Hermas in the right frame of mind to carry out his spiritual endeavor;

386: Hermas perhaps could have reasoned his way out of this attraction to Rhoda if he was more reasonable, but if he had wheels then he'd be a wagon;

387: to become infatuated with own soul is more manageable than an infatuation with a woman; as we would be unable to deal with total libido projection onto object, a loss of identity would ensue;

388: to serve the church qua old woman;

389: the mistress so to speak gets the true psyche of Hermas, so places him on her left side;

390: here it becomes stupidly obvious the church symbolizes the mistress; like when Cartman starts a Christian rock band and replaces baby with Jesus;

391: other references to woman as tower/church form Song of Songs; as the book is a love poem from Jehovah/Christ to Israel/Church;

392: sexual imagery in Song of Songs;

393: bridal chamber from Augustine, the sublimation of bro-ness;

394: vas as womb re "sanctify the temple of shame" ah; other vessel symbolism; gets obvious there in Exodus;

395: Bible not the first to make vessel symbolism; church fathers borrowed from pagan imagery, examples;

396: more examples;

397: example in ancient Egypt;

398: so Gnostic ideas in Christianity, ideas like Mary, vessel, vas wisdom; this is all a worship of woman like our lady and Esmerelda;
 399: unconscious love for women, projected became the demonization of women;
 400: failure to integrate this progressive tendency led eventually to reformation; inquisition as compensation for doubt;
 401: vessel is spiritualization of eroticism; requirements of a symbol delineated, obscure but not too obscure, aesthetically convinces,
 402: summary of this section; detached libido from object infuses engrams ie archetypes in unconscious that become symbols; Jung assumes symbol-formation had biological value; or he takes efficient cause and assumes it must be final cause; absolute relation to the object is participation mystique, which isn't advantageous long-term;
 403: what's going on here is an evolutionary argument for introversion, which when nurtured becomes selfhood; example that got Jung cancelled retroactively;
 404: introversion of libido allows for responsibility, and responsibility allows for freedom;
 405: symbols are archetypal; engram ie archetype as a mode of function;
 406: vessel as uterus, yes, but back to Hermas tower is penis, perhaps erect penis; religious worldview as projected sexuality;

b. The Relativity of the God-concept in Meister Eckhart

407: what happened to Hermas later happened to the church when they developed grail as symbol;
 408: Wagner and Nietzsche both indicate something about the age we live in; Wagner deals in love, Nietzsche deals in power; problem occurs when we assume false dichotomy between love and power;
 409: to deal in medieval themes indicates we have unresolved issues from medieval psyche; Gnosis had foundation in individualism;
 410: Meister Eckhart, 13th-14th century
 411: relativity of God means that God is influenced by man's relationship with him and what he represents;
 412: again, God is man's relationship with Him; God as a force within us, an accumulation of energy in the unconscious; this energy or libido of course activates engrams or archetypes;
 413: so psychologically, God is a function of the unconscious; occurs when libido activates the god image;
 414: primitives get on some level that god is within, as shamanism is the use of God ie the spirit world;
 415: god loses vitality when placed above us, he loses lower elements; Eckhart notes how the apostles were sinners yet all close with God;
 416: Eckhart comes right out and says it; when we fail to see god as within, we seek him without in vain;
 417: when god is without, the world happens to me; when god is within, the world happens for me;
 418: god in soul > soul in god; indicates psychological nature of god;
 419: soul as autonomous complex, correlated with its degree of spontaneity;
 420: analytical psychology says soul is psyche, which is the relationship with the unconscious and the personification of those contents; intellects are the most afraid of ghosts;

421: god as relationship with and so personification of unconscious contents as well; we become vitalized when God is within;
 422: this spiritual state is recognized by the East, mostly unconscious, dissolve of the conscious self; joy of infancy regained;
 423: Eckhart, quite explicit;
 424: libido in the soul ie god is the kingdom of heaven;
 425: soul as receiver and transmitter in that it perceives unconscious contents and expresses them in consciousness; the soul as the arm, god the hand; or man is function of god and god a function of man;
 426: or soul is the pathway to god; infused with him we can be artistic, philosophical, uniquely religious, or squander it;
 427: reductive and synthetic methods to treat fantasy; or analysis and synthesis; or break down to fundamental parts then put them back together in a healthier way; this is the birth of god, the transcendent function;
 428: birth of god is a continual process; a rhythm that Goethe intuited as systole and diastole;
 429: in previous passage, Godhead likened to continual creative process that results from connection with God;
 430: what Eckhart describes here is participation mystique, a return to the primitive;
 431: god is dynamic at start of all religions, then becomes codified and stale;
 432: Angelus Silesius expresses in poetry what Eckhart expresses in philosophically;
 433: individualism begins to be reborn here—because it's archetypal—which leads eventually to the reformation;

5. The Nature of the Uniting Symbol in Spitteler

434: Spitteler's Prometheus story reviewed; people didn't take to it because it bucked status quo;
 435: let's look at what the jewel represents, which is god's renewal, and I would guess the union of opposites; so jewel likened to Christ or any savior;
 436: this renewal or birth symbolized by joy of infancy;
 437: the jewel itself isn't enough, required is the proper use of it;
 438: the solution isn't rational, it's in the integration of inferior function methinks;
 439: savior as spontaneous;
 440: savior symbol as archetypal, spontaneous;
 441: from Isaiah, savior as union of opposites, child-like again;
 442: the irrationality of the union renders it miraculous prima facie;
 443: miraculous like childbirth;
 444: the ascent of the unvalued function, birth from belly of whale from whence a rush of other qualities emerge;
 445: separation from parents prior to this birth of symbol; symbol creates way for others as well;
 446: danger around symbol, it is a danger to conscious life;
 447: prophecy from Isaiah, Immanuel means god with us; indication the god and us is a dynamic relationship;
 448: energy irruption from union threatens the powers at be;
 449: flood of energy from unconscious represented by flood of water, a catastrophe, a younger dryas cataclysm perhaps;

450: savior of gift appears to be immoral;
 451-452: the powers at be despair, reminiscent of Ozymandias;
 453: punchline of this section, clear overlap between jewel and Christ;
 454: Ahasuerus represents that which cannot accept the jewel; Jews persecuted as compensation for so-called Christians unable to accept savior and all it represents; Jews represent the unredeemed state, its restless nature;
 455: the jewel's destruction begins;
 456: Behemoth represents undifferentiated forces in psyche, dysregulated emotion;
 457: unconscious emotion indeed the beginning of the ways of God, yup and consigned as the devil by Christianity; Eckhart points out this amorality of God;
 458: it's a portrait of neurosis, or regression; union of opposites then rationalize it away;
 459: Prometheus brings Messias, indicates he's not some amalgam of introversion or extraversion;
 460: Blake, religion is a reconciliation between the prolific and the devouring; Jung could have made this chapter way more painful;

VI. The Type Problem in Psychopathology

461: let's look at type in psychopathic inferiority, which includes many uncategorized cases;
 462: Gross notes two types in 1902 book; psychopathology as exaggeration of everyday neurosis;
 463: two processes, primary and secondary, production and recovery via assimilation; this secondary recovery process likened to perseveration;
 464: less recovery time leads to superficiality yet alacrity; longer recovery time means more abstraction, deep thought;
 465: rapid recovery as extensive, slow recovery as intensive;
 466: rapid recovery, shallow consciousness, likened to Jordan's less emotional type ie the extravert;
 467: slow recovery is contracted consciousness, supposed mechanics of it; sejunction, isolation of a complex, a disharmonious personality; isolated complex becomes obsessiveness;
 468: complexes connect with each other, creates more introversion on either sensations or thoughts per the type; collision of complexes would create uniformity of psychic contents, this is one defense against pathology, another is to lessen intensity of primary function;
 469: defensiveness explanation;
 470: what follows is awkwardness and inevitable isolation, then melancholy;
 471: two types lead to character differences, elaborated; sounds like Atilla versus witch doctor;
 472: introverts are no more able to integrate complexes, though we may think prima facie they would be;
 473: filter of ideas between intensive type and reality; rationalism vs empiricism indicated; coherence theory of truth predominates for intensives;
 474: introvert hides emotions, is sensitive; Jung thinks extravert has more differentiated feeling, rather than what the introvert deludes himself to believe;
 475: introvert again as rationalism, idealism, coherent theory of truth; when we fail to delineate psychology from philosophy, we think epistemology is personality; extraverts are adaptable but to uninspired ends;
 476: Atilla vs witch doctor, civilization vs culture;
 477: Gross ngmi with that false dichotomy between civilization and culture;

- 478: begin to debate Gross's secondary function idea;
- 479: we don't know enough about neuroscience to ascribe much psychological symptoms to it (we still don't know enough, except perhaps in a few aspects like PFC-HPA); anyway, secondary function is suspect because we cannot see it and its supposed effects are labile; second part of paragraph indicates Jung's integrated view of the attitudes ie as mechanisms and not character;
- 480: type theory could as well be based on primary function alone, which determines attitude (and here we are back at false dichotomy re attitude);
- 481: primary function may come down to tension, based on libido yes but also value; bid for free will here;
- 482: implies extraversion results from avoided neurosis; back to determinism;
- 483: introversion intense primary, consequently protracted secondary; inverse for extravert;

VII. The Type Problem in Aesthetics

- 484: the type problem is everywhere because psychology is everywhere; let's now here from Aestheticians;
- 485: abstraction as introversion, empathy as extraversion; empathy as when psychic content projects out to object so we can assimilate it;
- 486: so in empathy we feel we are the object, or in the object;
- 487: empathy reiterated, but doesn't apply well to all forms of art;
- 488: abstract, introverted art when it's um abstract, inorganic;
- 489: abstraction neutralizes effect of object, intellectualizes it;
- 490: abstraction is conscious and so not a defense mechanism;
- 491: in empathy the object is neutralized
- 492: introversion implied defense against the encroachment of the world;
- 493: so rationalism, or misguided abstraction, the tool of the introvert, is a defense as well;
- 494: abstraction as the oriental attitude; their philosophy is Heraclitus, so the defense is to draw inward;
- 495: abstraction comes from participation mystique;
- 496: abstraction views object as mystical and powerful, empathy views subject as mystical and powerful;
- 497: both are maladaptive relationships with the object, but in different ways; meek vs overbearing;
- 498: both attitudes lead to self-awareness when we look at how they work;
- 499: the abstracter is in truth thinking about his own feelings, so right a cache of self-awareness when you know what it is you do;
- 500: think of empathy as induction first, then checked through deduction; and abstraction as deduction validated through induction; so empathy is self-deduction, abstraction as self-induction;
- 501: introverts see reality as disintegrated, extraverts see internal as disintegrated; both mount defenses against what they see as chaos;
- 502: conscious extraversion and introversion both create a better relationship with reality; unconscious attitudes create alienation; identification with primary function makes us more effective short-term but we lack individuation long-term; here again we get an implied zero-sum take on function use, though the more we differentiate one function, the more libido we have or rather maintain;

503: when functions avoided, they become primitive;

504: false dichotomy overload; we either relate with reality or psyche implication;

VIII The Type Problem in Modern Philosophy

1. William James's Types

505: here the blur between psychology and philosophy intensifies as the types are named after the two main epistemologies;

506: extrapolated, facts vs principles;

507: helpful tabulation; Jung disagrees with James's conflation of rationalism with intellectualism, and empiricism with sensationalism; the good part about reading James is you know it will be easy;

508: Jung gets the problem with universals is a different question than temperament; again, too many confluences with James;

509: rationalism may be wrong, but more important it's wussy; very America;

510: James biased out the wazoo; sees value in both, but keeps them separate, false dichotomy;

511: further James bias;

512: concrete thought may be more fundamental and hence more hearty if our mind is tabula rasa but it isn't, at least not in psychological context; there's a reason every story is the same;

513: we cannot get outside our psyche, to the empiricist claims are naïve;

514: analysis of the empiricist, synthesis of the rationalist;

515: abstraction informed by the nature of our mind;

516: most pure forms of both approaches are the most true of their respective objects of thought, empiricists of reality and rationalists of the psyche; reread last eight lines;

517: James is biased but he does touch on important ideas with his two types;

2. The Characteristic Pairs of Opposites in James's Types

a. Rationalism versus Empiricism

518: true the term rationalism may confuse when you're not steeped in history of philosophy; notes confusion of the term through examples; let's use ideologism or how about idealism

519: reason as a tool that apprehends what is objective; Kant and Wundt use reason in different ways, Kant introverted and Wundt extraverted, but both are reasonable;

520: empiricist/extravert wants to reduce concepts to the concrete, deduction, first-principles, Aristotelian in a way; for a more comprehensive breakdown of epistemology, go to History of Philosophy by Windelband;

521: introvert goes from inside to outside, so shapes psychic data to arrive at experience; the extravert begins with sensations to arrive at the idea; again, deductive vs inductive respectively;

522: Jung messes up the terminology a bit when it comes to philosophy in that idealism doesn't mean the idiomatic ideological, it's a metaphysical view related with the epistemological approach of rationalism; again, see Windelband and my history of philosophy notes for this;

b. Intellectualism vs Sensationalism

523: idealism re ideologism more accurate terminology for intellectualism, since we can derive concepts from sense experience; Jung gets it here;

c. Idealism versus Materialism

524: to be clear, sensuous perception doesn't exist much after infancy when it becomes perceptual;

525: James probably means materialism, but this is a metaphysical view, not an epistemological one though it does imply an epistemological view; clear extraversion either way of course;

d. Optimism versus Pessimism

526: empiricism doesn't necessarily track with pessimism, to say it does indicate a Byronic worldview; and idealism in metaphysics could be pessimism via misintegration;

527: this overgeneralization if these terms indicate James is an idealist, as idealism as a compensation for the perceived nihilism of brute empiricism and perhaps reality in general; Bostonian vs Cripple Creek, the original elite vs common man;

e. Religiousness versus Irreligiousness

528: religious idealism would be introversion, but religiousness can also be based on feeling;

529: we can have religious devotion to facts as well as god, so empiricist can be religious in his own way; philosophically it's different, but psychologically it's the same;

530: blames James's emotions, which he probably would have hated;

f. Indeterminism versus Determinism

531-535: error here is the implication free will can only exist outside the confines of cause and effect; but it is true the brute empiricist in the Humean tradition must necessarily be a determinist; see <https://youtu.be/eCidHVc9pZM>

g. Monism versus Pluralism

536: idealism/introversion means monism, principle can come from induction or from archetypal images;

h. Dogmatism versus Skepticism

537: dogmatism only as healthy as the veracity of the idea to which we are dogmatic; analysis in the philosophical sense is after all skepticism;

3. General Criticism of James's Typology

538: James looks at too many symptoms, which is due to his more philosophical approach;

539: here Jung condones philosophy as result of temperament;

540: pragmatism gets it backwards, I need to say here—it's not correct because it works, it works because it's correct, and pragmatism rests on theory to determine what works; James doesn't answer the question, rather he pushes it back; Jung says pragmatism is makeshift and will only be viable until we develop conceptualization, which is true; intuition can also solve conflict in opposites, as Nietzsche indicates in Zarathustra;

541: Nietzsche transcended this conflict with his artistic creation in Zarathustra;

IX. The Type Problem in Biography

542: in biography, Ostwald sees types as classic and romantic, introverted and extraverted;

543: slow due to fear of public perception, so maybe it's not about the type then geez;

544: Helmholtz as classic type, writes for himself;

545: classic types as lame;

546: compares with four classic types, which are sanguine, phlegmatic, choleric, and melancholic;

547: sanguine and choleric are romantic, phlegmatic and melancholic are classic; notes how types can be compensations;

548: extravert reiterated;

549: introvert conceptualizes and intellectualizes as defense against affects;

550: introvert awkward because cannot differentiate feeling; extravert irrupts awkwardness later in life via infantile thought;

551: types express enthusiasm differently; introverts as poor teachers no duh;

552: introverts out of touch with the needs of others;

553: example of above;

554: extravert gets burned out sooner due to more activity early in his career; more outward reactions says Jung rather than the reactivity says Ostwald;

555: Ostwald thinks great men are either one type, while average men are a combination;

X. General Description of the Types

1. Introduction

556: attitudes are introversion and extraversion, functions are the others;

557: reiteration of introversion and extraversion

558: attitudes and types omnipresent, randomly distributed; biological cause indicated;

559: but in this paragraph he indicates adaptation; differentiates between r- and k-selected tradeoffs, extravert as r and introvert as k;

560: infants at breast display various attitude; so Jung's stance is attitude is ultimately inborn though it can adapt;

561: again, disposition ultimately;

2. The Extraverted Type

562: first let's consider consciousness rather than unconsciousness;

a. The General Attitude of Consciousness

563-567: habitual orientation to the object; adapts to society, though it's more of an adjustment; will experience nervous symptoms when he extends himself too much, gets too absorbed in the object; hysterical lie, an exaggeration, turns into fantasy as compensation;

b. The Attitude of the Unconscious

568-576: unconscious as compensatory, so indicates consciousness as well; unconscious demands as subjective, egocentric, and grow more primitive (incest wish) as they're repressed, or with man who infused hobby in business rather than take it up on the side; other examples of when we repress subjective needs and they irrupt as primitive or tactless, as unhealthy needs like addiction; in borderline cases, superior function is more normal than the inferior functions;

c. The Peculiarities of the Basic Psychological Functions in the Extraverted Attitude

Thinking

577: extraverted thought directed at object, difficult to tell from mere observation

578: culturally, emphasis given to extraverted thinking, though our subjectivity can get in the way of the object-oriented process;

579: introverted thinking as introspection

580: to think is to perceive the essence of the object, not its outward aspect;

581: how IT and ET disagree easily; ITs want to abstract;

582: extraverted thought when taken to the nth degree becomes Humean materialism, I think he means;

583: ETs bad at abstraction, ITs use empiricism to justify their ideas;

The Extraverted Thinking Type

584: thinking equals intellectually driven;

585: to the ET, wrong gets conflated with bad;

586: this type is best from afar, closer we get the more we see the negative qualities;
 587: feeling attributes and effects get repressed; pressure valve compensations can be useful but not ideal it's implied;
 588: feeling when repressed gets distorted, self-sabotage results; warped means to achieve supposed ideal ends;
 589: personal life of ETs suffers; Jung mis-integrated here due to his failure to take attitudes and types back to more fundamental concepts, so symptom explanation becomes unruly;
 590: truth used to justify personal vendettas;
 591: ETs become religious in their own way, dogmatic about their ideas; thinking in women usually accompanied with intuition;
 592: ETs are positive, by which I think he means positivism of the Comte variety, a D1 empiricism, which makes sense because by extraverted Jung means empirical; what Jung describes in second half of paragraph is empiricism without abstraction;
 593: reductionism ie "nothing but" formula; Freud dis;
 594: theosophy as compensation for brute materialism of 19th century; Jung as an M1 here still able to indicate disastrous M2 thought;

Feeling

595: feelings influenced by social concerns; virtue signaling is EF; healthy EF would be anima integration;
 596: EF necessary for harmonious social life, though lacks depth; EF to the extreme would be existential crisis;

The Extraverted Feeling Type

597: EFs are women, almost without exception haha; women want status, equate it with love, haha true;
 598: EF can think but needs feeling to think ie chick logic;
 599: he'll discuss participation mystique here; oh well it would be relevant doe;
 600: gtfo with the thinking/feeling dichotomy; EF of course leads to infantile thought; EF to the extreme is hysteria;

Summary of the Extraverted Rational Types

601: thinking and feeling are rational/judging types, though may appear more irrational from the outside perspective; rational in this context is conscious, irrational is unconscious;
 602: clarifies between rational and irrational; rational is what we do, irrational is what happens to us, which is another way to say conscious vs unconscious;
 603: with repression we get compulsiveness; see my anxiety diagram for further clarification;

Sensation

604: ES, sensation depends on object; sensation is perception here in the strict sense;
 605: intensity of sensation determines its value; extravert excited most by concrete objects so intuition repressed;

The Extraverted Sensation Type

606: ES views life as Terrance Malick movie; predominantly men;
 607: ES as easygoing when sensation kept in check via other functions;
 608: when sensation predominates, the pleasure-seeking becomes more crude, and intuitions become projections, becomes a fuddy-duddy;
 609: rational approach to therapy, more CBT, less likely to work on ES; I would emphasize more experiential practice;

Intuition

610: intuition as unconscious perception, though later on we'll get a better definition, the ability to tell where someone has been and where it's going;

611: intuition is to make connections on unconscious level; again this false dichotomy between sensation and intuition, whereas I would say we need crystal clear sensation in order to intuit properly, and then so-called shuttle between the two as we shuttle between percepts and concepts; intuition seems like sensation but it's not;

612: ES is actuality, EN is potentiality; I squirm at this dichotomy between facts and possibilities;

The Extraverted Intuitive Type

613: EN seeks possibilities, thrives in instability, requires more judgment; crazy how this paragraph describes me;

614: clear Jung had yet to integrate F and T in this type, sees it as something separate, or as the rational and irrational types as dichotomous, which is of course wrong;

615: EN would do well to stay put; repressed sensations become maladaptive, leads to hypochondriasis;

Summary of the Extraverted Irrational Types

616: again, irrational in the sense these functions happen to us, though more like empirical would be a better word for it; what seems cold and calculating may only be momentary actions or more like reactions;

617: rational and irrational, dismayed by each other;

618: irrational rapport isn't something that can be analyzed; rapport between the rational and irrational types only a result of projection;

619: rapport governed by external factors;

3. The Introverted Type

a. The General Attitude of Consciousness

620: introvert governed by subjective factors;

621: the personal equation more likely to get between object and subject; again with the dichotomy between subject and object, plus the conflation of healthy subjective (abstraction) with unhealthy subjective (neurosis);

622: we need subject to perceive reality re abstractions, otherwise we live in Heraclitean universe; Jung presents unhealthy subjectivism as too much when it's truth it's of a different kind; "misautic" would be synonym for misintegration if we look at it etymologically, but used here in context it would mean brute empiricism or 19th century positivism;

623: introversion as hereditary; good way to describe ego here, as focal point of psyche, and introvert believes his ego is who he is;

624: instinct is to act, archetype is psychic apprehension, now known as neurological nodes;

625: objects release archetypes into a function; attitude of I don't check the facts the facts check me, which is rationalism, an epistemology;

b. The Attitude of the Unconscious

626: introvert devalues external reality; introvert battles with reality; psychasthenia similar to OCD;

627: object as ultimately all-powerful, or at least this is how the introvert acts;

c. The Peculiarities of the Basic Psychological functions in the Introverted Attitude

Thinking

628: IT as confirmation bias, which yeah is idealism/rationalism, idealism as the metaphysical view, rationalism as the epistemology of idealism, the coherence theory of truth rather than correspondence theory of truth;

629: though healthy introverts translate the collective unconscious; archetype is of course true as well, but only abstractly true, so healthy introverts make it concretely true via its placement in current cultural context;

630: Latin here is representation of the false dichotomy, it's neither it is therefore it is, nor is it I think therefore I think, nor is it even Descartes's formulation of I think therefore I am—properly and integrative, it's "I am therefore I think"; concept here of if a book has been around for ten years, it will be around in ten more years;

631: OCD occurs when ego resists reality and collective unconscious, aka avoidance;

The Introverted Thinking Type

632: Kant as IT, but it's not a misintegration, rather a disintegration because his concepts destroy the very nature of philosophy;

633: marked by uneasiness, sensitive;

634: ITs bad at marketing, cannot put rubber to the road;

635: nobody likes IT at first; content > form;

636: isolation, wonkiness due to this isolation; sounds like Jung during his creative sickness, which has yet to happen as of 1921;

637: IT needs to put theories in cultural context;

Feeling

638: inner intensity here, obscure; subordinate object to feeling

639: compensated by archaic thought, subjugated to external reality;

The Introverted Feeling Type

640: inaccessible, silent with traces of coercion; predominantly women; air of superiority, aloofness prima facie;

641: rich, inner life; passions possibly flow through their children;

642: desire to dominate when unconscious identified with ego, ie when unconscious takes over;

643: neurosis is archaic thought, projections of what others are doing, ends up in OCD rather than hysteria;

Summary of the Introverted Rational Types

644: slight changes in attitude amount to large differences as they cascade down the line of thought or feeling; probably have compound effect as well;

645: introverts more of an anachronism in the west rather than the east; modern art terrible because it comes from the subjective, which is undifferentiated in the current cultural context;

646: introvert sees himself as underdog, oppressed by the prevalent contra attitude;

Sensation

647: different relations to the subject create different relations with object, inner life influences outer life, as in Starry Night I would say, or any quality integrated art;

648: object serves as stimulus or at most a suggestion for the IS;

649: IS senses the subject in the context of its sensation of the object, sort of an inverse psychic objectivity; so it has more depth than ES ultimately;

The Introverted Sensation Type

650: again, rational in this context means active, irrational means reactive;

651: it's not the object but the effect of object on subject and then subject's sensation re perception of that reaction; action of the IS reveals his alienation from reality, since he only acts not in accordance with reality rather his subjective perception of it;

652: helps an IS to express himself through art, otherwise he's cut off from others and himself;

653: IS as the myth-makers, the naturals who express archetypes without awareness of what they do;

654: via this detachment from reality, intuition is repressed and takes on extraverted and of course archaic quality, leads to compulsiveness;

Intuition

655: IS to express unconscious, IN to theorize about or abstract from what an unconscious is, or what are its contents; subtle Kantianism gets the better of Jung sometimes;

656: for introvert, self is vehicle for perception; intuition looks behind the scenes, asks why in a sense;

657: intuitives are tuned out from sense experience, even in attack of vertigo;

658: reality is mere appearance for the EN, psychic reality is mere appearance for the IN; we need INs to be prophets, essential for psychic economy, good term there;

659: IN perceives archetypes; archetypes explained, though not their first mention; previously it was engrams;

660: Jung describes what he does in the Unconscious Self; Nietzsche as well;

Tin Introverted Intuitive Type

661: IN either artist, seer, or crank;

662: slight differentiation of judgement allows IN to step into morality, where he wants to use vision to shape his life, or life in general; may lead to maladaptation; hmm, reminds me of me;

663: ES as compensatory and archaic, presents as compulsions, codependence, hypochondriasis, hyper-sensitivity;

Summary of the Introverted Irrational Types

664: difficult to describe the introverted types; when they think they're forthright it's sadly not that at all; they experience struggle due to the tuned-out nature;

665: viewed as useless, good self-own there; introverted types remind us of the limits of declarative knowledge; didactic methods do not touch the inner life of humans, the Is remind us of this;

d. The Principal and Auxiliary Functions

666: previous descriptions of attitudes and types are condensed, rarely exist in any pure form in reality;

667: again, indicates the functions compete with one another, and this is simply wrong; the operative word here is contradict; this is my least favorite Jung paragraph ever;

668: an auxiliary function can serve the main function, only if its nature doesn't contradict it (this is Jung, not me), hence Myers Briggs four categories;

669: combinations mix and match to get various predilections;

670: first develop one of the auxiliary functions as opposed to rational functions and especially attitudes, otherwise patient becomes dependent on therapist; so if feeling needs to be developed, focus more on S or N as a pathway to the feeling (this would be how we talk through ie process emotions)

671: unconscious expressed in archaic, animal state; represented in dreams as monsters or wild animals;

XI. Definitions

672-675: definitions matter in a field of abstractions; indicates psychology is more of a philosophy than a science; fact and measurement, the perceptual level, are useful but only take us so far; so we need precise definitions, which is what Socrates called for, another bid for Jung as the Socrates of psychology; implies we need consensus to establish definition, which is lame of course;

676-680, Abstraction: to find similarities among a swath of concretes while we discard their non-essential differences; abstraction used by the functions, abstract sensation would be aesthetics and abstract intuition would be symbolism as opposed to fantasy (hmm, maybe, interesting); abstraction as withdrawal of libido from the object so it doesn't affect subject as much, so abstraction is introversion of libido;

681, Affect: physical innervation plus disturbance of thought, synonymous with emotion; affect as result from a strong feeling; affect irrational in that it's involuntary; unlike James-Lange, Jung thinks affect can go both ways, from physical and psychological;

682, Affectivity: coined by Bleuler, affects plus feeling tone of pain or pleasure;

683, Apperception: integration of new content into a psychologically extant framework of knowledge; active and passive;

684, Archaism: used to convey how psychic content is like a relic from the past, or a different time; various constellations of archaism mentioned;

685-686, Assimilation: like apperception but with an element of over-generalization, ie projection of unconscious file onto new object element; Jung uses the term as approximation of object to subject, and dissimilation as approximation of subject in favor of object;

687-691 Attitude: predisposition of psyche to act or react in certain way, an a priori orientation, could be either conscious or unconscious; used with apperception; two attitudes, one conscious one unconscious, causes neurosis; apperception is the relation of contents to object whereas attitude is the mere organization of the contents; a certain attitude leads to more of that attitude, but it does compensate naturally; attitude as built-up orientation; ideology has been known to trump attitude;

692, Collective: contents of the collective unconscious, feelings as well;

693-695, Compensation: to balance, supplement, via Adler; Adler's view is more of a symptom management, Jung's view is more of a system management; consciousness as eye metaphor in that it can only see so much at any given time, which leads to one-sidedness so we need compensation; compensation usually unconscious, so goal of therapy is to realize unconscious contents so compensation can be re-established;

696-699 Concretism: the antithesis of abstraction, a psychological conflation, emotional participation mystique; example would be the over-emphasis of diet;

700, Consciousness: when psychic contents relate with the ego; psychic contents that don't relate with ego are unconscious; consciousness as the connection within the psyche;

701-704, Constructive: synonymous with synthetic, antonymous with reductive, to amplify products of unconscious; more concerned with how unconscious contents are used, not their origin, to act in harmony with the unconscious; uses comparative material as does reductive method, and so more likely to be assimilated;

705, Differentiation: separation of parts from the whole re functions; functions need to be differentiated so they can be directed; undifferentiated function marked by ambitendency;

706, Ego: center of consciousness, subject of consciousness while self is subject of psyche; devil as archaic features of self;

707, Empathy: introjection of the object; introjection as unconscious adaptation to others;
 708-709, Enantiodromia: flow into opposites, Heraclitean idea as he was a psychologist not a philosopher; indicates for Jung emergence of unconscious forces;

710, Extraversion: place libido outside subject, or subject relates with object; can be either active or passive;

711-722, Fantasy: fantasm, content refers to no external reality, either via intuitive attitude or based on collective unconscious, ie active or passive; active fantasy as harmony between conscious and unconscious, so essential for individualism; passive fantasy could be compensation so requires criticism, active fantasy works in unison with consciousness so requires comprehension, dreams as passive fantasy; analyze fantasy based on manifest and latent content vital, and logical how active fantasy has stronger manifest content; manifest content makes no sense, so we look at latent content; some fantasies are reductive, others not so much;

718: psychic functions have a final causation, so when Jung mitigates causes in psyche, he must refer to material, formal, or efficient;

719: final causation applied to Paul makes sense;

720: causal interpretation renders symptom, purposive interpretation renders symbol; it may help the viability of your symbols to be a part of society;

721: is-ought dichotomy rekt;

722: so that was all fantasm, now to imaginative activity, not to be confused with active imagination, likened to natural flow of psychic energy, cannot appear in consciousness in any other way

723-729: Feeling

723: regards feeling as an independent psychic function;

724: feeling values, may be based on context or arise as mood;

725: feeling as value judgment; affect is intense feeling marked by physical symptoms or excitation;

726: based on or associated with other particular sensations; can be dependent on thinking; Jung needs more differentiation here;

727: speaking of, thought differentiates, feeling associates, arranges content based on value; implied here is feelings make sense;

728: too many iterations of feelings to classify it properly, hexadecimal color analogy; thought we can at least consider feeling as an abstraction tied to a sensation or affect;

729: feeling as apperception of value; passive as unintentional, active as intentional; passive as irrational, active as rational;

730, Feelings: a specific content of the feeling function;

731, Function: psychic activity that remains same under various conditions, manifestation of libido; chose four functions based on years of observation; volition and focus are secondary to the functions for Jung but that's leads to infinite regress;

732-737: Idea

732: proto archetype in collective form; personal archetype is an idea

733: a priori idea, what we would now call nodes neuro-scientifically; Kant quotation here but whether archetype is philosophical or psychological is big distinction;

734: Schopenhauer Will parallel, always thought this was a stretch but psychologically, yes, does indicate same idea;

735: Hegel and Lasswitz indicate the archetype, Lasswitz more so;

- 736: the idea or pattern comes from the image; the image iterates in many different ways and contexts, so image transcendent, idea not; how image is sensed is determined by attitude ie introversion or extraversion, prime mover for introvert, product for extravert;
- 737: the idea determines thought, conditions feeling;
- 738-740, Identification:
- 738: we identify with an object so strongly a psychological process becomes dissimilated; use objects as psychological fiat, as an unconscious imitation; it offers as much hindrance as it offered support in the beginning; as an atavistic process from childhood we never abandoned for sake of own personality;
- 739: we can identify with entities like movements, businesses, brands, and one function over another; this is necessary stage of development on way to individuation;
- 740: identification with family, regressive outlet for dammed up libido;
- 741-742, Identity:
- 741: identity denotes the situation of this identification, psychological conformity;
- 742: identify is why we can assume everyone is like us, it's why what we want to correct in others is often what we need to correct in ourselves; can be used in healthy ways for healthy movements;
- 743-754, Image:
- 743: image derives from within, only triggered and reflected from without; can be projected without pathology;
- 744: image can overtake external reality;
- 745: image expresses both unconscious and conscious at that time, based on the relationship between the two;
- 746: image from the collective unconscious;
- 747: image aka archetype, so primordial that even black people have them;
- 748: origins of the image/archetype, a meme occurs so often that it becomes a gene, influenced both externally but also internally;
- 749: blueprint for what we will most likely encounter;
- 750: helps give form to experience;
- 751: the images help us differentiate our undifferentiated functions; image challenges psyche to use inferior functions;
- 752: what Schopenhauer says about this, image as meta thought;
- 753: we need a genius temper to grasp this meta thought of the image; feeling translates the image into an idea;
- 754: idea may be more clear, but image has more vitality; image is to thought what instinct is to action;
- 755, Individual: differentiate functions to differentiate self, to become an individual, which means develop an internal locus of control;
- 756, Individuality: the unique expression of the psychic condition in a single person;
- 757-762, Individuation;
- 757: process of differentiation, distinction, through which an individual becomes whole;
- 758: society only a collection of individuals; individuation only through relationships;
- 759: connected with transcendent function, the union of conscious and unconscious;
- 760: must first adapt to collective; learn the rules so you are able to break them;

- 761: differentiation, not antagonistic, which occurs when we seek out differentiation rather than let it occur naturally through our development; Jung notes this as extreme individualism when in truth it's a different intention;
- 762: it's the development of an identity;
- 763-764, Inferior function:
- 763: we favor our dominant function, develop that, which leaves a function poorly differentiated;
- 764: implied here is the differentiation of the inferior function erases the persona; to differentiate function we need to first see our illusions as the compensation lies they are;
- 765, Instinct: impulsion toward certain activities, impulsion or proclivity, propensity; the action side of the image; instinct can be self-imposed from repression, so by instinct he means any unchosen action, whether it's programmed by biology or neurosis;
- 767-768, Introjection:
- 767: to draw the object into the subject, the opposite of projection;
- 768: it's a process of assimilation while projection is dissimilation; extraverted process because it begins with the object; passive introjection would be transference, active introjection would be empathy;
- 769, Introversion: libido turned inward so subject is prime mover, object is secondary; active vs passive introversion distinction is obvious;
- 770-773: Intuition:
- 770: determines where the object came from and where it's going; put philosophically it's relevant concept formation on subconscious level;
- 771: subjective intuition, perception of unconscious psychic data from subject himself; objective intuition would of course be this perception of the object; concrete vs abstract intuition, mediation of perceptions vs ideas; concrete is automatic, abstract driven by will;
- 772: intuition a primitive compensation for barrage of perceptions; precursor to thought or concept formation;
- 773: intuitive type gets weird when fused with unconscious, weird like Nietzsche;
- 774-777, Irrational:
- 774: beyond not contrary to reason; something that happens without an apparent cause; properties of water are not chance, they flow from the identity of the water, another instance Jung needed to read more Aristotle;
- 775: rational explanation is a utopian ideal, yeah okay it's crazy uncle Jung;
- 776: sensation and intuition are irrational because they seem to happen; ie they're part of the fast process;
- 777: Jung needs to think, not in rational vs irrational, but in tesseracts;
- 778, Libido: psychic energy, intensity of a process, intensity of value;
- 779, Objective level: um the objective as opposed to subjective, physical reality vs psychic reality;
- 780, Orientation: temperament, which governs attitude;
- 781, Participation mystique: when subject unconsciously identifies with object, transference and then identification in civilized people;
- 782, Power-complex: subordination of other influences to the ego; control freaks;
- 783-784, Projection:
- 783: expulsion of subjective content into object, the opposite of introjection, process of dissimilation; we need our projections back to change and grow;

- 784: projection introversion, empathy as extraversion;
- 785-787, Rational:
- 785: to conform the mental to the objective, and by objective he means physical;
- 786: it takes a village to be objective;
- 787: thinking and feeling are rational insofar as they are reflective, whereas sense and intuition concerned only with perception;
- 788, Reductive: material explanations for psychological occurrences, psychology without emergent properties ie nothing but;
- 789-791, Self:
- 789: whole range of psychic phenomenon in an individual, both conscious and unconscious;
- 790: represented by savior, cross, yin yang;
- 791: it's non-concrete, rather it's a conceptual idea;
- 792-796: Sensation
- 792: perception of a physical stimulus; Jung says it's identical with perception but it's helpful to differentiate here with perception as the awareness of an entity above how it excites the retina;
- 793: these two sides of sensation, it's more helpful to split them into two concepts mentioned above;
- 794: abstract sensation, sounds like aestheticism, a distillation of the senses, or their differentiation, which is what abstraction is;
- 795: intuition compensates sensation;
- 796: sensational is irrational in that it happens or is triggered by or is reactive to the environment; sensation fuses with other functions like sexuality, which exaggerates the sensation;
- 797-807: Soul
- 797: soul as a personality within the greater psyche; noticed in somnambulism, split personalities;
- 798: codependence as a minor double personality; demands of various environments can elicit various personality;
- 799: in this external locus of control kind of state, individuality is unconscious;
- 800: this adopted attitude is persona; personal when we identify with the mask of persona;
- 801: without a strong identity we do not know who we are; unconscious individuality emerges in dreams; though we often have various, mistaken interpretations to these dreams;
- 802: lack of integration of unconscious linked to this codependent behavior;
- 803: persona is mask, anima or Seele is the inward face, no more real than the anima by the way; integration of unconscious heals the split;
- 804: anima complements persona; why red-pill guys sound like feminists;
- 805: women have masculine soul, explains why they weather hardship well;
- 806: so we can deduce soul from anima, since it's compensation;
- 807: explains why tuned-out guys marry histrionic women;
- 808-811, Soul-image:
- 808: soul counterpart to human representations of persona; when individuality is unconscious, soul is same-sexed; complex irruption, affects, occur with failure of adaptation; incorporate inner self so we don't get oneitis;
- 809: sparks, not lightning; if soul is conscious then unconscious persona projected thus homosexuality, according to Jung;

- 810: project soul or remain preoccupied with self; painful to read;
- 811: these explanations for neurotic relationships are underfitting, a nifty explanation but doesn't get detailed enough;
- 812-813: Subjective level
- 812: how we assimilate an object depends on our psyche; even how we file an image affects how we see it;
- 813: interpretation reveals who we are; archetypal images reveal themselves;
- 814-829, Symbol:
- 814: signs represent the known, symbols represent the unknown;
- 815: symbols, when there are no words;
- 816: symbols rendered as signs is to zap them of their esoteric nature;
- 817: symbols express what we don't yet know, so they're the harbingers of future knowledge;
- 818: symbol formation is subjective, depends on attitude of observer; more likely to interpret as symbol when we see it crop up in various cultures and contexts;
- 819: symbolic attitude, likely to form symbols; also more likely when we assign meaning to events; sweet spot for symbols is high expression without comprehension from observer;
- 820: living symbol is best possible expression of the unknown; so cannot be differentiated by most men;
- 821: symptoms of a neurosis can be symbolic, though usually we render them as mere symptoms;
- 822: symptoms as signs or symbols, depends on our discretion;
- 823: symbol neither rational nor irrational, the product of both processes; symbol must derive from the high and the supposed low of man;
- 824: this two-sided derivation of symbols leads to disunion at first; one-sided symbol more of a symptom as symbol expresses all aspects of psyche; so libido introverts to somehow make symbol in unconscious;
- 825: speculation on inner process of symbol formation, our various functions add their own mode of operation to the symbol, or potential symbol;
- 826: the nascent symbol and ego stability are correlated, two sides of same coin;
- 827: if the nascent symbol remains intact, we receive its redeeming effects;
- 828: this union of opposites and symbol formation is transcendent function; symbol formation that results can lead to attitude;
- 829: transcendent function can be found in conflict between Jesus and Satan, founds other religions as well; in Zarathustra it's conflict with the ugliest man;
- 830-833, Thinking:
- 830: concept formation, the connection of idea content; active as act of will and voluntary, passive as an occurrence that may contradict intention; active thinking is directed thinking, passive is intuitive thinking, referred to as fantasy thinking in volume five;
- 831: thinking isn't associative thinking per James, it's active concept formation;
- 832: intellect is capacity for directed thinking, intellectual intuition is capacity for passive thinking ie subconscious connection; former rational, latter irrational, which makes sense given Jung's definitions; think of irrational as the secondary process;
- 833: thinking directed by feeling is chick logic;
- 834, Thought: content of the thinking function;

835-836, Type:

835: the approach of individual to reality in context of the attitudes and functions, when their function as become habitual it becomes a type; again so attitudes are the two primary categories, the types are secondary;

836: previously Jung identified thinking with introverted and feeling with extraverted, but it's more accurate to differentiate here;

837-843, Unconscious:

837: processes that aren't conscious, which we know exists because psychology exists ie we do things we don't want to do;

838: pointless to link unconscious with neuroscience;

839: content becomes unconscious in various ways, but all due to loss of its energy;

840: unconscious sensation becomes psychic content; collective unconscious indicated;

841: pointless to speculate on contents of unconscious but someone's about to have a psychic break and do exactly that for the rest of his life;

842: personal and collective unconscious differentiation; relation with the unconscious does alter it doe;

843: unconscious has compensatory function;

844, Will: psychic energy at the disposal of consciousness; will would be the ability to change if unconscious motivation isn't will;

Epilogue

845: criticism of egalitarian social movements since men are individuals;

846: if we cannot figure out psychology, we cannot figure out philosophy and so the rest of the sciences; Jung is right here when we replace "type" with "neurosis" or "complex"

847: connection as way forward in philosophical debate; or connect first then debate;

848: could be other classifications of type based on other types, so he implies the infinite regress fallacy to his argument;

849: a type skewed too far in one direction is poor epistemology or neurosis, Jung only got this implicitly later in life when he investigated contents of the collective unconscious;

850: simply because you've worked through an issue in a certain way doesn't mean another person will be able to work through the same issue in the same way;

851: unconscious uniformity of psyche offset by conscious heterogeneity; sure we all have the same general body but how each looks is quite different; doesn't mean we cannot develop principles of exercise;

852: why you cannot build theory of psyche from personal story;

853: here we see Jung doesn't fully grasp concept formation, since it involves the amalgamation of essential differences while we discard that which is non-essential;

854: he tried to combine both theory of unconscious and conscious in volume five;

855: Jung thinks objective view of the psyche is impossible;

856: intellect-feeling dichotomy;

857: of course types exist but doesn't mean they're fundamental; now in second half of this paragraph acknowledges a possible unified theory of the psyche; yes different body types exist but doesn't mean we cannot have principles of exercise, not too difficult to grasp from my perspective so it annoys to see Jung complicate the issue with his unclear thought;

APPENDIX: FOUR PAPAERS ON PSYCHOLOGICAL TYPOLOGY

A Contribution to the Stud of Psychological Types (1913, lecture)

- 858: schizophrenia introverted, hysteria extraverted;
- 859: uses centripetal and centrifugal respectively; compensatory symptoms are opposite;
- 860: distinguishes between extraversion and introversion, and regressive forms of both;
- 861: hysterical extraversion to free ourselves of disagreeable memories, and repression as an introversion to free ourselves of complexes, though with introversion it's less of a repression and more of a devaluation;
- 862: type presents before the illness;
- 863: neurosis aggravates the personality; isolation precedes schizophrenia;
- 864: James and his two types, as previously discussed in volume six;
- 865: tender-minded ie introvert more likely to succumb to confirmation bias;
- 866: other characteristics of the introvert;
- 867: characteristics of the tough-minded ie extravert, which we all get by now;
- 868: other characteristics of the extravert;
- 869: science as religion, but not because it adheres to the facts rather because it believes the facts to be themselves an interpretation so we overlook our own interpretation ie philosophical view;
- 870: Ostwald and his classics vs romantics distinction ie introvert vs extravert respectively, which previously covered in volume six;
- 871: Worringer and his abstraction vs empathy distinction;
- 872: before Jung differentiated attitudes and types, which made evident here;
- 873: what can I say this is review;
- 874: schizophrenics make the archetypal art images;
- 875: Schiller's naïve and sentimental; thinks Homer would be naïve though I would have pegged him for a sentimental; Schiller indicates unification of two types in same poet and work;
- 876: Nietzsche's Apollo and Dionysus;
- 877: Jung shows his admiration by letting Nietzsche speak for him; go read Birth of Tragedy;
- 878: Franz Finck's two structures of language, transitive and intransitive ie extraverted and introverted; had this paragraph bracketed off from previous reading and now I'm reminded of how it first made an impression on me;
- 879: Otto Gross and the diffuse/shallow vs the contracted/deep; manic-depressive former, paranoiac latter;
- 880: Freud the extravert, Adler the introvert;
- 881: introverts more likely to contemplate "petal" of flower, decent mnemonic there to remember centrifugal and centripetal distinction; and fugal a music term so may be something there, an extravert more likely to go to a concert;
- 882: need to create psychology that addresses both types, and the way to do this is to create theory that would explain both;

Psychological Types (1923, lecture)

- 883: oldest typology from Claudius Galen, sanguine, phlegmatic, choleric, and melancholic, based on captain planet and the four elements;
- 884: this is classification based on differences in affect;
- 885: affects don't tell us everything though they are the most palpable;

- 886: the wolf vs the wolf-hound, civil wars the bloodiest because of psychological similarities; judge and be prepared to be judged;
- 887: affect here as psychological incontinence, it's not me but it is; first get ruthless with yourself before you can be ruthless with others;
- 888: self-awareness through connection;
- 889: rather than look at affects, let's look at the root cause of affects ie incontinence;
- 890: helps to identify with the incontinence so we can tease out its root cause;
- 891: discrimination/differentiation uber alles; begins when we understand object in his own terms ie connection;
- 892: two broad categories, extraverted;
- 893: and introversion;
- 894: most people are the proverbial muddied waters; [could not disagree more with Jung when he explains the attitudes in this way];
- 895: okay here Jung says the attitudes and types aren't explanations, phew; but it's still a contradiction for reasons that don't merit an explanation right now;
- 896: do we speak of extraversion here or less neuroticism;
- 897: do we speak of introversion here or more neuroticism, again depends on the intension of the action; again, curiosity as a defense vs as a way to relate with environment, depends on intension;
- 898: opposite attitudes potentially makes for good marriage, depends on how we develop our functions;
- 899: four functions named; intuition as unconscious perception;
- 900: we need to use all four equally, or really at the same time since they don't negate each other, though Jung sometimes indicates they do, which is of course infuriating;
- 901: usually one function dominates;
- 902: opposite attitude and function compensates unconsciously;
- 903: both attitudes usually present; we can determine attitude via how individual uses the functions;
- 904: unconscious as an idle spectator yet it compensates;
- 905: repressed functions are in unconscious, products of unconscious are their shadows;
- 906: unconscious functions are undifferentiated, so they use us rather than we use them;
- 907: we need our unconscious functions to develop and grow, indicated as the seed of growth;
- 908: it's wrong to suggest there's a tradeoff between the attitudes;
- 909: may require careful study to determine which functions are conscious and which are unconscious;
- 910: insight and differentiation allows us to compensate consciousness in a healthy way;
- 911: unresolved conflicts can present as a worldview eg stoicism; indicates poor philosophy can lead to neurosis;
- 912: see volume 6;
- 913: two attitudes x four functions equals eight types; possibility of more types indicated via subtlety;
- 914: may be other ways to classify the types but he believes his way is most practical;

A Psychological Theory of Types (1928, lecture)

915: physiological is psychic and vice versa;

916: explicit denial of MBD, which is no surprise though Jung doesn't apply this principle consistently; easier to infer psychic issues from physiological issues than the reverse; psyche more obscure than body, of course;

917: safer to begin with known, infer unknown from it; so we need to make psyche more known to go from mind to body inferences;

918: states problem in another way;

919: we've gone from total lack of knowledge about psychology, or only knowledge presented as another form (religion, alchemy) to total knowledge, which indicates Dunning-Krueger;

920: the stack of obstacles between us and reality; difficult to come to principles of psychology because of the plethora of facts, paradoxically it's the same problem in fields that have few facts; it's easy to get lost in the symptoms ie think they're causes;

921: constructs difficult to come by in psychology;

922: typology as Jung's attempt at unification of the field, his first attempt;

923: psychological incontinence, theory of this matters because it's why psychology exists in the first place;

924: conflict to be at the cause of complex, also the effect of complex as well; that which is incompatible with the conscious;

925: elaboration, plus complex is a lens into our psyche;

926: complex arise when we lack resources to meet a certain challenge, so of course its presence is valuable for insight;

927: complexes rooted in childhood and with parents because they're the child's contact with reality;

928: it's not the complex so much as how we relate with it;

929: different children in same family have different complexes or none with same parents, indicates it's not the complex so much as how we relate with it;

930: how we manage an obstacle says much; apparatus as unconscious, emotional/behavioral pattern;

931: yup, these are emotional/behavioral patterns;

932: there are different groups of these patterns;

933: earlier kinds of psychological types; some are persistent, which says something about their accuracy or at least what they mean to us and so our psychology;

934: type through observation compared with type through birthday;

935: but of course what Jung thinks is type is actually emotional management, as a result he fails to decipher intention behind the differences;

936: Jung humility;

937: story to how he developed his view of types, but again he ignores intention with implied mind-body dichotomy;

938: introverted as reflective, extraverted as unreflective;

939: these attitudes permeate whole of psyche functions;

940: attitudes determine reactions, behavior, experience, and unconscious compensation; so our reactions at the root of everything but of course we can change our reactions otherwise this defeats the purpose of psychology according to Jung;

941: emphasize reactions uber alles;

- 942: habitual reaction is the fundamental cause, but the question is whether introvert and extravert are apt terms to categorize it;
- 943: concerns they may have oversimplified with extraversion and introversion;
- 944: Jung still struck by how individuals with same attitude could still be quite different;
- 945: the struggle of Socrates, to define the terms; Jove here used to reference some kind of father god aka Jupiter;
- 946: much preparatory work must come before the definition of such terms;
- 947: determinism intimated in the functions with animal comparison; the comparison with intelligence, though hopefully we get intelligence is mostly genetic so may not be apt here;
- 948: that's a Nietzsche reference, though Kaufman translation it's librarians;
- 949: considerations in the development of the functions; emphasizes use of agreed-upon terms, which was similar thought process behind the big five traits;
- 950: indicated here that when we observe the phenomenon, this may only be observation of neurosis or emotional mismanagement;
- 951: feeling is rational insofar as it's based on thought, or compacted, packaged thought, which indicates its proactive rather than reactive nature; sensation as conscious perception and intuition as unconscious perception, hence reactive (at least prima facie) and so irrational;
- 952: the words we use don't matter but it does matter how we differentiate the words we do use;
- 953: given how Jung distinguishes feeling, it's clear how it's rational; "always" is the operative word, indicates Jung's wrongness here on the split between thinking and feeling; the functions are only as good as their context in which we use them;
- 954: again the false dichotomies; we may not be able to sense and intuit at the same exact time, true, but we can quickly shuttle back and forth, and the refinement of our intuition is determined by the refinement of our sensation and vice versa;
- 955: undeveloped functions remain exactly that, primitive, infantile;
- 956: inferior functions marked by their unreliability;
- 957: two attitudes times four functions equals eight total types;
- 958: good breakdown of what the functions do, and I think best summary of intuition is here, determines where something was and where it's going; cross/mandala overlap indicated;
- 959: yes, some mandala/cross-like structure is necessary in psychology, but not necessarily in the way Jung explicates it;

Psychological Typology (1936)

- 960: similar intro, Empedocles and his planetees, Galen and the four humors, melancholic, phlegmatic, sanguine, choleric;
- 961: the mind-dichotomy skewed toward materialism in the 19th century;
- 962: lack of discernment between mind and body is primitive; well yes it's primitive to lack discernment between mind and body but they're still one function;
- 963: mystic cults as a fracture between mind and body, between the high and the low, which may not ultimately be correct view but it was necessary for us to gain discernment; form of Pythagoreanism connected with content of the old testament to create Christianity;
- 964: this split classified men into gradations between high and low, material, psychic, spiritual; with St. Paul, emphasis of the dichotomy was on the moral and spiritual; if you want to turn man into a slave, the first thing you do is keep him at war with himself;
- 965: culture = discernment = individuation; science brought man back down to earth;

966: psychology was an implied part of metaphysics, yeah how Plato's metaphysics is ultimately Plato's psychology; science of psychology culminated with Wundt; a holistic science of psychology with popularly Janet, and we know who he influences;

967: Freud reduced the holistic approach back to the body;

968: Jung, however, started with psyche as sovereign with the knowledge that it was ultimately connected with the body and vice versa, though we don't yet understand the nature of the connection;

969: this is why Jung propagates dichotomy though ultimately he understands monism is the truth, because he doesn't try to "reduce" functions to materialism, rather he assumes it will be possible to in the future;

970: Jung noticed the diagnoses he learned to not apply to every situation; though I would say this is one indication he wasn't thinking in fundamentals; the analogy is people accumulate fat on different parts of their body but that doesn't mean the cause of the fat accumulation varies;

971: boiled it down to the two attitudes, most evident in pathological cases, which have hereditary basis;

972: say their names, extraversion review;

973: extraverts are a mystery;

974: gets lost in people, part of the mystery;

975: this was a quick overview;

976: introversion review, a lot of conflation here so take this with a grain of salt;

977: further review of conflations and false dichotomies;

978: note how introverts and extraverts can have the same fundamental anxiety yet react in two different ways; does introvert have fundamental distrust or from whence does this arise; you can isolate alone and you can isolate with others;

979: the yearn to be misunderstood reaffirms your self-pity; clubbable, good word;

980: this is philosophical bankruptcy, sorry Jung it is; this self vs the world view isn't going to make it, I crush it; and fine, be a Kantian if you want, but not an accidental Kantian due to lack of clarity;

981: they're complementary modes; I like my thinking criticized, what mean;

982: implies no way out of these attitudes here;

983: functions reviewed; perhaps functions cannot be technically simultaneous but this doesn't mean they're opposite; sensation is a function of reality;

984: how the functions manifest, occurs prior to will;

985: so eight types total;

986: typology good for self awareness, it's not for classification of people but it is;

987: we need principles of psychology if the field is to have a future;