Jung's Personality Types:

Extraverted Thinking (Te) Simplified:

• Extraverted Judgment's criteria is directly represented by objectively perceptible fact, or expressed in an objectively valid idea.

• The orientation towards the object makes no essential change in the thinking function and the logic of thought; only its appearance is altered.

• Whenever thinking is brought under the influence of objective data, it becomes attached to objective facts.

• Te's constant aim — as it is a pure type — is **to fulfill its total life-activities in relation with logical conclusions**, which are always oriented by objective data, whether it be objective facts or generally valid ideas.

• It gives deciding weight to an **objectively oriented logical formula or method** for itself and its environment.

• Because this formula seems to correspond with the meaning of the world, it becomes a **world-law which must be achieved or applied at all times and places**, both individually and collectively.

• In Te's eyes, the formula is the purest conceivable formulation of objective reality, and therefore must also be generally valid truth.

• All that which concerns feeling will become repressed in this type, as for instance, aesthetic activities, taste, artistic sense, the art of friendship, etc.

• Illogical forms, such as passions and the like, are often obliterated even to the point of complete unconsciousness.

• Since feeling is the first to oppose and contradict the logical formula, it is affected first by this conscious inhibition, and therefore it is intensely repressed.

- For example, conscious altruism, may be crossed by a secret self-seeking, and which gives the impression of intrinsically unselfish actions with the stamp of selfishness.

• [As a result of inferior Fi] it is authorized by the formula that the ends justify the means.

• When Te is extreme, all personal considerations are lost sight of, even those which concern the individual's own person.

• Personal sympathy with others must be impaired, unless they take the chance to be in the service of the formula.

Extraverted Feeling (Fe) Simplified:

• The extravert's feeling is always in harmony with objective situations and general values.

• It is under the spell of traditional or generally valid standards of some sort.

- E.g. Fe may feel obligated to use the predicate 'beautiful' or 'good', not because they find the object 'beautiful' or 'good' from its own subjective feeling, but because it is fitting and tactful to do; and fitting it certainly is, inasmuch as a contrary opinion would disturb the general feeling situation.

• A feeling-judgment such as this is in no way a simulation or a lie — it is merely **an act of accommodation.**

• There is a benevolent intention in Fe to **create a pleasant feeling-atmosphere, to which end, everything must be felt as agreeable.**

• Such feelings are governed by the standard of the objective determinants.

• The values resulting from Fe either correspond directly with objective values or at least **harmonize** with certain traditional and generally known standards of value.

• Without this feeling, a beautiful and harmonious sociability would be unthinkable.

• It is of the highest importance for Fe to establish an intense feeling of rapport with the environment.

• But this beneficial effect is lost as soon as the object gains an exaggerated influence.

• When Fe draws itself too much to the object, its initial charm completely fades.

- Fe then becomes cold and untrustworthy.
- It no longer makes an agreeable impression which usually accompanies genuine feeling; instead, one suspects a facade, or that the person is acting.

• Every conclusion, however logical, that might lead to a disturbance of feeling is rejected from the start.

• Hysteria is the principal form of neurosis with this type.

Extraverted Sensation (Se) Simplified:

• Those objects which release the strongest sensation are decisive for the Se's psychology.

- The result of this is a pronounced sensuous hold to the object.

• It is only concrete, sensuously perceived objects which excite sensations in the extraverted attitude.

- Exclusively those which everyone in all times and places would sense as concrete.

• The orientation of such an individual corresponds with purely concrete reality.

• Their life is an accumulation of actual experience with concrete objects.

• Sensation for them is a concrete expression of life—**it is simply real life lived to the fullest.**

• Their entire aim is concrete enjoyment, and their morality is oriented accordingly.

• This doesn't mean that they are just sensual or gross, for **they may differentiate their sensation to the finest pitch of aesthetic purity.**

• Se frequently has a charming and lively capacity for enjoyment; such types are at times jolly, and **often a refined aesthete.**

• Everything essential has been said and done by what it senses.

• Conjectures that transcend or go beyond the concrete are only permitted on condition that they enhance sensation.

• But the more Se predominates, the more unsatisfactory this type becomes.

• Either they develop into a crude pleasure-seeker or they become an unprincipled hedonist.

• Repressed Ni begins to assert itself in the form of projections upon the object, in which the strangest conjectures arise.

- Phobias and compulsions also emerge.

Extraverted Intuition (Ne) Simplified:

• The primary function of intuition by itself is simply to transmit images, or **perceptions of connections between things**, which could not be transmitted by the other functions, or only in a very roundabout way.

• Since Ne is directed predominantly to objects, it actually comes very close to sensation; indeed, the expectant attitude to external objects is just as likely to make use of sensation.

• But just as Se strives to reach the highest pitch of actuality, so **Ne tries to apprehend the widest range of possibilities.**

• It seeks to discover what possibilities the objective situation holds in store.

• Every ordinary situation in life seems like a locked room, which Ne must open.

• It is constantly seeking outlets and new possibilities in external life.

• In a very short time, every existing situation becomes a prison for Ne; a chain that has to be broken.

• For a time, objects seem to have an inflated value, if they should serve to bring about a solution, a deliverance, or lead to the discovery of a new possibility.

• Facts are acknowledged only if they open new possibilities.

• Ne is always present where external possibilities exist.

• It has a keen nose for anything new and filled with future promise.

• **Because it is always seeking out new possibilities; stable conditions suffocate it.**

• It seizes hold of new objects and new facets, sometimes with extraordinary enthusiasm, only to abandon them as soon as their potential is fully known and no further developments can be envisioned.

• When the intuitive dimension dominates, repressed Si breaks out in phobias and compulsions.

• Hypochondriacal and compulsive ideas, and inexplicable bodily sensations may result.

Introverted Thinking (Ti) Simplified:

• Ti, always at the decisive points, is orientated by inner ideas.

• External facts are not the aim and origin of this thinking, although this type would often like to make it so appear.

• In the presence of new facts, its chief value is indirect, because new ideas rather than the knowledge of new facts are its main concern.
• It formulates questions and creates theories, but in the presence of facts it exhibits a reserved demeanor.

• Facts are collected as evidence or examples for a theory, but never for their own sake.

• What is of paramount importance is the **development and presentation of the inner logical idea, or principle.**

• Its aim, therefore, is never concerned with a logical reconstruction of measurable fact (Te), but with the forming of that dim image into a luminous, logical idea.

• Its desire is to reach truth, and to see how external facts fit into the framework of the logical idea.

• This thinking creates a logical principle which, though not present in the external facts, is the most abstract, theoretical expression of the external facts.

• Ti shows a dangerous tendency to force facts into the shape of the logical principle, or even ignore them altogether.

• For the logical idea derives its convincing power from the underlying archetype, which as such, seeks to have **universal validity and everlasting truth.**

• Theories are created for their own sake.

• Ti's judgment appears cold, inflexible, arbitrary, and inconsiderate, because it relates far less to the object than to the subject.

• Courtesy, amiability, and friendliness may be present, but often with a particular quality suggesting a certain uneasiness, which reveals an ulterior aim.

• When the Ti type communicates their logical ideas into the world, they never introduce them like a mother concerned for her children, but simply dumps them there and gets extremely annoyed if these ideas fail to thrive on their own account.

• In the pursuit of their ideas, the Ti type is generally stubborn, head-strong, and quite unamenable to influence.

• Because the Ti type thinks out a problem to its logical limit, the Ti type complicates it and constantly gets entangled in their own doubts.

• However clear to themselves the inner structure of their thoughts may be, they are not in the least clear where and how they link up with the world of reality.

• It is difficult to persuade themselves to admit that what is clear to them may not be equally clear to everyone else.

• Ti's style is contained by all sorts of accessories, qualifications, saving clauses, doubts, etc; all which come from its exacting precision.

• Inferior Fe over-compensates as forms of too little or too much emotivity and touchiness; and they begin to confuse their subjective idea with their own person.

- They break out with bitter and personal retorts against every criticism, however just. Thus their isolation gradually increases.

Introverted Feeling (Fi) Simplified:

• Its aim is not to accommodate the objective fact, since its whole unconscious effort is to give reality to the underlying ideals.

• It is continually seeking an ideal which has no existence in reality.

• It strives for inner intensity.

• This type is usually silent and difficult to access.

• With sensitivity, it shrinks from the brutality of the object, in order to expand into the depths of the subject.

• **Everything [prominently] stated of Ti refers equally to Fi, except only here everything is concerned with values while there it was logic.**

– [What is of paramount importance to Fi is the development and presentation of the inner intensity.]

• The fact that logic can generally be expressed more intelligibly than feeling, makes feeling demand **a more artistic capacity**, so that the real wealth of this feeling can be even approximately presented or **communicated to the outer world.**

• It inevitably creates the impression of sentimental self-love.

• The proverb 'Still waters run deep' is very true of such a type.

• They are mostly silent, inaccessible, and hard to understand, and their temperament is drawn toward melancholy.

• Their outward demeanor is harmonious and inconspicuous; Fi reveals a delightful repose, **a sympathetic parallelism, which has no desire to affect others, either to impress, influence, or change them in any way.**

• A superficial judgment might well be shown, by a rather cold and reserved demeanor, into denying all feeling to this type.
– Such a view, however, would be quite false; the truth is, their feelings are intensive rather than extensive. They develop into the depth.

• Whereas an extensive feeling of sympathy (Fe) can express itself in both word and deed at the right place, an intensive sympathy (Fi) gains a passionate depth that embraces the misery of a world.

• Fi may possibly express its aim in intimate poetic forms.

• Inferior Te displays a trace of domineerance; a tendency to overpower or coerce the object once openly and visibly with the thing secretly felt.

• Wherever unconscious Te is under the influence of the ego, the power of the Fi type is transformed into arrogant ambition, vanity, and a desire to dominate.

• The power of the object is felt, and consciousness begins to feel ‘what others think’.

- In such cases, others are thinking all sorts of immorality, scheming evil, and contriving all sorts of plots, secret intrigues, etc.

• Elaborate counterplots are consequently produced by the Fi type.

Introverted Sensation (Si) Simplified:

• In the introverted attitude, sensation is definitely based upon the subjective aspect of perception.

- What is meant by this, finds its best example in the reproduction of objects in artistic expression.

- For instance, when several painters attempt to paint the same landscape, with a sincere attempt to reproduce it faithfully, each painting will still differ from one another, chiefly because of different ways of seeing.

- There will even appear in some of the paintings, a decided psychological difference, both in general mood and in treatment of color and form.

• It always looks as though the object did not penetrate into the subject, but as though the subject were seeing the object quite differently, or saw quite other things than other people.

• **Si seeks to make a definite inner impression.**

• It is concerned with dispositions of the archetypal experiences of objects.

• Subjective perception as a whole—Si and Ni—is characterized by significance and meaning.

• Si apprehends the background of the physical world rather than its surface.

• The decisive thing is not the reality of the object, but the reality of the impressions they release, i.e. the archaic archetypal images.

• The reality of these inner impressions create an ideal mirror-world, or an **alternate inner reality.**

• This reality represents things not in their known form (Se), but rather in an **enduring and eternal form**, somewhat as a million-year old consciousness might see them.

• Such a consciousness would see the birth and passing of things existing in the present, and it would also see what was before their birth and what will be after their passing.

• Si transmits an image which does not necessarily reproduce the object, but rather spreads over it the **impression of age-old subjective experience** as well as events that are still unborn [hence its eternal nature].

• Viewed from other people, whatever will make an impression and what will not can never be seen.

• This type's characteristic difficulty in expressing themself hides their irrationality.

• **They may be noticeable for their calmness and passivity, or for their stoic self-control.**

• The Si type can easily question why one should exist at all, or why objects in general should have any right to existence, since everything essential happens without the object.

• Seen from the outside, it looks as though the effect of the object did not penetrate into the subject at all.

• Subjective sensation can become so alive that it almost completely obscures the influence of the object.

• The results of this are:

- a feeling of complete depreciation of the object

- an illusory conception of reality, which in extreme cases may even reach the point of a complete inability to distinguish between the real object and the subjective perception.

• When there is no capacity for artistic expression, all impressions sink into the inner depths of consciousness.

• Si lives in a mythological world, where people, animals, trains, houses, rivers, and mountains appear as benevolent deities or as malevolent demons.

• Whereas pure Ne has a characteristic resourcefulness, and a 'good nose' for every possibility in objective reality, inferior Ne has an amazing flair for every ambiguous, negative, and dangerous possibility in the background of reality.

• The real intentions of the object mean nothing to Si; instead, it sniffs out every conceivable dangerous motive underlying such an intention.

• Repressed Ne releases possibilities about objects of the most perverse kind, resulting in a compulsion neurosis.

Introverted Intuition (Ni) Simplified:

• Whereas Si is mainly constricted to the perception of a particular impression, and does not go beyond it, Ni perceives the image which has really caused the impression.

• Suppose for instance, each [introverted] perceiving type is overtaken by an impression:

- Si is arrested by the peculiar character of this impression, perceiving all its qualities, its intensity, its course, the nature of its origin and disappearance in every detail, without raising any suspicion concerning the essence of the thing which caused the impression.

- Ni on the other hand, receives from the impression the driving force behind it; it peers behind the scenes, quickly perceiving the image or vision that gave rise to the impression.

- This vision fascinates the intuitive activity; it is arrested by it, and seeks to explore every detail of it.

• It adheres to the vision, observing with fascination, how the image changes, unfolds, and finally fades.

• Just as Ne is continually seeking new possibilities, destroying what has only just been established in their everlasting search for change, so Ni moves from image to image, chasing after every possibility and insight in the abundance of the [collective] unconscious.

• Ni apprehends the images which arise from the archetypes.

• The archetype in this case would be the **noumenon or essence of the image, which Ni perceives.**

• It can even foresee new possibilities in a relatively clear outline, as well as **events which later actually do happen.**

• Its prophetic foresight is explained by its symbolic relation with archetypes, which represent the laws governing the course of all experienceable things.

• The morally oriented Ni type concerns themself with the meaning of their vision.

• They feel bound to transform their vision into their own life.

• Since they tend to rely exclusively upon their vision, their moral effort becomes one-sided.

• They make themself and their life symbolic, adapted to the inner and eternal symbols of events, but unadapted to the actual present-day reality (inferior Se).

• They only profess and proclaim their vision [making their communication ambiguous].

• Impulsiveness and unrestraint are the characteristics of inferior Se's overcompensation, combined with an extraordinary dependence upon the sensuous object.

• The form of neurosis is that of compulsion, but specifically exhibiting symptoms that are partly hypochondriacal manifestations, partly hypersensibility of the sensuous objects, and partly compulsive dosage to objects.