

ON THE RELATION OF ANALYTICAL
PSYCHOLOGY TO POETRY¹

⁹⁷ In spite of its difficulty, the task of discussing the relation of analytical psychology to poetry affords me a welcome opportunity to define my views on the much debated question of the relations between psychology and art in general. Although the two things cannot be compared, the close connections which undoubtedly exist between them call for investigation. These connections arise from the fact that the practice of art is a psychological activity and, as such, can be approached from a psychological angle. Considered in this light, art, like any other human activity deriving from psychic motives, is a proper subject for psychology. This statement, however, involves a very definite limitation of the psychological viewpoint when we come to apply it in practice. Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist, but must be approached from the side of aesthetics.

⁹⁸ A similar distinction must be made in the realm of religion. A psychological approach is permissible only in regard to the emotions and symbols which constitute the phenomenology of religion, but which do not touch upon its essential nature. If the essence of religion and art could be explained, then both of them would become mere subdivisions of psychology. This is

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not to say that such violations of their nature have not been attempted. But those who are guilty of them obviously forget that a similar fate might easily befall psychology, since its intrinsic value and specific quality would be destroyed if it were regarded as a mere activity of the brain, and were relegated along with the endocrine functions to a subdivision of physiology. This too, as we know, has been attempted.

99 Art by its very nature is not science, and science by its very nature is not art; both these spheres of the mind have something in reserve that is peculiar to them and can be explained only in its own terms. Hence when we speak of the relation of psychology to art, we shall treat only of that aspect of art which can be submitted to psychological scrutiny without violating its nature. Whatever the psychologist has to say about art will be confined to the process of artistic creation and has nothing to do with its innermost essence. He can no more explain this than the intellect can describe or even understand the nature of feeling. Indeed, art and science would not exist as separate entities at all if the fundamental difference between them had not long since forced itself on the mind. The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of "mind" can be found in the natural instincts of animals—all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favour of their causal derivation, and will endeavour to subordinate them to a general but more elementary principle.

100 These theoretical reflections seem to me very much in place today, when we so often find that works of art, and particularly

poetry, are interpreted precisely in this manner, by reducing them to more elementary states. Though the material he works with and its individual treatment can easily be traced back to the poet's personal relations with his parents, this does not enable us to understand his poetry. The same reduction can be made in all sorts of other fields, and not least in the case of pathological disturbances. Neuroses and psychoses are likewise reducible to infantile relations with the parents, and so are a man's good and bad habits, his beliefs, peculiarities, passions, interests, and so forth. It can hardly be supposed that all these very different things must have exactly the same explanation, for otherwise we would be driven to the conclusion that they actually are the same thing. If a work of art is explained in the same way as a neurosis, then either the work of art is a neurosis or a neurosis is a work of art. This explanation is all very well as a play on words, but sound common sense rebels against putting a work of art on the same level as a neurosis. An analyst might, in an extreme case, view a neurosis as a work of art through the lens of his professional bias, but it would never occur to an intelligent layman to mistake a pathological phenomenon for art, in spite of the undeniable fact that a work of art arises from much the same psychological conditions as a neurosis. This is only natural, because certain of these conditions are present in every individual and, owing to the relative constancy of the human environment, are constantly the same, whether in the case of a nervous intellectual, a poet, or a normal human being. All have had parents, all have a father- or a mother-complex, all know about sex and therefore have certain common and typical human difficulties. One poet may be influenced more by his relation to his father, another by the tie to his mother, while a third shows unmistakable traces of sexual repression in his poetry. Since all this can be said equally well not only of every neurotic but of every normal human being, nothing specific is gained for the judgment of a work of art. At most our knowledge of its psychological antecedents will have been broadened and deepened.

101 The school of medical psychology inaugurated by Freud has undoubtedly encouraged the literary historian to bring certain peculiarities of a work of art into relation with the intimate, personal life of the poet. But this is nothing new in principle,

for it has long been known that the scientific treatment of art will reveal the personal threads that the artist, intentionally or unintentionally, has woven into his work. The Freudian approach may, however, make possible a more exhaustive demonstration of the influences that reach back into earliest childhood and play their part in artistic creation. To this extent the psychoanalysis of art differs in no essential from the subtle psychological nuances of a penetrating literary analysis. The difference is at most a question of degree, though we may occasionally be surprised by indiscreet references to things which a rather more delicate touch might have passed over if only for reasons of tact. This lack of delicacy seems to be a professional peculiarity of the medical psychologist, and the temptation to draw daring conclusions easily leads to flagrant abuses. A slight whiff of scandal often leads spice to a biography, but a little more becomes a nasty inquisitiveness—bad taste masquerading as science. Our interest is insidiously deflected from the work of art and gets lost in the labyrinth of psychic determinants, the poet becomes a clinical case and, very likely, yet another addition to the curiosa of *psychopathia sexualis*. But this means that the psychoanalysis of art has turned aside from its proper objective and strayed into a province that is as broad as mankind, that is not in the least specific of the artist and has even less relevance to his art.

¹⁰² This kind of analysis brings the work of art into the sphere of general human psychology, where many other things besides art have their origin. To explain art in these terms is just as great a platitude as the statement that "every artist is a narcissist." Every man who pursues his own goal is a "narcissist"—though one wonders how permissible it is to give such wide currency to a term specifically coined for the pathology of neurosis. The statement therefore amounts to nothing; it merely elicits the faint surprise of a *bon mot*. Since this kind of analysis is in no way concerned with the work of art itself, but strives like a mole to bury itself in the dirt as speedily as possible, it always ends up in the common earth that unites all mankind. Hence its explanations have the same tedious monotony as the recitals which one daily hears in the consulting-room.

¹⁰³ The reductive method of Freud is a purely medical one, and the treatment is directed at a pathological or otherwise unsuitable formation which has taken the place of the normal func-

tioning. It must therefore be broken down, and the way cleared for healthy adaptation. In this case, reduction to the common human foundation is altogether appropriate. But when applied to a work of art it leads to the results I have described. It strips the work of art of its shimmering robes and exposes the nakedness and drabness of *Homo sapiens*, to which species the poet and artist also belong. The golden gleam of artistic creation—the original object of discussion—is extinguished as soon as we apply to it the same corrosive method which we use in analysing the fantasies of hysteria. The results are no doubt very interesting and may perhaps have the same kind of scientific value as, for instance, a post-mortem examination of the brain of Nietzsche, which might conceivably show us the particular atypical form of paralysis from which he died. But what would this have to do with *Zarathustra*? Whatever its subterranean background may have been, is it not a whole world in itself, beyond the human, all-too-human imperfections, beyond the world of migraine and cerebral atrophy?

¹⁰⁴ I have spoken of Freud's reductive method but have not stated in what that method consists. It is essentially a medical technique for investigating morbid psychic phenomena, and it is solely concerned with the ways and means of getting round or peering through the foreground of consciousness in order to reach the psychic background, or the unconscious. It is based on the assumption that the neurotic patient represses certain psychic contents because they are morally incompatible with his conscious values. It follows that the repressed contents must have correspondingly negative traits—infantile-sexual, obscene, or even criminal—which make them unacceptable to consciousness. Since no man is perfect, everyone must possess such a background whether he admits it or not. Hence it can always be exposed if only one uses the technique of interpretation worked out by Freud.

¹⁰⁵ In the short space of a lecture I cannot, of course, enter into the details of the technique. A few hints must suffice. The unconscious background does not remain inactive, but betrays itself by its characteristic effects on the contents of consciousness. For example, it produces fantasies of a peculiar nature, which can easily be interpreted as sexual images. Or it produces characteristic disturbances of the conscious processes, which again

can be reduced to repressed contents. A very important source for knowledge of the unconscious contents is provided by dreams, since these are direct products of the activity of the unconscious. The essential thing in Freud's reductive method is to collect all the clues pointing to the unconscious background, and then, through the analysis and interpretation of this material, to reconstruct the elementary instinctual processes. Those conscious contents which give us a clue to the unconscious background are incorrectly called *symbols* by Freud. They are not true symbols, however, since according to his theory they have merely the role of *signs* or *symptoms* of the subliminal processes. The true symbol differs essentially from this, and should be understood as an expression of an intuitive idea that cannot yet be formulated in any other or better way. When Plato, for instance, puts the whole problem of the theory of knowledge in his parable of the cave, or when Christ expresses the idea of the Kingdom of Heaven in parables, these are genuine and true symbols, that is, attempts to express something for which no verbal concept yet exists. If we were to interpret Plato's metaphor in Freudian terms we would naturally arrive at the uterus, and would have proved that even a mind like Plato's was still struck on a primitive level of infantile sexuality. But we would have completely overlooked what Plato actually created out of the primitive determinants of his philosophical ideas; we would have missed the essential point and merely discovered that he had infantile-sexual fantasies like any other mortal. Such a discovery could be of value only for a man who regarded Plato as superhuman, and who can now state with satisfaction that Plato too was an ordinary human being. But who would want to regard Plato as a god? Surely only one who is dominated by infantile fantasies and therefore possesses a neurotic mentality. For him the reduction to common human truths is salutary on medical grounds, but this would have nothing whatever to do with the meaning of Plato's parable.

¹⁰⁶ I have purposely dwelt on the application of medical psychoanalysis to works of art because I want to emphasize that the psychoanalytic method is at the same time an essential part of the Freudian doctrine. Freud himself by his rigid dogmatism has ensured that the method and the doctrine—in themselves two very different things—are regarded by the public as identical.

Yet the method may be employed with beneficial results in medical cases without at the same time exalting it into a doctrine. And against this doctrine we are bound to raise vigorous objections. The assumptions it rests on are quite arbitrary. For example, neuroses are by no means exclusively caused by sexual repression, and the same holds true for psychoses. There is no foundation for saying that dreams merely contain repressed wishes whose moral incompatibility requires them to be disguised by a hypothetical dream-censor. The Freudian technique of interpretation, so far as it remains under the influence of its own one-sided and therefore erroneous hypotheses, displays a quite obvious bias.

¹⁰⁷ In order to do justice to a work of art, analytical psychology must rid itself entirely of medical prejudice; for a work of art is not a disease, and consequently requires a different approach from the medical one. A doctor naturally has to seek out the causes of a disease in order to pull it up by the roots, but just as naturally the psychologist must adopt exactly the opposite attitude towards a work of art. Instead of investigating its typically human determinants, he will inquire first of all into its meaning, and will concern himself with its determinants only in so far as they enable him to understand it more fully. Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator.

¹⁰⁸ I must confess from my own experience that it is not at all easy for a doctor to lay aside his professional bias when considering a work of art and look at it with a mind cleared of the current biological causality. But I have come to learn that although

a psychology with a purely biological orientation can explain a good deal about man in general, it cannot be applied to a work of art and still less to man as creator. A purely causalistic psychology is only able to reduce every human individual to a member of the species *Homo sapiens*, since its range is limited to what is transmitted by heredity or derived from other sources. But a work of art is not transmitted or derived—it is a creative reorganization of those very conditions to which a causalistic psychology must always reduce it. The plant is not a mere product of the soil; it is a living, self-contained process which in essence has nothing to do with the character of the soil. In the same way, the meaning and individual quality of a work of art inhere within it and not in its extrinsic determinants. One might almost describe it as a living being that uses man only as a nutrient medium, employing his capacities according to its own laws and shaping itself to the fulfilment of its own creative purpose.

109 But here I am anticipating somewhat, for I have in mind a particular type of art which I still have to introduce. Not every work of art originates in the way I have just described. There are literary works, prose as well as poetry, that spring wholly from the author's intention to produce a particular result. He submits his material to a definite treatment with a definite aim in view; he adds to it and subtracts from it, emphasizing one effect, toning down another, laying on a touch of colour here, another there, all the time carefully considering the over-all result and paying strict attention to the laws of form and style. He exercises the keenest judgment and chooses his words with complete freedom. His material is entirely subordinated to his artistic purpose; he wants to express this and nothing else. He is wholly at one with the creative process, no matter whether he has deliberately made himself its spearhead, as it were, or whether it has made him its instrument so completely that he has lost all consciousness of this fact. In either case, the artist is so identified with his work that his intentions and his faculties are indistinguishable from the act of creation itself. There is no need, I think, to give examples of this from the history of literature or from the testimony of the artists themselves.

110 Nor need I cite examples of the other class of works which flow more or less complete and perfect from the author's pen.

They come as it were fully arrayed into the world, as Pallas Athene sprang from the head of Zeus. These works positively force themselves upon the author; his hand is seized, his pen writes things that his mind contemplates with amazement. The work brings with it its own form; anything he wants to add is rejected, and what he himself would like to reject is thrust back at him. While his conscious mind stands amazed and empty before this phenomenon, he is overwhelmed by a flood of thoughts and images which he never intended to create and which his own will could never have brought into being. Yet in spite of himself he is forced to admit that it is his own self speaking, his own inner nature revealing itself and uttering things which he would never have entrusted to his tongue. He can only obey the apparently alien impulse within him and follow where it leads, sensing that his work is greater than himself, and wields a power which is not his and which he cannot command. Here the artist is not identical with the process of creation; he is aware that he is subordinate to his work or stands outside it, as though he were a second person; or as though a person other than himself had fallen within the magic circle of an alien will.

111 So when we discuss the psychology of art, we must bear in mind these two entirely different modes of creation, for much that is of the greatest importance in judging a work of art depends on this distinction. It is one that had been sensed earlier by Schiller, who as we know attempted to classify it in his concept of the *sentimental* and the *naïve*. The psychologist would call "sentimental" art *introverted* and the "naïve" kind *extraverted*. The introverted attitude is characterized by the subject's assertion of his conscious intentions and aims against the demands of the object, whereas the extraverted attitude is characterized by the subject's subordination to the demands which the object makes upon him. In my view, Schiller's plays and most of his poems give one a good idea of the introverted attitude: the material is mastered by the conscious intentions of the poet. The extraverted attitude is illustrated by the second part of *Faust*: here the material is distinguished by its refractoriness. A still more striking example is Nietzsche's *Zarathustra*, where the author himself observed how "one became two."

112 From what I have said, it will be apparent that a shift of psychological standpoint has taken place as soon as one speaks

not of the poet as a person but of the creative process that moves him. When the focus of interest shifts to the latter, the poet comes into the picture only as a reacting subject. This is immediately evident in our second category of works, where the consciousness of the poet is not identical with the creative process. But in works of the first category the opposite appears to hold true. Here the poet appears to be the creative process itself, and to create of his own free will without the slightest feeling of compulsion. He may even be fully convinced of his freedom of action and refuse to admit that his work could be anything else than the expression of his will and ability.

¹¹³ Here we are faced with a question which we cannot answer from the testimony of the poets themselves. It is really a scientific problem that psychology alone can solve. As I hinted earlier, it might well be that the poet, while apparently creating out of himself and producing what he consciously intends, is nevertheless so carried away by the creative impulse that he is no longer aware of an "alien" will, just as the other type of poet is no longer aware of his own will speaking to him in the apparently "alien" inspiration, although this is manifestly the voice of his own self. The poet's conviction that he is creating in absolute freedom would then be an illusion: he fancies he is swimming, but in reality an unseen current sweeps him along.

¹¹⁴ This is not by any means an academic question, but is supported by the evidence of analytical psychology. Researches have shown that there are all sorts of ways in which the conscious mind is not only influenced by the unconscious but actually guided by it. Yet is there any evidence for the supposition that a poet, despite his self-awareness, may be taken captive by his work? The proof may be of two kinds, direct or indirect. Direct proof would be afforded by a poet who thinks he knows what he is saying but actually says more than he is aware of. Such cases are not uncommon. Indirect proof would be found in cases where behind the apparent free will of the poet there stands a higher imperative that renews its peremptory demands as soon as the poet voluntarily gives up his creative activity, or that produces psychic complications whenever his work has to be broken off against his will.

¹¹⁵ Analysis of artists consistently shows not only the strength of

the creative impulse arising from the unconscious, but also its capricious and wilful character. The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. In the language of analytical psychology this living thing is an *autonomous complex*. It is a split-off portion of the psyche, which leads a life of its own outside the hierarchy of consciousness. Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose. Accordingly, the poet who identifies with the creative process would be one who acquiesces from the start when the unconscious imperative begins to function. But the other poet, who feels the creative force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares.

¹¹⁶ It might be expected that this difference in its origins would be perceptible in a work of art. For in the one case it is a conscious product shaped and designed to have the effect intended. But in the other we are dealing with an event originating in unconscious nature; with something that achieves its aim without the assistance of human consciousness, and often defies it by wilfully insisting on its own form and effect. We would therefore expect that works belonging to the first class would nowhere overstep the limits of comprehension, that their effect would be bounded by the author's intention and would not extend beyond it. But with works of the other class we would have to be prepared for something suprapersonal that transcends our understanding to the same degree that the author's consciousness was in abeyance during the process of creation. We would expect a strangeness of form and content, thoughts that can only be apprehended intuitively, a language pregnant with meanings, and

images that are true symbols because they are the best possible expressions for something unknown—bridges thrown out towards an unseen shore.

¹¹⁷ These criteria are, by and large, corroborated in practice. Whenever we are confronted with a work that was consciously planned and with material that was consciously selected, we find that it agrees with the first class of qualities, and in the other case with the second. The example we gave of Schiller's plays, on the one hand, and *Faust II* on the other, or better still *Zarathustra*, is an illustration of this. But I would not undertake to place the work of an unknown poet in either of these categories without first having examined rather closely his personal relations with his work. It is not enough to know whether the poet belongs to the introverted or to the extraverted type, since it is possible for either type to work with an introverted attitude at one time, and an extraverted attitude at another. This is particularly noticeable in the difference between Schiller's plays and his philosophical writings, between Goethe's perfectly formed poems and the obvious struggle with his material in *Faust II*, and between Nietzsche's well-turned aphorisms and the rushing torrent of *Zarathustra*. The same poet can adopt different attitudes to his work at different times, and on this depends the standard we have to apply.

¹¹⁸ The question, as we now see, is exceedingly complicated, and the complication grows even worse when we consider the case of the poet who identifies with the creative process. For should it turn out that the apparently conscious and purposeful manner of composition is a subjective illusion of the poet, then his work would possess symbolic qualities that are outside the range of his consciousness. They would only be more difficult to detect, because the reader as well would be unable to get beyond the bounds of the poet's consciousness which are fixed by the spirit of the time. There is no Archimedean point outside his world by which he could lift his time-bound consciousness off its hinges and recognize the symbols hidden in the poet's work. For a symbol is the intimation of a meaning beyond the level of our present powers of comprehension.

¹¹⁹ I raise this question only because I do not want my typological classification to limit the possible significance of works of art which apparently mean no more than what they say. But we

have often found that a poet who has gone out of fashion is suddenly rediscovered. This happens when our conscious development has reached a higher level from which the poet can tell us something new. It was always present in his work but was hidden in a symbol, and only a renewal of the spirit of the time permits us to read its meaning. It needed to be looked at with fresher eyes, for the old ones could see in it only what they were accustomed to see. Experiences of this kind should make us cautious, as they bear out my earlier argument. But works that are openly symbolic do not require this subtle approach; their pregnant language cries out at us that they mean more than they say. We can put our finger on the symbol at once, even though we may not be able to unriddle its meaning to our entire satisfaction. A symbol remains a perpetual challenge to our thoughts and feelings. That probably explains why a symbolic work is so stimulating, why it grips us so intensely, but also why it seldom affords us a purely aesthetic enjoyment. A work that is manifestly not symbolic appeals much more to our aesthetic sensibility because it is complete in itself and fulfils its purpose.

¹²⁰ What then, you may ask, can analytical psychology contribute to our fundamental problem, which is the mystery of artistic creation? All that we have said so far has to do only with the psychological phenomenology of art. Since nobody can penetrate to the heart of nature, you will not expect psychology to do the impossible and offer a valid explanation of the secret of creativity. Like every other science, psychology has only a modest contribution to make towards a deeper understanding of the phenomena of life, and is no nearer than its sister sciences to absolute knowledge.

¹²¹ We have talked so much about the meaning of works of art that one can hardly suppress a doubt as to whether art really "means" anything at all. Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply *is* and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy for ever." It needs no meaning, for meaning has nothing to do with art. Within the sphere of art, I must accept the truth of this statement. But when I speak of the relation of psychology to art

we are outside its sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." What was a mere phenomenon before becomes something that in association with other phenomena has meaning, that has a definite role to play, serves certain ends, and exerts meaningful effects. And when we have seen all this we get the feeling of having understood and explained something. In this way we meet the demands of science.

¹²² When, a little earlier, we spoke of a work of art as a tree growing out of the nourishing soil, we might equally well have compared it to a child growing in the womb. But as all comparisons are lame, let us stick to the more precise terminology of science. You will remember that I described the nascent work in the psyche of the artist as an autonomous complex. By this we mean a psychic formation that remains subliminal until its energy-charge is sufficient to carry it over the threshold into consciousness. Its association with consciousness does not mean that it is assimilated, only that it is perceived; but it is not subject to conscious control, and can be neither inhibited nor voluntarily reproduced. Therein lies the autonomy of the complex: it appears and disappears in accordance with its own inherent tendencies, independently of the conscious will. The creative complex shares this peculiarity with every other autonomous complex. In this respect it offers an analogy with pathological processes, since these too are characterized by the presence of autonomous complexes, particularly in the case of mental disturbances. The divine frenzy of the artist comes perilously close to a pathological state, though the two things are not identical. The *tertium comparationis* is the autonomous complex. But the

presence of autonomous complexes is not in itself pathological, since normal people, too, fall temporarily or permanently under their domination. This fact is simply one of the normal peculiarities of the psyche, and for a man to be unaware of the existence of an autonomous complex merely betrays a high degree of unconsciousness. Every typical attitude that is to some extent differentiated shows a tendency to become an autonomous complex, and in most cases it actually does. Again, every instinct has more or less the character of an autonomous complex. In itself, therefore, an autonomous complex has nothing morbid about it; only when its manifestations are frequent and disturbing is it a symptom of illness.

¹²³ How does an autonomous complex arise? For reasons which we cannot go into here, a hitherto unconscious portion of the psyche is thrown into activity, and gains ground by activating the adjacent areas of association. The energy needed for this is naturally drawn from consciousness—unless the latter happens to identify with the complex. But where this does not occur, the drain of energy produces what Janet calls an *abaissement du niveau mental*. The intensity of conscious interests and activities gradually diminishes, leading either to apathy—a condition very common with artists—or to a regressive development of the conscious functions, that is, they revert to an infantile and archaic level and undergo something like a degeneration. The "inferior parts of the functions," as Janet calls them, push to the fore; the instinctual side of the personality prevails over the ethical, the infantile over the mature, and the unadapted over the adapted. This too is something we see in the lives of many artists. The autonomous complex thus develops by using the energy that has been withdrawn from the conscious control of the personality.

¹²⁴ But in what does an autonomous *creative* complex consist? Of this we can know next to nothing so long as the artist's work affords us no insight into its foundations. The work presents us with a finished picture, and this picture is amenable to analysis only to the extent that we can recognize it as a symbol. But if we are unable to discover any symbolic value in it, we have merely established that, so far as we are concerned, it means no more than what it says, or to put it another way, that it *is* no more than what it *seems* to be. I use the word "seems" because our own bias may prevent a deeper appreciation of it. At any rate we

can find no incentive and no starting-point for an analysis. But in the case of a symbolic work we should remember the dictum of Gerhard Hauptmann: "Poetry evokes out of words the resonance of the primordial word." The question we should ask, therefore, is: "What primordial image lies behind the imagery of art?"

125 This question needs a little elucidation. I am assuming that the work of art we propose to analyse, as well as being symbolic, has its source not in the *personal unconscious* of the poet, but in a sphere of unconscious mythology whose primordial images are the common heritage of mankind. I have called this sphere the *collective unconscious*, to distinguish it from the personal unconscious. The latter I regard as the sum total of all those psychic processes and contents which are capable of becoming conscious and often do, but are then suppressed because of their incompatibility and kept subliminal. Art receives tributaries from this sphere too, but muddy ones; and their predominance, far from making a work of art a symbol, merely turns it into a symptom. We can leave this kind of art without injury and without regret to the purgative methods employed by Freud.

126 In contrast to the personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions, nor can it be brought back to recollection by any analytical technique,² since it was never repressed or forgotten. The collective unconscious is not to be thought of as a self-subsistent entity; it is no more than a potentiality handed down to us from primordial times in the specific form of mnemonic images³ or inherited in the anatomical structure of

² [By this Jung probably meant the analytical techniques that were in use at the time (1922), and more particularly the Freudian. Whether he had by then developed his own technique for constellating the collective unconscious is an open question. Cf. "The Transcendent Function" (orig. 1916), pp. 67ff., and ch. VI of Jung's *Memories, Dreams, Reflections*.—EDITORS.]

³ [Here Jung defines the *collective unconscious* in much the same way as a year earlier (*Psychological Types*, pars. 624, 747) he had defined the *archetype*. Still earlier, in 1919, using the term "archetype" for the first time, he had stated: "The instincts and the archetypes together form the 'collective unconscious'" ("Instinct and the Unconscious," par. 270). This is in better agreement with his later formulations. The subject of the above sentence should therefore be understood as the archetype.—EDITORS.]

the brain. There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: *a priori* ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it; that is to say, only by inferences drawn from the finished work can we reconstruct the age-old original⁴ of the primordial image.

127 The primordial image, or archetype, is a figure—be it a daemon, a human being, or a process—that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. When we examine these images more closely, we find that they give form to countless typical experiences of our ancestors. They are, so to speak, the psychic residua of innumerable experiences of the same type. They present a picture of psychic life in the average, divided up and projected into the manifold figures of the mythological pantheon. But the mythological figures are themselves products of creative fantasy and still have to be translated into conceptual language. Only the beginnings of such a language exist, but once the necessary concepts are created they could give us an abstract, scientific understanding of the unconscious processes that lie at the roots of the primordial images. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history, and on the average follow ever the same course. It is like a deeply graven river-bed in the psyche, in which the waters of life, instead of flowing along as before in a broad but shallow stream, suddenly swell into a mighty river. This happens whenever that particular set of circumstances is encountered which over long periods of time has helped to lay down the primordial image.

128 The moment when this mythological situation reappears is always characterized by a peculiar emotional intensity; it is as though chords in us were struck that had never resounded before, or as though forces whose existence we never suspected were unloosed. What makes the struggle for adaptation so labo-

⁴ [Lit., "primitive Vorlage." In the light of Jung's later formulations, this would mean the "archetype *per se*" as distinct from the "archetypal image." Cf. particularly "On the Nature of the Psyche," par. 417.—EDITORS.]

rious is the fact that we have constantly to be dealing with individual and atypical situations. So it is not surprising that when an archetypal situation occurs we suddenly feel an extraordinary sense of release, as though transported, or caught up by an overwhelming power. At such moments we are no longer individuals, but the race; the voice of all mankind resounds in us. The individual man cannot use his powers to the full unless he is aided by one of those collective representations we call ideals, which releases all the hidden forces of instinct that are inaccessible to his conscious will. The most effective ideals are always fairly obvious variants of an archetype, as is evident from the fact that they lend themselves to allegory. The ideal of the "mother country," for instance, is an obvious allegory of the mother, as is the "fatherland" of the father. Its power to stir us does not derive from the allegory, but from the symbolical value of our native land. The archetype here is the *participation mystique* of primitive man with the soil on which he dwells, and which contains the spirits of his ancestors.

¹²⁹ The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us because it summons up a voice that is stronger than our own. Whoever speaks in primordial images speaks with a thousand voices; he enthral and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

¹³⁰ That is the secret of great art, and of its effect upon us. The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the

inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.

¹³¹ Peoples and times, like individuals, have their own characteristic tendencies and attitudes. The very word "attitude" betrays the necessary bias that every marked tendency entails. Direction implies exclusion, and exclusion means that very many psychic elements that could play their part in life are denied the right to exist because they are incompatible with the general attitude. The normal man can follow the general trend without injury to himself; but the man who takes to the back streets and alleys because he cannot endure the broad highway will be the first to discover the psychic elements that are waiting to play their part in the life of the collective. Here the artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.

¹³² I am aware that in this lecture I have only been able to sketch out my views in the barest outline. But I hope that what I have been obliged to omit, that is to say their practical application to poetic works of art, has been furnished by your own thoughts, thus giving flesh and blood to my abstract intellectual frame.