

DREAM PSYCHOLOGY
PSYCHOANALYSIS FOR BEGINNERS
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| I | |
| DREAMS HAVE A MEANING | |

In what we may term "prescientific days" people were in no uncertainty about the interpretation of dreams. When they were recalled after awakening they were regarded as either the friendly or hostile manifestation of some higher powers, demoniacal and Divine. With the rise of scientific thought the whole of this expressive mythology was transferred to psychology;

to-day there is but a small minority among educated persons who doubt that the dream is the dreamer's own psychical act.

But since the downfall of the mythological hypothesis an interpretation of the dream has been wanting. The conditions of its origin; its relationship to our psychical life when we are awake; its independence of disturbances which, during the state of sleep, seem to compel notice; its many peculiarities repugnant to our waking thought; the incongruence between its images and the feelings they engender; then the dream's evanescence, the way in which, on awakening, our thoughts thrust it aside as something bizarre, and our reminiscences mutilating or rejecting it--all these and many other problems have for many hundred years demanded answers which up till now could never have been satisfactory. Before all there is the question as to the meaning of the dream, a question which is in itself double-sided. There is, firstly, the psychical significance of the dream, its position with regard to the psychical processes, as to a possible biological function; secondly, has the dream a meaning--can sense be made of each single dream as of other mental syntheses?

Three tendencies can be observed in the estimation of dreams. Many philosophers have given currency to one of these tendencies, one which at the same time preserves something of the dream's former over-valuation. The foundation of dream life is for them a peculiar state of psychical activity, which they even celebrate as elevation to some higher state. Schubert, for instance, claims: "The dream is the liberation of the spirit from the pressure of external nature, a detachment of the soul from the fetters of matter." Not all go so far as this, but many maintain that dreams have their origin in real spiritual excitations, and are the outward manifestations of spiritual powers whose free movements have been hampered during the day ("Dream Phantasies," Scherner, Volkelt). A large number of observers acknowledge that dream life is capable of extraordinary achievements--at any rate, in certain fields ("Memory").

In striking contradiction with this the majority of medical writers hardly admit that the dream is a psychical phenomenon at all. According to them dreams are provoked and initiated exclusively by stimuli proceeding from the senses or the body, which either reach the sleeper from without or are accidental disturbances of his internal organs. The dream has no greater claim to meaning and importance than the sound called forth by the ten fingers of a person quite unacquainted with music running his fingers over the keys of an instrument. The dream is to be regarded, says Binz, "as a physical process always useless, frequently morbid." All the peculiarities of dream life are explicable as the incoherent effort, due to some physiological stimulus, of certain organs, or of the cortical elements of a brain otherwise asleep.

But slightly affected by scientific opinion and untroubled as to the origin of dreams, the popular view holds firmly to the belief that dreams really have got a meaning, in some way they do foretell the future, whilst the meaning can be unravelled in some way or other from its oft bizarre and enigmatical content. The reading of dreams consists in replacing the events of the dream, so far as remembered, by other events. This is done either scene by scene, *_according to some rigid key_*, or the dream as a whole is replaced by something else of which it was a *_symbol_*. Serious-minded persons laugh at these efforts--"Dreams are but sea-foam!"

One day I discovered to my amazement that the popular view grounded in superstition, and not the medical one, comes nearer to the truth about dreams. I arrived at new conclusions about dreams by the use of a new method of psychological investigation, one which had rendered me good service in the investigation of phobias, obsessions, illusions, and the like, and which, under the name "psycho-analysis," had found acceptance by a whole school of investigators. The manifold analogies of dream life with the most diverse conditions of psychical disease in the waking state have been rightly insisted upon by a number of medical observers. It seemed, therefore, *_a priori_*, hopeful to apply to the interpretation of dreams methods of investigation which had been tested in psychopathological processes. Obsessions and those peculiar sensations of haunting dread remain as strange to normal consciousness as do dreams to our waking consciousness; their origin is as unknown to consciousness as is that of dreams. It was practical ends that impelled us, in these diseases, to fathom their origin and formation. Experience had shown us that a cure and a consequent mastery of the obsessing ideas did result when once those thoughts, the connecting links between the morbid ideas and the rest of the psychical content, were revealed which were heretofore veiled from consciousness. The procedure I employed for the interpretation of dreams thus arose from psychotherapy.

This procedure is readily described, although its practice demands instruction and experience. Suppose the patient is suffering from intense morbid dread. He is requested to direct his attention to the idea in question, without, however, as he has so frequently done, meditating upon it. Every impression about it, without any exception, which occurs to him should be imparted to the doctor. The statement which will be perhaps then made, that he cannot concentrate his attention upon anything at all, is to be countered by assuring him most positively that such a blank state of mind is utterly impossible. As a matter of fact, a great number of impressions will soon occur, with which others will associate themselves. These will be invariably accompanied by the expression of the observer's opinion that they have no meaning or are unimportant. It will be at once noticed that it is this self-

criticism which prevented the patient from imparting the ideas, which had indeed already excluded them from consciousness. If the patient can be induced to abandon this self-criticism and to pursue the trains of thought which are yielded by concentrating the attention, most significant matter will be obtained, matter which will be presently seen to be clearly linked to the morbid idea in question. Its connection with other ideas will be manifest, and later on will permit the replacement of the morbid idea by a fresh one, which is perfectly adapted to psychical continuity.

This is not the place to examine thoroughly the hypothesis upon which this experiment rests, or the deductions which follow from its invariable success. It must suffice to state that we obtain matter enough for the resolution of every morbid idea if we especially direct our attention to the *_unbidden_* associations *_which disturb our thoughts_*--those which are otherwise put aside by the critic as worthless refuse. If the procedure is exercised on oneself, the best plan of helping the experiment is to write down at once all one's first indistinct fancies.

I will now point out where this method leads when I apply it to the examination of dreams. Any dream could be made use of in this way. From certain motives I, however, choose a dream of my own, which appears confused and meaningless to my memory, and one which has the advantage of brevity. Probably my dream of last night satisfies the requirements. Its content, fixed immediately after awakening, runs as follows:

"Company; at table or table d'hôte.... Spinach is served. Mrs. E.L., sitting next to me, gives me her undivided attention, and places her hand familiarly upon my knee. In defence I remove her hand. Then she says: 'But you have always had such beautiful eyes.'.... I then distinctly see something like two eyes as a sketch or as the contour of a spectacle lens...."**

This is the whole dream, or, at all events, all that I can remember. It appears to me not only obscure and meaningless, but more especially odd. Mrs. E.L. is a person with whom I am scarcely on visiting terms, nor to my knowledge have I ever desired any more cordial relationship. I have not seen her for a long time, and do not think there was any mention of her recently. No emotion whatever accompanied the dream process.

Reflecting upon this dream does not make it a bit clearer to my mind. I will now, however, present the ideas, without premeditation and without criticism, which introspection yielded. I soon notice that it is an advantage to break up the dream into its elements, and to search out the ideas which link themselves to each fragment.

*_*Company; at table or table d'hôte.*_* The recollection of the slight event with which the evening of yesterday ended is at once called up. I left a small party in the company of a friend, who offered to drive me home in his

cab. "I prefer a taxi," he said; "that gives one such a pleasant occupation; there is always something to look at." When we were in the cab, and the cab-driver turned the disc so that the first sixty hellers were visible, I continued the jest. "We have hardly got in and we already owe sixty hellers. The taxi always reminds me of the table d'hôte. It makes me avaricious and selfish by continuously reminding me of my debt. It seems to me to mount up too quickly, and I am always afraid that I shall be at a disadvantage, just as I cannot resist at table d'hôte the comical fear that I am getting too little, that I must look after myself." In far-fetched connection with this I quote:

"To earth, this weary earth, ye bring us, To guilt ye let us heedless go."

Another idea about the table d'hôte. A few weeks ago I was very cross with my dear wife at the dinner-table at a Tyrolese health resort, because she was not sufficiently reserved with some neighbors with whom I wished to have absolutely nothing to do. I begged her to occupy herself rather with me than with the strangers. That is just as if I had been at a disadvantage at the table d'hôte. The contrast between the behavior of my wife at the table and that of Mrs. E.L. in the dream now strikes me: "Addresses herself entirely to me."

Further, I now notice that the dream is the reproduction of a little scene which transpired between my wife and myself when I was secretly courting her. The caressing under cover of the tablecloth was an answer to a wooer's passionate letter. In the dream, however, my wife is replaced by the unfamiliar E.L.

Mrs. E.L. is the daughter of a man to whom I owed money! I cannot help noticing that here there is revealed an unsuspected connection between the dream content and my thoughts. If the chain of associations be followed up which proceeds from one element of the dream one is soon led back to another of its elements. The thoughts evoked by the dream stir up associations which were not noticeable in the dream itself.

Is it not customary, when some one expects others to look after his interests without any advantage to themselves, to ask the innocent question satirically: "Do you think this will be done for the sake of your beautiful eyes?" Hence Mrs. E.L.'s speech in the dream. "You have always had such beautiful eyes," means nothing but "people always do everything to you for love of you; you have had everything for nothing." The contrary is, of course, the truth; I have always paid dearly for whatever kindness others have shown me. Still, the fact that I had a ride for nothing yesterday when my friend drove me home in his cab must have made an impression upon me.

In any case, the friend whose guests we were yesterday has often made me his debtor. Recently I allowed an opportunity of requiting him to go

by. He has had only one present from me, an antique shawl, upon which eyes are painted all round, a so-called Occhiale, as a charm against the Malocchio. Moreover, he is an eye specialist. That same evening I had asked him after a patient whom I had sent to him for glasses.

As I remarked, nearly all parts of the dream have been brought into this new connection. I still might ask why in the dream it was spinach that was served up. Because spinach called up a little scene which recently occurred at our table. A child, whose beautiful eyes are really deserving of praise, refused to eat spinach. As a child I was just the same; for a long time I loathed spinach, until in later life my tastes altered, and it became one of my favorite dishes. The mention of this dish brings my own childhood and that of my child's near together. "You should be glad that you have some spinach," his mother had said to the little gourmet. "Some children would be very glad to get spinach." Thus I am reminded of the parents' duties towards their children. Goethe's words--

"To earth, this weary earth, ye bring us, To guilt ye let us heedless go"--

take on another meaning in this connection.

Here I will stop in order that I may recapitulate the results of the analysis of the dream. By following the associations which were linked to the single elements of the dream torn from their context, I have been led to a series of thoughts and reminiscences where I am bound to recognize interesting expressions of my psychical life. The matter yielded by an analysis of the dream stands in intimate relationship with the dream content, but this relationship is so special that I should never have been able to have inferred the new discoveries directly from the dream itself. The dream was passionless, disconnected, and unintelligible. During the time that I am unfolding the thoughts at the back of the dream I feel intense and well-grounded emotions. The thoughts themselves fit beautifully together into chains logically bound together with certain central ideas which ever repeat themselves. Such ideas not represented in the dream itself are in this instance the antitheses selfish, unselfish, to be indebted, to work for nothing. I could draw closer the threads of the web which analysis has disclosed, and would then be able to show how they all run together into a single knot; I am debarred from making this work public by considerations of a private, not of a scientific, nature. After having cleared up many things which I do not willingly acknowledge as mine, I should have much to reveal which had better remain my secret. Why, then, do not I choose another dream whose analysis would be more suitable for publication, so that I could awaken a fairer conviction of the sense and cohesion of the results disclosed by analysis? The answer is, because every dream which I investigate leads to the same difficulties and places me under

the same need of discretion; nor should I forgo this difficulty any the more were I to analyze the dream of some one else. That could only be done when opportunity allowed all concealment to be dropped without injury to those who trusted me.

The conclusion which is now forced upon me is that the dream is a sort of substitution for those emotional and intellectual trains of thought which I attained after complete analysis. I do not yet know the process by which the dream arose from those thoughts, but I perceive that it is wrong to regard the dream as psychically unimportant, a purely physical process which has arisen from the activity of isolated cortical elements awakened out of sleep.

I must further remark that the dream is far shorter than the thoughts which I hold it replaces; whilst analysis discovered that the dream was provoked by an unimportant occurrence the evening before the dream.

Naturally, I would not draw such far-reaching conclusions if only one analysis were known to me. Experience has shown me that when the associations of any dream are honestly followed such a chain of thought is revealed, the constituent parts of the dream reappear correctly and sensibly linked together; the slight suspicion that this concatenation was merely an accident of a single first observation must, therefore, be absolutely relinquished. I regard it, therefore, as my right to establish this new view by a proper nomenclature. I contrast the dream which my memory evokes with the dream and other added matter revealed by analysis: the former I call the dream's manifest content; the latter, without at first further subdivision, its latent content. I arrive at two new problems hitherto unformulated: (1) What is the psychical process which has transformed the latent content of the dream into its manifest content? (2) What is the motive or the motives which have made such transformation exigent? The process by which the change from latent to manifest content is executed I name the dream-work. In contrast with this is the work of analysis, which produces the reverse transformation. The other problems of the dream--the inquiry as to its stimuli, as to the source of its materials, as to its possible purpose, the function of dreaming, the forgetting of dreams--these I will discuss in connection with the latent dream-content.

I shall take every care to avoid a confusion between the manifest and the latent content, for I ascribe all the contradictory as well as the incorrect accounts of dream-life to the ignorance of this latent content, now first laid bare through analysis.

The conversion of the latent dream thoughts into those manifest deserves our close study as the first known example of the transformation of psychical stuff from one mode of expression into another. From a mode of expression which, moreover, is readily intelligible into another which we can

only penetrate by effort and with guidance, although this new mode must be equally reckoned as an effort of our own psychical activity. From the standpoint of the relationship of latent to manifest dream-content, dreams can be divided into three classes. We can, in the first place, distinguish those dreams which have a meaning and are, at the same time, intelligible, which allow us to penetrate into our psychical life without further ado. Such dreams are numerous; they are usually short, and, as a general rule, do not seem very noticeable, because everything remarkable or exciting surprise is absent. Their occurrence is, moreover, a strong argument against the doctrine which derives the dream from the isolated activity of certain cortical elements. All signs of a lowered or subdivided psychical activity are wanting. Yet we never raise any objection to characterizing them as dreams, nor do we confound them with the products of our waking life.

A second group is formed by those dreams which are indeed self-coherent and have a distinct meaning, but appear strange because we are unable to reconcile their meaning with our mental life. That is the case when we dream, for instance, that some dear relative has died of plague when we know of no ground for expecting, apprehending, or assuming anything of the sort; we can only ask ourselves wonderingly: "What brought that into my head?" To the third group those dreams belong which are void of both meaning and intelligibility; they are incoherent, complicated, and meaningless. The overwhelming number of our dreams partake of this character, and this has given rise to the contemptuous attitude towards dreams and the medical theory of their limited psychical activity. It is especially in the longer and more complicated dream-plots that signs of incoherence are seldom missing.

The contrast between manifest and latent dream-content is clearly only of value for the dreams of the second and more especially for those of the third class. Here are problems which are only solved when the manifest dream is replaced by its latent content; it was an example of this kind, a complicated and unintelligible dream, that we subjected to analysis. Against our expectation we, however, struck upon reasons which prevented a complete cognizance of the latent dream thought. On the repetition of this same experience we were forced to the supposition that there is an intimate bond, with laws of its own, between the unintelligible and complicated nature of the dream and the difficulties attending communication of the thoughts connected with the dream. Before investigating the nature of this bond, it will be advantageous to turn our attention to the more readily intelligible dreams of the first class where, the manifest and latent content being identical, the dream work seems to be omitted.

The investigation of these dreams is also advisable from another standpoint. The dreams of children are of this nature; they have a meaning,

and are not bizarre. This, by the way, is a further objection to reducing dreams to a dissociation of cerebral activity in sleep, for why should such a lowering of psychical functions belong to the nature of sleep in adults, but not in children? We are, however, fully justified in expecting that the explanation of psychical processes in children, essentially simplified as they may be, should serve as an indispensable preparation towards the psychology of the adult.

I shall therefore cite some examples of dreams which I have gathered from children. A girl of nineteen months was made to go without food for a day because she had been sick in the morning, and, according to nurse, had made herself ill through eating strawberries. During the night, after her day of fasting, she was heard calling out her name during sleep, and adding: "_Tawberry, eggs, pap_." She is dreaming that she is eating, and selects out of her menu exactly what she supposes she will not get much of just now.

The same kind of dream about a forbidden dish was that of a little boy of twenty-two months. The day before he was told to offer his uncle a present of a small basket of cherries, of which the child was, of course, only allowed one to taste. He woke up with the joyful news: "Hermann eaten up all the cherries."

A girl of three and a half years had made during the day a sea trip which was too short for her, and she cried when she had to get out of the boat. The next morning her story was that during the night she had been on the sea, thus continuing the interrupted trip.

A boy of five and a half years was not at all pleased with his party during a walk in the Dachstein region. Whenever a new peak came into sight he asked if that were the Dachstein, and, finally, refused to accompany the party to the waterfall. His behavior was ascribed to fatigue; but a better explanation was forthcoming when the next morning he told his dream: "_he had ascended the Dachstein_." Obviously he expected the ascent of the Dachstein to be the object of the excursion, and was vexed by not getting a glimpse of the mountain. The dream gave him what the day had withheld. The dream of a girl of six was similar; her father had cut short the walk before reaching the promised objective on account of the lateness of the hour. On the way back she noticed a signpost giving the name of another place for excursions; her father promised to take her there also some other day. She greeted her father next day with the news that she had dreamt that "_her father had been with her to both places_."

What is common in all these dreams is obvious. They completely satisfy wishes excited during the day which remain unrealized. They are simply and undisguisedly realizations of wishes.

The following child-dream, not quite understandable at first sight, is nothing else than a wish realized. On account of poliomyelitis a girl, not quite

four years of age, was brought from the country into town, and remained over night with a childless aunt in a big--for her, naturally, huge--bed. The next morning she stated that she had dreamt that "_the bed was much too small for her, so that she could find no place in it_." To explain this dream as a wish is easy when we remember that to be "big" is a frequently expressed wish of all children. The bigness of the bed reminded Miss Little-Would-be-Big only too forcibly of her smallness. This nasty situation became righted in her dream, and she grew so big that the bed now became too small for her.

Even when children's dreams are complicated and polished, their comprehension as a realization of desire is fairly evident. A boy of eight dreamt that he was being driven with Achilles in a war-chariot, guided by Diomedes. The day before he was assiduously reading about great heroes. It is easy to show that he took these heroes as his models, and regretted that he was not living in those days.

From this short collection a further characteristic of the dreams of children is manifest--_their connection with the life of the day_. The desires which are realized in these dreams are left over from the day or, as a rule, the day previous, and the feeling has become intently emphasized and fixed during the day thoughts. Accidental and indifferent matters, or what must appear so to the child, find no acceptance in the contents of the dream.

Innumerable instances of such dreams of the infantile type can be found among adults also, but, as mentioned, these are mostly exactly like the manifest content. Thus, a random selection of persons will generally respond to thirst at night-time with a dream about drinking, thus striving to get rid of the sensation and to let sleep continue. Many persons frequently have these comforting _dreams_ before waking, just when they are called. They then dream that they are already up, that they are washing, or already in school, at the office, etc., where they ought to be at a given time. The night before an intended journey one not infrequently dreams that one has already arrived at the destination; before going to a play or to a party the dream not infrequently anticipates, in impatience, as it were, the expected pleasure. At other times the dream expresses the realization of the desire somewhat indirectly; some connection, some sequel must be known--the first step towards recognizing the desire. Thus, when a husband related to me the dream of his young wife, that her monthly period had begun, I had to bethink myself that the young wife would have expected a pregnancy if the period had been absent. The dream is then a sign of pregnancy. Its meaning is that it shows the wish realized that pregnancy should not occur just yet. Under unusual and extreme circumstances, these dreams of the infantile type become very frequent. The leader of a polar expedition tells us, for instance, that during the wintering

amid the ice the crew, with their monotonous diet and slight rations, dreamt regularly, like children, of fine meals, of mountains of tobacco, and of home.

It is not uncommon that out of some long, complicated and intricate dream one specially lucid part stands out containing unmistakably the realization of a desire, but bound up with much unintelligible matter. On more frequently analyzing the seemingly more transparent dreams of adults, it is astonishing to discover that these are rarely as simple as the dreams of children, and that they cover another meaning beyond that of the realization of a wish.

It would certainly be a simple and convenient solution of the riddle if the work of analysis made it at all possible for us to trace the meaningless and intricate dreams of adults back to the infantile type, to the realization of some intensely experienced desire of the day. But there is no warrant for such an expectation. Their dreams are generally full of the most indifferent and bizarre matter, and no trace of the realization of the wish is to be found in their content.

Before leaving these infantile dreams, which are obviously unrealized desires, we must not fail to mention another chief characteristic of dreams, one that has been long noticed, and one which stands out most clearly in this class. I can replace any of these dreams by a phrase expressing a desire. If the sea trip had only lasted longer; if I were only washed and dressed; if I had only been allowed to keep the cherries instead of giving them to my uncle. But the dream gives something more than the choice, for here the desire is already realized; its realization is real and actual. The dream presentations consist chiefly, if not wholly, of scenes and mainly of visual sense images. Hence a kind of transformation is not entirely absent in this class of dreams, and this may be fairly designated as the dream work. An idea merely existing in the region of possibility is replaced by a vision of its accomplishment.

III

WHY THE DREAM DISGUISES THE DESIRES

In the foregoing exposition we have now learnt something of the dream work; we must regard it as a quite special psychological process, which, so far as we are aware, resembles nothing else. To the dream work has been transferred that bewilderment which its product, the dream, has aroused in us. In truth, the dream work is only the first recognition of a group of psychological processes to which must be referred the origin of hysterical symptoms, the ideas of morbid dread, obsession, and illusion. Condensation, and especially displacement, are never-failing features in these other processes. The regard for appearance remains, on the other hand, peculiar to the dream work. If this explanation brings the dream into line with the formation of psychological disease,

it becomes the more important to fathom the essential conditions of processes like dream building. It will be probably a surprise to hear that neither the state of sleep nor illness is among the indispensable conditions. A whole number of phenomena of the everyday life of healthy persons, forgetfulness, slips in speaking and in holding things, together with a certain class of mistakes, are due to a psychical mechanism analogous to that of the dream and the other members of this group.

Displacement is the core of the problem, and the most striking of all the dream performances. A thorough investigation of the subject shows that the essential condition of displacement is purely psychological; it is in the nature of a motive. We get on the track by thrashing out experiences which one cannot avoid in the analysis of dreams. I had to break off the relations of my dream thoughts in the analysis of my dream on p. 8 because I found some experiences which I do not wish strangers to know, and which I could not relate without serious damage to important considerations. I added, it would be no use were I to select another instead of that particular dream; in every dream where the content is obscure or intricate, I should hit upon dream thoughts which call for secrecy. If, however, I continue the analysis for myself, without regard to those others, for whom, indeed, so personal an event as my dream cannot matter, I arrive finally at ideas which surprise me, which I have not known to be mine, which not only appear foreign to me, but which are unpleasant, and which I would like to oppose vehemently, whilst the chain of ideas running through the analysis intrudes upon me inexorably. I can only take these circumstances into account by admitting that these thoughts are actually part of my psychical life, possessing a certain psychical intensity or energy. However, by virtue of a particular psychological condition, the thoughts could not become conscious to me. I call this particular condition "Repression." It is therefore impossible for me not to recognize some casual relationship between the obscurity of the dream content and this state of repression--this incapacity of consciousness. Whence I conclude that the cause of the obscurity is the desire to conceal these thoughts. Thus I arrive at the conception of the dream distortion as the deed of the dream work, and of displacement serving to disguise this object.

I will test this in my own dream, and ask myself, What is the thought which, quite innocuous in its distorted form, provokes my liveliest opposition in its real form? I remember that the free drive reminded me of the last expensive drive with a member of my family, the interpretation of the dream being: I should for once like to experience affection for which I should not have to pay, and that shortly before the dream I had to make a heavy disbursement for this very person. In this connection, I cannot get away from the thought that I regret this disbursement. It is only when I acknowledge

this feeling that there is any sense in my wishing in the dream for an affection that should entail no outlay. And yet I can state on my honor that I did not hesitate for a moment when it became necessary to expend that sum. The regret, the counter-current, was unconscious to me. Why it was unconscious is quite another question which would lead us far away from the answer which, though within my knowledge, belongs elsewhere.

If I subject the dream of another person instead of one of my own to analysis, the result is the same; the motives for convincing others is, however, changed. In the dream of a healthy person the only way for me to enable him to accept this repressed idea is the coherence of the dream thoughts. He is at liberty to reject this explanation. But if we are dealing with a person suffering from any neurosis--say from hysteria--the recognition of these repressed ideas is compulsory by reason of their connection with the symptoms of his illness and of the improvement resulting from exchanging the symptoms for the repressed ideas. Take the patient from whom I got the last dream about the three tickets for one florin fifty kreuzers. Analysis shows that she does not think highly of her husband, that she regrets having married him, that she would be glad to change him for some one else. It is true that she maintains that she loves her husband, that her emotional life knows nothing about this depreciation (a hundred times better!), but all her symptoms lead to the same conclusion as this dream. When her repressed memories had reawakened a certain period when she was conscious that she did not love her husband, her symptoms disappeared, and therewith disappeared her resistance to the interpretation of the dream.

This conception of repression once fixed, together with the distortion of the dream in relation to repressed psychical matter, we are in a position to give a general exposition of the principal results which the analysis of dreams supplies. We learnt that the most intelligible and meaningful dreams are unrealized desires; the desires they pictured as realized are known to consciousness, have been held over from the daytime, and are of absorbing interest. The analysis of obscure and intricate dreams discloses something very similar; the dream scene again pictures as realized some desire which regularly proceeds from the dream ideas, but the picture is unrecognizable, and is only cleared up in the analysis. The desire itself is either one repressed, foreign to consciousness, or it is closely bound up with repressed ideas. The formula for these dreams may be thus stated: *They are concealed realizations of repressed desires.* It is interesting to note that they are right who regard the dream as foretelling the future. Although the future which the dream shows us is not that which will occur, but that which we would like to occur. Folk psychology proceeds here according to its wont; it believes what it wishes to believe.

Dreams can be divided into three classes according to their relation towards the realization of desire. Firstly come those which exhibit a *non-repressed, non-concealed desire*; these are dreams of the infantile type, becoming ever rarer among adults. Secondly, dreams which express in *veiled* form some *repressed desire*; these constitute by far the larger number of our dreams, and they require analysis for their understanding. Thirdly, these dreams where repression exists, but *without* or with but slight concealment. These dreams are invariably accompanied by a feeling of dread which brings the dream to an end. This feeling of dread here replaces dream displacement; I regarded the dream work as having prevented this in the dream of the second class. It is not very difficult to prove that what is now present as intense dread in the dream was once desire, and is now secondary to the repression.

There are also definite dreams with a painful content, without the presence of any anxiety in the dream. These cannot be reckoned among dreams of dread; they have, however, always been used to prove the unimportance and the psychical futility of dreams. An analysis of such an example will show that it belongs to our second class of dreams--a *perfectly concealed* realization of repressed desires. Analysis will demonstrate at the same time how excellently adapted is the work of displacement to the concealment of desires.

A girl dreamt that she saw lying dead before her the only surviving child of her sister amid the same surroundings as a few years before she saw the first child lying dead. She was not sensible of any pain, but naturally combatted the view that the scene represented a desire of hers. Nor was that view necessary. Years ago it was at the funeral of the child that she had last seen and spoken to the man she loved. Were the second child to die, she would be sure to meet this man again in her sister's house. She is longing to meet him, but struggles against this feeling. The day of the dream she had taken a ticket for a lecture, which announced the presence of the man she always loved. The dream is simply a dream of impatience common to those which happen before a journey, theater, or simply anticipated pleasures. The longing is concealed by the shifting of the scene to the occasion when any joyous feeling were out of place, and yet where it did once exist. Note, further, that the emotional behavior in the dream is adapted, not to the displaced, but to the real but suppressed dream ideas. The scene anticipates the long-hoped-for meeting; there is here no call for painful emotions.

There has hitherto been no occasion for philosophers to bestir themselves with a psychology of repression. We must be allowed to construct some clear conception as to the origin of dreams as the first steps in this unknown territory. The scheme which we have formulated not only from a

study of dreams is, it is true, already somewhat complicated, but we cannot find any simpler one that will suffice. We hold that our psychological apparatus contains two procedures for the construction of thoughts. The second one has the advantage that its products find an open path to consciousness, whilst the activity of the first procedure is unknown to itself, and can only arrive at consciousness through the second one. At the borderland of these two procedures, where the first passes over into the second, a censorship is established which only passes what pleases it, keeping back everything else. That which is rejected by the censorship is, according to our definition, in a state of repression. Under certain conditions, one of which is the sleeping state, the balance of power between the two procedures is so changed that what is repressed can no longer be kept back. In the sleeping state this may possibly occur through the negligence of the censor; what has been hitherto repressed will now succeed in finding its way to consciousness. But as the censorship is never absent, but merely off guard, certain alterations must be conceded so as to placate it. It is a compromise which becomes conscious in this case--a compromise between what one procedure has in view and the demands of the other. _Repression, laxity of the censor, compromise_--this is the foundation for the origin of many another psychological process, just as it is for the dream. In such compromises we can observe the processes of condensation, of displacement, the acceptance of superficial associations, which we have found in the dream work.

It is not for us to deny the demonic element which has played a part in constructing our explanation of dream work. The impression left is that the formation of obscure dreams proceeds as if a person had something to say which must be agreeable for another person upon whom he is dependent to hear. It is by the use of this image that we figure to ourselves the conception of the _dream distortion_ and of the censorship, and ventured to crystallize our impression in a rather crude, but at least definite, psychological theory. Whatever explanation the future may offer of these first and second procedures, we shall expect a confirmation of our correlate that the second procedure commands the entrance to consciousness, and can exclude the first from consciousness.

Once the sleeping state overcomes, the censorship resumes complete sway, and is now able to revoke that which was granted in a moment of weakness. That the _forgetting_ of dreams explains this in part, at least, we are convinced by our experience, confirmed again and again. During the relation of a dream, or during analysis of one, it not infrequently happens that some fragment of the dream is suddenly forgotten. This fragment so forgotten invariably contains the best and readiest approach to an understanding of the

dream. Probably that is why it sinks into oblivion--_i.e._, into a renewed suppression.

Viewing the dream content as the representation of a realized desire, and referring its vagueness to the changes made by the censor in the repressed matter, it is no longer difficult to grasp the function of dreams. In fundamental contrast with those saws which assume that sleep is disturbed by dreams, we hold the _dream as the guardian of sleep_. So far as children's dreams are concerned, our view should find ready acceptance.

The sleeping state or the psychological change to sleep, whatsoever it be, is brought about by the child being sent to sleep or compelled thereto by fatigue, only assisted by the removal of all stimuli which might open other objects to the psychological apparatus. The means which serve to keep external stimuli distant are known; but what are the means we can employ to depress the internal psychological stimuli which frustrate sleep? Look at a mother getting her child to sleep. The child is full of beseeching; he wants another kiss; he wants to play yet awhile. His requirements are in part met, in part drastically put off till the following day. Clearly these desires and needs, which agitate him, are hindrances to sleep. Every one knows the charming story of the bad boy (Baldwin Groller's) who awoke at night bellowing out, "_I want the rhinoceros_." A really good boy, instead of bellowing, would have _dreamt_ that he was playing with the rhinoceros. Because the dream which realizes his desire is believed during sleep, it removes the desire and makes sleep possible. It cannot be denied that this belief accords with the dream image, because it is arrayed in the psychological appearance of probability; the child is without the capacity which it will acquire later to distinguish hallucinations or phantasies from reality.

The adult has learnt this differentiation; he has also learnt the futility of desire, and by continuous practice manages to postpone his aspirations, until they can be granted in some roundabout method by a change in the external world. For this reason it is rare for him to have his wishes realized during sleep in the short psychological way. It is even possible that this never happens, and that everything which appears to us like a child's dream demands a much more elaborate explanation. Thus it is that for adults--for every sane person without exception--a differentiation of the psychological matter has been fashioned which the child knew not. A psychological procedure has been reached which, informed by the experience of life, exercises with jealous power a dominating and restraining influence upon psychological emotions; by its relation to consciousness, and by its spontaneous mobility, it is endowed with the greatest means of psychological power. A portion of the infantile emotions has been withheld from this procedure as useless to life, and all the thoughts which flow from these are found in the state of repression.

Whilst the procedure in which we recognize our normal ego reposes upon the desire for sleep, it appears compelled by the psycho-physiological conditions of sleep to abandon some of the energy with which it was wont during the day to keep down what was repressed. This neglect is really harmless; however much the emotions of the child's spirit may be stirred, they find the approach to consciousness rendered difficult, and that to movement blocked in consequence of the state of sleep. The danger of their disturbing sleep must, however, be avoided. Moreover, we must admit that even in deep sleep some amount of free attention is exerted as a protection against sense-stimuli which might, perchance, make an awakening seem wiser than the continuance of sleep. Otherwise we could not explain the fact of our being always awakened by stimuli of certain quality. As the old physiologist Burdach pointed out, the mother is awakened by the whimpering of her child, the miller by the cessation of his mill, most people by gently calling out their names. This attention, thus on the alert, makes use of the internal stimuli arising from repressed desires, and fuses them into the dream, which as a compromise satisfies both procedures at the same time. The dream creates a form of psychological release for the wish which is either suppressed or formed by the aid of repression, inasmuch as it presents it as realized. The other procedure is also satisfied, since the continuance of the sleep is assured. Our ego here gladly behaves like a child; it makes the dream pictures believable, saying, as it were, "Quite right, but let me sleep." The contempt which, once awakened, we bear the dream, and which rests upon the absurdity and apparent illogicality of the dream, is probably nothing but the reasoning of our sleeping ego on the feelings about what was repressed; with greater right it should rest upon the incompetency of this disturber of our sleep. In sleep we are now and then aware of this contempt; the dream content transcends the censorship rather too much, we think, "It's only a dream," and sleep on.

It is no objection to this view if there are borderlines for the dream where its function, to preserve sleep from interruption, can no longer be maintained--as in the dreams of impending dread. It is here changed for another function--to suspend the sleep at the proper time. It acts like a conscientious night-watchman, who first does his duty by quelling disturbances so as not to waken the citizen, but equally does his duty quite properly when he awakens the street should the causes of the trouble seem to him serious and himself unable to cope with them alone.

This function of dreams becomes especially well marked when there arises some incentive for the sense perception. That the senses aroused during sleep influence the dream is well known, and can be experimentally verified; it is one of the certain but much overestimated results of the medical investigation of dreams. Hitherto there has been an insoluble riddle connected

with this discovery. The stimulus to the sense by which the investigator affects the sleeper is not properly recognized in the dream, but is intermingled with a number of indefinite interpretations, whose determination appears left to psychical free-will. There is, of course, no such psychical free-will. To an external sense-stimulus the sleeper can react in many ways. Either he awakens or he succeeds in sleeping on. In the latter case he can make use of the dream to dismiss the external stimulus, and this, again, in more ways than one. For instance, he can stay the stimulus by dreaming of a scene which is absolutely intolerable to him. This was the means used by one who was troubled by a painful perineal abscess. He dreamt that he was on horseback, and made use of the poultice, which was intended to alleviate his pain, as a saddle, and thus got away from the cause of the trouble. Or, as is more frequently the case, the external stimulus undergoes a new rendering, which leads him to connect it with a repressed desire seeking its realization, and robs him of its reality, and is treated as if it were a part of the psychical matter. Thus, some one dreamt that he had written a comedy which embodied a definite *_motif_*; it was being performed; the first act was over amid enthusiastic applause; there was great clapping. At this moment the dreamer must have succeeded in prolonging his sleep despite the disturbance, for when he woke he no longer heard the noise; he concluded rightly that some one must have been beating a carpet or bed. The dreams which come with a loud noise just before waking have all attempted to cover the stimulus to waking by some other explanation, and thus to prolong the sleep for a little while.

Whosoever has firmly accepted this *_censorship_* as the chief motive for the distortion of dreams will not be surprised to learn as the result of dream interpretation that most of the dreams of adults are traced by analysis to erotic desires. This assertion is not drawn from dreams obviously of a sexual nature, which are known to all dreamers from their own experience, and are the only ones usually described as "sexual dreams." These dreams are ever sufficiently mysterious by reason of the choice of persons who are made the objects of sex, the removal of all the barriers which cry halt to the dreamer's sexual needs in his waking state, the many strange reminders as to details of what are called perversions. But analysis discovers that, in many other dreams in whose manifest content nothing erotic can be found, the work of interpretation shows them up as, in reality, realization of sexual desires; whilst, on the other hand, that much of the thought-making when awake, the thoughts saved us as surplus from the day only, reaches presentation in dreams with the help of repressed erotic desires.

Towards the explanation of this statement, which is no theoretical postulate, it must be remembered that no other class of instincts has required so vast a suppression at the behest of civilization as the sexual, whilst their

mastery by the highest psychical processes are in most persons soonest of all relinquished. Since we have learnt to understand _infantile sexuality_, often so vague in its expression, so invariably overlooked and misunderstood, we are justified in saying that nearly every civilized person has retained at some point or other the infantile type of sex life; thus we understand that repressed infantile sex desires furnish the most frequent and most powerful impulses for the formation of dreams.[1]

If the dream, which is the expression of some erotic desire, succeeds in making its manifest content appear innocently asexual, it is only possible in one way. The matter of these sexual presentations cannot be exhibited as such, but must be replaced by allusions, suggestions, and similar indirect means; differing from other cases of indirect presentation, those used in dreams must be deprived of direct understanding. The means of presentation which answer these requirements are commonly termed "symbols." A special interest has been directed towards these, since it has been observed that the dreamers of the same language use the like symbols--indeed, that in certain cases community of symbol is greater than community of speech. Since the dreamers do not themselves know the meaning of the symbols they use, it remains a puzzle whence arises their relationship with what they replace and denote. The fact itself is undoubted, and becomes of importance for the technique of the interpretation of dreams, since by the aid of a knowledge of this symbolism it is possible to understand the meaning of the elements of a dream, or parts of a dream, occasionally even the whole dream itself, without having to question the dreamer as to his own ideas. We thus come near to the popular idea of an interpretation of dreams, and, on the other hand, possess again the technique of the ancients, among whom the interpretation of dreams was identical with their explanation through symbolism.

Though the study of dream symbolism is far removed from finality, we now possess a series of general statements and of particular observations which are quite certain. There are symbols which practically always have the same meaning: Emperor and Empress (King and Queen) always mean the parents; room, a woman[2], and so on. The sexes are represented by a great variety of symbols, many of which would be at first quite incomprehensible had not the clues to the meaning been often obtained through other channels.

There are symbols of universal circulation, found in all dreamers, of one range of speech and culture; there are others of the narrowest individual significance which an individual has built up out of his own material. In the first class those can be differentiated whose claim can be at once recognized by the replacement of sexual things in common speech (those, for instance, arising from agriculture, as reproduction, seed) from others whose sexual references appear to reach back to the earliest times and to the obscurest

depths of our image-building. The power of building symbols in both these special forms of symbols has not died out. Recently discovered things, like the airship, are at once brought into universal use as sex symbols.

It would be quite an error to suppose that a profounder knowledge of dream symbolism (the "Language of Dreams") would make us independent of questioning the dreamer regarding his impressions about the dream, and would give us back the whole technique of ancient dream interpreters. Apart from individual symbols and the variations in the use of what is general, one never knows whether an element in the dream is to be understood symbolically or in its proper meaning; the whole content of the dream is certainly not to be interpreted symbolically. The knowledge of dream symbols will only help us in understanding portions of the dream content, and does not render the use of the technical rules previously given at all superfluous. But it must be of the greatest service in interpreting a dream just when the impressions of the dreamer are withheld or are insufficient.

Dream symbolism proves also indispensable for understanding the so-called "typical" dreams and the dreams that "repeat themselves." Dream symbolism leads us far beyond the dream; it does not belong only to dreams, but is likewise dominant in legend, myth, and saga, in wit and in folklore. It compels us to pursue the inner meaning of the dream in these productions. But we must acknowledge that symbolism is not a result of the dream work, but is a peculiarity probably of our unconscious thinking, which furnishes to the dream work the matter for condensation, displacement, and dramatization.

[1] Freud, "Three Contributions to Sexual Theory," translated by A.A. Brill (_Journal of Nervous and Mental Disease_ Publishing Company, New York).

[2] The words from "and" to "channels" in the next sentence is a short summary of the passage in the original. As this book will be read by other than professional people the passage has not been translated, in deference to English opinion.--TRANSLATOR.

IV DREAM ANALYSIS

Perhaps we shall now begin to suspect that dream interpretation is capable of giving us hints about the structure of our psychic apparatus which we have thus far expected in vain from philosophy. We shall not, however, follow this track, but return to our original problem as soon as we have cleared up the subject of dream-disfigurement. The question has arisen how dreams with disagreeable content can be analyzed as the fulfillment of wishes. We see now that this is possible in case dream-disfigurement has taken place, in case the disagreeable content serves only as a disguise for what is wished. Keeping

in mind our assumptions in regard to the two psychic instances, we may now proceed to say: disagreeable dreams, as a matter of fact, contain something which is disagreeable to the second instance, but which at the same time fulfills a wish of the first instance. They are wish dreams in the sense that every dream originates in the first instance, while the second instance acts towards the dream only in repelling, not in a creative manner. If we limit ourselves to a consideration of what the second instance contributes to the dream, we can never understand the dream. If we do so, all the riddles which the authors have found in the dream remain unsolved.

That the dream actually has a secret meaning, which turns out to be the fulfillment of a wish, must be proved afresh for every case by means of an analysis. I therefore select several dreams which have painful contents and attempt an analysis of them. They are partly dreams of hysterical subjects, which require long preliminary statements, and now and then also an examination of the psychic processes which occur in hysteria. I cannot, however, avoid this added difficulty in the exposition.

When I give a psychoneurotic patient analytical treatment, dreams are always, as I have said, the subject of our discussion. It must, therefore, give him all the psychological explanations through whose aid I myself have come to an understanding of his symptoms, and here I undergo an unsparing criticism, which is perhaps not less keen than that I must expect from my colleagues. Contradiction of the thesis that all dreams are the fulfillments of wishes is raised by my patients with perfect regularity. Here are several examples of the dream material which is offered me to refute this position.

"You always tell me that the dream is a wish fulfilled," begins a clever lady patient. "Now I shall tell you a dream in which the content is quite the opposite, in which a wish of mine is not fulfilled. How do you reconcile that with your theory? The dream is as follows:--

"I want to give a supper, but having nothing at hand except some smoked salmon, I think of going marketing, but I remember that it is Sunday afternoon, when all the shops are closed. I next try to telephone to some caterers, but the telephone is out of order.... Thus I must resign my wish to give a supper." _

I answer, of course, that only the analysis can decide the meaning of this dream, although I admit that at first sight it seems sensible and coherent, and looks like the opposite of a wish-fulfillment. "But what occurrence has given rise to this dream?" I ask. "You know that the stimulus for a dream always lies among the experiences of the preceding day."

Analysis.--The husband of the patient, an upright and conscientious wholesale butcher, had told her the day before that he is growing too fat, and that he must, therefore, begin treatment for obesity. He

was going to get up early, take exercise, keep to a strict diet, and above all accept no more invitations to suppers. She proceeds laughingly to relate how her husband at an inn table had made the acquaintance of an artist, who insisted upon painting his portrait because he, the painter, had never found such an expressive head. But her husband had answered in his rough way, that he was very thankful for the honor, but that he was quite convinced that a portion of the backside of a pretty young girl would please the artist better than his whole face[1]. She said that she was at the time very much in love with her husband, and teased him a good deal. She had also asked him not to send her any caviare. What does that mean?

As a matter of fact, she had wanted for a long time to eat a caviare sandwich every forenoon, but had grudged herself the expense. Of course, she would at once get the caviare from her husband, as soon as she asked him for it. But she had begged him, on the contrary, not to send her the caviare, in order that she might tease him about it longer.

This explanation seems far-fetched to me. Unadmitted motives are in the habit of hiding behind such unsatisfactory explanations. We are reminded of subjects hypnotized by Bernheim, who carried out a posthypnotic order, and who, upon being asked for their motives, instead of answering: "I do not know why I did that," had to invent a reason that was obviously inadequate. Something similar is probably the case with the caviare of my patient. I see that she is compelled to create an unfulfilled wish in life. Her dream also shows the reproduction of the wish as accomplished. But why does she need an unfulfilled wish?

The ideas so far produced are insufficient for the interpretation of the dream. I beg for more. After a short pause, which corresponds to the overcoming of a resistance, she reports further that the day before she had made a visit to a friend, of whom she is really jealous, because her husband is always praising this woman so much. Fortunately, this friend is very lean and thin, and her husband likes well-rounded figures. Now of what did this lean friend speak? Naturally of her wish to become somewhat stouter. She also asked my patient: "When are you going to invite us again? You always have such a good table."

Now the meaning of the dream is clear. I may say to the patient: "It is just as though you had thought at the time of the request: 'Of course, I'll invite you, so you can eat yourself fat at my house and become still more pleasing to my husband. I would rather give no more suppers.' The dream then tells you that you cannot give a supper, thereby fulfilling your wish not to contribute anything to the rounding out of your friend's figure. The resolution of your husband to refuse invitations to supper for the sake of getting thin teaches you that one grows fat on the things served in company." Now only some

conversation is necessary to confirm the solution. The smoked salmon in the dream has not yet been traced. "How did the salmon mentioned in the dream occur to you?" "Smoked salmon is the favorite dish of this friend," she answered. I happen to know the lady, and may corroborate this by saying that she grudges herself the salmon just as much as my patient grudges herself the caviare.

The dream admits of still another and more exact interpretation, which is necessitated only by a subordinate circumstance. The two interpretations do not contradict one another, but rather cover each other and furnish a neat example of the usual ambiguity of dreams as well as of all other psychopathological formations. We have seen that at the same time that she dreams of the denial of the wish, the patient is in reality occupied in securing an unfulfilled wish (the caviare sandwiches). Her friend, too, had expressed a wish, namely, to get fatter, and it would not surprise us if our lady had dreamt that the wish of the friend was not being fulfilled. For it is her own wish that a wish of her friend's--for increase in weight--should not be fulfilled. Instead of this, however, she dreams that one of her own wishes is not fulfilled. The dream becomes capable of a new interpretation, if in the dream she does not intend herself, but her friend, if she has put herself in the place of her friend, or, as we may say, has identified herself with her friend.

I think she has actually done this, and as a sign of this identification she has created an unfulfilled wish in reality. But what is the meaning of this hysterical identification? To clear this up a thorough exposition is necessary. Identification is a highly important factor in the mechanism of hysterical symptoms; by this means patients are enabled in their symptoms to represent not merely their own experiences, but the experiences of a great number of other persons, and can suffer, as it were, for a whole mass of people, and fill all the parts of a drama by means of their own personalities alone. It will here be objected that this is well-known hysterical imitation, the ability of hysteric subjects to copy all the symptoms which impress them when they occur in others, as though their pity were stimulated to the point of reproduction. But this only indicates the way in which the psychic process is discharged in hysterical imitation; the way in which a psychic act proceeds and the act itself are two different things. The latter is slightly more complicated than one is apt to imagine the imitation of hysterical subjects to be: it corresponds to an unconscious concluded process, as an example will show. The physician who has a female patient with a particular kind of twitching, lodged in the company of other patients in the same room of the hospital, is not surprised when some morning he learns that this peculiar hysterical attack has found imitations. He simply says to himself: The others have seen her and have done likewise: that is psychic infection. Yes, but psychic infection proceeds in somewhat the

following manner: As a rule, patients know more about one another than the physician knows about each of them, and they are concerned about each other when the visit of the doctor is over. Some of them have an attack to-day: soon it is known among the rest that a letter from home, a return of lovesickness or the like, is the cause of it. Their sympathy is aroused, and the following syllogism, which does not reach consciousness, is completed in them: "If it is possible to have this kind of an attack from such causes, I too may have this kind of an attack, for I have the same reasons." If this were a cycle capable of becoming conscious, it would perhaps express itself in *fear* of getting the same attack; but it takes place in another psychic sphere, and, therefore, ends in the realization of the dreaded symptom. Identification is therefore not a simple imitation, but a sympathy based upon the same etiological claim; it expresses an "as though," and refers to some common quality which has remained in the unconscious.

Identification is most often used in hysteria to express sexual community. An hysterical woman identifies herself most readily--although not exclusively--with persons with whom she has had sexual relations, or who have sexual intercourse with the same persons as herself. Language takes such a conception into consideration: two lovers are "one." In the hysterical phantasy, as well as in the dream, it is sufficient for the identification if one thinks of sexual relations, whether or not they become real. The patient, then, only follows the rules of the hysterical thought processes when she gives expression to her jealousy of her friend (which, moreover, she herself admits to be unjustified, in that she puts herself in her place and identifies herself with her by creating a symptom--the denied wish). I might further clarify the process specifically as follows: She puts herself in the place of her friend in the dream, because her friend has taken her own place relation to her husband, and because she would like to take her friend's place in the esteem of her husband[2].

The contradiction to my theory of dreams in the case of another female patient, the most witty among all my dreamers, was solved in a simpler manner, although according to the scheme that the non-fulfillment of one wish signifies the fulfillment of another. I had one day explained to her that the dream is a wish of fulfillment. The next day she brought me a dream to the effect that she was traveling with her mother-in-law to their common summer resort. Now I knew that she had struggled violently against spending the summer in the neighborhood of her mother-in-law. I also knew that she had luckily avoided her mother-in-law by renting an estate in a far-distant country resort. Now the dream reversed this wished-for solution; was not this in the flattest contradiction to my theory of wish-fulfillment in the dream? Certainly, it was only necessary to draw the inferences from this dream in order to get at

its interpretation. According to this dream, I was in the wrong. _It was thus her wish that I should be in the wrong, and this wish the dream showed her as fulfilled._ But the wish that I should be in the wrong, which was fulfilled in the theme of the country home, referred to a more serious matter. At that time I had made up my mind, from the material furnished by her analysis, that something of significance for her illness must have occurred at a certain time in her life. She had denied it because it was not present in her memory. We soon came to see that I was in the right. Her wish that I should be in the wrong, which is transformed into the dream, thus corresponded to the justifiable wish that those things, which at the time had only been suspected, had never occurred at all.

Without an analysis, and merely by means of an assumption, I took the liberty of interpreting a little occurrence in the case of a friend, who had been my colleague through the eight classes of the Gymnasium. He once heard a lecture of mine delivered to a small assemblage, on the novel subject of the dream as the fulfillment of a wish. He went home, dreamt _that he had lost all his suits_--he was a lawyer--and then complained to me about it. I took refuge in the evasion: "One can't win all one's suits," but I thought to myself: "If for eight years I sat as Primus on the first bench, while he moved around somewhere in the middle of the class, may he not naturally have had a wish from his boyhood days that I, too, might for once completely disgrace myself?"

In the same way another dream of a more gloomy character was offered me by a female patient as a contradiction to my theory of the wish-dream. The patient, a young girl, began as follows: "You remember that my sister has now only one boy, Charles: she lost the elder one, Otto, while I was still at her house. Otto was my favorite; it was I who really brought him up. I like the other little fellow, too, but of course not nearly as much as the dead one. Now I dreamt last night that _I saw Charles lying dead before me. He was lying in his little coffin, his hands folded: there were candles all about, and, in short, it was just like the time of little Otto's death, which shocked me so profoundly_. Now tell me, what does this mean? You know me: am I really bad enough to wish my sister to lose the only child she has left? Or does the dream mean that I wish Charles to be dead rather than Otto, whom I like so much better?"

I assured her that this interpretation was impossible. After some reflection I was able to give her the interpretation of the dream, which I subsequently made her confirm.

Having become an orphan at an early age, the girl had been brought up in the house of a much older sister, and had met among the friends and visitors who came to the house, a man who made a lasting impression upon

her heart. It looked for a time as though these barely expressed relations were to end in marriage, but this happy culmination was frustrated by the sister, whose motives have never found a complete explanation. After the break, the man who was loved by our patient avoided the house: she herself became independent some time after little Otto's death, to whom her affection had now turned. But she did not succeed in freeing herself from the inclination for her sister's friend in which she had become involved. Her pride commanded her to avoid him; but it was impossible for her to transfer her love to the other suitors who presented themselves in order. Whenever the man whom she loved, who was a member of the literary profession, announced a lecture anywhere, she was sure to be found in the audience; she also seized every other opportunity to see him from a distance unobserved by him. I remembered that on the day before she had told me that the Professor was going to a certain concert, and that she was also going there, in order to enjoy the sight of him. This was on the day of the dream; and the concert was to take place on the day on which she told me the dream. I could now easily see the correct interpretation, and I asked her whether she could think of any event which had happened after the death of little Otto. She answered immediately: "Certainly; at that time the Professor returned after a long absence, and I saw him once more beside the coffin of little Otto." It was exactly as I had expected. I interpreted the dream in the following manner: "If now the other boy were to die, the same thing would be repeated. You would spend the day with your sister, the Professor would surely come in order to offer condolence, and you would see him again under the same circumstances as at that time. The dream signifies nothing but this wish of yours to see him again, against which you are fighting inwardly. I know that you are carrying the ticket for to-day's concert in your bag. Your dream is a dream of impatience; it has anticipated the meeting which is to take place to-day by several hours."

In order to disguise her wish she had obviously selected a situation in which wishes of that sort are commonly suppressed--a situation which is so filled with sorrow that love is not thought of. And yet, it is very easily probable that even in the actual situation at the bier of the second, more dearly loved boy, which the dream copied faithfully, she had not been able to suppress her feelings of affection for the visitor whom she had missed for so long a time.

A different explanation was found in the case of a similar dream of another female patient, who was distinguished in her earlier years by her quick wit and her cheerful demeanors and who still showed these qualities at least in the notion, which occurred to her in the course of treatment. In connection with a longer dream, it seemed to this lady that she saw her fifteen-year-old daughter lying dead before her in a box. She was strongly inclined to convert this dream-image into an objection to the theory of wish-fulfillment, but

herself suspected that the detail of the box must lead to a different conception of the dream.[3] In the course of the analysis it occurred to her that on the evening before, the conversation of the company had turned upon the English word "box," and upon the numerous translations of it into German, such as box, theater box, chest, box on the ear, &c. From other components of the same dream it is now possible to add that the lady had guessed the relationship between the English word "box" and the German *_Büchse_*, and had then been haunted by the memory that *_Büchse_* (as well as "box") is used in vulgar speech to designate the female genital organ. It was therefore possible, making a certain allowance for her notions on the subject of topographical anatomy, to assume that the child in the box signified a child in the womb of the mother. At this stage of the explanation she no longer denied that the picture of the dream really corresponded to one of her wishes. Like so many other young women, she was by no means happy when she became pregnant, and admitted to me more than once the wish that her child might die before its birth; in a fit of anger following a violent scene with her husband she had even struck her abdomen with her fists in order to hit the child within. The dead child was, therefore, really the fulfillment of a wish, but a wish which had been put aside for fifteen years, and it is not surprising that the fulfillment of the wish was no longer recognized after so long an interval. For there had been many changes meanwhile.

The group of dreams to which the two last mentioned belong, having as content the death of beloved relatives, will be considered again under the head of "Typical Dreams." I shall there be able to show by new examples that in spite of their undesirable content, all these dreams must be interpreted as wish-fulfillments. For the following dream, which again was told me in order to deter me from a hasty generalization of the theory of wishing in dreams, I am indebted, not to a patient, but to an intelligent jurist of my acquaintance. "*_I dream_*," my informant tells me, "*_that I am walking in front of my house with a lady on my arm. Here a closed wagon is waiting, a gentleman steps up to me, gives his authority as an agent of the police, and demands that I should follow him. I only ask for time in which to arrange my affairs._ Can you possibly suppose this is a wish of mine to be arrested? "*"Of course not," I must admit. "*Do you happen to know upon what charge you were arrested? "*"Yes; I believe for infanticide." "*Infanticide? But you know that only a mother can commit this crime upon her newly born child? "*"That is true."^[4] "*And under what circumstances did you dream; what happened on the evening before? "*"I would rather not tell you that; it is a delicate matter." "*But I must have it, otherwise we must forgo the interpretation of the dream. "*"Well, then, I will tell you. I spent the night, not at home, but at the house of a lady who means very much to me. When we awoke in the morning, something again

passed between us. Then I went to sleep again, and dreamt what I have told you." "*The woman is married? "*"Yes." "*And you do not wish her to conceive a child? "*"No; that might betray us." "*Then you do not practice normal coitus? "*"I take the precaution to withdraw before ejaculation." "*Am I permitted to assume that you did this trick several times during the night, and that in the morning you were not quite sure whether you had succeeded? "*"That might be the case." "*Then your dream is the fulfillment of a wish. By means of it you secure the assurance that you have not begotten a child, or, what amounts to the same thing, that you have killed a child. I can easily demonstrate the connecting links. Do you remember, a few days ago we were talking about the distress of matrimony (Ehenot), and about the inconsistency of permitting the practice of coitus as long as no impregnation takes place, while every delinquency after the ovum and the semen meet and a foetus is formed is punished as a crime? In connection with this, we also recalled the mediæval controversy about the moment of time at which the soul is really lodged in the foetus, since the concept of murder becomes admissible only from that point on. Doubtless you also know the gruesome poem by Lenau, which puts infanticide and the prevention of children on the same plane. "*"Strangely enough, I had happened to think of Lenau during the afternoon." "*Another echo of your dream. And now I shall demonstrate to you another subordinate wish-fulfillment in your dream. You walk in front of your house with the lady on your arm. So you take her home, instead of spending the night at her house, as you do in actuality. The fact that the wish-fulfillment, which is the essence of the dream, disguises itself in such an unpleasant form, has perhaps more than one reason. From my essay on the etiology of anxiety neuroses, you will see that I note interrupted coitus as one of the factors which cause the development of neurotic fear. It would be consistent with this that if after repeated cohabitation of the kind mentioned you should be left in an uncomfortable mood, which now becomes an element in the composition of your dream. You also make use of this unpleasant state of mind to conceal the wish-fulfillment. Furthermore, the mention of infanticide has not yet been explained. Why does this crime, which is peculiar to females, occur to you? "*"I shall confess to you that I was involved in such an affair years ago. Through my fault a girl tried to protect herself from the consequences of a *_liaison_* with me by securing an abortion. I had nothing to do with carrying out the plan, but I was naturally for a long time worried lest the affair might be discovered." "*I understand; this recollection furnished a second reason why the supposition that you had done your trick badly must have been painful to you. "*

A young physician, who had heard this dream of my colleague when it was told, must have felt implicated by it, for he hastened to imitate it in a

dream of his own, applying its mode of thinking to another subject. The day before he had handed in a declaration of his income, which was perfectly honest, because he had little to declare. He dreamt that an acquaintance of his came from a meeting of the tax commission and informed him that all the other declarations of income had passed uncontested, but that his own had awakened general suspicion, and that he would be punished with a heavy fine. The dream is a poorly-concealed fulfillment of the wish to be known as a physician with a large income. It likewise recalls the story of the young girl who was advised against accepting her suitor because he was a man of quick temper who would surely treat her to blows after they were married.

The answer of the girl was: "I wish he would strike me!" Her wish to be married is so strong that she takes into the bargain the discomfort which is said to be connected with matrimony, and which is predicted for her, and even raises it to a wish.

If I group the very frequently occurring dreams of this sort, which seem flatly to contradict my theory, in that they contain the denial of a wish or some occurrence decidedly unwished for, under the head of "counter wish-dreams," I observe that they may all be referred to two principles, of which one has not yet been mentioned, although it plays a large part in the dreams of human beings. One of the motives inspiring these dreams is the wish that I should appear in the wrong. These dreams regularly occur in the course of my treatment if the patient shows a resistance against me, and I can count with a large degree of certainty upon causing such a dream after I have once explained to the patient my theory that the dream is a wish-fulfillment.[5] I may even expect this to be the case in a dream merely in order to fulfill the wish that I may appear in the wrong. The last dream which I shall tell from those occurring in the course of treatment again shows this very thing. A young girl who has struggled hard to continue my treatment, against the will of her relatives and the authorities whom she had consulted, dreams as follows: She is forbidden at home to come to me any more. She then reminds me of the promise I made her to treat her for nothing if necessary, and I say to her: "I can show no consideration in money matters."

It is not at all easy in this case to demonstrate the fulfillment of a wish, but in all cases of this kind there is a second problem, the solution of which helps also to solve the first. Where does she get the words which she puts into my mouth? Of course I have never told her anything like that, but one of her brothers, the very one who has the greatest influence over her, has been kind enough to make this remark about me. It is then the purpose of the dream that this brother should remain in the right; and she does not try to justify this brother merely in the dream; it is her purpose in life and the motive for her being ill.

The other motive for counter wish-dreams is so clear that there is danger of overlooking it, as for some time happened in my own case. In the sexual make-up of many people there is a masochistic component, which has arisen through the conversion of the aggressive, sadistic component into its opposite. Such people are called "ideal" masochists, if they seek pleasure not in the bodily pain which may be inflicted upon them, but in humiliation and in chastisement of the soul. It is obvious that such persons can have counter wish-dreams and disagreeable dreams, which, however, for them are nothing but wish-fulfillment, affording satisfaction for their masochistic inclinations. Here is such a dream. A young man, who has in earlier years tormented his elder brother, towards whom he was homosexually inclined, but who had undergone a complete change of character, has the following dream, which consists of three parts: (1) He is "insulted" by his brother. (2) Two adults are caressing each other with homosexual intentions. (3) His brother has sold the enterprise whose management the young man reserved for his own future. He awakens from the last-mentioned dream with the most unpleasant feelings, and yet it is a masochistic wish-dream, which might be translated: It would serve me quite right if my brother were to make that sale against my interest, as a punishment for all the torments which he has suffered at my hands.

I hope that the above discussion and examples will suffice--until further objection can be raised--to make it seem credible that even dreams with a painful content are to be analyzed as the fulfillments of wishes. Nor will it seem a matter of chance that in the course of interpretation one always happens upon subjects of which one does not like to speak or think. The disagreeable sensation which such dreams arouse is simply identical with the antipathy which endeavors--usually with success--to restrain us from the treatment or discussion of such subjects, and which must be overcome by all of us, if, in spite of its unpleasantness, we find it necessary to take the matter in hand. But this disagreeable sensation, which occurs also in dreams, does not preclude the existence of a wish; every one has wishes which he would not like to tell to others, which he does not want to admit even to himself. We are, on other grounds, justified in connecting the disagreeable character of all these dreams with the fact of dream disfigurement, and in concluding that these dreams are distorted, and that the wish-fulfillment in them is disguised until recognition is impossible for no other reason than that a repugnance, a will to suppress, exists in relation to the subject-matter of the dream or in relation to the wish which the dream creates. Dream disfigurement, then, turns out in reality to be an act of the censor. We shall take into consideration everything which the analysis of disagreeable dreams has brought to light if we reword

our formula as follows: _The dream is the (disguised) fulfillment of a (suppressed, repressed) wish_.

Now there still remain as a particular species of dreams with painful content, dreams of anxiety, the inclusion of which under dreams of wishing will find least acceptance with the uninitiated. But I can settle the problem of anxiety dreams in very short order; for what they may reveal is not a new aspect of the dream problem; it is a question in their case of understanding neurotic anxiety in general. The fear which we experience in the dream is only seemingly explained by the dream content. If we subject the content of the dream to analysis, we become aware that the dream fear is no more justified by the dream content than the fear in a phobia is justified by the idea upon which the phobia depends. For example, it is true that it is possible to fall out of a window, and that some care must be exercised when one is near a window, but it is inexplicable why the anxiety in the corresponding phobia is so great, and why it follows its victims to an extent so much greater than is warranted by its origin. The same explanation, then, which applies to the phobia applies also to the dream of anxiety. In both cases the anxiety is only superficially attached to the idea which accompanies it and comes from another source.

On account of the intimate relation of dream fear to neurotic fear, discussion of the former obliges me to refer to the latter. In a little essay on "The Anxiety Neurosis,"[6] I maintained that neurotic fear has its origin in the sexual life, and corresponds to a libido which has been turned away from its object and has not succeeded in being applied. From this formula, which has since proved its validity more and more clearly, we may deduce the conclusion that the content of anxiety dreams is of a sexual nature, the libido belonging to which content has been transformed into fear.

[1] To sit for the painter. Goethe: "And if he has no backside, how can the nobleman sit?"

[2] I myself regret the introduction of such passages from the psychopathology of hysteria, which, because of their fragmentary representation and of being torn from all connection with the subject, cannot have a very enlightening influence. If these passages are capable of throwing light upon the intimate relations between the dream and the psychoneuroses, they have served the purpose for which I have taken them up.

[3] Something like the smoked salmon in the dream of the deferred supper.

[4] It often happens that a dream is told incompletely, and that a recollection of the omitted portions appear only in the course of the analysis. These portions subsequently fitted in, regularly furnish the key to the interpretation. _Cf._ below, about forgetting in dreams.

[5] Similar "counter wish-dreams" have been repeatedly reported to me within the last few years by my pupils who thus reacted to their first encounter with the "wish theory of the dream."

[6] See _Selected Papers on Hysteria and other Psychoneuroses_, p. 133, translated by A.A. Brill, _Journal of Nervous and Mental Diseases_, Monograph Series.

V SEX IN DREAMS

The more one is occupied with the solution of dreams, the more willing one must become to acknowledge that the majority of the dreams of adults treat of sexual material and give expression to erotic wishes. Only one who really analyzes dreams, that is to say, who pushes forward from their manifest content to the latent dream thoughts, can form an opinion on this subject--never the person who is satisfied with registering the manifest content (as, for example, Näcke in his works on sexual dreams). Let us recognize at once that this fact is not to be wondered at, but that it is in complete harmony with the fundamental assumptions of dream explanation. No other impulse has had to undergo so much suppression from the time of childhood as the sex impulse in its numerous components, from no other impulse have survived so many and such intense unconscious wishes, which now act in the sleeping state in such a manner as to produce dreams. In dream interpretation, this significance of sexual complexes must never be forgotten, nor must they, of course, be exaggerated to the point of being considered exclusive.

Of many dreams it can be ascertained by a careful interpretation that they are even to be taken bisexually, inasmuch as they result in an irrefutable secondary interpretation in which they realize homosexual feelings--that is, feelings that are common to the normal sexual activity of the dreaming person. But that all dreams are to be interpreted bisexually, seems to me to be a generalization as indemonstrable as it is improbable, which I should not like to support. Above all I should not know how to dispose of the apparent fact that there are many dreams satisfying other than--in the widest sense--erotic needs, as dreams of hunger, thirst, convenience, &c. Likewise the similar assertions "that behind every dream one finds the death sentence" (Stekel), and that every dream shows "a continuation from the feminine to the masculine line" (Adler), seem to me to proceed far beyond what is admissible in the interpretation of dreams.

We have already asserted elsewhere that dreams which are conspicuously innocent invariably embody coarse erotic wishes, and we might confirm this by means of numerous fresh examples. But many dreams which appear indifferent, and which would never be suspected of any particular

significance, can be traced back, after analysis, to unmistakably sexual wish-feelings, which are often of an unexpected nature. For example, who would suspect a sexual wish in the following dream until the interpretation had been worked out? The dreamer relates: _Between two stately palaces stands a little house, receding somewhat, whose doors are closed. My wife leads me a little way along the street up to the little house, and pushes in the door, and then I slip quickly and easily into the interior of a courtyard that slants obliquely upwards._

Any one who has had experience in the translating of dreams will, of course, immediately perceive that penetrating into narrow spaces, and opening locked doors, belong to the commonest sexual symbolism, and will easily find in this dream a representation of attempted coition from behind (between the two stately buttocks of the female body). The narrow slanting passage is of course the vagina; the assistance attributed to the wife of the dreamer requires the interpretation that in reality it is only consideration for the wife which is responsible for the detention from such an attempt. Moreover, inquiry shows that on the previous day a young girl had entered the household of the dreamer who had pleased him, and who had given him the impression that she would not be altogether opposed to an approach of this sort. The little house between the two palaces is taken from a reminiscence of the Hradschin in Prague, and thus points again to the girl who is a native of that city.

If with my patients I emphasize the frequency of the Oedipus dream--of having sexual intercourse with one's mother--I get the answer: "I cannot remember such a dream." Immediately afterwards, however, there arises the recollection of another disguised and indifferent dream, which has been dreamed repeatedly by the patient, and the analysis shows it to be a dream of this same content--that is, another Oedipus dream. I can assure the reader that veiled dreams of sexual intercourse with the mother are a great deal more frequent than open ones to the same effect.

There are dreams about landscapes and localities in which emphasis is always laid upon the assurance: "I have been there before." In this case the locality is always the genital organ of the mother; it can indeed be asserted with such certainty of no other locality that one "has been there before."

A large number of dreams, often full of fear, which are concerned with passing through narrow spaces or with staying, in the water, are based upon fancies about the embryonic life, about the sojourn in the mother's womb, and about the act of birth. The following is the dream of a young man who in his fancy has already while in embryo taken advantage of his opportunity to spy upon an act of coition between his parents.

_ "He is in a deep shaft, in which there is a window, as in the Semmering Tunnel. At first he sees an empty landscape through this window,

and then he composes a picture into it, which is immediately at hand and which fills out the empty space. The picture represents a field which is being thoroughly harrowed by an implement, and the delightful air, the accompanying idea of hard work, and the bluish-black clods of earth make a pleasant impression. He then goes on and sees a primary school opened ... and he is surprised that so much attention is devoted in it to the sexual feelings of the child, which makes him think of me."_

Here is a pretty water-dream of a female patient, which was turned to extraordinary account in the course of treatment.

At her summer resort at the ... Lake, she hurls herself into the dark water at a place where the pale moon is reflected in the water.

Dreams of this sort are parturition dreams; their interpretation is accomplished by reversing the fact reported in the manifest dream content; thus, instead of "throwing one's self into the water," read "coming out of the water," that is, "being born." The place from which one is born is recognized if one thinks of the bad sense of the French "la lune." The pale moon thus becomes the white "bottom" (Popo), which the child soon recognizes as the place from which it came. Now what can be the meaning of the patient's wishing to be born at her summer resort? I asked the dreamer this, and she answered without hesitation: "Hasn't the treatment made me as though I were born again?" Thus the dream becomes an invitation to continue the cure at this summer resort, that is, to visit her there; perhaps it also contains a very bashful allusion to the wish to become a mother herself.[1]

Another dream of parturition, with its interpretation, I take from the work of E. Jones. _"She stood at the seashore watching a small boy, who seemed to be hers, wading into the water. This he did till the water covered him, and she could only see his head bobbing up and down near the surface. The scene then changed to the crowded hall of a hotel. Her husband left her, and she 'entered into conversation with' a stranger."_ The second half of the dream was discovered in the analysis to represent a flight from her husband, and the entering into intimate relations with a third person, behind whom was plainly indicated Mr. X.'s brother mentioned in a former dream. The first part of the dream was a fairly evident birth phantasy. In dreams as in mythology, the delivery of a child _from_ the uterine waters is commonly presented by distortion as the entry of the child _into_ water; among many others, the births of Adonis, Osiris, Moses, and Bacchus are well-known illustrations of this. The bobbing up and down of the head in the water at once recalled to the patient the sensation of quickening she had experienced in her only pregnancy. Thinking of the boy going into the water induced a reverie in which she saw herself taking him out of the water, carrying him into the nursery, washing him and dressing him, and installing him in her household.

The second half of the dream, therefore, represents thoughts concerning the elopement, which belonged to the first half of the underlying latent content; the first half of the dream corresponded with the second half of the latent content, the birth phantasy. Besides this inversion in order, further inversions took place in each half of the dream. In the first half the child _entered_ the water, and then his head bobbed; in the underlying dream thoughts first the quickening occurred, and then the child left the water (a double inversion). In the second half her husband left her; in the dream thoughts she left her husband.

Another parturition dream is related by Abraham of a young woman looking forward to her first confinement. From a place in the floor of the house a subterranean canal leads directly into the water (parturition path, amniotic liquor). She lifts up a trap in the floor, and there immediately appears a creature dressed in a brownish fur, which almost resembles a seal. This creature changes into the younger brother of the dreamer, to whom she has always stood in maternal relationship.

Dreams of "saving" are connected with parturition dreams. To save, especially to save from the water, is equivalent to giving birth when dreamed by a woman; this sense is, however, modified when the dreamer is a man.

Robbers, burglars at night, and ghosts, of which we are afraid before going to bed, and which occasionally even disturb our sleep, originate in one and the same childish reminiscence. They are the nightly visitors who have awakened the child to set it on the chamber so that it may not wet the bed, or have lifted the cover in order to see clearly how the child is holding its hands while sleeping. I have been able to induce an exact recollection of the nocturnal visitor in the analysis of some of these anxiety dreams. The robbers were always the father, the ghosts more probably corresponded to feminine persons with white night-gowns.

When one has become familiar with the abundant use of symbolism for the representation of sexual material in dreams, one naturally raises the question whether there are not many of these symbols which appear once and for all with a firmly established significance like the signs in stenography; and one is tempted to compile a new dream-book according to the cipher method. In this connection it may be remarked that this symbolism does not belong peculiarly to the dream, but rather to unconscious thinking, particularly that of the masses, and it is to be found in greater perfection in the folklore, in the myths, legends, and manners of speech, in the proverbial sayings, and in the current witticisms of a nation than in its dreams.

The dream takes advantage of this symbolism in order to give a disguised representation to its latent thoughts. Among the symbols which are used in this manner there are of course many which regularly, or almost

regularly, mean the same thing. Only it is necessary to keep in mind the curious plasticity of psychic material. Now and then a symbol in the dream content may have to be interpreted not symbolically, but according to its real meaning; at another time the dreamer, owing to a peculiar set of recollections, may create for himself the right to use anything whatever as a sexual symbol, though it is not ordinarily used in that way. Nor are the most frequently used sexual symbols unambiguous every time.

After these limitations and reservations I may call attention to the following: Emperor and Empress (King and Queen) in most cases really represent the parents of the dreamer; the dreamer himself or herself is the prince or princess. All elongated objects, sticks, tree-trunks, and umbrellas (on account of the stretching-up which might be compared to an erection! all elongated and sharp weapons, knives, daggers, and pikes, are intended to represent the male member. A frequent, not very intelligible, symbol for the same is a nail-file (on account of the rubbing and scraping?). Little cases, boxes, caskets, closets, and stoves correspond to the female part. The symbolism of lock and key has been very gracefully employed by Uhland in his song about the "Grafin Eberstein," to make a common smutty joke. The dream of walking through a row of rooms is a brothel or harem dream. Staircases, ladders, and flights of stairs, or climbing on these, either upwards or downwards, are symbolic representations of the sexual act. Smooth walls over which one is climbing, façades of houses upon which one is letting oneself down, frequently under great anxiety, correspond to the erect human body, and probably repeat in the dream reminiscences of the upward climbing of little children on their parents or foster parents. "Smooth" walls are men. Often in a dream of anxiety one is holding on firmly to some projection from a house. Tables, set tables, and boards are women, perhaps on account of the opposition which does away with the bodily contours. Since "bed and board" (_mensa et thorus_) constitute marriage, the former are often put for the latter in the dream, and as far as practicable the sexual presentation complex is transposed to the eating complex. Of articles of dress the woman's hat may frequently be definitely interpreted as the male genital. In dreams of men one often finds the cravat as a symbol for the penis; this indeed is not only because cravats hang down long, and are characteristic of the man, but also because one can select them at pleasure, a freedom which is prohibited by nature in the original of the symbol. Persons who make use of this symbol in the dream are very extravagant with cravats, and possess regular collections of them. All complicated machines and apparatus in dream are very probably genitals, in the description of which dream symbolism shows itself to be as tireless as the activity of wit. Likewise many landscapes in dreams, especially with bridges or with wooded mountains, can be readily recognized as descriptions of the

genitals. Finally where one finds incomprehensible neologisms one may think of combinations made up of components having a sexual significance. Children also in the dream often signify the genitals, as men and women are in the habit of fondly referring to their genital organ as their "little one." As a very recent symbol of the male genital may be mentioned the flying machine, utilization of which is justified by its relation to flying as well as occasionally by its form. To play with a little child or to beat a little one is often the dream's representation of onanism. A number of other symbols, in part not sufficiently verified are given by Stekel, who illustrates them with examples. Right and left, according to him, are to be conceived in the dream in an ethical sense. "The right way always signifies the road to righteousness, the left the one to crime. Thus the left may signify homosexuality, incest, and perversion, while the right signifies marriage, relations with a prostitute, &c. The meaning is always determined by the individual moral view-point of the dreamer." Relatives in the dream generally play the rôle of genitals. Not to be able to catch up with a wagon is interpreted by Stekel as regret not to be able to come up to a difference in age. Baggage with which one travels is the burden of sin by which one is oppressed. Also numbers, which frequently occur in the dream, are assigned by Stekel a fixed symbolical meaning, but these interpretations seem neither sufficiently verified nor of general validity, although the interpretation in individual cases can generally be recognized as probable. In a recently published book by W. Stekel, *Die Sprache des Traumes*, which I was unable to utilize, there is a list of the most common sexual symbols, the object of which is to prove that all sexual symbols can be bisexually used. He states: "Is there a symbol which (if in any way permitted by the phantasy) may not be used simultaneously in the masculine and the feminine sense!" To be sure the clause in parentheses takes away much of the absoluteness of this assertion, for this is not at all permitted by the phantasy. I do not, however, think it superfluous to state that in my experience Stekel's general statement has to give way to the recognition of a greater manifoldness. Besides those symbols, which are just as frequent for the male as for the female genitals, there are others which preponderately, or almost exclusively, designate one of the sexes, and there are still others of which only the male or only the female signification is known. To use long, firm objects and weapons as symbols of the female genitals, or hollow objects (chests, pouches, &c.), as symbols of the male genitals, is indeed not allowed by the fancy.

It is true that the tendency of the dream and the unconscious fancy to utilize the sexual symbol bisexually betrays an archaic trend, for in childhood a difference in the genitals is unknown, and the same genitals are attributed to both sexes.

These very incomplete suggestions may suffice to stimulate others to make a more careful collection.

I shall now add a few examples of the application of such symbolisms in dreams, which will serve to show how impossible it becomes to interpret a dream without taking into account the symbolism of dreams, and how imperatively it obtrudes itself in many cases.

1. The hat as a symbol of the man (of the male genital): (a fragment from the dream of a young woman who suffered from agoraphobia on account of a fear of temptation).

"I am walking in the street in summer, I wear a straw hat of peculiar shape, the middle piece of which is bent upwards and the side pieces of which hang downwards (the description became here obstructed), and in such a fashion that one is lower than the other. I am cheerful and in a confidential mood, and as I pass a troop of young officers I think to myself: None of you can have any designs upon me."

As she could produce no associations to the hat, I said to her: "The hat is really a male genital, with its raised middle piece and the two downward hanging side pieces." I intentionally refrained from interpreting those details concerning the unequal downward hanging of the two side pieces, although just such individualities in the determinations lead the way to the interpretation. I continued by saying that if she only had a man with such a virile genital she would not have to fear the officers--that is, she would have nothing to wish from them, for she is mainly kept from going without protection and company by her fancies of temptation. This last explanation of her fear I had already been able to give her repeatedly on the basis of other material.

It is quite remarkable how the dreamer behaved after this interpretation. She withdrew her description of the hat, and claimed not to have said that the two side pieces were hanging downwards. I was, however, too sure of what I had heard to allow myself to be misled, and I persisted in it. She was quiet for a while, and then found the courage to ask why it was that one of her husband's testicles was lower than the other, and whether it was the same in all men. With this the peculiar detail of the hat was explained, and the whole interpretation was accepted by her. The hat symbol was familiar to me long before the patient related this dream. From other but less transparent cases I believe that the hat may also be taken as a female genital.

2. The little one as the genital--to be run over as a symbol of sexual intercourse (another dream of the same agoraphobic patient).

"Her mother sends away her little daughter so that she must go alone. She rides with her mother to the railroad and sees her little one walking directly upon the tracks, so that she cannot avoid being run over. She hears the

bones crackle. (From this she experiences a feeling of discomfort but no real horror.) She then looks out through the car window to see whether the parts cannot be seen behind. She then reproaches her mother for allowing the little one to go out alone." Analysis. It is not an easy matter to give here a complete interpretation of the dream. It forms part of a cycle of dreams, and can be fully understood only in connection with the others. For it is not easy to get the necessary material sufficiently isolated to prove the symbolism. The patient at first finds that the railroad journey is to be interpreted historically as an allusion to a departure from a sanatorium for nervous diseases, with the superintendent of which she naturally was in love. Her mother took her away from this place, and the physician came to the railroad station and handed her a bouquet of flowers on leaving; she felt uncomfortable because her mother witnessed this homage. Here the mother, therefore, appears as a disturber of her love affairs, which is the rôle actually played by this strict woman during her daughter's girlhood. The next thought referred to the sentence: "She then looks to see whether the parts can be seen behind." In the dream façade one would naturally be compelled to think of the parts of the little daughter run over and ground up. The thought, however, turns in quite a different direction. She recalls that she once saw her father in the bath-room naked from behind; she then begins to talk about the sex differentiation, and asserts that in the man the genitals can be seen from behind, but in the woman they cannot. In this connection she now herself offers the interpretation that the little one is the genital, her little one (she has a four-year-old daughter) her own genital. She reproaches her mother for wanting her to live as though she had no genital, and recognizes this reproach in the introductory sentence of the dream; the mother sends away her little one so that she must go alone. In her phantasy going alone on the street signifies to have no man and no sexual relations (coire = to go together), and this she does not like. According to all her statements she really suffered as a girl on account of the jealousy of her mother, because she showed a preference for her father.

The "little one" has been noted as a symbol for the male or the female genitals by Stekel, who can refer in this connection to a very widespread usage of language.

The deeper interpretation of this dream depends upon another dream of the same night in which the dreamer identifies herself with her brother. She was a "tomboy," and was always being told that she should have been born a boy. This identification with the brother shows with special clearness that "the little one" signifies the genital. The mother threatened him (her) with castration, which could only be understood as a punishment for playing with the parts, and the identification, therefore, shows that she herself had masturbated as a child, though this fact she now retained only in memory

concerning her brother. An early knowledge of the male genital which she later lost she must have acquired at that time according to the assertions of this second dream. Moreover the second dream points to the infantile sexual theory that girls originate from boys through castration. After I had told her of this childish belief, she at once confirmed it with an anecdote in which the boy asks the girl: "Was it cut off?" to which the girl replied, "No, it's always been so."

The sending away of the little one, of the genital, in the first dream therefore also refers to the threatened castration. Finally she blames her mother for not having been born a boy.

That "being run over" symbolizes sexual intercourse would not be evident from this dream if we were not sure of it from many other sources.

3. Representation of the genital by structures, stairways, and shafts. (Dream of a young man inhibited by a father complex.)

"He is taking a walk with his father in a place which is surely the Prater, for the Rotunda may be seen in front of which there is a small front structure to which is attached a captive balloon; the balloon, however, seems quite collapsed. His father asks him what this is all for; he is surprised at it, but he explains it to his father. They come into a court in which lies a large sheet of tin. His father wants to pull off a big piece of this, but first looks around to see if any one is watching. He tells his father that all he needs to do is to speak to the watchman, and then he can take without any further difficulty as much as he wants to. From this court a stairway leads down into a shaft, the walls of which are softly upholstered something like a leather pocketbook. At the end of this shaft there is a longer platform, and then a new shaft begins...."

Analysis. This dream belongs to a type of patient which is not favorable from a therapeutic point of view. They follow in the analysis without offering any resistances whatever up to a certain point, but from that point on they remain almost inaccessible. This dream he almost analyzed himself. "The Rotunda," he said, "is my genital, the captive balloon in front is my penis, about the weakness of which I have worried." We must, however, interpret in greater detail; the Rotunda is the buttock which is regularly associated by the child with the genital, the smaller front structure is the scrotum. In the dream his father asks him what this is all for--that is, he asks him about the purpose and arrangement of the genitals. It is quite evident that this state of affairs should be turned around, and that he should be the questioner. As such a questioning on the side of the father has never taken place in reality, we must conceive the dream thought as a wish, or take it conditionally, as follows: "If I had only asked my father for sexual enlightenment." The continuation of this thought we shall soon find in another place.

The court in which the tin sheet is spread out is not to be conceived symbolically in the first instance, but originates from his father's place of business. For discretionary reasons I have inserted the tin for another material in which the father deals, without, however, changing anything in the verbal expression of the dream. The dreamer had entered his father's business, and had taken a terrible dislike to the questionable practices upon which profit mainly depends. Hence the continuation of the above dream thought ("if I had only asked him") would be: "He would have deceived me just as he does his customers." For the pulling off, which serves to represent commercial dishonesty, the dreamer himself gives a second explanation--namely, onanism. This is not only entirely familiar to us, but agrees very well with the fact that the secrecy of onanism is expressed by its opposite ("Why one can do it quite openly"). It, moreover, agrees entirely with our expectations that the onanistic activity is again put off on the father, just as was the questioning in the first scene of the dream. The shaft he at once interprets as the vagina by referring to the soft upholstering of the walls. That the act of coition in the vagina is described as a going down instead of in the usual way as a going up, I have also found true in other instances[2].

The details that at the end of the first shaft there is a longer platform and then a new shaft, he himself explains biographically. He had for some time consorted with women sexually, but had then given it up because of inhibitions and now hopes to be able to take it up again with the aid of the treatment. The dream, however, becomes indistinct toward the end, and to the experienced interpreter it becomes evident that in the second scene of the dream the influence of another subject has begun to assert itself; in this his father's business and his dishonest practices signify the first vagina represented as a shaft so that one might think of a reference to the mother.

4. The male genital symbolized by persons and the female by a landscape.

(Dream of a woman of the lower class, whose husband is a policeman, reported by B. Dattner.)

... Then some one broke into the house and anxiously called for a policeman. But he went with two tramps by mutual consent into a church,[3] to which led a great many stairs;[4] behind the church there was a mountain,[5] on top of which a dense forest.[6] The policeman was furnished with a helmet, a gorget, and a cloak.[7] The two vagrants, who went along with the policeman quite peaceably, had tied to their loins sack-like aprons.[8] A road led from the church to the mountain. This road was overgrown on each side with grass and brushwood, which became thicker and thicker as it reached the height of the mountain, where it spread out into quite a forest.

5. A stairway dream.

(Reported and interpreted by Otto Rank.)

For the following transparent pollution dream, I am indebted to the same colleague who furnished us with the dental-irritation dream.

"I am running down the stairway in the stair-house after a little girl, whom I wish to punish because she has done something to me. At the bottom of the stairs some one held the child for me. (A grown-up woman?) I grasp it, but do not know whether I have hit it, for I suddenly find myself in the middle of the stairway where I practice coitus with the child (in the air as it were). It is really no coitus, I only rub my genital on her external genital, and in doing this I see it very distinctly, as distinctly as I see her head which is lying sideways. During the sexual act I see hanging to the left and above me (also as if in the air) two small pictures, landscapes, representing a house on a green. On the smaller one my surname stood in the place where the painter's signature should be; it seemed to be intended for my birthday present. A small sign hung in front of the pictures to the effect that cheaper pictures could also be obtained. I then see myself very indistinctly lying in bed, just as I had seen myself at the foot of the stairs, and I am awakened by a feeling of dampness which came from the pollution."

Interpretation. The dreamer had been in a book-store on the evening of the day of the dream, where, while he was waiting, he examined some pictures which were exhibited, which represented motives similar to the dream pictures. He stepped nearer to a small picture which particularly took his fancy in order to see the name of the artist, which, however, was quite unknown to him.

Later in the same evening, in company, he heard about a Bohemian servant-girl who boasted that her illegitimate child "was made on the stairs." The dreamer inquired about the details of this unusual occurrence, and learned that the servant-girl went with her lover to the home of her parents, where there was no opportunity for sexual relations, and that the excited man performed the act on the stairs. In witty allusion to the mischievous expression used about wine-adulterers, the dreamer remarked, "The child really grew on the cellar steps."

These experiences of the day, which are quite prominent in the dream content, were readily reproduced by the dreamer. But he just as readily reproduced an old fragment of infantile recollection which was also utilized by the dream. The stair-house was the house in which he had spent the greatest part of his childhood, and in which he had first become acquainted with sexual problems. In this house he used, among other things, to slide down the banister astride which caused him to become sexually excited. In the dream he also comes down the stairs very rapidly--so rapidly that, according to his own distinct assertions, he hardly touched the individual stairs, but rather "flew" or

"slid down," as we used to say. Upon reference to this infantile experience, the beginning of the dream seems to represent the factor of sexual excitement. In the same house and in the adjacent residence the dreamer used to play pugnacious games with the neighboring children, in which he satisfied himself just as he did in the dream.

If one recalls from Freud's investigation of sexual symbolism[9] that in the dream stairs or climbing stairs almost regularly symbolizes coitus, the dream becomes clear. Its motive power as well as its effect, as is shown by the pollution, is of a purely libidinous nature. Sexual excitement became aroused during the sleeping state (in the dream this is represented by the rapid running or sliding down the stairs) and the sadistic thread in this is, on the basis of the pugnacious playing, indicated in the pursuing and overcoming of the child. The libidinous excitement becomes enhanced and urges to sexual action (represented in the dream by the grasping of the child and the conveyance of it to the middle of the stairway). Up to this point the dream would be one of pure, sexual symbolism, and obscure for the unpracticed dream interpreter. But this symbolic gratification, which would have insured undisturbed sleep, was not sufficient for the powerful libidinous excitement. The excitement leads to an orgasm, and thus the whole stairway symbolism is unmasked as a substitute for coitus. Freud lays stress on the rhythmical character of both actions as one of the reasons for the sexual utilization of the stairway symbolism, and this dream especially seems to corroborate this, for, according to the express assertion of the dreamer, the rhythm of a sexual act was the most pronounced feature in the whole dream.

Still another remark concerning the two pictures, which, aside from their real significance, also have the value of "Weibsbilder" (literally _woman-pictures_, but idiomatically _women_). This is at once shown by the fact that the dream deals with a big and a little picture, just as the dream content presents a big (grown up) and a little girl. That cheap pictures could also be obtained points to the prostitution complex, just as the dreamer's surname on the little picture and the thought that it was intended for his birthday, point to the parent complex (to be born on the stairway--to be conceived in coitus).

The indistinct final scene, in which the dreamer sees himself on the staircase landing lying in bed and feeling wet, seems to go back into childhood even beyond the infantile onanism, and manifestly has its prototype in similarly pleasurable scenes of bed-wetting.

6. A modified stair-dream.

To one of my very nervous patients, who was an abstainer, whose fancy was fixed on his mother, and who repeatedly dreamed of climbing stairs accompanied by his mother, I once remarked that moderate masturbation

would be less harmful to him than enforced abstinence. This influence provoked the following dream:

"His piano teacher reproaches him for neglecting his piano-playing, and for not practicing the _Etudes_ of Moscheles and Clementi's _Gradus ad Parnassum_." In relation to this he remarked that the _Gradus_ is only a stairway, and that the piano itself is only a stairway as it has a scale.

It is correct to say that there is no series of associations which cannot be adapted to the representation of sexual facts. I conclude with the dream of a chemist, a young man, who has been trying to give up his habit of masturbation by replacing it with intercourse with women.

Preliminary statement.--On the day before the dream he had given a student instruction concerning Grignard's reaction, in which magnesium is to be dissolved in absolutely pure ether under the catalytic influence of iodine. Two days before, there had been an explosion in the course of the same reaction, in which the investigator had burned his hand.

Dream I. _He is to make phenylmagnesium-bromid; he sees the apparatus with particular clearness, but he has substituted himself for the magnesium. He is now in a curious swaying attitude. He keeps repeating to himself, "This is the right thing, it is working, my feet are beginning to dissolve and my knees are getting soft." Then he reaches down and feels for his feet, and meanwhile (he does not know how) he takes his legs out of the crucible, and then again he says to himself, "That cannot be.... Yes, it must be so, it has been done correctly." Then he partially awakens, and repeats the dream to himself, because he wants to tell it to me. He is distinctly afraid of the analysis of the dream. He is much excited during this semi-sleeping state, and repeats continually, "Phenyl, phenyl." _

II. _He is in ... ing with his whole family; at half-past eleven. He is to be at the Schottenthor for a rendezvous with a certain lady, but he does not wake up until half-past eleven. He says to himself, "It is too late now; when you get there it will be half-past twelve." The next instant he sees the whole family gathered about the table--his mother and the servant girl with the soup-tureen with particular clearness. Then he says to himself, "Well, if we are eating already, I certainly can't get away." _

Analysis: He feels sure that even the first dream contains a reference to the lady whom he is to meet at the rendezvous (the dream was dreamed during the night before the expected meeting). The student to whom he gave the instruction is a particularly unpleasant fellow; he had said to the chemist: "That isn't right," because the magnesium was still unaffected, and the latter answered as though he did not care anything about it: "It certainly isn't right." He himself must be this student; he is as indifferent towards his analysis as the student is towards his synthesis; the _He_ in the dream, however, who

accomplishes the operation, is myself. How unpleasant he must seem to me with his indifference towards the success achieved!

Moreover, he is the material with which the analysis (synthesis) is made. For it is a question of the success of the treatment. The legs in the dream recall an impression of the previous evening. He met a lady at a dancing lesson whom he wished to conquer; he pressed her to him so closely that she once cried out. After he had stopped pressing against her legs, he felt her firm responding pressure against his lower thighs as far as just above his knees, at the place mentioned in the dream. In this situation, then, the woman is the magnesium in the retort, which is at last working. He is feminine towards me, as he is masculine towards the woman. If it will work with the woman, the treatment will also work. Feeling and becoming aware of himself in the region of his knees refers to masturbation, and corresponds to his fatigue of the previous day.... The rendezvous had actually been set for half-past eleven. His wish to oversleep and to remain with his usual sexual objects (that is, with masturbation) corresponds with his resistance.

[1] It is only of late that I have learned to value the significance of fancies and unconscious thoughts about life in the womb. They contain the explanation of the curious fear felt by so many people of being buried alive, as well as the profoundest unconscious reason for the belief in a life after death which represents nothing but a projection into the future of this mysterious life before birth. _The act of birth, moreover, is the first experience with fear, and is thus the source and model of the emotion of fear._

[2] Cf. *_Zentralblatt für psychoanalyse_, I.*

[3] Or chapel--vagina.

[4] Symbol of coitus.

[5] Mons veneris.

[6] Crines pubis.

[7] Demons in cloaks and capucines are, according to the explanation of a man versed in the subject, of a phallic nature.

[8] The two halves of the scrotum.

[9] See *_Zentralblatt für Psychoanalyse_, vol. i, p. 2.*

VI

THE WISH IN DREAMS

That the dream should be nothing but a wish-fulfillment surely seemed strange to us all--and that not alone because of the contradictions offered by the anxiety dream.

After learning from the first analytical explanations that the dream conceals sense and psychic validity, we could hardly expect so simple a determination of this sense. According to the correct but concise definition of

Aristotle, the dream is a continuation of thinking in sleep (in so far as one sleeps). Considering that during the day our thoughts produce such a diversity of psychic acts--judgments, conclusions, contradictions, expectations, intentions, &c.--why should our sleeping thoughts be forced to confine themselves to the production of wishes? Are there not, on the contrary, many dreams that present a different psychic act in dream form, _e.g._, a solicitude, and is not the very transparent father's dream mentioned above of just such a nature? From the gleam of light falling into his eyes while asleep the father draws the solicitous conclusion that a candle has been upset and may have set fire to the corpse; he transforms this conclusion into a dream by investing it with a sensible situation enacted in the present tense. What part is played in this dream by the wish-fulfillment, and which are we to suspect--the predominance of the thought continued from, the waking state or of the thought incited by the new sensory impression?

All these considerations are just, and force us to enter more deeply into the part played by the wish-fulfillment in the dream, and into the significance of the waking thoughts continued in sleep.

It is in fact the wish-fulfillment that has already induced us to separate dreams into two groups. We have found some dreams that were plainly wish-fulfillments; and others in which wish-fulfillment could not be recognized, and was frequently concealed by every available means. In this latter class of dreams we recognized the influence of the dream censor. The undisguised wish dreams were chiefly found in children, yet fleeting open-hearted wish dreams _seemed_ (I purposely emphasize this word) to occur also in adults.

We may now ask whence the wish fulfilled in the dream originates. But to what opposition or to what diversity do we refer this "whence"? I think it is to the opposition between conscious daily life and a psychic activity remaining unconscious which can only make itself noticeable during the night. I thus find a threefold possibility for the origin of a wish. Firstly, it may have been incited during the day, and owing to external circumstances failed to find gratification, there is thus left for the night an acknowledged but unfulfilled wish. Secondly, it may come to the surface during the day but be rejected, leaving an unfulfilled but suppressed wish. Or, thirdly, it may have no relation to daily life, and belong to those wishes that originate during the night from the suppression. If we now follow our scheme of the psychic apparatus, we can localize a wish of the first order in the system Forec. We may assume that a wish of the second order has been forced back from the Forec. system into the Unc. system, where alone, if anywhere, it can maintain itself; while a wish-feeling of the third order we consider altogether incapable of leaving the Unc. system. This brings up the question whether wishes arising from these

different sources possess the same value for the dream, and whether they have the same power to incite a dream.

On reviewing the dreams which we have at our disposal for answering this question, we are at once moved to add as a fourth source of the dream-wish the actual wish incitements arising during the night, such as thirst and sexual desire. It then becomes evident that the source of the dream-wish does not affect its capacity to incite a dream. That a wish suppressed during the day asserts itself in the dream can be shown by a great many examples. I shall mention a very simple example of this class. A somewhat sarcastic young lady, whose younger friend has become engaged to be married, is asked throughout the day by her acquaintances whether she knows and what she thinks of the fiancé. She answers with unqualified praise, thereby silencing her own judgment, as she would prefer to tell the truth, namely, that he is an ordinary person. The following night she dreams that the same question is put to her, and that she replies with the formula: "In case of subsequent orders it will suffice to mention the number." Finally, we have learned from numerous analyses that the wish in all dreams that have been subject to distortion has been derived from the unconscious, and has been unable to come to perception in the waking state. Thus it would appear that all wishes are of the same value and force for the dream formation.

I am at present unable to prove that the state of affairs is really different, but I am strongly inclined to assume a more stringent determination of the dream-wish. Children's dreams leave no doubt that an unfulfilled wish of the day may be the instigator of the dream. But we must not forget that it is, after all, the wish of a child, that it is a wish-feeling of infantile strength only. I have a strong doubt whether an unfulfilled wish from the day would suffice to create a dream in an adult. It would rather seem that as we learn to control our impulses by intellectual activity, we more and more reject as vain the formation or retention of such intense wishes as are natural to childhood. In this, indeed, there may be individual variations; some retain the infantile type of psychic processes longer than others. The differences are here the same as those found in the gradual decline of the originally distinct visual imagination.

In general, however, I am of the opinion that unfulfilled wishes of the day are insufficient to produce a dream in adults. I readily admit that the wish instigators originating in conscious like contribute towards the incitement of dreams, but that is probably all. The dream would not originate if the foreconscious wish were not reinforced from another source.

That source is the unconscious. I believe that *the conscious wish is a dream inciter only if it succeeds in arousing a similar unconscious wish which reinforces it*. Following the suggestions obtained through the psychoanalysis of the neuroses, I believe that these unconscious wishes are always active and

ready for expression whenever they find an opportunity to unite themselves with an emotion from conscious life, and that they transfer their greater intensity to the lesser intensity of the latter.[1] It may therefore seem that the conscious wish alone has been realized in a dream; but a slight peculiarity in the formation of this dream will put us on the track of the powerful helper from the unconscious. These ever active and, as it were, immortal wishes from the unconscious recall the legendary Titans who from time immemorial have borne the ponderous mountains which were once rolled upon them by the victorious gods, and which even now quiver from time to time from the convulsions of their mighty limbs; I say that these wishes found in the repression are of themselves of an infantile origin, as we have learned from the psychological investigation of the neuroses. I should like, therefore, to withdraw the opinion previously expressed that it is unimportant whence the dream-wish originates, and replace it by another, as follows: *The wish manifested in the dream must be an infantile one*. In the adult it originates in the Unc., while in the child, where no separation and censor as yet exist between Forec. and Unc., or where these are only in the process of formation, it is an unfulfilled and unrepressed wish from the waking state. I am aware that this conception cannot be generally demonstrated, but I maintain nevertheless that it can be frequently demonstrated, even when it was not suspected, and that it cannot be generally refuted.

The wish-feelings which remain from the conscious waking state are, therefore, relegated to the background in the dream formation. In the dream content I shall attribute to them only the part attributed to the material of actual sensations during sleep. If I now take into account those other psychic instigations remaining from the waking state which are not wishes, I shall only adhere to the line mapped out for me by this train of thought. We may succeed in provisionally terminating the sum of energy of our waking thoughts by deciding to go to sleep. He is a good sleeper who can do this; Napoleon I. is reputed to have been a model of this sort. But we do not always succeed in accomplishing it, or in accomplishing it perfectly. Unsolved problems, harassing cares, overwhelming impressions continue the thinking activity even during sleep, maintaining psychic processes in the system which we have termed the foreconscious. These mental processes continuing into sleep may be divided into the following groups: 1, That which has not been terminated during the day owing to casual prevention; 2, that which has been left unfinished by temporary paralysis of our mental power, *i.e.* the unsolved; 3, that which has been rejected and suppressed during the day. This unites with a powerful group (4) formed by that which has been excited in our Unc. during the day by the work of the foreconscious. Finally, we may add group (5) consisting of the indifferent and hence unsettled impressions of the day.

We should not underrate the psychic intensities introduced into sleep by these remnants of waking life, especially those emanating from the group of the unsolved. These excitations surely continue to strive for expression during the night, and we may assume with equal certainty that the sleeping state renders impossible the usual continuation of the excitement in the foreconscious and the termination of the excitement by its becoming conscious. As far as we can normally become conscious of our mental processes, even during the night, in so far we are not asleep. I shall not venture to state what change is produced in the Forec. system by the sleeping state, but there is no doubt that the psychological character of sleep is essentially due to the change of energy in this very system, which also dominates the approach to motility, which is paralyzed during sleep. In contradistinction to this, there seems to be nothing in the psychology of the dream to warrant the assumption that sleep produces any but secondary changes in the conditions of the Unc. system. Hence, for the nocturnal excitation in the Force, there remains no other path than that followed by the wish excitations from the Unc. This excitation must seek reinforcement from the Unc., and follow the detours of the unconscious excitations. But what is the relation of the foreconscious day remnants to the dream? There is no doubt that they penetrate abundantly into the dream, that they utilize the dream content to obtrude themselves upon consciousness even during the night; indeed, they occasionally even dominate the dream content, and impel it to continue the work of the day; it is also certain that the day remnants may just as well have any other character as that of wishes; but it is highly instructive and even decisive for the theory of wish-fulfillment to see what conditions they must comply with in order to be received into the dream.

Let us pick out one of the dreams cited above as examples, _e.g._, the dream in which my friend Otto seems to show the symptoms of Basedow's disease. My friend Otto's appearance occasioned me some concern during the day, and this worry, like everything else referring to this person, affected me. I may also assume that these feelings followed me into sleep. I was probably bent on finding out what was the matter with him. In the night my worry found expression in the dream which I have reported, the content of which was not only senseless, but failed to show any wish-fulfillment. But I began to investigate for the source of this incongruous expression of the solicitude felt during the day, and analysis revealed the connection. I identified my friend Otto with a certain Baron L. and myself with a Professor R. There was only one explanation for my being impelled to select just this substitution for the day thought. I must have always been prepared in the Unc. to identify myself with Professor R., as it meant the realization of one of the immortal infantile wishes, viz. that of becoming great. Repulsive ideas respecting my

friend, that would certainly have been repudiated in a waking state, took advantage of the opportunity to creep into the dream, but the worry of the day likewise found some form of expression through a substitution in the dream content. The day thought, which was no wish in itself but rather a worry, had in some way to find a connection with the infantile now unconscious and suppressed wish, which then allowed it, though already properly prepared, to "originate" for consciousness. The more dominating this worry, the stronger must be the connection to be established; between the contents of the wish and that of the worry there need be no connection, nor was there one in any of our examples.

We can now sharply define the significance of the unconscious wish for the dream. It may be admitted that there is a whole class of dreams in which the incitement originates preponderatingly or even exclusively from the remnants of daily life; and I believe that even my cherished desire to become at some future time a "professor extraordinarius" would have allowed me to slumber undisturbed that night had not my worry about my friend's health been still active. But this worry alone would not have produced a dream; the motive power needed by the dream had to be contributed by a wish, and it was the affair of the worry to procure for itself such wish as a motive power of the dream. To speak figuratively, it is quite possible that a day thought plays the part of the contractor (_entrepreneur_) in the dream. But it is known that no matter what idea the contractor may have in mind, and how desirous he may be of putting it into operation, he can do nothing without capital; he must depend upon a capitalist to defray the necessary expenses, and this capitalist, who supplies the psychic expenditure for the dream is invariably and indisputably _a wish from the unconscious_, no matter what the nature of the waking thought may be.

In other cases the capitalist himself is the contractor for the dream; this, indeed, seems to be the more usual case. An unconscious wish is produced by the day's work, which in turn creates the dream. The dream processes, moreover, run parallel with all the other possibilities of the economic relationship used here as an illustration. Thus, the entrepreneur may contribute some capital himself, or several entrepreneurs may seek the aid of the same capitalist, or several capitalists may jointly supply the capital required by the entrepreneur. Thus there are dreams produced by more than one dream-wish, and many similar variations which may readily be passed over and are of no further interest to us. What we have left unfinished in this discussion of the dream-wish we shall be able to develop later.

The "tertium comparationis" in the comparisons just employed--_i.e._ the sum placed at our free disposal in proper allotment--admits of still finer application for the illustration of the dream structure. We can recognize

in most dreams a center especially supplied with perceptible intensity. This is regularly the direct representation of the wish-fulfillment; for, if we undo the displacements of the dream-work by a process of retrogression, we find that the psychic intensity of the elements in the dream thoughts is replaced by the perceptible intensity of the elements in the dream content. The elements adjoining the wish-fulfillment have frequently nothing to do with its sense, but prove to be descendants of painful thoughts which oppose the wish. But, owing to their frequently artificial connection with the central element, they have acquired sufficient intensity to enable them to come to expression. Thus, the force of expression of the wish-fulfillment is diffused over a certain sphere of association, within which it raises to expression all elements, including those that are in themselves impotent. In dreams having several strong wishes we can readily separate from one another the spheres of the individual wish-fulfillments; the gaps in the dream likewise can often be explained as boundary zones.

Although the foregoing remarks have considerably limited the significance of the day remnants for the dream, it will nevertheless be worth our while to give them some attention. For they must be a necessary ingredient in the formation of the dream, inasmuch as experience reveals the surprising fact that every dream shows in its content a connection with some impression of a recent day, often of the most indifferent kind. So far we have failed to see any necessity for this addition to the dream mixture. This necessity appears only when we follow closely the part played by the unconscious wish, and then seek information in the psychology of the neuroses. We thus learn that the unconscious idea, as such, is altogether incapable of entering into the foreconscious, and that it can exert an influence there only by uniting with a harmless idea already belonging to the foreconscious, to which it transfers its intensity and under which it allows itself to be concealed. This is the fact of transference which furnishes an explanation for so many surprising occurrences in the psychic life of neurotics.

The idea from the foreconscious which thus obtains an unmerited abundance of intensity may be left unchanged by the transference, or it may have forced upon it a modification from the content of the transferring idea. I trust the reader will pardon my fondness for comparisons from daily life, but I feel tempted to say that the relations existing for the repressed idea are similar to the situations existing in Austria for the American dentist, who is forbidden to practise unless he gets permission from a regular physician to use his name on the public signboard and thus cover the legal requirements. Moreover, just as it is naturally not the busiest physicians who form such alliances with dental practitioners, so in the psychic life only such foreconscious or conscious ideas are chosen to cover a repressed idea as have not themselves attracted much of

the attention which is operative in the foreconscious. The unconscious entangles with its connections preferentially either those impressions and ideas of the foreconscious which have been left unnoticed as indifferent, or those that have soon been deprived of this attention through rejection. It is a familiar fact from the association studies confirmed by every experience, that ideas which have formed intimate connections in one direction assume an almost negative attitude to whole groups of new connections. I once tried from this principle to develop a theory for hysterical paralysis.

If we assume that the same need for the transference of the repressed ideas which we have learned to know from the analysis of the neuroses makes its influence felt in the dream as well, we can at once explain two riddles of the dream, viz. that every dream analysis shows an interweaving of a recent impression, and that this recent element is frequently of the most indifferent character. We may add what we have already learned elsewhere, that these recent and indifferent elements come so frequently into the dream content as a substitute for the most deep-lying of the dream thoughts, for the further reason that they have least to fear from the resisting censor. But while this freedom from censorship explains only the preference for trivial elements, the constant presence of recent elements points to the fact that there is a need for transference. Both groups of impressions satisfy the demand of the repression for material still free from associations, the indifferent ones because they have offered no inducement for extensive associations, and the recent ones because they have had insufficient time to form such associations.

We thus see that the day remnants, among which we may now include the indifferent impressions when they participate in the dream formation, not only borrow from the Unc. the motive power at the disposal of the repressed wish, but also offer to the unconscious something indispensable, namely, the attachment necessary to the transference. If we here attempted to penetrate more deeply into the psychic processes, we should first have to throw more light on the play of emotions between the foreconscious and the unconscious, to which, indeed, we are urged by the study of the psychoneuroses, whereas the dream itself offers no assistance in this respect.

Just one further remark about the day remnants. There is no doubt that they are the actual disturbers of sleep, and not the dream, which, on the contrary, strives to guard sleep. But we shall return to this point later.

We have so far discussed the dream-wish, we have traced it to the sphere of the Unc., and analyzed its relations to the day remnants, which in turn may be either wishes, psychic emotions of any other kind, or simply recent impressions. We have thus made room for any claims that may be made for the importance of conscious thought activity in dream formations in all its variations. Relying upon our thought series, it would not be at all impossible

for us to explain even those extreme cases in which the dream as a continuer of the day work brings to a happy conclusion and unsolved problem possess an example, the analysis of which might reveal the infantile or repressed wish source furnishing such alliance and successful strengthening of the efforts of the foreconscious activity. But we have not come one step nearer a solution of the riddle: Why can the unconscious furnish the motive power for the wish-fulfillment only during sleep? The answer to this question must throw light on the psychic nature of wishes; and it will be given with the aid of the diagram of the psychic apparatus.

We do not doubt that even this apparatus attained its present perfection through a long course of development. Let us attempt to restore it as it existed in an early phase of its activity. From assumptions, to be confirmed elsewhere, we know that at first the apparatus strove to keep as free from excitement as possible, and in its first formation, therefore, the scheme took the form of a reflex apparatus, which enabled it promptly to discharge through the motor tracts any sensible stimulus reaching it from without. But this simple function was disturbed by the wants of life, which likewise furnish the impulse for the further development of the apparatus. The wants of life first manifested themselves to it in the form of the great physical needs. The excitement aroused by the inner want seeks an outlet in motility, which may be designated as "inner changes" or as an "expression of the emotions." The hungry child cries or fidgets helplessly, but its situation remains unchanged; for the excitation proceeding from an inner want requires, not a momentary outbreak, but a force working continuously. A change can occur only if in some way a feeling of gratification is experienced--which in the case of the child must be through outside help--in order to remove the inner excitement. An essential constituent of this experience is the appearance of a certain perception (of food in our example), the memory picture of which thereafter remains associated with the memory trace of the excitation of want.

Thanks to the established connection, there results at the next appearance of this want a psychic feeling which revives the memory picture of the former perception, and thus recalls the former perception itself, *i.e.* it actually re-establishes the situation of the first gratification. We call such a feeling a wish; the reappearance of the perception constitutes the wish-fulfillment, and the full revival of the perception by the want excitement constitutes the shortest road to the wish-fulfillment. We may assume a primitive condition of the psychic apparatus in which this road is really followed, *i.e.* where the wishing merges into an hallucination, This first psychic activity therefore aims at an identity of perception, *i.e.* it aims at a repetition of that perception which is connected with the fulfillment of the want.

This primitive mental activity must have been modified by bitter practical experience into a more expedient secondary activity. The establishment of the identity perception on the short regressive road within the apparatus does not in another respect carry with it the result which inevitably follows the revival of the same perception from without. The gratification does not take place, and the want continues. In order to equalize the internal with the external sum of energy, the former must be continually maintained, just as actually happens in the hallucinatory psychoses and in the deliriums of hunger which exhaust their psychic capacity in clinging to the object desired. In order to make more appropriate use of the psychic force, it becomes necessary to inhibit the full regression so as to prevent it from extending beyond the image of memory, whence it can select other paths leading ultimately to the establishment of the desired identity from the outer world. This inhibition and consequent deviation from the excitation becomes the task of a second system which dominates the voluntary motility, *i.e.* through whose activity the expenditure of motility is now devoted to previously recalled purposes. But this entire complicated mental activity which works its way from the memory picture to the establishment of the perception identity from the outer world merely represents a detour which has been forced upon the wish-fulfillment by experience.[2] Thinking is indeed nothing but the equivalent of the hallucinatory wish; and if the dream be called a wish-fulfillment this becomes self-evident, as nothing but a wish can impel our psychic apparatus to activity. The dream, which in fulfilling its wishes follows the short regressive path, thereby preserves for us only an example of the primary form of the psychic apparatus which has been abandoned as inexpedient. What once ruled in the waking state when the psychic life was still young and unfit seems to have been banished into the sleeping state, just as we see again in the nursery the bow and arrow, the discarded primitive weapons of grown-up humanity. *The dream is a fragment of the abandoned psychic life of the child.* In the psychoses these modes of operation of the psychic apparatus, which are normally suppressed in the waking state, reassert themselves, and then betray their inability to satisfy our wants in the outer world.

The unconscious wish-feelings evidently strive to assert themselves during the day also, and the fact of transference and the psychoses teach us that they endeavor to penetrate to consciousness and dominate motility by the road leading through the system of the foreconscious. It is, therefore, the censor lying between the Unc. and the Forec., the assumption of which is forced upon us by the dream, that we have to recognize and honor as the guardian of our psychic health. But is it not carelessness on the part of this guardian to diminish its vigilance during the night and to allow the suppressed

emotions of the Unc. to come to expression, thus again making possible the hallucinatory regression? I think not, for when the critical guardian goes to rest--and we have proof that his slumber is not profound--he takes care to close the gate to motility. No matter what feelings from the otherwise inhibited Unc. may roam about on the scene, they need not be interfered with; they remain harmless because they are unable to put in motion the motor apparatus which alone can exert a modifying influence upon the outer world. Sleep guarantees the security of the fortress which is under guard. Conditions are less harmless when a displacement of forces is produced, not through a nocturnal diminution in the operation of the critical censor, but through pathological enfeeblement of the latter or through pathological reinforcement of the unconscious excitations, and this while the foreconscious is charged with energy and the avenues to motility are open. The guardian is then overpowered, the unconscious excitations subdue the Forec.; through it they dominate our speech and actions, or they enforce the hallucinatory regression, thus governing an apparatus not designed for them by virtue of the attraction exerted by the perceptions on the distribution of our psychic energy. We call this condition a psychosis.

We are now in the best position to complete our psychological construction, which has been interrupted by the introduction of the two systems, Unc. and Forec. We have still, however, ample reason for giving further consideration to the wish as the sole psychic motive power in the dream. We have explained that the reason why the dream is in every case a wish realization is because it is a product of the Unc., which knows no other aim in its activity but the fulfillment of wishes, and which has no other forces at its disposal but wish-feelings. If we avail ourselves for a moment longer of the right to elaborate from the dream interpretation such far-reaching psychological speculations, we are in duty bound to demonstrate that we are thereby bringing the dream into a relationship which may also comprise other psychic structures. If there exists a system of the Unc.--or something sufficiently analogous to it for the purpose of our discussion--the dream cannot be its sole manifestation; every dream may be a wish-fulfillment, but there must be other forms of abnormal wish-fulfillment beside this of dreams. Indeed, the theory of all psychoneurotic symptoms culminates in the proposition _that they too must be taken as wish-fulfillments of the unconscious_. Our explanation makes the dream only the first member of a group most important for the psychiatrist, an understanding of which means the solution of the purely psychological part of the psychiatric problem. But other members of this group of wish-fulfillments, _e.g._, the hysterical symptoms, evince one essential quality which I have so far failed to find in the dream. Thus, from the investigations frequently referred to in this treatise, I

know that the formation of an hysterical symptom necessitates the combination of both streams of our psychic life. The symptom is not merely the expression of a realized unconscious wish, but it must be joined by another wish from the foreconscious which is fulfilled by the same symptom; so that the symptom is at least doubly determined, once by each one of the conflicting systems. Just as in the dream, there is no limit to further over-determination. The determination not derived from the Unc. is, as far as I can see, invariably a stream of thought in reaction against the unconscious wish, _e.g._, a self-punishment. Hence I may say, in general, that _an hysterical symptom originates only where two contrasting wish-fulfillments, having their source in different psychic systems, are able to combine in one expression_. (Compare my latest formulation of the origin of the hysterical symptoms in a treatise published by the *Zeitschrift für Sexualwissenschaft*, by Hirschfeld and others, 1908). Examples on this point would prove of little value, as nothing but a complete unveiling of the complication in question would carry conviction. I therefore content myself with the mere assertion, and will cite an example, not for conviction but for explication. The hysterical vomiting of a female patient proved, on the one hand, to be the realization of an unconscious fancy from the time of puberty, that she might be continuously pregnant and have a multitude of children, and this was subsequently united with the wish that she might have them from as many men as possible. Against this immoderate wish there arose a powerful defensive impulse. But as the vomiting might spoil the patient's figure and beauty, so that she would not find favor in the eyes of mankind, the symptom was therefore in keeping with her punitive trend of thought, and, being thus admissible from both sides, it was allowed to become a reality. This is the same manner of consenting to a wish-fulfillment which the queen of the Parthians chose for the triumvir Crassus. Believing that he had undertaken the campaign out of greed for gold, she caused molten gold to be poured into the throat of the corpse. "Now hast thou what thou hast longed for." As yet we know of the dream only that it expresses a wish-fulfillment of the unconscious; and apparently the dominating foreconscious permits this only after it has subjected the wish to some distortions. We are really in no position to demonstrate regularly a stream of thought antagonistic to the dream-wish which is realized in the dream as in its counterpart. Only now and then have we found in the dream traces of reaction formations, as, for instance, the tenderness toward friend R. in the "uncle dream." But the contribution from the foreconscious, which is missing here, may be found in another place. While the dominating system has withdrawn on the wish to sleep, the dream may bring to expression with manifold distortions a wish from the Unc., and realize this wish by producing the

necessary changes of energy in the psychic apparatus, and may finally retain it through the entire duration of sleep.[3]

This persistent wish to sleep on the part of the foreconscious in general facilitates the formation of the dream. Let us refer to the dream of the father who, by the gleam of light from the death chamber, was brought to the conclusion that the body has been set on fire. We have shown that one of the psychic forces decisive in causing the father to form this conclusion, instead of being awakened by the gleam of light, was the wish to prolong the life of the child seen in the dream by one moment. Other wishes proceeding from the repression probably escape us, because we are unable to analyze this dream. But as a second motive power of the dream we may mention the father's desire to sleep, for, like the life of the child, the sleep of the father is prolonged for a moment by the dream. The underlying motive is: "Let the dream go on, otherwise I must wake up." As in this dream so also in all other dreams, the wish to sleep lends its support to the unconscious wish. We reported dreams which were apparently dreams of convenience. But, properly speaking, all dreams may claim this designation. The efficacy of the wish to continue to sleep is the most easily recognized in the waking dreams, which so transform the objective sensory stimulus as to render it compatible with the continuance of sleep; they interweave this stimulus with the dream in order to rob it of any claims it might make as a warning to the outer world. But this wish to continue to sleep must also participate in the formation of all other dreams which may disturb the sleeping state from within only. "Now, then, sleep on; why, it's but a dream"; this is in many cases the suggestion of the Forec. to consciousness when the dream goes too far; and this also describes in a general way the attitude of our dominating psychic activity toward dreaming, though the thought remains tacit. I must draw the conclusion that _throughout our entire sleeping state we are just as certain that we are dreaming as we are certain that we are sleeping_. We are compelled to disregard the objection urged against this conclusion that our consciousness is never directed to a knowledge of the former, and that it is directed to a knowledge of the latter only on special occasions when the censor is unexpectedly surprised. Against this objection we may say that there are persons who are entirely conscious of their sleeping and dreaming, and who are apparently endowed with the conscious faculty of guiding their dream life. Such a dreamer, when dissatisfied with the course taken by the dream, breaks it off without awakening, and begins it anew in order to continue it with a different turn, like the popular author who, on request, gives a happier ending to his play. Or, at another time, if placed by the dream in a sexually exciting situation, he thinks in his sleep: "I do not care to continue this dream and exhaust myself by a pollution; I prefer to defer it in favor of a real situation."

[1] They share this character of indestructibility with all psychic acts that are really unconscious--that is, with psychic acts belonging to the system of the unconscious only. These paths are constantly open and never fall into disuse; they conduct the discharge of the exciting process as often as it becomes endowed with unconscious excitement. To speak metaphorically they suffer the same form of annihilation as the shades of the lower region in the _Odyssey_, who awoke to new life the moment they drank blood. The processes depending on the foreconscious system are destructible in a different way. The psychotherapy of the neuroses is based on this difference.

[2] Le Lorrain justly extols the wish-fulfilment of the dream: "Sans fatigue sérieuse, sans être obligé de recourir à cette lutte opiniâtre et longue qui use et corrode les jouissances poursuivies."

[3] This idea has been borrowed from _The Theory of Sleep_ by Liébault, who revived hypnotic investigation in our days. (_Du Sommeil provoqué_, etc.; Paris, 1889.)

IX

THE UNCONSCIOUS AND CONSCIOUSNESS--REALITY

On closer inspection we find that it is not the existence of two systems near the motor end of the apparatus but of two kinds of processes or modes of emotional discharge, the assumption of which was explained in the psychological discussions of the previous chapter. This can make no difference for us, for we must always be ready to drop our auxiliary ideas whenever we deem ourselves in position to replace them by something else approaching more closely to the unknown reality. Let us now try to correct some views which might be erroneously formed as long as we regarded the two systems in the crudest and most obvious sense as two localities within the psychic apparatus, views which have left their traces in the terms "repression" and "penetration." Thus, when we say that an unconscious idea strives for transference into the foreconscious in order later to penetrate consciousness, we do not mean that a second idea is to be formed situated in a new locality like an interlineation near which the original continues to remain; also, when we speak of penetration into consciousness, we wish carefully to avoid any idea of change of locality. When we say that a foreconscious idea is repressed and subsequently taken up by the unconscious, we might be tempted by these figures, borrowed from the idea of a struggle over a territory, to assume that an arrangement is really broken up in one psychic locality and replaced by a new one in the other locality. For these comparisons we substitute what would seem to correspond better with the real state of affairs by saying that an energy occupation is displaced to or withdrawn from a certain arrangement so that the psychic formation falls under the domination of a system or is withdrawn from

the same. Here again we replace a topical mode of presentation by a dynamic; it is not the psychic formation that appears to us as the moving factor but the innervation of the same.

I deem it appropriate and justifiable, however, to apply ourselves still further to the illustrative conception of the two systems. We shall avoid any misapplication of this manner of representation if we remember that presentations, thoughts, and psychic formations should generally not be localized in the organic elements of the nervous system, but, so to speak, between them, where resistances and paths form the correlate corresponding to them. Everything that can become an object of our internal perception is virtual, like the image in the telescope produced by the passage of the rays of light. But we are justified in assuming the existence of the systems, which have nothing psychic in themselves and which never become accessible to our psychic perception, corresponding to the lenses of the telescope which design the image. If we continue this comparison, we may say that the censor between two systems corresponds to the refraction of rays during their passage into a new medium.

Thus far we have made psychology on our own responsibility; it is now time to examine the theoretical opinions governing present-day psychology and to test their relation to our theories. The question of the unconscious, in psychology is, according to the authoritative words of Lipps, less a psychological question than the question of psychology. As long as psychology settled this question with the verbal explanation that the "psychic" is the "conscious" and that "unconscious psychic occurrences" are an obvious contradiction, a psychological estimate of the observations gained by the physician from abnormal mental states was precluded. The physician and the philosopher agree only when both acknowledge that unconscious psychic processes are "the appropriate and well-justified expression for an established fact." The physician cannot but reject with a shrug of his shoulders the assertion that "consciousness is the indispensable quality of the psychic"; he may assume, if his respect for the utterings of the philosophers still be strong enough, that he and they do not treat the same subject and do not pursue the same science. For a single intelligent observation of the psychic life of a neurotic, a single analysis of a dream must force upon him the unalterable conviction that the most complicated and correct mental operations, to which no one will refuse the name of psychic occurrences, may take place without exciting the consciousness of the person. It is true that the physician does not learn of these unconscious processes until they have exerted such an effect on consciousness as to admit communication or observation. But this effect of consciousness may show a psychic character widely differing from the unconscious process, so that the internal perception cannot possibly recognize

the one as a substitute for the other. The physician must reserve for himself the right to penetrate, by a process of deduction, from the effect on consciousness to the unconscious psychic process; he learns in this way that the effect on consciousness is only a remote psychic product of the unconscious process and that the latter has not become conscious as such; that it has been in existence and operative without betraying itself in any way to consciousness.

A reaction from the over-estimation of the quality of consciousness becomes the indispensable preliminary condition for any correct insight into the behavior of the psychic. In the words of Lipps, the unconscious must be accepted as the general basis of the psychic life. The unconscious is the larger circle which includes within itself the smaller circle of the conscious; everything conscious has its preliminary step in the unconscious, whereas the unconscious may stop with this step and still claim full value as a psychic activity. Properly speaking, the unconscious is the real psychic; its inner nature is just as unknown to us as the reality of the external world, and it is just as imperfectly reported to us through the data of consciousness as is the external world through the indications of our sensory organs.

A series of dream problems which have intensely occupied older authors will be laid aside when the old opposition between conscious life and dream life is abandoned and the unconscious psychic assigned to its proper place. Thus many of the activities whose performances in the dream have excited our admiration are now no longer to be attributed to the dream but to unconscious thinking, which is also active during the day. If, according to Scherner, the dream seems to play with a symboling representation of the body, we know that this is the work of certain unconscious phantasies which have probably given in to sexual emotions, and that these phantasies come to expression not only in dreams but also in hysterical phobias and in other symptoms. If the dream continues and settles activities of the day and even brings to light valuable inspirations, we have only to subtract from it the dream disguise as a feat of dream-work and a mark of assistance from obscure forces in the depth of the mind (_cf._ the devil in Tartini's sonata dream). The intellectual task as such must be attributed to the same psychic forces which perform all such tasks during the day. We are probably far too much inclined to over-estimate the conscious character even of intellectual and artistic productions. From the communications of some of the most highly productive persons, such as Goethe and Helmholtz, we learn, indeed, that the most essential and original parts in their creations came to them in the form of inspirations and reached their perceptions almost finished. There is nothing strange about the assistance of the conscious activity in other cases where there was a concerted effort of all the psychic forces. But it is a much abused

privilege of the conscious activity that it is allowed to hide from us all other activities wherever it participates.

It will hardly be worth while to take up the historical significance of dreams as a special subject. Where, for instance, a chieftain has been urged through a dream to engage in a bold undertaking the success of which has had the effect of changing history, a new problem results only so long as the dream, regarded as a strange power, is contrasted with other more familiar psychic forces; the problem, however, disappears when we regard the dream as a form of expression for feelings which are burdened with resistance during the day and which can receive reinforcements at night from deep emotional sources. But the great respect shown by the ancients for the dream is based on a correct psychological surmise. It is a homage paid to the unsubdued and indestructible in the human mind, and to the demoniacal which furnishes the dream-wish and which we find again in our unconscious.

Not inadvisedly do I use the expression "in our unconscious," for what we so designate does not coincide with the unconscious of the philosophers, nor with the unconscious of Lipps. In the latter uses it is intended to designate only the opposite of conscious. That there are also unconscious psychic processes beside the conscious ones is the hotly contested and energetically defended issue. Lipps gives us the more far-reaching theory that everything psychic exists as unconscious, but that some of it may exist also as conscious. But it was not to prove this theory that we have adduced the phenomena of the dream and of the hysterical symptom formation; the observation of normal life alone suffices to establish its correctness beyond any doubt. The new fact that we have learned from the analysis of the psychopathological formations, and indeed from their first member, viz. dreams, is that the unconscious--hence the psychic--occurs as a function of two separate systems and that it occurs as such even in normal psychic life. Consequently there are two kinds of unconscious, which we do not as yet find distinguished by the psychologists. Both are unconscious in the psychological sense; but in our sense the first, which we call Unc., is likewise incapable of consciousness, whereas the second we term "Forec." because its emotions, after the observance of certain rules, can reach consciousness, perhaps not before they have again undergone censorship, but still regardless of the Unc. system. The fact that in order to attain consciousness the emotions must traverse an unalterable series of events or succession of instances, as is betrayed through their alteration by the censor, has helped us to draw a comparison from spatiality. We described the relations of the two systems to each other and to consciousness by saying that the system Forec. is like a screen between the system Unc. and consciousness. The system Forec. not only bars access to consciousness, but also controls the entrance to voluntary

motility and is capable of sending out a sum of mobile energy, a portion of which is familiar to us as attention.

We must also steer clear of the distinctions superconscious and subconscious which have found so much favor in the more recent literature on the psychoneuroses, for just such a distinction seems to emphasize the equivalence of the psychic and the conscious.

What part now remains in our description of the once all-powerful and all-overshadowing consciousness? None other than that of a sensory organ for the perception of psychic qualities. According to the fundamental idea of schematic undertaking we can conceive the conscious perception only as the particular activity of an independent system for which the abbreviated designation "Cons." commends itself. This system we conceive to be similar in its mechanical characteristics to the perception system P, hence excitable by qualities and incapable of retaining the trace of changes, *i.e.* it is devoid of memory. The psychic apparatus which, with the sensory organs of the P-system, is turned to the outer world, is itself the outer world for the sensory organ of Cons.; the teleological justification of which rests on this relationship. We are here once more confronted with the principle of the succession of instances which seems to dominate the structure of the apparatus. The material under excitement flows to the Cons. sensory organ from two sides, firstly from the P-system whose excitement, qualitatively determined, probably experiences a new elaboration until it comes to conscious perception; and, secondly, from the interior of the apparatus itself, the quantitative processes of which are perceived as a qualitative series of pleasure and pain as soon as they have undergone certain changes.

The philosophers, who have learned that correct and highly complicated thought structures are possible even without the coöperation of consciousness, have found it difficult to attribute any function to consciousness; it has appeared to them a superfluous mirroring of the perfected psychic process. The analogy of our Cons. system with the systems of perception relieves us of this embarrassment. We see that perception through our sensory organs results in directing the occupation of attention to those paths on which the incoming sensory excitement is diffused; the qualitative excitement of the P-system serves the mobile quantity of the psychic apparatus as a regulator for its discharge. We may claim the same function for the overlying sensory organ of the Cons. system. By assuming new qualities, it furnishes a new contribution toward the guidance and suitable distribution of the mobile occupation quantities. By means of the perceptions of pleasure and pain, it influences the course of the occupations within the psychic apparatus, which normally operates unconsciously and through the displacement of quantities. It is probable that the principle of pain first

regulates the displacements of occupation automatically, but it is quite possible that the consciousness of these qualities adds a second and more subtle regulation which may even oppose the first and perfect the working capacity of the apparatus by placing it in a position contrary to its original design for occupying and developing even that which is connected with the liberation of pain. We learn from neuropsychology that an important part in the functional activity of the apparatus is attributed to such regulations through the qualitative excitation of the sensory organs. The automatic control of the primary principle of pain and the restriction of mental capacity connected with it are broken by the sensible regulations, which in their turn are again automatisms. We learn that the repression which, though originally expedient, terminates nevertheless in a harmful rejection of inhibition and of psychic domination, is so much more easily accomplished with reminiscences than with perceptions, because in the former there is no increase in occupation through the excitement of the psychic sensory organs. When an idea to be rejected has once failed to become conscious because it has succumbed to repression, it can be repressed on other occasions only because it has been withdrawn from conscious perception on other grounds. These are hints employed by therapy in order to bring about a retrogression of accomplished repressions.

The value of the over-occupation which is produced by the regulating influence of the Cons. sensory organ on the mobile quantity, is demonstrated in the teleological connection by nothing more clearly than by the creation of a new series of qualities and consequently a new regulation which constitutes the precedence of man over the animals. For the mental processes are in themselves devoid of quality except for the excitements of pleasure and pain accompanying them, which, as we know, are to be held in check as possible disturbances of thought. In order to endow them with a quality, they are associated in man with verbal memories, the qualitative remnants of which suffice to draw upon them the attention of consciousness which in turn endows thought with a new mobile energy.

The manifold problems of consciousness in their entirety can be examined only through an analysis of the hysterical mental process. From this analysis we receive the impression that the transition from the foreconscious to the occupation of consciousness is also connected with a censorship similar to the one between the Unc. and the Forec. This censorship, too, begins to act only with the reaching of a certain quantitative degree, so that few intense thought formations escape it. Every possible case of detention from consciousness, as well as of penetration to consciousness, under restriction is found included within the picture of the psychoneurotic phenomena; every case points to the intimate and twofold connection between the censor and

consciousness. I shall conclude these psychological discussions with the report of two such occurrences.

On the occasion of a consultation a few years ago the subject was an intelligent and innocent-looking girl. Her attire was strange; whereas a woman's garb is usually groomed to the last fold, she had one of her stockings hanging down and two of her waist buttons opened. She complained of pains in one of her legs, and exposed her leg unrequested. Her chief complaint, however, was in her own words as follows: She had a feeling in her body as if something was stuck into it which moved to and fro and made her tremble through and through. This sometimes made her whole body stiff. On hearing this, my colleague in consultation looked at me; the complaint was quite plain to him. To both of us it seemed peculiar that the patient's mother thought nothing of the matter; of course she herself must have been repeatedly in the situation described by her child. As for the girl, she had no idea of the import of her words or she would never have allowed them to pass her lips. Here the censor had been deceived so successfully that under the mask of an innocent complaint a phantasy was admitted to consciousness which otherwise would have remained in the foreconscious.

Another example: I began the psychoanalytic treatment of a boy of fourteen years who was suffering from *_tic convulsif_*, hysterical vomiting, headache, &c., by assuring him that, after closing his eyes, he would see pictures or have ideas, which I requested him to communicate to me. He answered by describing pictures. The last impression he had received before coming to me was visually revived in his memory. He had played a game of checkers with his uncle, and now saw the checkerboard before him. He commented on various positions that were favorable or unfavorable, on moves that were not safe to make. He then saw a dagger lying on the checkerboard, an object belonging to his father, but transferred to the checkerboard by his phantasy. Then a sickle was lying on the board; next a scythe was added; and, finally, he beheld the likeness of an old peasant mowing the grass in front of the boy's distant parental home. A few days later I discovered the meaning of this series of pictures. Disagreeable family relations had made the boy nervous. It was the case of a strict and crabbed father who lived unhappily with his mother, and whose educational methods consisted in threats; of the separation of his father from his tender and delicate mother, and the remarrying of his father, who one day brought home a young woman as his new mamma. The illness of the fourteen-year-old boy broke out a few days later. It was the suppressed anger against his father that had composed these pictures into intelligible allusions. The material was furnished by a reminiscence from mythology, The sickle was the one with which Zeus castrated his father; the scythe and the likeness of the peasant represented

Kronos, the violent old man who eats his children and upon whom Zeus wreaks vengeance in so unfilial a manner. The marriage of the father gave the boy an opportunity to return the reproaches and threats of his father--which had previously been made because the child played with his genitals (the checkerboard; the prohibitive moves; the dagger with which a person may be killed). We have here long repressed memories and their unconscious remnants which, under the guise of senseless pictures have slipped into consciousness by devious paths left open to them.

I should then expect to find the theoretical value of the study of dreams in its contribution to psychological knowledge and in its preparation for an understanding of neuroses. Who can foresee the importance of a thorough knowledge of the structure and activities of the psychic apparatus when even our present state of knowledge produces a happy therapeutic influence in the curable forms of the psychoneuroses? What about the practical value of such study some one may ask, for psychic knowledge and for the discovering of the secret peculiarities of individual character? Have not the unconscious feelings revealed by the dream the value of real forces in the psychic life? Should we take lightly the ethical significance of the suppressed wishes which, as they now create dreams, may some day create other things?

I do not feel justified in answering these questions. I have not thought further upon this side of the dream problem. I believe, however, that at all events the Roman Emperor was in the wrong who ordered one of his subjects executed because the latter dreamt that he had killed the Emperor. He should first have endeavored to discover the significance of the dream; most probably it was not what it seemed to be. And even if a dream of different content had the significance of this offense against majesty, it would still have been in place to remember the words of Plato, that the virtuous man contents himself with dreaming that which the wicked man does in actual life. I am therefore of the opinion that it is best to accord freedom to dreams. Whether any reality is to be attributed to the unconscious wishes, and in what sense, I am not prepared to say offhand. Reality must naturally be denied to all transition--and intermediate thoughts. If we had before us the unconscious wishes, brought to their last and truest expression, we should still do well to remember that more than one single form of existence must be ascribed to the psychic reality. Action and the conscious expression of thought mostly suffice for the practical need of judging a man's character. Action, above all, merits to be placed in the first rank; for many of the impulses penetrating consciousness are neutralized by real forces of the psychic life before they are converted into action; indeed, the reason why they frequently do not encounter any psychic obstacle on their way is because the unconscious is certain of their meeting with resistances later. In any case it is instructive to become familiar with the

much raked-up soil from which our virtues proudly arise. For the complication of human character moving dynamically in all directions very rarely accommodates itself to adjustment through a simple alternative, as our antiquated moral philosophy would have it.

And how about the value of the dream for a knowledge of the future? That, of course, we cannot consider. One feels inclined to substitute: "for a knowledge of the past." For the dream originates from the past in every sense. To be sure the ancient belief that the dream reveals the future is not entirely devoid of truth. By representing to us a wish as fulfilled the dream certainly leads us into the future; but this future, taken by the dreamer as present, has been formed into the likeness of that past by the indestructible wish.