

SIGMUND FREUD

DREAM PSYCHOLOGY:
PSYCHOANALYSIS FOR
BEGINNERS

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INTRODUCTION

The medical profession is justly conservative. Human life should not be considered as the proper material for wild experiments.

Conservatism, however, is too often a welcome excuse for lazy minds, loath to adapt themselves to fast changing conditions.

Remember the scornful reception which first was accorded to Freud's discoveries in the domain of the unconscious.

When after years of patient observations, he finally decided to appear before medical bodies to tell them modestly of some facts which always recurred in his dream and his patients' dreams, he was first laughed at and then avoided as a crank.

The words "dream interpretation" were and still are indeed fraught with unpleasant, unscientific associations. They remind one of all sorts of childish, superstitious notions, which make up the thread and woof of dream books, read by none but the ignorant and the primitive.

The wealth of detail, the infinite care never to let anything pass

unexplained, with which he presented to the public the result of his investigations, are impressing more and more serious-minded scientists, but the examination of his evidential data demands arduous work and presupposes an absolutely open mind.

This is why we still encounter men, totally unfamiliar with Freud's writings, men who were not even interested enough in the subject to attempt an interpretation of their dreams or their patients' dreams, deriding Freud's theories and combatting them with the help of statements which he never made.

Some of them, like Professor Boris Sidis, reach at times conclusions which are strangely similar to Freud's, but in their ignorance of psychoanalytic literature, they fail to credit Freud for observations antedating theirs.

Besides those who sneer at dream study, because they have never looked into the subject, there are those who do not dare to face the facts revealed by dream study. Dreams tell us many an unpleasant biological truth about ourselves and only very free minds can thrive on such a diet. Self-deception is a plant which withers fast in the pellucid atmosphere of dream investigation.

The weakling and the neurotic attached to his neurosis are not anxious to turn such a powerful searchlight upon the dark corners of their psychology.

Freud's theories are anything but theoretical.

He was moved by the fact that there always seemed to be a close connection between his patients' dreams and their mental abnormalities, to collect thousands of dreams and to compare

them with the case histories in his possession.

He did not start out with a preconceived bias, hoping to find evidence which might support his views. He looked at facts a thousand times "until they began to tell him something."

His attitude toward dream study was, in other words, that of a statistician who does not know, and has no means of foreseeing, what conclusions will be forced on him by the information he is gathering, but who is fully prepared to accept those unavoidable conclusions.

This was indeed a novel way in psychology. Psychologists had always been wont to build, in what Bleuler calls "autistic ways," that is through methods in no wise supported by evidence, some attractive hypothesis, which sprung from their brain, like Minerva from Jove's brain, fully armed.

After which, they would stretch upon that unyielding frame the hide of a reality which they had previously killed.

It is only to minds suffering from the same distortions, to minds also autistically inclined, that those empty, artificial structures appear acceptable molds for philosophic thinking.

The pragmatic view that "truth is what works" had not been as yet expressed when Freud published his revolutionary views on the psychology of dreams.

Five facts of first magnitude were made obvious to the world by his interpretation of dreams.

First of all, Freud pointed out a constant connection between some part of every dream and some detail of the dreamer's life

during the previous waking state. This positively establishes a relation between sleeping states and waking states and disposes of the widely prevalent view that dreams are purely nonsensical phenomena coming from nowhere and leading nowhere.

Secondly, Freud, after studying the dreamer's life and modes of thought, after noting down all his mannerisms and the apparently insignificant details of his conduct which reveal his secret thoughts, came to the conclusion that there was in every dream the attempted or successful gratification of some wish, conscious or unconscious.

Thirdly, he proved that many of our dream visions are symbolical, which causes us to consider them as absurd and unintelligible; the universality of those symbols, however, makes them very transparent to the trained observer.

Fourthly, Freud showed that sexual desires play an enormous part in our unconscious, a part which puritanical hypocrisy has always tried to minimize, if not to ignore entirely.

Finally, Freud established a direct connection between dreams and insanity, between the symbolic visions of our sleep and the symbolic actions of the mentally deranged.

There were, of course, many other observations which Freud made while dissecting the dreams of his patients, but not all of them present as much interest as the foregoing nor were they as revolutionary or likely to wield as much influence on modern psychiatry.

Other explorers have struck the path blazed by Freud and

leading into man's unconscious. Jung of Zurich, Adler of Vienna and Kempf of Washington, D.C., have made to the study of the unconscious, contributions which have brought that study into fields which Freud himself never dreamt of invading.

One fact which cannot be too emphatically stated, however, is that but for Freud's wishfulfillment theory of dreams, neither Jung's "energetic theory," nor Adler's theory of "organ inferiority and compensation," nor Kempf's "dynamic mechanism" might have been formulated.

Freud is the father of modern abnormal psychology and he established the psychoanalytical point of view. No one who is not well grounded in Freudian lore can hope to achieve any work of value in the field of psychoanalysis.

On the other hand, let no one repeat the absurd assertion that Freudism is a sort of religion bounded with dogmas and requiring an act of faith. Freudism as such was merely a stage in the development of psychoanalysis, a stage out of which all but a few bigoted camp followers, totally lacking in originality, have evolved. Thousands of stones have been added to the structure erected by the Viennese physician and many more will be added in the course of time.

But the new additions to that structure would collapse like a house of cards but for the original foundations which are as indestructible as Harvey's statement as to the circulation of the blood.

Regardless of whatever additions or changes have been made

to the original structure, the analytic point of view remains unchanged.

That point of view is not only revolutionising all the methods of diagnosis and treatment of mental derangements, but compelling the intelligent, up-to-date physician to revise entirely his attitude to almost every kind of disease.

The insane are no longer absurd and pitiable people, to be herded in asylums till nature either cures them or relieves them, through death, of their misery. The insane who have not been made so by actual injury to their brain or nervous system, are the victims of unconscious forces which cause them to do abnormally things which they might be helped to do normally.

Insight into one's psychology is replacing victoriously sedatives and rest cures.

Physicians dealing with "purely" physical cases have begun to take into serious consideration the "mental" factors which have predisposed a patient to certain ailments.

Freud's views have also made a revision of all ethical and social values unavoidable and have thrown an unexpected flood of light upon literary and artistic accomplishment.

But the Freudian point of view, or more broadly speaking, the psychoanalytic point of view, shall ever remain a puzzle to those who, from laziness or indifference, refuse to survey with the great Viennese the field over which he carefully groped his way. We shall never be convinced until we repeat under his guidance all his laboratory experiments.

We must follow him through the thickets of the unconscious, through the land which had never been charted because academic philosophers, following the line of least effort, had decided *a priori* that it could not be charted.

Ancient geographers, when exhausting their store of information about distant lands, yielded to an unscientific craving for romance and, without any evidence to support their day dreams, filled the blank spaces left on their maps by unexplored tracts with amusing inserts such as "Here there are lions."

Thanks to Freud's interpretation of dreams the "royal road" into the unconscious is now open to all explorers. They shall not find lions, they shall find man himself, and the record of all his life and of his struggle with reality.

And it is only after seeing man as his unconscious, revealed by his dreams, presents him to us that we shall understand him fully. For as Freud said to Putnam: "We are what we are because we have been what we have been."

Not a few serious-minded students, however, have been discouraged from attempting a study of Freud's dream psychology.

The book in which he originally offered to the world his interpretation of dreams was as circumstantial as a legal record to be pondered over by scientists at their leisure, not to be assimilated in a few hours by the average alert reader. In those days, Freud could not leave out any detail likely to make his

extremely novel thesis evidentially acceptable to those willing to sift data.

Freud himself, however, realized the magnitude of the task which the reading of his *magnum opus* imposed upon those who have not been prepared for it by long psychological and scientific training and he abstracted from that gigantic work the parts which constitute the essential of his discoveries.

The publishers of the present book deserve credit for presenting to the reading public the gist of Freud's psychology in the master's own words, and in a form which shall neither discourage beginners, nor appear too elementary to those who are more advanced in psychoanalytic study.

Dream psychology is the key to Freud's works and to all modern psychology. With a simple, compact manual such as *Dream Psychology* there shall be no longer any excuse for ignorance of the most revolutionary psychological system of modern times.

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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 ourself 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.*

II

THE DREAM MECHANISM

We are compelled to assume that such transformation of scene has also taken place in intricate dreams, though we do not know whether it has encountered any possible desire. The dream instanced at the commencement, which we analyzed somewhat thoroughly, did give us occasion in two places to suspect something of the kind. Analysis brought out that my wife was occupied with others at table, and that I did not like it; in the dream itself *exactly the opposite* occurs, for the person who replaces my wife gives me her undivided attention. But can one wish for anything pleasanter after a disagreeable incident than that the exact contrary should have occurred, just as the dream has it? The stinging thought in the analysis, that I have never had anything for nothing, is similarly connected with the woman's remark in the dream: "You have always had such beautiful eyes." Some portion of the opposition between the latent and manifest content of the dream must be therefore derived from the realization of a wish.

Another manifestation of the dream work which all incoherent dreams have in common is still more noticeable. Choose any instance, and compare the number of separate elements in it, or the extent of the dream, if written down, with the dream thoughts

yielded by analysis, and of which but a trace can be refound in the dream itself. There can be no doubt that the dream working has resulted in an extraordinary compression or *condensation*. It is not at first easy to form an opinion as to the extent of the condensation; the more deeply you go into the analysis, the more deeply you are impressed by it. There will be found no factor in the dream whence the chains of associations do not lead in two or more directions, no scene which has not been pieced together out of two or more impressions and events. For instance, I once dreamt about a kind of swimming-bath where the bathers suddenly separated in all directions; at one place on the edge a person stood bending towards one of the bathers as if to drag him out. The scene was a composite one, made up out of an event that occurred at the time of puberty, and of two pictures, one of which I had seen just shortly before the dream. The two pictures were *The Surprise in the Bath*, from Schwind's Cycle of the Melusine (note the bathers suddenly separating), and *The Flood*, by an Italian master. The little incident was that I once witnessed a lady, who had tarried in the swimming-bath until the men's hour, being helped out of the water by the swimming-master. The scene in the dream which was selected for analysis led to a whole group of reminiscences, each one of which had contributed to the dream content. First of all came the little episode from the time of my courting, of which I have already spoken; the pressure of a hand under the table gave rise in the dream to the "under the table," which I had subsequently to find a place for in my recollection.

There was, of course, at the time not a word about "undivided attention." Analysis taught me that this factor is the realization of a desire through its contradictory and related to the behavior of my wife at the table d'hôte. An exactly similar and much more important episode of our courtship, one which separated us for an entire day, lies hidden behind this recent recollection. The intimacy, the hand resting upon the knee, refers to a quite different connection and to quite other persons. This element in the dream becomes again the starting-point of two distinct series of reminiscences, and so on.

The stuff of the dream thoughts which has been accumulated for the formation of the dream scene must be naturally fit for this application. There must be one or more common factors. The dream work proceeds like Francis Galton with his family photographs. The different elements are put one on top of the other; what is common to the composite picture stands out clearly, the opposing details cancel each other. This process of reproduction partly explains the wavering statements, of a peculiar vagueness, in so many elements of the dream. For the interpretation of dreams this rule holds good: When analysis discloses *uncertainty*, as to *either—or* read *and, taking* each section of the apparent alternatives as a separate outlet for a series of impressions.

When there is nothing in common between the dream thoughts, the dream work takes the trouble to create a something, in order to make a common presentation feasible in the dream.

The simplest way to approximate two dream thoughts, which have as yet nothing in common, consists in making such a change in the actual expression of one idea as will meet a slight responsive recasting in the form of the other idea. The process is analogous to that of rhyme, when consonance supplies the desired common factor. A good deal of the dream work consists in the creation of those frequently very witty, but often exaggerated, digressions. These vary from the common presentation in the dream content to dream thoughts which are as varied as are the causes in form and essence which give rise to them. In the analysis of our example of a dream, I find a like case of the transformation of a thought in order that it might agree with another essentially foreign one. In following out the analysis I struck upon the thought: *I should like to have something for nothing*. But this formula is not serviceable to the dream. Hence it is replaced by another one: "I should like to enjoy something free of cost."¹ The word "kost" (taste), with its double meaning, is appropriate to a table d'hôte; it, moreover, is in place through the special sense in the dream. At home if there is a dish which the children decline, their mother first tries gentle persuasion,

¹ "Ich möchte gerne etwas geniessen ohne 'Kosten' zu haben." A pun upon the word "kosten," which has two meanings – "taste" and "cost." In "Die Traumdeutung," third edition, p. 71 footnote, Professor Freud remarks that "the finest example of dream interpretation left us by the ancients is based upon a pun" (from "The Interpretation of Dreams," by Artemidorus Daldianus). "Moreover, dreams are so intimately bound up with language that Ferenczi truly points out that every tongue has its own language of dreams. A dream is as a rule untranslatable into other languages." – TRANSLATOR.

with a "Just taste it." That the dream work should unhesitatingly use the double meaning of the word is certainly remarkable; ample experience has shown, however, that the occurrence is quite usual.

Through condensation of the dream certain constituent parts of its content are explicable which are peculiar to the dream life alone, and which are not found in the waking state. Such are the composite and mixed persons, the extraordinary mixed figures, creations comparable with the fantastic animal compositions of Orientals; a moment's thought and these are reduced to unity, whilst the fancies of the dream are ever formed anew in an inexhaustible profusion. Every one knows such images in his own dreams; manifold are their origins. I can build up a person by borrowing one feature from one person and one from another, or by giving to the form of one the name of another in my dream. I can also visualize one person, but place him in a position which has occurred to another. There is a meaning in all these cases when different persons are amalgamated into one substitute. Such cases denote an "and," a "just like," a comparison of the original person from a certain point of view, a comparison which can be also realized in the dream itself. As a rule, however, the identity of the blended persons is only discoverable by analysis, and is only indicated in the dream content by the formation of the "combined" person.

The same diversity in their ways of formation and the same rules for its solution hold good also for the innumerable

medley of dream contents, examples of which I need scarcely adduce. Their strangeness quite disappears when we resolve not to place them on a level with the objects of perception as known to us when awake, but to remember that they represent the art of dream condensation by an exclusion of unnecessary detail. Prominence is given to the common character of the combination. Analysis must also generally supply the common features. The dream says simply: *All these things have an "x" in common.* The decomposition of these mixed images by analysis is often the quickest way to an interpretation of the dream. Thus I once dreamt that I was sitting with one of my former university tutors on a bench, which was undergoing a rapid continuous movement amidst other benches. This was a combination of lecture-room and moving staircase. I will not pursue the further result of the thought. Another time I was sitting in a carriage, and on my lap an object in shape like a top-hat, which, however, was made of transparent glass. The scene at once brought to my mind the proverb: "He who keeps his hat in his hand will travel safely through the land." By a slight turn the *glass hat* reminded me of *Auer's light*, and I knew that I was about to invent something which was to make me as rich and independent as his invention had made my countryman, Dr. Auer, of Welsbach; then I should be able to travel instead of remaining in Vienna. In the dream I was traveling with my invention, with the, it is true, rather awkward glass top-hat. The dream work is peculiarly adept at representing two contradictory conceptions by means

of the same mixed image. Thus, for instance, a woman dreamt of herself carrying a tall flower-stalk, as in the picture of the Annunciation (Chastity-Mary is her own name), but the stalk was bedecked with thick white blossoms resembling camellias (contrast with chastity: La dame aux Camelias).

A great deal of what we have called "dream condensation" can be thus formulated. Each one of the elements of the dream content is *overdetermined* by the matter of the dream thoughts; it is not derived from one element of these thoughts, but from a whole series. These are not necessarily interconnected in any way, but may belong to the most diverse spheres of thought. The dream element truly represents all this disparate matter in the dream content. Analysis, moreover, discloses another side of the relationship between dream content and dream thoughts. Just as one element of the dream leads to associations with several dream thoughts, so, as a rule, the *one dream thought represents more than one dream element*. The threads of the association do not simply converge from the dream thoughts to the dream content, but on the way they overlap and interweave in every way.

Next to the transformation of one thought in the scene (its "dramatization"), condensation is the most important and most characteristic feature of the dream work. We have as yet no clue as to the motive calling for such compression of the content.

In the complicated and intricate dreams with which we are now concerned, condensation and dramatization do not wholly account for the difference between dream contents and dream

thoughts. There is evidence of a third factor, which deserves careful consideration.

When I have arrived at an understanding of the dream thoughts by my analysis I notice, above all, that the matter of the manifest is very different from that of the latent dream content. That is, I admit, only an apparent difference which vanishes on closer investigation, for in the end I find the whole dream content carried out in the dream thoughts, nearly all the dream thoughts again represented in the dream content. Nevertheless, there does remain a certain amount of difference.

The essential content which stood out clearly and broadly in the dream must, after analysis, rest satisfied with a very subordinate rôle among the dream thoughts. These very dream thoughts which, going by my feelings, have a claim to the greatest importance are either not present at all in the dream content, or are represented by some remote allusion in some obscure region of the dream. I can thus describe these phenomena: *During the dream work the psychological intensity of those thoughts and conceptions to which it properly pertains flows to others which, in my judgment, have no claim to such emphasis.* There is no other process which contributes so much to concealment of the dream's meaning and to make the connection between the dream content and dream ideas irre recognizable. During this process, which I will call *the dream displacement*, I notice also the psychological intensity, significance, or emotional nature of the thoughts become transposed in sensory vividness. What was

clearest in the dream seems to me, without further consideration, the most important; but often in some obscure element of the dream I can recognize the most direct offspring of the principal dream thought.

I could only designate this dream displacement as the *transvaluation of psychical values*. The phenomena will not have been considered in all its bearings unless I add that this displacement or transvaluation is shared by different dreams in extremely varying degrees. There are dreams which take place almost without any displacement. These have the same time, meaning, and intelligibility as we found in the dreams which recorded a desire. In other dreams not a bit of the dream idea has retained its own psychical value, or everything essential in these dream ideas has been replaced by unessentials, whilst every kind of transition between these conditions can be found. The more obscure and intricate a dream is, the greater is the part to be ascribed to the impetus of displacement in its formation.

The example that we chose for analysis shows, at least, this much of displacement – that its content has a different center of interest from that of the dream ideas. In the forefront of the dream content the main scene appears as if a woman wished to make advances to me; in the dream idea the chief interest rests on the desire to enjoy disinterested love which shall "cost nothing"; this idea lies at the back of the talk about the beautiful eyes and the far-fetched allusion to "spinach."

If we abolish the dream displacement, we attain through

analysis quite certain conclusions regarding two problems of the dream which are most disputed – as to what provokes a dream at all, and as to the connection of the dream with our waking life. There are dreams which at once expose their links with the events of the day; in others no trace of such a connection can be found. By the aid of analysis it can be shown that every dream, without any exception, is linked up with our impression of the day, or perhaps it would be more correct to say of the day previous to the dream. The impressions which have incited the dream may be so important that we are not surprised at our being occupied with them whilst awake; in this case we are right in saying that the dream carries on the chief interest of our waking life. More usually, however, when the dream contains anything relating to the impressions of the day, it is so trivial, unimportant, and so deserving of oblivion, that we can only recall it with an effort. The dream content appears, then, even when coherent and intelligible, to be concerned with those indifferent trifles of thought undeserving of our waking interest. The depreciation of dreams is largely due to the predominance of the indifferent and the worthless in their content.

Analysis destroys the appearance upon which this derogatory judgment is based. When the dream content discloses nothing but some indifferent impression as instigating the dream, analysis ever indicates some significant event, which has been replaced by something indifferent with which it has entered into abundant associations. Where the dream is concerned with uninteresting

and unimportant conceptions, analysis reveals the numerous associative paths which connect the trivial with the momentous in the psychical estimation of the individual. *It is only the action of displacement if what is indifferent obtains recognition in the dream content instead of those impressions which are really the stimulus, or instead of the things of real interest.* In answering the question as to what provokes the dream, as to the connection of the dream, in the daily troubles, we must say, in terms of the insight given us by replacing the manifest latent dream content: *The dream does never trouble itself about things which are not deserving of our concern during the day, and trivialities which do not trouble us during the day have no power to pursue us whilst asleep.*

What provoked the dream in the example which we have analyzed? The really unimportant event, that a friend invited me to a *free ride in his cab*. The table d'hôte scene in the dream contains an allusion to this indifferent motive, for in conversation I had brought the taxi parallel with the table d'hôte. But I can indicate the important event which has as its substitute the trivial one. A few days before I had disbursed a large sum of money for a member of my family who is very dear to me. Small wonder, says the dream thought, if this person is grateful to me for this – this love is not cost-free. But love that shall cost nothing is one of the prime thoughts of the dream. The fact that shortly before this I had had several *drives* with the relative in question puts the one drive with my friend in a position to recall the

connection with the other person. The indifferent impression which, by such ramifications, provokes the dream is subservient to another condition which is not true of the real source of the dream – the impression must be a recent one, everything arising from the day of the dream.

I cannot leave the question of dream displacement without the consideration of a remarkable process in the formation of dreams in which condensation and displacement work together towards one end. In condensation we have already considered the case where two conceptions in the dream having something in common, some point of contact, are replaced in the dream content by a mixed image, where the distinct germ corresponds to what is common, and the indistinct secondary modifications to what is distinctive. If displacement is added to condensation, there is no formation of a mixed image, but a *common mean* which bears the same relationship to the individual elements as does the resultant in the parallelogram of forces to its components. In one of my dreams, for instance, there is talk of an injection with *propyl*. On first analysis I discovered an indifferent but true incident where *amyl* played a part as the excitant of the dream. I cannot yet vindicate the exchange of amyl for propyl. To the round of ideas of the same dream, however, there belongs the recollection of my first visit to Munich, when the *Propylæa* struck me. The attendant circumstances of the analysis render it admissible that the influence of this second group of conceptions caused the displacement of amyl to propyl. *Propyl* is, so to

say, the mean idea between *amyl* and *propylæa*; it got into the dream as a kind of *compromise* by simultaneous condensation and displacement.

The need of discovering some motive for this bewildering work of the dream is even more called for in the case of displacement than in condensation.

Although the work of displacement must be held mainly responsible if the dream thoughts are not refound or recognized in the dream content (unless the motive of the changes be guessed), it is another and milder kind of transformation which will be considered with the dream thoughts which leads to the discovery of a new but readily understood act of the dream work. The first dream thoughts which are unravelled by analysis frequently strike one by their unusual wording. They do not appear to be expressed in the sober form which our thinking prefers; rather are they expressed symbolically by allegories and metaphors like the figurative language of the poets. It is not difficult to find the motives for this degree of constraint in the expression of dream ideas. The dream content consists chiefly of visual scenes; hence the dream ideas must, in the first place, be prepared to make use of these forms of presentation. Conceive that a political leader's or a barrister's address had to be transposed into pantomime, and it will be easy to understand the transformations to which the dream work is constrained by regard for this *dramatization of the dream content*.

Around the psychological stuff of dream thoughts there are

ever found reminiscences of impressions, not infrequently of early childhood – scenes which, as a rule, have been visually grasped. Whenever possible, this portion of the dream ideas exercises a definite influence upon the modelling of the dream content; it works like a center of crystallization, by attracting and rearranging the stuff of the dream thoughts. The scene of the dream is not infrequently nothing but a modified repetition, complicated by interpolations of events that have left such an impression; the dream but very seldom reproduces accurate and unmixed reproductions of real scenes.

The dream content does not, however, consist exclusively of scenes, but it also includes scattered fragments of visual images, conversations, and even bits of unchanged thoughts. It will be perhaps to the point if we instance in the briefest way the means of dramatization which are at the disposal of the dream work for the repetition of the dream thoughts in the peculiar language of the dream.

The dream thoughts which we learn from the analysis exhibit themselves as a psychical complex of the most complicated superstructure. Their parts stand in the most diverse relationship to each other; they form backgrounds and foregrounds, stipulations, digressions, illustrations, demonstrations, and protestations. It may be said to be almost the rule that one train of thought is followed by its contradictory. No feature known to our reason whilst awake is absent. If a dream is to grow out of all this, the psychical matter is submitted to a pressure which condenses

it extremely, to an inner shrinking and displacement, creating at the same time fresh surfaces, to a selective interweaving among the constituents best adapted for the construction of these scenes. Having regard to the origin of this stuff, the term *regression* can be fairly applied to this process. The logical chains which hitherto held the psychical stuff together become lost in this transformation to the dream content. The dream work takes on, as it were, only the essential content of the dream thoughts for elaboration. It is left to analysis to restore the connection which the dream work has destroyed.

The dream's means of expression must therefore be regarded as meager in comparison with those of our imagination, though the dream does not renounce all claims to the restitution of logical relation to the dream thoughts. It rather succeeds with tolerable frequency in replacing these by formal characters of its own.

By reason of the undoubted connection existing between all the parts of dream thoughts, the dream is able to embody this matter into a single scene. It upholds a *logical connection as approximation in time and space*, just as the painter, who groups all the poets for his picture of Parnassus who, though they have never been all together on a mountain peak, yet form ideally a community. The dream continues this method of presentation in individual dreams, and often when it displays two elements close together in the dream content it warrants some special inner connection between what they represent in the dream thoughts.

It should be, moreover, observed that all the dreams of one night prove on analysis to originate from the same sphere of thought.

The causal connection between two ideas is either left without presentation, or replaced by two different long portions of dreams one after the other. This presentation is frequently a reversed one, the beginning of the dream being the deduction, and its end the hypothesis. The direct *transformation* of one thing into another in the dream seems to serve the relationship of *cause* and *effect*.

The dream never utters the *alternative "either-or,"* but accepts both as having equal rights in the same connection. When "either-or" is used in the reproduction of dreams, it is, as I have already mentioned, to be replaced by "and."

Conceptions which stand in opposition to one another are preferably expressed in dreams by the same element.² There seems no "not" in dreams. Opposition between two ideas, the relation of conversion, is represented in dreams in a very

² It is worthy of remark that eminent philologists maintain that the oldest languages used the same word for expressing quite general antitheses. In C. Abel's essay, "Ueber den Gegensinn der Urwörter" (1884, the following examples of such words in England are given: "gleam – gloom"; "to lock – loch"; "down – The Downs"; "to step – to stop." In his essay on "The Origin of Language" ("Linguistic Essays," p. 240), Abel says: "When the Englishman says 'without,' is not his judgment based upon the comparative juxtaposition of two opposites, 'with' and 'out'; 'with' itself originally meant 'without,' as may still be seen in 'withdraw.' 'Bid' includes the opposite sense of giving and of proffering." Abel, "The English Verbs of Command," "Linguistic Essays," p. 104; see also Freud, "Ueber den Gegensinn der Urwörter"; *Jahrbuch für Psychoanalytische und Psychopathologische Forschungen*, Band II., part i., p. 179). – TRANSLATOR.

remarkable way. It is expressed by the reversal of another part of the dream content just as if by way of appendix. We shall later on deal with another form of expressing disagreement. The common dream sensation of *movement checked* serves the purpose of representing disagreement of impulses – a *conflict of the will*.

Only one of the logical relationships – that of *similarity, identity, agreement*– is found highly developed in the mechanism of dream formation. Dream work makes use of these cases as a starting-point for condensation, drawing together everything which shows such agreement to a *fresh unity*.

These short, crude observations naturally do not suffice as an estimate of the abundance of the dream's formal means of presenting the logical relationships of the dream thoughts. In this respect, individual dreams are worked up more nicely or more carelessly, our text will have been followed more or less closely, auxiliaries of the dream work will have been taken more or less into consideration. In the latter case they appear obscure, intricate, incoherent. When the dream appears openly absurd, when it contains an obvious paradox in its content, it is so of purpose. Through its apparent disregard of all logical claims, it expresses a part of the intellectual content of the dream ideas. Absurdity in the dream denotes *disagreement, scorn, disdain* in the dream thoughts. As this explanation is in entire disagreement with the view that the dream owes its origin to dissociated, uncritical cerebral activity, I will emphasize my view by an example:

"One of my acquaintances, Mr. M____, has been attacked by no less a person than Goethe in an essay with, we all maintain, unwarrantable violence. Mr. M____ has naturally been ruined by this attack. He complains very bitterly of this at a dinner-party, but his respect for Goethe has not diminished through this personal experience. I now attempt to clear up the chronological relations which strike me as improbable. Goethe died in 1832. As his attack upon Mr. M____ must, of course, have taken place before, Mr. M____ must have been then a very young man. It seems to me plausible that he was eighteen. I am not certain, however, what year we are actually in, and the whole calculation falls into obscurity. The attack was, moreover, contained in Goethe's well-known essay on 'Nature.'"

The absurdity of the dream becomes the more glaring when I state that Mr. M____ is a young business man without any poetical or literary interests. My analysis of the dream will show what method there is in this madness. The dream has derived its material from three sources:

1. Mr. M____, to whom I was introduced at a dinner-party, begged me one day to examine his elder brother, who showed signs of mental trouble. In conversation with the patient, an unpleasant episode occurred. Without the slightest occasion he disclosed one of his brother's *youthful escapades*. I had asked the patient the *year of his birth* (*year of death* in dream), and led him to various calculations which might show up his want of memory.
2. A medical journal which displayed my name among others

on the cover had published a *ruinous* review of a book by my friend F_____ of Berlin, from the pen of a very *juvenile* reviewer. I communicated with the editor, who, indeed, expressed his regret, but would not promise any redress. Thereupon I broke off my connection with the paper; in my letter of resignation I expressed the hope that our *personal relations would not suffer from this*. Here is the real source of the dream. The derogatory reception of my friend's work had made a deep impression upon me. In my judgment, it contained a fundamental biological discovery which only now, several years later, commences to find favor among the professors.

3. A little while before, a patient gave me the medical history of her brother, who, exclaiming "*Nature, Nature!*" had gone out of his mind. The doctors considered that the exclamation arose from a study of *Goethe's* beautiful essay, and indicated that the patient had been overworking. I expressed the opinion that it seemed more *plausible* to me that the exclamation "*Nature!*" was to be taken in that sexual meaning known also to the less educated in our country. It seemed to me that this view had something in it, because the unfortunate youth afterwards mutilated his genital organs. The patient was eighteen years old when the attack occurred.

The first person in the dream-thoughts behind the ego was my friend who had been so scandalously treated. "*I now attempted to clear up the chronological relation.*" My friend's book deals with the chronological relations of life, and, amongst other things,

correlates *Goethe's* duration of life with a number of days in many ways important to biology. The ego is, however, represented as a general paralytic ("*I am not certain what year we are actually in*"). The dream exhibits my friend as behaving like a general paralytic, and thus riots in absurdity. But the dream thoughts run ironically. "Of course he is a madman, a fool, and you are the genius who understands all about it. But shouldn't it be the *other way round*?" This inversion obviously took place in the dream when Goethe attacked the young man, which is absurd, whilst any one, however young, can to-day easily attack the great Goethe.

I am prepared to maintain that no dream is inspired by other than egoistic emotions. The ego in the dream does not, indeed, represent only my friend, but stands for myself also. I identify myself with him because the fate of his discovery appears to me typical of the acceptance of *my own*. If I were to publish my own theory, which gives sexuality predominance in the ætiology of psychoneurotic disorders (see the allusion to the eighteen-year-old patient — "*Nature, Nature!*"), the same criticism would be leveled at me, and it would even now meet with the same contempt.

When I follow out the dream thoughts closely, I ever find only *scorn* and *contempt* as *correlated with the dream's absurdity*. It is well known that the discovery of a cracked sheep's skull on the Lido in Venice gave Goethe the hint for the so-called vertebral theory of the skull. My friend plumes himself on having as a

student raised a hubbub for the resignation of an aged professor who had done good work (including some in this very subject of comparative anatomy), but who, on account of *decrepitude*, had become quite incapable of teaching. The agitation my friend inspired was so successful because in the German Universities an *age limit* is not demanded for academic work. *Age is no protection against folly*. In the hospital here I had for years the honor to serve under a chief who, long fossilized, was for decades notoriously *feeble-minded*, and was yet permitted to continue in his responsible office. A trait, after the manner of the find in the Lido, forces itself upon me here. It was to this man that some youthful colleagues in the hospital adapted the then popular slang of that day: "No Goethe has written that," "No Schiller composed that," etc.

We have not exhausted our valuation of the dream work. In addition to condensation, displacement, and definite arrangement of the psychical matter, we must ascribe to it yet another activity – one which is, indeed, not shared by every dream. I shall not treat this position of the dream work exhaustively; I will only point out that the readiest way to arrive at a conception of it is to take for granted, probably unfairly, that it *only subsequently influences the dream content which has already been built up*. Its mode of action thus consists in so coördinating the parts of the dream that these coalesce to a coherent whole, to a dream composition. The dream gets a kind of façade which, it is true, does not conceal the whole of its content. There is a sort of

preliminary explanation to be strengthened by interpolations and slight alterations. Such elaboration of the dream content must not be too pronounced; the misconception of the dream thoughts to which it gives rise is merely superficial, and our first piece of work in analyzing a dream is to get rid of these early attempts at interpretation.

The motives for this part of the dream work are easily gauged. This final elaboration of the dream is due to a *regard for intelligibility*— a fact at once betraying the origin of an action which behaves towards the actual dream content just as our normal psychical action behaves towards some proffered perception that is to our liking. The dream content is thus secured under the pretense of certain expectations, is perceptually classified by the supposition of its intelligibility, thereby risking its falsification, whilst, in fact, the most extraordinary misconceptions arise if the dream can be correlated with nothing familiar. Every one is aware that we are unable to look at any series of unfamiliar signs, or to listen to a discussion of unknown words, without at once making perpetual changes through *our regard for intelligibility*, through our falling back upon what is familiar.

We can call those dreams *properly made up* which are the result of an elaboration in every way analogous to the psychical action of our waking life. In other dreams there is no such action; not even an attempt is made to bring about order and meaning. We regard the dream as "quite mad," because on awaking it

is with this last-named part of the dream work, the dream elaboration, that we identify ourselves. So far, however, as our analysis is concerned, the dream, which resembles a medley of disconnected fragments, is of as much value as the one with a smooth and beautifully polished surface. In the former case we are spared, to some extent, the trouble of breaking down the super-elaboration of the dream content.

All the same, it would be an error to see in the dream façade nothing but the misunderstood and somewhat arbitrary elaboration of the dream carried out at the instance of our psychical life. Wishes and phantasies are not infrequently employed in the erection of this façade, which were already fashioned in the dream thoughts; they are akin to those of our waking life – "day-dreams," as they are very properly called. These wishes and phantasies, which analysis discloses in our dreams at night, often present themselves as repetitions and refashionings of the scenes of infancy. Thus the dream façade may show us directly the true core of the dream, distorted through admixture with other matter.

Beyond these four activities there is nothing else to be discovered in the dream work. If we keep closely to the definition that dream work denotes the transference of dream thoughts to dream content, we are compelled to say that the dream work is not creative; it develops no fancies of its own, it judges nothing, decides nothing. It does nothing but prepare the matter for condensation and displacement, and refashions it

for dramatization, to which must be added the inconstant last-named mechanism – that of explanatory elaboration. It is true that a good deal is found in the dream content which might be understood as the result of another and more intellectual performance; but analysis shows conclusively every time that these *intellectual operations were already present in the dream thoughts, and have only been taken over by the dream content*. A syllogism in the dream is nothing other than the repetition of a syllogism in the dream thoughts; it seems inoffensive if it has been transferred to the dream without alteration; it becomes absurd if in the dream work it has been transferred to other matter. A calculation in the dream content simply means that there was a calculation in the dream thoughts; whilst this is always correct, the calculation in the dream can furnish the silliest results by the condensation of its factors and the displacement of the same operations to other things. Even speeches which are found in the dream content are not new compositions; they prove to be pieced together out of speeches which have been made or heard or read; the words are faithfully copied, but the occasion of their utterance is quite overlooked, and their meaning is most violently changed.

It is, perhaps, not superfluous to support these assertions by examples:

1. *A seemingly inoffensive, well-made dream of a patient. She was going to market with her cook, who carried the basket. The butcher said to her when she asked him for something: "That is all*

gone," and wished to give her something else, remarking; "That's very good." She declines, and goes to the greengrocer, who wants to sell her a peculiar vegetable which is bound up in bundles and of a black color. She says: "I don't know that; I won't take it."

The remark "That is all gone" arose from the treatment. A few days before I said myself to the patient that the earliest reminiscences of childhood *are all gone*

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