friends to my ambition. And if I attempted to disguise the facts, the true meaning of the dream, with which I am perfectly familiar, would be spoiled. I must therefore be content to select a few of the elements of the dream for interpretation, some here, and some at a later stage.

The scene in which I annihilate P. with a glance forms the centre of the dream. His eyes become strange and weirdly blue, and then he dissolves. This scene is an unmistakable imitation of a scene that was actually experienced. I was a demonstrator at the Physiological Institute; I was on duty in the morning, and Brücke learned that on several occasions I had been unpunctual in my attendance at the students' laboratory. One morning, therefore, he arrived at the hour of opening, and waited for me. What he said to me was brief and to the point; but it was not what he said that mattered. What overwhelmed me was the terrible gaze of his blue eyes, before which I melted away—as P. does in the dream, for P. has exchanged rôles with me, much to my relief. Anyone who remembers the eyes of the great master, which were wonderfully beautiful even in his old age, and has ever seen him angered, will readily imagine the emotions of the young transgressor on that occasion.

But for a long while I was unable to account for the Non vixit with which I pass sentence in the dream. Finally, I remembered that the reason why these two words were so distinct in the dream was not because they were heard or spoken, but because they were seen. Then I knew at once where they came from. On the pedestal of the statue of the Emperor Joseph in the Vienna Hofburg are inscribed the following beautiful words:

Saluti patriae vixit
non diu sed totus.¹

From this inscription I had taken what fitted one imimical train of thought in my dream-thoughts, and which was intended to mean: "That fellow has nothing to say in the matter, he is not really alive." And I now recalled that the dream was dreamed a few days after the unveiling of the memorial to Fleischl, in the cloisters of the University, upon which occasion I had once more seen the memorial to Brücke, and must have thought with regret (in the unconscious) how my gifted friend P., with all his devotion to science, had by his premature death forfeited his just claim

¹ The inscription in fact reads:—

Saluti publicae vixit
non diu sed totus.

The motive of the mistake: patriae for publicae, has probably been correctly divined by Wittels.
to a memorial in these halls. So I set up this memorial to him in the
dream; Josef is my friend P.'s baptismal name.¹

According to the rules of dream-interpretation, I should still not be
justified in replacing non vivit, which I need, by non vixit, which is
placed at my disposal by the recollection of the Kaiser Josef memorial.
Some other element of the dream-thoughts must have contributed to
make this possible. Something now calls my attention to the fact that in
the dream scene two trains of thought relating to my friend P. meet, one
hostile, the other affectionate—the former on the surface, the latter cov-
ered up—and both are given representation in the same words: non vixit.
As my friend P. has deserved well of science, I erect a memorial to him;
as he has been guilty of a malicious wish (expressed at the end of the
dream), I annihilate him. I have here constructed a sentence with a special
cadence, and in doing so I must have been influenced by some existing
model. But where can I find a similar antithesis, a similar parallel be-
tween two opposite reactions to the same person, both of which can claim
to be wholly justified, and which nevertheless do not attempt to affect one
another? Only in one passage which, however, makes a profound impres-
sion upon the reader—Brutus's speech of justification in Shakespeare's
Julius Caesar: "As Caesar loved me, I weep for him; as he was fortunate,
I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I
slew him." Have we not here the same verbal structure, and the same
antithesis of thought, as in the dream-thoughts? So I am playing Brutus
in my dream. If only I could find in my dream-thoughts another col-
lateral connection to confirm this! I think it might be the following: "My
friend Fl. comes to Vienna in July." This detail is not the case in reality.
To my knowledge, my friend has never been in Vienna in July. But the
month of July is named after Julius Caesar, and might therefore very well
furnish the required allusion to the intermediate thought—that I am
playing the part of Brutus.²

Strangely enough, I once did actually play the part of Brutus. When I
was a boy of fourteen, I presented the scene between Brutus and Caesar
in Schiller's poem to an audience of children: with the assistance of my
nephew, who was a year older than I, and who had come to us from
England—and was thus a revenant—for in him I recognized the play-
mate of my early childhood. Until the end of my third year we had been
inseparable; we had loved each other and fought each other and, as I
have already hinted, this childish relation has determined all my later
feelings in my intercourse with persons of my own age. My nephew John

¹ As an example of over-determination: My excuse for coming late was that after
working late into the night, in the morning I had to make the long journey from
Kaiser-Josef-Strasse to Währinger Strasse.
² And also, Caesar = Kaiser.
has since then had many incarnations, which have revivified first one and then another aspect of a character that is ineradicably fixed in my unconscious memory. At times he must have treated me very badly, and I must have opposed my tyrant courageously, for in later years I was often told of a short speech in which I defended myself when my father—his grandfather—called me to account: "Why did you hit John?" "I hit him because he hit me." It must be this childish scene which causes non vivit to become non vixit, for in the language of later childhood striking is known as wichsen (German: wichsen = to polish, to wax, i.e. to thrash); and the dream-work does not disdain to take advantage of such associations. My hostility towards my friend P., which has so little foundation in reality—he was greatly my superior, and might therefore have been a new edition of my old playmate—may certainly be traced to my complicated relations with John during our childhood. I shall, as I have said, return to this dream later on.

G. ABSURD DREAMS—INTELLECTUAL PERFORMANCES IN DREAMS

Hitherto, in our interpretation of dreams, we have come upon the element of absurdity in the dream-content so frequently that we must no longer postpone the investigation of its cause and its meaning. We remember, of course, that the absurdity of dreams has furnished the opponents of dream-interpretation with their chief argument for regarding the dream as merely the meaningless product of an attenuated and fragmentary activity of the psyche.

I will begin with a few examples in which the absurdity of the dream-content is apparent only, disappearing when the dream is more thoroughly examined. These are certain dreams which—accidentally, one begins by thinking—are concerned with the dreamer's dead father.

1. Here is the dream of a patient who had lost his father six years before the date of the dream:

*His father had been involved in a terrible accident. He was travelling by the night express when the train was derailed, the seats were telescoped, and his head was crushed from side to side. The dreamer sees him lying on his bed; from his left eyebrow a wound runs vertically upwards. The dreamer is surprised that his father should have met with an accident (since he is dead already, as the dreamer adds in relating his dream). His father's eyes are so clear.*

According to the prevailing standards of dream-criticism, this dream-content would be explained as follows: At first, while the dreamer is picturing his father's accident, he has forgotten that his father has already been many years in his grave; in the course of the dream this memory
awakens, so that he is surprised at his own dream even while he is dreaming it. Analysis, however, tells us that it is quite superfluous to seek for such explanations. The dreamer had commissioned a sculptor to make a bust of his father, and he had inspected the bust two days before the dream. It is this which seems to him to have come to grief (the German word means "gone wrong" or "met with an accident"). The sculptor has never seen his father, and has had to work from photographs. On the very day before the dream the son had sent an old family servant to the studio in order to see whether he, too, would pass the same judgment upon the marble bust—namely, that it was too narrow between the temples. And now follows the memory-material which has contributed to the formation of the dream: The dreamer's father had a habit, whenever he was harassed by business cares or domestic difficulties, of pressing his temples between his hands, as though his head was growing too large and he was trying to compress it. When the dreamer was four years old, he was present when a pistol was accidentally discharged, and his father's eyes were blackened (his eyes are so clear). When his father was thoughtful or depressed, he had a deep furrow in his forehead just where the dream shows his wound. The fact that in the dream this wrinkle is replaced by a wound points to the second occasion for the dream. The dreamer had taken a photograph of his little daughter; the plate had fallen from his hand, and when he picked it up it revealed a crack which ran like a vertical furrow across the child's forehead, extending as far as the eyebrow. He could not help feeling a superstitious foreboding, for on the day before his mother's death the negative of her portrait had been cracked.

Thus, the absurdity of this dream is simply the result of a carelessness of verbal expression, which does not distinguish between the bust or the photograph and the original. We are all accustomed to making remarks like: "Don't you think it's exactly your father?" The appearance of absurdity in this dream might, of course, have been easily avoided. If it were permissible to form an opinion on the strength of a single case, one might be tempted to say that this semblance of absurdity is admitted or even desired.

II

Here is another example of the same kind from my own dreams (I lost my father in the year 1896):

After his death my father has played a part in the political life of the Magyars, and has united them into a political whole; and here I see, indistinctly, a little picture: a number of men, as though in the Reichstag; a man is standing on one or two chairs; there are others round about him. I remember that on his death-bed he looked so like Garibaldi, and I am glad that this promise has really come true.
Certainly this is absurd enough. It was dreamed at the time when the Hungarians were in a state of anarchy, owing to Parliamentary obstruction, and were passing through the crisis from which Koloman Széll subsequently delivered them. The trivial circumstance that the scenes beheld in dreams consist of such little pictures is not without significance for the elucidation of this element. The customary visual dream-representations of our thoughts present images that impress us as being life-size; my dream-picture, however, is the reproduction of a wood-cut inserted in the text of an illustrated history of Austria, representing Maria Theresa in the Reichstag of Pressburg—the famous scene of Moriamur pro rege nostro.¹ Like Maria Theresa, my father, in my dream, is surrounded by the multitude; but he is standing on one or two chairs (Stühlen), and is thus, like a Stuhrichter (presiding judge). (He has united them; here the intermediary is the phrase: “We shall need no judge.”) Those of us who stood about my father’s death-bed actually notice that he looked very like Garibaldi. He had a post-mortem rise of temperature; his cheeks shone redder and redder . . . involuntarily we continue: “And behind him, in unsubstantial (radiance), lay that which subdues us all—the common fate.”

This uplifting of our thoughts prepares us for the fact that we shall have to deal with this “common fate.” The post-mortem rise in temperature corresponds to the words “after his death” in the dream-content. The most agonizing of his afflictions had been a complete paralysis of the intestines (obstruction) during the last few weeks of his life. All sorts of disrespectful thoughts associate themselves with this. One of my contemporaries, who lost his father while still at the “gymnasium”—upon which occasion I was profoundly moved, and tendered him my friendship—once told me, derisively, of the distress of a relative whose father had died in the street, and had been brought home, when it appeared, upon undressing the corpse, that at the moment of death, or post-mortem, an evacuation of the bowels (Stuhletalreung) had taken place. The daughter was deeply distressed by this circumstance, because this ugly detail would inevitably spoil her memory of her father: We have now penetrated to the wish that is embodied in this dream. To stand after one’s death before one’s children great and undefiled: who would not wish that? What now has become of the absurdity of this dream? The appearance of absurdity was due only to the fact that a perfectly permissible figure of speech, in which we are accustomed to ignore any absurdity that may exist as between its components, has been faithfully represented in the

¹ I have forgotten in what author I found a reference to a dream which was overrun with unusually small figures, the source of which proved to be one of the engravings of Jacques Callot, which the dreamer had examined during the day. These engravings contain an enormous number of very small figures; a whole series of them deals with the horrors of the Thirty Years War.
dream. Here again we can hardly deny that the appearance of absurdity is desired and has been purposely produced.

The frequency with which dead persons appear in our dreams as living and active and associating with us has evoked undue astonishment, and some curious explanations, which afford conspicuous proof of our misunderstanding of dreams. And yet the explanation of these dreams is close at hand. How often it happens that we say to ourselves: "If my father were still alive, what would he say to this?" The dream can express this if in no other way than by his presence in a definite situation. Thus, for instance, a young man whose grandfather has left him a great inheritance dreams that the old man is alive, and calls his grandson to account, reproaching him for his lavish expenditure. What we regard as an objection to the dream on account of our better knowledge that the man is already dead, is in reality the consoling thought that the dead man does not need to learn the truth, or satisfaction over the fact that he can no longer have a say in the matter.

Another form of absurdity found in dreams of deceased relatives does not express scorn and derision; it serves to express the extremest repudiation, the representation of a suppressed thought which one would like to believe the very last thing one would think of. Dreams of this kind appear to be capable of solution only if we remember that a dream makes no distinction between desire and reality. For example, a man who nursed his father during his last illness, and who felt his death very keenly, dreamed some time afterwards the following senseless dream: His father was again living, and conversing with him as usual, but (and this was the remarkable thing) he had nevertheless died, though he did not know it. This dream is intelligible if, after "he had nevertheless died," we insert in consequence of the dreamer's wish, and if after "but he did not know it," we add that the dreamer had entertained this wish. While nursing him, the son had often wished that his father was dead; that is, he had had the really compassionate thought that it would be a good thing if death would at last put an end to his sufferings. While he was mourning his father's death, even this compassionate wish became an unconscious reproach, as though it had really contributed to shorten the sick man's life. By the awakening of the earliest infantile feelings against his father, it became possible to express this reproach as a dream; and it was precisely because of the extreme antithesis between the dream-instigator and the day-thoughts that this dream had to assume so absurd a form.¹

As a general thing, the dreams of a deceased person of whom the dreamer has been fond confront the interpreter with difficult problems, the solution of which is not always satisfying. The reason for this may be

¹ Cf. Formulierungen über die zwei Prinzipien des seelischen Geschehens, in Jahrbuch J. Ps.A., iii, 1, 1911 (Ges. Schriften, Bd. v).
sought in the especially pronounced ambivalence of feeling which controls the relation of the dreamer to the dead person. In such dreams it is quite usual for the deceased person to be treated at first as living; then it suddenly appears that he is dead; and in the continuation of the dream he is once more living. This has a confusing effect. I at last divined that this alternation of death and life is intended to represent the indifference of the dreamer ("It is all one to me whether he is alive or dead"). This indifference, of course, is not real, but wished; its purpose is to help the dreamer to deny his very intense and often contradictory emotional attitudes, and so it becomes the dream-representation of his ambivalence. For other dreams in which one meets with deceased persons the following rule will often be a guide: If in the dream the dreamer is not reminded that the dead person is dead, he sets himself on a par with the dead; he dreams of his own death. The sudden realization or astonishment in the dream ("but he has long been dead!") is a protest against this identification, and rejects the meaning that the dreamer is dead. But I will admit that I feel that dream-interpretation is far from having elicited all the secrets of dreams having this content.

III

In the example which I shall now cite, I can detect the dream-work in the act of purposely manufacturing an absurdity for which there is no occasion whatever in the dream-material. It is taken from the dream which I had as a result of meeting Count Thun just before going away on a holiday. "I am driving in a cab, and I tell the driver to drive to a railway station. ‘Of course, I can’t drive with you on the railway track itself,’ I say, after the driver has reproached me, as though I had worn him out; at the same time, it seems as though I had already made with him a journey that one usually makes by train." Of this confused and senseless story analysis gives the following explanation: During the day I had hired a cab to take me to a remote street in Dornbach. The driver, however, did not know the way, and simply kept on driving, in the manner of such worthy people, until I became aware of the fact and showed him the way, indulging in a few derisive remarks. From this driver a train of thought led to the aristocratic personage whom I was to meet later on. For the present, I will only remark that one thing that strikes us middle-class plebeians about the aristocracy is that they like to put themselves in the driver’s seat. Does not Count Thun guide the Austrian "car of State"? The next sentence in the dream, however, refers to my brother, whom I thus also identify with the cab-driver. I had refused to go to Italy with him this year ("Of course, I can’t drive with you on the railway track itself"), and this refusal was a sort of punishment for his accustomed complaint that I usually wear him out on this tour (this finds its
way into the dream unchanged) by rushing him too quickly from place to place, and making him see too many beautiful things in a single day. That evening my brother had accompanied me to the railway station, but shortly before the carriage had reached the Western station of the Metropolitan Railway he had jumped out in order to take the train to Purkersdorf. I suggested to him that he might remain with me a little longer, as he did not travel to Purkersdorf by the Metropolitan but by the Western Railway. This is why, in my dream, I made in the cab a journey which one usually makes by train. In reality, however, it was the other way about: what I told my brother was: "The distance which you travel on the Metropolitan Railway you could travel in my company on the Western Railway." The whole confusion of the dream is therefore due to the fact that in my dream I replace "Metropolitan Railway" by "cab," which, to be sure, does good service in bringing the driver and my brother into conjunction. I then elicit from the dream some nonsense which is hardly disentangled by elucidation, and which almost constitutes a contradiction of my earlier speech ("Of course, I cannot drive with you on the railway track itself"). But as I have no excuse whatever for confronting the Metropolitan Railway with the cab, I must intentionally have given the whole enigmatical story this peculiar form in my dream.

But with what intention? We shall now learn what the absurdity in the dream signifies, and the motives which admitted it or created it. In this case the solution of the mystery is as follows: In the dream I need an absurdity, and something incomprehensible, in connection with "driving" (Fahren = riding, driving) because in the dream-thoughts I have a certain opinion that demands representation. One evening, at the house of the witty and hospitable lady who appears, in another scene of the same dream, as the "housekeeper," I heard two riddles which I could not solve. As they were known to the other members of the party, I presented a somewhat ludicrous figure in my unsuccessful attempts to find the solutions. They were two puns turning on the words Nachkommen (to obey orders—offspring) and Vorfahren (to drive—forefathers, ancestry). They ran, I believe, as follows:—

"The coachman does it
At the master’s behests;
Everyone has it;
In the grave it rests."

(Vorfahren)

A confusing detail was that the first halves of the two riddles were identical:

"The coachman does it
At the master’s behests;"
Not everyone has it,  
In the cradle it rests."

(Nachkommen)
When I saw Count Thun drive up (vorfahren) in state, and fell into the Figaro-like mood, in which one finds that the sole merit of such aristocratic gentlemen is that they have taken the trouble to be born (to become Nachkommen), these two riddles became intermediary thoughts for the dream-work. As aristocrats may readily be replaced by coachmen, and since it was once the custom to call a coachman "Herr Schwäger" (brother-in-law), the work of condensation could involve my brother in the same representation. But the dream-thought at work in the background is as follows: It is nonsense to be proud of one's ancestors (Vorfahren). I would rather be an ancestor (Vorfahr) myself. On account of this opinion, "it is nonsense," we have the nonsense in the dream. And now the last riddle in this obscure passage of the dream is solved—namely that I have driven before (vorker gefahren, vorgefahren) with this driver.

Thus, a dream is made absurd if there occurs in the dream-thoughts, as one of the elements of the contents, the opinion: "That is nonsense"; and, in general, if criticism and derision are the motives of one of the dreamer's unconscious trains of thought. Hence absurdity is one of the means by which the dream-work represents contradiction; another means is the inversion of material relation between the dream-thoughts and the dream-content; another is the employment of the feeling of motor inhibition. But the absurdity of a dream is not to be translated by a simple "no"; it is intended to reproduce the tendency of the dream-thoughts to express laughter or derision simultaneously with the contradiction. Only with this intention does the dream-work produce anything ridiculous. Here again it transforms a part of the latent content into a manifest form.¹

As a matter of fact, we have already cited a convincing example of this significance of an absurd dream. The dream (interpreted without analysis) of the Wagnerian performance which lasted until 7.45 a.m., and in which the orchestra is conducted from a tower, etc. (see p. 363), is obviously saying: It is a crazy world and an insane society. He who deserves

¹ Here the dream-work parodies the thought which it qualifies as ridiculous, in that it creates something ridiculous in relation to it. Heine does the same thing when he wishes to deride the bad rhymes of the King of Bavaria. He does it by using even worse rhymes:—

"Herr Ludwig ist ein grosser Poet  
Und singt er, so stürzt Apollo  
Vor ihm auf die Knie und bittet und fleht,  
Halt ein, ich werde sonst toll, oh!"
a thing doesn't get it, and he who doesn't care for it does get it. In this way the dreamer compares her fate with that of her cousin. The fact that dreams of a dead father were the first to furnish us with examples of absurdity in dreams is by no means accidental. The conditions for the creation of absurd dreams are here grouped together in a typical fashion. The authority proper to the father has at an early age evoked the criticism of the child, and the strict demands which he has made have caused the child, in self-defence, to pay particularly close attention to every weakness of his father's; but the piety with which the father's personality is surrounded in our thoughts, especially after his death, intensifies the censorship which prevents the expression of this criticism from becoming conscious.

IV

Here is another absurd dream of a deceased father:

I receive a communication from the town council of my native city concerning the cost of accommodation in the hospital in the year 1851. This was necessitated by a seizure from which I was suffering. I make fun of the matter for, in the first place, I was not yet born in 1851, and in the second place, my father, to whom the communication might refer, is already dead. I go to him in the adjoining room, where he is lying in bed, and tell him about it. To my surprise he remembers that in the year 1851 he was once drunk and had to be locked up or confined. It was when he was working for the firm of T. "Then you, too, used to drink?" I ask. "You married soon after?" I reckon that I was born in 1856, which seems to me to be immediately afterwards.

In the light of the foregoing exposition, we shall translate the insistence with which this dream exhibits its absurdities as a sure sign of a particularly embittered and passionate polemic in the dream-thoughts. All the greater, then, is our astonishment when we perceive that in this dream the polemic is waged openly, and that my father is denoted as the person who is made a laughing-stock. Such frankness seems to contradict our assumption of a censorship controlling the dream-work. The explanation is that here the father is only an interposed figure, while the quarrel is really with another person, who appears in the dream only in a single allusion. Whereas a dream usually treats of revolt against other persons, behind whom the father is concealed, here it is the other way about: the father serves as the man of straw to represent another, and hence the dream dares to concern itself openly with a person who is usually hallowed, because there is present the certain knowledge that he is not in reality intended. We learn of this condition of affairs by considering the occasion of the dream. It was dreamed after I had heard that an older colleague, whose judgment was considered infallible, had expressed dis-
approval and astonishment on hearing that one of my patients had already been undergoing psychoanalytic treatment at my hands for five years. The introductory sentences of the dream allude in a transparently disguised manner to the fact that this colleague had for a time taken over the duties which my father could no longer perform (statement of expenses, accommodation in the hospital); and when our friendly relations began to alter for the worse I was thrown into the same emotional conflict as that which arises in the case of a misunderstanding between father and son (by reason of the part played by the father, and his earlier functions). The dream-thoughts now bitterly resent the reproach that I am not making better progress, which extends itself from the treatment of this patient to other things. Does my colleague know anyone who can get on any faster? Does he not know that conditions of this sort are usually incurable and last for life? What are four or five years in comparison to a whole lifetime, especially when life has been made so much easier for the patient during the treatment?

The impression of absurdity in this dream is brought about largely by the fact that sentences from different divisions of the dream-thoughts are strung together without any reconciling transition. Thus, the sentence, I go to him in the adjoining room, etc., leaves the subject from which the preceding sentences are taken, and faithfully reproduces the circumstances under which I told my father that I was engaged to be married. Thus the dream is trying to remind me of the noble disinterestedness which the old man showed at that time, and to contrast this with the conduct of another newly-introduced person. I now perceive that the dream is allowed to make fun of my father because in the dream-thoughts, in the full recognition of his merits, he is held up as an example to others. It is in the nature of every censorship that one is permitted to tell untruths about forbidden things rather than the truth. The next sentence, to the effect that my father remembers that he was once drunk, and was locked up in consequence, contains nothing that really relates to my father any more. The person who is screened by him is here a no less important personage than the great Meynert, in whose footsteps I followed with such veneration, and whose attitude towards me, after a short period of favouritism, changed into one of undisguised hostility. The dream recalls to me his own statement that in his youth he had at one time formed the habit of intoxicating himself with chloroform, with the result that he had to enter a sanatorium; and also my second experience with him, shortly before his death. I had an embittered literary controversy with him in reference to masculine hysteria, the existence of which he denied, and when I visited him during his last illness, and asked him how he felt, he described his condition at some length, and concluded with the words: "You know, I have always been one of the prettiest cases of masculine
hysteria." Thus, to my satisfaction, and to my astonishment, he admitted what he so long and so stubbornly denied. But the fact that in this scene of my dream I can use my father to screen Meynert is explained not by any discovered analogy between the two persons, but by the fact that it is the brief yet perfectly adequate representation of a conditional sentence in the dream-thoughts which, if fully expanded, would read as follows: "Of course, if I belonged to the second generation, if I were the son of a professor or a privy councillor, I should have progressed more rapidly." In my dream I make my father a professor and a privy councillor. The most obvious and most annoying absurdity of the dream lies in the treatment of the date 1851, which seems to me to be indistinguishable from 1856, as though a difference of five years meant nothing whatever. But it is just this one of the dream-thoughts that requires expression. Four or five years—that is precisely the length of time during which I enjoyed the support of the colleague mentioned at the outset; but it is also the duration of time I kept my fiancée waiting before I married her; and by a coincidence that is eagerly exploited by the dream-thoughts, it is also the time I have kept my oldest patient waiting for a complete cure. "What are five years?" ask the dream-thoughts. "That is no time at all to me, that isn't worth consideration. I have time enough ahead of me, and just as what you wouldn't believe came true at last, so I shall accomplish this also." Moreover, the number 51, when considered apart from the number of the century, is determined in yet another manner and in an opposite sense; for which reason it occurs several times over in the dream. It is the age at which man seems particularly exposed to danger; the age at which I have seen colleagues die suddenly, among them one who had been appointed a few days earlier to a professorship for which he had long been waiting.

Another absurd dream which plays with figures:—

An acquaintance of mine, Herr M., has been attacked in an essay by no less a person than Goethe and, as we all think, with unjustifiable vehemence. Herr M. is, of course, crushed by this attack. He complains of it bitterly at a dinner-party; but his veneration for Goethe has not suffered as a result of this personal experience. I try to elucidate the temporal relations a little, as they seem improbable to me. Goethe died in 1832; since his attack upon M. must, of course, have taken place earlier, M. was at the time quite a young man. It seems plausible to me that he was 18 years old. But I do not know exactly what the date of the present year is, and so the whole calculation lapses into obscurity. The attack, by the way, is contained in Goethe's well-known essay on "Nature."

We shall soon find the means of justifying the nonsense of this dream.
Herr M., with whom I became acquainted at a dinner-party, had recently asked me to examine his brother, who showed signs of general paralysis. The conjecture was right; the painful thing about this visit was that the patient gave his brother away by alluding to his youthful pranks, though our conversation gave him no occasion to do so. I had asked the patient to tell me the year of his birth, and had repeatedly got him to make trifling calculations in order to show the weakness of his memory—which tests, by the way, he passed quite well. Now I can see that I behave like a paralytic in the dream (I do not know exactly what the date of the present year is). Other material of the dream is drawn from another recent source. The editor of a medical periodical, a friend of mine, had accepted for his paper a very unfavourable "crushing" review of the last book of my Berlin friend, Fl., the critic being a very youthful reviewer, who was not very competent to pass judgment. I thought I had a right to interfere, and called the editor to account; he greatly regretted his acceptance of the review, but he would not promise any redress. I thereupon broke off my relations with the periodical, and in my letter of resignation I expressed the hope that our personal relations would not suffer as a result of the incident. The third source of this dream is an account given by a female patient—it was fresh in my memory at the time—of the psychosis of her brother who had fallen into a frenzy crying "Nature, Nature." The physicians in attendance thought that the cry was derived from a reading of Goethe's beautiful essay, and that it pointed to the patients' overwork in the study of natural philosophy. I thought, rather, of the sexual meaning in which even our less cultured people use the word "Nature," and the fact that the unfortunate man afterwards mutilated his genitals seems to show that I was not far wrong. Eighteen years was the age of this patient at the time of this access of frenzy.

If I add, further, that the book of my so severely criticized friend ("One asks oneself whether the author or oneself is crazy" had been the opinion of another critic) treats of the temporal conditions of life, and refers the duration of Goethe's life to the multiple of a number significant from the biological point of view, it will readily be admitted that in my dream I am putting myself in my friend's place. (I try to elucidate the temporal relations a little.) But I behave like a paretic, and the dream revels in absurdity. This means that the dream-thoughts say, ironically: "Naturally, he is the fool, the lunatic, and you are the clever people who know better. Perhaps, however, it is the other way about?" Now, "the other way about" is abundantly represented in my dream, inasmuch as Goethe has attacked the young man, which is absurd, while it is perfectly possible even to-day for a young fellow to attack the immortal Goethe:
and inasmuch as I reckon from the year of Goethe’s death, while I made the paretic reckon from the year of his birth.

But I have further promised to show that no dream is inspired by other than egoistical motives. Accordingly, I must account for the fact that in this dream I make my friend’s cause my own, and put myself in his place. My critical conviction in waking life would not justify my doing so. Now, the story of the eighteen-year-old patient, and the divergent interpretations of his cry, “Nature,” allude to the fact that I have put myself into opposition to the majority of physicians by claiming a sexual etiology for the psychoneuroses. I may say to myself: “You will meet with the same kind of criticism as your friend; indeed you have already done so to some extent”; so that I may now replace the “he” in the dream-thoughts by “we.” “Yes, you are right; we two are the fools.” That _mea res agitur_ is clearly shown by the mention of the short, incomparably beautiful essay of Goethe’s, for it was a popular lecture on this essay which induced me to study the natural sciences when I left the gymnasium, and was still undecided as to my future.

VI

I have to show that yet another dream in which my ego does not appear is none the less egoistic. On p. 313 I referred to a short dream in which Professor M. says: “My son, the myopic . . .”; and I stated that this was only a preliminary dream, preceding another in which I play a part. Here is the main dream, previously omitted, which challenges us to explain its absurd and unintelligible word-formation.

On account of something or other that is happening in Rome it is necessary for the children to flee, and this they do. The scene is then laid before a gate, a double gate in the ancient style (the Porta Romana in Siena, as I realize while I am dreaming). I am sitting on the edge of a well, and I am greatly depressed; I am almost weeping. A woman—a nurse, a nun—brings out the two boys and hands them over to their father, who is not myself. The elder is distinctly my eldest son, but I do not see the face of the other boy. The woman asks the eldest boy for a parting kiss. She is remarkable for a red nose. The boy refuses her the kiss, but says to her, extending her his hand in parting, “Auf Geseres,” and to both of us (or to one of us) “Auf Ungeseres.” I have the idea that this indicates a preference.

This dream is built upon a tangle of thoughts induced by a play I saw at the theatre, called Das neue Ghetto (“The New Ghetto”). The Jewish question, anxiety as to the future of my children, who cannot be given a fatherland, anxiety as to educating them so that they may enjoy the privileges of citizens—all these features may easily be recognized in the accompanying dream-thoughts.
"By the waters of Babylon we sat down and wept." Sieña, like Rome, is famous for its beautiful fountains. In the dream I have to find some sort of substitute for Rome (cf. p. 259) from among localities which are known to me. Near the Porta Romana of Siena we saw a large, brightly-lit building, which we learned was the Manicomio, the insane asylum. Shortly before the dream I had heard that a co-religionist had been forced to resign a position, which he had secured with great effort, in a State asylum.

Our interest is aroused by the speech: "Auf Geseres," where one might expect, from the situation continued throughout the dream, "Auf Wiedersehen" (Au revoir), and by its quite meaningless antithesis: "Auf Ungeseres." ("Un" is a prefix meaning "not.")

According to information received from Hebrew scholars, Geseres is a genuine Hebrew word, derived from the verb goiser, and may best be rendered by "ordained sufferings, fated disaster." From its employment in the Jewish jargon one would take it to mean "wailing and lamentation." Ungeseres is a coinage of my own, and is the first to attract my attention, but for the present it baffles me. The little observation at the end of the dream—that Ungeseres indicates an advantage over Geseres—opens the way to the associations, and therewith to understanding. This relation holds good in the case of caviare; the unsalted kind is more highly prized than the salted. "Caviare to the general"—"noble passions." Herein lies concealed a jesting allusion to a member of my household, of whom I hope—for she is younger than I—that she will watch over the future of my children; this, too, agrees with the fact that another member of my household, our worthy nurse, is clearly indicated by the nurse (or nun) of the dream. But a connecting-link is wanting between the pair, salted—unsalted and Geseres—Ungeseres. This is to be found in gesauert and ungesauert (leavened and unleavened). In their flight or exodus from Egypt the children of Israel had not time to allow their dough to become leavened, and in commemoration of this event they eat unleavened bread at Passover to this day. Here, too, I can find room for the sudden association which occurred to me in this part of the analysis. I remembered how we, my friend from Berlin and myself, had strolled about the streets of Breslau, a city which was strange to us, during the last days of Easter. A little girl asked me the way to a certain street; I had to tell her that I did not know it; I then remarked to my friend, "I hope that later on in life the child will show more perspicacity in selecting the persons whom she allows to direct her." Shortly afterwards a sign caught my eye: "Dr. Herod, consulting hours . . ." I said to myself:

1 [Note the resemblance of Geseres and Ungeseres to the German words for salted and unsalted—gesalzen and ungesalzen; also to the words gesauert and ungesauert, leavened and unleavened.—Trans.]
"I hope this colleague does not happen to be a children's specialist." Meanwhile, my friend had been developing his views on the biological significance of bilateral symmetry, and had begun a sentence with the words: "If we had only one eye in the middle of the forehead, like Cyclops . . ." This leads us to the speech of the professor in the preliminary dream: "My son, the myopic." And now I have been led to the chief source for Geseres. Many years ago, when this son of Professor M.'s, who is to-day an independent thinker, was still sitting on his school-bench, he contracted an affection of the eye which, according to the doctor, gave some cause for anxiety. He expressed the opinion that so long as it was confined to one eye it was of no great significance, but that if it should extend to the other eye it would be serious. The affection subsided in the one eye without leaving any ill effects; shortly afterwards, however, the same symptoms did actually appear in the other eye. The boy's terrified mother immediately summoned the physician to her distant home in the country. But the doctor was now of a different opinion (took the other side). "What sort of Geseres is this you are making?" he asked the mother, impatiently. "If one side got well, the other will, too." And so it turned out.

And now as to the connection between this and myself and my family. The school-bench upon which Professor M.'s son learned his first lessons has become the property of my eldest son; it was given to him by the boy's mother, and it is into his mouth that I put the words of farewell in the dream. One of the wishes that may be connected with this transference may now be readily guessed. This school-bench is intended by its construction to guard the child from becoming shortsighted and one-sided. Hence myopia (and behind it the Cyclops), and the discussion about bilateralism. The fear of one-sidedness has a twofold significance; it might mean not only physical one-sidedness, but intellectual one-sidedness also. Does it not seem as though the scene in the dream, with all its craziness, were contradicting precisely this anxiety? When on the one hand the boy has spoken his words of farewell, on the other hand he calls out the very opposite, as though to establish an equilibrium. He is acting, as it were, in obedience to bilateral symmetry!

Thus, a dream frequently has the profoundest meaning in the places where it seems most absurd. In all ages those who have had something to say and have been unable to say it without danger to themselves have gladly donned the cap and bells. He for whom the forbidden saying was intended was more likely to tolerate it if he was able to laugh at it, and to flatter himself with the comment that what he disliked was obviously absurd. Dreams behave in real life as does the prince in the play who is obliged to pretend to be a madman, and hence we may say of dreams what Hamlet said of himself, substituting an unintelligible jest for the
actual truth: "I am but mad north-north-west; when the wind is south-erly I know a hawk from a handsaw" (Act II, sc. ii).¹

Thus, my solution of the problem of absurdity in dreams is that the dream-thoughts are never absurd—at least, not those of the dreams of sane persons—and that the dream-work produces absurd dreams, and dreams with individually absurd elements, when the dream-thoughts contain criticism, ridicule, and derision, which have to be given expression. My next concern is to show that the dream-work is exhausted by the co-operation of the three factors enumerated—and of a fourth which has still to be mentioned—that it does no more than translate the dream-thoughts, observing the four conditions prescribed, and that the question whether the mind goes to work in dreams with all its intellectual faculties, or with only part of them, is wrongly stated, and does not meet the actual state of affairs. But since there are plenty of dreams in which judgments are passed, criticisms made, and facts recognized in which astonishment at some individual element of the dream appears, and explanations are attempted, and arguments adduced, I must meet the objections deriving from these occurrences by the citation of selected examples.

My answer is as follows: Everything in dreams which occurs as the apparent functioning of the critical faculty is to be regarded, not as the intellectual performance of the dream-work, but as belonging to the substance of the dream-thoughts, and it has found its way from these, as a completed structure, into the manifest dream-content. I may go even farther than this! I may even say that the judgments which are passed upon the dream as it is remembered after waking, and the feelings which are aroused by the reproduction of the dream, belong largely to the latent dream-content, and must be fitted into place in the interpretation of the dream.

1. One striking example of this has already been given. A female patient does not wish to relate her dream because it was too vague. She saw a person in the dream, and does not know whether it was her husband or her father. Then follows a second dream-fragment, in which there occurs a "manure-pail," with which the following reminiscence is associated. As a young housewife she once declared jestingly, in the presence of a young male relative who frequented the house, that her next business would be to procure a new manure-pail. Next morning one was sent to her, but it was filled with lilies of the valley. This part of the dream

¹ This dream furnishes a good example in support of the universally valid doctrine that dreams of the same night, even though they are separated in the memory, spring from the same thought-material. The dream-situation in which I am rescuing my children from the city of Rome, moreover, is distorted by a reference back to an episode of my childhood. The meaning is that I envy certain relatives who years ago had occasion to transplant their children to the soil of another country,
served to represent the phrase, "Not grown on my own manure." If we complete the analysis, we find in the dream-thoughts the after-effect of a story heard in youth; namely, that a girl had given birth to a child, and that it was not clear who was the father. The dream-representation here overlaps into the waking thought, and allows one of the elements of the dream-thoughts to be represented by a judgment, formed in the waking state, of the whole dream.

2. A similar case: One of my patients has a dream which strikes him as being an interesting one, for he says to himself, immediately after waking: "I must tell that to the doctor." The dream is analysed, and shows the most distinct allusion to an affair in which he had become involved during the treatment, and of which he had decided to tell me nothing.

3. Here is a third example from my own experience:—

I go to the hospital with P., through a neighbourhood in which there are houses and gardens. Thereupon I have an idea that I have already seen this locality several times in my dreams. I do not know my way very well; P. shows me a way which leads round a corner to a restaurant (indoor); here I ask for Frau Doni, and I hear that she is living at the back of the house, in a small room, with three children. I go there, and on the way I meet an undefined person with my two little girls. After I have been with them for a while, I take them with me. A sort of reproach against my wife for having left them there.

On waking I am conscious of a great satisfaction, whose motive seems to be the fact that I shall now learn from the analysis what is meant by "I have already dreamed of this." But the analysis of the dream tells me nothing about this; it shows me only that the satisfaction belongs to the latent dream-content, and not to a judgment of the dream. It is satisfaction concerning the fact that I have had children by my marriage. P.'s path through life and my own ran parallel for a time; now he has outstripped me both socially and financially, but his marriage has remained childless. Of this the two occasions of the dream give proof on complete analysis. On the previous day I had read in the newspaper the obituary notice of a certain Frau Dona A—y (which I turn into Doni), who had died in childbirth; I was told by my wife that the dead woman had been nursed by the same midwife whom she herself had employed at the birth

[This German expression is equivalent to our saying: "I am not responsible for that," "That's not my funeral," or "That's not due to my own efforts."—Trans.]

The injunction or resolve already contained in the dream: "I must tell that to the doctor," when it occurs in dreams during psychoanalytic treatment, is constantly accompanied by a great resistance to confessing the dream, and is not infrequently followed by the forgetting of the dream.

* A subject which has been extensively discussed in recent volumes of the Revue Philosophique (paramnesia in dreams).
of our two youngest boys. The name *Dona* had caught my attention, for I had recently met with it for the first time in an English novel. The other occasion for the dream may be found in the date on which it was dreamed; this was the night before the birthday of my eldest boy, who, it seems, is poetically gifted.

4. The same satisfaction remained with me after waking from the absurd dream that my father, after his death, had played a political rôle among the Magyars. It is motivated by the persistence of the feeling which accompanied the last sentence of the dream: "*I remember that on his deathbed he looked so like Garibaldi, and I am glad that it has really come true...*" (Followed by a forgotten continuation.) I can now supply from the analysis what should fill this gap. It is the mention of my second boy, to whom I have given the baptismal name of an eminent historical personage who attracted me greatly during my boyhood, especially during my stay in England. I had to wait for a year before I could fulfill my intention of using this name if the next child should be a son, and with great satisfaction I greeted him by this name as soon as he was born. It is easy to see how the father's suppressed desire for greatness is, in his thoughts, transferred to his children; one is inclined to believe that this is one of the ways by which the suppression of this desire (which becomes necessary in the course of life) is effected. The little fellow won his right to inclusion in the text of this dream by virtue of the fact that the same accident—that of soiling his clothes (quite pardonable in either a child or in a dying person)—had occurred to him. Compare with this the allusion *Stuhlrichter* (presiding judge) and the wish of the dream: to stand before one's children great and undefiled.

5. If I should now have to look for examples of judgments or expressions of opinion which remain in the dream itself, and are not continued in, or transferred to, our waking thoughts, my task would be greatly facilitated were I to take my examples from dreams which have already been cited for other purposes. The dream of Goethe's attack on Herr M. appears to contain quite a number of acts of judgment. *I try to elucidate the temporal relations a little, as they seem improbable to me.* Does not this look like a critical impulse directed against the nonsensical idea that Goethe should have made a literary attack upon a young man of my acquaintance? "*It seems plausible to me that he was 18 years old.*" That sounds quite like the result of a calculation, though a silly one; and the "*I do not know exactly what is the date of the present year*" would be an example of uncertainty or doubt in dreams.

But I know from analysis that these acts of judgment, which seem to have been performed in the dream for the first time, admit of a different construction, in the light of which they become indispensable for interpreting the dream, while at the same time all absurdity is avoided. With
the sentence "I try to elucidate the temporal relations a little," I put myself in the place of my friend, who is actually trying to elucidate the temporal relations of life. The sentence then loses its significance as a judgment which objects to the nonsense of the previous sentences. The interposition, "Which seems improbable to me," belongs to the following: "It seems plausible to me." With almost these identical words I replied to the lady who told me of her brother's illness: "It seems improbable to me" that the cry of "Nature, Nature," was in any way connected with Goethe; it seems much more plausible to me that it has the sexual significance which is known to you. In this case, it is true, a judgment was expressed, but in reality, not in a dream, and on an occasion which is remembered and utilized by the dream-thoughts. The dream-content appropriates this judgment like any other fragment of the dream-thoughts.

The number 18 with which the judgment in the dream is meaninglessly connected still retains a trace of the context from which the real judgment was taken. Lastly, the "I do not know exactly what is the date of the present year" is intended for no other purpose than that of my identification with the paralytic, in examining whom this particular fact was established.

In the solution of these apparent acts of judgment in dreams, it will be well to keep in mind the above-mentioned rule of interpretation, which tells us that we must disregard the coherence which is established in the dream between its constituent parts as an unessential phenomenon, and that every dream-element must be taken separately and traced back to its source. The dream is a compound, which for the purposes of investigation must be broken up into its elements. On the other hand, we become alive to the fact that there is a psychic force which expresses itself in our dreams and establishes this apparent coherence; that is, the material obtained by the dream-work undergoes a secondary elaboration. Here we have the manifestations of that psychic force which we shall presently take into consideration as the fourth of the factors which co-operate in dream-formation.

6. Let us now look for other examples of acts of judgment in the dreams which have already been cited. In the absurd dream about the communication from the town council, I ask the question, "You married soon after?" I reckon that I was born in 1856, which seems to me to be directly afterwards. This certainly takes the form of an inference. My father married shortly after his attack, in the year 1851. I am the eldest son, born in 1856; so this is correct. We know that this inference has in fact been falsified by the wish-fulfilment, and that the sentence which dominates the dream-thoughts is as follows: Four or five years—that is no time at all—that need not be counted. But every part of this chain of reasoning may be seen to be otherwise determined from the dream-thoughts, as regards
both its content and its form. It is the patient of whose patience my colleague complains who intends to marry immediately the treatment is ended. The manner in which I converse with my father in this dream reminds me of an examination or cross-examination, and thus of a university professor who was in the habit of compiling a complete docket of personal data when entering his pupils' names: You were born when?—1856.—Patre?—Then the applicant gave the Latin form of the baptismal name of the father and we students assumed that the Hofrat drew inferences from the father's name which the baptismal name of the candidate would not always have justified. Hence, the drawing of inferences in the dream would be merely the repetition of the drawing of inferences which appears as a scrap of material in the dream-thoughts. From this we learn something new. If an inference occurs in the dream-content, it assuredly comes from the dream-thoughts; but it may be contained in these as a fragment of remembered material, or it may serve as the logical connective of a series of dream-thoughts. In any case, an inference in the dream represents an inference taken from the dream-thoughts.¹

It will be well to continue the analysis of this dream at this point. With the inquisition of the professor is associated the recollection of an index (in my time published in Latin) of the university students; and further, the recollection of my own course of study. The five years allowed for the study of medicine were, as usual, too little for me. I worked unconcernedly for some years longer; my acquaintances regarded me as a loafer, and doubted whether I should "get through." Then, suddenly, I decided to take my examinations, and I "got through" in spite of the postponement. A fresh confirmation of the dream-thoughts with which I defiantly meet my critics: "Even though you won't believe it, because I am taking my time, I shall reach the conclusion (German, Schluss = end, conclusion, inference). It has often happened like that."

In its introductory portion this dream contains several sentences which, we can hardly deny, are of the nature of an argument. And this argument is not at all absurd; it might just as well occur in my waking thoughts. In my dream I make fun of the communication from the town council, for in the first place I was not yet born in 1851, and in the second place my father, to whom it might refer, is already dead. Not only is each of these statements perfectly correct in itself, but they are the very arguments that I should employ if I received such a communication. We know from the foregoing analysis (p. 416) that this dream has sprung from the soil of deeply embittered and scornful dream-thoughts; and if we may also assume that the motive of the censorship is a very powerful one, we shall

¹ These results correct at several points my earlier statements concerning the representation of logical relations (p. 341). These described the general procedure of the dream-work, but overlooked its most delicate and most careful operations.
understand that the dream-thought has every occasion to create a flawless refutation of an unreasonable demand, in accordance with the pattern contained in the dream-thoughts. But the analysis shows that in this case the dream-work has not been required to make a free imitation, but that material taken from the dream-thoughts had to be employed for the purpose. It is as though in an algebraic equation there should occur, besides the figures, plus and minus signs, and symbols of powers and of roots, and as though someone, in copying this equation, without understanding it, should copy both the symbols and the figures, and mix them all up together. The two arguments may be traced to the following material: It is painful to me to think that many of the hypotheses upon which I base my psychological solution of the psychoneuroses will arouse scepticism and ridicule when they first become known. For instance, I shall have to assert that impressions of the second year of life, and even the first, leave an enduring trace upon the emotional life of subsequent neurpaths, and that these impressions—although greatly distorted and exaggerated by the memory—may furnish the earliest and profoundest basis of a hysterical symptom. Patients to whom I explain this at a suitable moment are wont to parody my explanation by offering to search for reminiscences of the period when they were not yet born. My disclosure of the unsuspected part played by the father in the earliest sexual impulses of female patients may well have a similar reception. (Cf. the discussion on p. 304.) Nevertheless, it is my well-founded conviction that both doctrines are true. In confirmation of this I recall certain examples in which the death of the father occurred when the child was very young, and subsequent incidents, otherwise inexplicable, proved that the child had unconsciously preserved recollections of the person who had so early gone out of its life. I know that both my assertions are based upon inferences whose validity will be attacked. It is the doing of the wish-fulfilment that precisely the material of those inferences, which I fear will be contested, should be utilized by the dream-work for establishing incontestable conclusions.

7. In one dream, which I have hitherto only touched upon, astonishment at the subject emerging is distinctly expressed at the outset.

"The elder Brücke must have set me some task or other; strangely enough, it relates to the preparation of the lower part of my own body, the pelvis and legs, which I see before me as though in the dissecting-room, but without feeling the absence of part of my body, and without a trace of horror. Louise N. is standing beside me, and helps me in the work. The pelvis is eviscerated; now the upper, now the lower aspect is visible, and the two aspects are commingled. Large fleshy red tubercles are visible (which, even in the dream, make me think of haemorrhoids). Also something lying over them had to be carefully picked off; it looked like
crumpled tinfoil. Then I was once more in possession of my legs, and I made a journey through the city, but I took a cab (as I was tired). To my astonishment, the cab drove into the front door of a house, which opened and allowed it to pass into a corridor, which was broken off at the end, and eventually led on into the open. Finally I wandered through changing landscapes, with an Alpine guide, who carried my things. He carried me for some distance, out of consideration for my tired legs. The ground was swampy; we went along the edge; people were sitting on the ground, like Red Indians or gypsies; among them a girl. Until then I had made my way along on the slippery ground, in constant astonishment that I was so well able to do so after making the preparation. At last we came to a small wooden house with an open window at one end. Here the guide set me down, and laid two planks, which stood in readiness, on the window-sill so as to bridge the chasm which had to be crossed from the window. Now I grew really alarmed about my legs. Instead of the expected crossing, I saw two grown-up men lying upon wooden benches which were fixed on the walls of the hut, and something like two sleeping children next to them; as though not the planks but the children were intended to make the crossing possible. I awoke with terrified thoughts.

Anyone who has been duly impressed by the extensive nature of dream-condensation will readily imagine what a number of pages the exhaustive analysis of this dream would fill. Fortunately for the context, I shall make this dream only the one example of astonishment in dreams, which makes its appearance in the parenthetical remark, "strangely enough." Let us consider the occasion of the dream. It is a visit of this lady, Louise N., who helps me with my work in the dream. She says: "Lend me something to read." I offer her She, by Rider Haggard. "A strange book, but full of hidden meaning," I try to explain; "the eternal feminine, the immortality of our emotions——" Here she interrupts me: "I know that book already. Haven't you something of your own?" "No, my own immortal works are still unwritten." "Well, when are you going to publish your so-called 'latest revelations,' which, you promised us, even we should be able to read?" she asks, rather sarcastically. I now perceive that she is a mouthpiece for someone else, and I am silent. I think of the effort it cost me to make public even my work on dreams, in which I had to surrender so much of my own intimate nature. ("The best that you know you can't tell the boys.") The preparation of my own body which I am ordered to make in my dream is thus the self-analysis involved in the communication of my dreams. The elder Brücke very properly finds a place here; in the first years of my scientific work it

1 Stanniol, allusion to Stannius; the nervous system of fishes; cf. p. 401.
2 The place in the corridor of my apartment-house where the perambulators of the other tenants stand; it is also otherwise hyper-determined several times over.
so happened that I neglected the publication of a certain discovery until his insistence forced me to publish it. But the further trains of thought, proceeding from my conversation with Louise N., go too deep to become conscious; they are side-tracked by way of the material which has been incidentally awakened in me by the mention of Rider Haggard’s *She*. The comment “strangely enough” applies to this book, and to another by the same author, *The Heart of the World*; and numerous elements of the dream are taken from these two fantastic romances. The swampy ground over which the dreamer is carried, the chasm which has to be crossed by means of planks, come from *She*; the Red Indians, the girl, and the wooden house, from *The Heart of the World*. In both novels a woman is the leader, and both treat of perilous wandering; *She* has to do with an adventurous journey to an undiscovered country, a place almost untrodden by the foot of man. According to a note which I find in my record of the dream, the fatigue in my legs was a real sensation from those days. Probably a weary mood corresponded with this fatigue, and the doubting question: “How much farther will my legs carry me?” In *She* the end of the adventure is that the heroine meets her death in the mysterious central fire, instead of winning immortality for herself and for others. Some related anxiety has mistakenly arisen in the dream-thoughts. The “wooden house” is assuredly also a *coffin*—that is, the grave. But in representing this most unwished-for of all thoughts by means of a wish-fulfilment, the dream-work has achieved its masterpiece. I was once in a grave, but it was an empty Etruscan grave near Orvieto—a narrow chamber with two stone benches on the walls, upon which were lying the skeletons of two adults. The interior of the wooden house in the dream looks exactly like this grave, except that stone has been replaced by wood. The dream seems to say: “If you must already sojourn in your grave, let it be this Etruscan grave,” and by means of this interpolation it transforms the most mournful expectation into one that is really to be desired. Unfortunately, as we shall learn, the dream is able to change into its opposite only the idea accompanying an affect, but not always the affect itself. Hence, I awake with “thoughts of terror,” even after the idea that perhaps my children will achieve what has been denied to their father has forced its way to representation: a fresh allusion to the strange romance in which the identity of a character is preserved through a series of generations covering two thousand years.

8. In the context of another dream there is a similar expression of astonishment at what is experienced in the dream. This, however, is connected with such a striking, far-fetched, and almost intellectual attempt at explanation that if only on this account I should have to subject the whole dream to analysis, even if it did not possess two other interesting features. On the night of the eighteenth of July I was travelling on the
Southern Railway, and in my sleep I heard someone call out: "Hollthurn, 10 minutes." I immediately think of Holothuria—of a natural history museum—that here is a place where valiant men have vainly resisted the domination of their overlord.—Yes, the counter-reformation in Austria!—As though it were a place in Styria or the Tyrol. Now I see indistinctly a small museum, in which the relics or the acquisitions of these men are preserved. I should like to leave the train, but I hesitate to do so. There are women with fruit on the platform; they squat on the ground, and in that position invitingly hold up their baskets.—I hesitated, in doubt as to whether we have time, but here we are still stationary.—I am suddenly in another compartment, in which the leather and the seats are so narrow that one's spine directly touches the back.¹ I am surprised at this, but I may have changed carriages while asleep. Several people, among them an English brother and sister; a row of books plainly on a shelf on the wall.—I see "The Wealth of Nations," and "Matter and Motion" (by Maxwell), thick books bound in brown linen. The man asks his sister about a book of Schiller's, whether she has forgotten it. These books seem to belong now to me, now to them. At this point I wish to join in the conversation in order to confirm or support what is being said. . . . I wake sweating all over, because all the windows are shut. The train stops at Marburg.

While writing down the dream, a part of it occurs to me which my memory wished to pass over. I tell the brother and sister (in English), referring to a certain book: "It is from . . ." but I correct myself: "It is by . . ." The man remarks to his sister: "He said it correctly."

The dream begins with the name of a station, which seems to have almost waked me. For this name, which was Marburg, I substitute Hollthurn. The fact that I heard Marburg the first, or perhaps the second time it was called out, is proved by the mention of Schiller in the dream; he was born in Marburg, though not the Styrian Marburg.² Now on this occasion, although I was travelling first class, I was doing so under very disagreeable circumstances. The train was overcrowded; in my compartment I had come upon a lady and gentleman who seemed very fine people, and had not the good breeding, or did not think it worth while, to conceal their displeasure at my intrusion. My polite greeting was not returned, and although they were sitting side by side (with their backs to the engine), the woman before my eyes hastened to pre-empt the seat oppo-

¹ This description is not intelligible even to myself, but I follow the principle of reproducing the dream in those words which occur to me while I am writing it down. The wording itself is a part of the dream-representation.
² Schiller was not born in one of the Marburgs, but in Marbach, as every German schoolboy knows, and as I myself knew. This again is one of those errors (cf. p. 260) which creep in as substitutes for an intentional falsification in another place and which I have endeavoured to explain in The Psychopathology of Everyday Life.
THE INTERPRETATION OF DREAMS
site her, and next to the window, with her umbrella; the door was imme-
diately closed, and pointed remarks about the opening of windows were
exchanged. Probably I was quickly recognized as a person hungry for
fresh air. It was a hot night, and the atmosphere of the compartment,
closed on both sides, was almost suffocating. My experience as a traveller
leads me to believe that such inconsiderate and overbearing conduct
marks people who have paid for their tickets only partly, or not at all.
When the conductor came round, and I presented my dearly bought
ticket, the lady exclaimed haughtily and almost threateningly: "My hus-
band has a pass." She was an imposing-looking person, with a discon-
tented expression, in age not far removed from the autumn of feminine
beauty; the man had no chance to say anything; he sat there motionless.
I tried to sleep. In my dream I take a terrible revenge on my disagree-
able travelling companions; no one would suspect what insults and hu-
miliations are concealed behind the disjointed fragments of the first half
of the dream. After this need has been satisfied, the second wish, to ex-
change my compartment for another, makes itself felt. The dream changes
its scene so often, and without making the slightest objection to such
changes, that it would not have seemed at all remarkable had I at once,
from my memories, replaced my travelling companions by more agree-
able persons. But here was a case where something or other opposes the
change of scene, and finds it necessary to explain it. How did I suddenly
get into another compartment? I could not positively remember having
changed carriages. So there was only one explanation: I must have left
the carriage while asleep—an unusual occurrence, examples of which,
however, are known to neuropathologists. We know of persons who un-
dertake railway journeys in a crepuscular state, without betraying their
abnormal condition by any sign whatever, until at some stage of their
journey they come to themselves, and are surprised by the gap in their
memory. Thus, while I am still dreaming, I declare my own case to be
such a case of automatisme ambulatoire.

Analysis permits of another solution. The attempt at explanation,
which so surprises me if I am to attribute it to the dream-work, is not
original, but is copied from the neurosis of one of my patients. I have
already spoken in another chapter of a highly cultured and kindly man
who began, shortly after the death of his parents, to accuse himself of
murderous tendencies, and who was distressed by the precautionary
measures which he had to take to secure himself against these tendencies.
His was a case of severe obsessional ideas with full insight. To begin
with, it was painful to him to walk through the streets, as he was obsessed
by the necessity of accounting for all the persons he met; he had to know
whither they had disappeared; if one of them suddenly eluded his pursu-
ing glance, he was left with a feeling of distress and the idea that he
might possibly have made away with the man. Behind this obsessive idea was concealed, among other things, a Cain-phantasy, for "all men are brothers." Owing to the impossibility of accomplishing this task, he gave up going for walks, and spent his life imprisoned within his four walls. But reports of murders which had been committed in the world outside were constantly reaching his room by way of the newspapers, and his conscience tormented him with the doubt that he might be the murderer for whom the police were looking. The certainty that he had not left the house for weeks protected him for a time against these accusations, until one day there dawned upon him the possibility that he might have left his house while in an unconscious state, and might thus have committed murder without knowing anything about it. From that time onwards he locked his front door, and gave the key to his old housekeeper, strictly forbidding her to give it into his hands, even if he demanded it.

This, then, is the origin of the attempted explanation that I may have changed carriages while in an unconscious state; it has been taken into the dream ready-made, from the material of the dream-thoughts, and is evidently intended to identify me with the person of my patient. My memory of this patient was awakened by natural association. My last night journey had been made a few weeks earlier in his company. He was cured, and we were going into the country together to his relatives, who had sent for me; as we had a compartment to ourselves, we left all the windows open throughout the night, and for as long as I remained awake we had a most interesting conversation. I knew that hostile impulses towards his father in childhood, in a sexual connection, had been at the root of his illness. By identifying myself with him I wanted to make an analogous confession to myself. The second scene of the dream really resolves itself into a wanton phantasy to the effect that my two elderly travelling companions had acted so uncivilly towards me because my arrival on the scene had prevented them from exchanging kisses and embraces during the night, as they had intended. This phantasy, however, goes back to an early incident of my childhood when, probably impelled by sexual curiosity, I had intruded into my parents' bedroom, and was driven thence by my father's emphatic command.

I think it would be superfluous to multiply such examples. They would all confirm what we have learned from those already cited: namely, that an act of judgment in a dream is merely the repetition of an original act of judgment in the dream-thoughts. In most cases it is an unsuitable repetition, fitted into an inappropriate context; occasionally, however, as in our last example, it is so artfully applied that it may almost give one the impression of independent intellectual activity in the dream. At this point we might turn our attention to that psychic activity which, though it does not appear to co-operate constantly in the formation of dreams,
yet endeavours to fuse the dream-elements of different origin into a flawless and significant whole. We consider it necessary, however, first of all to consider the expressions of affect which appear in dreams, and to compare these with the affects which analysis discovers in the dream-thoughts.

II. THE AFFECTS IN DREAMS

A shrewd remark of Stricker’s called our attention to the fact that the expressions of affects in dreams cannot be disposed of in the contemptuous fashion in which we are wont to shake off the dream-content after we have waked. “If I am afraid of robbers in my dreams, the robbers, to be sure, are imaginary, but the fear of them is real”; and the same thing is true if I rejoice in my dream. According to the testimony of our feelings, an affect experienced in a dream is in no way inferior to one of like intensity experienced in waking life, and the dream presses its claim to be accepted as part of our real psychic experiences, by virtue of its affective rather than its ideational content. In the waking state we do not put the one before the other, since we do not know how to evaluate an affect psychically except in connection with an ideational content. If an affect and an idea are ill-matched as regards their nature or their intensity, our waking judgment becomes confused.

The fact that in dreams the ideational content does not always produce the affective result which in our waking thoughts we should expect as its necessary consequence has always been a cause of astonishment. Strümpell declared that ideas in dreams are stripped of their psychic values. But there is no lack of instances in which the reverse is true; when an intensive manifestation of affect appears in a content which seems to offer no occasion for it. In my dream I may be in a horrible, dangerous, or disgusting situation, and yet I may feel no fear or aversion; on the other hand, I am sometimes terrified by harmless things, and sometimes delighted by childish things.

This enigma disappeared more suddenly and more completely than perhaps any other dream-problem if we pass from the manifest to the latent content. We shall then no longer have to explain it, for it will no longer exist. Analysis tells us that the ideational contents have undergone displacements and substitutions, while the affects have remained unchanged. No wonder, then, that the ideational content which has been altered by dream-distortion no longer fits the affect which has remained intact; and no cause for wonder when analysis has put the correct content into its original place.¹

¹ If I am not greatly mistaken, the first dream which I was able to elicit from my grandson (aged 20 months) points to the fact that the dream-work had succeeded in transforming its material into a wish-fulfilment, while the affect which belonged
In a psychic complex which has been subjected to the influence of the resisting censorship, the affects are the unyielding constituent, which alone can guide us to the correct completion. This state of affairs is revealed in the psychoneuroses even more distinctly than in dreams. Here the affect is always in the right, at least as regards its quality; its intensity may, of course, be increased by displacement of the neurotic attention. When the hysterical patient wonders that he should be so afraid of a trifle, or when the sufferer from obsessions is astonished that he should reproach himself so bitterly for a mere nothing, they are both in error, inasmuch as they regard the conceptual content—the trifle, the mere nothing—as the essential thing, and they defend themselves in vain, because they make this conceptual content the starting-point of their thought-work. Psychoanalysis, however, puts them on the right path, inasmuch as it recognizes that, on the contrary, it is the affect that is justified, and looks for the concept which pertains to it, and which has been repressed by a substitution. All that we need assume is that the liberation of affect and the conceptual content do not constitute the indissoluble organic unity as which we are wont to regard them, but that the two parts may be welded together, so that analysis will separate them. Dream-interpretation shows that this is actually the case.

I will first of all give an example in which analysis explains the apparent absence of affect in a conceptual content which ought to compel a liberation of affect.

_The dreamer sees three lions in a desert, one of which is laughing, but she is not afraid of them. Then, however, she must have fled from them, for she is trying to climb a tree. But she finds that her cousin, the French teacher, is already up in the tree, etc._

The analysis yields the following material: The indifferent occasion of dream was a sentence in the dreamer's English exercise: "The lion's greatest adornment is his mane." Her father used to wear a beard which encircled his face like a mane. The name of her English teacher is Miss Lyons. An acquaintance of hers had sent her the ballads of Loewe (Loewe = lion). These, then, are the three lions; why should she be afraid of them? She has read a story in which a negro who has incited his to it remained unchanged even in the sleeping state. The night before its father was to return to the front the child cried out, sobbing violently: "Papa, Papa—Baby." That may mean: Let Papa and Baby still be together; while the weeping takes cognizance of the imminent departure. The child was at the time very well able to express the concept of separation. "Fort" (= away, replaced by a peculiarly accented, long-drawn-out ooooh) had been his first word, and for many months before this first dream he had played at "away" with all his toys; which went back to his early self-conquest in allowing his mother to go away.
fellow to revolt is hunted with bloodhounds, and climbs a tree to save himself. Then follow fragmentary recollections in the merriest mood, such as the following directions for catching lions (from *Die Fliegende Blätter*): "Take a desert and put it through a sieve; the lions will be left behind." Also a very amusing, but not very proper anecdote about an official who is asked why he does not take greater pains to win the favour of his chief, and who replies that he has been trying to creep into favour, but that his immediate superior was already up there. The whole matter becomes intelligible as soon as one learns that on the dream-day the lady had received a visit from her husband's superior. He was very polite to her, and kissed her hand, and she was not at all afraid of him, although he is a "big bug" (*Grosses Tier* = big animal) and plays the part of a "social lion" in the capital of her country. This lion is, therefore, like the lion in *A Midsummer Night's Dream*, who is unmasked as Snug the joiner; and of such stuff are all the dream-lions of which one is not afraid.

II

As my second example, I will cite the dream of the girl who saw her sister's little son lying as a corpse in his coffin, but who, it may be added, was conscious of no pain or sorrow. Why she was unmoved we know from the analysis. The dream only disguised her wish to see once more the man she loved; the affect had to be attuned to the wish, and not to its disguise. There was thus no occasion for sorrow.

In a number of dreams the affect does at least remain connected with the conceptual content which has replaced the content really belonging to it. In others, the dissolution of the complex is carried farther. The affect is entirely separated from the idea belonging to it, and finds itself accommodated elsewhere in the dream, where it fits into the new arrangement of the dream-elements. We have seen that the same thing happens to acts of judgment in dreams. If an important inference occurs in the dream-thoughts, there is one in the dream also; but the inference in the dream may be displaced to entirely different material. Not infrequently this displacement is effected in accordance with the principle of antithesis.

I will illustrate the latter possibility by the following dream, which I have subjected to the most exhaustive analysis.

III

*A castle by the sea; afterwards it lies not directly on the coast, but on a narrow canal leading to the sea. A certain Herr P. is the governor of the castle. I stand with him in a large salon with three windows, in front of which rise the projections of a wall, like battlements of a fortress. I belong to the garrison, perhaps as a volunteer naval officer. We fear the arrival
of enemy warships, for we are in a state of war. Herr P. intends to leave the castle; he gives me instructions as to what must be done if what we fear should come to pass. His sick wife and his children are in the threatened castle. As soon as the bombardment begins, the large hall is to be cleared. He breathes heavily, and tries to get away; I detain him, and ask him how I am to send him news in case of need. He says something further, and immediately afterwards he sinks to the floor dead. I have probably taxed him unnecessarily with my questions. After his death, which makes no further impression upon me, I consider whether the widow is to remain in the castle, whether I should give notice of the death to the higher command, whether I should take over the control of the castle as the next in command. I now stand at the window, and scrutinize the ships as they pass by; they are cargo steamers, and they rush by over the dark water; several with more than one funnel, other with bulging decks (these are very like the railway stations in the preliminary dream, which has not been related). Then my brother is standing beside me, and we both look out of the window on to the canal. At the sight of one ship we are alarmed, and call out: "Here comes the warship!" It turns out, however, that they are only the ships which I have already seen, returning. Now comes a small ship, comically truncated, so that it ends amidships; on the deck one sees curious things like cups or little boxes. We call out as with one voice: "That is the breakfast ship."

The rapid motion of the ships, the deep blue of the water, the brown smoke of the funnels—all these together produce an intense and gloomy impression.

The localities in this dream are compiled from several journeys to the Adriatic (Miramare, Duino, Venice, Aquileia). A short but enjoyable Easter trip to Aquileia with my brother, a few weeks before the dream, was still fresh in my memory; also the naval war between America and Spain, and, associated with this my anxiety as to the fate of my relatives in America, play a part in the dream. Manifestations of affect appear at two places in this dream. In one place an affect that would be expected is lacking: it is expressly emphasized that the death of the governor makes no impression upon me; at another point, when I see the warships, I am frightened, and experience all the sensations of fright in my sleep. The distribution of affects in this well-constructed dream has been effected in such a way that any obvious contradiction is avoided. For there is no reason why I should be frightened at the governor's death, and it is fitting that, as the commander of the castle, I should be alarmed by the sight of the warship. Now analysis shows that Herr P. is nothing but a substitute for my own ego (in the dream I am his substitute). I am the governor who suddenly dies. The dream-thoughts deal with the future of my family after my premature death. No other disagreeable thought is to be
found among the dream-thoughts. The alarm which goes with the sight of the warship must be transferred from it to this disagreeable thought. Inversely, the analysis shows that the region of the dream-thoughts from which the warship comes is laden with most cheerful reminiscences. In Venice, a year before the dream, one magically beautiful day, we stood at the windows of our room on the Riva Schiavoni and looked out over the blue lagoon, on which there was more traffic to be seen than usual. Some English ships were expected; they were to be given a festive reception; and suddenly my wife cried, happy as a child: "Here comes the English warship!" In the dream I am frightened by the very same words; once more we see that speeches in dreams have their origin in speeches in real life. I shall presently show that even the element "English" in this speech has not been lost for the dream-work. Here, then, between the dream-thoughts and the dream-content, I turn joy into fright, and I need only point to the fact that by means of this transformation I give expression to part of the latent dream-content. The example shows, however, that the dream-work is at liberty to detach the occasion of an affect from its connections in the dream-thoughts, and to insert it at any other place it chooses in the dream-content.

I will take the opportunity which is here incidentally offered of subjecting to a closer analysis the "breakfast ship," whose appearance in the dream so absurdly concludes a situation that has been rationally adhered to. If I look more closely at this dream-object, I am impressed after the event by the fact that it was black, and that by reason of its truncation at its widest beam it achieved, at the truncated end, a considerable resemblance to an object which had aroused our interest in the museums of the Etruscan cities. This object was a rectangular cup of black clay, with two handles, upon which stood things like coffee-cups or tea-cups, very similar to our modern service for the breakfast table. Upon inquiry we learned that this was the toilet set of an Etruscan lady, with little boxes for rouge and powder; and we told one another jestingly that it would not be a bad idea to take a thing like that home to the lady of the house. The dream-object, therefore, signifies a "black toilet" (toilette = dress), or mourning, and refers directly to a death. The other end of the dream-object reminds us of the "boat" (German, Nachen, from the Greek root, ναῦς, as a philological friend informs me), upon which corpses were laid in prehistoric times, and were left to be buried by the sea. This is associated with the return of the ships in the dream.

"Silently on his rescued boat the old man drifts into harbour."

It is the return voyage after the shipwreck (German: Schiff-bruch = ship-breaking); the breakfast ship looks as though it were broken off amidships. But whence comes the name "breakfast" ship? This is where "English" comes in, which we have left over from the warships. Break-
fast, a breaking of the fast. Breaking again belongs to shipwreck (Schiffbruch), and fasting is associated with the black (mourning).

But the only thing about this breakfast ship which has been newly created by the dream is its name. The thing existed in reality, and recalls to me one of the merriest moments of my last journey. As we distrusted the fare in Aquileia, we took some food with us from Goerz, and bought a bottle of the excellent Istrian wine in Aquileia; and while the little mail-steamer slowly travelled through the canale delle Mee and into the lonely expanse of lagoon in the direction of Grado, we had breakfast on deck in the highest spirits—we were the only passengers—and it tasted to us as few breakfasts have ever tasted. This, then, was the "breakfast ship," and it is behind this very recollection of the gayest joie de vivre that the dream hides the saddest thoughts of an unknown and mysterious future.

The detachment of affects from the groups of ideas which have occasioned their liberation is the most striking thing that happens to them in dream-formation, but it is neither the only nor even the most essential change which they undergo on the way from the dream-thoughts to the manifest dream. If the affects in the dream-thoughts are compared with those in the dream, one thing at once becomes clear: Wherever there is an affect in the dream, it is to be found also in the dream-thoughts; the converse, however, is not true. In general, a dream is less rich in affects than the psychic material from which it is elaborated. When I have reconstructed the dream-thoughts, I see that the most intense psychic impulses are constantly striving in them for self-assertion, usually in conflict with others which are sharply opposed to them. Now, if I turn back to the dream, I often find it colourless and devoid of any very intensive affective tone. Not only the content, but also the affective tone of my thoughts is often reduced by the dream-work to the level of the indifferent. I might say that a suppression of the affects has been accomplished by the dream-work. Take, for example, the dream of the botanical monograph. It corresponds to a passionate plea for my freedom to act as I am acting, to arrange my life as seems right to me, and to me alone. The dream which results from this sounds indifferent; I have written a monograph; it is lying before me; it is provided with coloured plates, and dried plants are to be found in each copy. It is like the peace of a deserted battlefield; no trace is left of the tumult of battle.

But things may turn out quite differently; vivid expressions of affect may enter into the dream itself; but we will first of all consider the unquestioned fact that so many dreams appear indifferent, whereas it is never possible to go deeply into the dream-thoughts without deep emotion.

The complete theoretical explanation of this suppression of affects during the dream-work cannot be given here; it would require a most careful investigation of the theory of the affects and of the mechanism of repres-
sion. Here I can put forward only two suggestions. I am forced—for other reasons—to conceive the liberation of affects as a centrifugal process directed towards the interior of the body, analogous to the processes of motor and secretory innervation. Just as in the sleeping state the emission of motor impulses towards the outer world seems to be suspended, so the centrifugal awakening of affects by unconscious thinking during sleep may be rendered more difficult. The affective impulses which occur during the course of the dream-thoughts may thus in themselves be feeble, so that those that find their way into the dream are no stronger. According to this line of thought, the “suppression of the affects” would not be a consequence of the dream-work at all, but a consequence of the state of sleep. This may be so, but it cannot possibly be all the truth. We must remember that all the more complex dreams have revealed themselves as the result of a compromise between conflicting psychic forces. On the one hand, the wish-forming thoughts have to oppose the contradiction of a censorship; on the other hand, as we have often seen, even in unconscious thinking, every train of thought is harnessed to its contradictory counterpart. Since all these trains of thought are capable of arousing affects, we shall, broadly speaking, hardly go astray if we conceive the suppression of affects as the result of the inhibition which the contrasts impose upon one another, and the censorship upon the urges which it has suppressed. The inhibition of affects would accordingly be the second consequence of the dream-censorship, just as dream-distortion was the first consequence.

I will here insert an example of a dream in which the indifferent emotional tone of the dream-content may be explained by the antagonism of the dream-thoughts. I must relate the following short dream, which every reader will read with disgust.

IV

Rising ground, and on it something like an open-air latrine; a very long bench, at the end of which is a wide aperture. The whole of the back edge is thickly covered with little heaps of excrement of all sizes and degrees of freshness. A thicket behind the bench. I urinate upon the bench; a long stream of urine rinses everything clean, the patches of excrement come off easily and fall into the opening. Nevertheless, it seems as though something remained at the end.

Why did I experience no disgust in this dream?

Because, as the analysis shows, the most pleasant and gratifying thoughts have co-operated in the formation of this dream. Upon analysing it, I immediately think of the Augean stables which were cleansed by Hercules. I am this Hercules. The rising ground and the thicket belong to Aussee, where my children are now staying. I have discovered the infantile etiology of the neuroses, and have thus guarded my own children from
falling ill. The bench (omitting the aperture, of course) is the faithful copy of a piece of furniture of which an affectionate female patient has made me a present. This reminds me how my patients honour me. Even the museum of human excrement is susceptible of a gratifying interpretation. However much it disgusts me, it is a souvenir of the beautiful land of Italy, where in the small cities, as everyone knows, the privies are not equipped in any other way. The stream of urine that washes everything clean is an unmistakable allusion to greatness. It is in this manner that Gulliver extinguishes the great fire in Lilliput; to be sure, he thereby incurs the displeasure of the tiniest of queens. In this way, too, Gargantua, the superman of Master Rabelais, takes vengeance upon the Parisians; straddling Notre-Dame and training his stream of urine upon the city. Only yesterday I was turning over the leaves of Garnier’s illustrations to Rabelais before I went to bed. And, strangely enough, here is another proof that I am the superman! The platform of Notre-Dame was my favourite nook in Paris; every free afternoon I used to go up into the towers of the cathedral and there clamber about between the monsters and gargoyles. The circumstance that all the excrement vanishes so rapidly before the stream of urine corresponds to the motto: Aflavit et dissipati sunt, which I shall some day make the title of a chapter on the therapeutics of hysteria.

And now as to the affective occasion of the dream. It had been a hot summer afternoon; in the evening, I had given my lecture on the connection between hysteria and the perversions, and everything which I had to say displeased me thoroughly, and seemed utterly valueless. I was tired; I took not the least pleasure in my difficult work, and longed to get away from this rummaging in human filth; first to see my children, and then to revisit the beauties of Italy. In this mood I went from the lecture-hall to a café to get some little refreshment in the open air, for my appetite had forsaken me. But a member of my audience went with me; he begged for permission to sit with me while I drank my coffee and gorged down my roll, and began to say flattering things to me. He told me how much he had learned from me, that he now saw everything through different eyes, that I had cleansed the Augean stables of error and prejudice, which encumbered the theory of the neuroses—in short, that I was a very great man. My mood was ill-suited to his hymn of praise; I struggled with my disgust, and went home earlier in order to get rid of him; and before I went to sleep I turned over the leaves of Rabelais, and read a short story by C. F. Meyer entitled Die Leiden eines Knaben (The Sorrows of a Boy).

The dream had originated from this material, and Meyer’s novel had supplied the recollections of scenes of childhood. The day’s mood of an-

1 Cf. the dream about Count Thun, last scene.
noyance and disgust is continued in the dream, inasmuch as it is permitted to furnish nearly all the material for the dream-content. But during the night the opposite mood of vigorous, even immoderate self-assertion awakened and dissipated the earlier mood. The dream had to assume such a form as would accommodate both the expressions of self-depreciation and exaggerated self-glorification in the same material. This compromise-formation resulted in an ambiguous dream-content, but, owing to the mutual inhibition of the opposites, in an indifferent emotional tone.

According to the theory of wish-fulfilment, this dream would not have been possible had not the opposed, and indeed suppressed, yet pleasure-emphasized megalomaniac train of thought been added to the thoughts of disgust. For nothing painful is intended to be represented in dreams; the painful elements of our daily thoughts are able to force their way into our dreams only if at the same time they are able to disguise a wish-fulfilment.

The dream-work is able to dispose of the affects of the dream-thoughts in yet another way than by admitting them or reducing them to zero. *It can transform them into their opposites*. We are acquainted with the rule that for the purposes of interpretation every element of the dream may represent its opposite, as well as itself. One can never tell beforehand which is to be posited; only the context can decide this point. A suspicion of this state of affairs has evidently found its way into the popular consciousness; the dream-books, in their interpretations, often proceed according to the principle of contraries. This transformation into the contrary is made possible by the intimate associative ties which in our thoughts connect the idea of a thing with that of its opposite. Like every other displacement, this serves the purposes of the censorship, but it is often the work of wish-fulfilment, for wish-fulfilment consists in nothing more than the substitution of an unwelcome thing by its opposite. Just as concrete images may be transformed into their contraries in our dreams, so also may the affects of the dream-thoughts, and it is probable that this inversion of affects is usually brought about by the dream-censorship. The *suppression and inversion of affects* is useful even in social life, as is shown by the familiar analogy of the dream-censorship and, above all, hypocrisy. If I am conversing with a person to whom I must show consideration while I should like to address him as an enemy, it is almost more important that I should conceal the expression of my affect from him than that I should modify the verbal expression of my thoughts. If I address him in courteous terms, but accompany them by looks or gestures of hatred and disdain, the effect which I produce upon him is not very different from what it would have been had I cast my unmitigated contempt into his face. Above all, then, the censorship bids me suppress my affects, and if I am a master of the art of dissimulation I can hypo-
critically display the opposite affect—smiling where I should like to be
angry, and pretending affection where I should like to destroy.
We have already had an excellent example of such an inversion of af-
flect in the service of the dream-censorship. In the dream "of my uncle's
beard" I feel great affection for my friend R., while (and because) the
dream-thoughts berate him as a simpleton. From this example of the in-
version of affects we derived our first proof of the existence of the censor-
ship. Even here it is not necessary to assume that the dream-work creates
a counter-affect of this kind that is altogether new; it usually finds it ly-
ing ready in the material of the dream-thoughts, and merely intensifies it
with the psychic force of the defence-motives until it is able to predomi-
nate in the dream-formation. In the dream of my uncle, the affectionate
counter-affect probably has its origin in an infantile source (as the con-
tinuation of the dream would suggest), for owing to the peculiar nature of
my earliest childhood experiences the relation of uncle and nephew has
become the source of all my friendships and hatreds (cf. analysis on p.
408).

An excellent example of such a reversal of affect is found in a dream
recorded by Ferenczi.1 "An elderly gentleman was awakened at night by
his wife, who was frightened because he laughed so loudly and uncon-
trollably in his sleep. The man afterwards related that he had had the
following dream: *I lay in my bed, a gentleman known to me came in, I
wanted to turn on the light, but I could not; I attempted to do so repeat-
edly, but in vain. Thereupon my wife got out of bed, in order to help me,
but she, too, was unable to manage it; being ashamed of her négligé in the
presence of the gentleman, she finally gave it up and went back to her
bed; all this was so comical that I had to laugh terribly. My wife said:
'What are you laughing at, what are you laughing at?' but I continued to
laugh until I woke. The following day the man was extremely depressed,
and suffered from headache: 'From too much laughter, which shook me
up,' he thought.

'Analytically considered, the dream looks less comical. In the latent
dream-thoughts the 'gentleman known' to him who came into the room
is the image of death as the 'great unknown,' which was awakened in his
mind on the previous day. The old gentleman, who suffers from arterio-
sclerosis, had good reason to think of death on the day before the dream.
The uncontrollable laughter takes the place of weeping and sobbing at
the idea that he has to die. It is the light of life that he is no longer able
to turn on. This mournful thought may have associated itself with a fail-
ure to effect sexual intercourse, which he had attempted shortly before
this, and in which the assistance of his wife *en négligé was of no avail;
he realized that he was already on the decline. The dream-work knew

how to transform the sad idea of impotence and death into a comic scene, and the sobbing into laughter."

There is one class of dreams which has a special claim to be called "hypocritical," and which severely tests the theory of wish fulfilment. My attention was called to them when Frau Dr. M. Hilferding proposed for discussion by the Psychoanalytic Society of Vienna a dream recorded by Rosegger, which is here reprinted:—

In Waldheimat, vol. xi, Rosegger writes as follows in his story, Fremd gemacht (p. 303):—

"I usually enjoy healthful sleep, yet I have gone without repose on many a night; in addition to my modest existence as a student and literary man, I have for long years dragged out the shadow of a veritable tailor's life—like a ghost from which I could not become divorced.

"It is not true that I have occupied myself very often or very intensely with thoughts of my past during the day. A stormer of heaven and earth who has escaped from the hide of the Philistine has other things to think about. And as a gay young fellow, I hardly gave a thought to my nocturnal dreams; only later, when I had formed the habit of thinking about everything, or when the Philistine within me began to assert itself a little, did it strike me that—when I dreamed at all—I was always a journeyman tailor, and that in that capacity I had already worked in my master's shop for a long time without any pay. As I sat there beside him, and sewed and pressed, I was perfectly well aware that I no longer belonged there, and that as a burgess of the town I had other things to attend to; but I was always on a holiday, or away in the country, and so I sat beside my master and helped him. I often felt far from comfortable about it, and regretted the waste of time which I might have employed for better and more useful purposes. If anything was not quite correct in measure and cut I had to put up with a scolding from my master. Of wages there was never a question. Often, as I sat with bent back in the dark workshop, I decided to give notice and make myself scarce. Once I actually did so, but the master took no notice of me, and next time I was sitting beside him again and sewing.

"How happy I was when I woke up after such weary hours! And I then resolved that, if this intrusive dream should ever occur again, I would energetically throw it off, and would cry aloud: 'It is only a delusion, I am lying in bed, and I want to sleep' . . . And the next night I would be sitting in the tailor's shop again.

"So it went on for years, with dismal regularity. Once, when the master and I were working at Alpelhofer's, at the house of the peasant with whom I began my apprenticeship, it happened that my master was particularly dissatisfied with my work. 'I should like to know where in the world your thoughts are?' he cried, and looked at me sullenly. I thought
THE DREAM-WORK

the most sensible thing to do would be to get up and explain to the master
that I was working with him only as a favour, and then take my leave.
But I did not do this. I even submitted when the master engaged an ap-
prentice, and ordered me to make room for him on the bench. I moved
into the corner, and kept on sewing. On the same day another journeyman
was engaged; a bigoted fellow; he was the Bohemian who had worked
for us nineteen years earlier, and then had fallen into the lake on his way
home from the public-house. When he tried to sit down there was no room
for him. I looked at the master inquiringly, and he said to me: 'You have
no talent for tailoring; you may go; you're a stranger henceforth.' My
fright on that occasion was so overpowering that I woke.

"The grey of morning glimmered through the clear windows of my
familiar home. Objets d'art surrounded me; in the tasteful bookcase stood
the eternal Homer, the gigantic Dante, the incomparable Shakespeare,
the glorious Goethe—all radiant and immortal. From the adjoining room
resounded the clear little voices of the children, who were waking up and
prattling to their mother. I felt as though I had rediscovered that idylli-

cally sweet, peaceful, poetical and spiritualized life in which I have so
often and so deeply been conscious of contemplative human happiness.
And yet I was vexed that I had not given my master notice first, but had
been dismissed by him.

"And how remarkable this seems to me: since that night, when my
master 'made a stranger' of me, I have enjoyed restful sleep; I no longer
dream of my tailoring days, which now lie in the remote past; which in
their unpretentious simplicity were really so cheerful, but which, none
the less, have cast a long shadow over the later years of my life."

In this series of dreams of a poet who, in his younger years, had been
a journeyman tailor, it is hard to recognize the domination of the wish-
fulfillment. All the delightful things occurred in his waking life, while
the dream seemed to drag along with it the ghost-like shadow of an un-
happy existence which had long been forgotten. Dreams of my own of a
similar character enable me to give some explanation of such dreams. As
a young doctor, I worked for a long time in the Chemical Institute with-
out being able to accomplish anything in that exacting science, so that in
the waking state I never think about this unfruitful and actually some-
what humiliating period of my student days. On the other hand, I have
a recurring dream to the effect that I am working in the laboratory, mak-
ing analyses, and experiments, and so forth; these dreams, like the ex-
amination-dreams, are disagreeable, and they are never very distinct.
During the analysis of one of these dreams my attention was directed to
the word "analysis," which gave me the key to an understanding of them.
Since then I have become an "analyst." I make analyses which are greatly
praised—psychoanalyses, of course. Now I understand: when I feel
proud of these analyses in my waking life, and feel inclined to boast of my achievements, my dreams hold up to me at night those other, unsuccessful analyses, of which I have no reason to be proud; they are the punitive dreams of the upstart, like those of the journeyman tailor who became a celebrated poet. But how is it possible for a dream to place itself at the service of self-criticism in its conflict with parvenu pride, and to take as its content a rational warning instead of a prohibited wish-fulfilment? I have already hinted that the answer to this question presents many difficulties. We may conclude that the foundation of the dream consisted at first of an arrogant phantasy of ambition; but that in its stead only its suppression and abasement has reached the dream-content. One must remember that there are masochistic tendencies in mental life to which such an inversion might be attributed. I see no objection to regarding such dreams as punishment-dreams, as distinguished from wish-fulfilling dreams. I should not see in this any limitation of the theory of dreams hitherto as presented, but merely a verbal concession to the point of view to which the convergence of contraries seems strange. But a more thorough investigation of individual dreams of this class allows us to recognize yet another element. In an indistinct, subordinate portion of one of my laboratory dreams, I was just at the age which placed me in the most gloomy and most unsuccessful year of my professional career; I still had no position, and no idea how I was going to support myself, when I suddenly found that I had the choice of several women whom I might marry! I was, therefore, young again and, what is more, she was young again—the woman who has shared with me all these difficult years. In this way, one of the wishes which constantly gnaws at the heart of the ageing man was revealed as the unconscious dream-instigator. The conflict raging in other psychic strata between vanity and self-criticism had certainly determined the dream-content, but the more deeply-rooted wish for youth had alone made it possible as a dream. One often says to oneself even in the waking state: "To be sure, things are going well with you to-day, and once you found life very hard; but, after all, life was sweet in those days, when you were still so young."  

Another group of dreams, which I have often myself experienced, and which I have recognized to be hypocritical, have as their content a reconciliation with persons with whom one has long ceased to have friendly relations. The analysis constantly discovers an occasion which might well induce me to cast aside the last remnants of consideration for these former friends, and to treat them as strangers or enemies. But the dream chooses to depict the contrary relation.

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¹ Ever since psychoanalysis has dissected the personality into an ego and a super-ego (Group Psychology and the Analysis of the Ego, trans. by James Strachey. Intern. Psychoanalytic Press, London) it has been easy to recognize in these punishment-dreams wish-fulfilments of the super-ego.
THE DREAM-WORK

In considering dreams recorded by a novelist or poet, we may often enough assume that he has excluded from the record those details which he felt to be disturbing and regarded as unessential. His dreams thus set us a problem which could be readily solved if we had an exact reproduction of the dream-content.

O. Rank has called my attention to the fact that in Grimm’s fairy-tale of the valiant little tailor, or *Seven at one Stroke*, there is related a very similar dream of an upstart. The tailor, who has become a hero, and has married the king’s daughter, dreams one night while lying beside the princess, his wife, about his trade; having become suspicious, on the following night she places armed guards where they can listen to what is said by the dreamer, and arrest him. But the little tailor is warned, and is able to correct his dream.

The complicated processes of removal, diminution, and inversion by which the affects of the dream-thoughts finally become the affects of the dream may be very well surveyed in suitable syntheses of completely analysed dreams. I shall here discuss a few examples of affective manifestations in dreams which will, I think, prove this conclusively in some of the cases cited.

V

In the dream about the odd task which the elder Brücke sets me—that of preparing my own pelvis—I am aware in the dream itself of not feeling *appropriate horror*. Now this is a wish-fulfilment in more senses than one. The preparation signifies the self-analyses which I perform, as it were, by publishing my book on dreams, which I actually found so painful that I postponed the printing of the completed manuscript for more than a year. The wish now arises that I may disregard this feeling of aversion, and for that reason I feel no horror (*Grauen*, which also means “to grow grey”) in the dream. I should much like to escape “Grauen” in the other sense too, for I am already growing quite grey, and the grey in my hair warns me to delay no longer. For we know that at the end of the dream this thought secures representation: “I shall have to leave my children to reach the goal of their difficult journey without my help.”

In the two dreams that transfer the expression of satisfaction to the moments immediately after waking, this satisfaction is in the one case motivated by the expectation that I am now going to learn what is meant by “I have already dreamed of this,” and refers in reality to the birth of my first child, and in the other case it is motivated by the conviction that “that which has been announced by a premonitory sign” is now going to happen, and the satisfaction is that which I felt on the arrival of my second son. Here the same affects that dominated in the dream-thoughts have remained in the dream, but the process is probably not quite so sim-
ple as this in any dream. If the two analyses are examined a little more closely it will be seen that this satisfaction, which does not succumb to the censorship, receives reinforcement from a source which must fear the censorship, and whose affect would certainly have aroused opposition if it had not screened itself by a similar and readily admitted affect of satisfaction from the permitted source, and had, so to speak, sneaked in behind it. I am unfortunately unable to show this in the case of the actual dream, but an example from another situation will make my meaning intelligible. I will put the following case: Let there be a person near me whom I hate so strongly that I have a lively impulse to rejoice should anything happen to him. But the moral side of my nature does not give way to this impulse; I do not dare to express this sinister wish, and when something does happen to him which he does not deserve I suppress my satisfaction, and force myself to thoughts and expressions of regret. Everyone will at some time have found himself in such a position. But now let it happen that the hated person, through some transgression of his own, draws upon himself a well-deserved calamity; I shall now be allowed to give free rein to my satisfaction at his being visited by a just punishment, and I shall be expressing an opinion which coincides with that of other impartial persons. But I observe that my satisfaction proves to be more intense than that of others, for it has received reinforcement from another source—from my hatred, which was hitherto prevented by the inner censorship from furnishing the affect, but which, under the altered circumstances, is no longer prevented from doing so. This case generally occurs in social life when antipathetic persons or the adherents of an unpopular minority have been guilty of some offence. Their punishment is then usually commensurate not with their guilt, but with their guilt plus the ill-will against them that has hitherto not been put into effect. Those who punish them doubtless commit an injustice, but they are prevented from becoming aware of it by the satisfaction arising from the release within themselves of a suppression of long standing. In such cases the quality of the affect is justified, but not its degree; and the self-criticism that has been appeased in respect of the first point is only too ready to neglect to scrutinize the second point. Once you have opened the doors more people enter than it was your original intention to admit.

A striking feature of the neurotic character, namely, that in it causes capable of evoking affect produce results which are qualitatively justified but quantitatively excessive, is to be explained on these lines, in so far as it admits of a psychological explanation at all. But the excess of affect proceeds from unconscious and hitherto suppressed affective sources which are able to establish an associative connection with the actual occasion, and for whose liberation of affect the unprotested and permitted source of affects opens up the desired path. Our attention is thus called
to the fact that the relation of mutual inhibition must not be regarded as the only relation obtaining between the suppressed and the suppressing psychic institution. The cases in which the two institutions bring about a pathological result by co-operation and mutual reinforcement deserve just as much attention. These hints regarding the psychic mechanism will contribute to our understanding of the expressions of affects in dreams. A gratification which makes its appearance in a dream, and which, of course, may readily be found in its proper place in the dream-thoughts, may not always be fully explained by means of this reference. As a rule, it is necessary to search for a second source in the dream-thoughts, upon which the pressure of the censorship rests, and which, under this pressure, would have yielded not gratification but the contrary affect, had it not been enabled by the presence of the first dream-source to free its gratification-affect from repression, and reinforce the gratification springing from the other source. Hence affects which appear in dreams appear to be formed by the confluence of several tributaries, and are over-determined in respect of the material of the dream-thoughts. Sources of affect which are able to furnish the same affect combine in the dream-work in order to produce it.¹

Some insight into these involved relations is gained from the analysis of the admirable dream in which "Non vixit" constitutes the central point (cf. p. 406). In this dream expressions of affect of different qualities are concentrated at two points in the manifest content. Hostile and painful impulses (in the dream itself we have the phrase "overcome by strange emotions") overlap one another at the point where I destroy my antagonistic friend with a couple of words. At the end of the dream I am greatly pleased, and am quite ready to believe in a possibility which I recognize as absurd when I am awake, namely, that there are revenants who can be swept away by a mere wish.

I have not yet mentioned the occasion of this dream. It is an important one, and leads us far down into the meaning of the dream. From my friend in Berlin (whom I have designated as Fl.) I had received the news that he was about to undergo an operation, and that relatives of his living in Vienna would inform me as to his condition. The first few messages after the operation were not very reassuring, and caused me great anxiety. I should have liked to go to him myself, but at that time I was afflicted with a painful complaint which made every movement a torment. I now learn from the dream-thoughts that I feared for this dear friend's life. I knew that his only sister, with whom I had never been acquainted, had died young, after a very brief illness. (In the dream Fl. tells me about his sister, and says: "In three-quarters of an hour she was dead.") I must

¹ I have since explained the extraordinary effect of pleasure produced by tendency wit on analogous lines.
have imagined that his own constitution was not much stronger, and that I should soon be travelling, in spite of my health, in response to far worse news—and that I should arrive too late, for which I should eternally reproach myself. This reproach, that I should arrive too late, has become the central point of the dream, but it has been represented in a scene in which the revered teacher of my student years—Brücke—reproaches me for the same thing with a terrible look from his blue eyes. What brought about this alteration of the scene will soon become apparent: the dream cannot reproduce the scene itself as I experienced it. To be sure, it leaves the blue eyes to the other man, but it gives me the part of the annihilator, an inversion which is obviously the work of the wish-fulfilment. My concern for the life of my friend, my self-reproach for not having gone to him, my shame (he had come to me in Vienna unobtrusively), my desire to consider myself excused on account of my illness—all this builds up an emotional tempest which is distinctly felt in my sleep, and which rages in that region of the dream-thoughts.

But there was another thing in the occasion of the dream which had quite the opposite effect. With the unfavourable news during the first days of the operation I received also an injunction to speak to no one about the whole affair, which hurt my feelings, for it betrayed an unnecessary distrust of my discretion. I knew, of course, that this request did not proceed from my friend, but that it was due to clumsiness or excessive timidity on the part of the messenger; yet the concealed reproach affected me very disagreeably, because it was not altogether unjustified. As we know, only reproaches which “have something in them” have the power to hurt. Years ago, when I was younger than I am now, I knew two men who were friends, and who honoured me with their friendship; and I quite superfluously told one of them what the other had said of him. This incident, of course, had nothing to do with the affairs of my friend Fl., but I have never forgotten the reproaches to which I had to listen on that occasion. One of the two friends between whom I made trouble was Professor Fleischl; the other one I will call by his baptismal name, Josef, a name which was borne also by my friend and antagonist P., who appears in this dream.

In the dream the element unobtrusively points to the reproach that I cannot keep anything to myself, and so does the question of Fl. as to how much of his affairs I have told P. But it is the intervention of that old memory which transposes the reproach for arriving too late from the present to the time when I was working in Brücke’s laboratory; and by

1 It is this fancy from the unconscious dream-thoughts which peremptorily demands non vivit instead of non vivit. “You have come too late, he is no longer alive.” The fact that the manifest situation of the dream aims at the non vivit has been mentioned on page 407.
replacing the second person in the annihilation scene of the dream by a Josef, I enable this scene to represent not only the first reproach—that I have arrived too late—but also that other reproach, more strongly affected by the repression, to the effect that I do not keep secrets. The work of condensation and displacement in this dream, as well as the motives for it, are now obvious.

My present trivial annoyance at the injunction not to divulge secrets draws reinforcement from springs that flow far beneath the surface, and so swells to a stream of hostile impulses towards persons who are in reality dear to me. The source which furnishes the reinforcement is to be found in my childhood. I have already said that my warm friendships as well as my enmities with persons of my own age go back to my childish relations to my nephew, who was a year older than I. In these he had the upper hand, and I early learned how to defend myself; we lived together, were inseparable, and loved one another, but at times, as the statements of older persons testify, we used to squabble and accuse one another. In a certain sense, all my friends are incarnations of this first figure; they are all revenants. My nephew himself returned when a young man, and then we were like Caesar and Brutus. An intimate friend and a hated enemy have always been indispensable to my emotional life; I have always been able to create them anew, and not infrequently my childish ideal has been so closely approached that friend and enemy have coincided in the same person; but not simultaneously, of course, nor in constant alternation, as was the case in my early childhood.

How, when such associations exist, a recent occasion of emotion may cast back to the infantile occasion and substitute this as a cause of affect, I shall not consider now. Such an investigation would properly belong to the psychology of unconscious thought, or a psychological explanation of the neuroses. Let us assume, for the purposes of dream-interpretation, that a childish recollection presents itself, or is created by the phantasy with, more or less, the following content: We two children quarrel on account of some object—just what we shall leave undecided, although the memory, or illusion of memory, has a very definite object in view—and each claims that he got there first, and therefore has the first right to it. We come to blows; Might comes before Right; and, according to the indications of the dream, I must have known that I was in the wrong (noticing the error myself); but this time I am the stronger, and take possession of the battlefield; the defeated combatant hurries to my father, his grandfather, and accuses me, and I defend myself with the words, which I have heard from my father: "I hit him because he hit me." Thus, this recollection, or more probably phantasy, which forces itself upon my attention in the course of the analysis—without further evidence I myself do not know how—becomes a central item of the dream-
thoughts, which collects the affective impulses prevailing in the dream-thoughts, as the bowl of a fountain collects the water that flows into it. From this point the dream-thoughts flow along the following channels: "It serves you right that you have had to make way for me; why did you try to push me off? I don't need you; I'll soon find someone else to play with," etc. Then the channels are opened through which these thoughts flow back again into the dream-representation. For such an "ôte-toi que je m'y mette" I once had to reproach my deceased friend Josef. He was next to me in the line of promotion in Brücke's laboratory, but advancement there was very slow. Neither of the two assistants bade from his place, and youth became impatient. My friend, who knew that his days were numbered, and was bound by no intimate relation to his superior, sometimes gave free expression to his impatience. As this superior was a man seriously ill, the wish to see him removed by promotion was susceptible of an obnoxious secondary interpretation. Several years earlier, to be sure, I myself had cherished, even more intensely, the same wish—to obtain a post which had fallen vacant; wherever there are gradations of rank and promotion the way is opened for the suppression of covetous wishes. Shakespeare's Prince Hal cannot rid himself of the temptation to see how the crown fits, even at the bedside of his sick father. But, as may readily be understood, the dream inflicts this inconsiderate wish not upon me, but upon my friend.¹

"As he was ambitious, I slew him." As he could not expect that the other man would make way for him, the man himself has been put out of the way. I harbour these thoughts immediately after attending the unveiling of the memorial to the other man at the University. Part of the satisfaction which I feel in the dream may therefore be interpreted: A just punishment; it serves you right.

At the funeral of this friend a young man made the following remark, which seemed rather out of place: "The preacher talked as though the world could no longer exist without this one human being." Here was a stirring of revolt in the heart of a sincere man, whose grief had been disturbed by exaggeration. But with this speech are connected the dream-thoughts: "No one is really irreplaceable; how many men have I already escorted to the grave! But I am still alive; I have survived them all; I claim the field." Such a thought, at the moment when I fear that if I make a journey to see him I shall find my friend no longer among the living, permits only of the further development that I am glad once more to have survived someone; that it is not I who have died but he; that I am master

¹ It will have been obvious that the name Josef plays a great part in my dreams (see the dream about my uncle). It is particularly easy for me to hide my ego in my dreams behind persons of this name, since Joseph was the name of the dream-interpreter in the Bible.
of the field, as once I was in the imagined scene of my childhood. This satisfaction, infantile in origin, at the fact that I am master of the field, covers the greater part of the affect which appears in the dream. I am glad that I am the survivor; I express this sentiment with the naïve egoism of the husband who says to his wife: "If one of us dies, I shall move to Paris." My expectation takes it as a matter of course that I am not the one to die.

It cannot be denied that great self-control is needed to interpret one's dreams and to report them. One has to reveal oneself as the sole villain among all the noble souls with whom one shares the breath of life. Thus, I find it quite comprehensible that revenants should exist only as long as one wants them, and that they can be obliterated by a wish. It was for this reason that my friend Josef was punished. But the revenants are the successive incarnations of the friend of my childhood; I am also gratified at having replaced this person for myself over and over again, and a substitute will doubtless soon be found even for the friend whom I am now on the point of losing. No one is irreplaceable.

But what has the dream-censor been doing in the meantime? Why does it not raise the most emphatic objection to a train of thoughts characterized by such brutal selfishness, and transform the satisfaction inherent therein into extreme discomfort? I think it is because other unobjectionable trains of thought referring to the same persons result also in satisfaction, and with their affect cover that proceeding from the forbidden infantile sources. In another stratum of thought I said to myself, at the ceremony of unveiling the memorial: "I have lost so many dear friends, some through death, some through the dissolution of friendship; is it not good that substitutes have presented themselves, that I have gained a friend who means more to me than the others could, and whom I shall now always retain, at an age when it is not easy to form new friendships?" The gratification of having found this substitute for my lost friend can be taken over into the dream without interference, but behind it there sneaks in the hostile feeling of malicious gratification from the infantile source. Childish affection undoubtedly helps to reinforce the rational affection of to-day; but childish hatred also has found its way into the representation.

But besides this, there is in the dream a distinct reference to another train of thoughts which may result in gratification. Some time before this, after long waiting, a little daughter was born to my friend. I knew how he had grieved for the sister whom he had lost at an early age, and I wrote to him that I felt that he would transfer to this child the love he had felt for her, that this little girl would at last make him forget his irreparable loss.

Thus this train also connects up with the intermediary thoughts of the
latent dream-content, from which paths radiate in the most contrary directions: "No one is irreplaceable. See, here are only revenants; all those whom one has lost return." And now the bonds of association between the contradictory components of the dream-thoughts are more tightly drawn by the accidental circumstance that my friend's little daughter bears the same name as the girl playmate of my own youth, who was just my own age, and the sister of my oldest friend and antagonist. I heard the name "Pauline" with satisfaction, and in order to allude to this coincidence I replaced one Josef in the dream by another Josef, and found it impossible to suppress the identical initials in the name Fleischl and Fl. From this point a train of thought runs to the naming of my own children. I insisted that the names should not be chosen according to the fashion of the day, but should be determined by regard for the memory of those dear to us. The children's names make them "revenants." And, finally, is not the procreation of children for all men the only way of access to immortality?

I shall add only a few observations as to the affects of dreams considered from another point of view. In the psyche of the sleeper an affective tendency—what we call a mood—may be contained as its dominating element, and may induce a corresponding mood in the dream. This mood may be the result of the experiences and thoughts of the day, or it may be of somatic origin; in either case it will be accompanied by the corresponding trains of thought. That this ideational content of the dream-thoughts should at one time determine the affective tendency primarily, while at another time it is awakened in a secondary manner by the somatically determined emotional disposition, is indifferent for the purposes of dream-formation. This is always subject to the restriction that it can represent only a wish-fulfilment, and that it may lend its psychic energy to the wish alone. The mood actually present will receive the same treatment as the sensation which actually emerges during sleep (cf. p. 288), which is either neglected or reinterpreted in the sense of a wish-fulfilment. Painful moods during sleep become the motive force of the dream, inasmuch as they awake energetic wishes which the dream has to fulfil. The material in which they inhere is elaborated until it is serviceable for the expression of the wish-fulfilment. The more intense and the more dominating the element of the painful mood in the dream-thoughts, the more surely will the most strongly suppressed wish-impulses take advantage of the opportunity to secure representation; for thanks to the actual existence of discomfort, which otherwise they would have to create spontaneously, they find that the more difficult part of the work necessary to ensure representation has already been accomplished; and with these observations we touch once more upon the problem of anxiety-dreams, which will prove to be the boundary-case of dream-activity.
I. THE SECONDARY ELABORATION

We will at last turn our attention to the fourth of the factors participating in dream-formation.

If we continue our investigation of the dream-content on the lines already laid down—that is, by examining the origin in the dream-thoughts of conspicuous occurrences—we come upon elements that can be explained only by making an entirely new assumption. I have in mind cases where one manifests astonishment, anger, or resistance in a dream, and that, too, in respect of part of the dream-content itself. Most of these impulses of criticism in dreams are not directed against the dream-content, but prove to be part of the dream-material, taken over and fittingly applied, as I have already shown by suitable examples. There are, however, criticisms of this sort which are not so derived: their correlatives cannot be found in the dream-material. What, for instance, is meant by the criticism not infrequent in dreams: “After all, it's only a dream”? This is a genuine criticism of the dream, such as I might make if I were awake. Not infrequently it is only the prelude to waking; even oftener it is preceded by a painful feeling, which subsides when the actuality of the dream-state has been affirmed. The thought: “After all, it's only a dream” in the dream itself has the same intention as it has on the stage on the lips of Offenbach's Belle Hélène; it seeks to minimize what has just been experienced, and to secure indulgence for what is to follow. It serves to lull to sleep a certain mental agency which at the given moment has every occasion to rouse itself and forbid the continuation of the dream, or the scene. But it is more convenient to go on sleeping and to tolerate the dream, “because, after all, it's only a dream.” I imagine that the disparaging criticism: “After all, it's only a dream,” appears in the dream at the moment when the censorship, which is never quite asleep, feels that it has been surprised by the already admitted dream. It is too late to suppress the dream, and the agency therefore meets with this remark the anxiety or painful emotion which rises into the dream. It is an expression of the esprit d'escalier on the part of the psychic censorship.

In this example we have incontestable proof that everything which the dream contains does not come from the dream-thoughts, but that a psychic function, which cannot be differentiated from our waking thoughts, may make contributions to the dream-content. The question arises, does this occur only in exceptional cases, or does the psychic agency which is otherwise active only as the censorship play a constant part in dream-formation?

One must decide unhesitatingly for the latter view. It is indisputable that the censoring agency, whose influence we have so far recognized only in the restrictions of and omissions in the dream-content, is likewise re-
sponsible for interpolations in and amplifications of this content. Often these interpolations are readily recognized; they are introduced with hesitation, prefaced by an "as if"; they have no special vitality of their own, and are constantly inserted at points where they may serve to connect two portions of the dream-content or create a continuity between two sections of the dream. They manifest less ability to adhere in the memory than do the genuine products of the dream-material; if the dream is forgotten, they are forgotten first, and I strongly suspect that our frequent complaint that although we have dreamed so much we have forgotten most of the dream, and have remembered only fragments, is explained by the immediate falling away of just these cementing thoughts. In a complete analysis these interpolations are often betrayed by the fact that no material is to be found for them in the dream-thoughts. But after careful examination I must describe this case as the less usual one; in most cases the interpolated thoughts can be traced to material in the dream-thoughts which can claim a place in the dream neither by its own merits nor by way of over-determination. Only in the most extreme cases does the psychic function in dream-formation which we are now considering rise to original creation; whenever possible it makes use of anything appropriate that it can find in the dream-material.

What distinguishes this part of the dream-work, and also betrays it, is its tendency. This function proceeds in a manner which the poet maliciously attributes to the philosopher: with its rags and tatters it stops up the breaches in the structure of the dream. The result of its efforts is that the dream loses the appearance of absurdity and incoherence, and approaches the pattern of an intelligible experience. But the effort is not always crowned with complete success. Thus, dreams occur which may, upon superficial examination, seem faultlessly logical and correct; they start from a possible situation, continue it by means of consistent changes, and bring it—although this is rare—to a not unnatural conclusion. These dreams have been subjected to the most searching elaboration by a psychic function similar to our waking thought; they seem to have a meaning, but this meaning is very far removed from the real meaning of the dream. If we analyse them, we are convinced that the secondary elaboration has handled the material with the greatest freedom, and has retained as little as possible of its proper relations. These are the dreams which have, so to speak, already been once interpreted before we subject them to waking interpretation. In other dreams this tendentious elaboration has succeeded only up to a point; up to this point consistency seems to prevail, but then the dream becomes nonsensical or confused; but perhaps before it concludes it may once more rise to a semblance of rationality. In yet other dreams the elaboration has failed completely; we find
ourselves helpless, confronted with a senseless mass of fragmentary contents.

I do not wish to deny to this fourth dream-forming power, which will soon become familiar to us—it is in reality the only one of the four dream-creating factors which is familiar to us in other connections—I do not wish to deny to this fourth factor the faculty of creatively making new contributions to our dreams. But its influence is certainly exerted, like that of the other factors, mainly in the preference and selection of psychic material already formed in the dream-thoughts. Now there is a case where it is to a great extent spared the work of building, as it were, a façade to the dream by the fact that such a structure, only waiting to be used, already exists in the material of the dream-thoughts. I am accustomed to describe the element of the dream-thoughts which I have in mind as “phantasy”; I shall perhaps avoid misunderstanding if I at once point to the day-dream as an analogy in waking life. The part played by this element in our psychic life has not yet been fully recognized and revealed by psychiatrists; though M. Benedikt has, it seems to me, made a highly promising beginning. Yet the significance of the day-dream has not escaped the unerring insight of the poets; we are all familiar with the description of the day-dreams of one of his subordinate characters which Alphonse Daudet has given us in his Nabab. The study of the psychoneuroses discloses the astonishing fact that these phantasies or daydreams are the immediate predecessors of symptoms of hysteria—at least, of a great many of them; for hysterical symptoms are dependent not upon actual memories, but upon the phantasies built up on a basis of memories. The frequent occurrence of conscious day-phantasies brings these formations to our ken; but while some of these phantasies are conscious, there is a superabundance of unconscious phantasies, which must perforce remain unconscious on account of their content and their origin in repressed material. A more thorough examination of the character of these day-phantasies shows with what good reason the same name has been given to these formations as to the products of nocturnal thought—dreams. They have essential features in common with nocturnal dreams; indeed, the investigation of day-dreams might really have afforded the shortest and best approach to the understanding of nocturnal dreams.

Like dreams, they are wish-fulfilments; like dreams, they are largely based upon the impressions of childish experiences; like dreams, they obtain a certain indulgence from the censorship in respect of their creations. If we trace their formation, we become aware how the wish-motive which has been operative in their production has taken the material of which they are built, mixed it together, rearranged it, and fitted it together into a new whole. They bear very much the same relation to the

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1 Rêve, petit roman = day-dream, story.
childish memories to which they refer as many of the baroque palaces of Rome bear to the ancient ruins, whose hewn stones and columns have furnished the material for the structures built in the modern style.

In the "secondary elaboration" of the dream-content which we have ascribed to our fourth dream-forming factor, we find once more the very same activity which is allowed to manifest itself, uninhibited by other influences, in the creation of day-dreams. We may say, without further preliminaries, that this fourth factor of ours seeks to construct something like a day-dream from the material which offers itself. But where such a day-dream has already been constructed in the context of the dream-thoughts, this factor of the dream-work will prefer to take possession of it, and contrive that it gets into the dream-content. There are dreams that consist merely of the repetition of a day-phantasy, which has perhaps remained unconscious—as, for instance, the boy's dream that he is riding in a war-chariot with the heroes of the Trojan war. In my "Autodidasker" dream the second part of the dream at least is the faithful repetition of a day-phantasy—harmless in itself—of my dealings with Professor N. The fact that the exciting phantasy forms only a part of the dream, or that only a part of it finds its way into the dream-content, is due to the complexity of the conditions which the dream must satisfy at its genesis. On the whole, the phantasy is treated like any other component of the latent material; but it is often still recognizable as a whole in the dream. In my dreams there are often parts which are brought into prominence by their producing a different impression from that produced by the other parts. They seem to me to be in a state of flux, to be more coherent and at the same time more transient than other portions of the same dream. I know that these are unconscious phantasies which find their way into the context of the dream, but I have never yet succeeded in registering such a phantasy. For the rest, these phantasies, like all the other component parts of the dream-thoughts, are jumbled together, condensed, superimposed, and so on; but we find all the transitional stages, from the case in which they may constitute the dream-content, or at least the dream-façade, unaltered, to the most contrary case, in which they are represented in the dream-content by only one of their elements, or by a remote allusion to such an element. The fate of the phantasies in the dream-thoughts is obviously determined by the advantages they can offer as against the claims of the censorship and the pressure of condensation.

In my choice of examples for dream-interpretation I have, as far as possible, avoided those dreams in which unconscious phantasies play a considerable part, because the introduction of this psychic element would have necessitated an extensive discussion of the psychology of unconscious thought. But even in this connection I cannot entirely avoid the "phantasy," because it often finds its way into the dream complete, and
still more often perceptibly glimmers through it. I might mention yet one more dream, which seems to be composed of two distinct and opposed phantasies, overlapping here and there, of which the first is superficial, while the second becomes, as it were, the interpretation of the first.  

The dream—it is the only one of which I possess no careful notes—is roughly to this effect: The dreamer—a young unmarried man—is sitting in his favourite inn, which is seen correctly; several persons come to fetch him, among them someone who wants to arrest him. He says to his table companions, “I will pay later, I am coming back.” But they cry, smiling scornfully: “We know all about that; that’s what everybody says.” One guest calls after him: “There goes another one.” He is then led to a small place where he finds a woman with a child in her arms. One of his escorts says: “This is Herr Müller.” A commissioner or some other official is running through a bundle of tickets or papers, repeating Müller, Müller, Müller. At last the commissioner asks him a question, which he answers with a “Yes.” He then takes a look at the woman, and notices that she has grown a large beard.

The two component parts are here easily separable. What is superficial is the phantasy of being arrested; this seems to be newly created by the dream-work. But behind it the phantasy of marriage is visible, and this material, on the other hand, has been slightly modified by the dream-work, and the features which may be common to the two phantasies appear with special distinctness, as in Galton’s composite photographs. The promise of the young man, who is at present a bachelor, to return to his place at his accustomed table—the scepticism of his drinking companions, made wise by their many experiences—their calling after him: “There goes (marries) another one”—are all features easily susceptible of the other interpretation, as is the affirmative answer given to the official. Running through a bundle of papers and repeating the same name corresponds to a subordinate but easily recognized feature of the marriage ceremony—the reading aloud of the congratulatory telegrams which have arrived at irregular intervals, and which, of course, are all addressed to the same name. In the personal appearance of the bride in this dream the marriage phantasy has even got the better of the arrest phantasy which screens it. The fact that this bride finally wears a beard I can explain from information received—I had no opportunity of making an

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1 I have analysed an excellent example of a dream of this kind, having its origin in the stratification of several phantasies, in the Fragment of an Analysis of a Case of Hysteria (Collected Papers, vol. iii). I undervalued the significance of such phantasies for dream-formation as long as I was working principally on my own dreams, which were rarely based upon day-dreams but most frequently upon discussions and mental conflicts. With other persons it is often much easier to prove the complete analogy between the nocturnal dream and the day-dream. In hysterical patients an attack may often be replaced by a dream; it is then obvious that the day-dream phantasy is the first step for both these psychic formations.
THE INTERPRETATION OF DREAMS

analysis. The dreamer had, on the previous day, been crossing the street with a friend who was just as hostile to marriage as himself, and had called his friend's attention to a beautiful brunette who was coming towards them. The friend had remarked: "Yes, if only these women wouldn't get beards as they grow older, like their fathers."

Of course, even in this dream there is no lack of elements with which the dream-distortion has done deep work. Thus, the speech, "I will pay later," may have reference to the behaviour feared on the part of the father-in-law in the matter of a dowry. Obviously all sorts of misgivings are preventing the dreamer from surrendering himself with pleasure to the phantasy of marriage. One of these misgivings—that with marriage he might lose his freedom—has embodied itself in the transformation of a scene of arrest.

If we once more return to the thesis that the dream-work prefers to make use of a ready-made phantasy, instead of first creating one from the material of the dream-thoughts, we shall perhaps be able to solve one of the most interesting problems of the dream. I have related the dream of Maury, who is struck on the back of the neck by a small board, and wakes after a long dream—a complete romance of the period of the French Revolution. Since the dream is produced in a coherent form, and completely fits the explanation of the waking stimulus, of whose occurrence the sleeper could have had no forboding, only one assumption seems possible, namely, that the whole richly elaborated dream must have been composed and dreamed in the short interval of time between the falling of the board on Maury's cervical vertebrae and the waking induced by the blow. We should not venture to ascribe such rapidity to the mental operations of the waking state, so that we have to admit that the dream-work has the privilege of a remarkable acceleration of its issue.

To this conclusion, which rapidly became popular, more recent authors (Le Lorrain, Egger, and others) have opposed emphatic objections; some of them doubt the correctness of Maury's record of the dream, some seek to show that the rapidity of our mental operations in waking life is by no means inferior to that which we can, without reservation, ascribe to the mental operations in dreams. The discussion raises fundamental questions, which I do not think are at all near solution. But I must confess that Egger's objections, for example, to Maury's dream of the guillotine, do not impress me as convincing. I would suggest the following explanation of this dream: Is it so very improbable that Maury's dream may have represented a phantasy which had been preserved for years in his memory, in a completed state, and which was awakened—I should like to say, alluded to—at the moment when he became aware of the waking stimulus? The whole difficulty of composing so long a story, with all its details, in the exceedingly short space of time which is here at the dreamer's
disposal then disappears; the story was already composed. If the board had struck Maury’s neck when he was awake, there would perhaps have been time for the thought: “Why, that’s just like being guillotined.” But as he is struck by the board while asleep, the dream-work quickly utilizes the incoming stimulus for the construction of a wish-fulfilment, as if it thought (this is to be taken quite figuratively): “Here is a good opportunity to realize the wish-phantasy which I formed at such and such a time while I was reading.” It seems to me undeniable that this dream-romance is just such a one as a young man is wont to construct under the influence of exciting impressions. Who has not been fascinated—above all, a Frenchman and a student of the history of civilization—by descriptions of the Reign of Terror, in which the aristocracy, men and women, the flower of the nation, showed that it was possible to die with a light heart, and preserved their ready wit and the refinement of their manners up to the moment of the last fateful summons? How tempting to fancy oneself in the midst of all this, as one of these young men who take leave of their ladies with a kiss of the hand, and fearlessly ascend the scaffold! Or perhaps ambition was the ruling motive of the phantasy—the ambition to put oneself in the place of one of those powerful personalities who, by their sheer force of intellect and their fiery eloquence, ruled the city in which the heart of mankind was then beating so convulsively; who were impelled by their convictions to send thousands of human beings to their death, and were paving the way for the transformation of Europe; who, in the meantime, were not sure of their own heads, and might one day lay them under the knife of the guillotine, perhaps in the rôle of a Girondist or the hero Danton? The detail preserved in the memory of the dream, “accompanied by an enormous crowd,” seems to show that Maury’s phantasy was an ambitious one of just this character.

But the phantasy prepared so long ago need not be experienced again in sleep; it is enough that it should be, so to speak, “touched off.” What I mean is this: If a few notes are struck, and someone says, as in Don Juan: “That is from Figaro’s Wedding by Mozart,” memories suddenly surge up within me, none of which I can recall to consciousness a moment later. The phrase serves as a point of irruption from which a complete whole is simultaneously put into a condition of stimulation. It may well be the same in unconscious thinking. Through the waking stimulus the psychic station is excited which gives access to the whole guillotine phantasy. This phantasy, however, is not run through in sleep, but only in the memory of the awakened sleeper. Upon waking, the sleeper remembers in detail the phantasy which was transferred as a whole into the dream. At the same time, he has no means of assuring himself that he is really remembering something which was dreamed. The same explanation—namely, that one is dealing with finished phantasies which have
been evoked as wholes by the waking stimulus—may be applied to other dreams which are adapted to the waking stimulus—for example, to Napoleon's dream of a battle before the explosion of a bomb. Among the dreams collected by Justine Tobowolska in her dissertation on the apparent duration of time in dreams,¹ I think the most corroborative is that related by Macario (1857) as having been dreamed by a playwright, Casimir Bonjour. Bonjour intended one evening to witness the first performance of one of his own plays, but he was so tired that he dozed off in his chair behind the scenes just as the curtain was rising. In his sleep he went through all the five acts of his play, and observed all the various signs of emotion which were manifested by the audience during each individual scene. At the close of the performance, to his great satisfaction, he heard his name called out amidst the most lively manifestations of applause. Suddenly he woke. He could hardly believe either his eyes or his ears; the performance had not gone beyond the first lines of the first scene; he could not have been asleep for more than two minutes. As for the dream, the running through the five acts of the play and the observing the attitude of the public towards each individual scene need not, we may venture to assert, have been something new, produced while the dreamer was asleep; it may have been a repetition of an already completed work of the phantasy. Tobowolska and other authors have emphasized a common characteristic of dreams that show an accelerated flow of ideas: namely, that they seem to be especially coherent, and not at all like other dreams, and that the dreamer's memory of them is summary rather than detailed. But these are precisely the characteristics which would necessarily be exhibited by ready-made phantasies touched off by the dream-work—a conclusion which is not, of course, drawn by these authors. I do not mean to assert that all dreams due to a waking stimulus admit of this explanation, or that the problem of the accelerated flux of ideas in dreams is entirely disposed of in this manner.

And here we are forced to consider the relation of this secondary elaboration of the dream-content to the other factors of the dream-work. May not the procedure perhaps be as follows? The dream-forming factors, the efforts at condensation, the necessity of evading the censorship, and the regard for representability by the psychic means of the dream first of all create from the dream-material a provisional dream-content, which is subsequently modified until it satisfies as far as possible the exactions of a secondary agency.—No, this is hardly probable. We must rather assume that the requirements of this agency constitute from the very first one of the conditions which the dream must satisfy, and that this condition, as well as the conditions of condensation, the opposing censorship,

¹ Tobowolska, Justine. Étude sur les illusions de temps dans les rêves du sommeil normal, 1900, p. 53.
and representability, simultaneously influence, in an inductive and selective manner, the whole mass of material in the dream-thoughts. But of the four conditions necessary for dream-formation, the last recognized is that whose exactings appear to be least binding upon the dream. The following consideration makes it seem very probable that this psychic function, which undertakes the so-called secondary elaboration of the dream-content, is identical with the work of our waking thought: Our waking (preconscious) thought behaves towards any given perceptual material precisely as the function in question behaves towards the dream-content. It is natural to our waking thought to create order in such material, to construct relations, and to subject it to the requirements of an intelligible coherence. Indeed, we go rather too far in this respect; the tricks of conjurers befool us by taking advantage of this intellectual habit of ours. In the effort to combine in an intelligible manner the sensory impressions which present themselves we often commit the most curious mistakes, and even distort the truth of the material before us. The proofs of this fact are so familiar that we need not give them further consideration here. We overlook errors which make nonsense of a printed page because we imagine the proper words. The editor of a widely read French journal is said to have made a bet that he could print the words “from in front” or “from behind” in every sentence of a long article without any of his readers noticing it. He won his bet. Years ago I came across a comical example of false association in a newspaper. After the session of the French Chamber in which Dupuy quelled the panic, caused by the explosion of a bomb thrown by an anarchist, with the courageous words, “La séance continue,” the visitors in the gallery were asked to testify as to their impressions of the outrage. Among them were two provincials. One of these said that immediately after the end of a speech he had heard a detonation, but that he had thought that it was the parliamentary custom to fire a shot whenever a speaker had finished. The other, who had apparently already listened to several speakers, had got hold of the same idea, but with this variation, that he supposed the shooting to be a sign of appreciation following a specially successful speech.

Thus, the psychic agency which approaches the dream-content with the demand that it must be intelligible, which subjects it to a first interpretation, and in doing so leads to the complete misunderstanding of it, is none other than our normal thought. In our interpretation the rule will be, in every case, to disregard the apparent coherence of the dream as being of suspicious origin and, whether the elements are confused or clear, to follow the same regressive path to the dream-material.

At the same-time, we note those factors upon which the above-mentioned (p. 353) scale of quality in dreams—from confusion to clearness—is essentially dependent. Those parts of the dream seem to us clear in
which the secondary elaboration has been able to accomplish something; those seem confused where the powers of this performance have failed. Since the confused parts of the dream are often likewise those which are less vividly presented, we may conclude that the secondary dream-work is responsible also for a contribution to the plastic intensity of the individual dream-structures.

If I seek an object of comparison for the definitive formation of the dream, as it manifests itself with the assistance of normal thinking, I can think of none better than those mysterious inscriptions with which Die Fliegende Blätter has so long amused its readers. In a certain sentence which, for the sake of contrast, is in dialect, and whose significance is as scurrilous as possible, the reader is led to expect a Latin inscription. For this purpose the letters of the words are taken out of their syllabic groupings, and are rearranged. Here and there a genuine Latin word results; at other points, on the assumption that letters have been obliterated by weathering, or omitted, we allow ourselves to be deluded about the significance of certain isolated and meaningless letters. If we do not wish to be fooled we must give up looking for an inscription, must take the letters as they stand, and combine them, disregarding their arrangement, into words of our mother tongue.

The secondary elaboration is that factor of the dream-work which has been observed by most of the writers on dreams, and whose importance has been duly appreciated. Havelock Ellis gives an amusing allegorical description of its performances: "As a matter of fact, we might even imagine the sleeping consciousness as saying to itself: 'Here comes our master, Waking Consciousness, who attaches such mighty importance to reason and logic and so forth. Quick! gather things up, put them in order—any order will do—before he enters to take possession.' "

The identity of this mode of operation with that of waking thought is very clearly stated by Delacroix in his Sur la structure logique du rêve (p. 526): "Cette fonction d'interprétation n'est pas particulière au rêve; c'est le même travail de coordination logique que nous faisons sur nos sensations pendant la veille."

J. Sully is of the same opinion; and so is Tobowolska: "Sur ces successions incohérentes d'hallucinations, l'esprit s'efforce de faire le même travail de coordination logique qu'il fait pendant la veille sur les sensations. Il relie entre elles par un lien imaginaire toutes ces images décousues et bouche les écarts trop grands qui se trouvaient entre elles" (p. 93).

Some authors maintain that this ordering and interpreting activity begins even in the dream and is continued in the waking state. Thus Paulhan (p. 547): "Cependant j'ai souvent pensé qu'il pouvait y avoir une certaine déformation, ou plutôt réformation du rêve dans le souvenir... . . . La

tendance systématisante de l'imagination pourrait fort bien achever après le réveil ce qu'elle a ébauché pendant le sommeil. De la sorte, la rapidité réelle de la pensée serait augmentée en apparence par les perfectionnements dus à l'imagination éveillée."

Leroy and Tobowolska (p. 592): "Dans le rêve, au contraire, l'interprétation et la coordination se font non seulement à l'aide des données du rêve, mais encore à l'aide de celles de la veille. . . ."

It was therefore inevitable that this one recognized factor of dream-formation should be over-estimated, so that the whole process of creating the dream was attributed to it. This creative work was supposed to be accomplished at the moment of waking, as was assumed by Goblot, and with deeper conviction by Foucault, who attributed to waking thought the faculty of creating the dream out of the thoughts which emerged in sleep.

In respect to this conception Leroy and Tobowolska express themselves as follows: "On a cru pouvoir placer le rêve au moment du réveil et ils ont attribué à la pensée de la veille la fonction de construire le rêve avec les images présentes dans la pensée du sommeil."

To this estimate of the secondary elaboration I will add the one fresh contribution to the dream-work which has been indicated by the sensitive observations of H. Silberer. Silberer has caught the transformation of thoughts into images in flagranti, by forcing himself to accomplish intellectual work while in a state of fatigue and somnolence. The elaborated thought vanished, and in its place there appeared a vision which proved to be a substitute for—usually abstract—thoughts. In these experiments it so happened that the emerging image, which may be regarded as a dream-element, represented something other than the thoughts which were waiting for elaboration: namely, the exhaustion itself, the difficulty or distress involved in this work; that is, the subjective state and the manner of functioning of the person exerting himself rather than the object of his exertions. Silberer called this case, which in him occurred quite often, the "functional phenomenon," in contradistinction to the "material phenomenon" which he expected.

"For example: one afternoon I am lying, extremely sleepy, on my sofa, but I nevertheless force myself to consider a philosophical problem. I endeavour to compare the views of Kant and Schopenhauer concerning time. Owing to my somnolence I do not succeed in holding on to both trains of thought, which would have been necessary for the purposes of comparison. After several vain efforts, I once more exert all my will-power to formulate for myself the Kantian deduction in order to apply it to Schopenhauer's statement of the problem. Thereupon, I directed my attention to the latter, but when I tried to return to Kant, I found that he had again escaped me, and I tried in vain to fetch him back. And now this
fruitless endeavour to rediscover the Kantian documents mislaid somewhere in my head suddenly presented itself, my eyes being closed, as in a dream-image, in the form of a visible, plastic symbol: I demand information of a grumpy secretary, who, bent over a desk, does not allow my urgency to disturb him; half straightening himself, he gives me a look of angry refusal.”

Other examples, which relate to the fluctuation between sleep and waking:

“Example No. 2.—Conditions: Morning, while awaking. While to a certain extent asleep (crepuscular state), thinking over a previous dream, in a way repeating and finishing it, I feel myself drawing nearer to the waking state, yet I wish to remain in the crepuscular state.

“Scene: I am stepping with one foot over a stream, but I at once pull it back again and resolve to remain on this side.”

“Example No. 6.—Conditions the same as in Example No. 4 (he wishes to remain in bed a little longer without oversleeping). I wish to indulge in a little longer sleep.

“Scene: I am saying good-bye to somebody, and I agree to meet him (or her) again before long.”

I will now proceed to summarize this long disquisition on the dream-work. We were confronted by the question whether in dream-formation the psyche exerts all its faculties to their full extent, without inhibition, or only a fraction of them, which are restricted in their action. Our investigations lead us to reject such a statement of the problem as wholly inadequate in the circumstances. But if, in our answer, we are to remain on the ground upon which the question forces us, we must assent to two conceptions which are apparently opposed and mutually exclusive. The psychic activity in dream-formation resolves itself into two achievements: the production of the dream-thoughts and the transformation of these into the dream-content. The dream-thoughts are perfectly accurate, and are formed with all the psychic profusion of which we are capable; they belong to the thoughts which have not become conscious, from which our conscious thoughts also result by means of a certain transposition. There is doubtless much in them that is worth knowing, and also mysterious, but these problems have no particular relation to our dreams, and cannot claim to be treated under the head of dream-problems. On the other

1 Jahrb., i, p. 514.
2 Jahrb., iii, p. 625.
3 Formerly I found it extraordinarily difficult to accustom my readers to the distinction between the manifest dream-content and the latent dream-thoughts. Over and over again arguments and objections were adduced from the uninterpreted
hand we have the process which changes the unconscious thoughts into the dream-content, which is peculiar to the dream-life and characteristic of it. Now, this peculiar dream-work is much farther removed from the pattern of waking thought than has been supposed by even the most decided deprecators of the psychic activity in dream-formation. It is not so much that it is more negligent, more incorrect, more forgetful, more incomplete than waking thought; it is something altogether different, qualitatively, from waking thought, and cannot therefore be compared with it. It does not think, calculate, or judge at all, but limits itself to the work of transformation. It may be exhaustively described if we do not lose sight of the conditions which its product must satisfy. This product, the dream, has above all to be withdrawn from the censorship, and to this end the dream-work makes use of the displacement of psychic intensities, even to the transvaluation of all psychic values; thoughts must be exclusively or predominantly reproduced in the material of visual and acoustic memory-traces, and from this requirement there proceeds the regard of the dream-work for representability, which it satisfies by fresh displacements. Greater intensities have (probably) to be produced than are at the disposal of the night dream-thoughts, and this purpose is served by the extensive condensation to which the constituents of the dream-thoughts are subjected. Little attention is paid to the logical relations of the thought-material; they ultimately find a veiled representation in the formal peculiarities of the dream. The affects of the dream-thoughts undergo slighter alterations than their conceptual content. As a rule, they are suppressed; where they are preserved, they are freed from the concepts and combined in accordance with their similarity. Only one part of the dream-work—the revision, variable in amount, which is effected by the partially awakened conscious thought—is at all consistent with the conception which the writers on the subject have endeavoured to extend to the whole performance of dream-formation.

dream as it was retained in the memory, and the necessity of interpreting the dream was ignored. But now, when the analysts have at least become reconciled to substituting for the manifest dream its meaning as found by interpretation, many of them are guilty of another mistake, to which they adhere just as stubbornly. They look for the essence of the dream in this latent content, and thereby overlook the distinction between latent dream-thoughts and the dream-work. The dream is fundamentally nothing more than a special form of our thinking, which is made possible by the conditions of the sleeping state. It is the dream-work which produces this form, and it alone is the essence of dreaming—the only explanation of its singularity. I say this in order to correct the reader's judgment of the notorious "prospective tendency" of dreams. That the dream should concern itself with efforts to perform the tasks with which our psychic life is confronted is no more remarkable than that our conscious waking life should so concern itself, and I will only add that this work may be done also in the preconscious, a fact already familiar to us.
VII

THE PSYCHOLOGY OF THE DREAM-PROCESSES

Among the dreams which have been communicated to me by others there is one which is at this point especially worthy of our attention. It was told me by a female patient who had heard it related in a lecture on dreams. Its original source is unknown to me. This dream evidently made a deep impression upon the lady, since she went so far as to imitate it, i.e. to repeat the elements of this dream in a dream of her own; in order, by this transference, to express her agreement with a certain point in the dream.

The preliminary conditions of this typical dream were as follows: A father had been watching day and night beside the sick-bed of his child. After the child died, he retired to rest in an adjoining room, but left the door ajar so that he could look from his room into the next, where the child's body lay surrounded by tall candles. An old man, who had been installed as a watcher, sat beside the body, murmuring prayers. After sleeping for a few hours the father dreamed that the child was standing by his bed, clasping his arm and crying reproachfully: "Father, don't you see that I am burning?" The father woke up and noticed a bright light coming from the adjoining room. Rushing in, he found that the old man had fallen asleep, and the sheets and one arm of the beloved body were burnt by a fallen candle.

The meaning of this affecting dream is simple enough, and the explanation given by the lecturer, as my patient reported it, was correct. The bright light shining through the open door on to the sleeper's eyes gave him the impression which he would have received had he been awake: namely, that a fire had been started near the corpse by a falling candle. It is quite possible that he had taken into his sleep his anxiety lest the aged watcher should not be equal to his task.

We can find nothing to change in this interpretation; we can only add that the content of the dream must be overdetermined, and that the speech of the child must have consisted of phrases which it had uttered while still alive, and which were associated with important events for the
father. Perhaps the complaint, "I am burning," was associated with the fever from which the child died, and "Father, don't you see?" to some other affective occurrence unknown to us.

Now, when we have come to recognize that the dream has meaning, and can be fitted into the context of psychic events, it may be surprising that a dream should have occurred in circumstances which called for such an immediate waking. We shall then note that even this dream is not lacking in a wish-fulfilment. The dead child behaves as though alive; he warns his father himself; he comes to his father's bed and claps his arm, as he probably did in the recollection from which the dream obtained the first part of the child's speech. It was for the sake of this wish-fulfilment that the father slept a moment longer. The dream was given precedence over waking reflection because it was able to show the child still living. If the father had waked first, and had then drawn the conclusion which led him into the adjoining room, he would have shortened the child's life by this one moment.

There can be no doubt about the peculiar features in this brief dream which engage our particular interest. So far, we have endeavoured mainly to ascertain wherein the secret meaning of the dream consists, how it is to be discovered, and what means the dream-work uses to conceal it. In other words, our greatest interest has hitherto been centred on the problems of interpretation. Now, however, we encounter a dream which is easily explained, and the meaning of which is without disguise; we note that nevertheless this dream preserves the essential characteristics which conspicuously differentiate a dream from our waking thoughts, and this difference demands an explanation. It is only when we have disposed of all the problems of interpretation that we feel how incomplete is our psychology of dreams.

But before we turn our attention to this new path of investigation, let us stop and look back, and consider whether we have not overlooked something important on our way hither. For we must understand that the easy and comfortable part of our journey lies behind us. Hitherto, all the paths that we have followed have led, if I mistake not, to light, to explanation, and to full understanding; but from the moment when we seek to penetrate more deeply into the psychic processes in dreaming, all paths lead into darkness. It is quite impossible to explain the dream as a psychic process, for to explain means to trace back to the known, and as yet we have no psychological knowledge to which we can refer such explanatory fundamentals as may be inferred from the psychological investigation of dreams. On the contrary, we shall be compelled to advance a number of new assumptions, which do little more than conjecture the structure of the psychic apparatus and the play of the energies active in it; and we shall have to be careful not to go too far beyond the simplest
THE INTERPRETATION OF DREAMS

logical construction, since otherwise its value will be doubtful. And even if we should be unerring in our inferences, and take cognizance of all the logical possibilities, we should still be in danger of arriving at a completely mistaken result, owing to the probable incompleteness of the preliminary statement of our elementary data. We shall not be able to arrive at any conclusions as to the structure and function of the psychic instrument from even the most careful investigation of dreams, or of any other isolated activity; or, at all events, we shall not be able to confirm our conclusions. To do this we shall have to collate such phenomena as the comparative study of a whole series of psychic activities proves to be reliably constant. So that the psychological assumptions which we base on the analysis of the dream-processes will have to mark time, as it were, until they can join up with the results of other investigations which, proceeding from another starting-point, will seek to penetrate to the heart of the same problem.

A. THE FORGETTING OF DREAMS

I propose, then, that we shall first of all turn our attention to a subject which brings us to a hitherto disregarded objection, which threatens to undermine the very foundation of our efforts at dream-interpretation. The objection has been made from more than one quarter that the dream which we wish to interpret is really unknown to us, or, to be more precise, that we have no guarantee that we know it as it really occurred.

What we recollect of the dream, and what we subject to our methods of interpretation, is, in the first place, mutilated by the unfaithfulness of our memory, which seems quite peculiarly incapable of retaining dreams, and which may have omitted precisely the most significant parts of their content. For when we try to consider our dreams attentively, we often have reason to complain that we have dreamed much more than we remember; that unfortunately we know nothing more than this one fragment, and that our recollection of even this fragment seems to us strangely uncertain. Moreover, everything goes to prove that our memory reproduces the dream not only incompletely but also untruthfully, in a falsifying manner. As, on the one hand, we may doubt whether what we dreamed was really as disconnected as it is in our recollections, so on the other hand we may doubt whether a dream was really as coherent as our account of it; whether in our attempted reproduction we have not filled in the gaps which really existed, or those which are due to forgetfulness, with new and arbitrarily chosen material; whether we have not embellished the dream, rounded it off and corrected it, so that any conclusion as to its real content becomes impossible. Indeed, one writer (Spitta)¹ supposes that all that is orderly and coherent is really first put into the dream

¹ Similar views are expressed by Foucault and Tannery.
During the attempt to recall it. Thus we are in danger of being deprived of the very object whose value we have undertaken to determine.

In all our dream-interpretations we have hitherto ignored these warnings. On the contrary, indeed, we have found that the smallest, most insignificant, and most uncertain components of the dream-content invited interpretations no less emphatically than those which were distinctly and certainly contained in the dream. In the dream of Irma's injection we read: "I quickly called in Dr. M," and we assumed that even this small addendum would not have got into the dream if it had not been susceptible of a special derivation. In this way we arrived at the history of that unfortunate patient to whose bedside I "quickly" called my older colleague. In the seemingly absurd dream which treated the difference between fifty-one and fifty-six as a quantité négligeable the number fifty-one was mentioned repeatedly. Instead of regarding this as a matter of course, or a detail of indifferent value, we proceeded from this to a second train of thought in the latent dream-content, which led to the number fifty-one, and by following up this clue we arrived at the fears which proposed fifty-one years as the term of life in the sharpest opposition to a dominant train of thought which was boastfully lavish of the years. In the dream "Non vixit" I found, as an insignificant interpolation, that I had at first overlooked the sentence: "As P. does not understand him, Fl. asks me," etc. The interpretation then coming to a standstill, I went back to these words, and I found through them the way to the infantile phantasy which appeared in the dream-thoughts as an intermediate point of junction. This came about by means of the poet's verses:

"Selten habt ihr mich verstanden,
Selten auch verstand ich Euch,
Nur wenn wir im Kot uns fanden
So verstanden wir uns gleich!"

"(Seldom have you understood me,
Seldom have I understood you,
But when we found ourselves in the mire,
We at once understood each other!)

Every analysis will afford evidence of the fact that the most insignificant features of the dream are indispensable to interpretation, and will show how the completion of the task is delayed if we postpone our examination of them. We have given equal attention, in the interpretation of dreams, to every nuance of verbal expression found in them; indeed, whenever we were confronted by a senseless or insufficient wording, as though we had failed to translate the dream into the proper version, we
have respected even these defects of expression. In brief, what other writers have regarded as arbitrary improvisations, concocted hastily to avoid confusion, we have treated like a sacred text. This contradiction calls for explanation.

It would appear, without doing any injustice to the writers in question, that the explanation is in our favour. From the standpoint of our newly-acquired insight into the origin of dreams, all contradictions are completely reconciled. It is true that we distort the dream in our attempt to reproduce it; we once more find therein what we have called the secondary and often misunderstanding elaboration of the dream by the agency of normal thinking. But this distortion is itself no more than a part of the elaboration to which the dream-thoughts are constantly subjected as a result of the dream-censorship. Other writers have here suspected or observed that part of the dream-distortion whose work is manifest; but for us this is of little consequence, as we know that a far more extensive work of distortion, not so easily apprehended, has already taken the dream for its object from among the hidden dream-thoughts. The only mistake of these writers consists in believing the modification effected in the dream by its recollection and verbal expression to be arbitrary, incapable of further solution, and consequently liable to lead us astray in our cognition of the dream. They underestimate the determination of the dream in the psyche. Here there is nothing arbitrary. It can be shown that in all cases a second train of thought immediately takes over the determination of the elements which have been left undetermined by the first. For example, I wish quite arbitrarily to think of a number; but this is not possible; the number that occurs to me is definitely and necessarily determined by thoughts within me which may be quite foreign to my momentary purpose. The modifications which the dream undergoes in its revision by the waking mind are just as little arbitrary. They preserve an associative connection with the content, whose place they take, and serve to show us the way to this content, which may itself be a substitute for yet another content.

In analysing the dreams of patients I impose the following test of this assertion, and never without success. If the first report of a dream seems not very comprehensible, I request the dreamer to repeat it. This he rarely does in the same words. But the passages in which the expression is modified are thereby made known to me as the weak points of the dream's disguise; they are what the embroidered emblem on Siegfried's raiment was to Hagen. These are the points from which the analysis may start. The narrator has been admonished by my announcement that I intend to take special pains to solve the dream, and immediately, obedient to the urge of resistance, he protects the weak points of the dream's

1 Cf. The Psychopathology of Everyday Life.
disguise, replacing a treacherous expression by a less relevant one. He thus calls my attention to the expressions which he has discarded. From the efforts made to guard against the solution of the dream, I can also draw conclusions about the care with which the raiment of the dream has been woven.

The writers whom I have mentioned are, however, less justified when they attribute so much importance to the doubt with which our judgment approaches the relation of the dream. For this doubt is not intellectually warranted; our memory can give no guarantees, but nevertheless we are compelled to credit its statements far more frequently than is objectively justifiable. Doubt concerning the accurate reproduction of the dream, or of individual data of the dream, is only another offshoot of the dream-censorship, that is, of resistance to the emergence of the dream-thoughts into consciousness. This resistance has not yet exhausted itself by the displacements and substitutions which it has effected, so that it still clings, in the form of doubt, to what has been allowed to emerge. We can recognize this doubt all the more readily in that it is careful never to attack the intensive elements of the dream, but only the weak and indistinct ones. But we already know that a transvaluation of all the psychic values has taken place between the dream-thoughts and the dream. The distortion has been made possible only by devaluation; it constantly manifests itself in this way and sometimes contents itself therewith. If doubt is added to the indistinctness of an element of the dream-content, we may, following this indication, recognize in this element a direct offshoot of one of the outlawed dream-thoughts. The state of affairs is like that obtaining after a great revolution in one of the republics of antiquity or the Renaissance. The once powerful, ruling families of the nobility are now banished; all high posts are filled by upstarts; in the city itself only the poorer and most powerless citizens, or the remoter followers of the vanquished party, are tolerated. Even the latter do not enjoy the full rights of citizenship. They are watched with suspicion. In our case, instead of suspicion we have doubt. I must insist, therefore, that in the analysis of a dream one must emancipate oneself from the whole scale of standards of reliability; and if there is the slightest possibility that this or that may have occurred in the dream, it should be treated as an absolute certainty. Until one has decided to reject all respect for appearances in tracing the dream-elements, the analysis will remain at a standstill. Disregard of the element concerned has the psychic effect, in the person analysed, that nothing in connection with the unwished ideas behind this element will occur to him. This effect is really not self-evident; it would be quite reasonable to say, "Whether this or that was contained in the dream I do not know for certain; but the following ideas happen to occur to me." But no one ever does say so; it is precisely the disturb-
THE INTERPRETATION OF DREAMS

The effect of doubt in the analysis that permits it to be unmasked as an offshoot and instrument of the psychic resistance. Psychoanalysis is justifiably suspicious. One of its rules runs: Whatever disturbs the progress of the work is a resistance.¹

The forgetting of dreams, too, remains inexplicable until we seek to explain it by the power of the psychic censorship. The feeling that one has dreamed a great deal during the night and has retained only a little of it may have yet another meaning in a number of cases: it may perhaps mean that the dream-work has continued in a perceptible manner throughout the night, but has left behind it only one brief dream. There is, however, no possible doubt that a dream is progressively forgotten on waking. One often forgets it in spite of a painful effort to recover it. I believe, however, that just as one generally overestimates the extent of this forgetting, so also one overestimates the lacunae in our knowledge of the dream due to the gaps occurring in it. All the dream-content that has been lost by forgetting can often be recovered by analysis; in a number of cases, at all events, it is possible to discover from a single remaining fragment, not the dream, of course—which, after all, is of no importance—but the whole of the dream-thoughts. It requires a greater expenditure of attention and self-suppression in the analysis; that is all; but it shows that the forgetting of the dream is not innocent of hostile intention.²

¹ This peremptory statement: "Whatever disturbs the progress of the work is a resistance" might easily be misunderstood. It has, of course, the significance merely of a technical rule, a warning for the analyst. It is not denied that during an analysis events may occur which cannot be ascribed to the intention of the person analysed. The patient's father may die in other ways than by being murdered by the patient, or a war may break out and interrupt the analysis. But despite the obvious exaggeration of the above statement there is still something new and useful in it. Even if the disturbing event is real and independent of the patient, the extent of the disturbing influence does often depend only on him, and the resistance reveals itself unmistakably in the ready and immoderate exploitation of such an opportunity.

² As an example of the significance of doubt and uncertainty in a dream with a simultaneous shrinking of the dream-content to a single element I will cite from my Introductory Lectures on Psychoanalysis the following dream, the analysis of which was successful, despite a short postponement:—

"A sceptical lady patient has a rather long dream, in which it happens that certain persons tell her of my book on Wit, and praise it highly. Then something is said about a 'channel,' perhaps another book in which 'channel' occurs, or something else to do with 'channel' . . . she doesn't know; it is quite vague.

"You will, of course, be inclined to think that the element 'channel' will resist analysis, because it is so indeterminate. You are right in assuming this difficulty, but it is not difficult because it is vague; it is vague for the reason that makes the interpretation difficult. The dreamer could associate nothing with 'channel'; and of course I could not suggest anything. A little while later—the following day, to be precise—she stated that something did occur to her which perhaps referred to 'channel.' It was, as a matter of fact, a Witticism which she had heard someone repeat. On a steamer running between Dover and Calais a well-known writer was talking to an Englishman, who in certain connection quoted the aphorism: Du sublimé au ridicule il n'y a qu'un pas. The writer retorted: Oui, le pas de Calais, whereby he wished to imply that he thought France sublime and England ridiculous. But the Pas de Calais
A convincing proof of the tendencious nature of dream-forgetting—of the fact that it serves the resistance—is obtained on analysis by investigating a preliminary stage of forgetting.\(^1\) It often happens that in the midst of an interpretation an omitted fragment of the dream suddenly emerges which is described as having been previously forgotten. This part of the dream that has been wrested from forgetfulness is always the most important part. It lies on the shortest path to the solution of the dream, and for that very reason it was most exposed to the resistance. Among the examples of the dreams that I have included in the text of this treatise, it once happened that I had subsequently to interpolate a fragment of dream-content. The dream is a dream of travel, which revenges itself on two unamiable travelling companions; I have left it almost entirely uninterpreted, as part of its content is crudely obscene. The part omitted reads: "I said, referring to a book of Schiller's: 'It is from . . .' but corrected myself, as I realized my mistake: 'It is by . . .' Whereupon the man remarked to his sister, 'Yes, he said it correctly.'"\(^2\)

Self-correction in dreams, which to some writers seems so wonderful, does not really call for consideration. But I will draw from my own memory an instance typical of verbal errors in dreams. I was nineteen years of age when I visited England for the first time, and I spent a day on the shore of the Irish Sea. Naturally enough, I amused myself by picking up the marine animals left on the beach by the tide, and I was just examining a starfish (the dream begins with Hollthurn—Holothurian) when a pretty little girl came up to me and asked me: "Is it a starfish? Is it alive?" I replied, "Yes, he is alive," but then felt ashamed of my mistake, and repeated the sentence correctly. For the grammatical mistake which I then made, the dream substitutes another which is quite common among German people. "Das Buch ist von Schiller" is not to be trans-

is a channel, the Canal la Manche (the sleeve channel). Do I think that this association has anything to do with the dream? I certainly do; it really furnishes the solution of this enigmatical dream-element. Can you doubt that this witticism already existed, before the dream, as the unconscious of the element 'channel'; can you assume that it was subsequently invented as an association? The association testifies to the scepticism concealed behind her obtrusive admiration, and the resistance is, of course, the common reason for both her hesitation in finding an association and the indefinite character of the corresponding dream-element. Note the relation of the dream-element to the unconscious in this case. It is like a fragment of this unconscious, like an allusion to it; by its isolation it has become quite unintelligible."

\(^1\) Concerning the intention of forgetting in general, see my The Psychopathology of Everyday Life.

\(^2\) Such corrections in the use of foreign languages are not rare in dreams, but they are usually attributed to foreigners. Maury (p. 143), while he was studying English, once dreamed that he informed someone that he had called on him the day before in the following words: "I called for you yesterday." The other answered, correctly: "You mean: I called on you yesterday."
lated by "the book is from," but by "the book is by." That the dream-work accomplishes this substitution, because the word from, owing to its consonance with the German adjective fromm (pious, devout) makes a remarkable condensation possible, should no longer surprise us after all that we have heard of the intentions of the dream-work and its uncrupulous selection of means. But what relation has this harmless recollection of the seashore to my dream? It explains, by means of a very innocent example, that I have used the word—the word denoting gender, or sex or the sexual (he)—in the wrong place. This is surely one of the keys to the solution of the dream. Those who have heard of the derivation of the book-title Matter and Motion (Molière in Le Malade Imaginaire: La Matière est-elle laudable?—A Motion of the bowels) will readily be able to supply the missing parts.

Moreover, I can prove conclusively, by a demonstratio ad oculos, that the forgetting of the dream is in a large measure the work of the resistance. A patient tells me that he has dreamed, but that the dream has vanished without leaving a trace, as if nothing had happened. We set to work, however; I come upon a resistance which I explain to the patient; encouraging and urging him, I help him to become reconciled to some disagreeable thought; and I have hardly succeeded in doing so when he exclaims: "Now I can recall what I dreamed!" The same resistance which that day disturbed him in the work of interpretation caused him also to forget the dream. By overcoming this resistance I have brought back the dream to his memory.

In the same way the patient, having reached a certain part of the work, may recall a dream which occurred three, four, or more days ago, and which has hitherto remained in oblivion.¹

Psychoanalytical experience has furnished us with yet another proof of the fact that the forgetting of dreams depends far more on the resistance than on the mutually alien character of the waking and sleeping states, as some writers have believed it to depend. It often happens to me, as well as to other analysts, and to patients under treatment, that we are waked from sleep by a dream, as we say, and that immediately thereafter, while in full possession of our mental faculties, we begin to interpret the dream. Often in such cases I have not rested until I have achieved a full understanding of the dream, and yet it has happened that after waking I have forgotten the interpretation-work as completely as I have forgotten the dream-content itself, though I have been aware that I have dreamed and that I had interpreted the dream. The dream has far more frequently taken the result of the interpretation with it into forget-

¹ Ernest Jones describes an analogous case of frequent occurrence; during the analysis of one dream another dream of the same night is often recalled which until then was not merely forgotten, but was not even suspected.
fulness than the intellectual faculty has succeeded in retaining the dream in the memory. But between this work of interpretation and the waking thoughts there is not that psychic abyss by which other writers have sought to explain the forgetting of dreams.—When Morton Prince objects to my explanation of the forgetting of dreams on the ground that it is only a special case of the amnesia of dissociated psychic states, and that the impossibility of applying my explanation of this special amnesia to other types of amnesia makes it valueless even for its immediate purpose, he reminds the reader that in all his descriptions of such dissociated states he has never attempted to discover the dynamic explanation underlying these phenomena. For had he done so, he would surely have discovered that repression (and the resistance produced thereby) is the cause not of these dissociations merely, but also of the amnesia of their psychic content.

That dreams are as little forgotten as other psychic acts, that even in their power of impressing themselves on the memory they may fairly be compared with the other psychic performances, was proved to me by an experiment which I was able to make while preparing the manuscript of this book. I had preserved in my notes a great many dreams of my own which, for one reason or another, I could not interpret, or, at the time of dreaming them, could interpret only very imperfectly. In order to obtain material to illustrate my assertion, I attempted to interpret some of them a year or two later. In this attempt I was invariably successful; indeed, I may say that the interpretation was effected more easily after all this time than when the dreams were of recent occurrence. As a possible explanation of this fact, I would suggest that I had overcome many of the internal resistances which had disturbed me at the time of dreaming. In such subsequent interpretations I have compared the old yield of dream-thoughts with the present result, which has usually been more abundant, and I have invariably found the old dream-thoughts unaltered among the present ones. However, I soon recovered from my surprise when I reflected that I had long been accustomed to interpret dreams of former years that had occasionally been related to me by my patients as though they had been dreams of the night before; by the same method, and with the same success. In the section on anxiety-dreams I shall include two examples of such delayed dream-interpretations. When I made this experiment for the first time I expected, not unreasonably, that dreams would behave in this connection merely like neurotic symptoms. For when I treat a psychoneurotic, for instance, an hysterical patient, by psychoanalysis, I am compelled to find explanations for the first symptoms of the malady, which have long since disappeared, as well as for those still existing symptoms which have brought the patient to me; and I find the former problem easier to solve than the more exigent one of to-
day. In the *Studies in Hysteria*, published as early as 1895, I was able to
give the explanation of a first hysterical attack which the patient, a
woman over forty years of age, had experienced in her fifteenth year.

I will now make a few rather unsystematic remarks relating to the
interpretations of dreams, which will perhaps serve as a guide to the
reader who wishes to test my assertions by the analysis of his own
dreams.

He must not expect that it will be a simple and easy matter to inter-
pret his own dreams. Even the observation of endoptic phenomena, and
other sensations which are commonly immune from attention, calls for
practice, although this group of observations is not opposed by any psy-
chic motive. It is very much more difficult to get hold of the "unwished
ideas." He who seeks to do so must fulfil the requirements laid down in
this treatise, and while following the rules here given, he must endeavou-
re to restrain all criticism, all preconceptions, and all affective or intellec-
tual bias in himself during the work of analysis. He must be ever mind-
ful of the precept which Claude Bernard held up to the experimenter in
the physiological laboratory: "Travailler comme une bête"—that is, he
must be as enduring as an animal, and also as disinterested in the re-

tults of his work. He who will follow this advice will no longer find the
task a difficult one. The interpretation of a dream cannot always be ac-
complished in one session; after following up a chain of associations you
will often feel that your working capacity is exhausted; the dream will
not tell you anything more that day; it is then best to break off, and to
resume the work the following day. Another portion of the dream-content
then solicits your attention, and you thus obtain access to a fresh stratum
of the dream-thoughts. One might call this the "fractional" interpreta-
tion of dreams.

It is most difficult to induce the beginner in dream-interpretation to
recognize the fact that his task is not finished when he is in possession of
a complete interpretation of the dream which is both ingenious and coher-
ent, and which gives particulars of all the elements of the dream-content.
Besides this, another interpretation, an over-interpretation of the same
dream, one which has escaped him, may be possible. It is really not easy
to form an idea of the wealth of trains of unconscious thought striving
for expression in our minds, or to credit the adroitness displayed by the
dream-work in killing—so to speak—seven flies at one stroke, like the

1 Translated by A. A. Brill, Journal of Nervous and Mental Diseases Publishing Co.,
New York.

2 Dreams which have occurred during the first years of childhood, and which have
sometimes been retained in the memory for decades with perfect sensorial freshness,
are almost always of great importance for the understanding of the development
and the neurosis of the dreamer. The analysis of them protects the physician from
errors and uncertainties which might confuse him even theoretically.
journeyman tailor in the fairy-tale, by means of its ambiguous modes of expression. The reader will constantly be inclined to reproach the author for a superfluous display of ingenuity, but anyone who has had personal experience of dream-interpretation will know better than to do so.

On the other hand, I cannot accept the opinion first expressed by H. Silberer, that every dream—or even that many dreams, and certain groups of dreams—calls for two different interpretations, between which there is even supposed to be a fixed relation. One of these, which Silberer calls the psychoanalytic interpretation, attributes to the dream any meaning you please, but in the main an infantile sexual one. The other, the more important interpretation, which he calls the anagogic interpretation, reveals the more serious and often profound thoughts which the dream-work has used as its material. Silberer does not prove this assertion by citing a number of dreams which he has analysed in these two directions. I am obliged to object to this opinion on the ground that it is contrary to facts. The majority of dreams require no over-interpretation, and are especially insusceptible of an anagogic interpretation. The influence of a tendency which seeks to veil the fundamental conditions of dream-formation and divert our interest from its instinctual roots is as evident in Silberer’s theory as in other theoretical efforts of the last few years. In a number of cases I can confirm Silberer’s assertions; but in these the analysis shows me that the dream-work was confronted with the task of transforming a series of highly abstract thoughts, incapable of direct representation, from waking life into a dream. The dream-work attempted to accomplish this task by seizing upon another thought-material which stood in loose and often allegorical relation to the abstract thoughts, and thereby diminished the difficulty of representing them. The abstract interpretation of a dream originating in this manner will be given by the dreamer immediately, but the correct interpretation of the substituted material can be obtained only by means of the familiar technique.

The question whether every dream can be interpreted is to be answered in the negative. One should not forget that in the work of interpretation one is opposed by the psychic forces that are responsible for the distortion of the dream. Whether one can master the inner resistances by one’s intellectual interest, one’s capacity for self-control, one’s psychological knowledge, and one’s experience in dream-interpretation depends on the relative strength of the opposing forces. It is always possible to make some progress; one can at all events go far enough to become convinced that a dream has meaning, and generally far enough to gain some idea of its meaning. It very often happens that a second dream enables us to confirm and continue the interpretation assumed for the first. A whole series of dreams, continuing for weeks or months, may have a common basis, and should therefore be interpreted as a continuity. In dreams that fol-
The interpretation of dreams

Low one another we often observe that one dream takes as its central point something that is only alluded to in the periphery of the next dream, and conversely, so that even in their interpretations the two supplement each other. That different dreams of the same night are always to be treated, in the work of interpretation, as a whole, I have already shown by examples.

In the best interpreted dreams we often have to leave one passage in obscurity because we observe during the interpretation that we have here a tangle of dream-thoughts which cannot be unravelled, and which furnishes no fresh contribution to the dream-content. This, then, is the keystone of the dream, the point at which it ascends into the unknown. For the dream-thoughts which we encounter during the interpretation commonly have no termination, but run in all directions into the net-like entanglement of our intellectual world. It is from some denser part of this fabric that the dream-wish then arises, like the mushroom from its mycelium.

Let us now return to the facts of dream-forgetting. So far, of course, we have failed to draw any important conclusion from them. When our waking life shows an unmistakable intention to forget the dream which has been formed during the night, either as a whole, immediately after waking, or little by little in the course of the day, and when we recognize as the chief factor in this process of forgetting the psychic resistance against the dream which has already done its best to oppose the dream at night, the question then arises: What actually has made the dream-formation possible against this resistance? Let us consider the most striking case, in which the waking life has thrust the dream aside as though it had never happened. If we take into consideration the play of the psychic forces, we are compelled to assert that the dream would never have come into existence had the resistance prevailed at night as it did by day. We conclude, then, that the resistance loses some part of its force during the night; we know that it has not been discontinued, as we have demonstrated its share in the formation of dreams—namely, the work of distortion. We have therefore to consider the possibility that at night the resistance is merely diminished, and that dream-formation becomes possible because of this slackening of the resistance; and we shall readily understand that as it regains its full power on waking it immediately thrusts aside what it was forced to admit while it was feeble. Descriptive psychology teaches us that the chief determinant of dream-formation is the dormant state of the psyche; and we may now add the following explanation: The state of sleep makes dream-formation possible by reducing the endopsychic censorship.

We are certainly tempted to look upon this as the only possible conclusion to be drawn from the facts of dream-forgetting, and to develop
from this conclusion further deductions as to the comparative energy operative in the sleeping and waking states. But we shall stop here for the present. When we have penetrated a little farther into the psychology of dreams we shall find that the origin of dream-formation may be differently conceived. The resistance which tends to prevent the dream-thoughts from becoming conscious may perhaps be evaded without suffering reduction. It is also plausible that both the factors which favour dream-formation, the reduction as well as the evasion of the resistance, may be simultaneously made possible by the sleeping state. But we shall pause here, and resume the subject a little later.

We must now consider another series of objections against our procedure in dream-interpretation. For we proceed by dropping all the directing ideas which at other times control reflection, directing our attention to a single element of the dream, noting the involuntary thoughts that associate themselves with this element. We then take up the next component of the dream-content, and repeat the operation with this; and, regardless of the direction taken by the thoughts, we allow ourselves to be led onwards by them, rambling from one subject to another. At the same time, we harbour the confident hope that we may in the end, and without intervention on our part, come upon the dream-thoughts from which the dream originated. To this the critic may make the following objection: That we arrive somewhere if we start from a single element of the dream is not remarkable. Something can be associatively connected with every idea. The only thing that is remarkable is that one should succeed in hitting upon the dream-thoughts in this arbitrary and aimless excursion. It is probably a self-deception; the investigator follows the chain of associations from the one element which is taken up until he finds the chain breaking off, whereupon he takes up a second element; it is thus only natural that the originally unconfined associations should now become narrowed down. He has the former chain of associations still in mind. and will therefore in the analysis of the second dream-idea hit all the more readily upon single associations which have something in common with the associations of the first chain. He then imagines that he has found a thought which represents a point of junction between two of the dream-elements. As he allows himself all possible freedom of thought-connection, excepting only the transitions from one idea to another which occur in normal thinking, it is not difficult for him finally to concoct out of a series of "intermediary thoughts," something which he calls the dream-thoughts; and without any guarantee, since they are otherwise unknown, he palms these off as the psychic equivalent of the dream. But all this is a purely arbitrary procedure, an ingenious-looking exploitation of chance, and anyone who will go to this useless trouble
can in this way work out any desired interpretation for any dream whatever.

If such objections are really advanced against us, we may in defense refer to the impression produced by our dream-interpretations, the surprising connections with other dream-elements which appear while we are following up the individual ideas, and the improbability that anything which so perfectly covers and explains the dream as do our dream-interpretations could be achieved otherwise than by following previously established psychic connections. We might also point to the fact that the procedure in dream-interpretation is identical with the procedure followed in the resolution of hysterical symptoms, where the correctness of the method is attested by the emergence and disappearance of the symptoms—that is, where the interpretation of the text is confirmed by the interpolated illustrations. But we have no reason to avoid this problem—namely, how one can arrive at a pre-existent aim by following an arbitrarily and aimlessly mauldering chain of thoughts—since we shall be able not to solve the problem, it is true, but to get rid of it entirely.

For it is demonstrably incorrect to state that we abandon ourselves to an aimless excursion of thought when, as in the interpretation of dreams, we renounce reflection and allow the involuntary ideas to come to the surface. It can be shown that we are able to reject only those directing ideas which are known to us, and that with the cessation of these the unknown—or, as we inexacty say, unconscious—directing ideas immediately exert their influence, and henceforth determine the flow of the involuntary ideas. Thinking without directing ideas cannot be ensured by any influence we ourselves exert on our own psychic life; neither do I know of any state of psychic derangement in which such a mode of thought establishes itself.\(^1\) The psychiatrists have here far too prema-

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\(^1\) Only recently has my attention been called to the fact that Ed. von Hartmann took the same view with regard to this psychologically important point: Incidental to the discussion of the rôle of the unconscious in artistic creation (Philos. d. Unbew., Bd. 1, Abschn. B., Kap. V) Eduard von Hartmann clearly enunciated the law of association of ideas which is directed by unconscious directing ideas, without however realizing the scope of this law. With him it was a question of demonstrating that "every combination of a sensuous idea when it is not left entirely to chance, but is directed to a definite end, is in need of help from the unconscious," and that the conscious interest in any particular thought-association is a stimulus for the unconscious to discover from among the numberless possible ideas the one which corresponds to the directing idea. "It is the unconscious that selects, and appropriately, in accordance with the aims of the interest: and this holds true for the associations in abstract thinking (as sensible representations and artistic combinations as well as for flashes of wit)." Hence, a limiting of the association of ideas to ideas that evoke and are evoked in the sense of pure association-psychology is untenable. Such a restriction "would be justified only if there were states in human life in which man was free not only from any conscious purpose, but also from the domination or cooperation of any unconscious interest, any passing mood. But such a state hardly ever comes to pass, for even if one leaves one's train of thought seemingly altogether
turely relinquished the idea of the solidity of the psychic structure. I know that an unregulated stream of thoughts, devoid of directing ideas, can occur as little in the realm of hysteria and paranoia as in the formation or solution of dreams. Perhaps it does not occur at all in the endogenous psychic affections, and, according to the ingenious hypothesis of Lauret, even the deliria observed in confused psychic states have meaning and are incomprehensible to us only because of omissions. I have had the same conviction whenever I have had an opportunity of observing such states. The deliria are the work of a censorship which no longer makes any effort to conceal its sway, which, instead of lending its support to a revision that is no longer obnoxious to it, cancels regardlessly anything to which it objects, thus causing the remnant to appear disconnected. This censorship proceeds like the Russian censorship on the frontier, which allows only those foreign journals which have had certain passages blacked out to fall into the hands of the readers to be protected.

The free play of ideas following any chain of associations may perhaps occur in cases of destructive organic affections of the brain. What, however, is taken to be such in the psychoneuroses may always be explained as the influence of the censorship on a series of thoughts which have been pushed into the foreground by the concealed directing ideas. It has been considered an unmistakable sign of free association unencumbered by directing ideas if the emerging ideas (or images) appear to be connected by means of the so-called superficial associations—that is, by assonance, verbal ambiguity, and temporal coincidence, without inner relationship of meaning; in other words, if they are connected by all those associations which we allow ourselves to exploit in wit and in playing upon words. This distinguishing mark holds good with associations which lead us from the elements of the dream-content to the intermediary thoughts, and from these to the dream-thoughts proper; in many analyses of dreams we have found surprising examples of this. In these no con-to chance, or if one surrenders oneself entirely to the involuntary dreams of phantasy, yet always other leading interests, dominant feelings and moods prevail at one time rather than another, and these will always exert an influence on the association of ideas." (Philos. d. Unbew., 11. Aufl. i, 246). In semi-conscious dreams there always appear only such ideas as correspond to the (unconscious) momentary main interest. By rendering prominent the feelings and moods over the free thought-series, the methodical procedure of psycho-analysis is thoroughly justified even from the standpoint of Hartmann's Psychology (N. E. Pohorilles, Internat. Zeitschrift. f. Ps.A., i, 1913, p. 605).—Du Prei concludes from the fact that a name which we vainly try to recall suddenly occurs to the mind that there is an unconscious but none the less purposeful thinking, whose result then appears in consciousness (Philos. d. Mystik, p. 107).

1 Jung has brilliantly corroborated this statement by analyses of dementia praecox. (Cf. The Psychology of Dementia Praecox, translated by A. A. Brill. Monograph Series, Journal of Nervous and Mental Diseases Publishing Co., New York.)
nection was too loose and no witticism too objectionable to serve as a bridge from one thought to another. But the correct understanding of such surprising tolerance is not far to seek. *Whenever one psychic element is connected with another by an obnoxious and superficial association, there exists also a correct and more profound connection between the two, which succumbs to the resistance of the censorship.*

The correct explanation for the predominance of the superficial associations is the pressure of the censorship, and not the suppression of the directing ideas. Whenever the censorship renders the normal connective paths impassable, the superficial associations will replace the deeper ones in the representation. It is as though in a mountainous region a general interruption of traffic, for example an inundation, should render the broad highways impassable: traffic would then have to be maintained by steep and inconvenient tracks used at other times only by the hunter.

We can here distinguish two cases which, however, are essentially one. In the first case, the censorship is directed only against the connection of two thoughts which, being detached from one another, escape its opposition. The two thoughts then enter successively into consciousness; their connection remains concealed; but in its place there occurs to us a superficial connection between the two which would not otherwise have occurred to us, and which as a rule connects with another angle of the conceptual complex instead of that from which the suppressed but essential connection proceeds. Or, in the second case, both thoughts, owing to their content, succumb to the censorship; both then appear not in their correct form but in a modified, substituted form; and both substituted thoughts are so selected as to represent, by a superficial association, the essential relation which existed between those that they have replaced. *Under the pressure of the censorship, the displacement of a normal and vital association by one superficial and apparently absurd has thus occurred in both cases.*

Because we know of these displacements, we unhesitatingly rely upon even the superficial associations which occur in the course of dream-interpretation.¹

The psychoanalysis of neurotics makes abundant use of the two principles: that with the abandonment of the conscious directing ideas the control over the flow of ideas is transferred to the concealed directing ideas; and that superficial associations are only a displacement-substitute

¹The same considerations naturally hold good of the case in which superficial associations are exposed in the dream-content, as, for example, in both the dreams reported by Maury (p. 50, pélerinage—pelletier—pelle, kilometer—kilograms—gâteau, Lobelia—Lopez—Lotto). I know from my work with neurotics what kind of reminiscence is prone to represent itself in this manner. It is the consultation of encyclopedias by which most people have satisfied their need of an explanation of the sexual mystery when obsessed by the curiosity of puberty.
for suppressed and more profound ones. Indeed, psychoanalysis makes these two principles the foundation-stones of its technique. When I request a patient to dismiss all reflection, and to report to me whatever comes into his mind, I firmly cling to the assumption that he will not be able to drop the directing idea of the treatment, and I feel justified in concluding that what he reports, even though it may seem to be quite ingenuous and arbitrary, has some connection with his morbid state. Another directing idea of which the patient has no suspicion is my own personality. The full appreciation, as well as the detailed proof of both these explanations, belongs to the description of the psychoanalytic technique as a therapeutic method. We have here reached one of the junctions, so to speak, at which we purposely drop the subject of dream-interpretation.\(^1\)

Of all the objections raised, only one is justified and still remains to be met: namely, that we ought not to ascribe all the associations of the interpretation-work to the nocturnal dream-work. By interpretation in the waking state we are actually opening a path running back from the dream-elements to the dream-thoughts. The dream-work has followed the contrary direction, and it is not at all probable that these paths are equally passable in opposite directions. On the contrary, it appears that during the day, by means of new thought-connections, we sink shafts that strike the intermediary thoughts and the dream-thoughts now in this place, now in that. We can see how the recent thought-material of the day forces its way into the interpretation-series, and how the additional resistance which has appeared since the night probably compels it to make new and further detours. But the number and form of the collaterals which we thus contrive during the day are, psychologically speaking, indifferent, so long as they point the way to the dream-thoughts which we are seeking.

**B. REGRESSION**

Now that we have defended ourselves against the objections raised, or have at least indicated our weapons of defence, we must no longer delay entering upon the psychological investigations for which we have so long been preparing. Let us summarize the main results of our recent investigations: The dream is a psychic act full of import; its motive power is invariably a wish craving fulfilment; the fact that it is unrecognizable as a wish, and its many peculiarities and absurdities, are due to the influence of the psychic censorship to which it has been subjected during its formation. Besides the necessity of evading the censorship, the following

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\(^1\) The above statements, which when written sounded very improbable, have since been corroborated and applied experimentally by Jung and his pupils in the *Dignostische Assoziationsstudien*. 
factors have played a part in its formation: first, a need for condensing the psychic material; second, regard for representability in sensory images; and third (though not constantly), regard for a rational and intelligible exterior of the dream-structure. From each of these propositions a path leads onward to psychological postulates and assumptions. Thus, the reciprocal relation of the wish-motives, and the four conditions, as well as the mutual relations of these conditions, must now be investigated; the dream must be inserted in the context of the psychic life.

At the beginning of this section we cited a certain dream in order that it might remind us of the problems that are still unsolved. The interpretation of this dream (of the burning child) presented no difficulties, although in the analytical sense it was not given in full. We asked ourselves why, after all, it was necessary that the father should dream instead of waking, and we recognized the wish to represent the child as living as a motive of the dream. That there was yet another wish operative in the dream we shall be able to show after further discussion. For the present, however, we may say that for the sake of the wish-fulfilment the thought-process of sleep was transformed into a dream.

If the wish-fulfilment is cancelled out, only one characteristic remains which distinguishes the two kinds of psychic events. The dream-thought would have been: "I see a glimmer coming from the room in which the body is lying. Perhaps a candle has fallen over, and the child is burning!" The dream reproduces the result of this reflection unchanged, but represents it in a situation which exists in the present and is perceptible by the senses like an experience of the waking state. This, however, is the most common and the most striking psychological characteristic of the dream; a thought, usually the one wished for, is objectified in the dream, and represented as a scene, or—as we think—experienced.

But how are we now to explain this characteristic peculiarity of the dream-work, or—to put it more modestly—how are we to bring it into relation with the psychic processes?

On closer examination, it is plainly evident that the manifest form of the dream is marked by two characteristics which are almost independent of each other. One is its representation as a present situation with the omission of "perhaps"; the other is the translation of the thought into visual images and speech.

The transformation to which the dream-thoughts are subjected because the expectation is put into the present tense is, perhaps, in this particular dream not so very striking. This is probably due to the special and really subsidiary rôle of the wish-fulfilment in this dream. Let us take another dream, in which the dream-wish does not break away from the continuation of the waking thoughts in sleep; for example, the dream of Irma's injection. Here the dream-thought achieving representation is in the con-