

in the womb. They contain the explanation of the curious fear felt by so many people of being buried alive, as well as the profoundest unconscious reason for the belief in a life after death which represents nothing but a projection into the future of this mysterious life before birth. \_The act of birth, moreover, is the first experience with fear, and is thus the source and model of the emotion of fear.\_

[2] Cf. *\_Zentralblatt für psychoanalyse\_, I.*

[3] Or chapel--vagina.

[4] Symbol of coitus.

[5] Mons veneris.

[6] Crines pubis.

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

[8] The two halves of the scrotum.

[9] See *\_Zentralblatt für Psychoanalyse\_, vol. i., p. 2.*

## VI

### THE WISH IN DREAMS

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

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

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

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

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

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

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

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

That source is the unconscious. I believe that *the conscious wish is a dream inciter only if it succeeds in arousing a similar unconscious wish which reinforces it*. Following the suggestions obtained through the psychoanalysis of the neuroses, I believe that these unconscious wishes are always active and ready for expression whenever they find an opportunity to unite themselves with an emotion from conscious life, and that they transfer their greater intensity to the lesser intensity of the latter.[1] It may therefore seem that the conscious wish alone has been realized in a dream; but a slight peculiarity in the formation of this dream will put us on the track of the powerful helper from the unconscious. These ever active and, as it were, immortal wishes from the unconscious recall the legendary Titans who from time immemorial have borne the ponderous mountains which were once rolled upon them by the victorious gods, and which even now quiver

from time to time from the convulsions of their mighty limbs; I say that these wishes found in the repression are of themselves of an infantile origin, as we have learned from the psychological investigation of the neuroses. I should like, therefore, to withdraw the opinion previously expressed that it is unimportant whence the dream-wish originates, and replace it by another, as follows: *The wish manifested in the dream must be an infantile one.* In the adult it originates in the Unc., while in the child, where no separation and censor as yet exist between Forec. and Unc., or where these are only in the process of formation, it is an unfulfilled and unrepressed wish from the waking state. I am aware that this conception cannot be generally demonstrated, but I maintain nevertheless that it can be frequently demonstrated, even when it was not suspected, and that it cannot be generally refuted.

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

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

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

being impelled to select just this substitution for the day thought. I must have always been prepared in the Unc. to identify myself with Professor R., as it meant the realization of one of the immortal infantile wishes, viz. that of becoming great. Repulsive ideas respecting my friend, that would certainly have been repudiated in a waking state, took advantage of the opportunity to creep into the dream, but the worry of the day likewise found some form of expression through a substitution in the dream content. The day thought, which was no wish in itself but rather a worry, had in some way to find a connection with the infantile now unconscious and suppressed wish, which then allowed it, though already properly prepared, to "originate" for consciousness. The more dominating this worry, the stronger must be the connection to be established; between the contents of the wish and that of the worry there need be no connection, nor was there one in any of our examples.

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

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

The "tertium comparationis" in the comparisons just employed--*\_i.e.\_* the sum placed at our free disposal in proper allotment--admits of still finer application for the illustration of the dream structure. We can recognize in most dreams a center especially supplied with perceptible intensity. This is regularly the direct representation of the wish-fulfillment; for, if we undo the displacements of the dream-work by a process of retrogression, we find that the psychic intensity of the elements in the dream thoughts is replaced by the perceptible intensity of the elements in the dream content. The elements adjoining the wish-fulfillment have frequently nothing to do with its sense, but prove to be descendants of painful thoughts which oppose the wish. But, owing to their frequently artificial connection with the central element, they have acquired sufficient intensity to enable them to come to expression. Thus, the force of expression of the wish-fulfillment is diffused over a certain sphere of association, within which it raises to expression all elements, including those that are in themselves impotent. In dreams having several strong wishes we can readily separate from one another the spheres of the individual wish-fulfillments; the gaps in the dream likewise can often be explained as boundary zones.

Although the foregoing remarks have considerably limited the significance of the day remnants for the dream, it will nevertheless be worth our while to give them some attention. For they must be a necessary ingredient in the formation of the dream, inasmuch as experience reveals the surprising fact that every dream shows in its content a connection with some impression of a recent day, often of the most indifferent kind. So far we have failed to see any necessity for this addition to the dream mixture. This necessity appears only when we follow closely the part played by the unconscious wish, and then seek information in the psychology of the neuroses.

We thus learn that the unconscious idea, as such, is altogether incapable of entering into the foreconscious, and that it can exert an influence there only by uniting with a harmless idea already belonging to the foreconscious, to which it transfers its intensity and under which it allows itself to be concealed. This is the fact of transference which furnishes an explanation for so many surprising occurrences in the psychic life of neurotics.

The idea from the foreconscious which thus obtains an unmerited abundance of intensity may be left unchanged by the transference, or it may have forced upon it a modification from the content of the transferring idea. I trust the reader will pardon my fondness for comparisons from daily life, but I feel tempted to say that the relations existing for the repressed idea are similar to the situations existing in Austria for the American dentist, who is forbidden to practise unless he gets permission from a regular physician to use his name on the public signboard and thus cover the legal requirements. Moreover, just as it is naturally not the busiest physicians who form such alliances with dental practitioners, so in the psychic life only such foreconscious or conscious ideas are chosen to cover a repressed idea as have not themselves attracted much of the attention which is operative in the foreconscious. The unconscious entangles with its connections preferentially either those impressions and ideas of the foreconscious which have been left unnoticed as indifferent, or those that have soon been deprived of this attention through rejection. It is a familiar fact from the association studies confirmed by every experience, that ideas which have formed intimate connections in one direction assume an almost negative attitude to whole groups of new connections. I once tried from this principle to develop a theory for hysterical paralysis.

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

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

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

We have so far discussed the dream-wish, we have traced it to the sphere of the Unc., and analyzed its relations to the day remnants, which in turn may be either wishes, psychic emotions of any other kind, or simply recent impressions. We have thus made room for any claims that may be made for the importance of conscious thought activity in dream formations in all its variations. Relying upon our thought series, it would not be at all impossible for us to explain even those extreme cases in which the dream as a continuer of the day work brings to a happy conclusion and unsolved problem possess an example, the analysis of which might reveal the infantile or repressed wish source furnishing such alliance and successful strengthening of the efforts of the foreconscious activity. But we have not come one step nearer a solution of the riddle: Why

can the unconscious furnish the motive power for the wish-fulfillment only during sleep? The answer to this question must throw light on the psychic nature of wishes; and it will be given with the aid of the diagram of the psychic apparatus.

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

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

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

The unconscious wish-feelings evidently strive to assert themselves during the day also, and the fact of transference and the psychoses teach us that they endeavor to penetrate to consciousness and dominate motility by the road leading through the system of the foreconscious. It is, therefore, the censor lying between the Unc. and the Forec., the assumption of which is forced upon us by the dream, that we have to recognize and honor as the guardian of our psychic health. But is it not carelessness on the part of this guardian to diminish its vigilance during the night and to allow the suppressed emotions of the Unc. to come to expression, thus again making possible the hallucinatory regression? I think not, for when the critical guardian goes to rest--and we have proof that his slumber is not profound--he takes care to close the gate to motility. No matter what feelings from the otherwise inhibited Unc. may roam about on the scene, they need not be interfered with; they remain harmless because they are unable to put in motion the motor apparatus which alone can exert a modifying influence upon the outer world. Sleep guarantees the security of the fortress which is under guard. Conditions are less harmless when a displacement of forces is produced, not through a nocturnal diminution in the operation of the critical censor, but through pathological enfeeblement of the latter or through pathological reinforcement of the unconscious excitations, and this while the foreconscious is charged with energy and the avenues to motility are open. The guardian is then overpowered, the unconscious excitations subdue the Forec.; through it they dominate our speech and actions, or they enforce the hallucinatory regression, thus governing an apparatus not designed for them by virtue of the attraction exerted by the perceptions on the distribution of our psychic energy. We call this condition a psychosis.

We are now in the best position to complete our psychological construction, which has been interrupted by the introduction of the two systems, Unc. and Forec. We have still, however, ample reason for giving further consideration to the wish as the sole psychic motive power in the dream. We have explained that the reason why the dream is in every case a wish realization is because it is a product of the Unc., which knows no other aim in its activity but the fulfillment of wishes, and which has no other forces at its disposal but wish-feelings. If we avail ourselves for a moment longer of the right to elaborate from the dream interpretation such far-reaching psychological speculations, we are in duty bound to demonstrate that we are thereby bringing the dream into a relationship which may also comprise other psychic structures. If there exists a system of the Unc.--or something sufficiently analogous to it for the purpose of our discussion--the dream cannot be its sole manifestation; every dream may be a wish-fulfillment, but there must be other forms of abnormal wish-fulfillment beside this of dreams. Indeed, the theory of all psychoneurotic symptoms culminates in the proposition \_that they too must be taken as wish-fulfillments of the unconscious\_. Our explanation makes the dream only the first member of a group most important for the psychiatrist, an understanding of which means the solution of the purely psychological part of the psychiatric problem. But other members of this group of wish-fulfillments, \_e.g.\_, the hysterical symptoms, evince one essential quality which I have so far failed to find in the dream. Thus, from the investigations frequently referred to in this treatise, I know that the formation of an hysterical symptom necessitates the combination of both streams of our psychic life. The symptom is not merely the expression of a realized unconscious wish, but it must be joined by another wish from the foreconscious which is fulfilled by the same symptom; so that the symptom is at least doubly determined, once by each one of the conflicting systems. Just as in the dream, there is no limit to further over-determination. The determination not derived from the Unc. is, as far as I can see, invariably a stream of thought in reaction against the unconscious wish, \_e.g.\_, a self-punishment. Hence I may say, in general, that \_an hysterical symptom originates only where two contrasting wish-fulfillments, having their source in different psychic systems, are able to combine in one expression\_. (Compare my latest formulation of the origin of the hysterical symptoms in a treatise published by the *Zeitschrift für Sexualwissenschaft*, by Hirschfeld and others, 1908). Examples on this point would prove of little value, as nothing but a complete unveiling of the complication in question would carry conviction. I therefore content myself with the mere assertion, and will cite an example, not for conviction but for explication. The hysterical vomiting of a female patient proved, on the one hand, to be the realization of an unconscious fancy from the time of puberty, that she might be continuously pregnant and have a multitude of children, and this was subsequently united with the wish that she might have them from as many men as possible. Against this immoderate wish there arose a powerful defensive impulse. But as the vomiting might spoil the patient's figure and beauty, so that she would not find favor in the eyes of mankind, the symptom was therefore in keeping with her punitive trend of

thought, and, being thus admissible from both sides, it was allowed to become a reality. This is the same manner of consenting to a wish-fulfillment which the queen of the Parthians chose for the triumvir Crassus. Believing that he had undertaken the campaign out of greed for gold, she caused molten gold to be poured into the throat of the corpse. "Now hast thou what thou hast longed for." As yet we know of the dream only that it expresses a wish-fulfillment of the unconscious; and apparently the dominating foreconscious permits this only after it has subjected the wish to some distortions. We are really in no position to demonstrate regularly a stream of thought antagonistic to the dream-wish which is realized in the dream as in its counterpart. Only now and then have we found in the dream traces of reaction formations, as, for instance, the tenderness toward friend R. in the "uncle dream." But the contribution from the foreconscious, which is missing here, may be found in another place. While the dominating system has withdrawn on the wish to sleep, the dream may bring to expression with manifold distortions a wish from the Unc., and realize this wish by producing the necessary changes of energy in the psychic apparatus, and may finally retain it through the entire duration of sleep.[3]

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

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

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

[3] This idea has been borrowed from *The Theory of Sleep* by Liébault, who revived hypnotic investigation in our days. (*Du Sommeil provoqué*, etc.; Paris, 1889.)

---

## VII

## THE FUNCTION OF THE DREAM

Since we know that the foreconscious is suspended during the night by the wish to sleep, we can proceed to an intelligent investigation of the dream process. But let us first sum up the knowledge of this process already gained. We have shown that the waking activity leaves day remnants from which the sum of energy cannot be entirely removed; or the waking activity revives during the day one of the unconscious wishes; or both conditions occur simultaneously; we have already discovered the many variations that may take place. The unconscious wish has already made its way to the day remnants, either during the day or at any rate with the beginning of sleep, and has effected a transference to it. This produces a wish transferred to the recent material, or the suppressed recent wish comes to life again through a reinforcement from the unconscious. This wish now endeavors to make its way to consciousness on the normal path of the mental processes through the foreconscious, to which indeed it belongs through one of its constituent elements. It is confronted, however, by the censor, which is still active, and to the influence of which it now succumbs. It now takes on the distortion for which the way has already been paved by its transference to the recent material. Thus far it is in the way of becoming something resembling an obsession, delusion, or the like, *\_i.e.\_* a thought reinforced by a transference and distorted in expression by the censor. But its further progress is now checked through the dormant state of the foreconscious; this system has apparently protected itself against invasion by diminishing its excitements. The dream process, therefore, takes the regressive course, which has just been opened by the peculiarity of the sleeping state, and thereby follows the attraction exerted on it by the memory groups, which themselves exist in part only as visual energy not yet translated into terms of the later systems. On its way to regression the dream takes on the form of dramatization. The subject of compression will be discussed later. The dream process has now terminated the second part of its repeatedly impeded course. The first part expended itself progressively from the unconscious scenes or phantasies to the foreconscious, while the second part gravitates from the advent of the censor back to the perceptions. But when the dream process becomes a content of perception it has, so to speak, eluded the obstacle set up in the Forec. by the censor and by the sleeping state. It succeeds in drawing attention to itself and in being noticed by consciousness. For consciousness, which means to us a sensory organ for the reception of psychic qualities, may receive stimuli from two sources--first, from the periphery of the entire apparatus, *viz.* from the perception system, and, secondly, from the pleasure and pain stimuli, which constitute the sole psychic quality produced in the transformation of energy within the apparatus. All other processes in the system, even those in the foreconscious, are devoid of any psychic quality, and are therefore not objects of consciousness inasmuch as they do not furnish pleasure or pain for perception. We shall have to assume that those liberations of pleasure and pain automatically regulate the outlet of the occupation processes. But in order to make possible more delicate functions, it was later found necessary to render the course of the presentations more independent of the manifestations of pain. To accomplish this the Forec. system needed some qualities of its own which could attract consciousness, and most probably received them through the connection of the foreconscious processes with the memory system of the signs of speech, which is not devoid of qualities. Through the qualities of this system, consciousness, which had hitherto been a sensory organ only for the perceptions, now becomes also a sensory organ for a part of our mental processes. Thus we have now, as it were, two sensory surfaces, one directed to perceptions and the other to the foreconscious mental processes.

I must assume that the sensory surface of consciousness devoted to the Forec. is rendered less excitable by sleep than that directed to the P-systems. The giving up of interest for the nocturnal mental processes is indeed purposeful. Nothing is to disturb the mind; the Forec. wants to sleep. But once the dream becomes a perception, it is then capable of exciting consciousness through the qualities thus gained. The sensory stimulus accomplishes what it was really destined for, namely, it directs a part of the energy at the disposal of the Forec. in the form of attention upon the stimulant. We must, therefore, admit that the dream invariably