

my own dreams and from those of neurotic patients may be rejected without comment. Hence, when we draw conclusions from the phenomena as to their motive forces, we recognize that the psychic mechanism made use of by the neuroses is not created by a morbid disturbance of the psychic life, but is found ready in the normal structure of the psychic apparatus. The two psychic systems, the censor crossing between them, the inhibition and the covering of the one activity by the other, the relations of both to consciousness--or whatever may offer a more correct interpretation of the actual conditions in their stead--all these belong to the normal structure of our psychic instrument, and the dream points out for us one of the roads leading to a knowledge of this structure. If, in addition to our knowledge, we wish to be contented with a minimum perfectly established, we shall say that the dream gives us proof that the _suppressed, material continues to exist even in the normal person and remains capable of psychic activity_. The dream itself is one of the manifestations of this suppressed material; theoretically, this is true in *all* cases; according to substantial experience it is true in at least a great number of such as most conspicuously display the prominent characteristics of dream life. The suppressed psychic material, which in the waking state has been prevented from expression and cut off from internal perception *by the antagonistic adjustment of the contradictions*, finds ways and means of obtruding itself on consciousness during the night under the domination of the compromise formations.

"Flectere si nequeo superos, Acheronta movebo."

At any rate the interpretation of dreams is the *via regia* to a knowledge of the unconscious in the psychic life.

In following the analysis of the dream we have made some progress toward an understanding of the composition of this most marvelous and most mysterious of instruments; to be sure, we have not gone very far, but enough of a beginning has been made to allow us to advance from other so-called pathological formations further into the analysis of the unconscious. Disease--at least that which is justly termed functional--is not due to the destruction of this apparatus, and the establishment of new splittings in its interior; it is rather to be explained dynamically through the strengthening and weakening of the components in the play of forces by which so many activities are concealed during the normal function. We have been able to show in another place how the composition of the apparatus from the two systems permits a subtilization even of the normal activity which would be impossible for a single system.

[1] _Cf._ the significant observations by J. Bueuer in our *Studies on Hysteria*, 1895, and 2nd ed. 1909.

[2] Here, as in other places, there are gaps in the treatment of the subject, which I have left intentionally, because to fill them up would require on the one hand too great effort, and on the other hand an extensive reference to material that is foreign to the dream. Thus I have avoided stating whether I connect with the word "suppressed" another sense than with the word "repressed." It has been made clear only that the latter emphasizes more than the former the relation to the unconscious. I have not entered into the cognate problem why the dream thoughts also experience distortion by the censor when they abandon the progressive continuation to consciousness and choose the path of regression. I have been above all anxious to awaken an interest in the problems to which the further analysis of the dreamwork leads and to indicate the other themes which meet these on the way. It was not always easy to decide just where the pursuit should be discontinued. That I have not treated exhaustively the part played in the dream by the psychosexual life and have avoided the interpretation of dreams of an obvious sexual content is due to a special reason which may not come up to the reader's expectation. To be sure, it is very far from my ideas and the principles expressed by me in neuropathology to regard the sexual life as a "pudendum" which should be left unconsidered by the physician and the scientific investigator. I also consider ludicrous the moral indignation which prompted the translator of Artemidoros of Daldis to keep from the reader's knowledge the chapter on sexual dreams contained in the *Symbolism of the Dreams*. As for myself, I have been actuated solely by the conviction that in the explanation of sexual dreams I should be bound to entangle myself deeply in the still unexplained problems of perversion and bisexuality; and for that reason I have reserved this material for another connection.

THE UNCONSCIOUS AND CONSCIOUSNESS--REALITY

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

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

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

effect on consciousness is only a remote psychic product of the unconscious process and that the latter has not become conscious as such; that it has been in existence and operative without betraying itself in any way to consciousness.

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

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

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

Not inadvisedly do I use the expression "in our unconscious," for what we so designate does not coincide with the unconscious of the philosophers, nor with the unconscious of Lipps. In the latter uses it is intended to designate only the opposite of conscious. That there are also unconscious psychic processes beside the conscious ones is the hotly contested and energetically defended issue. Lipps gives us the more far-reaching theory that everything psychic exists as unconscious, but that some of it may exist also as conscious. But it was not to prove this theory that we have adduced the phenomena of the dream and of the hysterical symptom formation; the observation of normal life alone suffices to establish its correctness beyond any doubt. The new fact that we have learned from the analysis of the psychopathological formations, and indeed from their first member, viz. dreams, is that the unconscious--hence the psychic--occurs as a function of two separate systems and that it occurs as such even in normal psychic life. Consequently there are two kinds of unconscious, which we do not as yet find distinguished by the psychologists. Both are unconscious in the psychological sense; but

in our sense the first, which we call Unc., is likewise incapable of consciousness, whereas the second we term "Forec." because its emotions, after the observance of certain rules, can reach consciousness, perhaps not before they have again undergone censorship, but still regardless of the Unc. system. The fact that in order to attain consciousness the emotions must traverse an unalterable series of events or succession of instances, as is betrayed through their alteration by the censor, has helped us to draw a comparison from spatiality. We described the relations of the two systems to each other and to consciousness by saying that the system Forec. is like a screen between the system Unc. and consciousness. The system Forec. not only bars access to consciousness, but also controls the entrance to voluntary motility and is capable of sending out a sum of mobile energy, a portion of which is familiar to us as attention.

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

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

The philosophers, who have learned that correct and highly complicated thought structures are possible even without the coöperation of consciousness, have found it difficult to attribute any function to consciousness; it has appeared to them a superfluous mirroring of the perfected psychic process. The analogy of our Cons. system with the systems of perception relieves us of this embarrassment. We see that perception through our sensory organs results in directing the occupation of attention to those paths on which the incoming sensory excitement is diffused; the qualitative excitement of the P-system serves the mobile quantity of the psychic apparatus as a regulator for its discharge. We may claim the same function for the overlying sensory organ of the Cons. system. By assuming new qualities, it furnishes a new contribution toward the guidance and suitable distribution of the mobile occupation quantities. By means of the perceptions of pleasure and pain, it influences the course of the occupations within the psychic apparatus, which normally operates unconsciously and through the displacement of quantities. It is probable that the principle of pain first regulates the displacements of occupation automatically, but it is quite possible that the consciousness of these qualities adds a second and more subtle regulation which may even oppose the first and perfect the working capacity of the apparatus by placing it in a position contrary to its original design for occupying and developing even that which is connected with the liberation of pain. We learn from neuropsychology that an important part in the functional activity of the apparatus is attributed to such regulations through the qualitative excitation of the sensory organs. The automatic control of the primary principle of pain and the restriction of mental capacity connected with it are broken by the sensible regulations, which in their turn are again automatisms. We learn that the repression which, though originally expedient, terminates nevertheless in a harmful rejection of inhibition and of psychic domination, is so much more easily accomplished with reminiscences than with perceptions, because in the former there is no increase in occupation through the excitement of the psychic sensory organs. When an idea to be rejected has once failed to become conscious because it has succumbed to repression, it can be repressed on other occasions only because it has been withdrawn from conscious perception on other grounds. These are hints employed by therapy in order to bring about a retrogression of

accomplished repressions.

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

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

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

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

dagger with which a person may be killed). We have here long repressed memories and their unconscious remnants which, under the guise of senseless pictures have slipped into consciousness by devious paths left open to them.

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

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

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

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